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Bayne, Paul

An entire commentary upon  
the whole epistle of St Paul







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BAYNE ON EPHESIANS.

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AN ENTIRE  
COMMENTARY

UPON THE WHOLE

EPISTLE OF ST PAUL TO THE EPHESIANS:

WHEREIN THE TEXT IS LEARNEDLY AND FRUITFULLY OPENED WITH A LOGICAL  
ANALYSIS, SPIRITUAL AND HOLY OBSERVATIONS, CONFUTATION OF  
ARMINIANISM AND POPERY, AND SOUND EDIFICATION  
FOR THE DILIGENT READER.

PREACHED BY  
*Paul Bayne*  
MR PAUL BAYNE.

SOMETIME PREACHER OF GOD'S WORD AT ST ANDREW'S IN CAMBRIDGE.

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## PAUL BAYNE.



THERE is a great deal of truth in Wordsworth's saying, that 'the boy is father to the man ; and the boyhood of men who have attained to eminence in after life is always an interesting study. But the boyhood of most of the great Puritan Divines is shrouded in impenetrable darkness.

It is a common platform platitude, in our day, to hear the soul-life of men of our own time traced back to Richard Baxter, and through him to Richard Sibbes. We can trace it one step farther back, to Paul Baynes, and there again the darkness gathers thick.

The real instrument, however, of Baxter's awakening, was 'an old tattered book, which a poor cottager had lent him.' That tattered old book was *Bunny's* 'Booke of Christian Exercise appertaining to Resolution.' Its author was *Parsons*, the famous English Jesuit ; and it was afterwards purged from Popery, corrected, and improved by *Edmund Bunny*, who was rector of Bolton Percy ; and the book was familiarly known as 'Bunny's Resolution.' One may almost read in this book the seeds and germs of 'The Call to the Unconverted.' The reading of that book did the law work on Baxter's conscience ; but that was afterwards completed, as he himself tells us,\* when 'a poor pedlar came to the door that had ballads and some good books, and my father bought of him Dr SIBBES'S Bruised Reed.' *Bunny* brought him to the law, *Sibbes* to the gospel. As one has said,† 'If *Bunny's* Resolution strung Baxter's harp, it was Sibbes's Bruised Reed that tuned it to the love of Christ.'

Sibbes himself had passed his school days, and had nearly completed his studies at Cambridge, before he knew the grace of God that bringeth salvation. Clarke tells us of Baynes,‡ that 'It pleased God to make him an instrument in the conversion of that holy and eminent servant of Jesus Christ, Doctor Sibbes.' Baynes himself, as also Sibbes, is silent on the matter, making

\* Reliquiæ Baxterianæ.

† Dr Thos. W. Jenkyn's *Life of Baxter*, prefixed to selections from his *Practical Writings*. London, 1846.

‡ A *General Martyrologie*, containing a Collection of all the greatest persecutions, &c., &c. Whereunto is added,

the lives of thirty-two English Divines, famous in their generation for learning and piety, and most of them sufferers for the cause of Christ, &c., &c. The third edition, corrected and enlarged. By Samuel Clarke, late Pastor of St Bennet Fink, London. London, 1677.

no allusion to it, so far as we know, in any of his writings. Conversions were not so rare in those days.

All the accounts agree in stating that Paul Baynes,—for so his name is most frequently spelt,—was born in London. The date, and all concerning his early days, has, so far as I know, perished. ‘He received his school education at Withersfield in\* Essex’—under one Master Cosens, his school-master, adds Clarke—‘and was afterward admitted of Christ College, Cambridge.’ Of this college he was afterwards chosen fellow. It was a famous school of the prophets. Fuller says,† ‘It may without flattery be said of this house, “Many daughters have done virtuously, but thou excellest them all,” if we consider the many divines who in so short a time have here had their education.’ Among its learned writers, up to his own day, who had also been fellows, No. 10 is ‘Paul Bains; he succeeded Mr Perkins at St Andrew’s.’ It is interesting to go over Fuller’s list of thirteen names in this row, most of which are familiar as household words. The first in the list is Edward Dearing. The fifth is ‘Richard Clerk, one of the translators of the Bible, and an eminent preacher at Canterbury.’ The sixth is William Perkins, who preceded Baynes as lecturer at St Andrew’s. Perkins died in 1602, which fixes the date of Baynes’ appointment as lecturer, for he immediately succeeded him. Perkins was buried at St Andrew’s Church, at the expense of Christ College. Strange enough, he, too, was renowned only for his wickedness in his youth. Brook‡ tells us, that ‘for some time after his going to the university, he continued exceedingly profane, and ran to great lengths in prodigality. While Mr Perkins was a young man, and a scholar at Cambridge, he was much devoted to drunkenness. As he was walking in the skirts of the town, he heard a woman say to a child that was froward and peevish, “Hold your tongue, or I will give you to drunken Perkins yonder.” Finding himself become a byword among the people, his conscience smote him, and he became so deeply impressed that it was the first step to his conversion.’ Brook says, on the authority of Granger, that Perkins was deprived by Archbishop Whitgift, but this is a mistake: he died at his post. His works were collected and published, in three volumes folio, in 1606, and are very precious.

Number twelve in Fuller’s list of literary fellows, is a *clarum et venerabile nomen*, William Ames, better known as Amesius. He was fortunate in having Perkins for his tutor at Cambridge; and one may infer from his godly life that he was taught more things than Latin and Greek. Ames was a contemporary of Baynes; they were both lifting up their voices like a trumpet together from about the beginning of the century till the year 1610, when, like so many others, Ames had to flee to Holland. Amesius writes an introduction to one of Baynes’ posthumous works—alas, they were all posthumous, so far as we know.

We may as well add the last name on the list of Fuller’s worthies: it is that of ‘Joseph Mede, most learned in Mystical Divinity.’§ This list has greatly lengthened since Fuller’s day: curious readers will find much information about this college, and many other things of the period, in Professor Masson’s *Life of Milton*, in that first volume, which makes us long for the second, so slow in following its predecessor.

Clarke tells us, that at first Bayne’s ‘conversation was so irregular that his father, being grieved at it, before his death, being intimately acquainted with one Master Wilson, a salesman in Birchin Lane, he left with him forty pounds by the year, desiring him that if his son did forsake his evil courses, and become an honest man, he would then give him that forty pounds per annum;

\* Chalmers’ *General Biograph. Dic.*, London, 1812, vol. iv. p. 229.

† *The Church History of Britain, from the Birth of Jesus Christ until the year 1648*, endeavoured by Thomas Fuller. London, printed by John Williams, at the sign of the Crown in St Paul’s Churchyard. Anno 1655, folio.

‡ *The Lives of the Puritans*, by Benjamin Brook.

§ ‘*The History of the University of Cambridge since the Conquest.*’ Printed in the year of our Lord 1655 (added to Fuller’s *Ch. Hist.* The copy before me contains a map of Cantabrigia qualis extitit Anno D’ni 1634).



if not, that he would never let him have it.' The result may be best told in Clarke's quaint but choice words: 'It pleased God, not long after his father's decease, to shew him his sins, and to work effectual repentance in him for the evil of his ways, so that, forsaking his former evil company and practices, he became eminent for his piety and holiness, and according to that of our Saviour, much being forgiven him he loved much.' Soon after this gracious change his father's friend, Mr Wilson, was seized with a dangerous sickness, and having heard of God's merciful dealings with Baynes, he sent for him. By his prayers and by 'his savoury discourse,' the restored prodigal gave proof that he had fairly earned his father's legacy.

Faithful to his trust, Mr Wilson told Baynes of his father's bequest, and delivered up 'those writings of agreement which had passed between his father and him.' As Wilson had a wife and two children, he besought for them the kindly care of his newly-found friend after he had departed. 'And Master Baynes, after Master Wilson's death, that he might fully discharge that trust which was reposed in him, and also by way of gratitude for that friendship and fidelity which he had found in Master Wilson, married his widow.' Whether there were more children that followed, and whether the son he speaks of in his letters was his own son or Mr Wilson's, we cannot say: beyond this glimpse into his family affairs, nearly all is darkness. We may gather, however, that he must have had a family, from the fact that even with his annuity of £40 'by the year,' a large sum in those days, his latter years were passed in penury.

Baynes was a distinguished student. Clarke says that, being chosen fellow in his college 'for his eminency in learning,' he so much, 'through God's blessing on his studies and endeavours, improved his time and talents, that he became inferior to none for sharpness of wit, variety of reading, depth of judgment, aptness to teach, holy and pleasant language, wise carriage, heavenly conversation, and all other fulness of grace.' He adds: 'When Master Perkins, who was lecturer in Cambridge, had there for many years held forth a burning and shining light, the sparks whereof did fly abroad into all the corners of the kingdom, and after he had served in his generation, was taken up into heaven, there was none found so meet to receive, as it were, the torch out of his hand, and succeed in that great office of bearing it before such a people, as Master Baines, upon whom also the spirit of that Elias was by experience found to be doubled. In which station he so demeaned himself for some years, that impiety only had cause to complain. But all that favoured the ways of God, or savoured of religion, rejoiced, and gloried in him and his ministry, as in a spiritual and heavenly treasure.\*'

We have said that, so far as we know, Baynes published little, if anything, during his own lifetime. All that we have been able to lay hands on as undoubtedly his, bears date from 1618 onwards. He died in Cambridge in 1617. One of his larger works is named 'The Diocesan's Trial.' It seems to have been first published in 1621. There is a copy in the British Museum library, which is thus catalogued: 'The Dioecesans Tryall wherein all the Sinnewes of Doctor Downham's Defence are brought into three heads and orderly dissolved: Published by Dr W. Ames. London, 1641, 4to.' The edition before me is a small thin quarto of about ninety pages, and has the following title-page: 'The Diocesan's Tryall, wherein the main controversies about the former government of the churches of Christ are judiciously stated, and learnedly discussed, in the opening and thorough debating of these three questions following: 1st. Whether Christ did institute or the Apostles frame any Diocesan form of Churches, or whether Parishionall only. 2d. Whether Christ ordained by himself, or by his Apostles, any ordinary pastor, having both preecedencie of order and majority of power over others? 3d. Whether Christ did immediately commit ordinary power ecclesiasticall, and the exercise of it, to any one singular person.'

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\* Clarke's *Martyrologie*, p. 23.

or to an united multitude of Presbyters. A work seasonable and useful for these times, being very helpfull to the deciding of the differences now in question upon this subject. Written long since by that famous and learned divine, Mr Paul Bayne, and now published by authority. London, printed for John Bellamie, and are to be sold at his shop at the sign of the three golden Lyons, in Cornhill near the Royal Exchange. 1644.' This work has a long, learned, and loving preface by Amesius, and in it there is a pretty full account of the silencing of the earnest and eloquent lecturer at St Andrew's. He says: 'It is hard to say whether the silencing of him were more odious or the manner of it shameless.' The manner was in the form of a visitation: the visitor for the Archbishop Bancroft was his Chancellor, Harsnet. It seems to have been determined beforehand that Baynes should be silenced, but he had conducted himself with such prudence—knowing nothing among men save Jesus Christ and him crucified—that a plausible pretext was wanting. He was ordered to preach the visitation sermon: it was thought that out of it matter of accusation might be found against him. But he preached a plain, simple, gospel sermon, full of sound doctrine, and applicable to those present. 'Mr Baines, having greatly heated his weak body by straining to speak fully unto a great audience, retired himself presently on his coming down from the pulpit, to provide for his health.' Not knowing that he was expected to appear before Harsnet, and being cited in his temporary absence, he was immediately silenced for contumacy in not appearing.

Afterwards, he appealed to the Chancellor for a revocation of the hasty and unjust sentence, but in vain. When on this occasion the Chancellor was summing up the charges against him, Baynes received them with a complacent smile of conscious innocence; this smile was translated into one of contempt for his superiors, and the sentence was confirmed. Baynes afterwards appealed to the Archbishop, Bancroft, but appealed in vain. Amesius tells us, in the preface from which we are quoting, that so soon as he presented himself, at the very first salutation, Bancroft sharply rebuked the good old man for a little black work which was upon the edge of his cuffs, asking him how he dared come before him with such cuffs; it were a good turn, he said, to lay him by the heels for so doing. Brook, quoting, in his imperfect way, from this preface, adds the following note:—'How a little black edging could offend his Lordship is certainly not easy to discover. It was not prohibited by any of the canons, nor any violation of the ecclesiastical constitutions; therefore, unless the archbishop had some enmity against the good man previously in his heart, it seems difficult to say how he could have been offended with so trivial a matter.' Amesius tells us, that after this he preached as he had liberty; that he spent his time in reading, meditation, and prayer; that he had a weak body, and was much and often pressed by want, having, as he often complained to his friends, no place in which to lay his head.

Clarke informs us that whilst he lived a private life his wife died, and 'being thunderstruck by the bishop's bolt, he had time and leisure to apply his able wit and judgment about the discussing of many questions which, if the prelates had not forced such leisure upon him, it may be he would have passed by with others.' 'He was of such an holy and heavenly temper that he was revered by all good men that knew him. His manner was, in the summer time, to go from one gentleman's house to another, and happy were they who could get such company. He had such a divine and heavenly majesty that it would awe any man to look upon him. Little recreation he used, but sometimes to play at chess.'

Once after this,—under the auspices of Harsnet, then Bishop of Chichester, and afterwards Archbishop,—he was called before the council, under the accusation of keeping conventicles,

which pretence was founded on the simple fact, that being an excellent casuist, many repaired to him for the resolution of cases of conscience. When he was accused of the crime of keeping conventicles before the Privy Council, one of the noblemen at the table said, 'Speak, speak for yourself.' Whereupon, says Clarke, 'he made such an excellent speech, that in the midst thereof a nobleman stood up, and said, "He speaks more like an angel than a man, and I dare not stay here to have a hand in any sentence against him," upon which speech they dismissed him, and he never heard more from them.\*'

Brook tells the following anecdote, for which he quotes as authority Clarke's 'Examples,' p. 72, edit. 1671. 'A religious gentleman placed his son under his care and tuition, and Mr Baynes, entertaining some friends at supper, sent the boy into the town for something which they wanted. The boy staying longer than was proper,' as boys, then and now, *will* do, 'Mr Baynes reproved him with some sharpness, severely censuring his conduct. The boy remained silent, but the next day, when his tutor was calm, he thus addressed him: "My father placed me under your care, not only for the benefit of human learning, but that, by your pious counsel and example, I might be brought up in the fear of God; but you, sir, giving way to your passion the last night gave me a very evil example, such as I have never seen in my father's house." "Sayest thou so," answered Mr Baynes, "go to my taylor, and let him buy thee a suit of clothes, and make them for thee, which I will pay for to make thee amends." And it is added that Mr Baynes watched more narrowly over his own spirit ever after.'

Clarke tells another anecdote concerning him, which we may as well add to the former, as illustrative both of the man and his age. 'Upon a time he went to the house of Mrs Sheafe, who was his wife's sister, at Cranbrook in Kent, where, observing that she and others of the family used to play much at cards, and such like games, as the custom was and still is too much used in gentlemen's houses, he took occasion on the Sabbath-day, in his sermon, to speak against such games. And it pleased the Lord so to work upon Mistress Sheafe's heart by that sermon, that when she came home she came crying to him, saying, "O brother, why should you thus suffer me to live in sin to the dishonour of God, and would never tell me of it before?" To which he replied, that it was best of all that God had wrought on her by the public ministry, and that it might not have been so well if he had spoken to her in private.'

There is another characteristic touch of the man and his times, added by Clarke, which we must give. 'His prayer in his family *was not usually above a quarter of an hour long*, and having respect to the weakness and infirmities of his servants and children, he used to dissuade others from tediousness in that duty.' So that a quarter of an hour's prayer was considered 'judicious brevity' in those days; what would it be thought now?

The exposition of the first chapter of the Epistle to the Ephesians was first published by itself, separately, a year after the author's death, in 1618, so that it is likely it may have received its finishing touches from his own hand. Our copy is complete, 'London, printed by M. F. for R. Milbourne & J. Bartlett. 1643.' After an epistle dedicatory to Sir John Dingley and Sir Robert Wood, signed by W. Jenmat, of Kingston, there follows, 'Dr Sibbes his judgment of the author of this commentary, in a preface to the exposition of the first chapter, published divers years agoe.' Clarke, in his quaint old way, gives an excellent summary, which the reader can compare with the text of Dr Sibbes as now reprinted in this volume. 'He was a man of much communion with God, and acquaintance with his own heart, observing the daily passages of his life, and was much exercised with spiritual conflicts, whereby he became the more able to comfort others with the same consolations which himself had received from God. He had a deep

\* Clarke, Brook, Neal's History of the Puritans, vol. i. p. 463.

insight into the mystery of God's grace, and man's corruption, as appears by his commentary upon the Epistle to the Ephesians. He was one that sought not after great matters in the world, being taken up with comforts and griefs unto which the world is a stranger. One that had not all his learning out of books; of a sharp wit, and a clear judgment. So that though his meditations were of an higher strain than ordinary, yet he had a good dexterity, furthered by his love to do good, in explaining dark points with lightsome similitudes.'

'In his last sickness he had many doubts and fears, and God letting Satan loose upon him, he went out of this world with far less comfort than many weaker Christians enjoy. He resigned up his spirit into the hands of God, in Cambridge, anno Christi 1617.'

There is a little pocket volume of Mr Baynes' letters extant, which is not so well known as it ought to be, even by lovers of the good old Puritan theology. We have not seen it mentioned in any list of his works. We give the title in full: 'Christian Letters of Mr Paul Bayne, replenished with divers consolations, exhortations, and directions, tending to promote the Honour of Godliness. Heb. 3. 13 (quoted). London. Printed for William Sheffard, and are to be sold at his shop in Popes Head Alley, at the Entering in out of Lumbard Street. 1628.' This is a choice little volume, and well deserves to be reprinted. It contains much precious truth, put in the happiest style. It sparkles with metaphor and simile, and is illustrated by apt proverbs. Unfortunately there are no dates to the letters, and no directions; and the personal matters, which we would have prized most, are apparently left out designedly. Here is a glimpse of his wife, to whom, throughout, there are the most loving allusions: 'My most Christian wife (your sister) hath since Easter last been very ill, and it hath not pleased God to blesse any means which she hath attempted here or elsewhere. But now of late, and especially this week, her strength is more than ordinarily enfeebled, that I fear you shall not long enjoy such a sister, nor I such a wife, of whom I am unworthy.' Here is a reference to Chancellor Harsnet's visitation, as the result of which he was deprived: 'I have great business. Our *metropolitan's* visitation cometh shortly, and I am warned to preach, besides many other occasions. Yet because I love not after-wisdom, I do make way by force to send you in time a word by friendly admonition.' Here is another brief personal reference: 'I was scarce alighted from my horse but an aguish distemper did seize on me, and follow me in manner of an *hecticke*, to which I have a habitude, even in my best health. Besides, I have been troubled with such an inflammation of some of those *interiora viscera* that I could not sleep two hours, but extremity of inward heats would awaken me. In which kind I went some weeks, but now I thank God my body, though a little more bettered, is in such a state as formerly it hath been.' Again, 'If my son go on setting his heart to get learning, I will set my heart to procure him all due encouragement in so good a course.' This is the only reference we have found to his children. Here is the last: 'Sister M., my wife and I held it meet to signify both our remembrance of you, whom your token hath testified not to be unmindful of us both; for, when my wife is thought on, I think then I am not quite forgotten. You will be desirous of knowing how my wife and her place agreeth. Concerning which I inform you thus much, that both of us in regard of all circumstances do think our lines well fallen. If we should speak otherwise we should not sanctifie Him in our hearts who is merciful to us.' We give one choice proverb from this collection of letters, 'The slowest fire makes the sweetest malt.' So it appears in the life and death of this 'worthy.'

As we have said, the Commentary on the first chapter of the Epistle to the Ephesians was first published separately in 1618. The succeeding chapters were published separately also, and finally collected in a folio in 1643. The reader will note that the Commentary goes no further than to the 10th verse of the last chapter: a judicious reader has added to our copy, 'See Gurnall's Christian in Complete Armour.' Of the Commentary we say nothing; it is in the reader's

hands, and he can judge for himself. His other works are (2.) 'A Commentarie upon the first and second chapters of St Paul to the Colossians. Wherein the text is clearly opened, observations thence perspicuously deducted, uses and applications succinctly and briefly inferred; sundry holy and spiritual meditations out of his more ample discourse extracted: together with divers places of Scripture briefly explained. By Mr Paul Bayne, B.D. London, printed by Richard Badger, for Nicholas Bourne, and are to be sold at his shop at the Royal Exchange, 1634.' This is a small quarto. It is dedicated to the reader by one J. S., who says of Baynes: 'Thus thundering in doctrine, and lightning in conversation, he left no stone unturned that might further the building of the New Jerusalem. By his exemplary deportment he fastened the nail which was driven by judicious instruction. In precept and practice a man of God, a beacon on a hill, a burning and a shining lamp. Blessed saint! *quæ sparsa per omnes in te multa fluunt.*'

The Commentary occupies about one half of the volume, the other half consists of 'Lectures preached from these texts of Scripture, by Mr Paul Bayne.' There are thirteen of them, with no visible bond of connection; short, terse, and having every appearance of being taken *verbatim* from his MS. preparation for the pulpit. At the close of the volume are 'Spiritual Aphorisms, or Divine Meditations, suteable to the pious and honest life and conversation of the author, P. Bayne.' The aphorisms are sixty-six in number: we give a specimen, 'What threshing will make me fly out of my husk? Even as Lot was forcibly drawn out of Sodom: so for his mercies must my God pluck me out of my natural corruption.' Again, 'A strait shoe maketh us feel a little stone; so a strait conscience a small sin. They that will not mend a gutter, must amend a whole house.' Here is another, 'We can see the branches of a tree without labour; but to behold the root requires labour and digging: so the fruit of sin is manifest, the root lieth hid.' The Commentary on the two first chapters of Colossians, which forms the first part of this volume is complete so far as it goes; and, like the rest, seems to be a transcript from his pulpit MS. It is forcible, practical, and full of sound doctrine, good to the use of edifying.

3. The Diocesan's Tryall, already referred to *ante*.

4. 'Christian Letters,' &c., also referred to previously.

5. 'A Brief Direction unto a godly Life: wherein every Christian is furnished with most necessary helps for the furthering of him in a godly course here upon earth, so that he may attain eternal happiness in heaven. Written by Mr Paul Bayne, minister of God's word, to Mr Nicholas Jordan his brother. London, printed by A. E. for J. N., and are to be sold by Samuel Enderly, at the Star in Pope's Head Alley, 1637.' This is a handy little pocket volume, in appearance exactly like 'The Letters.' It is dedicated 'To the Right Worshipful Mr Nicholas Jordan, Esq., and one of his Majesty's J.P. and Quorum in the county of Essex.' The dedication is signed N. N., i. e. Nathanael Newberry, bookseller in Cornhill.

6. 'A caveat for cold Christians, in a sermon preached by Mr P. Bayne, sometime minister of God's word at St Andrew's in Cambridge, wherein the common disease of Christians with the remedy is plainly and excellently set down for all that will use it, John xv. 9, 10. At London, imprinted by Felix Kyngston, for Nathanael Newberry, and are to be sold at his shop under St Peter's Church in Cornhill, and in Pope's Head Alley, right against the sign of the White Horse, 1618.' This is an earnest, stirring sermon, on the text Rev. ii. 4, 5. It is a thin small square octavo, and is dedicated to the worshipful Mr Robert Clavering, town-clerk of Newcastle (on Tyne). The dedication contains the following sentences worth extracting: 'If, considering the good acceptance that some former few sermons of that religiously-learned and learnedly religious divine, Master P. Bayne, have had with the church of God, the ensuing sermon being hitherto by me, I was (without difficulty) induced to make it public. For if I should longer conceal it,

what know I whether somebody else, who had not the like interest to it that myself have, might not prevent me in printing this, as well as they have done in publishing some other things of the like nature. Moreover, looking into the carriage and frame of this draught, I did not see how it could disparage any of the rest who are now flown abroad.' From which we may gather *first*, that the author's sermons were greatly prized at the time of their first appearing; and *second*, either that the author had lent his MS. to friends, or that diligent hearers had taken large notes which, afterwards expanded, were handed about by friends to friends. This appears from the title of the next, a thin quarto, which I found in the catalogue of the British Museum, with some others.

7. 'The Trial of a Christian's Estate : or a Discourse of the causes, degrees, signs and differences, of the Apostasie, both of true Christians and false : in a sermon on Heb. x. 39. Preached by P. Baynes, and *afterwards sent in writing by him* to (and edited by) his friend, W. F. London, 1618. 4to.'

8. Two godly and faithful treatises, the one upon the Lord's Prayer, and the other upon the Sixe Principles. Edited by E. C. London, 1619. 12mo. Also in British Museum.

9. The Spiritual Armour, with which being furnished, the Christian may be able to stand fast in the day of trial. London, 1620. 12mo.

10. An Epitome of Man's Misery and Delivery, in a Sermon on Romans iii. 23, 24. Edited by J. E. London. 1690. 4to,

I have only been able to find the titles of two more sermons; 11. Holy Helper in God's building; and 12. Help to true Happiness; explaining the fundamentals of the Christian religion. London. 1635. 3d edition, 12mo.\* I am pretty sure this list might be considerably enlarged; but I am pretty sure also that it contains all that is of any real importance in the works of Baynes. If anything is omitted, it can only be a few occasional and single sermons; which are of value chiefly to the curious, and to those who have a passion for possessing a complete set of the writings of an author. And now my task is done; with more leisure, it could have been made more worthy of this prince among the early Puritans.

THOMAS ALEXANDER.

CHELSEA, *Feb.* 1866.

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\* Chalmers' Biographical Dictionary, Art. Baynes.

TO THE RIGHT WORSHIPFUL MY MUCH HONOURED FRIENDS,

SIR JOHN DINGLEY AND SIR ROBERT WOOD, KNIGHTS;

MERCY AND PEACE IN OUR LORD JESUS CHRIST BE MULTIPLIED.

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SIRS,—In this age of pamphlets true and false, my stationer, as a friend of piety, hath (with a diswonted boldness) adventured to print and send forth this worthy Commentary on that divine Epistle of Paul to the Ephesians, which, as at other times it might be useful to the church of God, so, especially at this time, it may be of use (by the novelty) to take off the hearts of Christians from idle pamphlets too much in request, and pitch them on the grave and weighty points of religion, which herein are pithily opened and applied to the conscience. The epistle in general may be called (by the apostle's own direction) his knowledge in the mystery of Christ, chap. iii. 4. In the two first chapters, he discourseth of election and the free grace of God in saving his people by Christ, Gentiles as well as Jews. In the third, he recapitulates his doctrine, and applies it to this church of Ephesus, praying they may have the sense, use, and comfort of it in those troublesome times, whereinto the churches were soon cast. In the fourth and two last, he exhorteth this people to all holy duties which do best suit with so holy doctrine as he had delivered. And if in these days our apostle were consulted withal as such an oracle deserveth, and this holy interpreter, who had both his name and spirit, neither Arminianism and popery on the one side could so prevail upon the world as it hath done, nor on the other side profaneness and carnal-mindedness in them that turn the grace of God into lasciviousness. For the church's sake are these things thus published, that, though Israel play the harlot, yet may not Judah transgress; and it will be good wisdom in Christians, amidst all these fears and distractions (which prove also distractions to many a man's course of piety, especially in reading good books), to withdraw them-

selves from the noise and dust of the world, and redeem as much time as they can for perusing those holy truths which are here skilfully and in a spiritual manner expounded. Most unhappy is that man who is too well known among others, and at last dieth unknown to himself.

To you both, noble Sirs (being, by God's providence and goodness, near neighbours both in place and piety), I am bold to dedicate these meditations of that worthy servant of God, whose name is yet so sweet in the church: which I have adventured to do, not so much to crave patronage for the work, which is able to defend itself, as to give you thanks publicly for your love to this poor town of Kingston, for your kind respect to us the preachers, and your daily attending at the courts of wisdom, which might be a good example to provoke the dulness of our backward and negligent people. And oh that this late affliction might awaken us all out of that deep security which had too much possessed us! The sword is now come to second the word, that what was not done in a mild way may be done in a rugged. And happy we if we sin no more, lest a worse thing come upon us. I shall be glad if, by perusing these treatises at leisure, there shall be anything added to your zeal in religion, that you may get Christ more into your hearts and advance him more in your lives, which will be your true honour and lasting comfort, when all titles and good things of the world will vanish into nothing. And thus, commending you both, with all yours, to the grace of our heavenly Father, I humbly take my leave, and entreat your pardon for this my boldness, being,

Your worships' much obliged,

KINGSTON, Dec. 12. 1642.

W. JEMMAT.

# DR SIBBES HIS JUDGMENT OF THE AUTHOR OF THIS COMMENTARY ;

IN A PREFACE TO THE EXPOSITION OF THE FIRST CHAPTER,

PUBLISHED DIVERS YEARS AGO.

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**N**OTWITHSTANDING the world's complaint of the surfeit of books (hasty wits being over forward to vent their unripe and misshapen conceits), yet in all ages there have been, and will be, necessary uses of holy treatises, applicable to the variety of occasions of the time ; because men of weaker conceits cannot so easily of themselves discern how one truth is inferred from another, and proved by another, especially when truth is controverted by men of more subtle and stronger wits. Whereupon, as God's truth hath in all ages been opposed in some branches of it, so the divine providence that watcheth over the church raised up some to fence the truth, and make up the breach. Men gifted proportionably to the time, and as well furnished to fight God's battles, as Satan's champions have been to stand for him ; neither have any points of Scripture been more exactly discussed than those that have been most sharply oppugned, opposition whetting both men's wits and industry ; and in several ages men have been severally exercised. The ancientest of the fathers had to deal with them without (the pagans), and especially with proud heretics, that made their own conceits the measure of holy truth, believing no more than they could comprehend in the articles of the Trinity, and natures of Christ, whence they bent their forces that way, and for their matter wrote more securely. Not long after, the enemies of grace, and flatterers of nature, stirred up Saint Augustine to challenge the doctrine of God's predestination and grace out of their hands, which he did with great success, as fitted with grace, learning, and wit, for such a conflict ; and no Scriptures are more faithfully handled by him than those that were wrested by his opposites, and such as made

for the strengthening of his own cause. In other writings he took more liberty ; his scholars, Prosper, Fulgentius, and others, interested themselves in the same quarrel.

In process of time men, desirous of quiet, and tired with controversies, began to lay aside the study of Scriptures, and hearken after an easier way of ending strife, by the determination of one man (the bishop of Rome), whom virtually they made the whole church ; so the people were shut up under ignorance and implicit faith, which pleased them well, as easing them of labour of search ; as upon the same irksomeness of trouble, in the eastern parts, they yielded to the confusion and abomination of Mahometism.

And lest scholars should have nothing to do, they were set to tie and untie school knots, and spin questions out of their own brain ; in which brabbles they were so taken up, that they slightly looked to other matters. As for questions of weight, they were schooled to resolve all into the decisive sentence of the see apostolic, the authority of which they bent their wits to advance ; yet then wisdom found children to justify her ; for scriptures that made for authority of princes, and against usurpation of popes, were well cleared by Occam, Marsilius, Patavinus, and others, as those of predestination and grace by Ariminensis, Bradwardine, and their followers, against Pelagianism, then much prevailing. At length the apostasy of popery spread so far, that God, in pity to his poor church, raised up men of invincible courage, unwearied pains, and great skill in tongues and arts, to free religion so deeply enthralled ; from whence it is that we have so many judicious tractates and commentaries in this latter age. And yet will there be necessary



use of further search into the Scriptures, as new heresies arise, or old are revived, and further strengthened: the conviction of which is then best when their crookedness is brought to the straight rule of Scriptures to be discovered. Besides, new expositions of Scriptures will be useful, in respect of new temptations, corruptions in life, and cases of conscience, in which the mind will not receive any satisfying resolution but from explication and application of Scriptures. Moreover, it is not unprofitable that there should be divers treatises of the same portion of Scriptures, because the same truth may be better conveyed to the conceits of some men by some men's handling than others, one man relishing one man's gifts more than another. And it is not meet that the glory of God's goodness and wisdom should be obscured, which shineth in the variety of men's gifts, especially seeing the depth of Scripture is such, that though men had large hearts, as the sand of the sea-shore, yet could they not empty out all things contained; for though the main principles be not many, yet deductions and conclusions are infinite, and until Christ's second coming to judgment, there will never want new occasion of further search and wading into these deeps.

In all which respects, this exposition of this holy man deserves acceptance of the church, as fited to the times, as the wise reader will well discern. Some few places are not so full as could be wished for clearing some few obscurities; yet those that took the care of setting them out, thought it better to let them pass as they are, than be over bold with another man's work, in making him speak what he did not, and take them as they be. The greatest shall find matter to exercise themselves in; the meaner, matter of sweet comfort and holy instruction; and all confess that he hath brought some light to this excellent portion of Scripture.

He was a man fit for this task, a man of much communion with God, and acquaintance with his own heart, observing the daily passages of his life, and exercised much with spiritual conflicts. As St Paul in this epistle never seemeth to satisfy himself in advancing the glory of grace, and the vileness of man in himself, so this our Paul had large conceits of these things, a deep insight into the mystery of God's grace and man's corruption; he could therefore enter further into Paul's meaning, having received a large measure of Paul's spirit. He was one that sought no great matters in the world, being taken up with comforts and griefs, unto which the world is a stranger; one that had not all his learning out of books; of a sharp wit and clear judgment. Though his meditations were of a higher strain than ordinary, yet he had a good dexterity, furthered by his love to do good, in explaining dark points with lightsome similitudes. His manner of handling questions in this epistle is press and school-like, by arguments on both sides, conclusions,

and answers, a course more suitable to this purpose than loose discourses.

In setting down the object of God's predestination, he succeeds him in opinion whom he succeeded in place; in which point divines accord not, who, in all other points, do jointly agree against the troublers of the church's peace in our neighbour countries; for some would have man lie before God in predestinating him, as in lapsed and miserable estate; others would have God in that first decree, to consider man abstracted from such respects, and to be considered of as a creature alterable, and capable either of happiness or misery, and fit to be disposed of by God, who is Lord of his own, to any supernatural end; yet both agree in this, first, that there was an eternal separation of men in God's purpose; secondly, that this first decree of severing man to his ends, is an act of sovereignty over his creature, and altogether independent of anything in the creature as a cause of it, especially in comparative reprobation, as why he rejected Judas and not Peter. Sin foreseen cannot be the cause, because that was common to both, and therefore could be no cause of severing. Thirdly, all agree in this, that damnation is an act of divine justice, which supposeth demerit; and therefore the execution of God's decree is founded on sin, either of nature or life, or both. My meaning is not to make the cause mine by unnecessary intermeddling; the worthiness of the men on both sides is such, that it should move men to moderation in their censures either way. Neither is this question of like consequence with others in this business, but there is a wide difference between this difference and other differences. And one cause of it is the difficulty of understanding how God conceives things, which differs in the whole kind from ours, he conceiving of things altogether and at once without discourse, we one thing after another, and by another. Our comfort is, that what we cannot see in the light of nature and grace, we shall see in the light of glory, in the university of heaven; before which time, that men should in all matters have the same conceit of things of this nature, is rather to be wished for than to be hoped. That learned bishop, now with God, that undertook the defence of Mr Perkins, hath left to the church, together with the benefit of his labours, the sorrow for his death, the fame of his worth, an example likewise of moderation, who, though he differed from Mr Perkins in this point, yet shewed that he could both assent in lesser things, and with due respect maintain in greater matters. If we would discern of differences, the church would be troubled with fewer distempers; I speak not as if way were to be given to Vorstian, lawless, licentious liberty of prophecy; that every one, so soon as he is big of some new conceit, should bring forth his abortive monster; for thus the pillars of Christian faith would soon be shaken, and the church of God, which is a house of order, would become a Babel, a house of confusion; the dele-

ful issues of which pretended liberty, we see in Polonia, Transylvania, and in countries nearer hand. We are much to bless God for the king's majesty's firmness this way, unto whose open appearing in these matters, and to the vigilancy of some in place, we owe our freedom from that schism that troubleth our neighbours.

But for diversity of apprehensions of matters far

remote from the foundation, these may stand with public and personal peace. I will keep the reader no longer from the treatise; the blessing of heaven go with it, that through the good done by it, much thanksgiving may be to God in the church. Amen.

R. SIBBES.

*Gray's Inn.*

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# A COMMENTARY UPON THE EPISTLE OF ST PAUL TO THE EPHESIANS.

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## CHAPTER I.

**VER. 1.** *Paul, an apostle of Jesus Christ by the will of God, to the saints of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.*

Before the words be entered, it is fit to premise some few words concerning, 1, the occasion; 2, the scope; and, 3, the method of this epistle. First, the occasion was the state of the church, foreseen by Paul, Acts xx., 2 Peter i. 15. 2. The scope is to teach them the doctrine of God's most rich grace, and to stir them up to every duty, in way of thankfulness. The parts of the epistle are three: 1, the preface, in the two first verses; 2, the matter or substance of the epistle, which reacheth from the 3d verse to the 21st of the sixth chapter; 3, the conclusion, thence to the end. In the preface, three things are contained: 1, the author's name, who is described by his office, 'an apostle;' which is further amplified, first, from the person to whom he appertained, or for whom he was employed; secondly, from the efficient cause by which he was made an apostle, 'the will of God.' This answereth to our subscriptions, for we write our own names under our letters. 2. The names of the persons to whom he writeth, who are first propounded more briefly, with the place they were at, 'saints at Ephesus;' secondly, it is expounded more clearly whom he meaneth by saints, not such as are written in the pope's calendar, having divine honour done them, but such as are 'faithful in Christ.' Again, these words may seem to lay down persons; first, more specially, as the saints at this place; secondly, more indefinitely and generally, as true believers on Christ everywhere; but the note of quantity wanteth to make this sense; for Paul would

have spoken in this manner, to the saints at Ephesus, and to all that believe on Christ, if this had been his meaning, as in 1 Cor. i. This part of the preface answereth to our superscriptions, wherewith we endorse our letters; for on the back of our letters we use to express the name of our friend to whom they are directed. The third thing in this preface is his salutation. The words of this verse needing no further explication, we will note out the chief instructions which offer themselves to our observation, and so pass on to the second verse.

*Doct. 1.* First, that Paul doth use to set forth his calling, before he entereth his matter with them, it doth teach that ministers must inculcate to themselves, and such as they have to deal with, their callings from God. St Paul doth not text this forth in the forefront of every epistle, 'Paul, a servant of Christ,' 'Paul, an apostle of Christ,' but that he found it a fit thing to be proposed, both for his own sake, and theirs with whom he had to do. Even as civil magistrates do give out their writs in the king's name, with mention of the office they bear under him, to the end that due respect might be given them of the subject; so this great church-officer doth mention what place he held under Christ, the king of his church, that the things delivered by him might be accordingly received. In a word, this is good for the minister himself, and for the people. How can he speak the words of God, as the mouth of God, with reverence and all authority, if he considers not that God hath commanded to him this piece of service?

*Doct. 2.* The ministry is a work so weighty, that no man of himself is sufficient for it. Now, what can more assure me that I shall be made able, than to look

at God, who hath called me to such an office? Princes call not their subjects to any service, but that they see them furnished with things requisite.

*Doct. 3.* Lastly, whereas the difficulties and enmities which encounter faithful ministers are many, how could they look to be shielded against all, but by holding their eyes on him who hath called them? For people this is behoveful, for it maketh them sanctify God in hearing, while they look not so much at man, as at God teaching by man, Acts x. 33, 1 Thes. ii. 13. It maketh them obey those that are over them, when they have conscience of this, that God hath sent them; as a servant, when he thinketh his lord or lady hath sent any to him, doth readily do that he is commanded.

*Use.* The use of which is to stir up ministers wisely to teach this, and lay it as a foundation. People likewise must willingly hear it; for to acknowledge God's call in such as minister to them, is their great advantage. When we harp on this string much, then people think it a spice of pride and vainglory in us, coming only from hence, that we think ourselves not enough respected. Thus Paul himself might have been misconstrued. What! Nothing but Paul an apostle? Cannot Paul have the office of apostle, but all the town must be of counsel? But as St Paul feared not to prefix this, howsoever his custom might be depraved, so must we imitate the same, in prudent proposing the ministry we have received from God, though evil-minded men misinterpret the fact to their own destruction.

*Paul an apostle.* Observe more particularly, first, the quality and degree of him who bringeth the doctrine of this epistle to us. He is an apostle, one of the highest degree, an ambassador of state, sent from Christ, for so the word signifieth. Look, as kings have their superior and inferior magistrates, from the chancellor to the constable, so Christ, the glorious King of his church, hath divers orders of ministers, the order of apostles being supreme, and most excellent above any other, Eph. iv. And look, as kings despatch lords ambassadors into other countries, concerning important business; so the Lord Jesus, now about to ascend, did send forth his twelve apostles to publish the charter of the world, even forgiveness of sins, and free acceptance to life eternal, to all such as would take their pardon forth, by a lively belief. Many were the privileges of these apostles. 1. They were immediately, no person coming between, designed by Christ. 2. They were infallibly assisted, so that, in their office of teaching, whether by word of mouth or writing, they could not err. 3. Their commission was universal, throughout all nations, though the usual exercise thereof was limited and determined by Christ, doubtless for the greater edification of the church. 4. They could give, by imposition of hands, the gifts of the Holy Ghost, which Simon Magus would have redeemed. 5. They were eye-witnesses of Christ,

and saw him ordinarily and miraculously in the flesh, as Paul.

*Use.* That, therefore, a person of such quality doth bring us these things, must stir us up to seek into them, and entertain them accordingly. Should the king send his mind by the meanest messenger, we would receive it dutifully; but if my lord chancellor, or some great statesman, should in person publish his pleasure, we would attend it more reverently. The atheism of these times is much to be lamented. Our superstitious ancestors, if the pope's nuncio or legate came amongst them, bringing the pope's blessing, indulgences, relics, such wares as were the mock of the world, oh, how were they received, how were their commodities (if I may so call them) entertained! But our atheism is such, that we let these things lie by, many of us not asking after, nor vouchsafing to read with devotion, these things which the true legates of Jesus Christ have brought unto us, and left published for our sakes.

Secondly, We see hence the firmness of all those things delivered in this epistle; for it was not so much the apostle, as God in him, who indited these things; as when a lesson is sounded forth upon an instrument, it is not so much the instrument as his who playeth upon it. So here, 'I preach not myself, but Christ the Lord,' 'an apostle of Christ,' that is, an apostle, whom Christ doth take and own as his apostle, who is employed about him, 2 Cor. iv. And, indeed, this phrase doth import his being made by Christ, rather than include it; and, therefore, 1 Tim. i. 1, he is said, 'an apostle of Christ, by the commandment of Christ;' where an apostle of Christ is an apostle pertaining to Christ, now possessed of him, and employed about him, having been advanced to this place by the ordination of God and Christ.

*Doct. 3.* Now Paul's fact holding out this as his glory, that he was Christ's apostle, doth teach us, that we are to account it our greatest dignity that we belong to Christ. We see in earthly servitors, their glory is so much the greater by how much their lords and masters are in greater pre-eminency. Hence it is that we sue for the cloth of noble persons especially, who are great favourites with the king. We see it so, and not without reason, for it is a matter of countenance, of protection; yea, if they be in good place about them, of great emolument. But how much more glorious is this, to retain to the King of glory, and that not as a common servitor, but in some special place, very near him! What greater honour had Moses, Abraham, David, than that God's name was called on them, 'Abraham the friend of God,' 'Moses my servant,' David, 'Oh how thy servant loveth thy statutes!' Ps. cxix.

*Use 1.* Again, our duty that we owe to the name of our God, doth require that we should truly confess this, and boast of it, as our highest preferment, that he hath made us his servants. Let us therefore who

are Christians, rejoice and triumph in this, that Christ hath taken us into his service. Men that belong to great persons, will bear themselves stout on it, and count it the height of their good fortunes; yet who seeth not that unthankfulness creepeth into noble breasts, or there could not be found a young courtier and an old beggar? What shall be our sin, if we hold not up our heads with holy gladness of heart, that we are entertained by such a Lord, who is faithful, whose largeness is even above all we can think, to his true-hearted servants.

*Use 2.* Again, this must rebuke such white-hearted Christians who are ashamed of their Master, and work he setteth them about, if any profane ones be in presence, who shrink in, and are afraid to be known whose men they are; how far would these have been in the times of those first Christians, so full of persecution! Should our servants serve us thus, we would pull their cloth over their ears and send them packing.

*Doct. 4. According to God's will.* Observe hence, that it is the will of God which doth assign to us our several callings; for the apostle doth acknowledge in this phrase, two things: first, the providence; secondly, the free grace of God. Civil men will set forth the wisdom and bountifulness of their benefactors. Those that rise by the king's favour from one place to another, oh how they will extol his princelike clemency! So this heavenly mind of the apostle everywhere is affected with the free grace of God, who did assign to him such a high calling as this was. The truth is, it is God's providence and goodness which do design us to every calling, Gal. i. 15; even from his mother's womb, did God set him apart, Jer. i. 5; before he was born, did God decree him a prophet; yea, the smith that bloweth in the coals, the Lord createth him, Isa. liv. 16. No wise man doth make a thing, but he knoweth the ends to which he will use it; much less doth the Lord make any of us, but he knoweth to what ends he will employ us; and look, as a wise governor in the family setteth one to his work in this place, a second to another, in a diverse place, so doth the Lord in this world, which is a piece of his household.

We must therefore hence be stirred up to acknowledge the grace of God to us, and providence over us; if it reach to the hairs of our head, much more to so great a benefit as the allotting of our callings is. Yea, it must be a ground of contentation in every state of life, and of settled persevering in such callings in which we have been trained, remembering that whose changeth his place unadvisedly, is like a bird now from her nest, who may be well weather-beaten before she return; yet when God doth orderly lead us to more free and comfortable conditions, we are rather to use them, 1 Cor. vii. 21.

*Saints at Ephesus.* From this, that he calleth the members of this church saints, observe,

*Doct. 5.* That all the members of the visible church

are to be saints. A saint is inwardly a saint, or by outward profession. Now, Saint Paul was not ignorant that there were bad fish as well as good, chaff as well as wheat, in this visible church; nevertheless, he doth well call them saints: first, because they were all by outward profession so, yea, and conformity, for aught we know; secondly, because there were many true saints. Now the better part, not the bigger, giveth the denomination. Wine and water is called wine; gold and silver ore unfinned, is called gold and silver, though yet much dross be intermeddled with it. Look how a civil, virtuous man doth not like to have in his house uncivil rake-shames, so the most holy God will not allow any in his family openly unholy. Like master, like man, at least in outward conformity; and look as no man can think well to have swine in his house, or dogs and swine come to board with the rest of his family, so here, open sinners, who, after their names given to Christ, return to their vomit, they have no allowance from God to be in his household; when we see it otherwise, it is through sinful neglect of due censures, and such as have the power of them shall answer it. But here the Brownists must be answered, who reason thus, every true visible church standeth of visible saints; our churches stand not of visible saints; *ergo*, they are not true, and by consequent to be separated from. The proposition hath a double sense: first, every true church hath in it some visible saints, this is true; but then the second part of the reason is false, ours have in them no visible saints. The second sense is, every true visible church standeth, or hath in it only visible saints; standeth entirely of these, no others any way intermingled. Now if one understand this *de jure*, viz., of what kind of persons the church should stand, it is true; but if it be understood of that which through iniquity of some men falleth out in the church, then it is false; for the church of Corinth was a true visible church while the incestuous person remained uncast forth, though he was of right to have been excommunicate; and how absurd is it that one sinner, by the negligence of some uncast forth, should degrade a thousand from the dignity of a church.

*Use 2.* This doctrine then, that the members of the church are to be saints, doth let us see the fearful estate of many amongst us, who, likeas they tell of Halifax nuts, which are all shells, no kernels, so these profess themselves saints, but their ignorance, their idle courses, their riots, their blasphemies, proclaim that there is nothing within which belongeth to a saint. Nay, many will not stick to profess they are none of the holy brotherhood, to jest at such as endeavour to holiness, saying, that young saints prove old devils. It is a wonder that such hellish owls dare fly in the sunshine of so Christian a profession as is made amongst us.

*Use 3.* This letteth us see what we must endeavour to, even that we profess. We hate in civil matters

that any should take upon him that he is not seen in ; we count it a gross kind of counterfeiting. Let us take heed of taking on us to be members of God's church, and saints, when we have no care to know God, and get our hearts cleansed from all filthy sinful corruptions that reign in them. The rather let us do it, for our pride, covetousness, injustice, drunken sensualities, they are double iniquities, and make us more abominable than Turks and heathens. Whether is it more odious for a single maid, or married wife, to live in uncleanness ? It is naught in both, but most lewd in the latter ; she doth not only defile her body, but violate her faith which she hath given to man, and that in sight of God. Thus for us who profess ourselves saints, married to God, for us to live in the lusts of our own hearts, doth exceed all Turkish and heathenish impiety ; they are loose and free (as I may so say), they have not entered any covenant with the true God in Christ.

*Use 4.* We see the vanity of many who think they are not tied so strictly as others, because they make not so forward profession. Warn them of an oath of wanton dissoluteness, they slip the collar with this, that they are not of the precise brotherhood ; yea, they allow themselves in that, for which they will be on the top of another, because they profess no such matter, as the other doth ; but this is their gross ignorance ; ask them whether they will be members of the church, they answer yea. If thou wilt be a member of God's church, thou professest thyself a saint, and what profession I pray thee can be more glorious ?

*In Ephesus.* This was a mother city, famous for idolatry and conjuring, as the Acts of the Apostles testify, so given to all riot, that it banished Hermodore, in no other consideration but that he was an honest sober man. This people were so wicked, that heathens themselves did deem them from their mouth worthy to be strangled ; yet here God had his church.

*Doct. 6.* Observe then, that in most wicked places God gathereth and maintaineth his people. Thus when the world was so wicked, that the patience of God would bear no longer, the Lord had a Noah in it ; thus he had a Melchisedec in Canaan, a Lot in Sodom, a Job in Uz, a church in Pergamos, where the devil had his throne. Where God hath his church, we say, the devil hath his chapel ; so on the contrary, where the devil hath his cathedral, there God hath his people. Look, as in nature we see a pleasant rose grow from amidst the thorns, and a most beautiful lily spring out of slimy watrish places ; look, as God in the darkness of the night maketh beautiful lights arise ; so here, in the darkest places, he will have some men who shall shine as lights in the midst of a perverse generation. This God doth, first, in regard of himself, that he may display his mighty power and wisdom so much more clearly. Thus in the creation, to bring the creature out of nothing, light out of darkness, did

display the riches of his almighty power, goodness, and wisdom : in regard of the saints, that they may more clearly discern his great grace to them, who hath so separated and altered them from such, with whom they formerly conversed ; in regard of the wicked, that by the example of these, the world may be condemned in their unbelief and unrighteousness, and all other darkness which they chose rather than light ; as Noah is said to have condemned the old world, while he builded the ark, of the impenitency and careless unbelief in which they lay, without respect to God's threatening. Heb. xi. 7.

*Use 1.* The use is, first, that we should not be discouraged if we live amongst factious persons in wicked towns, lewd families. Being made, by God's grace, new creatures, we must rather wonder at his power, wisdom, grace unto us ; and no doubt but that he who hath kept his in the wickedest places, will keep us also. Secondly, we must think of our happiness, if we did use it, above these ; they did dwell pell-mell, heathen and Christian under one roof, whereas we live with none but such for the most part as profess the Christian name ; *ergo*, in many regards our condition is far easier.

Now, he cometh to explain whom he meaneth by saints, describing them from their faith in Christ : ' To the faithful in Christ.' For those words are added, first, to point at the root of sanctification, which is belief ; secondly, to distinguish God's church from the synagogues of the Jews, who professed faith towards God, but not in Christ Jesus. And he doth fitly note out the saints by their faith in Christ Jesus ; for whosoever is faithful is a saint, and whosoever is a saint is faithful ; though to be a saint, and to be faithful, are not properly and formally (*identice, formaliter*) both one.

*Doct. 7.* Observe, then, that he calleth those saints whom here he describeth to be faithful ones in Christ ; that is, faithful ones who are through faith united with Christ, so that he dwelleth in them and they in him ; for in Christ noteth rather the effect of their faith than the object, *terminum non objectum*. Observe then who are the true saints, viz. all who by faith are in Christ Jesus. *Saints* and *faithful ones* are carried as indifferent with the apostle, Col. i. 2 and elsewhere. For though the formal effect of faith be not to sanctify, whence we are denominatèd saints, but to justify, whence we are called righteous, through forgiveness of sin and adoption unto life, yet faith effectually produceth our sanctification, whereupon we have the name of saints.\* Three things go to this : 1, the purifying of the heart ; 2, the profession outward of holiness ; 3, holy conversation. Now, Acts xv. 9, by faith our hearts are purified ; for as a counter poison coming in, the poison that is weaker is expelled ; and as the sun

\* *Fides non formaliter sed effective sanctificat, Christum siquidem apprehendit, per quem formaliter justificamur, sanctificamur effective.*

rising, the darkness of the night is expelled and vanisheth; so Christ, the Sun of righteousness, by faith arising in our hearts, the ignorance, and lusts of ignorance, are dispersed, and fly before him.

Secondly, Faith begetteth profession of holiness: 'Having the same spirit of faith, we cannot but speak,' saith the apostle; and believing with the heart, and confessing with the mouth, go together. Thirdly, holy conversation springeth from faith. If you have learned Christ as the truth is in him, you have so learned him as to put off the old man and to put on the new. Faith worketh by love, even as a tree hath both his leaf and fruit. And as if a tree should be changed from one kind to another, the leaves and fruit should likewise be changed; as if a pear tree should be made an apple tree, it would have leaves and fruits agreeing to the change made in it; so man by faith having his heart purified, made a tree of righteousness, he hath his leaves and fruit; leaves of profession, fruit of action. So again a man, as a new tree set into and growing out of Christ, beareth a new fruit: he converseth in holiness and newness of life. Thus you see how those that are faithful are also saints, because by faith their heart is purified, their profession and conversation are sanctified; wherefore such believers who are mockers of saints, who will not be accounted saint holy, and such who are not changed into new creatures, walking in newness of life, they may well fear that their belief is not true, such as doth unite them with Christ; for whosoever is a true believer is a saint, whosoever is by faith in Christ is a new creature. We would be loath to take a slip or be deceived with false commodities in a twelve pound matter; let us be here no less diligent, that we take not an ungrounded, fruitless presumption for a true faith, which resteth on God's word, made known, and is effectual to the sanctifying of the believer.

Use 2. Secondly, Hence we see the vanity of the papists in transferring and appropriating this name of saints to those whom the pope hath put in his calendar, and to whom he hath adjudged divine honour, holidays, invocation, candles, churches, &c. These saints were not heard of in St Paul's time. A man may be in hell who hath all such things performed about him. Saints are triumphant or militant: triumphant, such who now walk by sight, enjoying the presence of God; angels, spirits of the righteous departed, who have now rested from all the labours of their militant condition, holding Christ their head, by whose power, apprehended by faith, they are kept to salvation.

Use 3. This may strengthen us against temptations from our imperfections; the Lord doth reckon of us and doth hold us as saints. He that by faith hath put on the Sun of righteousness, is more clear and bright than if he were arrayed with the beams of the sun. Again, though we have sins too many, yet the better part giveth the name. Corn fields we see have many weeds, yet we call them corn fields, not fields of weeds; so here,

yea, grace, though it seemeth little over that sin sheweth to be, yet it will in time overcome it; as earloe is much higher than barley, yet the barley getteth up and killeth it. The Spirit that is in us from Christ is stronger than the spirit of the world.

Ver. 2. Now the salutation followeth, which standeth of an apostolical blessing, which he ever giveth the churches. In it two things are to be considered: first, the things wished; secondly, the persons from whom they are desired: 'God the Father and the Son.'

Observe, first, in general, that it is the duty of a minister of Christ to bless the faithful children of the church as in the name of God. This for the substance of it was not proper to the apostles, no more than to be a spiritual father was appropriated to them, much less doth it belong to the pope, as the times of superstition imagined; but to every faithful minister, who is a shepherd and instructor, and so in the place of a spiritual father: Num. vi., 'Aaron and his sons shall bless the people in my name.' As God hath given a power to the natural parents to convey good things to their children—'Honour thy father, that thy days may be long,' or that they may prolong thy days by their blessing deservedly coming upon thee—so God hath given spiritual fathers a power of blessing, yea, and of anathematising or cursing, the children of the church who so deserve, and that effectually. So that Paul maketh good what they do in this kind. This good Hannah found, 1 Sam. i. 17, when she had meekly answered so harsh and false a suspicion. 'The God of Israel grant thy request,' saith Eli; and she, glad of the favour she had found in his sight, went away, and it was presently granted. For more distinct conceiving of the matter, I will briefly shew, 1, what this blessing is; 2, on what it is grounded. It is a ministerial act, which doth apply God's blessing to the well-deserving children of the church, and entereth them into the assured possession, through faith, of God's blessing toward them, which doth apply, I say. For it differeth thus from a prayer: a prayer seeketh to obtain the things for us; this doth, in God's name, apply and assure our faith that the blessing of God is upon us, and shall graciously follow us. When the minister entreateth forgiveness of sin, it is one thing; when again he doth assure a repentant heart that God hath done away his sin, this is another thing. In the one he seeketh to obtain this benefit for the party; in the other, he doth assure the party that it is now applied to him.

The grounds are two: 1, the spirit of discerning—I mean ordinary, not miraculous—which maketh them by fruits see who are such members of the church whom God doth promise to bless; the second is, the authority which God hath put upon them, who will have them to be his mouth and instrument, whereby he will both ascertain his children of their blessedness from him, as likewise execute it in them. Now, from these

two, that I discern a child of the church, to whom blessing pertaineth, and know myself to be his mouth to signify it, and instrument with whom he will concur to produce it, from these two it is that this act of blessing springeth, be it a blessing in general given, or singularly applied. And hence you may see a difference betwixt our blessing and the patriarchs' prophetic blessings; for their blessings were grounded upon a revelation in them made of things which should befall their posterity.

The use of this is to rebuke the foolish custom of running forth before the ministers of God have given their blessing. What a miscreant would he be held that would not suffer his father to bless him, so far were he from seeking it at his hand! It were not allowable behaviour, if the church were about to curse them, and make them as utter execrations.

Secondly, This letteth us see that we must not lightly let pass the blessing of the minister; but strengthen our faith by it, and be glad that it cometh upon us. Doth not every virtuous child rejoice, and know themselves the better, that the blessings of their fathers and mothers have been heartily given them? So shouldst thou farther thyself in the faithful persuasion of all good toward thee, that the blessings of such who are the spiritual fathers have come upon thy head. In times of superstition, every hedge-priest's blessing was highly esteemed; if he had given his benediction in *nomine Patris, Filii, et Spiritus Sancti*, how well they thought themselves! But as everywhere else, that which they superstitiously and idolatrously often magnified, that the atheism of our time utterly neglecteth. Thus in general, now in particular.

*Doct.* First, Note that he wisheth them grace whom he had called saints and believers in Christ. Whence observe, that the holiest justified persons have need of grace. The papists will grant it mere grace in comparison that our sins are forgiven, and that we have the spirit of grace given us; but after this they say we have to deal with justice, from which we must expect eternal life. A miserable doctrine; grace is in the beginning, grace is in the middle, grace is in the ending. A Christian man may be considered in three distances of time: 1, in the time of his conversion; 2, in the time betwixt his believing and receiving the end of his faith; 3, in the time when God will give him the crown of glory, life eternal. Now, for the first, all grant that we enter by faith into grace; but for our after time, that we stand not under justice, but grace, it is manifest: Rom. v. 2, 'In which grace also we stand.' At the day of judgment, that we have to deal with mercy, not with justice, it is manifest, 2 Tim. i. 18, where the apostle prayeth that the Lord would shew Onesiphorus (a most godly man) mercy in the day of judgment, and life itself, the very thing we come to. Now, the gift of God's Spirit, whereby we come to it, is called grace: Rom. vi., 'the end, life eternal;' not a stipend, but χάρισμα, a gift of

grace. Thus it is one way cleared. Again, in what should grace manifest itself but in these three things: first, forgiving sin; secondly, in attaining life; thirdly, in continuing in the present grace? Now, when we are converted, we have need of forgiveness of sin, otherwise what need we to pray, 'Lord, forgive us our trespasses'? Beside, every saint findeth himself sold under sin, and that as an evil within the will of him, which cannot therefore increase his merit, but maketh him more guilty. For heaven we have no need\* of grace; for according to the law, 'Continue in all perfectly to do them, and live;' none conscious of sin can hope to live this way. Now, for persevering in a state of grace, we have need of grace; for this we cannot deserve, but as God's gracious pleasure made him to come unto us, so it maketh him abide with us, to accomplish his good work, which should he not, all would come to nothing in us. For as the soul entering into the body giveth it life, sense, and motion, which presently cease in the body if the soul departeth, so here, God, the soul of our souls, returning to them, doth produce by his Spirit a life of grace, which would presently be extinct if he should forsake them.

The use is, to let us see the fearful estate of the papists, who make Christ and his grace last no longer than till they are (as they think) enabled to justify and save themselves by course of grace according to the law. They account it grace, that God would enable me, rather than another, to come effectually to life, but no grace that I come to life; as when I might sell a horse to many, it is my favour that I will sell him to one, and not to another; but it is not my favour that he hath the horse which buyeth, and *ergo*, by force of communicative justice, is to have him. Thus they say it is God's grace that he will have some to have life, and give them wherewithal to buy it; but that they have life, is justice, not his grace. Poor souls! thus they forsake their mercies; besides that, they make mercy to have nothing to do at the day of judgment, and life itself not to be grace, contrary to that which is above named.

*Use 2.* We learn, hence, ever to humble ourselves, and fly entirely to God's mercy; let us confess ourselves miserable, unprofitable servants in a thousand regards, having nothing but grace to cleave unto. The arch-papists confess, that for uncertainty of our own righteousness, and danger of vain glory, it is the safest to trust only on God's mercy in Christ; surely let us take the safest way. I would never trust my soul to them who will not go the surest way to work in their own salvations.

Observe, 3, from this, he doth wish grace with them when he would wish them the greatest good. Observe, I say, what is the most excellent thing, which is to be sought afore all other, viz., the favour of God, that his grace may be with us. To open it before we discourse of it: grace, joined with pity, doth signify

\* Qu. 'For life we have need'?—Ed.



God's love only so far as it is a fountain, from whence springeth his pity to us in misery ; out of which mercy he doth, when now we are miserable, save us. Thus grace soundeth nothing but love ; and the object of it is more general, for grace is toward us, and every creature, in innocency and misery ; but mercy is only toward us as we are considered in misery, unless the preserving the mutable creature, subject to fall, may also be an object of mercy ; but when grace is put indefinitely, then grace includeth mercy in it, for mercy is but grace restrained and limited to man, as in misery ; the difference is rather in the manner of containing themselves. Now wishing them grace, out of which came true peace, he wisheth three things : 1. That God himself should be still mercifully and graciously inclined to them : ' for God is love,' 1 John iv. 16. 2. He doth assure them of all effects of God's grace and love towards them, partly in procuring them all things that were good ; the grace of the Father of lights being as a sun, Ps. lxxxiv. 2, partly in protecting them from all evil ; this favour being as a shield, wherewith the saints are compassed about, Ps. v. 13. 3. In grace is included the signification, the report of his grace, in such sort as that they might have the sense of it, that is, the displaying it on their heads as a banner, the shedding of it into their hearts, the lifting of his countenance upon them. Lam. ii. 4, Rom. v., Ps. iv. Thus when we wish him\* that he may be in their love, inwardly affected, holpen with the fruits of their love, and courteously and kindly entreated, in regard of loving usages, which is the signification of their love ; for if God should love us, if he should do us good, and shield us from evil, yet should he hide this from our sense and experience, we could not have this peace, which is next mentioned. Now, then, we may better see that this love of God is above all things to be desired ; there is no lack in this love, no good thing shall be wanting unto us ; nay, if evils in our taste should be good for us, we shall not want them ; as the love of a parent maketh him, when need is, provide bitter physic for his child, as well as other contentments. No evil shall have access ; no, if things good in themselves be harmful for us, they shall not have access to us ; as the love of a parent layeth away a knife, which is a good thing in itself, out of the reach of his child, for whom it were hurtful. All things which to our sense and in themselves are evil, this love maketh them work to our good. If the skilful art of a physician may make of a poisonous viper a wholesome treacle, no wonder if God's gracious love turn even the devil himself to become a helpful instrument, setting forward our perfection, 2 Cor. xii. 9. In a word, it maketh a little estate great riches, every state contentful. A little thing, given as a token of the king's good will, do we not prize it more than thrice the value of that which is no pledge of his favour ? And when the love of a sinful

Qu. ' he wisheth ' ?—En.

man is of such force that many a woman, while she may enjoy it, feeleth not beggary itself to be grievous, what a force is there in the grace of God, while it is perceived, to make us find no grievance in greatest extremity ! Whereas without this, were a man in a paradise of the earth, with all the good of it, all were nothing. There are noblemen in the tower who may ride their great horses, have their ladies, fare deliciously, want not for wealth, yet because they are out of the king's favour, no wise man would be in their coats, none esteem their state happy. How much more, then, are all things of no value, if they be possessed without this favour of which we entreat ? This grace is our life, it is better than life. As the marigold openeth when the sun shineth over it, and shutteth when it is withdrawn, so our life followeth this favour ; we are enlarged if we feel it ; if it be hidden, we are troubled. Finally, that which the king's favourable aspect doth in his subject, that which the sun and dew do in the creatures of the earth, which they make to smile in their manner, the like doth this grace, through all the world of spirits, who feel the influence of it.

Use 1. Which doth let us see their fearful estate who walk in their natural conditions, children of wrath, never seeking to be reconciled to God. If we stand in man's debt, and in danger of the law, we will compound the matter. If we are faulty towards some great person, and out of favour, oh, how will we turn every stone, and use the mediation of all we can, to procure us good-will with them ! Here we are otherwise ; and like these impudent adulteresses, we care not to return into favour with our husband, with God, from whom we are most disloyally estranged.

Use 2. We must, hence, be exhorted above all things to seek God's grace ; the better it is with us, the more need we have to seek him with reverence ; for look, as we have no less need of the sun to continue with us, that we may have light still continued, then we had need of it to rise over us that our light may be begun, so we want God's gracious presence, as much to continue our comforts, now we have them, as we did at the first to begin them.

Now, if you ask by what means we may grow up in favour with God, I answer, first, we must every day shew unto God that well-beloved of his, in whom he is well pleased, Ps. cv. 4, from whom favour floweth upon all his, as the ointment trickled down from the head on the garments of Aaron. Secondly, we must provoke our hearts earnestly to petition for this : ' Seek my face ; Lord, I will seek thy face,' Ps. xxvii. 8. Thirdly, we must grow up, in conscience of our vileness, to be humble, Isa. lvii., Luke i. : ' God resisteth the proud, and giveth grace to the humble,' that is, sheweth favour. As the lowest valleys are blessed with the happiest influence of the heavens, so here, the contrite, humble spirit is the place God delighteth to let his grace dwell in. Fourthly, we must labour daily more and more to depart from evil, and

purge our hearts from all the corruptions which remain in them : 'The pure in heart shall see God,' Mat. v., even the light of his countenance, in grace and glory, Heb. xii. Look as a clear, transparent thing, as crystal, hath the light coming through it, which cannot pierce through grosser bodies, so in those hearts which are the purest shall this light of God's countenance diffuse itself most abundantly.

*Doct. 4. And peace.* Observe from this, that he wisheth them, in the next place, peace ; that true peace is a most singular blessing. The apostle cannot speak of it, Philip. iv. 7, but he setteth it forth with this commendation, that it 'passeth all understanding.' This is that golden bequeath which Christ did leave us, now ready to die, 'My peace I give unto you : not as the world giveth you,' John xiv. 22. That it may be the better conceived, I will open three things : 1. What it is. 2. In what kinds it may be considered. 3. Whence the one and other peace floweth. It may thus be described : Peace is a tranquillity or rest in the mind, springing out of Christ's death, wrought in us by the Spirit, through the word of God. It is a quiet, I say, or heavenly tranquillity ; for peace, in these salutations, is opposed to fear, grief, to any kind of perturbation which breaketh the sweet consent and harmony of the mind : 'My peace I leave with you,' 'fear not,' 'be not troubled.' It is a sweet concord, making joy in the mind, as the concord of well-compounded discords begetteth a most delightful harmony, in which the ear joyeth and triumpheth. Secondly, it cometh from Christ's death ; his chastisement was the chastisement of our peace, his stripes our healing ; for as an imprisoned debtor's peace springeth from some surety's satisfaction, so here, &c. Thirdly, I say it is wrought through the Spirit, Gal. v. 22. Anybody may put an instrument out of tune, but none can reduce it to true consent but he that hath the skill of it ; and as it is in any man's power to distemper himself, and breed troublesome sicknesses, but a skilful physician only can restore a temperate constitution, so we of ourselves were able to disorder our souls, putting all out of frame ; but it is God only, by his Spirit, who can heal all jars, and bring forth sweet peace in us. Lastly, I say, By the gospel, which is therefore called the gospel of peace. Now, as man leadeth us by his outward words to see his good meaning toward us, so God, by this outward word, as well as inward, doth reveal to us his rich grace. Now we may consider this true peace, as for the substance of it, begun in us, or as more full for the circumstantial degree of it ; for as Christ insinuateth a joy in part, and respectively a joy full, so we may conceive of peace ; for as there is a light more cloudy, and more bright and clear, so there is a peace with which more or less disturbance is intermeddled. Now peace, considered in the first kind, cometh first from this, that God's amity is restored ; whereas his wrath was toward us, now he is atoned

and reconciled through Christ. The working therefore of our peace is chiefly ascribed to this, that Christ did abolish the enmity betwixt God and man, Eph. ii., Col. i. The angels, singing on Christ's nativity, 'Peace on earth,' in the next words, opening the fountain, viz., 'good-will to men ;' for look, as there can be no peace to a traitor till the king turn favourable to him, in like sort it is with us, who from the womb are rebels, if we knew our condition.

Further : hence it cometh that the whole creature is accorded with us, even the beasts, yea, the stones of the field are at league with us, Hosea ii. 18, Job vii. For as servants follow their master, soldiers their chieftain, so do all the creatures obediently follow him who is the Lord of hosts. Secondly, this peace cometh from the doing away of all disturbance which was within man against himself, as the accusation of his thoughts for guiltiness of sin, the rebellion and fight of lust against his reason, or rather the spirit of his mind renewed : 'we being justified by faith, have peace toward God,' Rom. v. 1 ; 'the God of peace sanctify you throughout ;' by which we may gather, that while God sanctifieth us, he doth shew himself a God that maketh peace ; and so many as walk by this rule, viz., rejoicing in Christ crucified, who hath crucified the world to us, and us to the world, 'peace shall be upon them,' Gal. vi. For look, as the body sick with distemper cannot be healed with the physician's good affection, unless his action also be afforded, so it is here ; it is not sufficient that God should be graciously inclined, unless he should, by his will and power, cure those disturban aberrations which deprived us of all peace. Thirdly, from a securing us for time to come, in regard of enemies both inward and outward, from breaking the power of them, of hell, death ; that they are not able to hurt us, much less to prevail against us. For it is not the molesting power of enemies, but the hurting power, which standeth not with peace. You see how gainful troubles, and worldly peace, stand well together ; so the trouble of our militant condition, accruing to us from these outward spiritual enemies, doth not let out peace, while we know that all things shall work to our good ; that we shall be more than conquerors, that God will not leave us, nor forsake us. Fourthly, and lastly, Our peace considered as above said, doth flow from the gift of the Spirit, which teacheth us in some manner to know these things which are next above named. We have not received the spirit of the world, but the Spirit of God, which teacheth us to know the things bestowed upon us ; for nothing can work upon the affections, as to make us fear, joy, further than it is known : *Nihil non præcognitum afficit voluntatem.* And we see that a condemned prisoner, though that his pardon be sealed, yet is no less subject to fear than before, till the matter cometh to his ear, and he be infallibly certified of it.

Thus much for the grounds, which are in some measure wheresoever true peace is in any degree. The

more full peace cometh from a further work of God's grace in us, which represseth or vanquisheth for a time all perturbations, which spiritual wickednesses, unbelief, unholiness in general, want of godly contentation, defects in our conditions, might occasion. For look, as unto bright clear light, more is required than that the sun should be present enlightening the air, to wit, that it should be in that strength present as to waste and disperse all darksome clouds, so here to this full peace, it is necessary that all perturbations should be more fully removed. Thus much for the opening this benefit.

*Use 1.* Now, the use of this is, first, to stir us up to seek after the true peace. Peace is a sweet thing, so sweet that many a man doth so love it that he will suffer much wrong, rather than to give any way to disquiet. What were all the riches of this kingdom, what were all the contentments of our private state unto us, if we wanted this peace? If we could not eat our meat, but with danger of having our throats cut before we should rise, were the case thus, would we not fly from our native countries, and seek us habitations where we might live peaceably? That which a wound is in the flesh, that which a sick distemper is in our body, that is disquiet and trouble in the mind. Wherefore, let us fly by faith to the prince of peace, Christ Jesus.

*Use 2.* We must stir up ourselves to be thankful for this so excellent a benefit. Should God suffer the devil to trouble us with the guilt of sin, should he let the power of it rage and usurp so in us as to enforce us to cry, O miserable that we are! should the Lord suffer the devil to have such power as to tempt us with blasphemous suggestions, with provocations to self-murder; should he let such discontented frets dwell in our minds, which did waste our livers, and make us pine away with the anguish of them, even in this it were our duties to be thankful: how much more when we walk all the day long with inward tranquillity? Would not any think himself faulty that should not thank God for this temporal peace of our kingdom, that we hear not the drum, the trumpet, the clattering of armour; but that thou hast part in this peace which maketh thee free from fear of death, hell, the world, all wickednesses; which maketh thee sleep secure where-soever the wind lie, for none can blow but to bring thee in profit; if thou knowest this peace, how much more art thou bound to break forth into the praise of thy most merciful God?

*Doct. 5.* Observe further from this, he first nameth grace, then peace, as springing from the former. Observe hence, that all true peace is that which is bred in us from the knowledge of God's love towards us. Would we know true peace? If we find that God's love doth cause in us this grace here spoken of, we may be sure our peace is sound. To open this, you must know that God's grace, or love, doth prove itself in common to all, or more specially to some, and may

be called a common or a special grace. Now, the peace which is grounded upon conceit of a common goodness of God towards us, is not sound peace, for even the beasts enjoy common favour from their Creator: 'God saveth man and beast; he openeth his hand and filleth them; his mercy is over all his works:' this more common or universal mercy, as I may call it. But here ariseth a necessary question, viz., How I may discern God's special grace from this more common? *Ans.* First, this special grace springeth from another fountain; common grace cometh hence. God is a faithful Creator, patient and kind toward the unkindest vessels of wrath. Hence it is that he doth them good, that his goodness may not want a witness in their own conscience, Acts xiv. 17; but this special grace cometh from hence, that he is reconciled to us in his Son, grace and truth, through Christ Jesus; he hath made us beloved in his well-beloved, John i., Eph. i. 7. Secondly, hence cometh a difference in the benefits, for that common favour giveth benefits to the preservation of this natural life; but this love in Christ giveth supernatural benefits of repentance, faith, hope, inward change of heart and affections. Hence followeth a third difference, for common grace is acknowledged sometimes while the benefits of this life are afforded men, but they neither feel nor confess grace when these are bereaved; but this spiritual grace which cometh from Christ, and standeth chiefly in supernatural gifts, this is felt often most abundantly in afflictions: Rom. v., 'Afflictions breed patience, patience experience, experience hope, the love of God being shed into the heart;' for as the darkness of the night hindereth not the bright shine of the star, no more doth the darkness of afflictions obscure the bright shine of this grace toward us. Yea, we shall find this in experience, if before our troubles we do not overtly skin our sores, sparing ourselves in our sins, partly by not provoking ourselves to due repentance, partly by not seeking to get the roots of rebellion thoroughly mortified, partly by not endeavouring to wean ourselves from all inordinate earthly delight in the creature; for our superficial sleighting in matter of repentance, our boisterous proud impatience not well subdued, our unweanedness to some thing or other; these three do make an eclipse of the light of God's countenance, when now we are afflicted. This by the way. A fourth difference in these graces may be taken from the effect of them in the heart; for the grace a carnal natural man feelth, never maketh his heart fly up from all earthly things, and rejoice in God, whom he seeth favourable; but even as a harlot, her love is more to rings, bracelets, or gold sent her, than it is to the senders; so the world, an adulteress, her affections are altogether on the creatures, and good benefits given them, nothing in comparison upon God himself. But the true special grace maketh us love him who hath loved us above all things, delight ourselves in him, say, 'What have I in heaven but him,

in earth in comparison of him?' Thus, then, we see that true peace cometh from sight and experience of God's special grace to us, and how we may distinguish this special favour. But before we pass to the use, a question may be asked, viz., Whether a man may not be in favour with God, and yet without this peace? To which I answer briefly, First, that he may be in favour, and want this outward sensible peace in himself. The reason is, because this followeth not my being in favour, but my knowing and my being persuaded that I am in favour. Now, it is not impossible for a man to lose his sense and persuasion which yet while he hath had of being in favour with God; his faith may be for a time in a swoon, and overcast with unbelief. Secondly, I say, though a man may be without this operation of peace, yet the grace of the Spirit, which, as a root doth bear this fruit, cannot fail in any who is in God's favour; the fruit may be pulled when the tree itself standeth still thus in joy. Faith we may likewise distinguish, the seed of God abiding in us, though these outward secondary effects are not always conspicuous.

*Use 1.* Seeing, then, that true peace is such as springeth from this special mercy, let us take heed we be not deceived with false peace. Look into thyself, what hath made thee think thou art in God's favour? Is this it? Because he prospereth thee in outward things? Alas! thou buildest upon sands. The beasts have the fruits of his grace this way, so far as agreeth with their kind, no less than thyself. There is a peace in the tents of the wicked ones: look Job xxi. 9. There is an ease which doth slay the foolish, which is the ease that men do live in; it cometh not from feeling this special grace toward them, but from the sleepiness of the conscience, which maketh them without feeling; from ignorance, which maketh them without knowledge of the evil imminent over them. If a man hath twenty diseases never so painful, while he is fast asleep he is at ease, because his senses are bound, not because his diseases are healed. So again, say a man were in a house ready to fall on his head, let him know nothing of the danger, he is as quiet as if all were safe. Thus men's souls are asleep, and ignorant of their peril. Take heed of this sick sleep, lest it pain you at waking: take heed lest, while you say 'Peace, peace,' that destruction be not at the doors. Yea, let the Lord's children take heed, who have full peace, but not from the grounds above rehearsed, their peace cometh not from seeking physic wherewith to purge their sick souls; from not exercising their feeble strength in works of repentance, faith, thankfulness, forgetting themselves in human occasions and contentments, from Laodicean-like conceits. A body of ill habit, while you stir it not with some courses which fight with such humours, it is quiet; a lame leg, while it is rested, is at ease; while the senses are pleased or stounded with some kind of anodynes, those pains are not felt which are present.

Finally, a man in a golden dream, thinketh things far better with him than they are, and is highly contented for the time. These are ways, my brethren, whereby we walk in a full peace, when yet our unbelief hath not been out-wrestled, when our unholy lusts have not been crucified by us.

*Use 2.* In the second place, this letteth you see how you may try the truth of your peace. Is thy soul at rest because thou feelest his grace shed into thy heart, which is better than life; this grace in Christ, this grace which reacheth to the forgiveness of sins, to thy sanctification, which no darkness of affliction can eclipse, which draweth thy heart up to God, so that thou makest him thy portion? Is it because the Lord assureth thy heart that he will never leave thee, that nothing shall separate thee from him? Is it because his grace hath scattered some black clouds, which did overspread thy condition? Happy art thou whose repose issueth from these considerations.

*From God our Father, and from the Lord Jesus Christ.* Thus we come from the things wished to the persons from whom they are to be effected; whence mark, who are the authors of true peace, and with whom it is to be sought. Hence it is, that God is called 'the God of peace,' Christ is called 'the Prince of peace.' God making peace, none can trouble; as, 'when he hideth his face, who can bear it?' Job xxxiv. 29. Look, as kings are authors and maintainers of the civil peace within their countries, they keep their subjects from disturbance by foreign and domestical enemies; so God, the King immortal, and Christ who hath received the kingdom, are fitly brought in as the authors of this spiritual peace. And it is to be noted, that he fitly nameth God the Father, and the Son our Lord; for the principal and subordinate power which do work anything are fitly combined. Now the Father hath all power, and he hath subjected all things unto the Son, himself and Spirit excepted. But why is not the Spirit named? It may be said, because the apostle here is directed to express only these persons who have a kind of principal authority and agency. Now the Spirit hath the place of executing these things, as sent by the Father and Son; but in unfolding these things, as it is good to use diligence, so it is requisite to use sobriety. For conclusion: Let these be remembered, that though both the Father and Son be fitly named, for the reason above, and the Father first, both for his principal authority, as likewise, because he worketh both by himself, and from himself; the Son by himself (as who hath the selfsame divine nature), but not from himself, as who is not from himself, but from his Father, and therefore in his working keepeth the same order; nevertheless, in wishing the effecting of things, it is not necessary to name any persons, nor yet God indefinitely. 2. It is necessary to conceive in mind the true God, in Christ, though not distinctly to consider the three persons. The reason is, because every act

of religion doth require that we some way apprehend the object of it ; and as there can be no sight without some matter visible proponed, so no act of religious worship, without this object, in some wise conceived. 3. Mark, that it is lawful, when we name persons, to name one only, two, or all the three, provided that we name not one, as excluding the other two, nor yet two, as excluding the third ; for thus calling on one, we invoke all, and as naming no person distinctly, we do not dishonour the persons ; so naming one and not others, doth not breed any inequality of honour in our worship. And lastly, note, that we may name the Spirit before the Son, and so by proportion, the Son before the Father ; see Rev. i. For as that precedency seemeth derived from priority of order and inequality of office, which is found amongst the persons by voluntary agreement, so this later naming of them seemeth to be grounded in the equality of their natures.

Let us, then, hence learn whither to fly, that our souls may be settled in true peace, such as the world cannot take from us. Come and seek to him, who if he quiet, nothing can disturb thee. Many men, when they are disquieted in mind or body, they fly to such means as may still those pains which they feel smart upon them ; and when they have, with Cain's city-building, and Saul's music, with company, good cheer, music, employments, tables, cards, &c., quieted the melancholic spirit, then they think their peace is well restored. God setteth these things upon us, to arrest us, as it were ; we seek to still them, never looking to God, that he would, through his Christ, be reconciled to us. Now, what is this but extreme folly ? If a creditor should set a sergeant upon our backs, were it wisdom in the debtor to compound with him, and corrupt him, and to think all safe, while the sergeant winketh at him ? Everybody would account this folly ; for he is never a whit the more out of danger, till the creditor be agreed with. Thus it is likewise in seeking our peace, by stilling our evils, not by quieting God's anger, which is justly kindled against us. (Thus much of the preface.)

*Verse 3.* The matter of the epistle followeth, partly respecting doctrine, partly exhortation : doctrine to the beginning of the fourth chapter ; exhortation, to the 21st verse of the sixth chapter. In the doctrinal part two things chiefly are to be marked : first, he propoundeth doctrine concerning the benefits where-with we are blessed in Christ, which is done more indefinitely in the first chapter, applied from comparison of their former estates in the second ; secondly, the scandal which his cross might cause, and the impediment which it might put to the fruitful receiving of these things, is prevented, chapter third. In the more absolute handling of these benefits, we must mark, that first, in this third verse, they are summarily proponed, then more particularly from their several

kinds expounded. Now, in this third verse, the apostle doth not barely proponed them, but breaketh out into thanksgiving, before he maketh mention of them. Three things being to be observed in this verse : 1. His praise, *Blessed*. 2. The person praised, *that God and Father of our Lord*. 3. The arguments, which are two : first, from that which God is to Christ our Lord ; for this is usual with the apostle, that when he describeth God in petition or thanksgiving, that the description containeth matter of strengthening faith, and whetting desire, in the one, and motives of praise in the other ; 'The God of peace sanctify you throughout,' 1 Thes. v. ; 'Blessed be God, the Father of our Lord Jesus, the God of all mercies and consolations,' 2 Cor. i. 3. The second argument is from that God hath done by us in Christ, in those words, 'Who hath blessed us, with all spiritual blessings, in heavenly things in Christ.' Now, before we come to the more particular consideration of these words, some things are to be opened for the clearing of them : first, What is meant by our blessing God ? *Ans.* Blessing is sometime operative, working and effecting the happiness of him that is blessed. Thus God blesseth us. Sometime it is declarative, confessing and extolling the blessed estate of those whom we bless. Thus we bless God ; we acknowledge him blessed, praise, and extol him, Ps. cxlv. ver. 1, 2, 21. where blessing and praising are made equivalent. Secondly, it is to be marked, that these words, *God, even the Father*, contain a description of God, from two relations unto Christ : one from this, that he is the God by covenant of Christ ; the other from this, that he is the Father, according to that John xx. 17, 'I go to my Father and your Father, to my God and your God.' For this the words bear better, than that first God indefinitely, then limited to the person of the Father, should be conceived in this sense, 'Blessed be God, to wit, God the Father of our Lord ;' for the article should rather be prefixed to *πατήρ*, and the particle *καί* doth redound. The last thing to be marked is, that the word *heavenly*, which may signify *things*, or *places*, is fittest taken to note the place where our spiritual blessings were given us, for spiritual blessing noteth not the action of God blessing, but the effects proceeding from it, to this sense, who hath blessed with spiritual things ; for the apostle constructeth all spiritual blessings by predestination, vocation. Now, to say, 'who hath blessed us with spiritual things, in heavenly things,' is absurdly superfluous. Again, this word is in two other places of this epistle, used to note the circumstance of place, and therefore is here in that sense to be construed, without more urgent reason to the contrary. The sum is, Praised be the God of our Saviour, praised be the God of our Lord Christ Jesus, who hath blessed us ; that is, by his blessing made us partakers of all spiritual benefits, such as take their beginning from heaven, are kept in heaven, shall all have their accomplishment in heaven ; and all this in

Christ, who is the root and second Adam, whence every benefit supernatural springeth, and is derived unto us.

*Doct. 1.* To come, then, first to the action of praise. Observe thence, in general, that a good heart must be ready, on consideration of God's benefits, to break forth into praises. The apostle cannot speak or think of them, but that his heart and mouth glorify God; the manifold doxologies in Paul's epistles may give sufficient argument of this truth. Nay, we see how David, 'a man after God's heart,' was so affected, that he did not only stir up himself, his soul, spirit, all within him, but all the creatures, everything that had breath, from the highest angel to the lowest creature; this grace being like fire, which, once kindled, catcheth hold of all that is near it. For our better understanding this duty, I will open two things: 1. What must concur in this practice; 2. How we may keep our hearts in a good disposition to this duty. 1. To the praising God three things are required. (1.) That our spirit do acknowledge his goodness in any kind shewed us. Hence it is that the saints call on their hearts, souls, spirits in this business. God is a spirit, and hateth every service from which the spirit is estranged. As no music is graceful unless the instrument be first tuned, no more is any voice of praise acceptable unless the heart be first ordered. (2.) There must be a declaring before men of that kindness and love the Lord hath shewed us: 'Come, I will tell you what God hath done for my soul;' Ps. lvi. 16, 'I will daily tell of thy righteousness.' We count it ingratitude in men when they will smother benefits, and never be known to other of whom they have received them. (3.) There must be an endeavouring of requiting God's love, by answering his benefits with thankful duty, by walking worthy of them: 'What shall I repay the Lord, for all his benefits upon me?' Thus we count him unthankful who doth not bend himself to requite love with the like, so far as ability reacheth.

2. Now, for means disposing us this way, we must labour, *first*, to know and keep in remembrance God's benefits: that which is forgotten is not known for the present; nothing unknown affecteth or moveth the will. A danger unknown maketh us not afraid; a benefit unknown maketh us not joyful or thankful. Hence it was that holy men often made catalogues of God's benefits, and repeated them to their souls: see Ps. ciii., 'My soul, praise the Lord; forget not all his benefits.'

*Secondly*, Men must labour their hearts to a sense and feeling of the worth of the benefits which they enjoy; for not having benefits, but esteeming and knowing the worth of them, maketh thankful. Now, in this we greatly fail, for our corrupt natures heed nothing they enjoy; like the eye in this regard, which seeth nothing that lieth on it, but, taken away some distance, doth brightly discern it; so we, when good things are taken away, know them well, which we see

not to be such benefits while we enjoy them. Again, the plentiful use of the best things breedeth a satiety, and maketh them no dainties. And hence it cometh that good things, which are commonly and constantly with us, are not regarded. Let us, therefore, the rather practise this second rule, for the neglect of it maketh us want our comfort while we possess things, (for who can take joy in that he esteemeth not?) and it maketh us have double grief, when now they are removed; for then the conscience of our carelessness doth bite and sting us.

A *third* rule is, still to labour to be poor in spirit, and keep the conscience of our own unworthiness, that we may still know ourselves to be 'less than the least of God's mercies,' as Jacob said. Hunger is sance which maketh everything well tasted; so this poverty of spirit maketh the least blessing seem great toward us. The humbled poor take the least scraps thankfully.

*Use 1.* The use of this is, first, to rebuke our deadness, in whose hearts are no affections, in whose mouths are no words, magnifying the Lord, for his continual mercies. If men do us small favours, especially if they be of countenance and authority, oh how we think ourselves beholding! Our mouths run over in speaking of their courtesy; we give them a thousand thanks; we profess ourselves at their commands: but, alas, that being thus one to another, we should offer God such measure as we do! But this exceedeth all the rest, that because God doth constantly continue to us benefits, that therefore we should slacken our thankful duty. If one give us twenty pound one time only, we thank him; but to give it us yearly for twenty years together, this is far more thankworthy; to give it us as an inheritance for ever, this is most of all obliging us. Thus it is with God's benefits, which he constantly leaseth out to us, and maketh them as it were a freehold with us. We for these, even in this consideration, should most extol him.

*Use 2.* Let us, in the second place, stir ourselves up to be thankful. It is God's fine and rent, everything which he requireth for his benefits: 'Call on me in the day of thy trouble; I will deliver thee, and thou shalt glorify me.' We would not forfeit anything worth the holding for non-payment of rent. Let us take heed lest, for want of thankfulness, we give God occasion to re-enter, and dispossess us of all good things we enjoy.

*Doct 2. The God and Father of our Lord Jesus Christ.* Observe first, particularly, that every Christian heart is to magnify God, in that he hath been the God of Christ our Lord. This doth the apostle, who doth not say, 'Blessed be God the Father for blessing of us,' but first, 'Blessed be the God of our Lord Jesus Christ.' Before he cometh to consider what God was to himself, with the rest of believers, he doth extol him for that he was to Christ the head.

Which doctrine, before we can prosecute profitably, it is fit to unfold what this doth comprehend, to be the God of any ; for, this opened, we shall conceive more clearly the equity of this, that we are to be thankful in this regard. This is a fundamental favour, whence all other do spring, and it containeth the eternal love of God, loving us, and predestinating us to supernatural happiness, as likewise every subordinate grace, by which it is executed. First, therefore, the foreknowledge and predestinating Christ as man to the grace of personal union, and glorious office of a mediator, of which we have 1 Peter i. 20, this cometh here to be conceived. 'I have sheep that are mine, which are not of this sheepfold,' John x. 18, saith Christ; where we see that we are God's, and God ours, before we are called, even by predestination. Secondly, Christ's calling, of which is spoken Heb. v. 1, and the confederation entered with our Mediator, wherein God required, on his part, the fulfilling of righteousness, so far as served to qualify his person that he might be a fit high priest, and especially the offering his body, that is, his soul and body, by the cursed death of the cross, wherein God promised, on his part, that he would be with him to strengthen him, and deliver him from all evil, and to crown him with glory, yea, that all his seed should be blessed with righteousness and life through him. The Scripture is plentiful to prove that it is all kind of blessedness to have God for our God. Now then, if we be members with Christ our head, have we not cause to be thankful to God even in this respect, that he hath been, and is, his God? The ancient church did magnify God, that he had made himself 'the God of Abraham, Isaac, and Jacob,' their forefathers; how much more reason is there for us to glorify him in this regard, that he is the head of Christ our Lord! Again, if any man should help and deliver from great evils some of our friends, should do them many favours, would we not return them in this consideration thanks, and much commend them? If Christ be dear unto us, we must needs bless and praise the Lord, inasmuch as he hath been a God assisting, preserving, and is a God glorifying our Lord and Saviour. In the head of Christ lay all our happiness; had not God been a God to him, and covered it in the day of battle, we had all of us perished; all our supernatural happiness stood and fell in him.

*Use 1.* We may make a double use of this; one of instruction in doctrine, the other respecting manners: for, seeing Jesus Christ hath God for his God, he hath as well a created nature within his person as the uncreated nature of God; he could not be a proper Saviour of us, were he not God; he could not have God for his God, were he not a creature. For the Son of God, as God, could not be predestinated to the personal union, which the human nature, coming from without, was only capable of. Again, he did need no protector nor blesser; he did need a God in these regards, as man.

*Use 2.* Secondly, we must hence be stirred up to magnify God, for that he hath been and is unto our head. We see in the natural body, the members joy in the good of the head, yea, they prefer it before their own; for hence it is that if one strike at the head, the hand will ward the blow, though it be quite cut off. Thus, if we were such members to our Christ as we should be, we would more rejoice and magnify God, for that he hath been, and is, to his Christ, than for that which he worketh for ourselves. If we love not and extol not the God of Christ in this respect, that he is a God to him, it is a sign we bear not that love to Christ which we should.

*And Father of our Lord Jesus Christ.* Observe secondly, that we are to magnify God in this regard, that he is the Father of our Lord. This respect is here placed in order of nature, duly, for it floweth from the other. God is not first the Father of Christ, in regard of his human nature, and then his God; but because he was of his own accord the God predestinating the human nature in Christ to the personal union, therefore he cometh to be the Father of his Son, so far as he subsisteth in flesh. As we are not first the children of God, and then come to have him for our God, but because God hath freely set his love upon us, and been our God so far as to predestinate our adoption, *ergo*, he cometh to be our Father, and we his children. That Christ therefore, as man, or in regard of his extrinsic nature, is the Son of God, it cometh from the grace of predestination; yet we must not think that this doth make in God the Father a double generation, for, as the respect of Fatherhood is not multiplied from hence, that his son is now single, now married, so God's generation is not multiplied in regard that his Son sometime only was in the nature of God, but now is married by an indissoluble personal union unto our nature. To come unto the doctrine.

*Doct. 3.* If we see Christ to be the fountain of all our happiness, how can we but bless him who is the Father of him. We see that all generations call the virgin blessed, who found grace so far as to bear him; how much more therefore must our hearts be far from neglecting to extol him who is the eternal Father of our Lord. Yea, the hearts which do affect Christ, do bless those that publish his name, and have any, though the least place, about him. If we see any whom we love and admire for their excellencies, we account those blessed who may any way belong to them. Thus the queen of Sheba accounted the servants of Solomon happy men; nay, there is nothing so mean, which doth any way enjoy this or that excellent thing, but we esteem it blessed. David, admiring the beauty of God's tabernacle, did almost emulate the happiness of the swallows, who might yet make their nest near the altar; he counteth all that have access to it, and that doorkeeper who dwelleth in it, exceeding happy. Again, we see that if any be more markable for wisdom,



valour, favour with their prince, if any be a deliverer of his country oppressed, will not civil men pronounce the parents of such children thrice happy? We shall therefore neither shew ourselves to have Christ in due admiration, neither to be heavenly-minded, having understanding of things heavenly, if we can think of the Father of Christ without magnifying of him in this respect. Who doth not glorify God in that he is the creator of this aspectable world which we behold? But in being the Father of our Lord and Saviour, his honour is much more displayed. The rather let us strive to magnify God in this respect, because we shall then assure our hearts that we love and honour our Lord and Saviour Jesus, and that we have union and communion with him, as head and members; for where fellowship is, there is conjunction. Then shall our praises be distinguished from Jewish and heathenish doxologies, which sound not in them a syllable of Christ Jesus. If we look at God the Father, we have reason to laud him in this regard, for it is the greatest manifested glory; if we consider Christ, we are bound to it, for who can think honourably of him that is begotten, but will honour the begetter in regard of him? If at ourselves, we may gather from that hath been spoken arguments enough obliging us to this duty. I speak the more to this point, for the love of Christ Jesus is cooled, yea, almost extinct, even amongst Christians.

Now followeth the second argument from that which God hath done by us in Christ: where, first, we are to consider the action of God's blessing; secondly, the persons blessed; thirdly, the blessings themselves, set down by enallage of the number and metonymy of the cause, *blessing* for *blessed benefits*, which are described from the quantity and kind of them, 'with all spiritual blessings;' fourthly, the place whence those blessings come, and where they are reserved, 'heavenly places;' fifthly and lastly, the fountain, 'in Christ.'

First, it is to be marked that he had in his heart an apprehension of God's blessing him, with these faithful ones he wrote unto, before he breaketh forth to bless God.

*Doct. 4.* Observe then in general, that the sense and knowledge of God's blessing us, is it which maketh us bless God again. Look through the thanksgivings of David and others, you shall find that the conscience of some benefits received from God did move unto them. 'I will praise thee, because thou hast exalted me;' 'Praise the Lord, my soul, who hath forgiven all thy sins', &c., Ps. ciii. 3; that receipt of benefits is the foundation of thankfulness. When the leper saw himself cured, he returned and gave thanks. As St John saith in love, 'we love him, because he hath loved us first,' 1 John iv.; so in blessing, we bless him, because we find that he hath blessed us first. As a wall cannot reflect light and heat from it till the sun hath first shined on it, and as an echo cannot resound anything to us, till we have first spoken unto

it; so, till our God hath spoken his blessings to us, we cannot resound blessing to him.

*Use.* The use is to stir us up, that as we desire to praise God, so we would labour to get that spirit which may make us know the things bestowed on us. The papists are the cut-throats of thankfulness, while they will not let us know the graces given us. We know our earthly things (yea, which is the pity), we know them too well, know them so that we are proud of them; let us labour to know our best blessings, and our hearts will not be unthankful. In particular,

*Doct. 5.* First observe, that our heavenly Father, he blesseth all his children. Look into the commonwealth, church, family, the fathers in them all do bless those that are under them; princes, their people; teachers, those that depend on them; parents and masters, children and servants; for the greater hath power to bless the lesser. Thus is it with our heavenly Father, Father of all fatherhoods in heaven and earth, he giveth his blessing to those that are his. Again, as we see earthly parents bless their children, both in word and work, wishing them blessed, and giving many benefits; for parents treasure up for their children; thus our heavenly Father doth both in word pronounce us blessed, who are his by faith: 'Blessed are you that believe on me, that hunger and thirst for righteousness, that are pure in heart;' and he doth also bestow on them many benefits which do make them blessed, for to bless signifieth, both as well to give a gift, as pronounce blessed.

*Use 1.* This then must teach us, first, to seek blessing of our heavenly Father's hand; seek it as Jacob did, wrestle for it with prayers and tears, Gen. xxxii. 26; come to God and confess that we are accursed children of his wrath, but entreating, that for Christ's sake, who was made a curse for us, that for his Son's sake he would bless us. The blessing on mount Sinai was gotten by doing; but seeing the law is impossible to our sinful weakness, we must seek the blessing only in believing. Would we not count that child a miscreant, which would not come to the parents and ask their blessing? It is a token we are bastards, and not children, if we come not to God in secret, and entreat him to bless us, through his Christ. What may they think of themselves who have never heartily and humbly sought this way? That reprobate Esau shall condemn them, for he sought his earthly parent's blessings importunately, and with tears, when now it was too late, which these never did toward their heavenly.

*Use 2.* We who are his children must rejoice in this, that we have such a Father, whose blessing we know to be on us. It is with us as it is with little children, who have many blessings, but think little on that matter, which yet an understanding child, more grown up, hath in great account. We must amend this, and not still be babes in understanding; our blessing is the fountain of all happiness: 'Come, ye blessed



of my Father, inherit,' &c., *ergo*, is not lightly to be esteemed.

A third use may be for imitation.

*Use 3.* Observe thirdly, 'who hath blessed us,' myself with you, who are faithful saints. Observe what kind of children have their Father's blessing. The faithful ones, who are sanctified, these are blessed of God; for St Paul saying, 'who hath blessed us,' doth not speak rhetorically, like great men, who speak in the plural number for the singular, We will you, This or that was done to us; but he hath reference to these Ephesians, whom he described in the first verse, of whom, joined with himself, he affirmeth that they were blessed. The truth is, first, we are really and actually blessed, blessedness being received into themselves; but such as are believers, and now sanctified; though others are predestinated to blessedness, yet this doth only make them blessed so far as that their blessedness is intended in time future, it doth not for the present work any alteration in them tending this way. Predestinate and reprobate, before faith come, are in themselves all one: 'Know ye not that drunkards, railers, shall not enter into God's kingdom; such were you, but now ye are washed;' these *ergo*, who now are blessed, *ergo* predestinated, before their callings were the same with them who shall not enter into God's kingdom.

*Doct. 6.* Secondly, I say, as none are actually blessed, so none can be known and affirmed to be blessed in God's purpose, which are not believers and saints. The reason is, because that which is in God's mind cannot be known further than the word or work of God doth reveal it. Now God's word doth tell us only thus far, that such as are and shall be called to faith and sanctified, they are predestinate. Now then, further than we can see faith, we cannot discern any to be predestinate; but the faith of such who are already believers, is only such as we may perceive (for there is no word revealing whom God will give faith to hereafter; I say, so revealing it that their persons thereby are made evident to us), *ergo*, we can see none to be predestinate to salvation, unless we can by fruits behold him to be in present a believer. Again, our faith and grace is the work beginning our salvation; till therefore faith is wrought, there is no work of God apparent, which doth let us see he hath a purpose to save. This then is a truth, that the believing and holy person is only such, of whom we may say that he is blessed of God; yet this caution is to be taken, that as we cannot say any is blessed, so we cannot say any man in particular, wanting faith and grace, shall not be blessed, or that he is not predestinated. If a man up afore day should reason thus. Here is no sun up, *ergo*, none will rise to-day, his sequel were frivolous; so here, &c.

*Use 1.* The use of this doctrine is first to comfort the Lord's, who believe so on Christ, that their hearts are purified, and their desire is to walk precisely, Eph.

v. 15. The world accounteth them, as they did before of St Paul, Christians, and Christ himself, as if they were off-scourings, 1 Cor. iv.; base, cursed people, John vii.; cursed and plagued of God, rather than blessed, Isa. liii. 4. But this is our comfort, God thinketh and pronounceth otherwise of us.

*Use 2.* We see the vain judgment of worldlings, they give sentence according to sense, think often wicked ones happy, Mal. iii. 15. To ride on a fine palfrey, to have a cap and knee given them, to fat their hearts with laughter and all earthly contentments; these things our epicurean-like Christians count felicity. But if thou hast not faith and grace, cleansing thy heart and life, though thy excellency doth touch the clouds, and thou dost seem to make thy nest in the stars, yet shalt thou perish like the dung. The higher thou hast been lifted up, so much the more deadly downfall shalt thou take into those hellish torments, that fearful destruction. Thus much for the persons blessed.

Now for the blessings. 1. The quality, 'with spiritual.' 2. The quantity, 'with all spiritual blessings.' First, for Paul, mark what kind of benefits provoke him to bless God; even those which are spiritual.

*Doct. 7.* Observe what benefits make a regenerate man thankful. Those that are spiritual, those bestowed upon himself, or on his brethren or sisters, do make him thankful. There are natural, civil, and spiritual benefits. Whatsoever things live a natural or civil life, natural and civil benefits are welcome to them; so are spiritual, with such as have received a life spiritual. The very horse will scrape and neigh, and if he could speak would say, I thank you, when you bring him his provender. Let a civil man be taught skill in some faculties, give him wealth, honour, and favour with those that are great, you win his love; give a voluptuous gentleman a dog or hawk, you shall have more thanks than for a better matter; when these things befall their friends, it rejoiceth them. Thus a spiritual man, when he seeth on himself or other spiritual things bestowed, it doth make him both glad and thankful, Rom. i. 8. 1 Cor. i. 4, Rom. vi. 17.

*Use 1.* The use of which consideration is to let us see what kind of creatures we are. If we be risen with Christ, we will affect things spiritual, forgiveness of sin, the gift of faith, sanctification, and such like, so as to be thankful for them, joyful of them. Yea, if we have any fellow-feeling, as members knit together in the same body, we shall not be able to see these benefits in any but they will move us to be thankful.

Observe, thirdly, in regard of God, what kind of benefits he doth give his children; to wit, such as are spiritual. Everything in nature doth communicate with that which is begotten of it, such a like nature as itself retaineth. Thus it is also with civil men, for they leave their children gold and silver, house and land, and such like other good civil benefits. Thus our heavenly Father, he is a spirit, he, *ergo*, maketh

us partakers of a divine nature who are his children, and blesseth us with spiritual blessings.

Now a blessing is spiritual in two regards: 1. In respect of the nature, when it is a thing wrought, not by any power of nature or means natural, but by the virtue of God's Spirit, and means supernatural, such as is God's word. 2. Things are then in some sort spiritual, when, though for their essence and being they exceed not nature, yet they are directed by a supernatural providence to work unto an end above nature, even to bring us unto happiness with God, such as is spiritual and supernatural. Now God doth thus give his children many blessings spiritual for nature, and doth so guide all things, health, wealth, sickness, poverty, that they work together unto the spiritual and supernatural salvation of those who are his.

If then one should object and say, Why, the godly have the benefits of this life, natural and civil, as well as those belonging to another, *ergo*, are not blessed only with spiritual blessings; I answer, That even these benefits are in some sort spiritual, while by God's providence they are elevated and guided to a higher end than is the service of this life only. Hence we make a rule whereby we may know whether we be God's true children, whether we have the children's blessing. Let us enter into ourselves, and look if we find these spiritual blessings, then we may secure ourselves that we are the Lord's. These are all of them appurtenances to the matter of inheritance. Now we know, though parents give legacies to many uses, to many persons who are no kin to them, yet they convey the matter of inheritance only to children. So doth our God give many blessings to men devoid of grace, to castaways; but these spiritual blessings of sound faith, repentance, &c., which serve to enter us into the inheritance of that everlasting kingdom, he bestoweth these on none but children. Let not men deceive themselves because they have these outward things. Esau got the blessing which the dew of heaven and the fatness of the earth might yield him; Abraham gave gifts to the children of his concubines, though not Isaac's blessing. Thou canst not know thyself blessed of God by outward things, unless thou findest them to provoke thee to love and fear, and be thankful to the Lord, and so set forward thy spiritual salvation.

*Use 2.* Secondly, we see here that the happiness, that the riches of the spiritual man are not known, nor discerned with outward senses and carnal reason; for spiritual things cannot be discerned but spiritually, 1 Cor. ii. The godly man hath a white stone, in which is written a name that none can read but himself, Rev. i. 17; he is absolved from sin, and accepted to be a son of God, through Christ, and heir of heaven. And yet because he is thus made a son of God through Christ, the world doth not know him, 1 John iii. 3; even as we know not the sons of princes (were they

amongst us), who dwell in nations far from us. But this must not dismay us. Some men that carry a low sail, being of great wealth, living at an under rate in regard of that their state might bear, when some of greatest show, but mean wealth, scorn them as poor, they smile at the matter, knowing themselves in matter of estate not inferior to the other, and they please themselves thus that they are unknown. While we have hidden treasures that the world knoweth not of, we are not to be dejected.

*Doct. 8. In heavenly places.* Observe, where all our blessings are given us, in heavens. There they are first framed, thence they come which we have, there being the confirmation of them reserved; our hope, not the habit whereby we hope, for after all things present this shall have no place, 1 Cor. xiii.; but the things we hope for, are in heaven. Our incorruptible inheritance is heaven, reserved for us, where Christ our head was; there St Paul, there all things, may well be said to be which are given us in him. Now when the apostle did write, Christ, the common treasury of all his church's good, was in heaven. Earthly parents give and leave their children blessings there where themselves have their abode; they give not commonly inheritances to them in countries they never did dwell in. Our heavenly Father's dwelling is in the heavens, and there he giveth us our blessing. Again, we see that is the place where everything resteth; that, I say, in which it is first bred, from which it first cometh. Fish bred in water, there they abide, they cannot live being out of it; so the creatures in the earth. And thus these spiritual benefits, the place of them is heaven; there is kept the fulness of them, thence they come, thence they shall have their consummation. In this regard, earthly things are called things below; heavenly, things above, where Christ sitteth; this is our advantage. What man in a strange country, as a sojourner a while, would not wish, were he to receive great sums, that they were paid in his own country for his use, rather than tendered to him there, where he was a stranger? So it is with us under sail toward our country where our Father dwelleth, it is our commodity that our treasures are there reserved.

*Use 1.* The use is, first, to let us see our security in regard of these benefits. Such as have earthly treasures, they love when it is kept in safety; so it is that the treasure laid up in heaven is safe there, neither rust cankereth nor yet the thief breaketh in.

*Use 2.* This should stir up our hearts heavenward, for where our chief treasure is, should not our hearts be there with it? Were land fallen us by the death of any in the remotest shire of England, we would not think much of going to see and take possession of it. Thus it should be here, we should strive while on earth to get a large entrance into this heavenly kingdom while we are here on earth.

*Use 3.* This considered is a great ground of patience. We see men on the way will content themselves with

sorry lodging, and pass by little diseasements, for they know that once at home they shall take their ease and want no contentments. Here we have many wants spiritual, we are encountered with many difficulties; but at home, in the heavens, we have all kinds of blessings reserved for us: see Heb. xi., 'They endured with joy the spoiling of their goods, knowing that in heaven they had a more enduring substance.'

\* *Doct. 9.* Again, that he saith *all spiritual blessings*, we may note how liberally God dealeth with his children. To give us any blessings were mercy, for we have justly forfeited them all. To give us spiritual blessings is more; but thus to give us all kind of spiritual blessings, yea, as you heard in the last doctrine, to make every blessing after a sort spiritual, this is his exceeding bountifulness. He hath given us all things that pertain to life eternal in the world to come, and to 'live godly in this present world,' 1 Pet. ii. 1. We see great men on earth do not only give their heirs earthly blessings, but all kind of earthly blessings, dignity, offices; they take their wives, bestow on them house, land, money, everything abundantly; thus doth our heavenly Father in things spiritual. To understand it more fully, know these spiritual benefits are eternal; I mean, given us for eternity, or, in time performed to us. The first are our election, predestination, of which hereafter.

Now these given us in time are double, such as we have for the present, such as are kept to be revealed hereafter, 1 Pet. i. 3. These which we have for the present are positive, such as do confer some good thing upon us; or privative, such as keep evil from us. God's positive spiritual benefits are inward or outward: inward, all illuminations, inspirations, gifts of the Spirit, all moving and confirming of grace once received; outward blessings, word, sacraments, occasions outwardly moving us to good, all the gifts of grace in others by which we are edified, they are our spiritual blessings whom they profit, not theirs only in whom they are received. In a word, everything which is made to further our salvation is made in this regard a spiritual outward blessing to us.

Now the privative blessings, in not letting temptations come, not come in such strength, in putting them by, in defeating the effect which otherwise they would have, they are above all can be spoken or comprehended.

The blessings to be revealed in the last time, which respect both the soul and body, for that shall be made spiritual, they are such as never eye saw, nor ear heard. And though we have them not in possession, yet they are ours; we are blessed with them, though we are not yet possessed of them, as an heir hath right to his lands during his wardship. Let these then suffice to give you some taste of this bountifulness of God toward us.

*Use 1.* The use is to stir us up to seek to be partakers of this our Father's blessing. Happy are we

whom he hath thus blessed, if we be stirred up to cry to him, that we may be partakers of it; and cursed are we who hear such bountifulness of his towards us if we despise it, not looking after nor caring for it. Many profane Esaus prefer their pottage before this blessing. If men capable of great hopes from their earthly parents should choose a wandering life, not setting by all their fathers could leave them, would not every one cry out of them as forlorn miscreants? Thus it is with us; we are capable of all kinds of spiritual blessings from our heavenly Father, things so great as never entered into the heart of any fully. If we live like prodigals, stray from his house, not setting by these things, how woful is our case!

*Use 2.* Secondly, we see the great happiness of the godly man. What if he had not a cross to bless him with, yet he hath in reversion great things; he hath all abundance in hope, though not in hand. A great heir is even accounted wealthy, though during his nouage and wardship he is often held to strait allowance; so here, &c.

*Use 3.* Lastly, we see their error who seek blessings out of Christ, who is made everything, in whom all is *Amen*. Such who seek justification, perseverance, pardon of sins after baptism in themselves, their own satisfactions, in the church's treasury.

*Doct. 10. In Christ.* Observe, lastly, in and through whom we come to be blessed, even in and through Christ our Lord: 2 Pet. i. 3, we are blessed through the acknowledging of Christ, with all things that belong to life eternal and godliness; 1 Cor. i. 31, Christ is made of God our sanctifier, justifier, rather redeemer. In Christ was the fulness of grace, that we might receive from him, the Sun of righteousness, and Head of us. We have life begun in us, I mean the life of grace. Where was it before our callings? Where was the life of us before we were born? Was it not in our parents? Thus this life we have before it come to be conveyed to us, was in Christ the second Adam, and common parent of us all. We look for life in the heavens. Where is it? Where is the life of a tree in winter? Is it not in the root? At the spring it will be manifested by leaves, blossoms, fruits. So 'our life we look for is hid in Christ,' our root as it were, Col. iii. 3; when he, the Sun of life and righteousness, shall approach to us in judgment, then shall we have that life, now hidden, manifested in us.

*Use.* The use of this is, first, to let us see to whom we are to give praise of all we have received, even to Christ the head of us. We have received our spiritual being from him.

Again, we must labour to get more near communion with Christ, seeing he is the fountain. Whither should we have recourse but to him? The more we could approach to the sun, the more should we be enlightened with the light of it. Want of union and communion with this fountain maketh the grace in temporisers

come to nothing, as waters do which have no running spring to feed them.

Ver. 4. *Who hath elected us.* Now, he doth prosecute the doctrine of God's benefits, which were summarily propounded, and proveth that he spake by particular enumeration: first, of benefits before all times, which we have so in Christ that we have them through him; secondly, of those benefits which we have so in Christ that we have them also for his sake and through him, as he speaketh in the 7th verse, changing his phrase: 'In whom we have redemption, through his blood.' The former are two: 1, election, in this verse; 2, predestination, in the 5th and 6th verses. In this verse we are to mark these things: 1, the spiritual blessing, *as he hath elected*; 2, the persons here said to be elected, *us*; 3, the person in whom, *in him*; 4, the time; 5, the end.

1. First, To open the meaning of them, and then to come to the instruction to be deduced. First, for election, it is put sometime for that election which is made in temporary execution of God's purpose, whether it be a separating of men to the state of grace, which maketh them as the chosen first-fruits of the creature—thus it is taken John xv. 19, 'The world hateth you, because I have chosen you out of the world;' and thus, 1 Peter i. 1, 2, 'To the elect of the dispersion,' seemeth to be understood—or a separating of them to any office or dignity, as Saul; yea, Judas might in this sense be said [to be] *chosen*. But here he speaketh of that choice which God made with himself from all eternity, as is manifest.

2. Secondly, By the persons, *us*, he meaneth himself, with those Ephesians which he had called saints and believers, ver. 1.

3. *In him* is diversely construed: first, in him, that is, in God the Son, not considered as God-man, Head and Mediator of the church, but as second person, God with the Father. Thus all things are said created in or by Christ; not that he is considered as man-God in this work, but because Christ, God-man, as the Son of God, God with the Father and Spirit, as that person by whom all things are created. But, ver. 3, it is plain he doth consider Christ as we are blessed in him, in regard of both natures, even as he hath God for his God by covenant. In him who hath God for his God and Father, we are blessed.

Some make this *in Christ*, not to be referred to that action of election, but to the end, in this sense, 'He hath chosen us in Christ, that we should be holy,' that is, he hath chosen us that we should be holy in Christ. But besides the harshness, it is impertinent, though a truth; for his scope is to prove, not that in Christ we are made holy, but that we have this blessing of election in Christ.

Some take *in Christ* as if it belonged to the persons elected, in this sense, as he hath chosen us now by faith in Christ, to that foresight of his which beholdeth

all things as present which are to come; but this is beside the scope of this scripture, which intendeth not to lay down our union with Christ by faith, but God's electing Christ; *ergo*, in him must needs belong to the action of electing, not that object about which it is exercised.

*In him* therefore noteth Christ, God-man, as the head and first elect, after whom, and in whom, all of us, his body (for order of nature), are elected; so that this phrase noteth the order in which we come to be elected, not the cause of election.

4. For the time; there are three phrases which seem note the same thing: 1, from the beginning, 2 Thes. ii. 13; 2, before worlds; 3, before the foundation of the world, 2 Tim. i. 9. These all may note that eternal love of God toward us; there understand nothing but eternity; but because within eternity God doth foresee the things which are done in time, and therefore, though he chose from eternity, nothing hindereth (as some think) but that he might foresee something whereupon to choose. Therefore this phrase may be extended not only to respect the actual creation, but the decree itself of the world's being; to this sense, that he chose his in order of nature, before by his decree he laid the foundation of the world.

5. The end is all one with salvation elsewhere named, for love made perfect is the formal blessedness we look for in heaven; it is nothing else but the supernatural being and life of a Christian, which is begun in grace, perfected in glory. The sum of these words more amply is this, 'Blessed be he who hath blessed us in Christ with every spiritual blessing.' As, for example, first, he hath with himself set his liking on us, chosen us before others; *us*, I say, who now believe on Christ, and are sanctified by his Spirit. This his election, beginning first at Christ our Head, and so descending downward on us his members in him, and this his grace was towards us before there was any world; yea, for order of nature, before his decree did lay the foundation of the world, that to which he hath elected being no less than salvation, that glorious life of love which, begun here, shall one day be made spotless and perfect before him.

Now, to come to the doctrine hence to be deduced.

*Doct.* 1. First, We see what is a blessing worthy all thankfulness, even this of our election: 'I praise God always, who hath elected you from the beginning.' This is the root, out of which all these blessings grow, which in time we partake; even as the body, and bough, and branches of the tree issue from the root, and are borne up by the same; *ergo*, this is in nature, and in St Paul's reckoning, before predestination itself. For as, first, I agree upon this end, I will help a sick man to recover his health before I determine to send for any physician, so here, God doth first by election choose to the end, and agree on that in order of nature before he predestinate means by which he will most

certainly bring to this end. For the better understanding of this benefit, two things shall be briefly opened: 1, what it is; 2, why God the Father is here said only to elect. For the first, the common matter which doth concern to the being of this benefit, is love, a love which God hath to us to bring us to that life which is above nature; therefore sometime God's choosing is expressed by loving: 'I have loved Jacob, and hated Esau,' that is, not yielded Esau that measure of love, which the Hebrews called hating. But there is a further thing in election, which doth difference it from love, and that is a respect which is in this love, whereby it is carried to some before other some. It so loveth some, that it rejecteth other some from having part in it: Deut. vii. 7, 'I have loved thee, and chosen thee.' Should God have loved every reasonable creature to life, there had been love to all, but election of none. He who taketh all, maketh no choice of any; therefore God maketh it a different thing: 'I have loved thee, and chosen thee.'

Some make this all one with that foreknowledge mentioned Rom. viii. 29; and it cannot be denied but knowledge is often put for love and approbation, and that God knoweth his church and chosen far otherwise than other things; even as a man knoweth all his goods and substance, but his wife and children after a special manner: nevertheless it may well note that knowledge which is in order to this action of God's choosing, whether going before it or coming after it. If we have chosen any to anything, we know whom we have chosen, and if we are about to choose any, we know whom we are about to choose; so God doth not only know whom he hath chosen, which knowledge (to our manner of conceiving) doth follow the act of his will, now being put forth; but he doth know whom he is in choosing, or about to choose, and this doth go before to our understanding. And this I think the meaning of foreknowledge in that place. Such whom he did foreknow to be the persons whom he would choose, such he did predestinate; and thus that place, 1 Peter i. 1, may be more fitly resolved, where he saith, 'The faithful of the dispersion were chosen, according to foreknowledge.'

Now, God the Father is said to choose, not that the Son and Spirit choose not also (for if three of us had but one will common to us all, one could not will anything which the will of the other two should not also will), because the Son sustaineth the person of one elected, the Spirit is the witness, sealing this grace to our hearts. As the Father is often alone named in invocation, not that the other persons are not to be prayed unto, but because the Son is considered as the mediator, and the Spirit as the schoolmaster, teaching us what to pray as we ought, therefore the Father only is expressed.

Use 1. Wherefore this benefit, being matter of thanksgiving, let us labour to acknowledge the goodness of God this way. We will thank men even for

the good meanings and purposes we perceive them to have towards us, though they have done nothing by us. When David leaped, rejoicing in spirit, before the ark, what was before him? That God who had chosen him hath rejected the house of Saul from ruling over his people. How should we rejoice in spirit to think that God hath elected us to an eternal kingdom, from which many, no way our inferiors, are rejected! If any shew us common countenance, we do not so much respect it; but if they admit us into such peculiar favour as they will not communicate with any who are not their best beloved, then we do highly esteem it. To be taken unto these riches of grace, this so restrained favour, in which the greatest part of mankind have no part, how should it affect us!

Doct. 2. The second doctrine, who they are of whom we may say that they are elect, even such who have true faith and holiness. As we may know faith, so we may know election. If we see in judgment of charity that any hath a faith unfeigned, and true endeavour of holiness, we may, in judgment of charity, say that such are elected. Thus St Peter and John may give the name of *elect* to the members of the visible churches to whom they write. If we know by experimental certainty, or by faith, that any have true belief and holiness, we do in the same manner certainly know that we or they are elected. Thus we may by faith know that in every true visible church there are some elect of God; because the word teacheth, that where God giveth his word, there are some saints whom he will gather and edify, some ground good where he sendeth his seedsmen. Thus we may know certainly ourselves elect, because we may by certain experience know ourselves to have faith. If I see one put into the office of the court of wards, or into the treasurer's place, or so, I know that such a man was the man whom the king had chosen with himself to have the place; so when God now hath by faith and sanctification taken one out of this world unto life, we may know that he was chosen forth of the world unto life. Things may be said to be when now their being is made manifest. While a babe is in the womb, we know not what is there conceived, but when we see a man-child born, then we know that such an one was conceived; so when the babe is born, when the being of faith and holiness are apparent, we may say that such a person, before all worlds, was conceived in the womb of God's secret election. We may know a will secret three ways:

1. If a man will himself tell us; 2. If he will write to us; 3. If he do this or that, we know then by event he had a will to such matters, which now we see him execute. So here God may speak by extraordinary revelation, which hath been the privilege of some few. 2. God may make his will known by the ordinary enlightening of his Spirit, which is that unto the mind, as a word unto the ear. We have received the Spirit, to teach us to know these deeps of God's gracious purpose towards us, 1 Cor. ii. 12; by the letter of his

word, that golden chain, Rom. viii. 29. If I be sanctified with the divine nature, in which glory is begun, I am justified; if justified, I have been called according to purpose; if called, I was predestinate; if predestinate to means, I was foreknown, as one whom God would choose to the end, even to glory.

3. When I see myself set apart by God from the world, the event doth tell me, God chose me from amongst others. When I love God, come out of the world, choosing him as my portion, then I may know he hath loved me first, and chosen me, even as I know a seal hath been set there, where I behold the print of it.

*Obj.* One may object, that God only knoweth who are his.

*Ans.* God only knoweth by himself who they are whom he approveth for his own; but with this, may stand the knowledge of such to whom God revealeth it; as none but the Son knoweth the Father, and such to whom the Son revealeth it. 2. God only knoweth his collectively taken, that is, the whole universality of his chosen; no mere man nor creature doth in this sense know who are God's.

*Obj.* Could we know that we have true faith and holiness, we might know our election, but we cannot; for many who have them not, think they have them; many who have them in some sort, fall from them; many who have them, so as they shall not fail, yet may miss in judging of their estates, as Peter, 'If all should forsake thee,' &c.

To this I answer, first, though a man dream he eat, or be in this or that condition, and be deceived, yet a man who is that or that waking, doth know it, and is not deluded. So here, though the dreaming man, who is asleep in sin, may mock himself, the man who is awake, and walketh with God, is not mistaken. To the second, I answer, many have temporary graces, fall from them, but this letteth not but a man who hath that grace which maketh the heart honest, may know that his grace shall abide, and is such as shall be accompanied with perseverance. Because some think counterfeit money good silver, it followeth not, but that we may know that which is good from that which is otherwise. Finally, though a true sanctified man may be deceived in judging of his measure of love or strength, it followeth not, that therefore he cannot judge at all truly of his estate. I may be deceived in judging how wise I am, how strong, but not in judging that I live, have sense, move; so it was with Peter. But this is by the way.

*Use 1.* The use of this doctrine is to let us see that we may come to know our election. If we find that our hearts have that faith on Christ, by which they are purified, he who may know he hath that faith, which is the faith of the elect, he may know he is elected also; wherefore, let us 'strive to make our election sure.' We will dive into the affections of men, we cannot be at rest till we know how they are

minded towards us. What beseemeth a child more than to labour that he may know his father's goodness to him? We should seek to God to witness to us by his Spirit this grace, to make us understand it through the word; we should try our faith and sanctification; this is the counterpane written out by the original copy, that will of God within himself, choosing us to holiness. The want of this pains maketh some that they come to call in question God's love, election; yea, whether ever they had grace, yea or no. Should any corporation choose us to any place of dignity and profit, we would quickly learn it, and if we had but an inkling, we would not rest till we had found the whole matter. I would faithful souls were as wise in this matter.

*Use 2.* They are hence rebuked, who think that those that are elect cannot be known, that it is presumption to go so far; but shall we give thanks, as Paul doth, for that we do not know? besides, are we bid to believe the gospel, a part whereof this is? We must not be proudly arrogant, to think we can search these things to the full; for to see things invisible, and search things unsearchable, are alike impossible. We must not, therefore, be arrogant above that is written, nor yet unthankfully negligent, so far as to neglect that which is written for our instruction.

*Doct. 3. In him.* Observe in what order we are chosen. This grace of election beginneth first with Christ our head, and descendeth to us in him. It noteth the order in which we are elected, not the cause of election. We must not think that we are first elected, and that Christ then, by occasion of our fall, is elected. No; he is the first begotten amongst all his brethren, having the pre-eminence. He was sealed and set apart to be the Prince of our salvation, to the glory of grace, before (for nature) that we were elected. He was 'foreknown before the foundation of the world,' 1 Peter i.

The wise providence of God doth dispose everything, so much more principally and timely, by how much it is more excellent. Hence it is, that it doth not think of electing and predestinating us, who are as a body, and come by occasion to think on him, who is the head, afterward. 2. We are predestinated to be made like unto him. Now that master-picture and first pattern is before that which is drawn by it, and done after. Christ was the chief pattern of the election of grace; and look, as it were an unnatural thing for the feet to come forth of the womb before the head, so for us to come forth of this womb before our head, to me seemeth very preposterous; yet I say, though he is first chosen to that glory which became him as a head, he is not the cause why we are chosen. Even as the first Adam is not the cause why God did love me, so that I should be a man, and have this natural life and being, though in and through him I come to have this being; so Christ is not the cause why God would have me, rather than others, have this

being and life above nature, though I attain to and receive this being in him, for his sake, and through him. The love of God as immediately cometh from himself to me, as to Christ; this love whereby he would have me to receive supernatural life and blessedness with himself. But here two weighty objections are to be answered; for hence two erroneous conclusions are inferred in this wise: the first proveth that we, as elected, are now considered as fallen into sin.

*Obj.* 1. Those that are chosen in him, whose promise and exhibition cometh in after sin, they are considered as now in sin, before they are chosen. 'But we are chosen in him,' &c.

*Ans.* The first part is not true, as which presupposeth that things are in God's intention in the same order in which we see them in execution. Things in their material existing have one order, in their intending another. I want a house to dwell in, I must hire or build one, I cannot get any let to me, say I. Well then, I intend to build me a dwelling-house, I cannot without workmen. I intend, in the third place, to hire carpenters and masons, but because my workmen can do nothing without matter, hence I decree to prepare stone and wood. Now, in executing, I first set stone and wood, the matter, then I hire workmen, then I raise the frame, then I enter and dwell in it. In order of material existing, Christ is revealed, promised, exhibited, after sin, but he was intended before sin. The apostle reckoned the order in which things exist, 1 Cor. iii. 22, 23, the world, you the elect, Christ, God; but he giveth us to understand the order of intention; first, God intendeth his own glory, then Christ, then the church, then the world.

He who is elected and foreknown to be a Lamb taking away sin, a Mediator redeeming from sin and death, he is elected himself after sin foreseen, and by consequent all in him; but Christ is so foreknown and elected, *ergo*.

I should deny the first part of this reason; for I see not why God should not choose and predestinate him who should save his chosen from sin, before he decreed or ordered that they should fall into sin. It is no ill providence to prepare my salve before I will let my child cut himself.

But some say, If God do first appoint Christ to redeem from sin, then he must procure the being of sin, and so be the author of sin. Beside that this were nothing but to break one's head, that I may after heal it, to this I say, that it is good that sin should be (as Augustine saith), and that which is good, so far as it is good, God may effectually procure it.\* He is said to be the author of those things which he commandeth, and worketh, moving the heart by habits which himself infuseth, *ergo*, cannot be said to be the author of sin. If a man make a gash to prove the excellency of some healing balm, I see not why God may not prepare and give way to the sinful fall

of his creature, especially seeing he knoweth how to mend better than his first making.

To the second part of the reason might be answered, that Christ was not primarily and immediately chosen and predestinated a Lamb, a Mediator of redemption, but a Head and Prince of salvation, who should save all, to the glory of grace. Now, being chosen to this end, he is by force of this, he is chosen upon sin falling forth, to be a sacrifice, a Lamb taking away sin; for he who is chosen to the end is chosen to the means.

The second thing hence inferred, is that foresight of faith, and perseverance in it, as a necessary condition, before we can be elected.

*Obj.* 2. Such who are chosen in Christ, such are now foreseen believers when they are chosen, for none are in Christ but such as believe. 'But we are chosen in him,' &c.

*Ans.* The first part of this reason is denied, with the proof of it. There is a double being in any thing, the one in virtue, the other in actual existing. In the root of corn there is blade, ear in virtue; but in harvest time the ear and blade are, as it were, actually having their existence in and with the root. So we are two ways in Christ: first, in virtue, inasmuch as by force of God's election we shall in time have life and being from him; secondly, when now by faith we come actually to exist in and with him, who is the root of us. Now the first being in Christ requireth not faith, but the second; the first being here to be understood.

To the second part we deny that this or any text saith, We are chosen, being now by faith in Christ; for this sense maketh *in Christ* to belong to the object of relation; whereas the scope of this place doth necessarily make it belong to the act of electing in this manner; as, for example, He hath chosen us in him, viz., Jesus Christ, myself with you. Thus we might here take occasion to discuss these two great questions.

1. Whether man, as now fallen, be the subject of election.

2. Whether election is of such who are in God's foresight faithful.

But I will handle the first in the next doctrine; the latter in the last conclusion or doctrine of this verse. From this then, that we are beloved in Christ as our head, we may gather our happiness. Oh how firm is that conjunction which is begun in such a head, who is God with God, blessed for ever! If kings bear good will to some family, if his love begin in some chief one who is with him at court, as his special favourite, it is so much the firmer to all the rest of them. Thus here; how firm and sure is his love to us, whom he hath loved to life in Christ our head and eldest brother, who is his natural Son, from whom it is impossible that his love should ever start! And when it is sure to the head, can the body be forsaken?

\* *Præcipiendo et movendo, non quiescendo, consentiendo.*



*Before the foundation of the world.* Doct. Observe what ancient love the Lord hath borne us in Christ. It is not of yesterday, but before all worlds, that his love rested on us, electing us to salvation, such as should stand with the praise of his glory, 2 Tim. i. 9. There is mention of grace given us before all worlds: John xvii. 24, 'Make it manifest that thou lovest them, as thou lovedst me before the foundation of the world.' 'I have loved thee with an everlasting love,' saith the prophet. Earthly men will purchase to themselves and heirs, when it is but a possibility whether they shall have heirs of their body, yea or no. Again, they will shew their care of posterity while yet they are unborn, by making sure entails. But our Father of all the fatherhood in heaven and earth, doth, when we were but possible creatures before him, love us to this end of supernatural blessedness; for, by this phrase, I take, not only eternity, but the degree of order in eternity, is noted, that for order, before the being of the world was willed by him, he did shew us this grace of choosing us to life. Here therefore is fit place to consider of that question, Whether God foreseeth man as fallen before he elect him? The question I should answer negatively, but in determining of it we will consider, 1, the arguments which affirm it; 2, the reasons which deny; 3, we will shew what we take to be the truth in this matter, answering the arguments which are here propounded to the contrary.

1. First, then, the execution is urged to prove our election after sin.

(1.) Those whom God (now fallen into sin) justifieth, saveth, and condemneth, those now being in sin he chose to save and decreed to condemn.

But God saveth and condemneth men now fallen into sin, *ergo*.

(2.) Those who are chosen out of mercy, and reprobated out of justice, they are now foreseen in misery by sin.

But our election is out of mercy, and reprobation is out of justice, *ergo*.

(3.) Those which are not, or have not any way being, they cannot be elected or rejected. But before decree of creation, men are not, *ergo*. The first part is plain, that which hath no being can have no affections; that cannot be thus, or thus, which is not at all.

(4.) That which maketh God first decree man's rejection, to the glory of his justice, before his being or corruption is considered, that is absurd.

But this doctrine of choosing and reprobating before man's fall doth so, *ergo*.

(5.) That which maketh God to create mankind out of necessity, not out of liberty, that is absurd. But choosing some, and reprobating others to ends forenamed, maketh him create out of necessity.

(6.) He who cannot do worse than annihilate his creature, cannot reject it to the glory of justice. God cannot do worse, for he gives it but being, *ergo*, can do no worse than take away that he giveth it, *ergo*.

(7.) Such who are chosen to salvation through faith and sanctification, such are in sin. But we are chosen, *ergo*.

(8.) Such who were all alike loved in creation, amongst such was no election or rejection. But we are all alike loved, received like favours, had all alike offered us.

(9.) That which maketh the fall of man necessary, so as man was not free to fall is not to be granted. God's decree to have mercy glorified in some, and justice in other some, doth impose necessity of falling, *ergo*.

These be the chief reasons which I have observed for the vouching our election to be both after the decree of creating us, and permitting us to fall into sin. Now then, 2, let us set in equal parallel the arguments which shew that God's electing of us cannot be after the consideration of our creation and fall.

(1.) That which is a mean by which God bringeth some to salvation unto the glory of grace, and others to glorify his justice in deserved punishments, that is after these ends decreed. But the permission of the fall is used by God as a mean, &c.

The first part is plain, for the ends must be in nature before the means to the end. The second part may be thus cleared: We see some by occasion of the fall saved to the glory of mercy, which without the fall they could not have been. Had Adam stood, it is manifest that justice should immediately and properly have had the glory in all our salvations, for we should have lived according to covenant, 'Do these things and live in them.'

Again, that sin in whose punishment justice doth glory herself, the permitting it could not but be a mean; but the punishment of Adam's sin lieth unremoved on all unpenitent and unbelieving persons; for we are by nature the children of wrath, and God's wrath abideth on him who believeth not; abideth, I say, intimating that the wrath is not first inflicted upon unbelief, but further continued; whereas, could we by faith come to God, he would be reconciled. That which some object, that the sin of Adam, not as it was contracted by him, condemneth any, but as it is continued by our unbelief, this is nothing to the matter. For, first, it is false that many remain not in the death of sin and trespass in which by nature they are conceived. Now these who have the punishment of that sin never removed from them must needs be under that sin once contracted by him. And though the latter part of that exception is true in this sense, that by reason of unbelief that sin hurteth them which otherwise would not, yet in this sense it is not true, viz., unbelievers are only condemned for that sin of unbelief, not for that sin they sinned in Adam also, and other actual transgressions. But whether at first contracted, or after continued, it condemns. This is sure, that unless it may be verified that the sin doth not by any means stand on any man's score so as to be condemned for it, that it must needs be yielded a mean whereby justice is glorified in the just revenge of some.



*Argument 2.* Either God had no end in making his creature, or this end, which now he compasseth, or some other which he hath not attained.\*

But he could not be without his end in making him, nor have any other end which he hath not attained.

The first proposition is undoubted; the second is as clear; for to have no end in working agreeth not to God, a wise and understanding agent. To have an end and not attain it, standeth not with his blessedness; for to have a primary principal end, which one affecteth, is more blessed than not to have it. Again, he whose providence is so perfect that no inferior cause can default beside his intention and permission, his end cannot be disappointed. Now, it is plain that no instrument can default further than he intendeth it shall, and chooseth to permit it; for if any defect befall an instrument, which the artificer chooseth not, his work is troubled, and it argueth ignorance or impotency in him that so worketh.

*Argument 3.* Either God did by his antecedent providence propound this end, or he cometh to it by occasion of some event.

But he doth not come to this end of saving in Christ by occasion.

First, this after-providence is imperfect, not beseeching God; when one, after a thing is fallen out, maketh the best of it, and is rather *post-videntia* than *providentia*.

Secondly, this maketh God use a more imperfect providence about his most excellent works, and come to that, besides his primary intention, which is far more glorious than the first end could have been intended.

Thirdly, this maketh God, like men, to do as he may, when he is hindered from that he would.

*Argument 4.* That which doth take away the unsearchable mystery of election and reprobation, is not to be admitted.

But to choose, reject, after the fall, doth evacuate this mystery.

For, though God deal diversely with men now in equal condemnation, yet the justice of this fact is apparent; for God may punish with death, or make that treason trespass which is committed against him. Who will challenge this fact of injustice?

*Argument 5.* That which maketh God will some of his creatures conditionally, that is not to be granted.

But to make God choose after the fall maketh him to have willed ineffectually some other end.

God's will were not omnipotent, should it not effect whatever it willeth; God's *velle* is *posse*; neither can he have a conditional will. I will give my creature

life if he keep this commandment. For, either he must suppose that his creature must do something which he will not make him, and then he were not omnipotent; or think that he will make him do that thing, and on doing it give him life, and this in effect a will most absolute; or he must know that he neither will nor can do it, and yet will this on a condition which he doth see impossible; and this were frivolous.

*Argument 6.* That which maketh God look out of himself, for determining his will.

But to elect and reject after the fall suspendeth that determination of his will on qualification foreseen in the creature, *ergo*.

The first part is manifest, for it maketh him, not having all sufficiency in himself, and as it were imperfection in his understanding, to go forth of himself, seeking knowledge from things without him, as we do; so is it for his will to look at things without himself, that thereupon he may determine his will.

*Argument 7.* That election and reprobation which are shadowed in the persons of Jacob and Esau, that is the true election and reprobation.

But election and reprobation of persons, yet not actual existing, but in some kind possible, of persons without merit, or demerit, are shadowed forth, *ergo*.

*Argument 8.* That election and reprobation, which make God a potter, framing his clay from his mere pleasure to contrary ends of honour and shame, that election and reprobation are of man before his fall.

3. These latter reasons do more sway with me, and seem to me far more unanswerable. For I cannot see how God can be thought to have other ends without many absurdities, as for example: 1. Without holding he may suffer defecance in the intentions he purposeth, and by his providence endeavoureth.

2. That God is mutable, going from one intention to another, and that his will is not effectual in everything it willeth; that his will doth on foresight of something in the creature determine itself to that, to which of itself it is not determined.

Secondly, I hold that the surest way tracing true the order of things in God's intention, is to mark well the existing of them in execution. Now, we see first the world was made; secondly, man, and so God's chosen, were brought forth in their natural being, holy, blessed, capable of life, if their wilful defection hindered not; thirdly, they were permitted to fall into sin and misery; fourthly, they are by Christ delivered from this misery, being called, justified, glorified; fifthly, Christ glorious, as a mediator and Saviour of God's chosen, to the glory of grace or mercy; sixthly, God his mercy glorious, who chose and predestinated Christ, that he should be made everything to us. In intention, then, this order is to be kept: 1. himself, or his glory, in the manifestation of his mercy; 2. he glorifying his Christ with supernatural glory; 3. the bringing us to supernatural being and glory with himself, through Christ. Now, because he may bring us to supernatural

\* No word teacheth that God had any other event; for *Do this and live* doth not prove that God propounded to attain this as his end, that we might all live, no more than *In what day thou catest thou shalt die the death*, doth argue that God had this end, viz. that all mankind breaking his law should die eternally.

glory, to the praise of his grace and mercy, either by keeping us from misery or permitting us to fall into sin and misery, and restoring us out of it to more blessed estate then ever, it is plain that he purposed so to work by his permission, that we should wilfully through our own default run ourselves into sin and misery. Now, because such whom he will bring to supernatural life and being must first have natural life and being, and for that man must first be natural, then spiritual, 1 Cor. xv. 46; and because that which he purposeth to permit to fall into sin and misery, must be holy and happy, *ergo*, he purposeth to make man, to make him holy, not knowing any misery. Lastly, because he that will have man thus made must have some fit place, fitly furnished, in which such a creature might be placed, *ergo*, he decreeth to make this world which we behold. Wherefore approving the latter arguments, I will come to answer the former, and to pass from this question. To the first objection,

*Obj.* Such as men are when God executeth salvation, such he elected or decreed to save.

*Ans.* If this proposition be understood in this sense, such men are foreseen, when our God chooseth them to salvation, it is false; for it maketh God's election find such as it doth take, fitted to salvation, and not make them such as are fit, by means predestinate. For his reason proveth a man not only foreseen in sin, but foreseen as persevering in faith, before God's decree to elect him to salvation, for in time such only are saved who persevere. It maketh God's decree, choosing some persons to this or that end, presuppose everything which after cometh in, before the end be attained. But in this sense, such whom God saveth in executing salvation, such be elected to salvation; in this sense, I say, he elected those who should become such and such by his predestination, not those who were foreseen such things before his election; in this sense it is true, and inferreth nothing against our assertion: the reason why this latter is true being this, because God choosing any to the end, doth choose him to the means also.

*Obj.* 1. But they object, either he must choose to save such as now in time he saveth, or this execution differeth from his decree, but it doth not.

*Ans.* I answer, to the first part of the reason, the consequence is faulty, because it reasoneth falsely from a part of the decree, as if it were the whole, in this sense: God considered not these, such and such, when he elected them to salvation, as they are, when now they are saved, *ergo*, his execution differeth from his decree. Whereas they should reason, Those whom God neither foresaw such when he elected them, nor predestinated to make such as now they are when they are saved; those are saved otherwise than God decreed, for the decree of God is as well of the means as of the end.

To the second, I answer, the first part is false, and the reason of it is, viz., that mercy and justice can do nothing where it seeth not sin and misery, for mercy

may work where there is possibility of misery, either by preventing the entrance, or by decreeing to save and deliver from that misery, which by permission shall befall the creature; and though revenging justice cannot by way of execution, yet I see not why God may not, out of love to the glory of his justice, pass by some, intending to glorify himself in their just punishment; for what show of injustice is in this act of God most just, I intend to be glorious in the just punishment of such and such? It is one thing to make a just intendment, another thing to make an unjust execution. It is answered to the second part, that election is out of grace; 2 Tim. i., Paul saith by Onesiphorus, 'The Lord shew him mercy in that day.' In divers respects the same thing called by different names. And whereas it is said, that rejection or reprobation is an act of justice, it is denied, seeing it is an act of God's dominion, liberty, or holy self-love, whereby he loveth the glory of his justice in the manifestation of it, rather than a formal act of justice herself; as likewise, the permitting the fall was not an act formally from mercy or justice, but by wisdom and providence, making way, that both mercy and justice might exercise their proper works about the creature.

The first part is not true. Look, as God may call the things that are not, and love some things possible before other, so far as to give them being, not other; so he may elect or reject even a creature, as it is but possible in his sight.

I answer, it is as much absurdity, as to set down the end with myself, before I consider the mean which leadeth unto it, or to appoint the end why he maketh his creature before he go about to make.

The second part of the fifth argument is denied; that which is free in the first rise, is free, though it be now necessarily performed. God giveth a true persevering believer life, and that necessarily, for he cannot deny himself, and yet he doth it freely, in regard he passed his promise freely.

The first part is false, viz., that he who cannot execute worse on the creature than annihilation, cannot so dispose of it that worse will at length befall the creature than annihilation; for God's making the creature doth give him right, not only to annihilate it, but to use it to the utmost, that lawfully may be to his glory. Now to pass by a creature in regard of grace no ways due to it, and to decree the glory of his justice, in the just deserved punishment of it, hath no appearance of injustice.

The former proposition is not true; it is enough, if by God's decree of permitting sin they may become sinful, which is the truth; for God did by his decree of permission shut up all in sin that he might have mercy upon all.

The assumption is denied, the effect was alike by creation, but the love borne to some, in regard of life eternal, was not yielded to other some; the event doth tell it aloud, for why, on the like fall and misery

of all, doth he shew such riches of grace to some, above other some? Certainly, because before the fall he had loved them to life; hence it is, that all grace shewed after sin is but an epiphany of that love which God did bear before the fall.

To the last, I deny that God's decree of permitting sin doth take away liberty in sinning. While God's decree did not take away his judgment, but that he did work by counsel, and think the thing such as he might do or not do; while he sinned with this judgment, he sinned freely, though never so necessarily. If God's decree to permit a sin doth not bring on of necessity the being of that sin, then God may permit or deliver a sinner to sin, and no sin followeth. But this latter is most absurd, for God might have his action made frustrate; and when God giveth a man penally up to sin, it should be in the creature's power whether God's judgment should be executed on him, yea or no. Thus, having discussed this question, we pass to the last circumstance, the next end of our election.

*Use 1.* The use of this doctrine is, first, to endear this love of God to us. We see in human loves, if one have of twenty, thirty, or forty years, borne us good will, this circumstance of antiquity doth make it more respected of us. How should we account of this love, which before all worlds the Lord did bear us, accordingly as he hath manifested the same in us who believe?

*Use 2.* This doth give us to consider how constant the Lord's love is; as we find it in time, so he did intend it towards us from all eternity. Thus he goeth on, not only within himself, but towards us, without any alteration or shadow of change; and thus he will do, for whom he once loveth unto life, he doth love him ever, as Christ speaketh. We do feel changes, but look as the sky is variable, the sun in itself being no whit changed, thus the effects of God in us vary, though himself in his affection (if I may so speak) is immutable toward us.

*Use 3.* Lastly, we may hence gather the freedom of God's love, choosing us to life. Things which are not cannot have virtue of causing this or that. When we were not, nor yet had done anything, before all worlds, we were chosen by him, *ergo*. St Paul, Rom. ix., saith, 'God chose Jacob before he was,' or had done anything, that the election might be according to free purpose; and St Paul, 2 Tim. i. saith, 'that we are saved, not by works, but according to grace given us before all worlds,' whereas merit of works, and grace given us before all worlds, are opposed. If any say that Paul excludeth works then present, when God electeth, it nothing hindereth but that he might from eternity foresee works whereon, before all worlds, he came to elect; this is but an old Pelagian evasion; for Paul speaketh against all works which stand not with free grace in electing. Now, works meritorious foreseen, are as opposite to grace as works meritorious really existing. If I do anything for reward, which I

see will befall me, it is as far from being done freely as if it were done on reward beforehand received.

Again, he cannot choose on works foreseen, because he cannot see any to come, which he doth not first predestinate that they should be. Now then, for him to choose on foreseen works, is to say that God first predestineth, and causeth such whom he will choose to have such and such works, that after he may choose them, which is to turn the cart before the horse. This frank love of his can never be enough extolled. If a man of eminency choose to him for wife, some woman, who hath neither dowry nor friends, nor yet hath beauty or breeding extraordinary, the part is marvellous in our eyes. But well may we wonder at this fact of God, who, when we were not, nor yet had anything which might commend us, did freely set his liking on us, and love us to life. But of this more in the next doctrine.

Now we come to the last point to be observed in this verse, to what God hath chosen us: 'That we should be holy and spotless before him in love.' This end is all one with that elsewhere named, viz., salvation; 'Who hath chosen you from the beginning, to salvation, through faith and sanctification;' that is, to be entered by belief, and the first beginning of it, the sanctification of the Spirit; and here three things are to be marked: 1, the state of perfection which agreeth to the life whereto we are chosen, that we may be holy and without spot; 2, the circumstance of person in whose presence we shall live this life, before him; 3, the life itself, which is as it were the subject of this perfection, in love. A little to insist in the explication of this clause, because it containeth more than is commonly marked.

Holiness is put sometimes for all, or any sanctifying graces of God's Spirit which make us holy, 1 Thes. iv. 7; 2 Cor. vii. 1. Sometime it is put more particularly, either to note a virtue which inclineth us to do in such manner as beseemeth both the presence of God and ourselves, who are saints by profession; or a state of purity and perfection, to which we come in virtue, and this life of love which here is begun in us; thus when Christ saith, 'Blessed are the pure in heart,' he doth not so much note any singular virtue, as a state to which some here come above other some in virtue; and thus I think it is taken here, both because these words do signify a state of Christian perfection, and because here is love expressed as the subject, the life in which we shall attain this perfection. For that second circumstance, those words, *before him*, do note sometime this presence of God, which we have here in state of grace by sight,\* Luke i. But here it doth directly signify that presence which we shall have of God, when now we are brought to state of perfection, when we shall walk by sight, and see him as he is. Lastly, when he saith, *in love*, he noteth that supernatural life in which we shall be

\* Qu. 'faith'?—Ed.

brought to this perfection, as if he should have spoken more largely ;—

Who hath chosen us, as who should have that supernatural being and life of love, yea, that we should grow to such a state in it, that we should be pure and holy, without the least spot, and that in his glorious presence, whom we shall then see as he is.

Three things, then, here offer themselves to observation : 1. That God hath of grace chosen us to that supernatural life of love which is to be perfected in the heavens. 2. That he hath not only of grace chosen us to this life, but to the perfection of it. 3. That he hath of grace taken us to have this perfection of life to his own glorious presence. To handle them briefly in order.

*Obs.* 1. First, for the former, St Peter saith, the faithful were chosen of God to the sanctification of the Spirit, that is, in effect, to be made partakers of a divine nature ; and when we are said chosen to salvation or glory, this is chiefly perfection of love, which doth make the soul glorious, even as whiteness maketh the wall white. Thus God hath loved us, that we should not only have such a life of God given us in the first Adam, as was due to our nature, and created together with it, but such a life as is both for kind and degree above all that nature created did know, the root whereof is that second Adam, Christ Jesus. Look, as all of us who have this natural life and being, which now as men and women all of us have, we were loved of God so far as to receive it in Adam, and be brought to it through him ; and look as all that shall be born to the end of the world, and be in time, men and women, were loved of God, and chosen, as it were, that they should in their times have the nature of man ; so here, we who now have this life of God live, and all that ever shall have the holy life which the Spirit of God worketh in the hearts of believers, we and they were from eternity chosen, that in time we should have it derived and propagated through Christ. Now this is to be marked, that being chosen to have this holy love, the divine nature, we are chosen to have faith also ; for look, as all who are loved to the receiving of this natural and bodily being and life are together chosen to this, that they shall be born of Adam, and have a natural nativity from him, so all who are chosen to have the being of holiness and love are together taken to this, that they shall have a supernatural nativity from Christ, that is, they shall be brought to believe : ‘ He that believeth is born of God,’ 1 John v. 1.

*Use* 1. Let us then first recount his wonderful love to us, whom his Spirit hath in any measure sanctified, and made us to partake in that divine nature which cometh from Christ ; we deem it his favour, and worthily, that he hath made us men and women, not brutes, or creatures of such vile being ; but how much more are we bound to him, that he hath made us Christian men, and not left us to such a state in which

men shall come to worse pass than if they had never been.

Because God doth not raise all who are dead, nor give all sight who are blind, therefore we think them to have found great favour whom God did choose to this, that he would restore their sight though they were born blind, and raise them to life though they were dead. But what love hath he shewed us, in choosing us whom he would make light when now we are darkness ; make to live, when now we had been dead in sins and trespasses ! For this we have to thank his gracious pleasure ; for as his will is the chief cause why one is poor, another rich, one in excellent state, another in vile condition, so here, why one is left in that miserable estate into which sin hath brought us, others delivered from it.

*Use* 2. Secondly, we see here how they take this doctrine who think it maketh men licentious, and giveth them leave to live as they list ; for all that are chosen of God are chosen of him to this, that they should be holy in love ; and therefore such as resolve to go on in unrighteousness, they may fear lest the sentence be thundered out against them, ‘ Depart from me, ye workers of iniquity,’ I never knew you. Nay, there is no more effectual argument persuading Christians to sanctification than this of our election : now, ‘ as the elect of God, put on meekness,’ Col. iii. If we hear that we are chosen to any place or condition on earth which is beneficial, this, that we are chosen to it, maketh us ready, and stirreth us up to get possessed of it.

*Use* 3. Thirdly, we see here that God doth not choose because of faith, and holiness, and perseverance, foreseen ; seeing he chooseth us to these things, these things follow by force of his election, and therefore cannot be the cause of that which is before them ; for every cause must needs be before that it causeth.

*Quest.* Now here is fit place to consider of that question, Whether God, in foresight of belief and perseverance in faith and holiness, do choose us to salvation ? I will discuss the question after the former manner, in which I will propose divers articles.

First, then, the arguments affirming, which I have observed, are these :

1. They who are chosen in Christ, are chosen on faith foreseen ; but all the elect are chosen in Christ, *ergo*.

2. Such whom God doth adopt and save, such he decreed to adopt and save ; he adopteth and saveth believers, &c.

3. On what condition God offereth life, upon that condition, foreseen, he chooseth to life ; but he offereth life upon believing.

4. If God choose not all, on condition they will believe, then some are bound to believe a lie, for they are bound to believe that God will save them ; but we are not bound to believe a lie, &c.

5. If God choose some to salvation before faith and

perseverance foreseen, then he loveth some to salvation, whom his wrath followeth to death at the same present ; but God's anger to death, and love to salvation, cannot take place at once, *ergo*.

6. If God cannot choose any in particular before some general conception that such and such who believe shall be chosen, then he chooseth not but on faith foreseen ; but God cannot, &c., for we prove in our understandings that we do things in particular according to general conceptions within our mind.

7. That which maketh God choose persons to life which are not eligible, is not to be admitted ; but an absolute election, without any foresight of faith, doth so.

8. The Scriptures say we are predestinated and elected according to foreknowledge : ' Fly lusts of youth,' &c.

The reasons for the denying part are many. To leave such named before, which are common to this question also ;—

1. This election on faith foreseen maketh God go out of himself, looking to this or that in the creature upon which his will may be determined to elect. Now this is against the all-sufficiency of God ; for as if he should get knowledge from things as we do, it were an imperfection in his knowledge ; so in his will, if he must be beholding to something in us before it can be determined. Besides, it maketh God intrinsically changed, now in suspense touching that wherein after on some sight he cometh to be fully determined. I will choose this man, if so be he will believe ; I will, upon foresight of my condition, absolutely choose him.

2. That election of persons, which hath annexed to it a decree preparing faith and justification for the persons that are elected, that is, of men unbelieving ; those who, being elected, are predestinated to have faith wrought in them, those are considered without faith, as now they are elected : Rom viii. 39, these verses, 4, 5, of this chapter.

3. If God decree to elect none till he doth see them believing with perseverance, then he doth decree to give faith and perseverance before he doth decree to take or ordain to life. But this is absurd, for God should decree to [give] that, by which as a mean he cometh to elect, before he should decree to elect. Let the Arminians tell us what is God's end in decreeing to give this man faith and perseverance, if not that he may choose him to life ? If he have this end in decreeing to give faith, he must needs intend the election of this person before he decree to work in him effectually faith with perseverance ; besides, the Scripture saith, ' So many as were ordained to life believed.'

4. That which maketh God choose us when we have chosen him, and love us when we have loved him first, is contrary to Scripture ; but if God choose us, when now we have held the faith and love of him

to the last moment, he doth choose us after we have chosen him.

5. Christ saith, we hear or believe because we are sheep ; this saith, we are sheep or elect, and ordained to life, because we believe.

6. From this verse, that to which any action tendeth as an effect, that is after the action itself ; but this eternal election tendeth to this, ' that we should be pure in love.'

7. That which standeth not with the freedom of God's will, yea, of his mere will within himself, that is not to be endured in election ; but a condition qualifying the person maketh God's election not merely from his will.

8. His faith, sanctification, works, being the condition on which we were elected, it is like St Paul would have thought on them, Rom. ix. 11 ; but he findeth no such consideration in which reason might stay itself, but exclaimeth, ' Oh the depth,' &c.

9. That which Israel's election doth typify, Deut. vii. 7, is not an election on foresight, or any worthiness ; but ours is typified by it, *ergo*.

10. That which Austin retracted, as coming near Pelagianism, is not like to be orthodox. This he did so.

*First.* The latter arguments persuade me fully that God doth not elect upon anything foreseen in us which should move him to this action of election in us. God cannot have such a conditional decree, I will elect all if they will believe ; for he must either think they can do this without him, and then he were not an omnipotent, or that he would give them effectually to believe, and then it is all one with an absolute will, as, for example, I will elect to life such as shall believe ; I will give these belief with perseverance, and will choose them to life, having thus believed. This is all one with this decree we maintain : I choose these to life, and decree to give them faith and perseverance, by which they shall be brought to life. They are alike upon the matter absolute ; only the former maketh God to decree the giving of faith that he may decree election ; this latter maketh God decree the giving faith only for obtaining salvation, to which we are elected.

*Secondly.* I say, he [who] can make us fit to any end he chooseth us, may choose us to that end before he order his means to bring us thereunto. Arminius will first have him make us fit, and then decree to choose us to life, which is to set the cart before the horse, to predestinate means before the end be agreed on, to set predestination before foreknowledge and election.

*Thirdly.* This proposition, God hath chosen us to life, believing and persevering, this is true in this sense : we are chosen to life, to which he will bring us through believing ; but if it be referred to the action of choosing, in this sense, God doth choose us, when now he doth see us believing, that we should have

life. It is not true, nor agreeing to those scriptures : ' God hath chosen us to salvation, through sanctification and belief ; ' ' God hath ordained us to obtain life through Jesus Christ.'

These three conclusions premised, we will answer those arguments propounded for the contrary, and so proceed.

For the first, see that which is before answered on these words, *in Christ*, viz. that God chose us, being in Christ virtually, not actually.

2. To the second. If each part be rightly taken, all may be granted, and our cause nothing hurt.

Those persons whom God saveth and adopteth, thus and thus qualified in time, those he did decree, when they were made such by force of his predestination, to adopt and save.

This conclusion is true. God did decree to save certain persons, by working in them effectually faith and perseverance. But Arminius by *decree* understandeth the decree of election to life, as it is distinguished against predestination, which is the decree of means whereby the chosen of God may infallibly be brought to life. Now the first part of the reason thus limited is false. Such whom God saveth, such he doth foresee them in his decree of electing them to salvation ; for this taketh away all predestination of means, serving to bring the elect to life, and presupposeth falsely, that God cannot choose any to life whom he doth not find or foresee as actually fitted then when he doth choose them, whereas he may choose though never so unfit for the end, if having chosen us he can make us fit ; for our unfitness for the present to the end doth not make us unfit for God's election ; as, for example, I may choose a pen to write, which never so faulty for the present, and unfit to write with, while I know I can mend it, and make it fit for this purpose.

I answer thirdly, even of the decree of election this is true, if rightly taken, viz. : such whom God saveth in time, such he elected to salvation, such now when he was in electing them ; this is false. Such he elected, to wit, becoming such through his election ; this is true. The first pre-supposeth in God's foreknowledge an antecedency of faith before the act of electing ; the latter a concomitancy of faith in the person chosen to salvation, and that by force of God's electing ; for election doth choose men as well to means as to the end ; and these decrees, though diversely named, and in our conceits different, yet they are one thing in God.

3. To the third I answer, that the first part is false, for it pre-supposeth that whatsoever is a cause or an antecedent to life, must be an antecedent going before election to life. It is not necessary that all which is required to life should be required to election unto life. Say, I have twenty pounds a year, which I may give to any I shall choose ; and that my will is none shall have my land but he shall pay forty shillings a

year to the use of certain poor whom I shall design. Having many good friends, I choose one amongst them all who shall have my land, paying to such poor I name forty shillings a year. In this example his paying forty shillings yearly is a condition on which he hath the land, not any condition moving me to choose him before others to have my land. So God chooseth such to salvation upon condition they believe. This condition belongeth not to the action of God choosing, but to the terminus to life to which we are chosen. Would they prove that God doth choose to life on faith, they should reason thus :

Upon what condition God offereth life, upon that he chooseth ;

But on condition of our faith he offereth to choose us with this eternal election, *ergo*.

But we see the second part of this reason would be evidently false, for in what gospel is it written, Believe and thou shalt be elected ? Lastly, I answer that we cannot gather the decree of God within himself by promise or threatening, for then we may truly gather that God hath decreed the eternal death of all mankind, but on sinning in the forbidden tree he did threaten, *ergo*, he did decree. Arminius's distinction of peremptory decree, and not peremptory, would not help anything ; indeed, this pre-supposeth that the signifying will of God may not any whit differ from his secret will, which he keepeth within himself, which is a most palpable falsehood.

4. Such who are bound to believe their salvation, when the decree of God is not that they should be saved, such are bound to believe a lie. I deny the consequence ; for the truth of my faith dependeth not on a conformity with God's secret will within himself, but with that which he hath revealed unto me. While I believe according to that he revealeth, I cannot believe a lie, though the thing I believe agree not with that which God within himself hath purposed. To illustrate the answer : Abraham did verily believe that he was to offer up his son without any exception, for he did sustain his faith in thinking that God could raise him from the dead, not thinking God would repeal his command ; yet Abraham believed not a lie, because he believed according to that which was revealed unto him. But then you will say, God may bid us believe this or that, as if it were his will, when he knoweth it not to be his will within himself. Doubtless he may, to prove us, as he did Abraham, whether we will address ourselves conscionably to obey him, or carelessly out of wilfulness disobey his commandments. As the goodness of the creature is not in doing what God within his secret will hath appointed, so the truth of the creature standeth not always in believing what he within himself hath determined.

To the second part I answer, that God doth not bind any directly and immediately to believe salvation. but in a certain order in which they cannot but believe them truly, for he bindeth men first to believe on

Christ unto salvation, and then being now in Christ, to believe that he loved them, gave himself for them, did elect them, will save them; and none can truly believe in Christ to salvation, but infallibly believeth all these other.

5. I deny that God's love to life, and wrath executing death, may not stand together. To love so as actually by his influence to execute life, cannot stand with wrath executing death; to kill and quicken actually, God cannot at once; but to love to life, so as to choose some persons to be brought to life through certain means, this standeth well with wrath to death for the present; and God would never have given nor called Christ to suffer death for us now in sin and death, had he not thus loved us. Look, as God may bodily inflict death on him whom he so far loveth, that he meaneth to give him life by raising him from the dead by his almighty power, so it is here: he may yield them dead to his justice, whom he so loveth to life, that he will by means predestinated bring them from death to life.

6. The consequence of the first proposition is denied. If he must have some general before he choose particular persons, then he hath thus: I will choose these if they believe. It is enough that we conceive some such general as this: I will choose whom I will choose. We deny the assumption, with the reason of it. Let them tell me when God raised Lazarus, or chose Lazarus whom he would raise from the dead, such a blind man whom he had restored to sight, such a piece of earth which he would make into the body of Adam, what general rules he did these by, rules which presuppose that things or persons thus and thus qualified should be thus and thus used. The reason is denied. For to measure God by our scantling is foolish, and to imagine as it were created general verities in his understanding like as it is in ourselves, is fitter for doating anthropomorphists than grave divines. Beside that, man doth many things to some particular persons for which he hath no general rule, but that he may do as he will, where there is no reason which doth oblige him and sway him to the contrary.

7. The second proposition of this seventh reason is denied: for, as I shewed before, any person is eligible to life, though he were never so unfit, presently and immediately for the state he is in, to receive life, if so be that God can by just means prepare and make fit to life.

8. That foreknowledge Paul and Peter speak of cannot be the foreknowing of faith and sanctification in certain persons; for then what need is there that those who are foreknown should be predestinated to be called, justified, and sanctified? And if Peter's foreknowledge were a foresight of faith and holiness, what need we to be chosen to holiness? For that place in Timothy, 'If ye fly the lusts of youth, ye shall be vessels of gold and silver.' Besides, there is no necessity to construe that whole passage of election,

though it be so usually taken. The faith of some hath been subverted, but the groundwork or foundation of saving faith and grace abideth sure; and God doth know them in whom it is, and they may know themselves by their care to depart from iniquity. But why doth not God work this well-grounded grace in all? It is fit there should some, not all, be precious and golden vessels, having that precious faith, to wit, which cannot be subverted, and those precious graces of the sanctifying Spirit. How may one know that he is one of these, and not a vessel of alchemy, or baser matter? Whosoever doth purge himself, he shall be a vessel of gold; he shall have in him that foundation of God, that is, that sure-grounded faith and grace which shall not be subverted. But this by the way. Now to proceed.

*Doct. 2.* Now we come to the second doctrine, viz., that God hath chosen us who believe, not only to have this life of grace, I mean, of love and holiness, but to have them in perfection. Thus the text saith, 'He hath chosen us, that we should come to such a state in this life of love, wherein we shall be perfect and pure without any spot in it.' Here we have life, but all is in part. We know in part, we love in part, we are holy in part. This state is a state of childhood or imperfection; but in the other life, that which is in part shall be done away; we shall know as we are known; we shall love with all our hearts and strength; we shall be perfectly holy, without defect or spot, because God hath chosen us, not only to life, but to a state of perfection in this life spiritual. Look, as God hath loved plants, birds, beasts, men, not only thus far, that they should have a being, but that they should grow up, and attain to a perfect state in this life and being to which he hath chosen us.

*Use 1.* Let us then, considering this, be stirred up to think of the Lord's exceeding love. We see men though they are lame, know painful lives in some measure more tolerable, yet they think life a benefit, counting it a mercy to live, though for manner less comfortable. So here, had God taken us to have such a life of grace as here we lead, it had been mercy, though we know sickness and lameness with it; but to choose us to come into such a state, wherein we shall be pure without any spot or defect, not only to ordain us to find life, but life in abundance in Christ, this is the riches of his mercy.

*Use 2.* This serveth to strengthen our faith in apprehending and attaining our perfect redemption from the relics of sin and death. When we find that we cannot get ground of corruption as we would, what must we do? Speak to God; say, Lord, if the attaining perfect holiness did lie upon my hand, I know there were no hope; I find these works of the devil too strong for me; but thou hast chosen me even to this, that I should be without spot. Lord, execute thy own pleasure more and more, purge me and sanctify me, and in thy time possess me of that state to which thou hast chosen me. Even in earthly princes their choice is operative. If



the king choose one chamberlain, or treasurer, his choice maketh him that to which he is chosen. Wherefore let no good soul that striveth against any imperfections be dismayed. Look as surely as thou hast received this perfection of thy human nature; thou, I say, whom God did choose not only to be born but to live to full manhood; so surely shall all of you who have true faith and love attain to the perfection of this divine nature, for God hath chosen you to be holy and without spot in it. And howbeit men are here taken away in their spiritual being as in their natural, some so soon as they are born of God, as the thief on the cross was no sooner converted than translated, some in youth, some in the aged progress of sanctification, yet shall not this hinder; for he who is no sooner begotten to God than he is hence removed, even he shall in that day, wherein all of us shall grow to a perfect man in Christ, attain this state of perfection, as that natural creature which is carried out from birth to burial shall at last day be raised up, not in infancy (which entereth as a present penalty of sin), but in the full stature, which becometh such a nature.

*Doct. 3.* The third thing followeth, viz., that God hath taken us of grace to this, that we shall live in his glorious presence. Had he given us a perfect life, without shewing us himself as it were face to face, it had been much favour; but to choose us to this most near communion with him, is the height of his grace and our happiness. There is a being before God in state of grace, such as now we have. Thus Noah, thus Abraham, Hezekiah, Zacharias, Elizabeth, are said to have 'walked before the Lord;' and it is no small privilege that we may converse in his presence after any manner. But all we see of him here is but as it were the reflection of him in a glass; there is another being before him, when we shall be now with him in the place of his glorious presence, when we shall walk by sight, when we shall see him as he is, when we shall follow the Lamb and see God with that blessed vision, even face to face as it were; and this is it which is our chief blessedness, even to be with him, and see him, in whose presence is the satiety of everlasting delights. That perfection of quality and action which we shall attain is a great blessedness, as great as can be inherent in our persons; for what can be greater than to know God as we are known, to love him with the whole heart, to praise him most constantly and joyfully? But all this is nothing so good to us as to have our God before us, and taste the joy of his presence. All our walking in light tendeth to this, that we may have communion with him. Look as a wife who found sometime much difficulty in pleasing her husband and doing things to his mind, she taketh great pleasure when she can now with ease fit every thing to his mind, but nothing so much pleasure in this as in her husband himself. And, look as there is no loving wife which taketh half the pleasure in her bridal apparel that she doth in her husband himself; so it is here, I daresay,

all that glory in which we shall be in that day clothed upon shall be as nothing to us in comparison of that blessed object of God, whom then we shall see as he is. If in this life God is so good to his children that they can wish themselves a curse for his sake, what will he then be when we see him in glory?

*Use 1.* The use is to stir us up even to desire, with Paul, to be dissolved and be with Christ. We are chosen to this manner of presence, and for that presence which then we shall have when we come to state of perfection in love, is no other; we are chosen to it, *ergo*, let us aspire after it. If a loving wife's husband be absent in some far country, though she have by messengers and by letters some communion with him, yet this will not satisfy, there is a great desire to see him, to be each in the embrace of other; so it should be with us; this letter of his word, this recourse of his messengers, should rather excite desires fully to enjoy our God than occasion us to rest contented in this present condition. I remember Absalom, when he was now recalled from exile, but not admitted to see his father's face at court, he was so impatient that his exile seemed almost as easy as such a condition. Thus it is with us: from what time God hath brought us to believe, we are called back again from our exile spiritual to the church or city of our God: but, alas, we are not admitted into the court, into the glorious presence of our great Lord. Let us, *ergo*, if we be risen with Christ, groan after this prerogative to which God hath chosen us, and take no delight to dwell here further than the serving God in his saints doth sweeten our abode.

This sheweth us the Lord's exceeding grace. If the king should pardon a traitor and give him competency of living in the remotest parts of his kingdom, with prohibition once to pass the bounds of them, it were prince-like favour; but to enrich him with possessions and take him to court, yea, to reckon him in midst of his dearest favourites, what clemency and bounty were in such a fact? Such is this dealing of God towards us.

*Ver. 5. Who hath predestinated.* In describing which, these things are to be observed as they lie in the text:

1. The benefit itself: 'Who hath predestinated.'
2. The persons who are predestinated: 'us.'
3. The thing to which he hath predestinated us: 'to adoption,' amplified from the cause of it, 'through Christ.'
4. The manner, which is propounded in this word, 'within himself,' expounded, *i.e.* 'according to the good pleasure of his will.'
5. The end: 'to the praise of his glorious grace,' which grace is described from the effect of it in us, which is amplified from the manner of working, *q.d.* out of which his grace he hath made us accepted, or done us favour, in and through his beloved.

Three things, for better understanding, are to be



insisted on; because they are not of so vulgar explanation:

1. With what this word is to be continued.
2. What it is to predestinate.
3. What is meant by adoption.

To the first, some refer it to *in love* in the fourth verse, in this manner, 'Who hath predestinated us in love;' but that he should absurdly repeat the cause of predestination, which he expresseth after to have been his gracious pleasure, it is fittier set as in equal pareil to that in the third verse, 'Who hath blessed us, who hath predestinated us,' *ὁ εὐλογῶν ἡμᾶς, προορίσας*. Some imagine it joined within, after this manner, 'Who hath chosen us to adoption, having predestinated us in him before worlds, that we should be holy before him.' But I have shewed above that *in him* must needs be referred to the benefit of election, or the apostle should not conclude pertinently that God in Christ hath blessed us with every blessing. Beside that, this sense confoundeth the sentence, to decline the force of the argument above mentioned.

To the second I answer, that God doth condescend so far to our capacity as to teach us his one only action, by which he loveth us effectually to life, by two, which in us are diverse, because one infinite action of God doth eminently note that those two are in us, though they are distinct and diverse. As the first act of election laid down God's choosing us, or loving us to an end, so this doth signify the ordaining of us to the same end, by such a course of means as shall effectually work thereunto. Thus it is with us, when we will do anything, we do appoint by what means we will do that we are agreed on. When one is agreed to bring up his son at a trade, then afterward he determineth to choose some trade forth, to seek him a master, to bind him apprentice, and let him serve his time, and get his freedom in it. Thus when God hath set his love upon us, to bring us to life, he doth next determine, by such an order of means as counsel suggesteth or presenteth within him, to bring us to this end, which is to predestinate; for to predestinate is to decree the attaining of some end, by such like means as counsel shall prompt us with. Predestination may be defined to be an act of counsel, shewing means effectually bringing about some end; as now it is accepted of the will, it differs therefore from election. First, election is in the will, this is in the understanding: 'those things which thy counsel hath predestinated,' Acts iv. 28. Secondly, election is only of the end, this of means also. Thirdly, that is seated in the will only, this primarily in the understanding, in the will by participation, in so much as the will doth accept; for should God's wisdom shew means which would effectually work anything, if his will should not accept of them, he could not be said to predestinate anything by them.

This predestination is twofold, according to his ends. The first is an act of counsel, shewing or pre-

paring means whereby his grace in some shall be glorious; and of this only here he speaketh, as is plain in the text; he speaketh of it as a benefit in Christ, as it respecteth persons elect, ver. 4, as it hath his terminus, adoption. The second is an act of counsel, accepted of his will, which doth shew and decree the being of all such means by which his justice shall in some persons be glorious. Thus Fulgentius doth make predestination not only a preparation in his eternal disposition of things which he did foreknow himself about to work, whether in mercy or justice; and the Scripture doubteth not to say, that God did predestinate all those things done to the person of our Saviour, than which the sun never saw viler. The fathers do define God's predestination in evil things by foreknowledge, only to shew a difference between the working of his providence in good and evil, viz. that he doth not work these by himself, or by command, or by concurring effectually to them, as he doth to good actions. Now, that which is spoken respectively must not be absolutely taken, neither need men to fear the use of such phrase, which God himself hath not declined. But enough of this for this place.

Touching the third point, adoption, it noteth the same matter for substance which was the end of election, even glorious life with God; but it includeth further a dignity or sonship, which doth interest us in some sort to life of glory. And look, as the royalty of a lordship may be distinguished from the lordship itself, though they go together, so may this dignity or title of sonship from the inheritance itself, which doth go with it. By adoption, then, he meaneth here the dignity and glory of the sons of God. Under what main benefit, whether under justification or glorification, it is to be conceived, I will shew after in unfolding the doctrines. The sum of these two verses is, in larger term of speech, as followeth, 'Blessed be God, who hath blessed us in Christ with all spiritual blessing.' As, for example, who hath elected us, and not only chosen us to the end, but hath so ordered all things, by an eternal disposition for us who believe, that they shall bring us to that dignity and full glory of the sons of God, which is both begun in us here believing, and is also to be accomplished hereafter through Christ. And this he doth not looking out of himself to anything foreseen in us, but within himself. My meaning is, out of his mere gracious pleasure, that thus his glorious eternal grace might be magnified, out of which this grace floweth, that he hath now in his time done us favour, and made us accepted in his beloved. First, it is to be marked in the order that God doth to our conceiving; first, love us to life, before the means bringing us to life are decreed. This is the order in which we are to conceive that one simple action of God which worketh our salvation. Here election is the first in this enumeration Paul maketh; and, Rom. viii. 39, Paul setteth foreknowledge before predestination. And when the Scripture saith, we are elected

to life through faith and holiness, as the way of life, needs must the end be first in order of nature before those things which serve to the end. As it is with us, we first are at a point concerning the end before we seek means which lead unto it; as I am first at a point to write before I take in hand pen, ink, or paper.

*Obj.* 1. But how may God love to life such who are now the children of wrath, and not eligible to it? He must first make them lovely or eligible, then choose them to life.

*Ans.* I answer, It is one thing to love any so as that I will bring them to life by just means, another thing to love any so as immediately to communicate life with them. In the first sort, God may love those who are sinners before him; the latter cannot consist with his wrath inflicting death. And thus he did love them before the giving of Christ: 'So God loved the world, that he gave his only begotten Son;' that he spared him not, but gave him all to death for us. This is to be marked against them who make God first decree the giving of Christ to death, of faith and perservance to some, before he make either inward or outward election of them.

*Doct.* Observe, secondly, that God hath not only chosen some, but ordained effectual means, which shall most infallibly bring them to the end to which they are chosen. Such whom he hath foreknown, mark, such he predestinated; not all, but some, are foreknown; God hath set an order of means which shall bring them to glory. Or look, as when God appointeth any to live forty, fifty years, his providence in nature doth so work that everything, from a man's first birth to his last breath, doth pass him on to this period preordained; so those whom God hath appointed to that last final end of life supernatural, his supernatural providence doth so work that all things do after a sort conspire and work to that end; even as we do nothing about anything further than the ends we have do move us to work. If we look at the things before our callings or after, we shall find this true, though they work not in the same manner: some promoting it directly by themselves, some by accident occasionally. Before our callings, the good things we have ourselves in ourselves, or which we see, or have given us in others, they perfect us to salvation. When God doth call us, the good things we have ourselves in ourselves make us admire God's bounty and patience, when we see what we were when he shewed us that kindness; yea, they are after our callings, dispositions, and helps, which make us serve God with more facility and fruitfulness. Some complexions and constitutions are far more accommodable instruments to grace now received than others. The good we see in others, we glorify God in it in the day of our visitation, though we scorn it for the present. The good given us in others is often ordained as an antecedent to our conversions; as when God doth give us love in the eyes of some good man, stir him up to pray for us. Thus Austin thinketh that

Stephen's prayer was ordained of God as a mean to work Saul's conversion. The evils we know before our conversions work to this end likewise: the jailor's affrightment God had ordained as a means to make him seek out himself; so the sicknesses which were upon many in the Gospel made them seek out to Christ: so the deformity which befalleth some, the infirmities, the fears and griefs of mind which follow them, though they know not why (as we say) nor wherefore, are often disposed as occasions of their greatest good, of preserving them from many sins. Nay, the sins they lived in before their calling, God maketh them occasionally work to this end; for, after our conversion, they make us more to love, as Mary; more humble and merciful, as Paul's persecuting; more diligent in well-doing when we were in the flesh, Rom. vi. Even as the art of the apothecary maketh vipers into treacles, so doth our God. Now, when God hath visited us, we prove then by experience that our good which he giveth us in ourselves and others, whether it be spiritual or temporal; yea, the evil we suffer, whether of sin or of punishment, whether the punishment come immediately from God or mediately from the hands of men; that all, I say, are ordained to carry us home to the end unto which he hath chosen us. In the good things we find to help us, it is more apparent than that we need to speak of it. In good gifts which wicked men have, they are often predestinated for our good. Even as carriers have money often, not for themselves, but for those to whom they are sent; so men unsanctified have golden gifts, sometime for the sake of others, to whom they are sent. Our sins and evils we sustain, God doth even use them as physie to our souls, and he prepareth wicked men often to do that by his children which those of the scullery do by a vessel when it is foul, even to scour them from their rust. Even as he predestinated his Son's sufferings, so ours also, whom he hath predestinate that we should be like to his Son, as well in sufferings as in glory. St Paul proveth that to the called according to God's purpose of life, all things did work together unto good; and he proveth it hence, because God had predestinated them. Now, if God's predestination did not contrive everything befalleth us to this end, his proof were insufficient.

*Use* 1. The use of this is: Hath God ordained means by which his shall come unto the end to which they are chosen? then how do they reason, who will say, if they be predestinate, then though they live never so, they shall be saved? God had given Paul the life of all in the ship, yet, when the shipmen would have left them, Paul telleth them, Acts xxvii. 31, 'If these men bide not in the ship, ye cannot be saved.' God's decree doth stablish means, not remove them. Thus we might refuse meat in health, medicine in sickness, and say, So long as God hath appointed us to live, we shall live. The devil teacheth men in outward things wholly to distrust God, and rely altogether on means;

in these spiritual things, he maketh them lay all on God's mercy and purpose, never taking heed to means.

*Use 2.* We see it is hopeful, where God giveth means which bring to life; where he manifesteth that wisdom of the gospel, which is a means predestinated to our glory, that God hath there a gracious work toward some. While a man doth carry reapers further into his field, it is a sign he hath some corn to be inned; so is it with God.

*Use 3.* Let us labour to acknowledge God and his most wise order in all things which have befallen us. If we find that our courses before our conversions, and the things befallen us since, have brought us nearer God, then it is a seal to us that we are the predestinated of the Lord; those whom he doth bring nearer him by means in time, those he did predestinate to draw to himself in such order, from all eternity. We will say in choler, when things come cross upon us, Now I was ordained to it, I think it was my destiny. But happy is he, who can by event learn to see how God hath destined before hand everything for his good.

*Doct. 1.* Observe of whom we may say this, that they are predestinated, even of such as have believed, and are sanctified; the persons which are ordained to life and predestinated, they are called, that is, brought to have a true faith, and justified, and they shall be glorified. This chain of four links is such, two whereof are kept with God in heaven, two are let down into earth, as it were; this chain is so coupled, that whosoever are within these midlinks, are within the two utmost also. While a man carrieth a frame or plot of this or that in his mind, we cannot say what is his meaning, but when he now doth execute it, then we know what he had predestinated, and aforehand designed within himself. When God doth lay the foundation of faith and holiness, such as shall never be subverted, then we may know that he did predestinate in his time to work a glorious work in such a person. How precious, then, is this faith which purifieth the heart, which doth let us be able, even to read our names, written in this predestination of God, as a book or register of life; which maketh us discern ourselves in that state, that all things shall work for our good, every wind, even the cross, shall help us to the haven of true happiness. I know faithful souls cannot always find this comfort, because they find themselves worse, rather than better, for many things which betide them; but we must not be dismayed, things work together, when thou seest the last with the first, then thou shalt see that harmony which is in all for thy best good. A physician doth, with one thing or two, make that man more sick than ever whom yet at length he most comfortably healeth; but what I spake of this circumstance in the former verse, may hither also be reduced. Only let us endeavour to know ourselves predestinated by him, for this is our strength, which cannot be shaken, when we know that God hath determined and contrived such means

as shall infallibly bring us to glory. This known, we may say, 'If God be with us, who shall be against us?'

*That we should be adopted through Christ. Doct.* Observe what God hath determined to bring us unto before all worlds, even to this, that we should be his children; those whom he predestineth, he doth ordain they shall be like his Son, Rom. viii., like even in glory, as well as suffering; like in being sons, as he is a Son; like in having a state of glory fitting them, as he hath glory such as is fit for him, the head or first-born of us. For this cause, Heb. xii. 21, the predestinate are called the church of the first begotten, who are written in heaven, because all God's chosen are by this predestination appointed to this, that they shall be sons of God; even as great men appoint with themselves some that think nothing of it, that they shall be their heirs, and do adopt them by this means children to them. So God did within himself ordain of us, that we should be brought to this estate of being his adopted children. For our better understanding this matter, three things shall be opened: 1, What this adoption containeth in it; 2, Through whom we come to be adopted; 3, In what order we do receive in time this so great benefit, or to what benefit this is to be reduced, whether to calling, justification, or glorification.

1. For the first, it containeth the dignity of being the sons of God.

(1.) The inheritance of light, or the divine nature, begun here, to be perfected hereafter: for the first, see John i. 22, 1 John iii. 1. He giveth us this dignity, sheweth us this love, that we should be called his children; not that we are children, as Adam was, who, because he was produced in the similitude of God, might be called a son of God, but sons through a mystical conjunction with Jesus Christ, that natural Son of God.

(2.) Secondly, we have the inheritance of light, or a divine nature, which standeth not in such a life of God as Adam had, which was a knowledge of God only as a creator of all things, and a righteousness and holiness which were in order to God known only as a creator, not such a life as may fall away, but a life which standeth in knowing God, as an author in Christ, of supernatural grace; such righteousness and holiness as are in order to God, as now made manifest in Christ Jesus; such a life as shall never end, according to that, 'Those who are born of God cannot sin, for the seed of God abideth in them.'

(3.) Thirdly, all that glory we look for in heaven is comprehended in this adoption: Rom. viii., 'We expect our adoption, even the redemption of our bodies.'

2. Now we come to have this executed on us by faith on Christ: for 'so many as believed, to them it is given to be his children, sons and daughters.' Upon our marriage with the natural Son, we come in the place of sons and daughters also. But for the order

in which we receive this dignity, it is somewhat doubtful, whether when we are justified, or when we are glorified. To which I answer briefly, that it belongeth to our glorification, and is to be recalled unto that head; for redemption, which is put for forgiveness of sin and justification, when it doth not note out our final deliverance, this redemption is made to go before it: Gal. iv. 5, 'That he might redeem us who were under the law, and that we might receive adoption.' Beside, justification doth nothing but sentence this of me, that I am just before God, so as to receive life from his grace. Now, to be just, is one thing; to be reckoned a son, another. Again, this adoption is called by the name of a dignity, or eminency, *καταξίωσις*; yea, glory itself is called by the name of adoption: Rom. viii., 'Waiting for our adoption, even the redemption of our bodies.' To omit that, Rom. ix. 4, those two words, *adoption* and *glory*, may be put for one thing, viz., glorious adoption. For the ark is well comprehended in that head of service, as a principal type belonging to the law ceremonial; and look, as not only actually to possess the kingdom, but to be heir-apparent of it, is a great point of glory, so the dignity of adoption, adopting us as sons, and heirs apparent of the kingdom of heaven, is a great part of glory, as well as the inheritance itself. There are but two things of moment which I know to be objected.

*Obj.* 1. That which we have immediately on believing, that belongeth to our justification; but believing we have this privilege, nothing coming between, John i. 12.

*Ans.* The second part of this reason is not true, and the proof is insufficient; for though we are adopted, believing on Christ, which the testimony voideth, yet it followeth not that we are immediately adopted, nothing coming between our faith and adoption. We are said to be saved by faith, to have eternal life believing, yet between faith and life justification must be conceived; so here also.

*Obj.* 2. The second reason is: that which giveth us a title to life, that must be a branch of our justification to life; but our adoption giveth us title to life.

*Ans.* To the first part I answer with limitation, thus: that which giveth us title to life, being itself no circumstance, nor part of life, now executed in us; but so adoption doth not, which is the giving of life, in regard it maketh life now ours, as an orphan's lands are his; ours, as who have a right to it, but are not yet actually possessed in it. Should not the proposition be limited as I have said, it would prove that the giving of the Spirit belongeth to justification, for that doth give me right to life, as an earnest-penny, or part of payment, doth give a man right to challenge the whole sum. This benefit then is fitly couched under that last of our glorification, Rom. viii. 'Whom he predestinated he called, whom he called he justified, whom he justified he glorified;' in this manner executing their glory. First, he giveth them of grace the

dignity of sonship, and so a right to glory, and after he doth actually possess them of it, thus glorifying those whom out of grace he had justified to the receiving of life from him, as a gift of his mere grace.

*Use* 1. This then being, that God did before all worlds dispose the means whereby we that are his should be brought to adoption, how should we admire this so great grace which we found in his eyes from all eternity! Thou believing soul, who by faith art married to Christ Jesus, thou who hast received the Spirit, which maketh thee call *Abba Father*, the Spirit of this adoption, what is this now wrought in time, but that which God did preordain before all time, even thy adoption through Christ? See then what love the Father did bear thee, that thou shouldst be made a son, admire it. When David was told of matching with Saul's daughter, What! said he, 'seemeth it a small thing to be son-in-law to a king?' And shall it seem a small matter to us that we are now, according as we were predestinated, that we are sons-in-law, adopted heirs, joint-heirs with Christ of the kingdom of glory?

We may see hence what duty we owe to God; we, I say, whom he hath now adopted for his children, even as of grace he did predestinate. 'If I be a Lord, where is my fear? if a Father, where is my honour?' Earthly parents, the greater things they mean to leave their children, the more they expect all obsequious and dutiful behaviour from them; so doth God from us: the greater and more excellent condition he hath appointed us unto, the more he doth challenge from us all such care and duty as may declare us not unworthy so great favour.

*Doct.* Secondly, that we are predestinate to adoption. Observe that the life which God hath ordained by means prepared to bring us [to], is a life coming immediately from his grace, that life which is a consequent of adoption, yea, called adoption itself. That which accompanieth sonship is an inheritance; that life cannot but come from the free grace of God our Father. Adoption and sonlike inheritance are not things purchased by contract of justice, but are freely vouchsafed. 'Behold what love the Father hath shewed us, that we should be called his children,' 1 John iii. 1, *ergo*, life is called a 'gift of God's grace,' Rom. vi. 23; and that which God will do about his children in the day of judgment, is called a mercy: 2 Tim. i. 'The Lord shew Onesiphorus mercy in that day!' This is to be marked against the papists, the first force of their error in the matter of merit beginning here. For they grant this proposition true, that God doth out of his grace predestinate us to life; but this they will not admit, that God doth predestinate us to life, which shall come immediately from this grace. Now, to conceive thus of predestination, is to take away all the grace of predestination; for to choose one out of grace to have this or that he shall well pay for, is grace not worth *God have mercy*, as they say. This is

grace, when he might have chosen others, and left us, he did take us, as who should have life purchased from his justice. I answer, Here is an action of liberty, to take one before another, but while this is it to which I am taken, viz., to have a pennyworth for my penny, there is no grace at all shewed me. For when actions are defined according to the object about which they are conversant, if the object of life have not grace in it, there can be no grace in electing to it.

Secondly, Predestination should be an intermeddled action, partly a preparation of things God would do out of his grace, as of calling, the first justification according to the papists; partly a preparation of things God would do out of justice, as of our glorification.

Thirdly, This maketh all that God doth out of grace tend to this end, that his justice may be glorious in giving life. We read the contrary, that justice shutteth all under sin, that grace may be glorious in all; this we read not, and it were absurd to think it, when all his justice doth in reprobation tend to this end, that the riches of his grace may be more displayed.

Fourthly, The life to which we are herepredestinated, is here included in this word adoption; it is called a gift, an inheritance; it is here said to be attained through Christ: Rom. v. 21, 'As sin reigneth to death, so doth the righteousness of Christ to life.' But grace by Christ's righteousness reigneth unto life; the immediate cause, *ergo*, of life is God's grace, for the immediate cause of death is sin; and God is said to have made Christ everything to us, that our whole rejoicing might be in God, shewing us grace through him; not that we might be able to rejoice in ourselves, as now re-enabled to deserve from justice through him. This then is to be held as a principle of great moment, that the life to which we are chosen and predestinated, is a life immediately flowing from the grace of God. For this doth shew that the justifying righteousness which God doth prepare for us, must be such that God may upon it reckon us just from his mere grace, to the receiving of life from his grace. But here is no place to enter the doctrine of justification and merit, the which we shall have fit occasion to unfold hereafter.

*Doct.* Now followeth the manner, *within himself*, that is, according to the good pleasure of his will. The first phrase I rather read thus, because in that we are said to be ordained to adoption through Christ, it doth intimate that we are ordained to be children to him, and because he would rather have said, 'Who hath predestinated us to be sons through Christ to himself,' than 'to adoption through Christ to himself;' but it skilleth not how we take it, seeing the latter words doth sufficiently ground the instruction to be gathered.

Observe, that God out of his mere good will doth determine both the end, and all the means by which he will bring us to the end. If God do choose and

predestinate us to life, because that he doth foresee that we will so use his grace as to persevere in belief by means of it, then must he call us rather than others, because he doth foresee that we will use his grace offered well, and concur with it in manner forenamed. For so far as foreseen considerations move me to take any to the end of life, so far they move to intend and execute the means which must bring to life. But the papists themselves in this are sound, who hold, that therefore God doth freely ordain us to the end, and that he doth therefore freely call and justify us. Hitherto they grant grace, even in the execution of God's predestination, and it may be proved by scriptures; for in calling, two things may be marked: 1, the sending his word; 2, the working with it by his Spirit. Now he doth both these out of his free pleasure; for the word, he doth send it to those whom he doth see will less profit by it than others. 'If the things done in thee had been done in Tyrus and Sidon,' they would at least have humbled themselves in Nineveh-like repentance; and Ezek. iii. 'I send thee not to a people of a strange tongue; they would hear thee, but these will not hear thee.' Now, he teacheth inwardly no less freely: Luke x. 2, 'Father, I confess thou revealest those things to babes, and hidest them from wise ones, even according to thy good pleasure.' Therefore Paul saith, 2 Tim. ii. 9, 'He hath called us with a holy calling, according to his purpose and grace.' Now, if God do call us to salvation without anything foreseen in us, it cannot be but that he did ordain us to salvation without foreseeing anything which might move him unto it. This is taught, Rom. ix. that the purpose of God is according to election; that is, free, depending on him only who calleth us to glory, not on anything in us called. The reason why God sheweth mercy, or hardeneth, that is, denieth mercy, is his mere will. That as the potter hath nothing but his pleasure moving him to appoint or make of the same lump vessels to so diverse ends, no more hath God. And here it shall not be amiss to clear that scripture from some misconstructions which have been made, obscuring the true meaning of it to some understandings.

Rom. ix. 11 cleared from false constructions. Some make the purpose of God, ver. 11, to note out such a purpose by which God determineth to choose out to life such whom he doth foresee will seek it by constant faith in his promises, rejecting others from life who seek salvation by their own righteousness in the works of the law. This construction floweth from a former error, viz., that the apostle in this passage of Scripture, from the sixth verse downward, doth speak of the Jews taken and rejected, not as persons by carnal generation descended from Abraham, but as persons who seek salvation by cleaving to the promise, or otherwise by works, according to the tenor of the law. This likewise doth presuppose that those Jews, whose objection Paul preventeth, verse 6, do by the word of

God conceive the word of the covenant legal in this manner. What then! if we be rejected from salvation, who seek it by works of the law, then the word of God's covenant is come to naught. Which objection they should seem to make by occasion of the former doctrine of justification. But in all of these, and in all inferred on them, Arminius is deceived, for it is not the doctrine of justification so much as the doctrine of predestination, which in the eighth chapter went before, which maketh the apostle enter this discourse; for he having taught in the former part of the epistle, Rom. iv. that those who traced the steps of Abraham's faith were his children, and in the chapter next before, that such whom God did foreknow and acknowledge for his people, they were predestinated and called to faith in Christ, every one might be ready to gather that the Jews, for the body of them, were not acknowledged of him as his people, because they did set themselves stiffly against the faith of Christ, and therefore they were not the Israel of God, the chosen seed of Abraham, the people whom God did know before; and this is that which he leaveth to be gathered in that lamentable preface, Rom. ix. from the first to the sixth verse, viz., that a great part of the Jews, carnally descended of Abraham, are rejected now from being the people and Israel of God, the seed with which God had promised his presence and blessing. Compare Rom. viii. 29 with Rom. ix. 6, 7, Rom. xi. 8, he speaketh not of a rejection from righteousness and life, befalling such as followed salvation by works, for thus were the greatest part always rejected, when yet they could not be said rejected ever before in this manner which did befall them, and is here lamented. This rejection intimated, he preventeth an objection, which some might make against it in this manner: That which would make God's word to Israel, and that seed of Abraham frustrate, that is not to be granted: but the rejection of the Jews from being God's Israel, and the seed whom he will bless, maketh his word in vain, *ergo*. The reason which confirmeth this assumption is to be gathered from the apostle's answer. Such as are the Israel, whom God hath loved, and chosen, and promised to bless for ever, such cannot be rejected, but the word of God will be made frustrate; but, said they, we are God's Israel, we are Abraham's seed; which are plainly to be gathered from verses 6 and 7. From these circumstances, well marked, we may see that the word here meant is that word which opened God's gracious election of this people to be his people and children, and which promised his perpetual presence with them, and blessing towards them. The word here meant is such a word as taketh effect in that part of the Jews whom God did know before, and is still made good in them; but the word of the legal covenant is abrogated to all the chosen of the Jews. Secondly, Jeremiah declared the word of the legal covenant to be made in vain, yet did not this give place to such an objection, that God's word to his

people was made of none effect. Again, the apostle his answer was direct, the word is made by man's sin in vain; and to have informed them in the true end of the word of the law, and not to answer them, that the word of the gospel's covenant is not frustrate, when they object that the word of the covenant of the law is come to nothing, this were but being asked of chalk, to answer of cheese. Again, we see that Paul doth not intimate the rejection of the Jews, as from righteousness and life, as they were followers of the law, which is a point he cometh to in the beginning of the next chapter, but he considereth them as part of Israel, and the seed of Abraham only. For had this been the thing in which they grounded themselves, if those who follow the law be rejected, God's word is come to nothing; then should not Paul have answered, all who are from Israel are not Israel, all who are Abraham's seed are not children; but all who follow the law are not the true Israel to which God did tie himself by promise. Secondly, it is plain he intimateth their rejection as they were the people of the Jews, as they were denominated the Israel of God, which may be gathered from the first verse of the eleventh chapter, 'Hath God cast away his people? God forbid. I am an Israelite, of the seed of Abraham, of the tribe of Benjamin.' Thirdly, no godly faithful ones could think the word of God falsified, if such as did seek justification in the law by the works of it were rejected; but the apostles and godliest awhile were exercised with this doubt, they could not see how it could stand with God's word, that Israel should be forsaken, and the Gentiles called. It is certain therefore that he doth intimate the rejection of the Jews as those who had been the Israel of God, and seed of Abraham. The apostle denieth the reason on which they thought their rejection a thing which could not stand with the immobility of God's word. He answereth the assumption of the latter syllogism by distinguishing of Israel and children, denying that all Israelites are that Israel to which God's word belongeth, or that all Abraham's seed are those children whom God adopted to himself, verse 7, but such only who were like Isaac, first begotten by a word of promise, and partakers of the heavenly calling. The reason is to be conceived in this manner; the rejecting of such who are not the true Israel, nor belong not to the number of God's adopted children, cannot shake God's word, spoken to Israel and Abraham's seed; but many of the Israelites and Abraham's seed, are such to whom the word belonged not, *ergo*, the word of God is firm, though they be rejected. This assumption is propounded in the end of the fifth and sixth verses; secondly, it is proved to the fourteenth verse. Here Arminius having presupposed this word, the word of the legal covenant, and this rejection of such as sought righteousness in the law, he thus taketh up the argument.

If the word respect the children of promise, then it

is firm, though the children of the flesh are rejected ; but it concerneth children of the promise, that is, believers ; *ergo*, it is safe, though justiciaries, children of the flesh, be rejected.

But this assumption is no word of it in Arminius his sense here expressed ; for though children of the flesh, in some other scripture, doth note out justiciaries, seeking salvation in the law, yet here the literal meaning is to be taken, a child of the flesh being such a one who descendeth from Abraham according to the flesh ; for it is most plain, that these did make them think themselves within the compass of the word, because they were Israelites and the seed of Abraham in regard of bodily generation propagated from him ; and Arminius doth decline that, in objecting and answering which this discourse consisteth. Beside that, though the sons of the flesh may signify such who carnally, not spiritually, conceive of the law, yet the seed of Abraham, without any adjoined, is never so taken. The assumption which is to be proved is this : that many of Abraham's seed are such to whom the word belongeth not. The word which belonged not to Ishmael and Esau, but to Isaac and Jacob only, and such as were like to them, that word belonged not to many of those who are the seed of Abraham and Israelites ; but the word, shewing God's love, choice, adoption, blessing of Israel, and Abraham's seed, belonged not to Esau, Ishmael, and such as they were, but to Isaac and Jacob. Here Arminius, having those legal justiciaries, thus gathered his syllogism.

Ishmael and Esau were types of such as sought justice in the law. Ishmael and Esau were rejected ; Isaac was reckoned in the seed ; Isaac was a type of the children of the promise ; *ergo*, the children of the promise are the seed. Ishmael was not in the seed, but Ishmael was a type of all who sought righteousness in the law, of all the children of the flesh ; *ergo*, the children of the flesh were not in the seed.

The conclusions are true, but not pertinent to this sense ; for the children of the flesh here are those only who in course of nature came from Abraham ; the children of the promise, those who were so born of Abraham, that they were in Isaac called to the heavenly benediction. But in laying down this rejection of Esau from benefit of this word, belonging to the seed and taking of Jacob, he sheweth plainly that it is not a rejecting of those in Abraham's seed who were justiciaries as justiciaries, because that Esau was rejected before he was born, or had done good or evil, from part in that word made to Israel and Isaac, taken to the heavenly benediction before anything which might move thereunto ; mark, *ergo*, in the 10th, 11th, 12th, 13th verses, three things : *First*, the equality of Esau and Isaac in parents' conception, merits, demerits ; only in birth Esau had pre-eminence. *Secondly*, mark the word *came*, signifying the election of the one, and calling him to the heavenly inheritance,

with the rejection of the other, which is laid down, ver. 12, 13. *Thirdly*, mark the end why God did choose and refuse, before merits or demerits, in the end of the 11th verse, by a parenthesis, viz., that God's purpose, according to his free election, might abide for ever, while it depended not on works in men, which are changeable, but on himself, who freely calleth whom he will to this heavenly glory. The scope of this example is the same with the other, viz., to prove that all of Israel, and all the seed of Abraham, were not such to whom the word, declaring God's free election and adoption to the heavenly inheritance, belonged.

That word which belonged not to Esau, but to Jacob, that belonged not to many of Abraham's seed, and by consequence that may stand firm, though a multitude of Abraham's seed be rejected, but the word declaring God's election, &c. But the apostle doth lay down the manner after which the word, choosing and adopting Israel, refusing Esau, was given forth, viz., that it came without respect of good or evil which might move unto it, that he may prevent a second objection which the Jews might make from their own righteousness, in respect of the Gentiles, sinners ; for they might think it impossible that God's word could stand with rejecting them, who were righteous in comparison of the Gentiles received, for he conceived this included in that querulous objection : first, Is God's induration a cause why he is angry with us ? secondly, Can he be angry with us who are hardened by his irresistible will ? thirdly, Can he be angry with us justly ? The apostle in this 21st verse telleth us that that induration is not the cause of God's anger, but anger of induration ; for none are hardened but vessels now of wrath by their own deserving. 2. Saith he, God beareth them with much patience, and doth not harden them by will irresistible. 3. God doth it for most just ends, and thus a reddition might be framed, saith he, *a majori ad minus*. Shall the potter have such absolute power in his clay, and shall not God have power to decree the hardening of those who justly deserve it ? and that with such a will as doth expect with much patience their conversion, and all for the obtaining of most just things ? But for this latter, it is plain the argument of the potter is *à pari* or *minori*, if it be compared to God. Shall we think that God hath less power over his creatures than the potter ? God, I say, who createth and maketh the clay, he disposeth. And to use this similitude to Arminius, his order is to illustrate a thing by that which hath nothing like ; for God's work (by that Arminius conceiveth) hath no resemblance to that the potter doth, as is already shewed. For the matter answered,

First, he conceiveth not the question right. They ask not whether God's induration be cause of his anger, but whether God may be angry at them who come to this state of being hardened. Now this is



certain, that men hardened and forsaken are the object about which God's anger is exercised, as a malefactor punished is the object about which the magistrate's anger is exercised, though punishment is not the cause why he is angry, but the effect of it; neither is there one word in this verse which testifieth God to harden such with whom he is angry for sin, unless to bear with patience signify to harden, and vessels made or prepared to destruction, men now having by sin provoked God: the first absurd, that an act of patience should be induration opposed to mercy; the other equivocal, as a vessel prepared to glory is not a vessel now believing and sanctified, and actually fitted for glory; so, on the contrary.

For the second, it is false that here is anything to testify God's will irresistible, which the apostle did never except against, but rather justify, and yet maintain it equal by a comparison fore-construed. And this is no argument why his decreeing will should not be irresistible; this, I say, that he useth patience toward those whom he hath decreed to reject; he conceiveth the will of God to have come to election, and otherwise to include in appetite, as it were, of having something which he will not work by his omnipotency, but he whose omnipotency is not in everything, he is not a God omnipotent, for there are some things in which he is not omnipotent; not to name the same things he would have of us, he hath covenanted to work them in us: 'I will put my Spirit in your hearts, and make you,' &c.; and that there is no power in God which is not infinite and omnipotent. True it is, that the verse setteth down just ends, and that therefore God hath power to purpose and work most justly that which is decreed and done to so just purpose. These are collections which his head hath deduced, but not once imagined by the apostle; and mark now how the apostle hath foiled the cause of God,\* by struggling so laboriously and mystically against that which might so easily be answered. They seem to murmur against God, if he be angry at them who are hardened by his will, or a decree of his will irresistible. The plain answer is, God is not unjust though he be angry, because the decree of his will did determine the hardening of none but such who should first, by their ungrateful and horrible unbelief, provoke his just anger and induration (whereas you think that he did decree to bring you to this with a will irresistible); the truth is, he did decree nothing about you, but conditionally, putting also the condition so in your power that you might have kept yourself from coming into the number of those who are in his anger hardened, if you would, but you would not. The manner, *ergo*, laid down preventeth such a thought, inasmuch as this might be deduced from it. That word which doth signify such an election and adoption as do not depend, nor once respect any merit in

\* That is, according to the interpretation put upon his words by Arminius.—Ed.

the creature, that word is sin, though the Jew, righteous in comparison of the Gentile, be rejected, and the sinful Gentiles received. The end shewing why God would not look at anything in such whom he elected and called, viz., that his decree and word about some whom he had elected might abide surely, taking effect, while the stability and efficacy of it depended on him freely calling, not on us; for did God's decree, or word touching salvation, depend on men, it would prove more unstable than a decree in Chancery; as we see in Arminius his decrees, I will save them all if they will obey me; I see they will not, but they will sin. Well, I must let them, but I will condemn them all. Ay, but my mercy here must moderate justice; this decree must not be peremptory. I will send Christ to redeem all, that I may save all again; I decree to save all if they will believe, but I see they will not; I will save such as I see now believe with perseverance, and reject others. That order was fit in electing which doth make God's decree most firm, of most effect to his elected; but to choose them without any respect to their works, was fit to this end. *Ergo*, he did choose in this order, not looking at anything in them, but at his gracious pleasure; and in these examples, as in types, are laid down all the high points of election, viz., that God doth choose us before we are; that God doth not look at anything in us for which to choose us; for though it is true they were in their causes, yea, in some degree out of them, yet they are brought in as now chosen when they were not manifestly in the nature of things, but creatures to be born afterwards; and though they both had in Adam offended, yet this is excluded in their typical consideration, and they are here brought in as having done nothing. Like as Melchisedee had father, mother, length of days; but as he is a type, none of these things come to be considered in him. What said Arminius here? He maketh the 10th, 11th, 12th, 13th verses to contain these two things, the type, and the explication of the type; the type set forth with sundry circumstances, which are not so much to be heeded as the things typified, expressly set down in these words: 'That the purpose of God, according to his choice of some, or in which he chooseth some to life, rejecting others, might be firm, while it dependeth not on works of the law, but on faith, obeying him that calleth.' From which explication he gathereth two syllogisms, proving things to his thought, which go before.

1. That purpose which is according to election of some, with rejection of other some, that purpose may stand sure though many be rejected.

But God's word and purpose is according to election, or is such as discerneth and chooseth some from other some to salvation; *ergo* the word of God is not made of none effect, though many of the Jews be rejected.

2. That purpose which dependeth not on works, but on faith obeying him, that calling, that purpose,



comprehendeth not such as seek by the works of the law salvation.

But this is such, *ergo*.

Esau the first born is hated of God.

Esau is a type of such as seek righteousness in the law; *ergo*, such as seek righteousness in the law are hated of God.

Jacob the younger was loved.

Jacob was a type of all who follow life by grace of calling; *ergo*, all who thus follow life, are beloved of God.

To answer which things briefly, the persons named are here to be considered personally and typically: personally, because else he doth not prove that Israelites, the seed of Abraham, may be rejected; typically, because they are heads of all the chosen and rejected, both in the seed of Abraham and in the Gentiles also; but that they are types here of persons qualified with zeal of the law, or faith on Christ, this is a dream without proof, merely presumed, which before hath been sufficiently refuted, and shall be further touched, in this which followeth. First, then, to the circumstances, why are we not to stand upon them, seeing between types and things typified there is such analogy, as that thereby one doth lead us to the other? But he doth see well that these things here set down in the types cannot stand with that he would have typified. How can Esau, now considered without works, good or evil, when he is rejected, be a type of those who are rejected as sinners for righteousness by works of the law? Or how can Jacob, as he is considered without faith, or any other work, when now he is chosen and called, be a type of such who are now chosen, when God doth see belief with perseverance in them? Again, this decree electing Jacob, did offer him grace above Esau; but the decree of saving Jacob, if he would believe and obey the heavenly calling, doth offer no less to Esau, or any other. Now his conceiving the apostle to explain his type in that parenthesis is most absurd; doth the note of a final cause or event, that, or to the end, that his purpose doth thus, begin the accommodation of a type propounded? It is an example not to be seconded; nothing is more plain than that it is added to note the end or event of that manner, electing or rejecting, which are here expressed. And for the two conclusions he doth argue from these words, the first is true, but not a thing here to be proved; for the apostle hath said that, *ergo*, the word was true, notwithstanding the multitude of Israelites were rejected; because that all Israelites were not that Israel, and all the seed of Abraham were not those children to whom the word belonged. This is, then, that which here is to be concluded, that those who are the seed of Abraham, and Israelites in course of nature, were not that Israel, and that seed, to whom the word signifying God's election and adoption belonged. The force of the argument, therefore, is in this, not that the decree is

after election, but that Jacob only was in decree of election, and Esau, born alike of Isaac, was not.

The second syllogism concludeth a thing that never came into the apostle's mind, and cannot be accommodated to these types, unless types in that wherein they are types may be contrary to the thing typified by them, as I have shewed above. Beside, who will yield him that God's calling is here put for faith obeying God's calling, when the sight of faith and everything else was before excluded in this election of Jacob; and therefore the decree electing him excludeth and opposeth itself in works to this faith, as well as any other thing. Now, then, we see that this decree electing and adopting, is so from God's will, that nothing in man is considered in it, as a mean or cause, but only his mere pleasure; for clearing which I entered the explication of this place. To this only the context following will agree, which seeing I am thus far entered, I will shew so shortly as I can.

'What shall we say then?' saith the apostle, 'Is there injustice with God? God forbid. For he saith to Moses.' This is plain, that the doctrine next before delivered giveth occasion to this objection. Let any judge, then, whether Arminius his sense is made probably a ground of this imagination. We see this doth naturally arise from our construction; for if God, from his mere pleasure, doth choose one, and call him to adoption and the heavenly inheritance, rejecting another every way equal to him, then God seemeth unjust; for upon his mere pleasure, to deal so unequally with equals, upon mere pleasure, seemeth very hard. Do but lay that of Arminius by it, and there need no other confutation. If God decree to reject his grace\* offered in Christ, stillly cleaving to their own righteousness, and if out of his mere pleasure, none deserving it, he decree to save such as shall by faith lay hold on his mercy offered in Christ, then he seemeth unjust. I answer: here is no show of injustice to the reason of man; for that which he supposeth to be the ground of their suspecting injustice, namely, that God should of his mere pleasure decree that believers on Christ, not followers of the law, should be saved, contrary to his former decree in the covenant with Adam; for had this been the ground of their imputation, the apostle should have answered, that God did not of mere pleasure decree otherwise about attaining life, than at first he had; but he came to this covenant of the gospel, by reason that we had broken the former, and through weak flesh made it impossible to us. But he maintaineth the will of God from mere pleasure, shewing mercy to Jacob to have been just in him. It followeth,

He who hath power to shew saving mercy where himself pleaseth, he is not unjust in shewing to some, without any consideration on their parts, and denying to other some.

But God hath power to shew mercy, electing,

\* Qu. 'to reject those who reject his grace'?—Ed.

adopting, calling to the heavenly inheritance, to whom he will.

This is the express testimony of Moses, which tendeth to prove God free from injustice in his grace to Jacob, and in denying it to Esau. For if he may shew it to such as he please, he may refuse it others by the same liberty. He doth amplify this by a consecretary deduced.

That which is wholly in the free pleasure of God, that cometh not from any thing in the power of man. But this mercy, electing, adopting, calling, is merely in God's free pleasure; it is not therefore in man to procure it, but in God's liberty to shew this mercy.

This answer doth plainly shew, that the point which distasted was this: that God should at his mere pleasure shew mercy to Jacob, when he refused Esau; which would make our election, calling, adoption, quite out of our power, merely depending on God's free pleasure; for both these are here avouched to stand with justice in God, whatever might be surmised. And mark here, that the apostle doth maintain it without injustice, to shew and refuse mercy, when he considereth not anything in the persons which might make this equal. For were the equity of God's mercy shewed to Jacob, and denied Esau in this, that now all were become children of wrath, whom God might pardon and restore, or leave and execute at his pleasure, then the apostle should, in the honour he owed to the name of God, have here expressed this consideration, that God might justly shew mercy to some, and deny it to other some, who were now such, that they had by sin brought themselves under sentence of condemnation. For if he had not shewed it to any, he had not been unjust; but St Paul did know that he had affirmed that God, looking neither at merit in the one, nor demerit in the other, had chosen and loved the one, refused and less loved the other. Here mark Arminius.

If that purpose, God rejecting such as seek righteousness by their own works, electing believers, depend only on his mercy, then it is not unjust.

But that purpose is neither from him that runneth, &c., but dependeth on God's mere mercy, *ergo*, it is not to be accused of injustice.

First, mark how he maketh the apostle not answer the difficulty of the objection, which was this: How could God go from one covenant, decreeing salvation on works, and decree contrary, that not workers, but believers, should be saved? for God's mercy cannot be the cause, nothing else coming between, why God should change his order, and go from one unto a contrary. Secondly, let him shew how mercy can be the only cause, why a justiciary, cleaving to his own righteousness, is rejected from salvation. Thirdly, the apostle doth not prove this decree, that believers shall be saved, to be just in God, but God's shewing mercy in destination and execution to one before another. Now this decree, I will save all that shall believe, doth

not shew any mercy to one before another, but offers mercy to all alike. Lastly, who would ever accuse the mercy of God, for decreeing in a just course to bring men to salvation, when now they had made themselves guilty of wrath? Mark how he depraveth that consecretary, which sheweth that it is not in our power, now under wrath, to deserve that God should decree the salvation of us, in case we would believe. But why God's decree of election falleth on my person to life, this he maketh in our power, which is the chief thing here excluded: for from that God had purposed and performed to Jacob, and from that privilege that God will at his pleasure both intend and manifest his saving mercy and compassions, this is deduced, that his mercy, electing, calling, and adopting one before another, is not in the will or endeavour of man, but in God freely shewing compassion. Not to say, he should tell us a great matter, in concluding with a solemn epiphonema, such a point as this, that man, under sin and death, could not deserve, or any way cause why God should strike that covenant of the gospel, and promise salvation upon believing.

*For the scripture saith to Pharaoh.* The 17th verse followeth: The connection may be diversely conceived, either to prove that God sheweth mercy at his pleasure to some, so as he denieth it to other some; or that which went before, that it is not anything in us which maketh us elected like Jacob, or rejected as Esau. And then the proof were thus: the Scripture doth testify, that hardening and denying mercy dependeth on God's mere pleasure, no less than shewing mercy. Or we may conceive it as in reference to the unrighteousness formerly objected; for that objection had a double fact giving occasion; God electing Jacob, rejecting Esau, without anything that deserved it, whence God might seem subject to injustice in two regards; first, for shewing his grace to the one before the other, when they both were alike; secondly, in refusing the one out of his mere will, and excluding him from the grace shewed the other, when he had done nothing to deserve it.

Hitherto he hath answered the first part of the objection, that God, in shewing mercy to equals, unequally, is not unjust. Now he answereth the other part.

That which God hath done, that is in the freedom of his will justly to do. But God hath for ends of his glory, without any thing done on their parts to move him, denied grace to some, and hardened them, which is plain in this example; he did raise up Pharaoh, not yet being purposed to harden and punish him. *Ergo*, as he sheweth mercy where he will, so he hardeneth, that is, denieth mercy, and so hardens and punisheth whom he will.

The assumption is the example, the conclusion followeth it. Arminius is here still like himself; he frameth a double syllogism, taking away show of unrighteousness in his decree, made with election of some, rejection of other some.

That which God justly doth, that he may decree to do.

But he stirreth up, hardeneth some justly.

*Ergo*, he may decree it without injustice.

The second syllogism, from the 18th verse.

He who sheweth mercy and hardeneth, may decree according to election, to shew mercy to some believing, and to reject such as seek righteousness in the works of the law. But God sheweth mercy on whom he will, &c.

For the first, it is true that is gathered, but not pertinent, for this example is brought to shew that God may reject a person without injustice when he hath done nothing for which God's will should be moved to reject him; and it is to be well noted that the mind of God cannot be too prone,\* that he may make a decree to reject a person that followeth righteousness in the law, for Pharaoh cannot be considered as in the number of those Jews who were zealous for the law. Beside that, it could never seem in appearance unrighteousness to decree when a man is now a child of death, that if he will not accept of God's mercy in Christ his Son, but cleave to his own righteousness, then he shall be rejected. And for the latter syllogism, it is no new argument, as Arminius would have it, but the conclusion affirming from all gone before, that it is in God's liberty to shew mercy to some, as to Jacob, and to deny it to other some, and that, *ergo*, he cannot be unjust in doing that which he hath liberty to do. Again, the first part of the proposition doth fight with itself; for he who may shew mercy on whom he will, he may not make the creature the cause why he should shew mercy, for he cannot shew mercy on any out of his mere pleasure, and yet shew mercy on some consideration in the creature moving him to it.

Now, from this, that here it is said, God may shew mercy on whom he will, he gathereth that God may make a decree to shew mercy to such as believe, repent, and persevere, &c., in sanctification.

He who may shew mercy to whom he will, he is not restrained to some persons, who shall be of this or that condition, but is as free to one as another.

Now the grounds of this new learning, or old error, I know not which to call it, say that God cannot choose any but such whom he seeth eligible, as being qualified with such condition as the justice of God admitteth, which is the moderatrix of his mercy.

He who can shew mercy where he will, can do more than that which may possibly be done, and yet not any receive mercy.

But such a decree as this might be made, and it still possible that not one in all mankind should be partaker of mercy.

He who sheweth mercy where he will, is the cause why mercy lighteth on these particular men, rather than others.

But he who can make a decree, that such as will

\* Qu. 'to prove'?—Ed.

believe shall have mercy, he is not the cause in particular why this man hath mercy shewed to him rather than another.

His conclusion misconstruing that word and decree, is above refuted, and hath no concord with this objection following, which is most evident after this manner.

If it be by his mere irresistible will that men be in the state of such as are rejected and hardened, then he hath no reason to blame them being so.

But he out of his pleasure, without anything in the creature causing it, doth reject some from mercy and harden them, *ergo*.

Now St Paul doth answer\* this either by denying that the will of God is irresistible, or by denying that the efficacy of God's will doth reach thus far, that some men are in the number of those who are rejected and hardened; but first, by rebuking the insolency of this fact, that a creature should expostulate with his Creator; secondly, by shewing the right of the thing, viz., that God may at his pleasure reject and harden some. The first in the 20th verse.

That which the pot may not do with the potter, that mayest not thou do to God thy Creator.

But the pot may not find fault with the potter for framing it thus or thus, the end of the 20th verse. Thou mayest not find fault with God, as if he were in fault, by whose irresistible will thou art in this case wherein thou standest, rather than thyself, who dost suffer his unavoidable pleasure.

Having thus chidden the insolency of this muttering imputation, he proveth that it is equal God should out of his mere pleasure shew mercy to some of his creatures, and reject other some to induration and punishment.

The right which the potter hath over his clay, that and much more hath God in his; for the potter must have his clay made to his hand, but God must create and make the clay which he will work with.

But the potter hath the power that he may sever certain distinct parcels of his clay out of his mere pleasure to contrary uses, ver. 21.

The potter doth not sever his clay in this manner: if it shall all be fit to receive some noble form, I will make it to such end; if not, I will turn it otherwise; for then it must be from the clay, not the potter, why this parcel were a vessel to honourable use, and that otherwise.

The conclusion followeth, ver. 22, 23.

*Ergo*, shall not God have the same right to appoint some of his creatures to be vessels of dishonour, howbeit he useth much patience towards them, that he may the better declare his wrath and power in them, and his most glorious mercy towards his chosen?

The words have a rhetorical reticency in them, and are thus laid down. What if God, willing to shew his wrath and power, have borne with much patience, &c., and that he may shew his glorious mercy towards

\* Qu. 'doth not answer'?—Ed.

the vessels of mercy. Now, something must be understood: shall his power for this be the lesser? or any plead against the freedom of God in denying his mercy, and rejecting some, from the great patience he useth towards them? Or we may conceive it, if not preventing this objection, yet laying down the conclusion with a double reason, after this sort: If God have most just ends of his glory and the good of others, who are vessels of mercy, and if he execute his decree with much patience and longsufferance towards the vessels of wrath, shall he not have power to ordain them to this end, whom in so just manner and upon so good considerations he bringeth unto? &c. In answering these, Arminius seemeth very accurate, but it is a wily diligence; such as those poor creatures use, which being hard beset will run round often and fetch running-jumps, that by this means they may bring to a loss all that pursue. To leave him therefore in impertinent discourse, what I can gather out of him touching these words respecteth one of these three things: 1, the occasion which went before, 'God hardeneth whom he will, as he sheweth mercy to whom he will'; 2, the objection; 3, the answer.

Let us begin with the first, for if you mark the antecedent in the sense Arminius taketh it, it will not bear the objection following. Secondly, if the objection could be made, yet St Paul's answer would prove impertinent; the antecedent occasion, Arminius must understand of God's decreeing to harden, or actually hardening according to his decree. His decree is, I will deny thee mercy, harden thee, punish thee, if through unbelief and impenitency thou shalt make thyself worthy. His actual hardening is a powerful executing this punishment of induration and rejecting on him who hath by final impenitency deserved it. Neither of these will bear his objection with show of reason. And because Arminius seemeth rather to respect the decree, we will take up that, and join this murmuring objection with it. If I am hardened by God's decree, which doth set down the hardening and rejecting of all such who shall by final unbelief and impenitency provoke him to it, then hath God no reason to be angry with me on whom this sentence is executed by his irresistible will. But I am hardened according to that decree. Take the antecedent in the other sense: if God now in his wrath execute induration on me, having deserved it by my final impenitency, and that with such power that I cannot resist him, then hath he no cause to be angry with me who am thus hardened by his almighty power. I do appeal to any conscience what show of reason there is, inferring such a consequence on such antecedents. No; had God's will been not absolute within himself, but respecting conditions meritorious in the creature, or had his induration been a mere inferring of punishment now deserved, and not a denial of mercy which should have removed the entrance of the other (which the opposition teacheth to be meant by induration), then there had been no shew

of reason thus to grant against God. But come to the objection. He conceived in it thus much, as if it should say: Can God's induration cause him to be angry against us who are hardened? Can that which is the effect of his irresistible will cause him to be angry with us justly? First, the apostle chideth this insolency, suggesting the state of the person murmuring, and the person of God against whom it is murmured. Secondly, from comparison. Well, having thus repelled it, he defendeth the equity of God and answereth to the matter, first in the 2d verse.

He who hath power to decree the life and death of his creature on some conditions, and so to harden some and shew mercy to others, if he harden or shew mercy, we must not reason against it.

But God hath this power set down in the comparison of the potter; but the comparison of a potter pleadeth a far higher thing in God than making a decree of saving such as should become fit through use of their own liberty, and condemning such who should most justly deserve it. For this legal kind of induration, as some of his scholars call it, giveth no occasion of imputing with shew of reason any fault to God, seeing God's decree doth not anything to me unless further than I make myself a vessel of dishonour. Secondly, this sense hath no affinity with the potter's fact; this decree doth not make definitely any persons vessels of honour, but such of them as should believe; all if they will believe; this doth not make the persons become vessels of honour, but the performance of the condition in the decree, this maketh God to frame persons diversely qualified to diverse ends; whereas the potter frameth a mass all alike to diverse purposes. Thus, having repelled this murmuring, he doth make answer to the matter of their objection three ways, which likewise may make to his judgment a limited reddition of the former comparison.

Thus by the way I have run over part of the ninth to the Romans, in which, were not all error a thing connatural, I should marvel how any could ever imagine things so directly against the meaning and discourse of it. The plot of his election was as strong in his brain as numbers in theirs who thought they saw them in everything. Let us ever hold that the choice and purpose of calling to the heavenly inheritance is merely from his will, because he will without any respect to the works or condition of his creature; framing mankind to diverse ends with as much freedom as the potter doth his clay, though it seem to fasten unrighteousness on God and to excuse the creature, to flesh and blood. It is one thing to do things with will, another thing to do them from free pleasure of his will, or because we will only.

Again, the decree is therefore made to depend on God calling that it may be firm; but did it depend on perseverance in faith, left altogether in our liberty, it could not be firm, seeing it dependeth on such a condition as to the last breath is uncertain, by his own principles elsewhere delivered.

Now followeth the end : Ver. 6. *For the praise of the glory of his grace.* First, to open some words in this verse, that so we may see the meaning, and consider of it more fruitfully. It may be asked what praise is. There are words which sound this way, the difference wh-reof I think good to unfold. *Praise*, when it is taken restrainedly, doth signify the setting forth by speech of this or that in any which is praiseworthy. Honour is larger, for it is done by word, work, gesture, and serveth to report our reverent respect to God's excellency. Thankfulness is a praising of God, as having bestowed some benefits on us. Glory is the account which we have of God when now he is made known to us. Now, here praise is put in a larger acception, and may contain all of them, both the admiration and high esteem of it when it is once manifested, the praising it in word and honouring it, the thanksgiving which is most worthily yielded to it.

*Glory of God* is sometimes used in a singular manner, to note a glorious instrument, coming immediately from God, and made immediately for God. Man is 'the image and glory of God.' Sometimes it is used in an acception more frequent for the glory of God which is in us who glorify him, or the glory of God in himself, who is glorified of us, even the glorious being or essence of God. Thus it is used here, and, Rom. ix., 'that he might shew his glory to the vessels of mercy,' that is, glorious nature so merciful and gracious; so 2 Thes. i., from the glory of his power, that is, his glorious essence, which is most powerful. Thirdly, for his grace. Here we must know that St Paul useth divers words, which signify one thing, but clothed or putting on divers respects, ἀγάπη, χάρις, ἔλεος, φιλανθρωπία, χάρις; Rom. v., love, bountifulness, mercy, philanthropy, grace. Now all these are the same thing; even love hath these ends. What love is, I need not shew. Bountifulness is love, as now it is in work beneficial; mercy is love, as now it helpeth the miserable; philanthropy is love, as it respecteth mankind; grace is love, as it giveth good things freely without desert to make accepted. The word signifieth to do a favour, to follow one with some real favour now executed. The sum then is this.

All this spiritual blessing wherewith God hath blessed us is to this end, that he might manifest his most glorious essence, which is grace itself; and that to the intent we might admire it, esteem it highly, honour it, set it forth in words, yield thanks to it; which grace of his, before all worlds, is it which now in the appointed time hath made us, who are children of wrath, accepted and followed with many favours in his beloved Son our Saviour.

The verse containeth two things :

1. The end, in these words, 'For the praise of the glory of his grace.'

2. A description of grace, from the effect, which is set forth both by the principal cause, God, by his eternal grace; and ministerial or secondary, God, out of

his eternal grace, in and through his Christ, hath made us accepted.

First, then, we observe, that all he did from eternity intend about man hath no end but his own glory: 'He made all things for himself,' Prov. xvi. 4; 'All things are from him, through him, for him.' 'Bring my sons and daughters every one, whom I have created for my glory,' Isa. xliii. 6, 7. The reason is plain: God, who is wisdom itself, cannot work without an end. A wise man will do nothing but to some purpose. That which must be God's end, why he maketh all things, must be better than all those things which serve unto his end, for the end is better than that which serveth for it, as the body is better than food, raiment, and all things which serve for the body. In the third place, it is plain that nothing is better than all the works of God, beside God, nothing better than every creature but the creator. If, then, he must needs have an end why he maketh things, and this end must needs be better than the things made for it, and nothing is better than all the creatures, but only God the Creator, hence it followeth that God must needs have himself as his end in everything which he worketh. Now, God being so perfect that he needeth not our good, that nothing can hurt him or make him better in himself, hence it followeth that his end must needs be some external matter, as the making himself known, that he may be accordingly honoured of us, and that to the benefit of us who yield him this honour. The Scripture intimateth three ends in that God worketh towards his chosen: 1, the glory of us. The wisdom of the gospel is said to be predestinate 'to our glory'; all things are ours. The second is, the glory of our Mediator: 'all are yours, you are Christ's'; 2 Thes. i., 'Christ shall be glorious in his saints, yea, admirable in them that believe.' The third is God himself: 'all are yours, you Christ's, Christ God's'; that is, for God and his glory. Now, those two former are ends to which, not for which, God worketh. He that buildeth a house, that he may lay a sure foundation, that he may raise the frame, gives it the due filling which belongeth to it; but these are not his proper ends, but that he may have a house for his habitation. So God worketh many things to our glory, and that in us his Christ may be glorious; but the proper end which he hath in all is his own glory.

Use 1. Wherefore, seeing this is God's end, let us in all things labour to yield him glory; whatsoever we are, let us be it in him, and through him, and for him. We see everything that cometh of the earth goeth to that common parent again; every body made of these elements is resolved into these elements. So must it be with us; we must return back to him in glorifying him, from whom we come, as the workmanship of his hands. It is certain, if he be not glorified of us, he will glorify himself in us. What a shame is it that we should not have his glory, as the end we aim at in everything, who hath made all things

in heaven and earth serve as their end to which they may be reduced !

*Doct.* Secondly, observe that he doth generally intend his praise of his grace in all such who are predestinated by him. That which God doth out of his grace must needs be to the glory of his grace ; but he doth elect and predestinate us out of his grace. We see that if one doth this or that in wisdom, he is praised for his wisdom, which in this or that he hath shewed. So in any other virtue, thus it is, those things which God doth out of his grace, he must needs intend to have his grace notified in them ; and to have it, being known, admired, honoured, and praised accordingly. Again, those things which God doth out of justice, though diversely, justice from which they come, shall be glorious in them ; yet all that justice doth is reduced to this, as the just supreme end, even to lend a voice to the riches of God's glorious mercy, which he sheweth the vessels of mercy ; for look, as in us the actions of inferior virtues, which commend the virtues they come from, they are serviceable in some sort to actions of superior virtues, *ergo*, what my temperance doth upon the Sabbath, it doth it for religion's sake, that my devotion may more fully and fruitfully occupy himself ; so would God have us conceive, in his dispensation, that what his justice doth, it is such, that in some sort it hath a respect to, and is serviceable to, this most supreme end, this praise of his grace. This is it in which he most delighteth. Even as virtuous kings, after the matters of God, affect above all things to be had in honour for clemency and bounty, so it is with our God, King of kings ; all he doth is to this end, that his grace may be made manifest, unto his greater glory. Men indeed may look at praise as a spur, but not drive at it as their highest end ; nay, they may not seek it but for a further end, God's glory, the good of others, their own due encouragement. But God may seek his glory as his utmost end, because he is not in danger of pride as man is, and there is none higher than himself to whom he should have respect ; this maketh him, when he sheweth himself to Moses, proclaim this in himself without comparison above others. See the place.

*Use 1.* The use of this is, first, to stir us up to glorify him in regard of his grace to us. How will servants, who belong to bountiful lords, commend them for their frank housekeeping, liberality to the poor, bounty to their followers ! So should we never cease to have this grace in our hearts and mouths, to his glory who hath shewed it. Let us not be like those grounds which swallow seed, and return nothing to the sower. They are not the children of grace, in whom God obtaineth not this end ; for all such as belong to his grace, he hath chosen them to this end, that his grace should be known, praised, and magnified by them. St Paul : 'I thank God in Christ,' Rom. vii. ; 'Praise be to God in Christ,' 1 Cor. xv. ; 'Blessed

be God, even the Father,' 1 Peter i. If the light of God's graces, shining in men, must make us glorify God in them, how should this most high grace of God, before all worlds thinking on us for good, how, I say, should it be extolled of us ? When the love in a good man must be glorious in our eyes, yea, seeing his predestination hath so wrought that all things shall work for our good, let us in evil, as well as in good, praise him ; he loves in everything love itself. Even as waters come from the sea, and return again to it, so from this ocean cometh every blessing ; and every benefit should, by praising this grace, be resolved to it.

*Use 2.* This doctrine hath use for confutation. If this be the last end, and the direct and immediate end, of all God doth toward his children, then it cannot be that their life of glory in the heavens should be given them from the hand of justice ; for if that should next of all and immediately be given them from justice, then the last things, to which God's predestination should come, is the glory of God's distributive justice. If they say, God doth give it as an act of grace and justice, I answer, Then God hath not done all in election and predestination to life unto the glory of his grace, but to the joint glory of his grace and justice. Again, it is impossible that God should alike immediately give life jointly from grace and justice ; for if grace give it freely, justice cannot together give it as a matter due by meritorious purchase. God may as possibly condemn the same man, both out of revenging justice and mercy at once, as he can give a man life at once, both from free grace and distributive justice ; for mercy and revenging justice are not more opposite than grace is to distributive justice.

Again, we see them confuted who think that God propounded an indefinite end about his creatures, destinating his creature to his glory in a manner indefinite ; whereas we see, in the highest acts of God's counsel the Scripture mentioneth, God is testified to have his end, not in general, but specified as it is here, the praise of his glorious grace. Beside that, God cannot propound ends indefinitely ; for this supposeth that God may provide for some particular end, and be frustrated in it ; that he dependeth on the will of man in his decrees touching his glory, in this or that particular manner ; that he doth not see in that instant moment, or sign of his eternal act, whereby he did decree to make. When he doth decree to make his creature to what particular end he shall bring him, only he is sure some kind or other to have his glory.

*Doct.* Observe, thirdly, from this he saith, *Of the glory of his grace.* And so the other attributes of God are his essential glory, a most glorious essence ; in earthly things, that is, a glorious body, which is light-some and radiant, and hath a kind of lustre ; *ergo*, St Paul saith, 'There is one glory of the sun, another of the moon and stars,' making these lightsome bodies subjects of glory. Thus it is a property of a body

glorious to shine as the sun; needs then must God be essentially glorious who dwelleth in light, who is light itself, such as that to it there is no access; such as that the seraphims, conscious of their infirmity, do veil themselves before it. The light natural, which this bodily eye seeth, the light of reason, of grace itself, all are as nothing before this light. When Moses said, 'Lord, shew me thy glory,' Exod. xxxiii., the Lord said, 'I will shew thee my excellency.' And what was it? Even his 'grace, mercy, bounty, long-suffering,' &c., Exod. xxxiv.

*Use 1.* I name this by the way, to stir us up that we may endeavour to know the properties of God, and view as we may the reflection which we have in his word and works of so infinite glory. How dull of heart are we, that we no more seek to have the eyes of our minds wiped, that we may get some glimpse of it! We will run after glorious sights on earth, and are much affected with them, to see the glory of kings, especially when their royal estates have annexed prince-like wisdom, it maketh that befall man which did once happen to the queen of Sheba. There is no spirit remaining in them, they are overcome with it; but how would this delight us did we in any measure discern it? What shall be our glory in heaven, our blessedness, but to enjoy the continual view of this glory, this most blessed vision? By meditation and contemplation to fix the eye of our souls on this glory, will transform us into the likeness of it. All the glory of this world is but like the shine of rotten wood, which seemeth bright for the night season, but is nothing, as we see by day, but rottenness itself. Wherefore, let it not bewitch us, but let us all seek to God to take away the veil of our hearts, to the end that we may yet, as in a mirror or glass, get some sight of this most rich glory, Rom. ix., this grace of his which hath been always towards us.

Observe, fourthly, *wherewith he hath made us accepted.* That is, with which grace electing and predestinating us, that it might be glorified of us, he hath now in his time done us favour, or made us accepted in his Christ. Observe then what grace it is which in time doth work all good things for us; even the same grace which before all time did purpose them to us. God's loving us to life doth not begin when now we are brought home by conversion to believe on him; but when we were his enemies, 'he did so love us, that he gave his Son all to death for us,' John iii., Rom. v. And when he calleth us in time, he doth it out of that grace which was given to us in Christ our head before all worlds. For this cause the Scripture doth not say that God beginneth to love us to life when we believe, but that he giveth us life eternal, executing that to which he had loved us; neither doth the Scripture say that in Christ, now sent to work our redemption, love in God is first conceived, but that it is manifested when that saving grace appeared, Titus iii., when the philanthropy or love of mankind appeared, Titus

iii. 5. So God doth call us according to grace given us before worlds, but now made manifest, 2 Tim. i., 1 Tim. i.; yea, life and immortality are said to be brought to light, as things which had been overshadowed, by the gospel. Now, look, as if the sun, having her light long eclipsed, should after break out, it were no new light, but an *ἐπιφάνεια*, or new getting up of the old light, which for a time was eclipsed; so it is with this sun of God's eternal grace: the interposition of sin, through the virtue of justice, did for a time keep from us all the gracious influence of it, till at length, in Christ removing that which hindered, it breaketh out, piercing our hearts with the beams of it, and working in us many real effects, which it could not put forth till justice was satisfied. Even as God knew how to love Christ his Son to that glorious life to which he had chosen, and yet execute the cursed death on him, as our surety; so he could love us with his eternal love, unto that life to which he had chosen us, and yet execute on us the cursed death, when we had offended.

*Use 1.* This first serveth to excite in us godly joy: in us, I say, who see this light risen over us, this love shining upon us, in Christ, which was sometime so overcast by sin and death, that no glimpse of it might be discerned. If this bodily sun had his light but two or three days eclipsed, oh how sweet and amiable would it seem to us, when getting the victory, it should shine in manner accustomed! But shall it not affect, that the grace of God quite hid from us, while we were the children of wrath, lay in all kind of darkness, that this grace so hidden should, like a spring sun, return to us, and refresh us?

*Use 2.* Again, we see them confuted, who would not yield that God loveth any sinner unto life, till he doth see his faith and repentance. But the love which destineth to bring one to life, may stand with wrath, executing death; and why doth he work in sinners repentance, faith, sanctification, which are the means tending unto life, if he may not purpose the end unto them? What shall hinder him from loving them thus far as to purpose to them that he can justly execute?

*Doct.* Observe, lastly, in and through whom the grace of God doth bring us to receive favour and grace: even in, and through, his beloved. 'The law came by Moses, but grace and truth through Jesus Christ.' The angels did sing at his birth, 'Glory to God, peace on earth, good will to men.' In him God was reconciling the world, and God did give this testimony of him, 'This is my beloved, in whom I am well pleased.' For Christ hath performed such an obedience at the commandment of grace, as doth yield such satisfaction to justice, that grace may justly give us every good thing; yea, such an obedience, as doth procure from grace every good thing for us; for grace and justice kiss each other in Christ; grace freely bestowing all her gifts unto her glory, and that with-



out any wrong, nay, with full contentment of revenging justice. See the first to the Colossians, what is written on those words, 'Who hath translated us into the kingdom of his beloved Son.'

Ver. 7. '*In whom we have redemption through his blood, even,*' &c. Thus we come from that gratifying, mother, child-bearing grace, from all eternity in God himself, to that grace which is freely given us, and hath his real effect in us. And this is handled, first, in regard of the Jew, who had received it, Paul with the rest believing; secondly, in regard of the Gentiles, and, in particular, these Ephesians. The grace toward Paul, with the rest of those who are first called to faith, hath two main branches: first, the grace of redemption, or justification; secondly, the grace of glorification, beginning ver. 11, reaching to the 13th. Now, in handling this first benefit, first, in this verse, he doth propound in the former part of the verse, expound it in the latter; secondly, he doth set down the benefit of vocation effectual, which did go before it, and make way to it, ver. 8; thirdly, the means of their vocation, ver. 9, 10.

In his propounding the benefit, first, we must mark in whom we come to have it, in Christ; secondly, what this redemption is, that is the bringing us out of bondage; thirdly, the ransom in which we are redeemed, 'through his blood.' The exposition, viz., that he meaneth nothing by redemption, but remission of sins, the fountain whence it springeth being annexed, viz., the riches of God's grace. The sum is, out of his eternal grace he hath made us accepted in his Christ; for in his Christ (whereas by nature we are in thralldom and bondage) he hath delivered and redeemed us, through no other ransom than the blood of his Son. He hath, I say, set us free both from guilt and punishments of our sins, through his most rich and abundant grace towards us.

*Doct.* Observe first, in whom deliverance is to be found from all spiritual thralldom, even in Christ. It is often said in Christ, as above, we are blessed thus and thus. The reason is,

Because God hath made Christ an Adam, head, root, common receptacle and storehouse, in whom are treasured all those good things which from him are communicated to us. There are three phrases in speaking of Christ: sometime we are said to have things *in* him, sometime *for* him, as Philip. ii., 'To you it is given for Christ his sake, not only to believe but to suffer;' sometime we are said to have things *through* him, as 1 Cor. v. Rom. vii., 'Blessed be God, who hath given us victory through Christ.' Now the reason of the first is, because that in Christ, as a common storehouse, everything is first placed which afterward is to be imparted to any of us; as in Adam our being natural, our hopes of life and death, and in event our condemnation, was received before ever they came to be applied and received actually into us. The se-

cond is said that Christ doth by his obedience obtain every good thing, which in time is communicated to us; for as Adam hath procured all the guilt, condemnation, misery, which in time we know, so Christ, the second Adam, in regard to the contrary. The third phrase is spoken in respect that Christ is a mediator, not only of impetration but execution; that is, not only obtaining and receiving from grace all good for us, but executing, and by efficacy applying the same in us; as the first Adam doth effectually propagate his being, sin, guilt, condemnation.

*Use.* The use of this doctrine is to stir us up to seek this above all, that we may be by faith in Christ. We love to thrust amongst them with whom we may find benefit and profit; yea, we must strive by faith to grow up in him. The more nearly we are united with anything, the more we partake in the virtue and operation of it. Those who are nearest the fire partake in the heat of it more than those who are further removed. So it is here; alas, men seek to be made one person in law, to be most nearly joined to such as may bring them in wealth; allies beneficial. But who doth seek by a spiritual marriage to become one with him in whom is every good blessing? (See above, the end of the third verse.)

*Doct.* Observe, secondly, from this, that he saith, 'We have redemption in Christ,' what all of us are by nature, viz., no better than in a spiritual captivity or bondage. Were we no way taken or held captive, there could be no place for ransoming or redeeming of us. Now captivity or bondage is a state opposite to liberty, wherein men live under the power of hard lords, deprived of liberty, and grievously entreated many ways. The bondage of captives is in this: first, that they are in hands of such as rule severely over them; secondly, they have not freedom to do anything which formerly they might when they were at liberty; thirdly, they are forced to endure many things most grievous. Thus it is in the spiritual consideration, which I will briefly unfold. What lords, as it were, reign over a man, they are of two sorts, the principal, or ministerial; the principal is the most just God, whose justice we have wronged by sin, *ergo*, we are said to be redeemed from under the law, that is, from under the revenging justice of the law. Look, as subjects taken in murder, robbery, and committed, are the king's prisoners principally, not his who keeps them, so it is with us. Ministerial, the devil and his angels, the conscience accusing and condemning for sin, Acts ii. Men are said before their conversion to be under the power of the devil, 2 Tim. ii., to be taken as beasts alive of the devil, to his will: not that he is the principal lord that hath right in the prisoner, but he is the jailor and executioner, and so the prisoners are his, to keep them in the dungeon of darkness and in the chains of lusts and darkness. Yea, God hath put a man under the power of his conscience, which is a keeper continually going with him and haling him to condemna-



tion, while he is out of Christ; and therefore that effect which the Spirit worketh through the law, in the conscience fearing, is called a 'spirit of bondage.' As amongst the Romans, prisoners had under-keepers, who were chained arm to arm unto the prisoner whithersoever he went. Thus doth God, to guilty man his prisoner, he doth join to him his conscience as a continual keeper, which though it may be brought asleep, yet it shall ever be found when God shall call, bringing him forth, and witnessing against him.

For the second: Natural man hath no spiritual liberty to do anything spiritually good, as he did before sin entered, but is led as a slave by lusts, by passions, by objects which please him, so that he is in a brutish bondage: for, even as the brute beast hath no liberty, but is carried by the appetite to everything that doth agree; so natural men, as Peter speaketh, are led with sensuality, covetousness; that look, as one would lead a sheep with holding out hay or ivy, an ox with fodder carried before it, so doth the devil natural man, with such objects as he knoweth doth fit their corruption: 2 Pet. ii. 19, 'Every one is servant to him of whom he is overcome.' Now, sin hath overcome all men, and this Paul did confess of himself before his conversion, Tit. iii. 3.

Natural man's bondage is that he is exposed to suffer a thousand evils, to wearisome vanity in everything, yea, through fear of death, the upshot of evils, he is subject to bondage all his days while in that state he abideth, Heb. ii. 15. Pharaoh did never put Israel to such hard services, as the devil putteth those to, whom he keepeth under his power. You may amplify these considerations. Having shewed what it is, and in what it standeth, I will conclude this point with shewing how it entered.

Our first parents, by the devil tempted, wilfully breaking God's commandment, brought themselves into bondage. Now, our parents once in bondage, we that are born of them cannot be in better condition, till God by Christ, out of his mere grace, set us free. The children, you know, of persons in bondage, are all bondmen likewise; *partus sequitur ventrem*.

*Use.* This should make us enter into ourselves, to see if we be not in this woful thralldom. Oh, the misery of men surpasseth all that is in the beast; for they take it as a grievous thing to be ensnared and taken, but man laugheth in midst of his bondage, he counteth it liberty to live a slave of Satan; they think that to follow things and courses pleasing their nature is liberty, though it be no more liberty than an ox is in, while with fodder held before him, he is led to the place where he is to be slaughtered. Again, they know, nor think nothing of bondage. When Christ told them, 'If the son set you free, you are free indeed, what reply they?' 'We are the sons of Abraham, we were never in bondage.' Spiritual thralldom could not enter their thoughts. Look, as it was with those men Elisha did lead to Samaria, those bands of

the Syrians, so fareth it with these; while the devil leadeth them to hell, where they will die without repentance, see themselves in the midst of murdering spirits, they follow him as if they went to heaven itself, as those followed, being led with a mist depraving their sight; they followed to the city of their enemies, thinking they had gone to Damascus, their own strength. Many such souls there are led in this fashion, who yet will have the devil in their mouths, and defy him in words, as having nothing to do with him; but as many profess in words that they deny in deed, so many defy in word what they do in work. Take a young gallant, who now in his ruff doth swagger it, and run the next way to the hospital; tell him of being poor, he will defy that ever it should come near him; but yet while he doth play the prodigal, he doth go apace in the way to beggary: so thou dost defy to be in bondage to the devil, and follow him; but while thy ignorant mind, thy lusts, thy passions, customs, corrupt example, while these guile thee in thy course of life, the devil leadeth thee as in a string, to all he pleaseth. If thou didst never feel any spiritual bondage, this is sign enough thou art still in bondage. Even as deadly sicknesses are felt when now nature somewhat recovereth, so bondage is felt when now God restoreth in the beginnings, by work of his grace, some true liberty; then a man findeth his unregenerate part yoke him, the things of this world too much prevailing over him, that he thinketh himself even sold under sin and captive to it.

*Doct.* Observe, thirdly, that we have deliverance from our spiritual thralldom by Christ. Christ for this is called our Redeemer, or redemption of his people, who doth deliver them from the hand of all their enemies, that 'they may serve the Lord without fear.' Those whom God did raise up to redeem his people, as Moses, the judges, &c., yea, those who redeemed, as kinsmen, this or that, were shadows of this our great Redeemer, who was in time to be revealed. Now, redemption noteth sometime the action of God working our deliverance, sometime the effect of this action in us, who are redeemed and enlarged. Thus it is here taken for a state of freedom, which believers attain through Christ his redemption; and this state is twofold, either begun only in this life, or consummate, in which sense we have 'the redemption of the body,' Rom. viii., and Christ is said to be made our redemption after our sanctification; where redemption noteth out that consummate deliverance from the bondage of mortality itself, which these vile bodies of ours shall be brought unto in heaven. Here he speaketh of the former, which faithful ones are brought unto now believing. This may be amplified by branches correspondent to the contrary bondage; for from what time we are in Christ we are freed from being under the law and revenging justice of God, there being 'no condemnation to those that are in Christ,' Rom. viii. 1. Again, this strong man is cast forth from what time

Christ the stronger entereth. The conscience is made a sweet companion and comforter, rather than a rigorous keeper. Being justified by faith, we are at peace. Where the king hath released a prisoner, the jailor can have no further power over him; for he is but to keep him during the king's pleasure. Again, by grace, God doth set our wills at liberty; so that sin cannot reign in us as heretofore, Rom. vi. Grace which fighteth against the lusts of the flesh, and will not let us come under the power of anything; yea, the world is crucified to us, and we to the world. For as when health cometh, a man beginneth to walk abroad and do such things as he could not stir to, while his sickness did keep him under, so it is here. Finally, we are so set free that we can suffer nothing which our wills have cause to be unwilling with, all things being such as shall work together for our good. Count it all joy when ye fall into temptation, which is the height of freedom, that so far forth as we are regenerate, we cannot suffer anything though all the creatures should conspire, but what our own wills like well of; yea, ask by prayer, in some sort at God's hand. But it may be objected, that the devil doth still prevail against us, that sin leadeth us captive, *ergo*, we are not delivered. I answer, redemption is double; either, as I said, begun, or perfected. These things stand not with full and perfect redemption, but they may stand with it while it is in the beginnings. We must distinguish the power of the devil to hold us under condemnation, from his power of molestation; and we must distinguish the power of sin reigning over men, with willing subjection, and usurping over him, as now set free, and making resistance.

In the former respects we are redeemed and delivered from what time we believe; the latter, we are so subject to, that they shall be more and more diminished.

*Use 1.* The use of this is, first, to stir us up to thanksgiving, even to sing with Mary our *Magnificat* to God. What cause have we to praise him who hath visited and redeemed us with such a redemption! We should every one sing the song of Moses, to see ourselves thus delivered. Let us remember how this lust and that passion were wont to tyrannise in us. Let us remember when it was death to us to be held to duties of godliness, in which is the exercise of true freedom. Let us think of those times wherein sin did hold us so fast, that though we saw the mischief of it, and purposed sometime a new course, yet we could not but return to it as before. Let us remember when fears of conscience and death have held us in thralldom, that these may set an edge upon our thanksgiving. Lest we should forget this duty to God, God hath left some trouble, some remainders; like the weather in ache of a wrested joint, when now it is restored. How thankfully would we take it to be set free from the darkness, deadness, sensuality, earthly-mindedness, which we still find, as a clog and chain to the spirits of us!

If this would be so grateful, to be set free from circumstances which molest us only, how much more is that our substantial deliverance from the revenging justice of God, from the power of the devil, holding us under the curse; from the power of our conscience justly condemning us, from the power of sin, commanding as king, how much more is this to be extolled! This mercy was not shewed to the angels, creatures more excellent than ourselves. Should one set us free from the state of villainage, or ransom us from the gallows, we could not think ourselves thankful enough to them, much less can we ever be thankful enough for this benefit.

*Use 2.* It should stir up spiritual joy. Look Isaiah xlv. 23, where the insensible creatures are called upon to rejoice for the redemption of God's people, when they were redeemed from Babel. The joy did put them into an ecstasy; they knew not whether they were asleep or awake. Let us pray to God to move the scales from our eyes, and take the veil from our hearts, which will not let us rejoice in so excellent mercy.

It followeth, *through his blood*. Observe what it is by which we are ransomed, even the blood of Christ. This was it which in the blood of all the sacrifices was prefigured. 'We are redeemed,' saith Peter, 'not with silver or gold, but with the blood of Christ, a lamb undefiled.' When any are captive here and there, we have but two ways usually by which we redeem them: the first is by force of arms, when we powerfully rescue them; the other is by course of justice, when we send some ransom, and by way of change set them free. Now, it is in vain to dispute what God might have done by absolute power; for God may out of his absolute sovereignty not have punished Adam's sin, both because it was against himself, not others, to whom he is tied to do justice; and especially for that the demonstration of his revenging justice springeth not from the necessity of his nature, but from his voluntary disposition, as well as the giving life perpetual, to obedience for a certain space performed.\* And, finally, because God is able, were he pleased to shew this power, to turn it to his glory; which men's impotency not attaining, maketh them that they cannot always with justice forgive even that in which themselves are trespassers. Yet seeing God hath determined that his justice shall take her revenge, if by breach of covenant she be wronged, he cannot but execute punishment, neither may he set us free from the same, but so as wronged justice may receive satisfaction. Again, we know which maketh the Scripture say it was meet and necessary that Christ should be consecrated through suffering, that he should suffer, and so enter his glory; see Luke xxiv. 26, Heb. ii. 17.

Death, corporal and spiritual, such as is a punishment of sin, but not sinful. Desertion, not in regard

\* For withdraw that voluntary covenant, who doubteth but that, had the creature kept his innocency a thousand years, God was free to have annihilated him?

of union and sustentation, but of consolation. Impression of wrath, death being made as serviceable for our good, and the fear of it being taken away by him who hath tasted it for us, and swallowed it up into victory.

We know that he hath by way of ransom redeemed us, as being the fittest way both to deliver us out of his grace freely, and yet to shew himself just, in so justifying or redeeming of us, see Rom. iii. 25. For further opening this point, mark two things: 1. What is understood by Christ his blood; 2. How it hath set us free from bondage. By his bloody death upon the cross, or his bloody and cursed death, the Scripture maketh us redeemed. By his death, Heb. ix. 12, and by yielding himself to be made a curse for us, Gal. iii. 13, the commandment given to Christ, being this, 'that he should lay down his life for our redemption;' for look, as a surety must pay in such death as the law inflicteth on sinners, such death as is joined with the curse. As he was our surety, and undertook to answer our sins, the Godhead did but sustain him, that he should not be swallowed up of it, as the brazen covering of the altar, did make it fit to endure that material fire. 3. The assault of those impure spirits; for the hour or time for all those powers of darkness was then come, when this his redemptory suffering approached.

Christ our surety was to take upon him our debt of death, both corporal and spiritual, so far as he might, neither the union of his person, nor yet the holiness of his nature any whit diminished. The Scripture doth mention his blood so frequently, both because this circumstance is most sensible, and was the body in which all the typical blood of sacrifices in the law had his accomplishment.

And *ergo*, as when we read that Christ was flesh, we must not think as Apollinarius, that he took no soul; so when we read his blood shed, or bodily death, we must not think that he died not a spiritual death in soul also. The fathers, who denied that he died in soul, deny it not absolutely, but after a sort, viz., that he died not such a death in soul, as did destroy the essential life of it, like as death bodily doth the life of the body; nor yet any such death as did either separate his soul from union with God, or did imply any sinful corruption, as it did in us, whose souls are dead in sins and trespasses.

Now this death is it, by means whereof God's grace doth set us free, and that in most just manner. First, from the guilt of sin, inasmuch as it doth pacify and satisfy justice her displeasure against sin: this obedience of that great God, our Saviour, being far more effectual to please and satisfy, than the sin of the whole world could be to displease and provoke justice against us; for though it be finite in itself, yet in the person it becometh infinite for the value of it. Hence it is that God, that is God, as now in his revenging justice is gone forth, is said to smell a savour

of rest in the death of Christ, and by Christ's being put under the law, or curse of God's revenging justice, made manifest in the law, we are said to be redeemed from the law or curse, as by an all-sufficient ransom accepted of justice.

Secondly, Now this blood or death doth free us from the devil, for Satan's power over us was by reason of sin, and the punishment due to it from the justice of God: Col. ii., 'By his cross he triumphed over and spoiled principalities,' &c.; by death he destroyed him that had the power of executing death.

Thirdly, This death doth obtain the Spirit to be given us, which doth free us from the captivity of lusts, and enable us to find liberty in actions of godliness. Christ was put under the law, that we might be redeemed and receive the Spirit of God. This Spirit is that life of the world, for which he did suffer death, as the gospel speaketh.

Last of all, through this death we have deliverance from all evils, so that all tears in God's time shall be wiped from our eyes, and in the mean while all our sufferings are so changed, that they are not effects of God's revenging justice to destroy us; but they are such things in which God doth offer himself as a father, intending to make us partake further, by means of them, in the quiet fruit of righteousness.

*Use 1.* The uses of these are manifold: 1. It letteth us see that love of Christ to die for us, when now we did practise nothing but open hostility against him, Rom. v.

*Use 2.* Again, we see how fitly that is spoken of this blood, that it 'crieth for better things than the blood of Abel.' This doth appease revenge, not provoke it; this doth call for all kind of blessings. Wherefore, let us get our consciences sprinkled with this, and fly to it by faith, as they were wont to the sanctuary, to the horns of the altar, for this is our true refuge in every necessity.

This doth shew us how we should esteem of all those benefits, as remission of sin, &c., which are purchased by it. Things bought at high price, we do esteem of them accordingly. Many will not come out of their vanity, but leave the thing as not worth the taking, which Christ hath purchased with his dearest blood: 'Knowing that you are redeemed from your vain conversation, not with silver and gold, but with the blood of Christ, a lamb undefiled.'

*Doct. Remission of sins out of his rich grace.* Whence observe, first, that to have our sin forgiven, is to be redeemed, or set free from all evil. That which before he called redemption is here called remission of sin. Our natural estate, if it be considered as a spiritual bondage, Christ his deliverance is redemption; but if it be considered as a state in which we stand guilty, and under punishment of the law, then Christ his deliverance is the procuring of remission of sin, and they cannot but be one in substance, though in reason and consideration they differ. For

what is forgiveness of sin, but an act of grace acquitting us from all the guilt and the whole punishment of all our sin? And as we did speak of redemption, so we may speak of remission. For though the sentence of pardon be wholly and at once passed to us, yet the execution of the sentence is here begun only, and shall then be consummate, when every tear shall be wiped from our eyes; in which regard we may grant, without any danger of popery, that in the life to come, even at the time of Christ's appearing to refresh us, or to reanimate our bodies by the return of the soul to them, that even then sins shall be blotted forth, that is, the sentence which had absolved us from all the punishment and consequences of sin shall then be fully executed. Again, the force of this remission is such, that it setteth men free from the condemnation of God's justice in the law, from that power of the devil, and my conscience condemning of me, from the life and power of sin, which is the death of the soul, from all miseries and death, which come in as a wages of sin.

*Use.* This then should stir us up to seek remission of sin. It is to be redeemed or set free from all evil, to get our sin forgiven; therefore David saith, 'Blessed is the man whose sin is forgiven, to whom God imputeth not sin.' Look, as malefactors will turn every stone, make all their friends they have, to get a pardon for their lives, so should we bestir us to get this pardon, which once gotten, we shall be sure to have in God's time all tears wiped from our eyes, we shall see ourselves delivered from all evil.

Observe, secondly, that every believer in Christ receiveth forgiveness of his sins. Though by nature we are in our sins, lie in evil of guilt and punishment, yet once getting faith on Christ's blood we are justified, we have forgiveness of sin, and are accepted as righteous to life, through Christ his obedience; though the one is named, yet the other is by a *synecdoche* to be conceived. Even as kings, to shew their clemency in entering their reigns, they give out free pardons to many kind of trespasses; so God, to glorify his mercy, it pleaseth him to give us in Christ the forgiveness of all our sins. My meaning here is to speak precisely of remission of sin, as it is distinguished from imputing righteousness, which I conceive as a distinct part, concurring in our justification.

About this, then, we will inquire three points.

1. In what order we have it.
2. What is the extent or latitude of it in respect of sin and punishment.
3. How we who have it can be said to believe the remission of our sins.

1. For the first. As the supreme power of saving or destroying is with God, so of remitting and holding sin unremitted. We are therefore to conceive our remission, first of all, as in the gracious purpose of God toward us, who knoweth on whom he will have mercy, and whom he will harden. As we thus had [it] in

God's eternal purpose, so we have it given us in time by way of execution. First, we have it given to Christ our head, for us all; for he being made sin for us, even as a surety, having all our debt laid on him, he could not be raised up till now all our sins were done away; *ergo*, Paul, 1 Cor. xv. saith, that 'if Christ were not risen, we were still in our sins,' where he maketh the clearing of us all from sin, and Christ his resurrection, to be accompanied one with the other. Again, God did reconcile the world, not imputing sins in Christ, which could not be without remitting all their sins for whom his Christ did undertake. Besides, were not our sins forgiven in him, we could not be raised up, set in heavenly places with him; for before we can have quickening given us in Christ, we must have pardon of sin given us.

Further, what did Christ shed his blood for, but that he might actually get the pardon of our sins? Finally, he doth distribute nothing to us, which by virtue of his obedience he receiveth not for us.

In the third place, this remission is communicated from Christ to us in manner following:

(1.) Christ sendeth his ministers, as legates, with the word of reconciliation or pardon, inviting them to believe on him, that they may receive forgiveness of sin.

(2.) He doth work together by his Spirit, making those who are his children believe on him, that they may find forgiveness in him.

(3.) He doth communicate with them the forgiveness which himself had procured and obtained for them. Thus, even as condemnation was first within the pleasure of God; secondly, come forth against Adam, and us all in him; thirdly, is communicated actually from Adam to us, what time we come to be born of Adam; so, on the contrary, our justification or remission of sin is first with God; secondly, in Christ, who hath by his obedience obtained for us the remission of all our sins; thirdly, it is communicated to us whensoever we are supernaturally begotten of him, that is, brought to believe. 'He that believeth is born of God;' for though we have not justification actually applied before we are called to faith, yet we do receive it virtually in Christ, when he was quit from all our sins, as it is in Adam, who was his type; for though condemnation is not actually applied till we are born of him, yet in virtue of his condemnation was the condemnation of us all. And, by the way, we may see here how God forgiveth sins, how Christ the mediator, how the ministers: God, by the principal and prime authority; the Mediator, by a secondary derived authority; man, by a ministerial publication of the word of pardon. For Christ doth not ministerially declare pardon, even as he is man; for though he be a servant and subject as Mediator, yet he is such a servant as hath an under power of judgment. The Father giveth all judgment to the Son, he judgeth none himself: such a servant as my lord

chancellor is to his majesty, not such a servant as an ordinary or special messenger, in forgiving sins. Then conceive it thus, as in citing one to appear, the original authority is the king's, the under authority is with the judge of this or that court, the ministerial authority in the messenger, which doth carry and serve the writ; and the messenger may be said to fetch such a man up, not because any authority in him doth it, but the writ he carrieth, as a sign, hath authority to do it; so here God first pardoneth, as having the prime and original authority; then Christ, as chief Judge under God, in the court of chancery, that throne of grace; the ministers, as messengers, pardon, because they dispense the word of God and Christ, which giveth pardon, and hath authority to give it. But this by the way.

2. The second point followeth, concerning the subject of this forgiveness, how far it is to be extended. I answer, it is to be extended to all our sins past, before our conversions, following after our conversions, to the whole guilt or blame, and to the whole punishment of them. We must not think that only sins past are forgiven, but all the sins which shall escape us through infirmity; for the covenant of God is to forgive us our sins, and to remember them no more. Now, who shall limit this to sins past before conversion, when God speaketh it indefinitely, and when such a partial forgiveness may be, and yet the sins forgiven come again to be remembered? Col. ii., 'God hath freely pardoned unto us all our sins.' He doth see no iniquity in his Jacob, he to whom things to come, and things past, are alike present. The remission, which leaveth no place for condemnation, must needs be of all sins; but we being in Christ, are so remitted, that now there is no condemnation to us, though we daily sin, through the flesh which dwelleth with us.

That justification, between which and the giving of eternal life or glorification nothing cometh, that is from all sins. But whoso believeth, hath such a forgiveness, that he receiveth eternal life; or is so justified, that he is presently glorified with the beginning of glory.

Again, we believing, receive that forgiveness of sin, which Christ hath obtained by his blood for us; but this was a full remission of all our sins, from the first to the last of them. Beside that, the redemption and righteousness Christ doth bring are everlasting, Heb. ix., which they could not be if our remission were but of sins past; for then should every consequent sin make us again unrighteous, till we were restored. If the sin present at our conversion be such as cannot be done away without the forgiving those that follow, then we have forgiveness of both; but our sin dwelling in us is such that it cannot be forgiven, but all the rest must be forgiven likewise, for all the other are in it, as an effect in the cause, as the fruit is in a tree, and the guilt of the corruption present reacheth to the last sin which is to

spring from it; and *ergo*, it is sure, that when God forgiveth us this, he doth forgive us all other likewise, which he doth see are in it, and will in time issue from it. Did not God covenant with us, believing, to forgive all our sins, and seal this grace by baptism; all, I say, past, present, and to come; then we could not help ourselves in our after fall, by looking to that grace sealed in baptism, for that was helpful for the sins committed before it only, which is contrary to all good experience and doctrine. Again, were a man pardoned for sins past only, then must we grant that either he may quite fall from his union with Christ, or be in Christ, and yet be subject to condemnation. And if we had not pardon of sins after committed, as well as before, whence cometh it, that daily many sins of infirmity escape us, the peace which followeth our justification not once disturbed by them? If any say we have pardon of those sins for after, without which none liveth, but not of crimes more grievous, this is to yield what they please, and to desist where they please, without any motive from reason. Neither doth that parable\* teach that God forgiveth us our sins before our conversion, but not sins after, which he doth charge upon us at his pleasure; for the letter of the parable doth, if it be followed, seem to sound as if God might require our sins after those sins which before he had forgiven us, and so did forgive us now† absolutely, which the popish school will not abide by. The parable, therefore, must be construed by the end which it is brought for, viz., to teach that such as will not forgive, shall not find forgiveness with God. Neither is that Rom. iii., where God is said to be just in forgiving the sins passed before time, through his patience, it maketh not any thing to this purpose; for sins are said to be before committed, which were committed under the former testament, as Heb. ix., it is made plain, and so not the time of a man before and after conversion, but the time before and after, or under the New Testament, is there compared. And howbeit we are still to seek forgiveness, it is not that we are not in a state of being justified and forgiven, but because it is needful that God should as well preserve and continue this, as at first give it; and that this his mercy should be more and more manifested in us, and that the execution of this sentence should be further and further performed; finally, that the fatherly chastisements our sins daily incur might be prevented. For these causes we make this petition, though we know all our sins are, in regard of God's gracious sentence, remitted to us. Neither doth the church's censure, excommunicating any, argue that he is one who, before the tribunal of God, is in a state of condemnation, or doth not continue united to Christ, but that he hath no manifest external communions with her in the duties of godliness, and secondary operations of the Spirit; yea, that as the leper was civilly dead in re-

\* The parable in Mat. xviii. 23.—Ed. † Qu. 'not?'—Ed.

gard of civil communion, so is he to her in regard of spiritual ; but she doth take him to have inward union and life, which floweth from it ; for even as we seek the health of none by way of medicine, whom we cannot take to have life in them, no more can the church the restoring of these by this so sharp censure, might she not think there were some life in them, though it is oppressed, as the life natural by a fit of the apoplexy. If we have not all our sins forgiven, past, present, to come, it is because Christ hath not the pardon of them all to give us ; or because the word and sacraments cannot apply to us at once the pardon of them all ; or because our faith cannot receive this plenary remission ; or else it is not fit for some consequence which would ensue. But the former three none will doubt of, and the latter is fondly surmised, when this grace which forgiveth is the parent and nurse of holy fear in us, Ps. cxxx. Wherefore, for this first part, let us assure ourselves, God doth give us full pardon of all our sins, and that this his gift is, as his effectual calling, without repentance, and we believing, do receive this whole mercy. So that, though we are subject to grievous falls after it, and unbelief, yet not to any such unbelief as shall ever make the faith of God and his gracious gift in vain ; which, concerning God's forgiveness, so far as they conceive it to extend, the best of the papists' school maintaineth.

Now, to shew that the whole guilt and punishment is released.

Such who are set free from all condemnation, are as well set free from temporal as eternal. Now all in Christ are thus set free, &c.

Such who are set free from the curse of the law, are set free from temporal punishments of sin ; such, I mean, as come from revenging justice, that she may be satisfied in them, as well as from eternal ; for all these are the curses of the law ; see Deut. xvii. He who covereth them, Isa. xliii. ; blotteth them out, Acts iii. ; throweth them into the bottom of the sea, Micah ix. ; sealeth them up, Dan. ix. ; removeth them as far as the east from the west, Ps. ciii. ; he doth not pardon them by halves. The baptists\* do yield this full pardon in baptism ; but in sins which we fall into after baptism, I mean mortal sins, they say, that we receive forgiveness only of the eternal, not of the temporal punishment, which remaineth to be suffered by us, to the satisfaction of God's justice. This is a wicked doctrine, derogating from Christ, that the revenue of purgatory might not be diminished ; and not to speak that all this doctrine of sacramental penance leaneth on false grounds, as namely on this for one, that sins only before baptism are forgiven when we are baptized ; that there are some venial sins not deserving eternal punishment ; it is to be detested, because it maketh Christ not solely and perfectly to save us from sin ; it maketh Christ not the purger of us by himself from

sin, which is affirmed, Heb. i. 3 ; while it doth make us to satisfy for ourselves, in regard of the guilt in part, and temporary punishment. Here are arguments in the text against it.

(1.) That remission which is given upon a price more than sufficient to answer all the punishment of sin, that is not a half remission.

(2.) That sin which is remitted or pardoned, that is not to be satisfied for ; to pardon is, without satisfaction, or any revenge taken, to forgive that which is committed against me.

Should the king, when he might execute a traitor, not take his life, but keep him in prison, he should not forgive the fault, but change a greater punishment into a less.

(3.) Again ; that which is given from the riches of grace, is no scant half pardon.

But the remission which God giveth is from his rich grace.

True it is, that God doth, after he hath forgiven a sin, take temporary correction still, as in David ; but to offer himself as a Father for our good, is one thing, to revenge himself as a Judge, for the satisfying of his justice, is another. The sting of revenging justice is pulled forth, from what time we have forgiveness ; this done, the evil is no curse of the law, and *ergo*, it may stand with full and free forgiveness.\* Should some Turk have sentence pass on him to die for some murder, which amongst Christians he is found to have committed ; should Christians, between the sentence and time of execution, labour with him, and convert him to the faith of Christ ; should he now, when the hour of execution were at hand, being duly prepared to it, take baptism, I hope he should be fully forgiven, and yet he should have no release from this death, which by his murder he had deserved. In a word, there is no ground for this opinion, but it is only defended that the flame of purgatory might not be extinguished. Ask the question, Why doth this man, having after baptism fallen to some mortal sin, and then repenting, why doth he, on his faith and repentance, receive only forgiveness of the eternal punishment ? Is it that Christ his death is not as sufficient as before ? Are there not sufficient means ? Will not the same qualification in faith and repentance serve, that did before ? They say, the first is all-sufficient in itself ; they say, the sacrament of their penance is perfect ; they say, if a man have such confession, satisfaction, contrition, as do not put any impediment to the sacrament, then it sufficeth. Then, say I, every man who receiveth pardon of the eternal punishment, by the sacrament, must receive pardon of the temporal also ; for the sacrament sufficeth to give both. If he come with such contrition and qualification as doth

\* Which some see, and, *ergo*, yield that baptism doth not take away all punishment in this life, but in the life to come it shall. It taketh all away which were to be suffered in purgatory, and all penalties the church may enjoin.

\* Qu. 'papists'?—Ed.

not put impediment, he receiveth the whole benefit ; if he come not with such, he receiveth no grace by means of it, no remission of the eternal.

3. Now followeth the third thing, to which I answer, We do believe remission of sins, because though we have it, in regard of God's sentence, and feel some effects of it, as peace, joy, &c., yet we see it not fully executed, nor shall not, till the time of refreshing.

*Use 1.* Now then, how should this comfort our hearts, that God hath dealt thus richly with us. Fear not, thou repenting, believing soul, fear not sins past, present, to come, thy God hath put all from his sight, and so that he keepeth no back reckonings for thee ; all the blame, all that is a proper plague or punishment for sin, is removed from thee. What would come to us under condemnation, more pleasant than this word of pardon ? What can we believers receive more gladly than this general acquittance of all our sins ?

*Use 2.* This must make us fear the Lord. There is mercy with God, that he may be feared ; mercy reaching to forgiveness, the word signifieth. For a traitor once pardoned in treason to be found a second time in conspiracy, how unthankful, how intolerable ; so it is with us, &c.

*Use 3.* Seeing we get this remission in Christ his blood, let us lay it up and keep it carefully. We keep all things which testify our discharge from debts. Let us lay up this by faith in our hearts, even this pardon in Christ his blood, which our God giveth us. It is a blessed thing to exercise faith in the promise and seals which we have received. Many, measuring themselves in God's favour by feelings, when these fail, call all in question ; many seeking comfort no further than the smart of terrors drive them, and then giving over, at length are distressed with their old fears and doubtings ; for wounds over-hastily skinned break forth afresh. But not a few, never exercising their senses in apprehending this benefit, and so in careful laying it up, they cause God to hide that comfortable experience of it, to the end they may seek it up, and keep it, receiving it, more carefully ; as if one look loosely to plate, we will lay a piece aside for a while, and make one think his negligence hath lost it, that thus we may teach him to keep it more carefully when it is returned.

*Use 4.* Let us maintain our spiritual liberty, in which Christ hath set us, hating these lying vanities, which would make the grace of God not to forgive, but to change a greater punishment into a lesser. In outward matters, we will stand for the utmost of our liberty, not suffering a word of our charters to be restrained ; and shall we bear it, that when God giveth us in Christ a pardon of all our sins, men should limit it to sins before baptism, of sins in regard of their eternal punishment ? In human matters, we hold that clauses which are in favour to us, are to be censured in the amplest manner which they may bear with probability.

*Doct.* Observe, lastly, in the seventh verse, from whence it is that God giveth us pardon of sin : even from his rich grace. This made the saints in the Old Testament fly to God's manifold and tender mercies, and feel in them remission of sin. See Exod. xxxiv., 'Jehovah, gracious, merciful, rich in kindness, forgiving sin and iniquities.' As if the riches of his grace were in this act above all others manifest : Isa. xliii., 'For my own sake do I put away thy sin ; not for your sake, but for my own name's sake, will I purge you, and wash you from your sins, O you house of Israel,' Ezek. xxxvi. We see that giving benefits, though it cometh from kindness, yet it doth not anything so much testify the clemency and kindness of our natures, as the bearing and passing injuries which do highly provoke us. This then is the fruit of God's most rich grace ; indeed, nothing but grace can forgive, forgiveness being a free pardoning of some offence, without taking any revenge or satisfaction. I cannot forgive that fault, for which I take my revenge, or something which doth countervail the injury offered. Justice may cause revenge, but cannot forgive.

*Obj.* But how can God out of his rich grace forgive our sins, when he doth not forgive them, but upon the blood of his Son shed for us, as a ransom or redemption ? That which we get upon a ransom tendered, that is from justice due to us, not from free grace given us.

*Ans.* Many limit this sentence thus : that we receive on a ransom which ourselves tender, that is due, not on a ransom which is given us out of grace ; but this seemeth not to answer the difficulty. For what I purchase with money never so mercifully bestowed on me, is mine in justice, though the money were not mine till mercy did furnish me with it. A price of redemption, *ergo*, must be considered two ways : 1, as a thing demanded of justice, that she may in lieu do something upon it ; thus Christ's blood was no ransom ; for justice did not call him to this mediator-like and priestly office, nor bid him lay down his life ; 2, it must be considered as a thing provided and enjoined by mercy, that by it, as by a mean, mercy may do something justly, which otherwise she might not ; and such a ransom is Christ's blood, and *ergo*, doth excellently accord with free grace, and the work of grace in everything.

*Obj.* But when Christ his obedience is such as ceaseth justice, how can God out of grace release to this obedience, that punishment of sin, from which now justice in regard of it hath ceased ?

*Ans.* Because the obedience of the son is due to the father, and may be required from the son of duty, to be rewarded at his pleasure. If my son do that at my command, upon which I can demand ten shillings. I who have the right of my son and his work, may take the whole, and yet give him of grace what I please.

*Use 1.* It doth confute the former dream, that which



the riches of grace doth, is full and perfect, no imperfect forgiving. Should the king imprison a man, when he might hang him, it were not an act of mercy pardoning, but an act of justice tempered with mercy.

*Obj.* But (say they) punishment abideth to those whom God forgiveth out of his mercy, as David, and those for whom Moses prayed that God would forgive them, according to his rich mercy.

*Ans.* It doth so; but it so abideth, that all guilt of sin to God-ward is taken out of it; as it is in the hanging due to a murderer, who, hard before time of execution, is converted and baptized; in which case, if the abiding of the punishment do not let, but forgiveness may be full and free, why should the remaining of punishment argue in the other a partial remission only?

*Use 2.* Secondly, This doth let us see what thankfulness we owe to God. Should one forgive us some great debt, or should one pass by some provocations at our hands, full of indignity, as David did at Shimei's sometimes, how would we tell of their love, and set it forth! But what indignities have we offered our God? What debt stand we into him? The greatest debt of a thousand talents. Oh then we would love much, be much thankful. The want of this maketh God sometime hide the sense of forgiveness from us; even as when plenty maketh his blessings no dainties, he doth take them from us, that we may seek after them, and learn to enjoy them with greater thankfulness.

*Use 3.* Thirdly, Let us like children imitate him, forgiving each the other, as he for Christ his sake hath forgiven us. But of this hereafter.

Now he cometh to the second benefit; which seemeth here annexed, not so much to begin a second branch of his enumeration, as to make us conceive aright of the order in which we come to receive remission from grace, viz., to prevent us that we may not think that in the first place forgiveness is bestowed, because that was first named, but that we receive pardon from grace, when now that rich grace of God abounded toward us in giving us wisdom and understanding. Thus I conceive the coherence. Now, the points which are to be marked in this matter are these: first, the abundant *grace of God*, the principal cause of it; secondly, the persons, to *us*, who have found in him remission of sin; thirdly, the benefits in which this rich grace had formerly abounded, in 'wisdom and understanding,' and these are in the eighth verse; fourthly, the manner of working these benefits, viz., the revelation of the mystery of his will, which is amplified partly from the efficient cause thereof, *God's free pleasure*, and this is verse 9; partly from the ends, verse 10.

Ver. 8. To return unto the eighth verse. Before we can consider the doctrines, it is fit to open the true meaning of it. Our books read, 'by which grace he abounded toward us, in wisdom;' [as if this were the

sense, by which grace he did abundantly give us all wisdom; but this is not the meaning; for abundance is not to be adjoined to the grace bestowed, but to God's grace bestowing. The abundant measure of the gifts is sufficiently shewed by the note of quantity, 'all wisdom;' and the phrase doth not signify *by* which, but *in*, or *with* which, for here is no particle to intimate any such thing. The second case noting the matter, subject, wherein God is here said to have abounded. The truth is, as when we say, Such an one is abundant to me in his love, our meaning is, The love of such a one was abundant toward me; so when he saith, God hath abounded towards us in grace, or with grace, his meaning is, the grace of God had been abundant towards us, who have in him the remission of sins.

*In wisdom and understanding.* These must further be opened. Wisdom is put sometime generally; thus St James, chap. iii., useth it for a gift of the mind given us from above, which teacheth us to know, and inclineth us to do that which is good, and serving to some good purpose. It is taken more strictly, and then sometime it signifieth the doctrine of wisdom, the doctrine of Christ crucified; sometime the grace by which we know and believe on Christ to salvation, even as faith is put sometime for the doctrine of faith, sometime for the grace and exercise of it, as now it actually believeth, 1 Cor. ii. The doctrine of Christ crucified, it is called the wisdom of God, predestinated to our glory, so in the first it is called the wisdom of God. Now, if the doctrine of knowing and believing on Christ be wisdom, needs must the grace by which we know and rest on him be wisdom, making wise to salvation. I take this to be principally intended, if not solely. Understanding is light supernatural of the mind, whereby it conceiveth the meaning of God, in his word and works, and pierceth into the nature of the things of God, of things spiritual. As wisdom is opposed to foolishness, so understanding to dullness, and to the superficial overture or childish shallowness of knowledge. Be not children in understanding, but in maliciousness. The doctors which boasted themselves of knowledge in the law, because they did abide in the letter, and not go to the inward meaning of it, the apostle saith they did not understand the things they did speak of. Israel knew what God had done, yet not perceiving the end to which his great works tended, so as to follow and to cleave to it, they are said not to have an understanding heart. Knowledge is a gift of the mind, which perceiveth the truth and falsehood which is in things; it is opposed to ignorance. These two former words answer to *Chokmah* and *Binah*, or *Tebnah*,\* which in the Hebrew are of like importance. For that note of quantity, *all* wisdom, it doth signify a rich measure in these things, not absolute perfection: 'Who enriched you with all speech, all knowledge,' 1 Cor. i. The sum briefly.

We have found redemption in Christ through his

\* That is, חכמה, and בינה, or תבונה.—Ed.



rich grace, which he had abundantly shewed us, inasmuch as he hath given us wisdom, whereby we know and rest on Christ's salvation; and understanding, which maketh us see into the things of God, yea, both of them in plentiful measure.

*Doct. 1.* In which words mark three things: 1. That God giveth pardon of sins to none to whom he hath not first given wisdom and understanding; he doth quit none from sin in Christ whom he hath not taught to know and believe on his Christ, 1 Cor. i. 31. God doth make Christ an author of righteousness to none, to whom he is not first wisdom, that is, who do not first receive the gift of wisdom from Christ. Acts xxvi., Paul is sent to bring men from darkness to light, that so being brought to be light, that is, to have wisdom and understanding, they may receive remission of sins, and inheritance with saints. We must learn from the Father, that is, we must be made to understand, before we can come to Christ. 'My servant by his knowledge shall bring many to remission of sin, shall justify many.' Look as it was in the type of Christ, none were healed by that brazen serpent who did not first behold it; so here, if we be not taught of God to see that Christ crucified, made a curse on the cross for us, we cannot be healed of sin wherewith that old serpent hath stung us. Which is to be marked of them who presume forgiveness of sin in Christ, and yet have no wisdom, no understanding in the things of God; whereas Christ will be avenged on all who know not God; whereas God saith, he hath no delight in a people of no understanding, nay, that he is angry with them to destroy them. There is no sign so fearful as to live, especially, where means of the word are, without this understanding; for it is a token that the God of the world hath power over such to keep them blindfolded to their endless perdition; even as in the body, the eye which is still blind after the most sovereign eye-salve applied, it is a shrewd presumption it is irrecoverably blind, and altogether helpless.

*Doct. 2.* The second thing to be observed is, that true wisdom and understanding are gifts of God's grace in Christ Jesus. We receive such wisdom from the first man as did now remain with him after sin, but this was no true wisdom, but rather an earthly, sensual, and devilish wisdom. That wisdom therefore which is heavenly, making wise to salvation, must be from the second Adam, who is the Lord from heaven. Even as reasonable understanding is beyond the compass of that knowledge which the beasts have by kind, so is this understanding far beyond the reach of all that wisdom left in corrupted nature. To clear this point, observe these two things: first, that it is freely bestowed on us; secondly, that it is a benefit, than which we receive none of greater use. Were it never so good a thing, yet if I did purchase it meritoriously, it were no grace to me. Were it never so freely given me, were it of no use no ways to me, it could not be a

favour, much less a thing given me in riches of grace; for that which is a gift of rich grace must come freely from the donor, and be greatly to the good of the donatory or receiver. Now, how freely we have this wisdom we all know, it is bestowed on us when all we are at enmity against it, yea, count it foolishness. How behoveful it is for us, we may easily know, when the sight of the body is so precious a sense, when the reason which we have as civil men is so beneficial that a man were no man did he want it, for this doth lift him above the order of those inferior creatures; how can it be but this wisdom and light must needs be precious, by which we see God, Christ, those things within the veil, kept in the heavens for us, by which we are above ourselves and all this world, to have communion with God, Christ, and angels, spirits perfected, which maketh us far higher above the state of natural man than natural man is above the beast. Now then it being freely given, and a thing of all others most behoveful, it must needs be a gift of the rich grace of God.

*Use 1.* What thankfulness then do we owe to God, who hath visited us with so precious a blessing. Should we be through frenzy out of our right minds a month or two, oh how graciously would we think God dealt with us to restore us again to our right senses, as we use to speak. But for him, when now we had through sin cast ourselves into all folly and spiritual lunacy, for him then to visit us, and by his almighty power to bring us to the understanding of the wise, it is such a blessing, for which he cannot be sufficiently praised. Let us praise him for his goodness, and praise him for his faithfulness, for he did promise that the hearts of the foolish should be made wise, that those who did err in heart should understand, and lo, he hath performed in to us.

*Use 2.* We must take knowledge what we are by nature, men empty of true understanding. Did wisdom come from nature, and grow out of the earth, it were not a gift of grace in Christ Jesus; no, the princes of this world's wisdom, such who have seemed to ransack all the creatures, from the highest star to the lowest mineral within the bowels of the earth, even these are as devoid of true wisdom, as the ass-colts of the wilderness. Men are out of their right minds till they come by faith and repentance to God in Christ Jesus. What can the foolishness of folly work, which is in men while they are converted? Folly maketh a man know nothing of these civil things. A fool cannot tell how many twice two are; and what doth a natural man know of his estate by nature, of God's grace in Christ? He knoweth not, nay, he cannot know the things of God, for he counteth them foolishness. Secondly, a fool is unteachable, not more unlearned than unteachable, Prov. xxv. 9. Persuade him, smile on him, chaff at him, nothing will enter; so natural men: let God from heaven, and Christ by his ambassadors, beseech them to be reconciled to God; let God

threaten them with the eternal curse of his heavy wrath, nothing will sink into them. Thirdly, a fool judgeth not aright of that civil end to which his life should serve. Wise civil men know that they live for the good of their country, and their own private; but a fool wanteth this wisdom. And what do all natural men? They see not what is the last end at which all their life should aim, as at a mark, viz., that through faith and obedience they may come to live blessed everlastingly with God. As a fool judgeth not of the end to which he liveth, so he maketh no provision of means which tend to the good of other, or himself, and yet seeketh after a commonwealth of baubles, such as are his dagger, collar, cap, &c., for these are as good to him as the Tower of London. So it is with natural men: they gather a heap of transitory things, but lay up no treasure in heaven, which might stand them in stead for afterward. Again, though fools are thus poor and miserable, yet they think themselves to have all the wit, and have no sense of all their misery, for the eye of reason is out with which it should be discerned. Thus it is with natural men: they think they know what they have to do, they feel no want of grace, they see not their misery which is come on them through sin. To reckon up particulars in this kind would be too tedious. Wherefore, let us labour to see ourselves fools, that we may be made wise. It is a sign some beam of heavenly wisdom hath shined into the soul, which now findeth itself empty of true saving wisdom.

*Doct. 3.* The third and last thing is, that God doth give understanding and wisdom plentifully to us whose sins he forgiveth. This phrase is often used, 'all knowledge,' Rom. xv. 14, 1 Cor. i. 3, Col. i. So James counteth it 'all joy'; and seemeth to note a kind of fulness and rich measure in the things to which it is adjoined; see Col. i. 9 and 1 Cor. i.; and so God doth give us plentifully these things, wisdom, life, regeneration; he sheddeth and giveth them abundantly, James i., Tit. iii. This God did foretell, that after his Christ manifested, the earth should be filled with his knowledge; that he would pour out his Spirit, not give it by drops, but plentifully. Even as gracious kings and princes on earth will not only give things which are good, but will bestow them in such measure as may set out their prince-like bounty, so it is with our God.

Now, for the further understanding of this point, we who believe may be said to have all wisdom: 1, in regard of excellency; 2, in regard of the quantity. For the first, when a man hath one thing so good that it serveth him instead of all; as if a man hath gold, silver, enough, we say he hath everything, because he hath that serveth him for every purpose; so, though this wisdom is not, for kind, all wisdom, yet being so excellent that it serveth us to all purposes, it may be called *all* wisdom. But here is a further thing to be conceived, even in regard of the quantity of it. Now it cannot be said *all* in regard that it is absolutely full

and perfect for degree; for 'we know in part' only; it must be said so then comparatively only. Now, it may be said *all* wisdom, thus in a double respect: first, in comparison of that measure which was given the believing Jew; and thus every faithful Christian may be said to have all wisdom given him. It is a great speech, that the least in the kingdom of God shall be greater than John Baptist; for look, as we who now are up after the dawning of the day and rising of the sun, have far more light than such who are in the night; thus it was with the Jew, he had the star of prophecy as in a dark night; we have the Sun of righteousness now risen over us, and *ergo*, our light is far greater than theirs. Secondly, Christians may be said to have received *all* knowledge, in regard of those who are more imperfect. As there are some Christians more carnal, weak, than others, so more ignorant also. For as this earthly understanding is not in that degree in a child or young man as it is in an aged, so when there are babes, young men, old men in Christ, there is a measure in wisdom answerable to these ages, as it were, in Christ; but St Paul here seemeth to set this down so as it may admit a common application, rather than otherwise.

*Use 1.* Seeing then that God doth give wisdom plentifully to all, to whom he giveth pardon of sin, how fearful is their estate who even seem to fly from knowledge! Some think it a dangerous thing to know much; they will live without saving light rather than disquiet their sleep; some hope if they be but baptized, and can [say] their prayers, creed, and that men must love God above all, their neighbours as themselves, they think they know enough, and who can teach them more? Nay, even in these days of light, some will speak as if they would bring people to the old implicit faith. Some are so without understanding, that if you ask them any common question, they are ready to put it off, they are not book learned. Ask them a reason of that they do, they have nothing but a childish imitation, they see others do so; they put off understanding more fully, as if it were a thing appropriated to our coat. Suspect yourselves. While the darkness of night abideth, who will think the sun is risen? and how can the Sun of righteousness be risen in thy heart, who still doth remain in so great darkness? Some cry out against much knowledge, they say men lived better when less was known; as if they would set that on foot again, that ignorance is the mother of devotion; or were of the mind that men might have too much of their heavenly Father's blessing. Finally, such as upbraid Christians, counting it pride in them to take upon them knowledge in the Scriptures, or judgment in the particularities of divinity.

*Use 2.* Let us seek to God for wisdom, seeing he will give plentifully, even that anointing which shall teach us all necessary things. As God hath not set any certain degree of sanctification which shall serve us for salvation, so he hath not stinted us to any cer-

tain degree of knowledge, but would have us seek to be filled with all knowledge and wisdom, as he would have us strive to perfection of holiness. Wherefore, though we see but things, as the blind man did when now he was restored, yet we need not be dismayed while we strive to make proceeding. We take great pains to get the knowledge of earthly things, and we esteem it as a great benefit to have insight into earthy matters, which belong to our estates; but what is it to have this understanding in the things which concern our heavenly condition, the rather let us seek, because God will hear us graciously. He who answered Solomon, seeking politic wisdom, and granted him above all he did think and ask, what would he do to us were our hearts set to beg heavenly understanding?

*Use 3.* This must comfort us who have received our part in this heavenly wisdom. Commonly the most Christians are counted good men, God wot, but simple souls, of no parts. The wisdom of God is folly with the world; it is like the waters of Shiloah, which, because it giveth not the loud report, like these human wisdoms, it is not in request with men of carnal judgment. Let this weakness be far from us. This wisdom maketh the face to shine, is able to satisfy the soul: 'I care to know nothing but Christ, and him crucified;' yea, to save the soul eternally, bringing it to endless glory. Such who have the wisdom to get honours and treasure here on earth, they laugh at all learning besides in comparison of this, counting that skill folly which a man may have and yet go bare foot. But how truly may we deem all that wisdom folly which a man may have, and yet lose his own soul!

Ver. 9. Having despatched the three circumstances which were included in the former verse, we come now unto the fourth, in this verse, namely, the manner of working this wisdom in us, in these words, *having opened unto us the mystery of his will*. Which is amplified, 1. by the cause, *God's good pleasure*, the freedom whereof is argued in the words following; *which he purposed in himself*, not considering anything in us which might move him unto it. Here is nothing needeth explication unless those words, *the mystery of his will*. Which phrase doth note out the hidden wisdom which the pleasure of his will ordained to our glory, and is for matter all one with 'the word of truth, the gospel of salvation,' verse 13. The sum is,

Which so rich benefits of wisdom and understanding he did work in us, when now he had opened unto us that secret wisdom which his will had ordained to our glory; that gospel of salvation, which he did out of his gracious pleasure, which within himself, not looking at anything in us, he purposed toward us.

*Doct.* Observe, first, God worketh saving wisdom in none to whom he openeth not the doctrine of wisdom, the gospel of salvation. As God did promise that the hearts of the foolish should understand, so likewise he did promise that all of us should be taught of him.

And look, as the precepts of grammar and doctrine of logic must be made known and opened unto us, before we can get the art or wisdom of grammar and logic, so it is, we must have unfolded the doctrine of God's saving wisdom before we can have wrought in us the divine quality of this wisdom, which cometh from above. For further understanding it is fit to consider what things the opening of the gospel comprehendeth in it, or how God doth open this saving wisdom to us: 1. Outwardly, by propounding the doctrine of it unto our ears, which he doth by his ministers. For this cause ministers are called such as teach others in wisdom, Col. ii. the end; such as feed with wisdom and understanding, Jer.; such as make wise, as it is, Dan. xii. 3. For though it be read *wise*, the word hath an active signification, and importeth to make wise or bring to wisdom, as the next word doth not signify just men, but such as turn others to righteousness. Even as in great schools there are inferior ushers as well as the principal master, so it is here. It pleaseth God by man's outward ministry to open the eyes of the mind, and bring from darkness to light; but man's teaching, which goeth but to the ear, cannot do this matter. We must therefore consider God speaking within the mind, by holding out some such light, and causing such an inward illumination as doth speak things no less to the mind than a word audible doth report them to the ear. This is it which we are said to hear and learn from the Father. Should I not the Father speak and teach, we could not hear; neither is it an outward voice, for all that hear this voice come to Christ, which is not verified in the other. And this is that light which, diffusing itself through the word we hear, doth make the things of God visible to the soul. Even as not the air alone, but the air now enlightened, is the mean by which things are made discernible to the bodily eye.

In the third place, we must consider that God doth, together with this illumination, which speaketh and propoundeth things within the mind; he doth, I say, together with it, open the eye of the understanding, the ear of the deaf heart, to see and attend unto it. This is called sometime the renewing the understanding, giving light, opening the heart to attend, removing the veil. For if I will shew to a blind man anything, it is not enough to propound the object and to procure an external light by which it may be discerned, but I must restore the sight of the blind eye before I can shew it the thing proposed. So it is with us who are spiritually blind, before we can have opened to us the things of God.

*Use 1.* The use of this is, first, to rebuke such who think they can be wise enough to save their souls, though they have none to open to them, to instruct them in this hidden wisdom of the gospel. Blindness and bold presumption accompany each other. But deceive not yourselves. Thou who canst not go to a town two miles off which thou never wentest to, but

thou must inquire and get some guide and direction, canst thou find the way to heaven having no guide, no direction? Thou who canst not learn thy A B C but thou must have a schoolmaster, why wilt thou imagine thyself able without help of teaching to learn this high point of wisdom, which teacheth to live happy with God, world without end?

*Use 2.* Let us attend upon the preaching of the word and the teaching of this wisdom, as ever we would have it begun or increased in us: 'Blessed are they who wait at her gates, at the posts of her door.' A speech borrowed from clients or patients who wait to have access to their learned counsel, and to the physicians whose advice they seek for. Yea, let us seek for that inward teaching of God, in whose light only we come to see light.

*Doct.* Observe, secondly, that the doctrine of our salvation through Christ is a hidden secrecy. The apostle calleth the doctrine of Christ crucified a hidden wisdom, 1 Cor. iii.; which the chief for wisdom in this world knew not: 1 Tim. iii., 'Without doubt,' saith the apostle, 'great is the mystery of godliness;' naming after points of doctrine concerning Christ Jesus. And needs it must be so, for the great volume of the whole creature hath not one letter or syllable in it of this wisdom. They reveal a wisdom, for in wisdom God made the heavens, and founded the earth in understanding, Prov. xiii.; but those who knew this wisdom best learned nothing of this saving wisdom in Christ, 1 Cor. i. Again, there is no spark of light in man by nature able to conceive this secret. The wisdom of the law the light of nature reacheth not, for the light of reason discerneth that God is to be loved and honoured; that I am to do as I would be done to, and not after that measure I would not receive. But of saving mankind lost, by faith on Christ and repentance, there is no light left which can trace any step of this doctrine. Thirdly, the knowledge itself is of that height, that from what time we have the Spirit which doth teach it, we cannot in this mortality know it anything as we should; we see but in a glass, know but in part, like children which know not fully the things they know. Now, that which is hid in so great measure from us, who are now light in the Lord, how great a secret is that in itself?

But to open this a little further. The gospel of salvation may be called a mystery in three regards: 1. Absolutely, because it is a thing of itself, within the will of God, which no creature by itself is able to know. If a thing within my mind be such that no creature can know it, further than I make it known—none doth know the things in man but the spirit of man—how great a deep and secret is that which is within God himself! 2. Thus it ceased when God did first reveal it, but yet a mystery still in regard of the spare revelation, and small number of those to whom it was manifested. For a thing is not only hid while I keep it in myself, but while I shew it only

to some few persons more near me, it is a secret matter still. If the king acquaint some two or three of his most near favourites with a secret, it remaineth hid still, and a secret in comparison of things commonly known. Thus was the gospel a mystery when it was made known to the people of the Jews only; but continued no longer a mystery in this sense, when now it was notoriously published to all nations. 3. Thirdly, the wisdom of the gospel is still a mystery, when it is now divulged, in regard of those whose eyes are not opened to see it, and their ears bored to attend to it. As news so common everywhere, that they are no news, are still secret to such who, being deaf, have never heard of them; thus it is at this day a hidden riddle to many Christians by outward profession.

*Use 1.* Now the use of it is to rebuke the presumption of men who think so of their understanding, as if a word were enough for them in these matters, who hope they are not to learn this point now; yea, some proud shallow heads, who can find no things in the Scripture eloquent for phrase, or profound for matter. But this knowledge of Christ is so hidden in a deep, that nothing is to be compared for secrecy with it in the whole world; and when human arts are so abstruse, that we cannot conceive them without some reading and explaining of them, how can we find out this deep riddle of God, if we plough not with his heifer? How can we understand the mystery of his word, if we have not an interpreter?

*Use 2.* This must move us to diligence and humble dependence on God for the teaching of us; we must think upon them, commune of them, not in proud bashfulness conceal our ignorance one from the other. Above all, let us labour to see ourselves fools and dull of heart, that God may make us wise. Many are more prone to blame the preacher as confused, obscure, and I know not what, rather than themselves; like the woman, which taken blind in the night, did blame the curtains as keeping the light from her, when the fault was in her blindness within, not the curtain without.

*Use 3.* Thirdly, We see hence the love of God to tell us a secret, yea, a hidden secret within his own will. In what can his love be more testified? John xv. 15, 'I call you friends, for I have shewed you what I heard from my Father.' When God revealed the secret of Nebuchadnezzar to Daniel, and Pharaoh his secret to Joseph, was it not a mercy for which they were thankful? see Dan. ii.; and do not we account them to have found much favour? But this is above all, to make known his hidden wisdom, which sheweth us what things await us to everlasting, life and death.

*Doct.* Observe, thirdly, that the reason why God revealeth or openeth the gospel to any, is his mere gracious pleasure within himself. Were it any dispositions foreseen in men, then those should be called and taught who were of best capacity and towardsness,

who were for civil carriage most unblameable ; but not many wise, nor many of great wit, but babes and simple ones are called, yea, publicans and harlots were made know these things when philosophers and pharisaical civilians were excluded. To shew it in particular : as it is a grace of God to give his laws and ordinances, Ps. cxlviii. 19, so it is his mere grace that they are bestowed on any, rather than others. This is shewed in giving them to Israel, who were worse than Tyre and Sidon, than Nineveh, than the nations : Ezek. iii. 3, 'I do not send thee to a nation of a strange tongue ; they would hear thee : ' 'Had these things been done in Tyre and Sidon, they would have repented : Nineveh repented at the preaching of Jonah ; lo ! a greater than Jonah is here.' Yea, God is forced everywhere to upbraid them with stiff-neckedness, a neck of steel ; with hard hearts, hearts like adamant ; with brazen foreheads ; yea, to call them a gainsaying and rebellious people. Even as his pleasure carrieth rain to one place, and not to another, so he maketh his ministers drop the word of wisdom amongst some and not amongst other some : Mat. x. 6, 'Go not to the way of the Samaritans ;' so Acts. xvi. 7, 'Go not whither thou intendest, but into Macedonia. Now, if man's outward teaching be afforded out of mere grace, how much more God's inward teaching, yea, his opening the eye of our minds ! In truth, as no reason can be given why one man's eyes were opened, one dead man raised, rather than all the rest, so no man can give a reason why these who now see and believe, should be made to see rather than others.

This serveth to confute those who think the word to be given or detained, according to something in them to whom it is given, or from whom it is detained, in them or their progenitors ; but we have shewed sufficiently that it is first sent amongst any freely, and if it be withheld from any it must be for their own deserts ; or some who have been before them, parents to them, not for their own deserts ; for many of the heathen were not so hard-hearted and impenitent as the Jew ; and for their parents' fault it could not be withheld, unless we would make particular parents to stand for themselves and their children ; whereas, to be a type of Christ, a public person standing for him and his, doth agree to Adam as a thing appropriated to him, Rom. v. Yea, some think that the inward teaching which doth so teach that it changeth the mind, that this teaching, I say, is given to such whom God doth see as fit to work with it, and use to this purpose ; as a captain setteth a man on a horse whom he doth see will manage him well. But this doth presuppose a connatural correspondency in corrupt nature, to the supernatural grace of God, and a power in nature to use grace aright, which hath long since been condemned as a Pelagian error, from these grounds, that we cannot do anything which profiteth to salvation, out of Christ, that we are not fit to think a good thought.

*Use.* Secondly, Let us acknowledge God's free grace, that we have these things opened and revealed to us ; we, of mean parts for understanding, in comparison of other ; we who have been often more vile and viciously disposed than others. Let us acknowledge that he hath opened these things, and hid them from other, even because it so pleased him. Finally, let us labour to walk worthy these ordinances, to be fruitful in them, lest he say to us as to Capernaum, 'Woe be to thee ; thou wert lifted to heaven, but I will throw thee down to hell.'

Ver. 10. Now followeth the tenth verse, which is somewhat difficult, and, *ergo*, we must dwell a little on the explanation of it. First, we will consider of the connection it hath with the former, then of the meaning and parts of it, and so come to the instructions which it affordeth. For the dependence of it on that which goeth before, it may seem brought in either as an explication of those words in the verse before, 'the mystery of his will,' or as an effect intended by something which is in the former verse reported. The first sense is to be taken up after this sort : God hath opened to us the mystery of his will, out of his gracious pleasure. Where I mean nothing by the mystery of his will, but that he meant in fulness of time to gather to a head in Christ, with those things already in heaven, all things in earth, even an universal church, through the face of the earth. This cannot, as I think, be an exposition of those former words. For to say nothing that the gloss is harder than the text, words which are adjoined by way of construction are not commonly so far removed from them they construe, as you may see in the 7th and 13th verses of this chapter, and all abroad. Again, the apostle, by other equivalent terms in the 13th verse, doth open what he meaneth by the mystery of God's will, viz., no other thing than the word of truth and gospel of salvation. Thirdly, the mystery made known, did work in them all wisdom and understanding, made them wise in good full measure to salvation ; but the knowledge of this, that God would call and gather to his Christ an universal church on earth, is such a point, in which men made wise to salvation were long ignorant, as Peter himself. Now, then, if it be no explanation, then must it depend on the former, as an effect intended, and flowing from something before mentioned. Now the matters in the verse precedent are but two ; first, the revealing of the gospel to Paul, with some others ; secondly, the gracious good will which God did purpose within himself, concerning this benefit of opening his hidden saving wisdom to the sons of men. Some join it with the former ; God did open to us, the Jews and Gentiles, the gospel, that thus he might, in that full time which he had appointed, gather to all things now in heaven when he wrote, all the things in earth also, even a church universal. But neither would I subscribe to this expo-

sition; for, first, it taketh the persons to whom God is said to have opened the mystery, to be both Jews and Gentiles, yea, Gentiles principally; whereas Paul, ver. 12, seemeth to appropriate this passage of his epistle, from the 7th verse to the 13th verse, unto the Jews only. Secondly, this taketh that fulness of times to note the fulness of that particular season, wherein God had purposed to publish his saving wisdom to the Gentiles; but the text hath it not the fulness of any certain time, as in Gal. iv. 3, but the fulness of times indefinitely and universally. Thirdly, the publishing of the gospel to all nations did not gather those just spirits before in heaven, but here they are as properly said to be gathered into Christ their head, as the things on earth; as when God is said to reconcile all things in the blood of Christ, as well the things in heaven as the things in earth, reconciliation doth as properly agree to the heavenly things as earthly, so here by proportion; for otherwise he would have said, that he might gather to all things which were now joined to their head in heaven, all the things in earth also. Lastly, all in earth, through all times and places, were not gathered by that first publishing the gospel to Jew and Gentile, but all who then were ordained to life through the whole world. Now these are not all absolutely, but respectively, in comparison of that few and small remnant which, out of one nation, God sometime gleaned.

It remaineth, then, that these words come in, as shewing the intended effect which God did aim at, in his gracious purpose of opening the hidden saving wisdom to the sons of men, viz., that thus he might, in the fulness of those seasons, which himself in wisdom fore-appointed, have gathered to a head in his Christ, all things; both those who now were, by having this revelation, gathered in heaven, and all the things which are in earth, through all places and times, to the end of the world. This I take to be the truest coherence, both because gathering to a head in Christ is the effect to which God doth destinate this gracious purpose of opening the gospel, and also for that this purpose of opening the gospel, outwardly and inwardly, or at least inwardly, is extended to every one, through all ages of the world, who is to be united, as a member, to Christ the head; so that no more, nor fewer, have been, are, or shall be, gathered, than those whom God did purpose to teach in every generation. Lastly, the words fit no sense but this, which to shew we must search a little the meaning of them.

First, touching the time; secondly, the thing to be done in time. In the time two things must be opened: first, what is meant by 'dispensation;' secondly, by 'fulness of times.' *Dispensation* is a word taken from stewards, and such as have the keeping of things in common, and are to distribute them as they see fit, for singular persons and occasions. To dispense, then, is to distribute that I have in common, as is

fitting in wisdom, to persons and occasions in particular.

Now the dispensation of times is put by a metonymy of the adjunct, for fulness of times wisely dispensed.

The fulness of times indefinitely, universally noting the consummation of all those seasons successively, which God hath appointed for the gathering of his children.

But the thing to be done, mark the action, that God 'might gather to a head in Christ;' that is the force of the word. Secondly, mark the object of this action, 'all things:' that is, all persons, who in God's counsel belonged, as members making that body whereof Christ is head. Thirdly, note the point, as it were, in which all are to be gathered into one, or united, in Christ, 'in him.' Having propounded the object, he doth explain them by a distribution taken from the place; all things which now are in heaven with Christ, gloriously conjoined to him; and all who are in earth, that is, who are in all places, and all times, to be gathered to Christ in the earth. The sum of them is thus much.

God, I told you, did open to us the gospel of salvation, which thing he did according to his gracious pleasure, whereby it pleased him to open it to all his chosen, which he purposed freely within himself, that thus by opening his will, he might, in the consummation of all those seasons which his wisdom hath dispensed, that he might, I say, have gathered, as it were, to a head, all things in Christ, both those members who had in their times this mystery revealed to them, and are now gloriously united to him in the heavens; and all those who, by means of this revelation, shall in all places, and through all times, to the end of the world, be gathered upon earth, as it were, to one head in him.

Thus we have, to my conceit, the most probable connection and meaning of these words; we have seen the parts also into which they may be divided. Now it remaineth that we come to the instructions.

*Doct. 1.* First, when he saith, that in the fulness of times in which God hath dispensed, God will do thus and thus, observe hence, that God hath set seasons wherein he will accomplish all his purposed will, Eccles. iii. He bringeth out everything beautiful in the season of it. As he bringeth things natural, the spring, summer, autumn, winter, every thing in season, so in all the works he will do about his children, whether it be the punishing of wickedness for their sake, the delivering his children from evils, the giving them benefits, he will bring them all forth in the fit appointed seasons. The Canaanite, when his iniquity is full and ripe, shall be visited; Israel, when four hundred and thirty years expired, shall be delivered, Exod. xii. 41. When the seventy years are expired, Dan. ix.. Christ, in the fulness of time, shall be exhibited. It cannot be, but that God should both

appoint times for every purpose, and execute in them the thing that he hath purposed. To design times is his prerogative: as a master of a family hath this power, to set all times which he will have this or that business taken in hand, so Acts i. 7. Secondly, such is his wisdom, that he only knoweth how to appoint the fittest season for all his works; as the husbandman, it is his wisdom or skill in husbandry, which maketh him know the fittest seasons for sowing, grafting, and such like businesses. Now look, as man's fidelity doth bind him, if he hath said he will do this or that at such a time, to make his word good, and do it accordingly, so God's fidelity doth so bind him, that he will not but most faithfully execute all that good he hath purposed to us, in the seasons which with himself he hath dispensed thereunto.

*Use 1.* The use is, first, to reprove our weakness, who think God often to delay. No; God is not slack, as men count slackness; he doth but wait his fit opportunities, which his wisdom hath prefixed. If the husbandman do not reap at midsummer, he is not said to delay reaping, because it is not time to reap then; so God, who doth never stay but till the fit time come, may not be said to delay. To our sense it seemeth otherwise; but we must learn to judge righteous judgment. How long it is fit for me to purge, and when I must have restoratives given me, this the physician must prescribe.

*Use 2.* Secondly, we must learn to wait on God. It is not fit we should teach him his time, make him be at our call, dance attendance at our wills. Superiors would take it in great snuff that their inferiors should offer them this measure. Again, we would not now in winter have midsummer weather, for it would not be kindly. Thus, in the winter seasons of any trial, we should not wish the sunshine of this or that blessing, before our God doth see it may be seasonably bestowed, remembering that the man who believeth must not make any preposterous haste.

*Doct. 2.* Observe, secondly, that he saith, the gracious purpose of opening the gospel is that we might be gathered. Observe, that God, by opening to us the gospel, doth bring us to his Christ, chap. iv. He giveth a pastor and teacher who may outwardly reveal these things, that he may gather his saints, knitting them to their head and one with another; so he gave the priest, Levite, and prophet to this end. 'How often,' saith Christ, 'would I have gathered thee, as a hen doth her chickens under her wing! and you would not.' Look, as the news of a gracious prince calleth together subjects who were fled under tyranny hither and thither, so the opening to us of this our King and Saviour, who must save us from sin, this doth make us fly home to him, as pigeons use to their own lockers. For the better understanding of this point, first, we must know that by nature we are many ways dispersed and severed; secondly, the order in which we come to be gathered.

For the first, we are disjoined from God our Father. The prodigal is the type of us, who was now wandered from his father's house, and would needs be at his own hand. By nature all are without God. Secondly, we are scattered from Christ like sheep in the valleys of death running after the wolf, and leaving the Shepherd of our souls. Thirdly, we are divided one from another, a man being by nature a wolf to a man, his feet being swift to shed blood further than God restraineth.

Now for the order in which we are gathered: First, the opening of the gospel doth gather us into one faith. Secondly, by faith as a spiritual sinew or nerve, it doth unite us with Christ, making us to become one person with him, as man and wife in law make one person. Thirdly, it doth thus unite us with God, as a woman marrying a man's natural son becometh upon it daughter-in-law to him, with whose son she is one by marriage. Yea, we are so much nearer to God, by how much God and Christ are more nearly united, than any natural son can be with his natural parent, who cannot have the selfsame singular being his father hath, but one in kind like unto him, and derived from him. Fourthly, we by being gathered to Christ, are gathered to the whole body of Christ, to all who exist under him, by a kind of pure subordination, as angels are spiritual generation from him, as it is in all redeemed by him, the angels becoming ministering spirits for our good, and we most strictly knit with all both in heaven, earth, already in Christ; not only that we are under one head with them, but we are quickened with one Spirit, and contained together, as the members of a natural body are both contained and quickened by one soul. Nay, we are gathered to all who in God's predestination belong to Christ. As one born of this or that man is not only linked with those brethren he hath in present, but hath a respect of consanguinity to all that may be gotten of him, so it is with us; from what time Christ hath brought us, by a supernatural nativity, to be born of him, we have a respect of near conjunction to all who are in time to be brought to faith by him. Who can unfold the society which the gospel revealed causeth?

*Use 1.* The use is, first, to move us that we would consider of God's gracious purpose, according to which he revealeth the doctrine of his Son to us. What do we it for but to bring you to Christ? Even as a friend, which goeth between his lover and his love, so Christ sendeth us with that his mind, that we might win you to him. It were happiness for a poor woman to be contracted to a man virtuous, wealthy, honourable; but what shall be thy happiness when thou shalt, by an unfeigned faith, have got thyself contracted unto Christ? Refuse not wisdom sending forth her maids, Prov. ix.; refuse not God sending out his servants, Mat. xxii., and inviting you to come and partake in his Son Christ, and all his benefits, to



forgiveness of sins, and salvation of your souls, lest you, by despising his grace, most highly provoke his indignation.

*Use 2.* We see the vain slander of the world, who say the gospel marreth all fellowship. Indeed, it doth break sometime good fellowship, falsely so called; but it breedeth and holdeth together all fellowship that is good indeed; it bringeth us to have fellowship with Christ the mediator, with God, with angels, with spirits of just men departed, with the predestinate ones, whose names are written in heaven, with all in earth who are believing members in Christ; it breaketh company by reason of men's corruption, which maketh them they had rather live thralls of Satan, in their ignorance and lusts, and customs of ignorance, than suffer themselves, yielding obedience, to be gathered to Christ.

*Doct. 3.* Observe, thirdly, from hence, that this pleasure of opening the gospel was proposed for gathering all things to Christ their head. Observe, that whosoever have been, are, or shall be gathered to Christ, they are brought to this by opening the gospel. God did purpose this grace of opening the gospel, not for our sake only, who are, from Christ to the end of the world, to be brought to him, but for their sakes who were then in heaven when Paul did write these words in hand. There is but one eternal gospel; never was there other name made known, in which men might be saved, than the name of Jesus Christ, yesterday, to-day, and for ever, the only way of salvation. Abraham saw the day of Christ, and rejoiced; yea, from Abel downward, it was by faith on that promised seed that they were accepted. What is the whole redeemed church? A number called forth by God out of the world, to partake in forgiveness of sin and life eternal through Christ. When the whole church is a multitude of such as are called, and God's call is nothing but the inward and outward, or at least the inward opening of the gospel, to such whom he hath predestinated to salvation, it cannot be but that every one, who is of or belongeth to the church, must have this wisdom of God opened to him.

*Use 1.* It is to be observed, not only against those old hereties, but many deluded souls in our times, who are of mind that if they follow their conscience, and live orderly in any kind of belief, it will serve their turn: but he that followeth such a blind conscience will find our Saviour's speech true, 'If the blind lead the blind, both will come into the ditch.' His conscience and he will both perish, if he learn not this way of faith and obedience to the gospel of Christ.

*Use 2.* Again, it must teach us to come under this ordinance of God revealing his truth; for this is the great drag which taketh all such good fish, such persons as belong to the kingdom of heaven.

*Doct. 4.* *In Christ, even in him.* Observe who it is in whom we are gathered together, as fellow-mem-

bers each with other. We are fitly said to be gathered in Christ together, both because he hath abolished the enmity betwixt God and us, and so removed that which did disperse us. 2. He doth call us, and effectually draw us home in his time, even as shepherds do their flocks which are now scattered: 'When I am lifted up, I will draw all'; 'How often would I have gathered you!' 3. 'In him'; as in the same point we are all of us one. Even as all the families of the earth, in regard of Adam, their first parent, the common root and stock of all mankind, they are all but one; or as the subjects of England, Scotland, Ireland, are in our king united, and all made one body politic, so it is with the members of Christ in heaven and earth; now being gathered under Christ their head, they must needs be gathered one to another, as fellow-members in one and the selfsame body, Rom. xii.; there being not only a bond from Christ to us, even the bond of his Spirit, and from us to Christ, even our faith, but a bond of love, the bond of perfection, which doth hold us one with another.

*Use 1.* Let us, then, to preserve our union, walk with Christ and keep by him. Even as it is in drawing a circle with compass, and lines from the circumference to the centre, so it is with us: the more they come near the centre, the more they unite, till they come to the same point; the further they go from the centre in which they are united, the more they run out one from the other; so, when we keep to Christ, the nearer we come to him, the more we unite; but when we run forth into our own lusts and private faction, then we are one disjoined from the other.

*Use 2.* Again, we must, seeing in Christ our head we are joined as members of one and the same body, therefore we must be so affected each to other, as we see members are. They envy not one another; the foot envieth not the eye; they communicate each with other; the mouth taketh meat, the stomach digesteth, the liver maketh blood, the eye seeth, the hand handleth, all for the good of the whole: they will not revenge themselves. If going hastily one foot strike the other leg or foot, it will not strike again; they so bear the burden one of another, that their affliction each to other is not diminished; as if the head ache, the body will not carry it and knock it here or there, but beareth the infirmity, doing it the ease it may, yea, being well affected to it no less than before. Now that God, who is love itself, teacheth us these things.

*Doct. 5.* From this that he saith, *All the things which are in heaven or in earth*, observe that there is no place in which are any members belonging to Christ but either in heaven or in earth. Thus, Col. i., the apostle did not know any belonging to reconciliation, wrought by the blood of Christ, but they were either in heaven or earth. The Scripture doth not know but two kinds of men: some believing, passed from death to life; some unbelieving, over whom



wrath abideth. Though some have greater faith and sanctification, it mattereth not; degree changeth not the kind; a child is a man no less than a man for the kind of him. It acknowledgeth not but two states: some as pilgrims here, wrestlers, soldiers, runners of the race; some as at home, having received the crown, the garland of victory. So it acknowledgeth but two times; the one in this life of labour, which endeth in death, Eccles.; the other of rest, after this life ended: 'Blessed are they that die in the Lord, they rest from their labour.' In like manner, two places belonging to all faithful soldiers: the one is earth, in which they are for time of their warfare; the other is heaven, where they rest, receiving the crown which belongeth to them. Even as those material stones were either hewing and polishing in the mountain, or transported and laid in the temple, so it is with us: either we are squaring and fitting here, or else we are by glorious conjunction laid on Christ, the corner-stone in the heavens. But some who will grant that, when Paul did write these words, which was many years after Christ's ascension, that then all were in heaven, but they will not yield that souls were there from the beginning, but only since Christ his entering thither. For answer, I say that the contrary doth seem clear to me, for they were taken to glory and saved as we. Now such as are taken to glory are taken to heaven, for the Scripture knoweth no place in which God doth ordinarily display his glory but in heaven. Again, they were received into everlasting tabernacles, Luke xvi. Now, if the godly at the instant departed were bestowed in any place but heaven, they then did go to mansions which they were to leave within a year or two, even then when Christ was to ascend. They whose pilgrimage and sojourning ceased with this life, they could not but be in their country at home after this life. Heaven is the country of saints: 'O our Father which art in heaven,' *Ubi Pater, ibi patria*. Those who walked as strangers here on earth, because they looked for a heavenly Jerusalem, a city whose maker was God, they leaving this earth were translated thither; neither was there anything to hinder it: not their sins, for they which could not hinder them from sanctification, fitting them for heaven, could not hinder them from heaven; not want of faith (who now hath that faith which Abraham and many of them had?), no want of efficacy in Christ: 'he was yesterday, to-day, and for ever;' his death was effectual to cause them to find pardon of sin and the spirit of sanctification; not any privilege of Christ, for not simply to ascend into heaven in soul was Christ's prerogative, but to ascend, soul and body, as heir of all things, and the author of salvation to all that obey him. Finally, the translating of Enoch, Moses, and Elias, seem to figure out no other thing; wherefore, though David be said not to have ascended into heaven, Acts ii., it is spoken in respect only that he was not raised in body, and gone into heaven, body and

soul, as the heir of all things and person who was to sit at God's right hand; and though, Heb. ix., the way into heaven be said not to have been opened, and then to be new, the meaning is not that none went this way, but only to shew that the way was not really entered by the true high priest after the order of Melchisedec, as the repealing of sacrifices did shew that yet remission of sins was not obtained; that is really received of our Saviour, upon performance of that satisfaction undertaken, not that believers found not pardon of their sins under the former testament. Again, it is one thing for a way not to have been traced at all, another not to have been fully manifested; the latter was not under the Old Testament. To conclude: though it be said they received not the promises, say in their real exhibition, and that they were not perfected without us, the meaning of which is not that they were not taken to heaven, no more than to deny that they had not forgiveness, or the same spirit we have, but to teach that they had not before Christ that perfect state in heaven which now we and they are presently possessed of, for they did expect in heaven their Redeemer, on whom they had believed for forgiveness of sin and life, even as souls now expect the resurrection of the body, the second appearance of Christ to judgment, in regard of which things they are not perfected. Now hence followed a want of much light and joy, which on the sight of Christ, God-man, entering the heavens, did redound unto them, as we in heaven now have not the fulness of joy which then we shall have when we see the accomplishment of the things we expect. While the fathers do set out this imperfection of their estate, the papists have fancied their *limbus*, which never entered into their hearts.

Use 1. The use of this doctrine is first to confute such academical doubting spirits who will not say where they were: I mean the souls of the fathers before Christ's ascension. Certainly, unless we will be as fruitful in multiplying heavens as the papist is in his hells, we must grant them received into one only receptacle of blessed perfected spirits.

Again, it sheweth the vanity of the popish *limbus* and purgatory. They are well seen in hell who can tell you all the stories and chambers of it so exactly; the truth is, they are Marcionites in this point, who did hold that the fathers had refreshing and ease from pain, but not salvation, and the reward of them was not in heaven.

Use 2. Secondly, we see to our comforts, whither we shall be taken when this life is ended; this tabernacle dissolved, we shall have another not made with hands in the heavens. 'Ask,' saith God to Christ; 'I will give thee the nations for thine inheritance.' What did Christ ask? John xvii.: 'Father, where I am, there let these be, that they may see the glory thou hast given me.' The thief went from the cross to heaven, to Christ's kingdom, which was a short one if it were in *limbus*, which was to be broken up

within a few hours' space. This should make us desire to be dissolved, seeing we shall presently be with Christ in heaven. Should we have waited for admittance into heaven as long as for the resurrection of our bodies, there were not that comfort; but to fly forthwith to those blessed mansions, how willing should it make us to depart! Who is it doth not willingly bid farewell to his smoky inn, when he knoweth that he shall come to his own house every way contentful?

*Use 3.* Thirdly, seeing heaven must find us when we leave this earth, let us send our treasure before us. This earth is but God's nursery, in which God doth set his tender plants; not that they should grow here still, but that he may transplant them in his time, and set them in heavenly paradise, where they shall abide for ever. Why, then, seeing our eternal mansion is there, what should we treasure here below! Men care not for furnishing things they must leave quickly; they send all before to the places wherein they mean for their times to make abode.

*Ver. 11.* *In whom also we have been chosen to, or obtained, an inheritance.* Now he cometh to the third blessing, even our glorification. Having laid down our justification, *ver. 7*, and our vocation, *vers. 6-10*, he doth set down this third before mentioned, in this 11th and 12th verses. We are to mark, 1, the benefit; 2, the foundation of it; 3, the end. The benefit hath reference to the 7th verse, 'In whom we have redemption,' in whom also we have obtained an inheritance. The old books read it, 'We are chosen;' the latter, 'We have obtained an inheritance.' The word signifieth we have been chosen, as it were, by lot, to an inheritance. The ground sheweth us, first, our predestination; secondly, the author of it, by him who is described from the effect, in which we are to mark, 1, the action, who doth work effectually; 2, the object, all things; 3, the manner, according to the counsel of his will, the end of this, and all the other benefits following. The words being easy, we will come to the instructions:

*Doct. 1.* First, we see that being in Christ we find not only righteousness in him, but life everlasting. God doth not set us free from sin in Christ, that by ourselves we might, by works meritorious, work out salvation; but even as sin causeth death, so his grace through Christ reigneth to life eternal. Now, the order in which we receive this inheritance you may see, *Acts xxvi. 18*, *Rom. viii.* God enlightens their eyes, brings them to know and believe on Christ, that so they may receive in him, first, remission of sins; secondly, inheritance with the saints. Those whom he hath called, he hath justified; so those whom he hath justified, he hath glorified. Sin is a wall of partition which must be beaten down before the light of grace and glory can shine unto us. Now, sin being removed from us, who are with the natural Son, what should hinder but that we should be heirs, even joint

heirs, with him? Being one with him, we are the seed to whom was promised under Canaan the inheritance of the world to come. The better to understand this matter of our inheritance, you must know what it is in general. 2. In what order we come to receive it. That is an inheritance which I hold as the son or ally, or as out of favour I am written the heir of this or that man; so whatever we obtain by our principal birth from Christ, that is our inheritance. That which we obtain is twofold: first, in this life we receive the first fruits, the earnest of the Spirit, and all our blessings are given to us as part of a child's part. Wards, while they are in their minority, have some allowance from their inheritance; and parents will prove their children with some lesser stocks, to see how they will husband them, before they give them the full estate they mean to leave them; so doth God.

Secondly, we receive the fulness in the life to come, which standeth partly in prerogatives; secondly, in the glory that shall be put upon our persons; thirdly, in the things which shall be given us to possess. Some inheritances have prerogatives annexed, as to be Lord High Steward, Lord High Chamberlain; so our inheritance hath this royalty annexed. We shall be kings and priests to God; we shall be judges of the world, and angels with Christ, standing by Christ as benchers and assistants in place of judgment. Our glory respecteth soul or body; the soul shall be filled with the light of knowledge, even as the air upon the coming of the sun to it is rather light to appearance, than enlightened.

2. Our love shall as a flame rise up to God. When the water which runneth in any channels is brought into one, it maketh a little sea. When all our self-love, love of wife, children, earthly things, yea, of sinful lusts, is turned into the love of God, then doubtless great and glorious shall be our love. 3. Our joy breaketh forth in praise. Who is able to utter, when here it is unspeakable sometime and glorious! The glory of the body shall be such, that it shall shine as the sun in the firmament, both from the glory about it and the glorious spirit within it, as a lantern shineth from the candle within it. For the things we shall possess, they are, in a word, all things: the world to come, the new heavens, and the new earth; and the creature being a little thing, we shall possess God himself in Christ as our husband and all-sufficient portion.

*Use.* For the use; first, we see that heaven cometh to us freely. Did we deserve it, and in effect pay for it, it were purchase, not inheritance; but it is not said simply an inheritance, but such an one as is assigned us by lot, for this word seemeth to respect that division of Canaan to the twelve tribes, whose several seats were by lot designed. Now, if our inheritance cometh by lot, then it is not our own industry, but the divine disposition which worketh all in all in it.

*Use 2.* This should cause us to rejoice. Oh, if men

have small things befall them in earth, their hearts are soon raised to rejoice in them; yea, in the vain pleasures of this life, how are the hearts of men filled with gladness, who yet hang down their heads all amort while these things are piped! Ah, alas! there are too many who taste their pottage like Esau, better than their birthright. Oh, let us be ashamed, that in these outward toys, which are but like the shaking of a child's rattle, that in these our hearts should be tickled, and with the matter of their freehold in heaven should not be moved. This should make us rejoice when we are made heavy with divers temptations, 1 Peter i. So they did in those apostolic times, but the hidden light of this star is not so discerned by us who live in this day of outward prosperity.

*Use 3.* This would stir us up to affect these things, and be desirous of them. The creature groaneth in kind, waiting when this our inheritance shall be given us. What dead births are we who lie in the womb of the church militant, never offering to break forth into the heavenly liberty! Children are so affected to their earthly inheritances, that they sometimes practise against their own parents, affecting over-timely possession. Great purchasers, if they make a purchase in the remotest parts, are not well till they have seen it; so should we be affected toward our inheritance. Why hath God given us the first fruits, even as the spies did bring to the Israelites some of the fruits of Canaan to make them long after it, and desired to be possessed of so good a land; so doth the Lord give us to the like end the first fruits of the Spirit, to make us desire and long after the fulness thereof.

*Use 4.* Finally, see the fear we are to walk with upon this consideration, Heb. xii. The greater thing we expect from any, the more must be our observancy toward them, and endeavour in all things to please them.

Now followeth the ground of all these benefits in time, *having been predestinate*, which is described from the purpose going before, *having been predestinate, according to his purpose*; which purpose is argued from the author of it, who is not named, but described. In the description, three things are to be noted: first, his action or working; *who worketh*; secondly, the object, *all things*; thirdly, the manner, *after the counsel of his will*.

To speak a word of predestination according to purpose, which is here made the ground of all the former, and so to come to this description, in which we must dwell with more diligent consideration for the unfolding of it.

For predestination see above. But it may be asked, What is this purpose according to which we are said here to be predestinate? We read of some purposed and ordained to the obtaining of life, Acts xiii. 1, 1 Thes. v. Now, God's purpose and ordinance touching the end doth seem to follow upon God's election; for when we have a will to do anything, there followeth upon this

in the mind a settled purpose to effect it; so when God hath loved some to life, there cometh to be as it were in God a settled purpose of bringing some to life, which once settled, all things come to be predestinated for performance of it; and, Rom. ix., this may be grounded when he saith, 'that the purpose of God, which is according to election, might be sure.' Wherefore I deem foreknowledge, by which God now about to choose knoweth whom he will choose; election, by which he setteth his love to life on some before other some, purpose settled of bringing some to life before other some. These belong all to the same benefit, viz. election. Foreknowledge, as that which goeth before; for God doth not blindly choose he knoweth not whom; purpose following it, as a shadow doth the body; and therefore where the one is named, the other by discourse are to be understood. He hath purposed us to attain life through Christ, he hath chosen us to attain life; as Rom. viii., 'Those whom he did foreknow himself to choose and purpose unto life, those whom he predestinated.' And thus you see why it is said *predestinate according to purpose*. But note here by what method the apostle doth gather themselves to have been predestinated, even *a posteriori*: from this, that they were now called, justified, that they had received an inheritance by faith, he gathereth that they had been predestinate. Observe, then,

*Doct.* What is the way to find ourselves to have been predestinate before all worlds; even to find that we are called, justified, sanctified. We must go up by these stairs, or we cannot come to the height of God's counsel. Look as by the counterpane of a lease or will we know what is in the original will, which it may be is kept a hundred miles from us; so by these things written in our hearts in God's time, we may know and read what things it pleased him from everlasting to purpose towards us. But in this point we have before been large.

To come to the description of the author of this purpose, according to which we were predestinate. The parts to be marked in it have been mentioned. Let us first, then, consider the meaning of the words; secondly, of the scope, for which they are brought in; thirdly, of the doctrines to be marked in them.

First, This word *worketh* doth signify such a working which hath efficacy to the bringing forth the being of that which it worketh.

*All things.* Noteth ont whatsoever things are, whether good or evil.

*Counsel.* Noteth sometime the faculty of wisdom, which giveth advice touching things to be done, and means of doing them. And thus, according as the nature of the thing hath itself to him who giveth advice, is something present and ready, sometime needing deliberation; but deliberation, so far as it is grounded in imperfection of knowledge, and argueth doubtfulness, cannot be ascribed, but only so far as it signifieth the maturity and ripeness of counsel. Secondly,

counsel signifieth not the faculty, but the effect, wise advice given in any case from that faculty of wisdom which giveth counsel. Thus we understand when we say, What counsel did such a one give you? Now, thus it is here taken for that wise order of things, and means which God's wisdom suggested. Lastly, it is to be considered, why it is called *counsel of his will*. First, because it is propounded to his will; secondly, it is accepted of by his will. The meaning is, we obtain all these blessings before-named, having been predestinated according to that gracious purpose of God towards us, whose working bringeth about all things according to that wise order which his counsel did propound, and his will for the liberty of it did freely accept.

Now, the scope of this description tendeth hither, to prove that we attain the benefits before-named, having been predestinated by God's counsel (for predestination is an act of God's counsel, as I have said before) thereunto; he proveth this particular, by this general. He who worketh all things after the counsel of his will, he doth work these benefits in us, his counsel having predestinated us to them. But God worketh all things, &c. These are frivolous exceptions, that God speaketh only of the things before, which he doth out of his gracious pleasure; for this were an impertinent superfluity to say, that God had wrought us these benefits, when his counsel had predestinated us, who doth work these benefits according to his counsel. He hath wrought them in us according to his counsel, who doth work them according to his counsel.

Secondly, Whatsoever things are according to God's counsel, those he is said to work; for these last words may as well determine the subject, as shew the manner of his working.

Thirdly, What reason is it to say, he worketh these things after counsel? as if all the works of God were not alike after counsel.

Lastly, To say he speaketh of things he doth out of gracious pleasure, is in their sense, who except, frivolous; for he saith not, the counsel of his *εὐδοκία*, but of his *ᾠδὴ*. Beside that, the Scripture doth attribute those things, which as judgments God doth execute in reprobates, to God's *εὐδοκία*, mere free pleasure: Mat. xi. 25, and xiii. 11, 'Thou hast hidden these things from the wise; even so, because it pleaseth thee.' Now, to come to the doctrines.

*Doct. 1.* First, we see that everything which cometh about is God's effectual working: 'Of him, by him, and for him, are all things,' Rom. xi. 36, 1 Cor. viii. 6. Things are of two sorts, good or evil; good things are natural, or supernatural, such as are wrought in Christ. Now, all these the Lord's efficacy is in making them, yea, of nothing. Though man must have some matter to work on, God can give being, and call the things that are not, making them stand out as if they were. Secondly, his work is in sustaining them. He doth not leave these things, as a carpenter his build-

ing, or shipwright his ship, but still is with them sustaining them in the being received from him. That which hath not heat of itself, but is made hot (as water) with fire, it dependeth on fire to be kept in heat, and no longer than fire is under it, it will not keep hot. So these things, not having being of themselves, depend on him for their continual sustentation, who did first give them their being. Thirdly, God's action is in them, governing them to that end for which he did make them. Things depending on another, are governed by that on which they depend. Beside, our servants depend on us, to be governed by us; what are all the creatures but so many things ministering to him who is the Lord of hosts? Not to speak that the same wisdom which teacheth us to get anything, for this or that purpose, doth teach us likewise, when now we have it, to govern and apply it to that purpose. So God's wisdom, which made all things to an end, must needs govern and use them to that end. There is no question in these things. For that anything should beget a thing like in kind to itself, it is not strange; and that any workman should work anything like himself, is no wonder. The difficulty is in evil things. Evil is either of punishment or sin. Now, God is by himself an author of the first: see Amos iii. 6, 'Is there evil in the city, which I work not?' 'Out of the mouth of the Lord cometh evil and good,' Lam. iii. 38. For punishment, though it be evil to his sense who suffereth under it, yet it is good in itself, when now it is deserved; as to execute a man is evil to him who suffereth, good in the judge, who cutteth off a hurtful member for the good of the public. Evil of sin is either of the first sin, or the sins ensuing. Now these, to speak in general, neither of them are without God's effectual permission. They who so are in God's power that they cannot sin without his sufferance, his permission is effectual to the being of sin from them; that is, necessary to this, that they should actually commit that they are inclined to commit. Now, thus it is with God, for he doth effectually work some things by himself without others; as the creation of all these things; some things, in and with others, working as instruments under him and with him. Thus he worketh all the works of grace; some things by permitting others, and that when he could hinder them. Thus his efficacy reacheth to the being of sin, and this is most just in God; for though evil is not good, yet it is good that there should be evil. God, who bringeth light out of darkness, being able to do good of evil; and it is just in him to permit, where he is not bound to hinder.

*Use 1.* Seeing then God's effectual work is in everything, let us labour to behold his work and to praise him in it. It is the workman's glory to have his art discerned. Look on the foulest thing that ever was committed, look at God's work in it, it is most holy, as that killing the Lord of life, Acts iv. 21. That look, as it is in those double two-faced pictures, look at

them on one side you see monsters, on the other beautiful persons; so it is in these wicked works, the same that man worketh sinfully, God worketh most holily. They work *idem*, but not *ad idem*.

*Use 2.* This is our comfort, that nothing can be in which our heavenly Father's hand worketh not. Earthly parents, though provident, may have their children meet with many casualties which they do not intend before, but help when now they see them brought about; but nothing can be in which our Father's hand must not have a chief stroke before it can come to pass. This must quiet us, even for times to come, our security being in it; yea, for whatsoever is befallen us, we must sustain ourselves even from hence, the effectual working of our God is in it. We must hence, I say, sustain ourselves from being swallowed up of grief; we must not prevent hereby due grieving, and humbling ourselves under the hand of God. Hold this for ever, that nothing can fall out to us, in which is not the effectual working of our heavenly Father. We cannot solidly fear God, if evil may befall us with which he is not willing, in which he hath no hand. We cannot have that patience in our evils, nor that comfortable security for times to come. Neither let any excuse his wickedness hence, for God's work doth leave a man liberty to be a cause, by counsel, of this or that he doth; so that thou dost go against God's will advisedly, when he worketh his will in thee. And if a man do execute one maliciously, his murder is not excused, because the judge by him doth take away the life of the same man most justly.

*Doct. 2.* Secondly, observe, that what God worketh or willeth, he doth it with counsel. Though his will be most just, yet we must not conceive of it as moving merely from itself, without anything to direct: 'With him is counsel, with him is understanding,' Job xii. 13; and Isa. xli. 10, 'My counsel,' saith the Lord, 'shall stand.' Even as the foot of the body hath an eye bodily to direct the moving of it; and as the reasonable will of a man hath a light of wisdom to go before it; so would God have us conceive in himself, that the light of advised wisdom is with him, in whatsoever he willeth or worketh. This is to be marked: first, that we may see how all things befalling us are good, for the Lord bringeth them about according to his counsel, they seem good to his wisdom. Now, wisdom judgeth nothing good, but as it is fit to some good end; now that which is fit for some good end, that cannot but be good.

*Use 1.* Wherefore let us correct our thoughts. In many things we suffer, we think other courses would do better. What is this but to say, This befalleth us not with so good advice? What but to teach God wisdom, that judgeth the highest things? Let us deny our own wisdom, and give glory to God, acknowledging that there is wiser counsel in everything we suffer than we can attain.

*Use 2.* This may rebuke rash, indeliberate, and

self-willed persons. Some, if a thing come into the head, turn them forthwith to it, as busily as if they would go nine ways at once. Some, again, are so self-conceited, that their will must stand, as if it were a law. Oh, it is a sign of small wisdom to be so strong-willed: Prov. xii. 14, 'He that heareth counsel is wise.' It is good to look before we leap, and to remember that two eyes see more than one. Solomon, the wisest for politic wisdom, hath his sage counselors, whose advice, while Rehoboam followed not, he did lose ten parts of his kingdom. It is in our little personal commonwealths, as in those wide ones, 'where counsel fails, all goes to ruin,' Prov. xi. 24.

*Doct. 3. Counsel of his will.* That is, which his will propounded to it, did freely accept. Observe hence, that what God willeth once, that he effectually worketh: see Ps. cxv., 'Our God is in heaven, and doth whatsoever he willeth.' 'Who hath refused his will?' so Isa. xli. 10. We see in beasts that they have an appetite to that they move after; in men that which they will, that they put out their power to effect: so it is in God, if he will any thing, he doth work it effectually. That is a frivolous distinction of an effectual and an ineffectual will in God, which standeth neither with proof of Scripture, as in this place, nor with the blessedness of God, nor with the nature of things; all that shewed him which his will accepteth, he doth effectually work it. Against blessedness of God; for might God will a thing and not have it, he were not fully blessed, when to have every good will is more blessed than to want it. Against nature of things, for every thing which will and ability worketh, if God almighty have will to any thing, the thing must needs follow. Where there is full power to work anything, applied to the working it, the thing wrought must needs follow.

Here some distinguish and say, that in things which God will do, his power doth work them effectually; but the things which God would have on condition from us, those his power doth not work: an old Pelagian conceit. Would not God have us walk in his commandments? and hath he not said, that he will put his Spirit in us, and make us walk in them? St Austin learned that God did promise to work mightily those things he requireth of us. If to have the conditional will be more happy than to want it, then God, who hath power to work the condition in us, will not want it. Not to say that this conditional is absurdly imagined in God, he must will the having a thing on condition which he will not work, and then it is impossible, unless the creature can do something good, which he will not do in him; or on condition which he will work, and then he worketh all he willeth; or on such a condition which he seeth the creature cannot perform, nor himself will not make him perform; and this were idle and frivolous.

*Use 1.* The use is, first, for our comfort. While we know that all that good which God hath willed to us,

he will work it for us; faith, repentance, perseverance in his fear, sanctification, and salvation; his will is, we should be raised up at the last day; all these he will effectually work for us. Did our good depend upon our own wills, as things exempted from subjection to his power, all our comfort were at an end. If the preserving me from evil, and bestowing on me good, depend not entirely for principal efficacy on God, farewell all religion.

*Use 2.* We see them confuted that make God's will tend man's, and work accordingly as that inclineth; which is to set the cart before the horse, to make the supreme governess come after the handmaid. We cannot go to the next town, but we must say, 'If God will,' saith James. God can have nothing with man, no faith, no conversion, but if man will; and that not as coming to him in obedience, but as able to cross him, and resist his pleasure.

*Obj.* He doth still work after the counsel of his will, seeing it pleased him to yield so to the liberty of his creature.

*Ans.* Where learn they that God had suspended his omnipotency, and put the staff out of his hand? The Scripture telleth us, that 'God hath the hearts of kings, to carry them as he will;' that the power that raised Christ worketh faith in us.

Secondly, I say, that did God look to the will of another, as the rule of that he will work, he could not be said to work after the counsel of his will, though he might be said to work willingly; as it is with servants and subjects, who look to the wills of others for their direction, of others to whom they are in power inferior.

*Use 3.* Lastly, Let us, seeing all things are according to his will, yield him obedience in all things. It is fit children or servants should be subject to the will of parents and masters, how much more for us to subject ourselves to his will, which is ever guided with unsearchable wisdom!

Having thus admonished what I deem fit to be spoken more generally, as fitting to popular instruction, before I pass this place, I think it good to deliver my judgment touching that question.

*Quest.* Whether Adam's voluntary fall was pre-ordained, and in some sort willed by God, yea or no? Or whether God did only foresee it, and decree to suffer it, not willing or intending that it should fall out, though he saw how he could work good out of it?

I will first set down the arguments on both sides; secondly, lay down conclusions opening the truth; thirdly, answer the arguments propounded to the contrary. Those who defend the latter, reason thus:

1. That which maketh God cruel, and more cruel than tigers themselves, and unjust, is not to be granted; but to make him will the undeserved fall and ruin of his creatures doth make him so.

2. That which maketh God will an occasion of shewing his own wrath, is foolishly ascribed to God,

no wise man will make work for himself to be angry at.

3. That which fighteth with the end of God in creating man, that is not to be ascribed to God; but to will the fall of his creatures, fighteth with his end he propounded, namely, that by serving him, they might live happy everlastingly.

4. That which standeth not with God's truth in his word, is not to be granted; but that to say he did will and determine the fall, standeth not with his truth. His word saith, I would have thee come to life, and persevere in obeying me; this saith, I will not have thee come to life, nor continue in obeying. *Ergo*, it maketh God to have deceived man.

5. That which maketh God will the taking away of some guilt,\* by which Adam should have been enabled to have obeyed, or to withdraw some grace, and so forsake him, before he had sinned, that is not to be granted; but to make God will and decree that his creature should fall, doth infer the subtraction of some grace, and sufficient abilities to keep the law, and that while Adam yet had not offended. *Ergo*, it is not to be granted.

6. That which he willeth, that he worketh, and is author of; but the fall you say he willeth. *Ergo*.

7. He who gave strength enough to have avoided sin, did forbid it in pain of death, he is not willing that sin should be; but God did so.

8. That which maketh God will that which hath disagreement with his nature, is not to be yielded; but to will sin, is to will a depravation of his image, disagreeing with his nature. *Ergo*.

9. That which taketh away man's liberty in sinning, maketh his sin no sin, and is not to be granted. God's ordaining that man should fall doth so. *Ergo*.

10. He that punisheth sin, is not the author of sin. God doth punish it. *Ergo*.

11. He who doth give his Son all to death for the abolishing of sin, he doth not will that it should be; but God doth so. *Ergo*.

12. If God willed the being of sin to some ends, then he hath need of sin; but he hath not need of sin.

13. That which maketh God will the being of sin, that he may shew mercy in Christ, and shew mercy in Christ for the taking away of sin, that maketh God run a fend circle; but this doth so.

14. He who cannot tempt to sin, cannot will sin: God cannot. *Ergo*.

Now to prove that God did will, that through his permission sin should enter, or that he did will sin so far forth as that it should be, or the being of sin (for these are one), the arguments following are used:

1. He who doth make his creature such who may fall, and setteth him in such circumstances in which he doth see he will fall, and then permitteth him to himself, he doth will and ordain that his creature, through his mutability and freedom, shall fall; but

\* Qu. 'gift'?—En.

God maketh him such who may fall, and setteth him in such circumstances, in which he doth foresee he will fall, and then leaveth him to fall. *Ergo*.

If any except, God doth make him such as may fall, and set him in circumstances in which he will fall, not that he intendeth his fall, but for his trial, I would ask, why God, knowing such circumstances, in which his creature might possibly have fallen, not actually falling, and so have proved him without falling, why he did choose to set him in such, in which he did foresee that he would fall certainly?

2. That about which an act of God's will is occupied, that thing is willed. God's permission is an act of his will, and is occupied about sin, the entering or being of it; *ergo*, this is willed.

The first part is plain. As love, hatred, fear, cannot be about anything, but the thing must be loved, feared, hated; so here, neither doth man permit anything, having power to withstand it, but he is willing with it. Now permission is so an object of will, that it is likewise an act of will, conversant about that which it permitteth.

3. He who, prohibiting anything, nilleth it, or willeth it shall not be, he permitting anything, willeth it shall be. But God doth ever nill that which he hindereth.

4. That which God so permitteth that he hath his end in permitting it, that he willeth it; for whatever hath an end, that so far forth is good; whatever in any degree is good, that so far forth is a fit object of the divine will. But God permitting sin hath his end why he will permit it, as all grant.

5. He who willeth the antecedent, on which another thing doth infallibly ensue, he doth will that which followeth also. As God cannot will the being of the sun, but he must will the illumination following it.

But God willeth to permit, on which infallibly followeth the sin permitted; otherwise God might permit, and the thing permitted not happen, which is absurd to think; for then he might deliver a person up to sin, and he not fall into the sin into which he is delivered. For though the action of free will come between God's permission, delivering up, and the sin to which we are delivered and permitted, yet God doth never permit, but that the creature will fall most infallibly to that which is permitted.

6. He who cannot but either will that sin should be, or will that it should not be, he hath willed that it should be; but God must either will it or nill it; *ergo*, he whose omnipotency is in the being of all things, he must will the being of all things. God's omnipotency is in the being of everything; for look as if his knowledge be not in everything, he were not omniscient; and look as if his presence were not in everything, he were not omnipresent, so if his powerful will work not in everything, he is not omnipotent.

7. No defect of an inferior instrument can trouble the work of an all-knowing and almighty artificer; for the instrument cannot do anything, nor yet fail in

anything, without his sufferance and knowledge. But a defect in an instrument, not intended and chosen by the artificer, doth disturb his work; therefore Adam's defection from God's order was not without the will and intention of God.

8. That which maketh God's providence more imperfect toward man, is not to be granted; but to say, God letteth man fall into sin without his will ordaining it before, doth so. For God doth not only foreknow the evils which befall the basest creatures, but he doth ordain the falling of them forth.

9. Whatever God's providence worketh to his will, is to have that be to which his providence worketh, for providence is joined with will, and of things willed; but God's providence doth set the creature such circumstances in which it will sin; doth keep back all effectual hindrances which might hinder the creature from sinning; doth intend the use of sin fallen out; *ergo*, God's will was that his creature should sin.

10. That which taketh away the true ground of fearing God, solid trusting in him, patience in evil, is not to be admitted. But the opinion that saith that evil may befall us, which God neither willeth nor intendeth, maketh us we can neither soundly fear, nor stay on God; for how can we fully fear and rest on him, in whose hand it is not entirely to keep us from all evil, or to bring about all that evil which may overtake us. Now to say that man had power to fall into sin without God's will or intention, doth affirm both these, viz., that it is out of God's hand to preserve us, for though he will, and intend our preservation, yet we may fall into evil, and that evil may befall us, which God doth not will, nor effectually bring about. I need not shew what a ground of patience is taken away, when we cannot think that God had any will or intention in that which is befallen us.

11. He who may holily will and ordain to good ends and uses after sins, he may ordain the first also, and will it as a mean which he can use to his glory. This is thus shewed; after sin, as sin, hath no less disproportion with God's nature, nor can be no more approved by him than the first. It must then only be respects for which God may will an after sin, rather than the first; but if respects make sin a fit object of his will, the first putteth on as good respects as any other; for it was fit the first sin should be, to teach the liberty and withal infirmity of the creature, that he might take occasion of unfolding his mercy and justice, that his admirable wisdom, goodness, and power might be manifested, while he did bring good out of such evil. The assumption, but God most holily willeth and ordaineth after sins; as for example, the unjust crucifying of Christ, Acts iv. 28, Acts ii. 23. None are blind like such as will not see; for to say that God would not that his Son should be killed by the Jews' procurement, and the hands of sinners, but only that God would have him delivered into their hands, to suffer what God would have him to endure,



is but an escape of a turn-sick brain, blinded with wilfulness; for what is it but to say, God would not that his Son should be killed by them, but given into their hands that he should be killed by them; for it was death, even the death of his cross, yea, and that under the hands of sinners, that God did lay upon upon him to suffer. Neither doth it help to say they were now refractory sinners; for if sin in one, now a wilful sinner, doth by respects it hath and uses, become a fit object for God's will to will and ordain, then the sin of a creature defectible may be ordained also.

12. That in which is God's counsel, in that is his will and work; but God's counsel reacheth to the being of sin, otherwise sin should fall out God unadvised. The proposition is in the text; his counsel is accepted by his will, and he doth work effectually after some manner that which his will alloweth, and counsel adviseth.

13. That which is a truth must needs have some former truth, a cause why it is true; and so there is no stay till we come to the first truth, cause of all truth. But that sin is a truth, *ergo*.

14. If there were but one fountain of water, there could not be any water which were not thence derived; so there where is but one fountain of being, whatever is found to be, must needs thence take the original, so far forth as it is existent.

Having heard what chiefly is brought in one judgment and other, we will lay down these conclusions for way of answer to those arguments which were first laid down, opposing the truth in this question, as I take it.

*Conclusion 1.* God cannot possibly sin. He may work beside his rule who may sin. God's rule is his most just and wise will, which he cannot but work after, no more than he can deny his own nature; *ergo*, he cannot sin.

2. God cannot be author of sin in and with his creature, as he is of every good word and work; for that which the creature doth, God being the author and principal worker of it, God must inform the manner of it by his commandment, and work it in him by his Spirit. But it is impossible for the creature to sin in working after that which is commanded him of God; *ergo*.

3. God cannot so far will sin as to approve it for good in itself. It hath no proportion to his nature, such as he cannot be author of in the creature, nor yet the creature work while it keepeth communion with him. Wherefore God cannot allow it as good in itself, though he hath liberty whether he will punish it thus or thus, according as he doth with freedom toward such things which he cannot but approve as good, such obedience to his law had his creature obeyed.

4. Though God cannot will it as good in itself, nor approve it as good, yet he may will it so far forth

that it shall be, as being able to work good out of it. God might have willed that none of these things should have been which had agreement with his nature; and, *ergo*, by proportion may will that such things shall be which disagree in some sort from his nature; for though these things are not good, the being of them is good to him who can use it to his glory. God's efficacy, *ergo*, reacheth not to the essence, but to the being and beginning of sin; for though the will of man doth make sin exist immediately, yet the will of man could not do it, did not the will of God give way by his permission. I see thieves coming to rob, and ready to enter at such a door; I have power to shoot the bolt and lock it, so that they could not enter. Notwithstanding, having company about me to take them at pleasure, I leave all, that they may freely enter and take some booty, that so I may come on them, apprehend them, and bring them to their deserved end. In such an example, though the unjust will of these men did immediately make this robbery exist; yet I do make it exist more principally than they, inasmuch as they could not have done it had not I given way to them. Yet howbeit I am a cause why this robbery is committed in this place and at this time, in which I could have withstood, yet am I no cause to them of committing it.

5. Sin, though it hath an outward disagreement, such as may be in a creature from the Creator, yet it hath no inward positive repugnancy or contrariety to God's nature, such as is twixt fire and water; even as the good created, though it hath an outward agreement with and resemblance to the Creator, yet it hath no inward agreement, such as is twixt nourishment and a thing nourished, for then should the divine nature inwardly in itself be better for the one and worse for the being of the other, and so should necessarily will the one and nill the other. Again, sin, though, as sin, it hath an outward disagreement, and be evil in the nature of it, yet is it not absolutely evil to God as it is sin, but to the instrument sinning, inasmuch as God can make sin, as it is sin, serve to divers good uses. No wonder, then, wicked men can use God's best things to evil.

Sin, as sin, God can turn to an occasion of his glory; for not permission, but the thing permitted, is it which God doth take occasion by to give the promise of the Mediator. He can use sin as sin for a punishment: Rom. i. 14, Because they did provoke him by idolatry, he did punish them with giving them up to buggery. These latter sins were not punishments, in regard they deserved further punishment and condemnation than the former, yea, a further desertion of God, but in regard of committing these acts themselves. Had God, by conversion, prevented further desertion and condemnation in one of these idolaters, now come to masculine filthiness, his idolatry even in this act, once exercised, should have been punished. The sinful respect in this fact is more



penal than desertion or punishment following after. God may use sin as sin for exercising his children. The cup of suffering God reacheth us is to be sinfully and injuriously handled. God would have Christ not only die, but suffer, being innocent, an unjust condemnation; yea, the sinful manner of afflicting is heavier to God's children than the affliction itself. Beside that, in many of their exercises, it is not the act which doth or could afflict them, but the sin of the act; not speech from Shimei, but sinful reviling speech was David's exercise. Wherefore being not absolutely evil, but good to God in regard of the use of it, he may ordain and will it as good, or rather the good use of it.

6. Though God's will and work may be in sin, yet it is not alike in the sin which his creature in innocency may fall into, as it is in regard of that sin which he may fall into when now he is for state sinful.

7. God may furnish forth his creature so that he may *per se*,\* and yet may *per accidens*, make defection, and he may will that his creature shall sin, being suffered to itself, by accident of its own liberty and verifiability.

8. Or having made his creature so, that when he may obey, he will, in such and such circumstances, take occasion and willingly and wittingly sin, God may decree to set him in such conditions in which he will sin, and leave him without putting any impediment, which in effect is to will that sin shall be by his permission.

9. God may do that which may directly bring a sinner to commit sin, as he may smite him with blindness in understanding; for as death bodily is a good fern in the nature sinful of things, though not good to a living person, so is this blindness; pronity to sin, hardness of heart, good in themselves, though not good to man, who should be conformable to the law, and free from them; good as inflicted, not as contracted and received. Secondly, God may suspend all actions which in any degree tend to hinder. Thirdly, God may provoke by occasions of sinning, not only set things, which he may take occasion to pervert. The reason of all is, it were just with God to consummate spiritual death upon his creature now sinful, and *ergo*, much more lawful to execute such a degree as is inferior.

These conclusions premised, the arguments used for defence of the negative part may be more easily answered than many of those for the affirmative.

*Argument 1.* To the first, it is denied that it is either cruelty or injustice in God to ordain that the creature shall fall through its own wilful defection, and so glorify his justice in deserved punishment. To constrain the creature and make it sin unwillingly, and yet to determine to punish it, were to punish it without cause, as delighted with cruelty. Secondly, I answer, as much may be objected against their per-

mission, that which is cruelty and injustice not befalling savage men, that is far from God; but to set his child, never having offended him, in such a taking, in which he doth see he will certainly make away himself, and not to hinder him, when he might every way as well do it, and that with speaking a word, is cruelty and injustice, far from savage men. Now all this different divines confess of God; first, that he did set him, being every way yet innocent, in such circumstances; secondly, that he could have hindered him, by suggesting some thought effectual to that end; thirdly, that if God had thus hindered him, man's will should have been no less free, and God's primary purpose should have been more promoted; fourthly, that God determined, notwithstanding all this, he would permit him fall. Revenging justice cannot be glorious but in just punishment; just punishment cannot be where there is no just merit on the creature's parts; just merit there can be none, if the creature do not wittingly and wilfully sin against God from the voluntary counsel of it; *ergo*, as God will have the end, so he cannot will the creature shall sin otherwise than from the wilful defectibility of it.

*Argument 2.* To the second I answer, denying the proposition. God may will an occasion of manifesting his just wrath, or else he cannot will the demonstration of his own perfections; but to say God cannot effect the shew of this or that perfection in himself, is over-harsh, and unbecoming the power and wisdom of the Almighty. He who hath the creature so in his power, that he cannot make defection further than he willet, he must needs will the being of that which his justice shall punish before it can come to be. Yea, it is so with men, that sometime they do draw this or that fact from another, with which they are justly angry so far as to punish it in the offenders. Thus a master draweth forth the unfaithfulness of a servant, of which somewhat more in the last argument. This may be retorted. That which maketh God unable of himself to shew his perfections is not true, but that which saith he cannot ordain or will the being of sin, maketh him unable of himself to shew his revenging justice; *ergo*, it is absurd.

*Argument 3.* The second part of that third argument is denied. It is one thing to make mankind in some part capable of life, another thing to will and intend it should all attain life. This latter was never in God; but God said, 'Do this and live.'

*Objection.* This doth shew what God would have the creature take as his will, not what was his secret will within himself; or it shewed what way the creature might attain life both for himself and his seed; but it doth not shew that God had this will within himself that his creature should with effect perform this, for then he would have wrought it in his creature; even as the threatening doth not shew that it was God's final pleasure within himself that we should all lie in death if that we sinned.

\* Qu. 'not per se' — Ed.

*Argument 4.* The second part is again denied. To give a commandment to my creature to do this or that, which I am minded within myself he shall not do, is no untruth, when it is not for to deceive, but for trial or otherwise; as in Abraham, 'Offer thy son Isaac,' yet God's will was not to have him offered. The command, *ergo*, doth not lay down what was God's will within himself; for these were contradictory in the divine will, if he should be said to will in himself at the same time and not to will within himself the offering of Isaac. Thus here it is no untruth for God to signify this as his will to Adam, that he should do unto life that in charge, when it was not his will to have him with effect perform it. And look, as God in his threatening did signify as his final will that which was not his final pleasure touching mankind without any untruth, so here.

*Argument 5.* The second part is denied. We do not affirm the subtraction of any grace he had, neither doth this follow on decreeing his fall, but only the not superadding of that grace whereby he would infallibly not have fallen. God's decreeing that he should sin out of his own voluntary doth not diminish any power he had, whereby he might have stood if he would, but doth only hold back that grace which would have made him with effect to will that thing which he was otherwise able. The not putting to grace no way due, which should make him infallibly stand, is one thing; the subtracting of grace, enabling him to stand if he would, is another.

*Argument 6.* That which he willeth, that he is author of and worketh. We distinguish that which he willeth so as to command it, that he is the author of to his creature, and that he worketh in him. But to will the being of sin is to will that his creature shall of his own accord, without his warrant, do this or that.

*Argument 7.* He who gave strength enough to avoid sin, and forbade it on pain of death, would not have sin. *Ans.* It followeth not, but thus only, that he would not have his creature sin, so as the blame of it should redound on him. Had he willed that he should not have sinned, he would have given that grace with which he saw he would not have fallen.

*Argument 8.* That is not to be yielded which maketh God will a thing disagreeing with his nature, as allowing it for good, not that which maketh him will it so far only that it should exist, and have being, for it is good that the evil should be which God disalloweth; or thus, that which hath naturally and intrinsically a positive contrariety with God's nature, that he cannot will; such a thing sin is not, for such contrariety cannot stand with the impassibility of the divine nature.

*Argument 9.* God's decree taketh not away man's liberty; God doth not by any outward force determine the will, but as being more intimate to it than it is unto itself. If man can determine his will, and no

way diminish his power to the contrary, how much more shall God be able? Not to say that though man for exercise be determined to one, yet while he doth this out of free judgment, counting it such as he may do, or not do, he cannot but work most freely.

*Argument 10.* He that is author of sin doth not punish it so far forth, or in that respect in which he worketh it. Again, God is not said author, but of such things which he doth not morally by command, and physically by inward operation work in us. They should say, he that punisheth sin willeth not that sin should be, which is false.

*Argument 11.* He who giveth his Son to abolish sin, he doth not allow sin as good: this followeth, or he would not that it should still dwell in those for whom his Son effectually suffereth. But it will not follow, that whoso giveth his Son to abolish it, never willed the existing or being of it; these may be subordinated one to the other.

*Argument 12.* That which God willeth for ends, that he hath need of.

*Ans.* God is all-sufficient, not needing anything out of himself; nevertheless, upon supposition that God freely will have some ends, those things are in some kind necessary, which his will guided with wisdom chooseth, and his counsel adviseth as behoveful to such purpose. Thus the being of sin may be said needful, so far as it signifieth a matter advised by counsel, and chosen by God's free pleasure as fitting to such ends which he propounded. The denial of a wise man is respective to this, that sinners think there is such need of their sin as may excuse them in sinning. As Peter saith, God was not slack, as men count slackness, so he saith, God needeth not sinners as sinful men think him to need them.

*Argument 13.* It is a circle which Saint Paul is not ashamed of, God shut up all under sin, that he might shew mercy on all. We see every day he woundeth, that he may heal again; he bringeth to the grave, that he may raise up.

*Argument 14.* To that in James, it is true, first, that 'God doth not tempt any man,' so as man can excuse himself; secondly, he tempteth not the creature to that which is sin unto him, or merely aiming at the seduction of the creature; for this darkness of sin goeth into light, this evil is good, so far as it is an object about which his will may be occupied; nevertheless, God may lead the creature into temptation, suffering the devil to tempt, and God may prefer such objects to his creature, on which he doth see that he will sin, and intend that he shall sin accordingly as he doth see him inclined. This is not to be an author of sinning to his creature, but to detect unto good purpose the defectibility which he doth see to be in his creature. It is then denied that he who ordaineth that his creature shall fall, or willeth it, becometh a tempter to his creature to fall, or sin against him. As God willed that sin should be, so he willed that it

should be by the will of man freely obeying the seducing suggestion of the devil, and perverting by accident such things as should have contained him in due obedience.

Thus have I endeavoured to unloose this Gordian knot, which hath exercised the wits of the learnedest divines that ever were. In a point of so great difficulty, I presume not preumptorially to define, but submit all that I have conceived for the opening of it to the judgment of the church of God.

Ver. 13. Now followeth the end why we are said to have obtained an inheritance in Christ; in which we are to consider, first, of the persons; secondly, the end itself. The persons are described from the effect, their hope, which is amplified from the circumstance of time, and the object about which it was occupied, 'Who hoped in Christ first of all;' that is, then when as yet the Gentiles were not called to believe and hope on him; which here is mentioned to their honour. The end is, 'that we might be to the praise of his glory,' that is, to the setting forth both by words and works of his glorious mercy; so *glory* is taken, Rom. ix., as it is above-noted more at large.

*Doct. 1.* Observe then, that this is set down in commendation of the Jew, that they first hoped on Christ; whence we learn, that to be brought to faith before others, is a prerogative which persons so called have above others. The Jews had a promise that Christ should be given them, and seek them first. It is Israel in whom I will be glorious through thee; accordingly, Christ did walk with them as the minister of them who were circumcised, and did charge his disciples to keep them within the same bounds, to seek the lost sheep of Israel; accordingly, a church was gathered amongst them. Though for their number they were but few in Christ's time, in comparison of the multitude which would not receive him, yet the kingdom did suffer violence, the poor did receive the gospel; yea, after his ascension the church in Jerusalem did grow numbersome before the gospel was carried to the Gentiles. Now, this is here set down as an honourable circumstance, that they did believe, when yet the Gentiles were strangers from the covenant. When subjects have made a revolt from their lawful prince, those who shall first return and receive again the lawful king, it is unto their commendations. Thus, 2 Sam. xix. 15, it was Judah his praise to be first in fetching home David their king; so for us who have made defection from God and Christ, it is our glory to be with the first in receiving him our true David and king. Again, the first-born hath a privilege, and so here it was a privilege of the Jew, that he was the first begotten to the faith.

*Use 1.* Let us then acknowledge with honour this circumstance in others; have they been long in the faith before us, we must honour this antiquity. The young rise up before the ancient in nature, so should

it be with us who are babes, when we meet with them who are old men in Christ; see Rom. xvi. 6. Paul, mentioning Andronicus and Junia, doth not omit this circumstance of honour, that they were before him in Christ; and so he doth repute it the honour of another that he was the first-fruits of Achaia, 1 Cor. xvi.

*Use 2.* This must move those who are before others to walk worthy this dignity, by adorning this their age in Christ with graces correspondent, viz., experience, wisdom, weanedness, all kind of mortification. Should one of fifty have no more wisdom nor staidness than another at fifteen year old, it were able to make their age despised. Let us look to this; many that were first prove last, even as it is with these Jews, then before all, now behind all.

*Doct. 2.* Observe, secondly, what is the end of all our benefits we attain in Christ, even this, that we may set out his glorious grace and mercy towards us; for this is not brought in as the end of God's predetermination, but of our obtaining an inheritance in Christ. Our faith, our redemption, our glorification, all is to the glory of Christ. Even as it is the glory of kings to have their subjects yield them homage, and swear them allegiance, so this obedience of faith is a spiritual homage which the subjects of Christ's kingdom do yield unto him. Our redemption, whether we look at the thing itself wrought, or the intention of him working it, is to the praise of his glory. If princes out of their clemency send and ransom some subjects, the very deed is much to their glory; so it is in this redemption of Christ. Now the end why we are bought with a price, both soul and body, is that in both we might glorify him; the inheritance given us is to the praise of his glory, yea, all the glory that shall be put upon us in heaven shall be his glory. Look, as the inheritances, dignity, riches, glorious pomp of subjects is to the praise of the glorious bounty and power of those kings to whom they live subject, so here, see 2 Thes. i., the end why we receive this inheritance of light is, 'That we might set forth his virtues, who hath called us into admirable light,' and that it might so shine forth before others, that they might glorify God and Christ.

*Use 1.* Let us then endeavour ourselves to set forth the praise of him who doth give us all those spiritual benefits in which we partake. Let our words, let our works, let our whole man, be at his command, serviceable to him. The church in the Canticles, she doth so praise the beauty of her spouse, that she awaketh others. We should so from our hearts set out the praise of our Christ, that others might by our means be brought to inquire after him, and ask, 'Who is thy beloved?' Those who find bounteous lords on earth, how will they tell of their affability, liberality, of every circumstance wherein they do them any grace and favour! How will they protest themselves devoted to their service, drinking healths upon their

knees to them! How impatient of anything which doth so much as in show tend to their disparagement! What a shame is it that we should walk, neither feeling our hearts affected, nor yet opening our mouths to praise him who hath redeemed us, and brought us to the hope of an immortal, incorruptible inheritance!

Having in the end of the sixth verse shewed that all of us come to receive in Christ the grace shewed in time, as well as that which was given us before all worlds, he doth prove it, first, from benefits given to the Jews unto this thirteenth verse; secondly, from benefits bestowed on the Gentiles. Now this matter is first handled simply to the end of this first chapter; secondly, is set down comparatively, illustrated from their former estate in misery. Now, in setting down the benefit, we must first mark the benefit itself which they are said to have received; secondly, the effect which this mercy shewed them had in Paul, whom it moved to pray for them. In the benefit, these particulars are observable: 1. In whom they received it, 'in Christ.' 2. Who receive it, 'even ye;' for this circumstance, ye is set out, as it were, in text letters: Ye who were before without God in the world, who walked in the vanity of your minds. 3. The order in which this benefit did befall them, which is to be gathered from the precedency of two other: 1, of hearing; 2, of believing. The hearing is amplified from the object, which is propounded more indefinitely 'the word of truth,' expounded more distinctly 'the gospel of salvation.' The second thing going before it is faith, 'in whom also having believed.' 4. The last thing is their benefit, which was their sealing, in which we consider, 1, their sealing; 2, the seal and sealer, viz., the Spirit, set down more generally from his holiness, inherent to his person, from this eternal circumstance, that he was the Spirit fore-promised. In the fourteenth verse he is described more particularly, from that respect in which he is to the saints, viz., 'an earnest,' &c.

The sum. As we in Christ have been thus blessed, so in him even ye Gentiles, sinners, when ye had heard the word of truth, the gospel of your salvation, in him, I say, even ye, when ye had not heard only, but also believed, were sealed with the Holy Spirit, which had been before promised unto life eternal. To omit the first circumstance, which hath met us before, and the second also, which doth give occasion to consider what impure persons the Lord doth choose to sanctify, we will come to the third and fourth points propounded: first, handling the general circumstances of them; secondly, touching those things which may by the way be pointed at in them.

*Doct. 1.* You, when you had heard, were sealed with the Spirit. Observe how God, by hearing his word, doth bring us to be partakers in his Spirit. Hearing is everywhere made the beginning of our coming to God: 'He that heareth, and learneth from the Father,' John vi.; 'If ye have heard and learned Christ, as

the truth is in Christ,' Eph. iv. 21; 'The word hath been fruitful in you, from what time you heard,' &c., Col. i. This was the sense by which first death entered: Eve, hearing the serpent, was seduced; and this is the sense by which we are restored. Look, as the ground cannot be quickened with fruits till it receive seed and the dews from heaven, no more can our soul be quickened with the Spirit, and fruits of the Spirit, till by hearing it hath taken in this seed immortal, drunk in this heavenly shower of God's word. Now it is not every hearing which is accompanied with the Spirit, but hearing with the heart, so as the heart is affected to do that it heareth. There is a hearing with the ear bodily; thus many may hear who do not understand, and, *ergo*, hear and do not hear. If outlandish men were here, such as did only know their own foreign language, we might talk loud enough in English, not fearing their hearing of us. There is a hearing joined with understanding, when yet the heart is not affected to do after it, and this hearing is no hearing also. If one hear us asking him to do this or that, if he have no mind to perform it, we say he cannot hear on that side. It must, *ergo*, be such hearing as Lydia heard with, whose heart God opened to attend to Paul's preaching.

*Use 1.* The use of this is, to let us see that where there is much hearing, yet the word is not there heard as it should be. Who cometh to have his heart turn within him? to be filled with the Spirit by hearing, by being taught, being admonished? It is pitiful. We may observe some like Judas, who was, when now he had heard Christ, and taken the sop, he was filled, but with Satan; they are viler after hearing than before, and the most like children when schooling time is ended. Nay, it is to be feared that some with hearing are grown past hearing; as those who dwell near the continual roaring of mighty waters, they wax deaf, through continual hearing such vehement noise, so that they cannot hear anything at all; so many, the sound of God's word hath so long beaten their ears, that they cannot discern anything in it, whatever is spoken.

*Use 2.* Secondly, this must teach us to attend on hearing. Wouldst thou keep the Spirit from being quenched? Despise not prophecy, hearing the Scriptures opened to thy use. Even as the conduit-pipes carry the water hither and thither, so doth the word convey the graces of the Spirit into our hearts. It is a peal to bed when men can be without hearing, not feeling need of it, as sometimes they have done.

*Doct. 2.* Secondly, observe what word heard bringeth us the quickening Spirit, the word of the gospel. A man's drooping heart, upon the coming of good news to him, it feeleth, as it were, new spirits return to it; so our dead hearts, when God hath made this glad tidings of salvation and pardon of sin be brought them, there doth return to them a quickening spirit of peace and joy unspeakable and glorious. 'Received

you the Spirit by hearing the law, or by the doctrine of faith preached? Gal. iii. 3. And for this cause the ministry of the gospel is called the ministry of the Spirit, not of the letter, because this doctrine doth only bring us to receive the quickening Spirit which doth work in us a life eternal. The law may bring us to feel ourselves dead, Rom. vii., but it cannot quicken any; though, when the gospel hath now quickened us, it may instruct us, reform us, yea, delight us in the inner man, Rom. vii. Many things may help us when now we live, which could not be means of restoring us from death to life. But it may be objected the gospel is said a savour of death, as well as the law is said a killing letter. I answer, The gospel is said so, not that directly the nature of it is to kill, but by accident of men's corruption, who reject and will not obey it, it turneth to their further condemnation. As the king's pardon cannot kill any by itself, yet, despised by a malefactor, it may double his guilt, and bring him to more hasty and fearful execution, so the gracious pardon of God offered in the gospel killeth not any by itself, saveth many who receive it, yet, despised, it may by occasion work heavier death and destruction. But the law doth of its own nature hold a man now in state of sin under death and condemnation, and cannot of itself bring any to life who now hath offended. 'The words I speak to you,' saith Christ, 'they are spirit, they are life.' Even as the body of the sun diffuseth as an instrument the beams of this material light, so it is the gospel, that instrument of God, by which he sendeth out the light of his gracious Spirit into our hearts.

*Use 1.* The use of it is, to stir us up earnestly to desire this sincere milk of the gospel. Even as there goeth out natural spirits with the milk the babe draweth from the mother, so the Lord doth accompany this word of his, which the church ministereth as milk, with that supernatural spirit which giveth quickenance to life everlasting. Even as we do renew our feeding to repair the decay of natural spirits in us, so must we never be weary of renewing and increasing that supernatural life and spirit which we have received from Christ. If thou hast the Spirit, hear that thou mayest keep it; if thou wouldst have it, and wantest it, attend on hearing, remembering how the eunuch received the Spirit, Acts viii., and how, while Cornelius and his friends heard Peter opening the good word of salvation, the Holy Ghost did fall on them, to the wonder of the believing Jews who accompanied Peter.

*Doct.* And here, before we pass to the general doctrine, note from this that the gospel is called the word of truth, that all God's promises made in Christ are true and faithful. They are 'yea and amen,' 2 Cor. i.; they are 'true, and worthy all entertainment,' 1 Tim. xv. The whole word is true, for, like as the witness is, like is the testimony or deposition which cometh from him. Now God is faithful and

cannot lie, but this is attributed to the doctrine of the gospel, as agreeing to it, with a certain excellency before other parcels of the word; for the gospel is sometime called by general names, as a doctrine of godliness, a law, a testimony; sometime it is described by the author, the gospel of God; sometime from the object, the gospel of Christ, of the kingdom; sometime from the property, as an eternal gospel, a good word, a true word, as here; sometime from effects, as in the next words, a gospel of salvation. Now it is testified to be a word of truth, after an eminent manner, for three causes: first, it is occupied about Christ, who is the truth and substance of all the shadows legal which now are vanished; secondly, the truth of this word is further confirmed to us than the truth of any other, by word, by oath, by the testimony of the great apostle Christ Jesus, by a jury of solemn witnesses chosen for this purpose, by a multitude of miracles; thirdly, this property is the rather annexed to this doctrine of the gospel, that thus our unbelief might be holpen, for our mind is corrupted with error, prone to any unbelief, but hard to believe these points so high above the natural reach and apprehension of it. Now, as a physician doth say of his medicine that it is excellent, not that it needeth commendations, but that he may induce his patient the better to take it, so God and his ambassadors do testify of these things that they are true, that we might thus be brought to yield them belief.

But it may be objected, that word, which biddeth many reprobates believe the forgiveness of their sins, and life everlasting, that is not a word of truth; but the gospel doth so. The reason of the former proposition is, because that which biddeth me believe a lie cannot be true, but to bid a reprobate believe his sins are forgiven is to bid him believe a lie. The sum put together cometh to this, that word which biddeth a man persuade himself of that which is untrue, that is a lying word. First, I say this may be denied, unless I bid him persuade himself so with a mind of deceiving him.\* Abraham, by God's command, was bound to persuade himself that Isaac was to die under his own hand, yet was not that a lying word by which God spake to him, because the intent of it was but to prove him. Some say he was bound to think so, unless God should countermand and reverse his former command. Answer, Abraham did absolutely believe it, and *crepe*, did not comfort himself by thinking God might call back his former precept, but by considering that God could raise him from the dead. Much more may God bid the reprobate believe this or that, while he doth it but to evince their contumacy, and doth see well how far they are from believing any such matter.

\* To believe that my sins are now pardoned me, and that I am saved, this is not the first act of faith, but followeth then when now a man doth see himself to be justified in Christ.

Secondly, I answer that the second part of the first reason is not true. God doth bid them believe on Christ to forgiveness of sin : he doth bid any reprobate directly believe that his sin is forgiven.

*Use 1.* Oh then, let us take heed that we do not give God the lie in all these things which he promiseth to us. Every man will bless himself from this iniquity, from charging God with falsehood in word, yet no man is afraid to do that with his deed which he trembleth to pronounce with his lips. As we may deny God not by word only, but by work, so we may make him a liar, not only by charging falsehood on him by word of mouth, but by our deed, going away, and not heeding all the grace he offereth us in Christ. 'He that believeth not maketh God a liar,' 1 John v. 10. Should one promise me an hundred pound, doing this or that, though I should not tell him he did but gull me with words, yet should I go my way, never heeding what had been promised, never endeavouring performance of the condition on which I might claim the benefit offered ; by doing this, I should shew plainly that I did not take for truth that I heard spoken. So it is between God promising to us on believing and repenting, and our turning our backs on him without endeavouring after these things.

*Use 2.* This must strengthen our faith toward the promises of God. Oh they are purer than silver seven times fined ! Should an honest man, in telling us anything, when he came to this or that which he saw us not easy to believe, should he intersert but this protestation, that what he would tell us he knew it most true, we would the easier receive it and give credence to it ; how much more when God doth condescend so far to our infirmity as not only to tell us these things, but to testify to us that they are truth itself !

Secondly, It might be noted here that the gospel is such a doctrine as worketh salvation. God's power to salvation ! It may well be called a good spell, or word, for it bringeth us the tidings of all our good : First, it bringeth immortality and life to light ; secondly, it offereth us the grace of forgiveness and life everlasting ; thirdly, it is God's instrument whereby he worketh faith, receiving these things ; fourthly, it is the word of grace which must build us up and bring us to that blessed inheritance, Acts xx. 32. But I hasten to the things remaining in this verse.

*Doct. 3.* The third general doctrine is, that it is not enough to hear, but we must believe, before we can be partakers of the good Spirit of Christ : Gal. iii. 14, 'By faith we receive the Spirit of promise.' The Gentiles having heard and believed, God did give them his Spirit : Acts xv. 7, 8, 'He that believeth, rivers of water shall flow from him,' which is spoken of that Spirit which they receive who believe on Christ, John vii. 28. This fore-promised Spirit is first, in the fullness of it, received by Christ our head, Acts ii. 33, and from Christ it cometh to us ; for 'from his fullness we receive grace for grace.' Now look, as a

member cannot receive those spirits from the head which cause sense and motion in the body, but they must be united with the head, so it is here, we cannot have this Spirit from Christ our head, but we must, by this sinew or nerve of faith, be united to him.

But how can we receive the Spirit by faith, when we cannot believe before we have the Spirit ? Some think that we have first actual grace, that is, that the Spirit, as an aid without us, doth make us actually believe, that so the Spirit afterward, by habit of faith, and all other sanctifying graces, may come to dwell in us. Now, they would answer, that though we cannot believe without the outward aid of the Spirit, yet we might believe without the Spirit, by any supernatural habit dwelling in us ; but this is the error of the school, for we are said to have a spirit of faith before we can bring forth the act of faith : 2 Cor. iv., 'Having the selfsame spirit of faith we speak.' Again, no extern help can make us bring forth good fruit, till it makes us first good trees ; and a blind man may be lifted up to see without a faculty of seeing, as well as an unbelieving man lifted up to an act of faith without a faculty, a supernatural habit of believing. We, *ergo*, are said believing to receive the Spirit, because then we receive it more fully and manifestly, dwelling in us to our sanctification and assurance, touching our redemption.

*Use 1.* Wherefore let us labour by faith to be one with Christ ; let us eat, as it were, and drink him, by belief on him ; then shall we feel the quickening Spirit coming out of him ; yea, let us strive for a further measure of faith, for the wider the mouth or neck of a vessel is, the more it receiveth, the faster it filleth ; so here, the more our faith dilateth itself, the more abundantly doth this Spirit flow into us from Christ.

*Use 2.* We see the idol faith which many rest on, for it bringeth them not to be partakers of a Holy Spirit, nay, their faith is accompanied with a spirit of sensuality, fleshly profaneness, filthiness, covetousness, even such a spirit as is fit to come from a groundless and fruitless presumption.

Thus, having considered the benefit in general, we will sift it more particularly ; for he doth not barely say, in whom, when ye also had believed, ye received the Spirit, but 'ye were sealed with the Holy Spirit fore-promised.' Two things are to be marked : 1. The sealing, which doth figuratively signify a singular confirmation given to faithful ones touching their redemption. The seal, the Holy Spirit, that is, both the person of the Spirit dwelling in us, and the graces of the Spirit inherent in us, which is here said a 'Spirit of promise,' because God had fore-promised to put his Spirit into our hearts, that his word and Spirit should never leave the faithful seed ; that he would pour out the Spirit on all flesh, which solemn promises make me think that this phrase is in this sense rather to be construed, as Gal. iii. 4, we are said by faith to receive the promise of the Spirit, that is, the Spirit of

promise, or that had been promised, as here it is uttered.

*Doct. 4.* First, observe that the faithful are, as it were, by seal confirmed, touching their salvation and full redemption; for this is to be supplied from the 4th chap., ver. 30: 'Who confirmeth us, who hath anointed us, yea, who hath sealed us,' 2 Cor. i. As God did seal his Christ, as the person in whom he would be glorious by working our redemption, so he doth seal us who are believers, for persons who shall have redemption by him. Even as persons contracting do mutually seal and deliver each of them their deeds in several, so between God and the believer: the believer doth by faith set to his seal, as it were, that God is true in that which he promiseth, John iii. 33; and God he doth seal unto the believer that he shall be infallibly brought to the salvation he hath believed, for to seal up believers to redemption, or to seal redemption to believers, are here equivalent. Look what a seal set on anything doth, it agreeth well to believers; for, first, a seal maketh sometimes things sealed secret. Thus the graces of the Spirit make believers unknown to the world, who have not received the same spirit with them, yea, such as none can ordinarily know their happiness beside themselves: 'My love is like a fountain sealed;' 'for this cause the world knoweth you not, because it knoweth not the Father,' 1 John iii. 2. Secondly, a seal doth distinguish. Thus the believers are a peculiar to God, are set apart, as the first fruits of the creature are taken out of the world. Thirdly, a seal doth make things authentical. Thus measures, clothes, deeds, anything by the seal coming, is confirmed and warranted in the kind of it. Thus believers they have that given them which doth fully assure their salvation always, yea, which doth not only make it sure in itself, but sometime put it out of all doubt with them, that they can say, they know whom they have believed, and that he is able to keep their salvation they have trusted him with to that day. Look, as kings when they take any to great offices, or to have and hold lands, matter of inheritance here or there, they give their seal that they may the more secure it unto them; so doth God to us, when now he taketh us believing to that heavenly inheritance. But it may be objected by many believing hearts, we find no assurance, but much doubting ever and anon, though we hope we have and do truly believe.

It is one thing to have this or that surely by deed and seal confirmed, another to know that we have a thing so sealed. As men in earthly things may have sure evidence for this or that, and yet not always know the certainty of their hold, and so doubt causelessly, thus it is in believers; they have their redemption ever surely sealed, but not knowing the certainty hereof in themselves, they are yetwhile subject to doubtings.

*Use 1.* The use is, that seeing God hath thus sealed

to us our salvation, we should, *ergo*, labour to be fully persuaded touching this his grace toward us. Though true believers are not always sure of their salvation in their sense and judgment, yet they should ever strive to this; for as men would be trusted confidently in that they promise and seal, so God much more would have us be secure, touching that which he hath promised, written, sworn, outwardly and inwardly sealed.

*Use 2.* Let us all strive to get ourselves sealed to redemption, seeing God doth seal those whom he will deliver in that great day; if we be not in this number, we shall not escape damnation. Even as in the 9th of Ezekiel, and Revelations vii., those were kept from the judgment spiritual in the one place, corporal in another, whom God had sealed and marked thereto; so is it here, &c.

*Doct. 5.* The last point followeth, viz., that the Holy Spirit, and the graces of the Spirit, are the seal assuring our redemption, the seal sealing us to redemption. For assurance of outward things we have only the seal sealed on wax or otherwise; we need not the signet sealing: but we are confirmed touching salvation both by the Spirit of God, who is, as it were, the seal sealing, and by the graces of the Spirit, which is, as it were, the seal sealed and printed upon us; yea, these two, both of them are together as a seal, while it standeth upon the matter which it now sealeth. Look, as the kings of England grave on their broad seal their own image, and so print, as it were, their own picture in this or that which they seal; so our God, by his Holy Spirit, essentially like himself, he doth print upon our souls his own image, upon us, I say, whom he sealeth to redemption.

Now that both God's Spirit and this image of God in us do, as it were, seal us up to salvation, is plain. For, first, of the person of the Spirit it is spoken, Rom. viii., that it 'beareth witness to our spirits, that we are God's children, and heirs with Christ.' The Spirit of God doth, by his own testimony, in special manner confirm us and assure us this way. Now for the other. 'We know by this,' saith Saint John, 'that we are translated from death to life, because we love the brethren.' Now, seeing it is the Holy Spirit dwelling in us, and God's holy image in our souls, which seal up our salvation, how should we labour for the Spirit and for holiness, without which none shall ever see God? Had we great matters to be conveyed to us, though all were concluded, and the instruments ready drawn, yet we could not rest till we had got all sure sealed; so it is with us, we should not rest, but seek this Holy Spirit, that we might see our heavenly inheritance safe and sure, even sealed within us.

Secondly, We see by this that the seal is God's Holy Spirit, that God doth not intend by sealing to make our salvation certain in itself, but to us also. For he who sealeth us with such a seal which we may know, he would have us assured in ourselves, touching that to which we are sealed. But the Spirit may be known



of us; for that which is a sign manifesting other things to us, must needs itself be manifest. Now, Saint John saith, 'By this we know God dwelleth in us, and we in him; because he hath given us of his Spirit.' Unreasonable sheep cannot know the marks wherewith they are marked, but reasonable sheep may know the seal wherewith they are sealed.

Thirdly, We may gather how fearful the state of such is who will scoff at the Spirit, at purity, holiness. Surely as God hath his seal, so the devil hath his; when he filleth men with darkness in the midst of teaching, hardens their hearts till they know not how to be ashamed and penitent, filleth them with hatred and scorn of such as are more conscionable than themselves, it is a presumption God hath given them up to the power of Satan, that he might seal them to eternal damnation.

Ver. 14. *Who is the earnest of our inheritance, until that redemption purchased, to the praise of his glory.* He cometh to describe the Spirit more particularly from that which he is unto us. First, for the words. It is to be marked that he speaketh not of the Spirit as a thing in the neuter gender, but useth the article masculine, to point out the person of the Spirit; and our English relative *who* doth more distinctly answer to the Greek than *which*. This word *earnest* is in the original tongues more large than our English, and may signify pledges, pawns, hostages, as well as earnest, which is in contract of buying and selling only exercised, and is a giving some small part of a sum to assure that the whole shall be tendered accordingly in due season. *Inheritance* is put for that consummate inheritance of glory kept for us in heaven, 1 Peter i.

*Until the redemption*, not for the redemption; it is the same proposition which we read chap. iv. 30. The redemption is here to be understood, not of that which we are said to have, ver. 7, but of the redemption of the body, or of the full liberty of the sons of God, which is kept till that great day.

The sum is, ye are sealed with the Spirit, who is in you with his gifts, and is unto you as an earnest in hand, assuring you that you shall have that perfect inheritance bestowed on you; yea, it dwelleth with you, as an earnest confirming you in this behalf, till that redemption of glory befall you which is purchased, to the praise of God's glorious mercy.

The parts are two: first, that the Spirit is said to be 'an earnest of our inheritance;' secondly, the duration of time in those words, to, or 'until the redemption,' which is described from the property adjoined, a 'redemption purchased;' secondly, from the end, 'to the praise of his glory.'

Doct. 1. First, then, that he changeth the gender, and speaketh of the Spirit as a person, *who is*, it is to be marked not only as confirming the Spirit to be a distinct person from the Father and the Son, and also giving us to consider that we have the person of the

Spirit dwelling with us, and the gifts and graces wrought in our souls. It is not with the Spirit and his gifts as with the sun and his light, the body of the sun being in the heavens, when the light is with us here in earth; but we are to conceive the Spirit himself dwelling in this sanctuary of grace, which himself hath erected in our souls. This by the way.

Doct. 2. The main point to be marked is, that the Spirit doth not only as a seal, but as an earnest-penny given us from God, confirm unto us our heavenly inheritance, assure us that we shall receive in due time the fulness of grace and glory: 2 Cor. i. 22, 'Who hath given us the earnest of his Spirit in our hearts.' Even as men do assure others that they will pay them the whole sum due for this or that by giving an earnest, so God doth make us as it were part of payment, doth execute in part his gracious promise, that we may be the better ascertained touching his gracious purpose of bringing us to that our heavenly inheritance. He knoweth our unbelieving mould, and, *ergo*, omitteth no mean which may help us forward to assured persuasion.

There is twixt an earnest, and the Spirit with the grace wrought in us, great resemblance. First, an earnest is part of the whole sum, which is in regard of this or that, to be paid in times appointed; so the Spirit we have, and grace, is the beginning of that glorious being we shall receive, the same for substance, differing in degree.\*

2. An earnest is but little in comparison of the whole. Twenty shillings is earnest sufficient to make sure a sum of an hundred pound. Thus all we have is but a small thing in comparison of the fulness we look for, even as the first fruits were in comparison of the full harvest.

3. An earnest doth assure him that receiveth, of the honest meaning of him with whom he contracteth; so the Spirit and grace which we receive from God do assure us of his settled purpose of bringing us to eternal glory.

Use. 1. The use is, first, to be fully persuaded, without doubting that God will bring us to that perfect redemption both of soul and body. We are not to doubt about that which God by earnest, by pledge and pawn, confirms unto us, though we will not believe a man's word, nor trust his bill or bond, yet upon sufficient pledge or earnest we will deal, no whit fearing our man, though he be never so weak; and shall we not trust to God for that for which we have so good a pawn lying with us? But because this is a point controversial, I will set down my judgment briefly concerning this, viz.:

Whether we may in ordinary course be infallibly persuaded touching our salvation.

The truth is, Christians may come to it. That which is sufficiently confirmed on God's part to Chris-

\* An earnest doth stay with him that receiveth the complete sum; a pledge is given back when the sum undertaken is fully performed.



tians, and that whose confirmation may be sufficiently received on Christians' part, concerning that they may infallibly be assured; but God hath sufficiently confirmed it, as is plain by his word, seals, oath, pledge, &c.; and what God offereth or confirmeth, so we by faith may receive it, for faith doth enable us sufficiently to believe that God revealeth to us. Now his will to save us by all the former is particularly revealed, as we shall shew further hereafter. That which maketh us unable to have sound joy, hearty thankfulness, courage to proceed in a godly course, that is contrary to the truth; but to take away this certain persuasion of our inheritance doth this. How can I joy in a thing which I know not whether I shall have it or no? I mean with sound and full rejoicing. How can I be thankful for that which I know not whether I shall ever get it or no? How can a man have heart to proceed, while he cannot know whether he is in a course right or wrong, and cannot tell whether all he doth will come to anything, yea or no? To explain the truth more fully, I will open these four points: 1, what this certainty is; 2, on what grounds it riseth; 3, in what state the faithful attain it; 4, that the sense of it may alter even in those who have attained it.

1. This certainty is no other thing than the testimony of a renewed conscience, which doth witness through the Spirit, that we are in state of grace, and that we shall be brought by God to life everlasting. I call it a testimony of the conscience, for the conscience doth not only shew us what we are to do, what state we should seek to get into, but it doth witness and give judgment about that we have done, and the state we stand in, be it good or evil. The conscience accuseth of sin, and witnesseth to a man that he is in the state of damnation; it doth witness to a man that he is in state subject to God's temporary displeasure, and so likewise that a man is in such state as that God will shew him favour for the present, and bring him to see his promised salvation. That it is a testimony of our spirit, that is, our conscience renewed, it is plain, Rom. viii. 16. That our spirit doth witness it, through the Spirit witnessing our state unto it, it is plain in that place also, 'The Spirit of God doth witness with our spirit;' and Rom. ix. 2, 'My conscience beareth me record through the Spirit;' for the conscience doth but speak it as an echo. That it testifieth to us both our present estate of grace, and our inheritance with Christ, it is evident there also; nay, when the conscience, through the ministry of the law, doth testify to a man his state in sin, and under the curse, it is through the spirit of bondage that it doth so testify, this being the office of God's Spirit to teach us to know the things bestowed on us, 1 Cor. ii. 12, to work in us not faith only, but spiritual discerning of those things which are wrought in us, and look toward us believing.

The conscience doth testify this, partly through faith

believing it, partly through discerning the faith, love, obedience which are by God's Spirit brought forth in us: 1 John iv. 16, 'We have known and believed the love the Father beareth us.' I know whom I have trusted, and that he is able to keep my salvation committed to him unto that day, 2 Tim. i. 9. Faith may receive what the word doth testify, but there is a word testifying thus much, that my particular person be- holding the Son, and believing on him, shall have eternal life, and be raised up at the last day, John vi. 40; that there is no condemnation to me, being in Christ; that he who hath begun his good work is faithful, is constant, and will finish it also; that Christ is made of God, not only an author, but a finisher of my faith, not only a justifier of me, but a perfect redeemer; that I, being justified and called, shall also be glorified. Neither could John with the faithful believe God's love toward them in particular, if some word did not shew it; neither will the papists say that all of them were privileged with singular revelation, for though no word expressly say, Thou, Thomas, believing shalt be saved, yet that word which saith, 'Every one believing shall be raised up,' that word saith, 'I believing shall be raised up.' Otherwise we might ask what word saith, Thou, Thomas, shalt not kill, steal, &c., if the general did not sufficiently contain every particular person?

But it will be said, How do you know that you truly believe? To which I answer, coming to that second ground, by a gift of distinction or understanding. we know these things wrought in us by God; and by discerning these things, we are assured touching that full salvation promised to us. First, that we may know them, then that these known do further assure us. Paul did know on whom he had believed. How could we say every one, We believe, if we might not know it? Can we speak that truly whereof we can have no certainty? Thirdly, when I see one, or trust to any, promising me this or that, I know I see him and trust to him, rest on him for that he hath promised. Shall I by faith see Christ the Son, and rest on him, and yet know no such thing? We may know we have some kind of faith, but not that we have the true lively faith.

*Ans.* St Paul bids us to 'try and prove ourselves whether we have not that faith by which Christ dwelleth in our hearts,' which is the faith of such as are accepted with God, 2 Cor. xiii. 5, 6. Now to bid me make search and examination for that which cannot be found out, were ridiculous. Our love to God and our brethren, by which we know ourselves translated from death to life, we may know also. St John maketh it a sign of our being translated, *ergo* it may be known. Signs manifesting other things must themselves be more manifest. Secondly, he that may know he hath true faith, may know, *a priori*, that he hath love also, for love is in true faith as the fruit in the root from which it springeth. We love God when now we have found that he loveth us first. Now by faith we

perceive God to bear us love, and be reconciled, for God doth offer his love to me believing. Again, if I love men, I know my love to them, yea, and in what degree I bear them love. Shall I love God to the denying of my earthly profit, yea, my life often, and not be able to know that I love him? Were this true, when Christ asked Peter, 'Lovest thou me?' he should have answered, Lord, thou knowest we cannot tell truly whether we love thee. Again, St John saith, 'By this we know that we love him, if we keep his commandments.' If any say, we know that we have a natural love, but we are not sure that we have this Christian love.

Again, many Christians think they have true love; yea, Peter himself was deceived in his love.

*Ans.* The love of a mere natural man to God is as like Christian love as an apple is like an oyster, and therefore we pass by it. Christians are either enlightened only, and not sanctified, or sanctified also with their enlightening. The former may think themselves to have love, not having it; but because a man, dreaming, or running upon some mistake, may be deceived, shall this prejudice but that a man walking may judge truly of this or that which is before him? A man that hath no clarity, thinketh himself to have it; therefore may not one that hath it judge infallibly that he hath it? Now, for those that have it, as Peter, they may be deceived, not in judging simply of the thing, but of the measure of that which is circumstantial in their spiritual life, not in that which is substantial. Peter was not deceived in thinking that he had faith and love, but in presuming above his measure. Thirdly, we may know our works, which are fruits growing from the tree of grace in our hearts. St John maketh them signs, which do evidently declare love, *ergo*, they are manifest. He who knoweth when he doth sin and swerve from obeying God, he may know how far he obeyeth God. They who do spiritually obey God, either they know it, or their consciences are not privy to that they do, cannot bear witness and judge of that they do; but this is false. Paul's conscience did testify to him, that he did walk in simplicity, according to the grace of God. True it is, that for the outside, the works of unsanctified men are like to the works of the sanctified, but they are without the life and spirit which is in the work of a true believer, to which he is no less privy than to the external work which cometh from him. To conclude: they who have the testimony of a good conscience may know that they obey God sincerely; but Christians may have the testimony of good consciences. Beside that, the Spirit doth teach our consciences to bear witness of the grief and joy we have, and so by consequent of all we do according to good. Now, the conscience, as through faith so discerning these things, doth testify to us from these our salvation, which he hath promised, and God will not forget to finish what he begetteth. Should a king promise to erect some college,

and give liberal maintenance to students in it, we are certain by a human faith that he will do such a thing, though it be not begun; but when now the foundations were in laying, then we should not only believe his purpose, but in part know it by that we saw executed, and by that we saw in execution, we would assure ourselves the thing should be finished. But here it will be objected that, though knowing these things, we might come to see ourselves in present state of grace, yet we cannot be sure of our salvation unless we could know that our faith, love, and obedience should persevere to the end. To this I answer, that the Scripture could not say that he that believeth hath an everlasting life, that there is no condemnation to them that are in Christ, did it not take our faith and the fruits of it to be such, from which we should never fall, through the power of God; and this the conscience cometh to know by faith in God, conceived through such promises as these: 'I will make you walk in my commandments; I will put my fear in you, that you shall not depart; I have begun my work, and I will perfect it in you; I am author and finisher of thy faith; it is my will thou shouldst have eternal life, and be raised up at the last day.' Now, though the conscience doth testify this our present being in favour and our future salvation, yet it doth not this in every state of a believer. For, first, there is a state in which faith is a smoking wick, desiring that it could believe rather than getting up to feel itself believe. Again, though faith be not troubled, but doth quietly stay on Christ, and taste God good in letting them find peace with him, yet such is the infancy of spiritual understanding in Christians now first converted, that they do not return unto themselves and judge of that they do, and of the great consequence which followeth from that which they do. Hence it is that they will tell you they find God good to them, and go on cheerfully in duties for the present, but they come not to behold the stability of their salvation for time to come. There is a state in which faith is exercised with temptation, from unbelief or otherwise, by which opposition the soul is kept from attaining this certainty, being encountered with doubtful appearances which it cannot well answer and clear for the present. There is a state wherein faith is now grown up, and either hath outwrestled, or otherwise is exempted from knowing such temptation; and the faithful in this state do persuade themselves that God's mercy, and truth, and power, shall carry them through unto salvation. Look in 1 Peter v. 11, 'The God of grace, who hath through Christ called you unto eternal glory, when you have a little suffered, he perfect you, stablish you, strengthen you, ground you sure.'

Lastly, When now our consciences are come to testify through faith and experience this happy estate, we are subject, by neglecting means, by falling into some more grievous sin, by secret desolutions, erewhile to lose for a time this comfortable persuasion, the

Spirit not speaking in us by his light as heretofore, and our consciences and faith so hurt and wounded, that the actions of them are troubled, depraved, as we see the like befall the natural reason and senses. We see through melancholy what reason cometh to imagine, how the eye thinks it sees things yellow and red, when they are nothing so; the taste things bitter, when they are sweet; so the sight of faith and conscience, when nothing but sin, guilt, wrath, angry desertion overlay it, it seemeth to see everything for the time of like colour to those things wherewith it is possessed. These things I thought good to set down, that we might conceive the nature of this point more fully. One thing is to be answered, which seemeth to me of greatest moment, namely, that this doctrine doth leave no place for fear, but breedeth presumption. But this is utterly denied; for the grace and mercy of God believed breedeth love of God, and consequently true fear, which is opposed to senseless stupidity and carnal presumption, though it casteth out fear which proceedeth from unbelief.

Secondly, Such who may be certain of salvation by faith, they may be secure, if they did not as well stand in this grace by faith as first enter into it; but this we teach with the Scripture, and *ergo* our doctrine doth shew, that those who see this grace have still need to look to Christ, the author and finisher of it, that they may so stand in it unto the end.

Thirdly, It is false that such as are sure of salvation have no cause to fear, unless no other evils but final damnation need to be feared; but while the soul is subject to bring upon it God's temporary wrath, sicknesses spiritual, hellish anguish to the sense of it, there is still left cause enough to fear.

*Use 1.* Let us then detest that damnable doctrine which doth condemn this particular persuasion as presumptuous heresy, which maketh the Spirit play all-hid in us, so that we cannot know what we have, what we do, what things abide us through God's mercy. Yea, let it reprove many of our conceits, who have left popery, and yet think that this is impossible; that it is too high a point, somewhat presumptuous; that it is not necessary; that a common hope is sufficient.

*Use 2.* Seeing the Spirit we have is but as an earnest, a small thing in comparison of that whole sum, let us not be dismayed though our knowledge and faith be but little. The imperfect life in a babe is life as truly as that life which a man attaineth at his constant age. Though we must not take occasion to live in lust, with a literal knowledge and common profession, as many do from hence, that all is imperfect and nothing which we obtain here, yet having the grace which doth make us in any measure cleanse the heart, though it be never so little, even hence we are not to be discouraged, seeing it may be little, and yet a true earnest of that fulness to be given us.

*Use 3.* Lastly, How should we labour both to get

and keep this Holy Spirit, holy in itself, making us holy in whom as temples it dwelleth! Men, if they deal in great matters, they love to get earnest and good ones; the fuller earnest, the more security. Again, they keep and esteem an earnest more than other money, which hath no such reference to further matters as that hath. So it should be with us. Let us then desire this spirit of grace at him who giveth it. Let us not despise good means, and so quench it. Let us not, by not heeding the suggestions and inspirations of it, grieve it. Let us frequent the company of those who are spiritual, able to quicken us in this kind. †

*Doct.* Until the redemption purchased, &c. Whence first observe, that the Spirit abideth with us as a pledge, confirming us till our redemption, our full redemption. First, that it abideth; secondly, as an earnest or pledge. Isa. lix. 21, God promiseth that his word and Spirit should never depart from that blessed seed, and all those who should be born after a sort of him; and Rom. viii., the Spirit of Christ is said to dwell in us who are Christ's; yea, so that it shall at length quicken our mortal bodies. The seed of God is said to abide in those who are born of God, that they cannot sin; but I will not prosecute this here, which I have done elsewhere. It abideth a pledge, confirming that full redemption; for even souls now perfected have the sanctifying graces for substance which here they had; though their faith and hope be changed into sight and quiet expectation, and by that executed in their spirits, they do expect the consummation of glory both in body and soul. But it may be said, Doth the Spirit leave us at the time of our full redemption? No; but though it dwelleth with us, yet it ceaseth to be a pledge of further matter, even as the money given a man in earnest biddeth with him when he hath the whole sum paid, but it is no longer an earnest of further money to be received.

*Use.* This, then, is our comfort, who have found this Holy Spirit dwelling and working in us. Though it may leave such as Saul, whom it never sanctified, yet it shall never depart quite from them whom it hath in truth sanctified, but they shall, like David, then have it praying in them, that is, teaching them to pray, when they think themselves most devoid of it.

*Doct.* Observe, lastly, that he saith we have a pledge given us, till the redemption come which is purchased for us. That here the faithful see not themselves fully delivered: 'We are the sons of God, but it appeareth not what we shall be.' We believe life everlasting; we do not see it; yet we by nature lie in darkness of sin and misery. God will have our light return successively, even as the light of the sun, which shineth from one degree to another, till it come to full strength, Prov. iv. There is a double redemption, the one which we have by faith, ver. 7, the other which we shall have in that great day. This redemp-

tion belongeth immediately and directly to man, to the creature mediately; for in that great day the creature shall be changed from the vanity and bondage of corruption to which it is subject. As the first Adam's treasonable defection deserved to be punished both in his person and in all the things which appertained to him, so it was meet that the second Adam's obedience should not only restore man, but the creature also, which might any way be a fit appurtenance to him in his state of glory. But one may ask what use there shall be of these visible heavens, of the earth, when man's mansion is prepared in those third heavens? In these things we are not to be curious. What if God will have them stand as a monument of his former power, wisdom, goodness, toward us in our pilgrimage. Again, we see it is a state belonging to earthly princes to have houses here or there, which sometime, through all their reigns, they do not once visit. What respecteth man ye may find in that I have written on the 13th verse.

*Use 1.* The use is, to encourage us equally to bear the evils which press us. Had we nothing to complain of, our redemption might well seem already past. Oh, this is our rejoicing, here we know misery in many regards, but our jubilee, our year of redemption, hasteneth. God doth so feast his children, that he will have their best dish last. When travellers set out in the fog and dark mist of the morning, it doth comfort them that they know the day is at hand, and they shall have it fairer and fairer. On the contrary, if thou gettest not this pledge of the Holy Spirit of Christ, thou hast received thy consolation; nothing doth abide thee but weeping, wailing, and gnashing of teeth, an eternal night, a reckoning which will be more bitter than the pleasures of sin have seemed sweet.

*Ver. 15.* Having thus laid down the benefit, he cometh to mention the effect which the consideration of it wrought in him, which reacheth to the end of this chapter, wherein two things may be observed: 1, the occasion, in this 15th verse; 2, the fact, which hath two parts; 1, his thanksgiving; 2, his prayer. Concerning the latter, first, we have set down that he prayed; 2, what he prayed, in the end of the 16th verse, and so downward. In setting down the occasion, 1, we are to consider the apostle his hearing of them; 2, what he heard of them, which was, first, their *faith*, set down with the object of it, *in the Lord Jesus*; secondly, their love, which is amplified from the object, *to saints*, from the quantity and extension of it, *to all saints*. The verse hath nothing difficult to be explained.

*Doct. 1.* Observe first from this, that Paul getteth hearsay how the matter of grace went amongst them; that ministers must labour to know how grace goeth forward in those with whom they are to deal. This was the news that Paul asked after; his desire was to be certified of this before all other things. Thus

Epaphras told him of the Colossians' estate; thus he learned out the famous faith of the Romans; thus he learned by some of the house of Chloe the state of the Corinthians. Natural men will inquire and hearken after the health of their friends, how they are in body and estate. Thus this spiritual man he was still learning how the souls of the churches prospered. It behoveth shepherds to know their flock. Natural parents, if they have children at the university, they will inquire how they go on in learning and virtue; thus this father of souls, absent from them, could do no other but be delighted to learn how they did grow toward God.

*Use 1.* Which thing may check many pastors nowadays, whose epistles, if one read, you shall find nothing they listen after but news, like those Athenians, Acts xvii., news fitter for men that follow the Exchange than for those who are fathers in churches. Again, this doth shew how wide they are who think it curiosity in ministers if they look into the manners more nearly of their people. What need they busy themselves, and thrust their oar into other men's boats? For a private person, without any calling, to be so inquisitive, and to pry into others, that I may know how to come over them, cast something in their teeth if they a little displease me, is great wickedness; but for a minister, to the end he may discharge his duty more fruitfully, it is no other thing than God requireth for the good of people. Some who would hear nothing but *omnia bene*, would have ministers quiet men, stop their ears with wax, and never wear their eyes about them but when they have a book in their hand; but, alas, they consider not that ministers are shepherds, watchmen, overseers, &c., and that this is the key which openeth them the way into all the parts of their duty, viz., the knowledge of their states to whom they are to speak.

*Doct. 2.* Secondly, Observe about what the faith of these Ephesians was occupied, even about the Lord Jesus Christ. We read sometime the faith of Christ, sometime the faith on Christ, sometime faith in Christ, as here. They note much the same thing, but that the first may be conceived as propounding Christ the simple object of faith. The second phrase noteth Christ the object, together with our adhering to him. The third noteth Christ the object, our inhering in him, together with the word propounded, as the way and means by which we come believingly to inhere in him; for that distinction which some make, following some of the ancient, is not by Scripture warrantable, which doth indifferently appropriate these two phrases to the saints, to believe in the Lord Jesus, and to believe on him. Christ is everywhere made the thing which faith embraceth to salvation. 'So God loved the world, that he gave his Son,' 'whom he hath set forth a propitiatory sacrifice, through faith on his blood.' Through faith on him we hope to be saved, as others; not that Christ is the only object about

which faith is exercised, but it is the principal of all others, and the sole object about which it is occupied, that it may obtain righteousness and life everlasting; otherwise, as faith is called justifying faith,—not that to justify is the sole adequate or full act of it, but because to justify to life is the most eminent act of all others,—so it is said to apprehend Christ, not that Christ is the adequate, the full object of faith, as colour is of sight, but because it is the most eminent of all others. In like sort, love is called the love of God, not that the same love wherewith we love God doth not love men also, the contrary whereof see 1 John iv. 12, but because God is the most excellent object about which it is conversant. Further, to open this point, two things must be shewed: first, what faith in Christ, or on Christ, is; secondly, why faith, as it justifieth and saveth, is carried to Christ only. Faith on Christ is not only to know, and with the eye of the mind to see, that God sent his Son, that he was born and suffered for mankind, but to rest or stay on Christ, that we may find mercy in him, to the forgiveness of our sins; to stay on him, for faith is not only a knowledge in the mind, but a godly affection in the will, which doth go to embrace, rest upon Christ, or the grace offered in Christ, *ergo*, receiving is made an effect of faith, John i. 12; and going to Christ, he that believeth, he that cometh to me, John vi.; and the nature of faith, is described by words which signify to roll ourselves on God, to lean on him as one would stay himself upon a staff; for the word of promise, not only containing truth, but offering some good thing unto us, we cannot fully receive it with understanding, but the will also must move toward it.

Again, let me be distressed for a hundred pound or so, if one promise me I shall have it off him, I do not only know and think and persuade myself he saith true, but I trust to him, rest on him, and write, as we say, on that he hath spoken. Besides, if there were no particular confidence in a Christian's faith, the reprobate might have all that is in his belief. Now, though our faith believe many other things, yet it justifieth and reconcileth us to God, as it doth see and rest upon Christ. As a malefactor, though his hand will receive innumerable matters, yet, as it receiveth the king's pardon only, it doth acquit him and restore him to liberty, so it is with us condemned ones; as our faith receiveth God's pardon in Christ, it doth obtain remission of sin, and set us free from fear of damnation. The matter objected may easily be answered, if these two things be remembered: first, that when the words of knowledge do together by connotation imply affection, much more do the words of belief; and, *ergo*, where I find to believe that Christ is the Son of God, I must conceive this belief to contain confidence in the Son. Secondly, to remember that when faith of any temporary promise is said to be accounted for righteousness, it is because it doth, in believing the thing temporal, apprehend him in whom

'all the promises are Yea and Amen,' who is at least the removed object of a justifying faith in everything it apprehendeth. Thus Abraham, believing the promise of seed of Isaac, did apprehend that blessed seed which had from the beginning been promised, and saw his day, which the apostle doth testify, Gal. iii. Neither did he look at the power of God, but to sustain his belief of a seed before promised against the temptations wherewith God did exercise him. That we have a particular word, and in effect to believe on Christ unto forgiveness of our sins, I have shewed above.

*Use.* Wherefore, let us rest on Christ alone as our rock, fly to him as our true sanctuary. This papists come to in death, renouncing any confidence in their fooleries; this themselves give testimony unto, that it is the surest; and he is not wise who will not take the safest way for his soul's salvation.

*Doct. 3.* The third doctrine is, that faith and love are never disjoined, but go each in hand one with the other. From what time we believe men will do any great good things for us, we feel a love arise toward them; so from what time by faith we apprehend love in God toward us through Christ, we feel love reflecting from us toward him; according to that, 'we love him, because we have known and believed his love to us.' First, faith must bring the holy fire of God's love into our frozen hearts, or they will never be warmed with fervent love to God again. The sinful soul doth see God's love forgiving it many sins, then it loveth much again. In nature we see nothing can move in desire to this or that, till first it hath apprehended it lovely. So our affections cannot in love and desire move to, and unite themselves with, God, till by faith we do discern him as reconciled to us, and so becoming an amiable object for us sinners to embrace; till that faith discerneth this, nothing but wrath, like a consuming fire, abideth over us. Hence it is that Saint Paul, 1 Tim., maketh love to flow from faith unfeigned; and, Gal. v., he saith that 'faith worketh by love,' not as fire maketh hot by heat, which is a formal property inherent in it, but as the soul doth this or that by the hand, which is an extern instrument conjoined unto it; for love is not any essential cause which doth give being to faith, but it is a grace without the being of faith, though joined unto, by which, as an instrument, faith worketh.

*Use 1.* The use of this doctrine is, to shew how unjustly they slander us as teaching a faith alone without other graces, when we hold, according to the Scripture, that there can be no true faith without love, nor love without true faith; for the first is but a dead carcass, this latter is but blind devotion, neither is pleasing to God. Indeed, we teach that faith justifieth us alone without other graces, not in regard of their presence, but in regard of their co-working with faith to this effect of our justification. It is one thing to say the eye is in the head without other senses, and

another thing to say the eye doth see alone, no other sense seeing with it.

*Use 2.* This must make us try the truth of our faith; for if our hearts have not been kindled with love to God, they never truly believed his love in Christ. We may easilier carry coals in our bosom without burning, than by faith apprehend truly this love of our God, without finding our hearts burn in love to him answerably.

*Use 3.* We see that love is an effect following faith, even love to God himself. They make the tree to bear the root who will have love give being to faith; but this is but a consequent of Lombard's error, who did hold love to be no other thing than the Holy Ghost himself.

*Doct. 4.* Observe lastly, who are the persons on whom the love of true believers is set, viz. *the saints*, yea, *all saints*. True Christian love, next to God and our own souls, maketh us affect those who are sanctified, who express the virtues in their life of our heavenly Father, by whom we are called from darkness to light. Hence it is that the saints, the household of faith, the brethren, are commended as persons whom we must affect and do good to before all other; thus 'Our God loveth,' Ps. cxlvii. 10, 'not the strength of horse; nor legs of man. But those that fear him are his delight.' Thus Christ loved: 'Who is my father and mother?' &c.; he that heareth and obeyeth. Thus Paul and David loved: 'We love none according to the flesh;' 'All my delight is in the saints, in them who excel in virtue.' Every creature loveth and liketh to be with those who are united with it in communication of the same nature; so sanctified Christians cannot but love and like to be most with them who have received the like divine nature in which themselves are partakers; yea, it loveth all saints; not such who have other parts pleasing and contentful, but it loveth every one in whom it can see the image of God shining. For it cannot be, but that love which truly loveth one person as he is holy, should love every one, so far forth as he is holy; yea, though we are to esteem and inwardly affect men as we see them holy, we are not bound to shew them the outward effects of our love answerably. The nearer persons are tied to us in natural and civil bonds, the more must our providence be for them, and love shewed them in outward things, unless their foolish lewdness disprivilege them this way; for then the proverb taketh place, 'A wise servant may be preferred before a foolish child.'

*Use 1.* This, then, doth reprove many who indeed hate, and would shew it, were it policy, those who endeavour to live holily, traduce the name of saints, nickname them as puritans, such who cannot be themselves but when they are in company with swearers, gamesters, good fellows, such who will seem to relish some odd persons who are indeed truly holy, but others in whom holiness is apparent, they cannot en-

dure; it is to be feared they love those whom they do, not because they see holiness, but for some by-respects which within themselves they have conceived. Some who are all for a sound, just dealing, well natured man, though he be never such a stranger from matter of religion. Yea, I would many of the Lord's children, through self-love, did not love too well persons who can humour them, and find the length of their foot, better than such who shew more conscience of obeying God.

*Use 2.* Let us not be in the number of these. If thou hast any love to God, love his children thou dost see like him. How canst thou take pleasure, and out of thy voluntary converse with them who are not sanctified? Were the wife that lieth in thy bosom without that bodily life thou livest, couldst thou take pleasure to converse by her? And canst thou, having the life of God, delight thyself in such who are dead in their sins and trespasses?

*Ver. 16.* *I cease not to give thanks for you, making mention of you in my prayers.*

Now he comes unto the fact, which standeth of thanksgiving and prayer; his prayer being first generally mentioned, then more particularly declared to the end.

In this 16th verse mark three things: 1, that on hearsay of their faith and love, he is thankful to God; 2, that he doth pray for them; 3, the manner that he doth it, without ceasing.

*Doct. 1.* Observe from the first, the graces of God in others must move Christians, especially ministers, to be thankful to God; Paul doth it everywhere, look the beginnings of his epistles; yea, Christians did no less for Paul, Gal. i. 24, they did glorify God in him. The nature of envy maketh a man like those who have sore eyes; they are grieved at the spiritual good of others, as the sore eye is to see this corporal light. An example we have of it in Cain to Abel; but love doth congratulate, rejoiceth with thankfulness to see truth of knowledge, of grace, of holy practice, 1 Cor. xiii. Besides, the third commandment doth bind us to give honour to God, by praising him for these his works of grace in others. If a schoolmaster bring a rude, untoward boy to behaviour and forwardness in learning, we much commend him that he hath wrought so far on so undisposed a subject; but how much more is he to be magnified who doth work such alterations in sinners, dead in their sins and trespasses!

Secondly, The nature of joy is to enlarge the heart to thankfulness. Now, true Christians, especially ministers, can see nothing which doth more glad them than men walking as the truth is, in Christ: 3 John 4, 'I have no joy like to this, when I see my children walk in the truth.'

*Use 1.* Wherefore let us all labour to find this in ourselves. That we are thankfully affected to God in the coming on of other, it is an evi-  
evidence of true grace

in our hearts. Everything rejoiceth to see the increase of those who are like to itself, especially ministers must praise God in the towardness of those who belong to them. What natural parent can see the outward prosperity of his children, but that he is delighted in it, and thankful to the authors of it?

*Use 2.* Secondly, seeing that this is the effect the grace of others hath in the godly, what may we think of them who are vexed to see the coming on of others to a godly course, yea, who will not stick to curse them by whom they are seduced to this puritan strictness? Surely that seed of the old serpent is strong in them, which doth make them so full of enmity against those in whose hearts the seed of grace is now sown through God's mercy.

*Use 3.* This sheweth Christians what they are to do. Would they have their minister made glad, and their hearts enlarged to thanksgiving? Let them shew forth the power of grace in their conversation: 'If you stand stedfast,' saith Paul, 1 Thes. iii. 8; whereas, if they lie in grievous state, it doth so grieve their ministers, that nothing can refresh them but their amendment by whom they are grieved, 2 Cor. ii. Natural parents are so affected, that while their children stand well with them, they think there is no cross; but if a cross befall them here, they can find no content for the time in anything beside.

*Doct. 2.* Observe secondly, that Christians are to help each other with prayer, especially ministers their converted people. God requireth it of all Christians, and doth *ergo* make promises that our prayers shall be available, as well for others as for ourselves, James v. But ministers by office are God's remembrancers, and must offer incense as well as teach, Deut. xxi. 3, which our Saviour likewise did before his offering up himself, John xvii. The bounty of God doth encourage us unto it, who hath said, that they who have anything in truth shall have more; it is but as a pledge of his further grace to be bestowed.

Again, the devil is busy, seeking to bring them back who now are taken from under his power. We see by woful experience how many are turned back from good beginnings; we have need therefore to support them, and when ministers should have parent-like affections, how can they but seek their good? How many wishes will natural parents have about their natural children!

Wherefore let us all seek to God each for other. What will we do for him whom we will not lend a word to for his good? Especially, let us ministers say as Samuel, 1 Sam. x., 'God forbid I should cease to pray for you, and so sin against God.'

*Doct. 3.* The last thing is, that he prayed incessantly; whence observe, that we must with perseverance follow God in those things we pray for. This our Saviour teacheth by those two parables, Luke xi., of him that went to borrow three loaves, and, Luke x., of the widow following the unrighteous judge. There are many conditions in prayer, in regard of the persons

to whom we pray; persons and things for which we pray; persons who pray; finally, in regard of the prayer itself, as that it should be humble, fervent, and continual. God doth prevent us with some things, he doth give us speedily other some, but there are others again for which he will have us follow him with continuance, before he bestow them; for should we still no sooner ask than receive, prayer were rather a matter of experience than of faith. He doth *ergo* see it fit thus to exercise our sanctity, faith, patience; thus to try whether our request come from unsettled humour, or from poverty of spirit and thirsting desire. Thus he doth prepare us to receive the things we ask in greater measure; for the wider the soul is enlarged in desire, the more abundantly God meaneth to fill it in his time. Again, by this mean he doth make us possess his blessings with more delight and carefulness than otherwise we would, not to mention that we in our first seeking things are unfit often to receive them.

But here two questions shall be briefly answered. First, whether it be sin always to cease from asking this or that. Secondly, whether all ceasing to go on in prayer doth make our former prayer fruitless.

1. To the first I answer, Not all ceasing, but ceasing out of unbelief or impenitence, is sinful; first, when we have obtained this or that, we may cease to beg any longer as we did before. Even as the body resteth, when it is now come to the place to which it moveth, so the soul, when it hath attained that to which it went by unfeigned desire.

Secondly, When we find the thing not to be profitable for us, or otherwise not pleasing to God. Thus Paul was taught to see the use of that bulleting remaining with him. Thus when Jeremiah learned that God had not to give, nor would not be entreated for the prosperity of the people, he did desist, though he did well before in asking of it; for that revealed will, and not the secret, is that to which our actions must be conformed. Though here is something extraordinary in these examples, yet God doth often let his children see that they did affect things not good for them, by leading them into fuller knowledge of their own hearts, and by letting them find the fruit of some outward disturbances, the removal whereof they sought earnestly, so that they correct themselves, and no more seek to be free from that which they find so necessary by good experience: this desisting is holy and good. Thirdly, there is a desisting overtaking God's children, when God doth lock up their hearts that they have not power to seek the good of some persons or churches as heretofore they have done; which, when it is not contracted or caused by some sinful indisposition in the party, but from a secret of God not moving the spirit in this kind, that so way may be made for his judgments, it is such a ceasing as cannot be condemned for sin, though it may always be bewailed as a secret desertion, which doth foretell



heavy things ensuing. Fourthly, we cease to pray as before for things without sin, when now God hath, as it were, spoken within our spirits, that we shall have the thing we have asked, and bid our souls after a sort return to rest. For from whence we find God thus good unto us, we follow not with our accustomed fervency, though execution delayed may cause us some time seek the seasonable performance of it, the soul is more in joyful expectance, less than before in careful petition. The ceasing therefore forbidden is, when before we receive things, we do, through unbelief and impatience, give over, either for a time, which befalleth God's children, or altogether.

2. The latter question is answered thus. Look, as a brunt of unbelief doth not evacuate our faith formerly grounded on God's promise; for David his saying, that Saul would at length catch him, and flying out of unbelief to Gath, did not make his former faith in vain; so intermission for a brunt, while the fit of unbelief, dejection of mind, or impatience lasteth, doth not hinder, but that we shall receive the things we have unfeignedly desired.

The use is, to stir us up that we faint not in following God. We love not to be troubled, and even molested with instancy; but nothing is more acceptable to God than this violence, which will not let him go till he hath blessed us. Ay, but I seek and see nothing of my prayers; the harvest cometh not so soon as the seed is sown. Though thou feelest not the things thou asketh, nor removal of those evils whereof thou complainest, yet thou dost not know what evil this course of following God doth keep from thee, nor what good in other kinds he doth thee for it. Again, thou shalt reap in time if thou utterly faint not, for that which is denied us in life, is often by God's most wise disposition granted in the end of it. But to come to the prayer itself.

Ver. 17. Now followeth his prayer, in which we mark the person to whom he prayeth, with his description: first, from his relation, *to Christ*; secondly, from the attribute of his glory, *God of Christ, the Father of glory*. 2. The benefits for which he prayeth; touching which, three things are to be observed: first, the benefits to be bestowed, which are propounded in this verse, and further declared in the beginning of the verse following; secondly, the way by which they should be given them, in the end of this verse, wisdom and revelation through the knowledge, or acknowledging of Christ; thirdly, the end, that thus they might know both the things kept for them in the heavens, and that which had been bestowed upon them.

To open the words of this verse. *The Father of glory* doth note out God as glorious by nature in himself, and the fountain of that glorious life which is communicated with any of his creatures. *The spirit of wisdom* is put for the gift of wisdom, which is be-

stowed on us; and it is called the spirit of wisdom, both because the Spirit doth beget it in us, as also because the same Spirit is with it to sustain it, and perfect it; thirdly, because the wisdom itself is of a spiritual nature, moving them in whom it is to work after the direction of it.

*The spirit of revelation*. Revelation is extraordinary, or ordinary, and it is nothing but the gift of illumination, or that light which the Spirit causeth to shine about our minds, by which, as a mean, things spiritual are made manifest to the eye of our understanding, as by the light of the sun things bodily are made manifest to the eye of our body; and the Spirit causeth this, and continueth it, even as the sun doth cause and continue this natural light which we have with us all the day long.

*Knowledge of Christ* is put for that affectionate knowing and acknowledging of him. The sum is, Since I heard of your faith in the Lord Jesus, I go to him who is the God of this Christ on whom you have believed, who is the Father glorious himself by nature, and the author of all that glory which is communicated with his children, entreating him to give unto you that spiritual gift of wisdom, whereby you may be able to understand, and that light of his Spirit which doth make manifest the things spiritual, which are to be understood of you; and this I wish you, through the further knowing and acknowledging of that Christ, in whom you have believed. More plainly, I desire for you, that God will give you eyes of your understanding so enlightened, that you may know him.

*Doct. 1.* Observe then, first, that we must so consider of God, when we come unto him in prayer, as that we may see in him the things we desire. The apostle going to prayer for these Ephesians, who had believed on Christ, and about to seek the glorious gifts of the Spirit, which might help them to know the glory reserved for them, he setteth God before him, as the God of that Christ, whom these had now received by faith into their hearts, and the Father of all glory, both of them strengthening his faith. For he could not think that God, the God of Christ, would be wanting to those who were Christ's, or that the Father of all glory would deny these glorious gifts, which he was about to entreat. When men come to ask at those who have enough of that they seek, and to ask it in such measure only as that it is not anything for those they sue unto to vouchsafe, they easily persuade themselves that they shall speed. This maketh Paul still set God before him, as having that in him for which he prayeth: 'The God of peace sanctify you throughout;' 1 Thes. v., 'Subdue those lusts which fight against yourselves.' So seeking the consummation, or perfecting of the believing Hebrews, he doth set God before him, as who had from the lowest humiliation brought the head of them to glory, Heb. xiii. Thus the church, Acts iv., seeking courage, and that wonders might be wrought, they set God be-



fore them, as the God of power, who had made heaven, earth, sea, &c.

*Use.* Wherefore learn thus to help thy faith. Wouldst thou have remission of sin? Consider of God, as a God with whom there is plenty of redemption or forgiveness. Wouldst thou have ease in any misery and grief? Consider of him as a Father of all mercy and consolation, when thou comest to him; this doth strengthen faith, and inflame affection. We seek things more securely, when we know them to be where we are in looking them; and we follow them more affectionately, when now we are gotten after a manner into the sight of them.

*Doct. 2.* Observe, secondly, that even true believers have great want of heavenly wisdom; as children and youth, when they have in their measure that wisdom which belongeth to their kind, yet they want in great measure the same wisdom in which they partake. So it is with God's children: when now they have that wisdom from above in some degree, yet they are many degrees short of that which is to be attained. Yea, our Saviour himself, the head of us, did so receive wisdom, that there was place for growth and increase in it, Luke ii. 52. What doth the want of wisdom in children, which we may not observe in ourselves? They see not things, together with the end they work unto; and hence it is, they count such things good, as to their senses seem so for the present. They think those love them, who clobber them, and that those do not love them who reprove them, or hold them in, more than they are willing. Thus we think it happiness to have that contenteth us, to be free from that which is grievous to flesh or spirit. We think God loves while he smiles on us, and that he doth not love us, when he doth frown on us, and make us drink a wormwood draught day by day. Again, children, through want of wisdom, are unwilling to suffer that should do them good, backward to that would do them good another day; for a matter of present pleasure, will part with things of no small profit. Are not the best of us unwilling to come under God's yoke, though there is no other way to find rest to our souls? Are we not most backward to renew our faith, repentance, to endeavour further the work of mortification? Do we not, for a little pleasure of sinful lusts, part with our peace, yea, the health of our spirits too often? Thirdly, children, for want of wisdom, forget the beatings past, when now the smart is over, and fall to the same faults which have made them smart heretofore; and is it not so with us? How soon is the grief of sin escaped us forgotten! How soon do we stumble at the same stone, returning to sin in the same kind wherein we have formerly offended! Finally, as children and youth, through want of wisdom, speak and do many things full of folly, so we let fall in word and deed, alas, how many things, in which the work and direction of true wisdom is wanting!

*Use.* Let us then labour to find this want in ourselves, and see our folly, that we may be made wise. The more we grow in years, the more we see what lack of civil wisdom we had in youth; so it should be here, the ancienter we grow in Christianity, the more we should discern the folly in us, and want of wisdom which is from above.

Let us not be dismayed, who are conscious of lack this way: things are not begun and perfected at once; wisdom must get up from one degree to another in us.

*Doct. 3.* Observe, thirdly, that he prayeth for revelation as well as wisdom; that we have need not only of wisdom whereby to understand, but of light manifesting the spiritual things which are to be understood of us. He prayeth both for one and other, wisdom and revelation. To have inward faculty of seeing, is one thing; to have outward light, by mean whereof to see, is another. Light must come to light before we can see; the light in the eye must meet with the outward light of the sun, or a candle, or some other lightsome body, or nothing is perceived. So the light of wisdom which is inherent in the soul, must have shining to it this light of revelation, which doth make manifest things spiritual, or, though our sight be never so quick, we shall be environed with darkness. The Spirit is fitly, *ergo*, compared with fire, which hath not only heat resolving numbness, and making stark joints active, but it hath light grateful to the eye of the body. So the Spirit hath both love, which warmeth our frozen hearts and affections, and also this light of revelation, which delighteth the eye of the understanding, and manifesteth to the view of it things that are heavenly.

*Use.* Wherefore let us seek to God for this comfortable effect of his Spirit. Even as he can lay his hand on this bodily light by a cloud, intercepting the shining of it, so can he withdraw this illumination of his Spirit, and cause us to grope as it were in darkness, though the eye of our minds were neither shut up nor otherwise troubled. Do we not sometimes see things comfortable, and on a sudden feel them eclipsed, when no sin hath inwardly altered the state of our souls, this heavenly illumination now spreading itself through the word of promise we set before us, now presently withdrawn or much obscured? It is a wonder how weak men of understanding and godly wisdom should see clearly and joyfully the things of their peace, yea, the will of God, in which they are to walk; and men for conscience equal to them, for understanding and godly wisdom far before, should walk only enabled with much ado to carry on their course in faith and obedience. I cannot find any reason for it, but in this outward revelation, which shineth far more brightly to the one than the other. Now, by moonlight a weak eye will read or write better than the sharpest sight can by twilight, when now day first breaketh.

*Doct. 4.* Observe, fourthly, who it is that worketh

in us all true wisdom, even God by the Spirit of Christ. I told you it is therefore called the Spirit of wisdom, because the Spirit from the Father and the Son doth work it in us. It is not pregnancy of natural wit can make us wise to salvation, nor ripeness of years, not many wise, and grace we see is not common to grey hairs; it is a Spirit, and 'the inspiration of the Almighty, that giveth understanding,' Job xxxii. 8. Nevertheless, we do attain ripeness of wisdom by means, even as we see in natural men, they come to a more full measure of civil wisdom, not without means making way to it. How doth a foolish youth grow a wise man? First, one day teacheth another; he, as his days increase, getteth knowledge of many things. Secondly, he tasteth, as we say, many waters; and findeth by experience the good in some things, the evil in other some. Thirdly, he groweth by some means weaned from his youthful lusts, which like a back bias did draw after themselves the understanding. Thus when his knowledge is increased, when he hath gathered experience and sowed his wild oats, as we say, he groweth a wise, staid person. In the same manner, when God hath brought us on to know, to prove things by our own experience, and to be weaned from the lusts of sin, which are the true folly bound in our hearts, then he causeth wisdom in far greater measure to enter into us. We see then to whom we must give all thanks for what wisdom soever we have received, and to whom we must fly for the increasing of it, even to God, who giveth it plentifully, and upbraideth us not. See what is written verse 8.

Ver. 18. Now followeth the manner or way in which he would have them bestowed, *through the knowledge, or acknowledging of Christ.*

*Doct. 1.* Observe, to grow up in the acknowledging of Christ, is the way to attain the more full measure of the Spirit in every kind, 2 Peter i. Everything is said to be given us, which respecteth life or godliness, through the knowledge or acknowledging of Christ. When we first come to know him as the truth is in him, we partake according to our measure in his Spirit; when we grow to behold him as in a mirror or glass more clearly, we are turned into the same glorious image, by the Spirit of the Lord, more and more. When we shall see him and know him evidently and fully, we shall be as he is, 1 John iii. The more we know him, the more fully he dwelleth in us, the more we enjoy the influence of his Spirit; even as this bodily sun, the nearer it approacheth to us, the more we have the light and heat of it.

*Use.* Wherefore let us labour to grow up in the knowledge and affectionate acknowledging of Christ our Saviour. It is read of those Indian gymnosophists, that they would lie all the day gazing upon the beauty of this bodily sun; but how should we delight with the eye of the mind to contemplate on this Sun of righteousness, which, while we view, it

will transform us into the same glorious image which himself enjoyeth!

Now followeth the end; but before he setteth it down, he doth more clearly and fully lay down the thing which he entreated for them; for these words are governed of the verb *given* in the former verse, and are *ergo* put in the same case with the former, viz. the Spirit of wisdom and revelation, and that without any particle which should couple them, because they are brought in by way of explanation, in which case the copulative is often omitted, as ver. 7, 1 Peter i. 3, 4. For to have eyes of understanding enlightened, differeth not from that former, to have given the spirit of wisdom and revelation, but that it doth more roundly and fully note the same benefit, and that without any insinuation of the cause, viz. that Spirit from which it cometh. This then thus cometh: when I ask for you a spirit of wisdom and revelation, my meaning is, to speak more roundly and nakedly, I ask that he would give you eyes of understanding enlightened. The end followeth, first propounded, then more clearly expounded. Propounded in those words, 'That you may know the hope of his calling.' For clearing whereof you must know, that hope is put for things hoped for, not for the grace of hope, which springeth from faith. Thus we say, he is a man of fair hopes, we mean goodly lands, which in likelihood will befall him. Now, this hope is described from an antecedent benefit the ground of it, viz. God's calling them by the gospel; and whereas there is an outward significative effectual calling, wherewith many are called, who are not separated from others, this is meant of that inward operative and effectual calling, which the Scripture doth describe with additions, viz. that it is a calling 'according to purpose,' a high and heavenly calling, a holy calling. The end of the verse expoundeth this hope by this, that it is an inheritance, described from the glory, yea, the riches or abundance of glory, adjoined unto it, and from the persons who are the subject of it, the saints.

The sum of the verse: when I ask for you a spirit of wisdom and revelation, my meaning is, I ask at God that he would give you the eyes of your understanding enlightened, that ye may be able to know those good things which you have in hope, having been called of God to the obtaining of them, through the ministry of the gospel; even to know what is the abundant glory of that his inheritance, which he will of grace distribute amongst the saints. For the particle we read, *in* the saints, doth signify *in* or *amongst*, and is so read Acts xxvi. 18.

*Doct. 1.* Observe, then, first, that those whose spiritual sight is restored have need still to depend on God that their eyes may be more and more enlightened by him. These were now light in the Lord, had their eyes opened, yet thus he prayeth for them. As it is with bodily sicknesses, when we recover out of them, health cometh not all at once, but by ounces, as we

say, so in spiritual. When God doth now raise us up from our death, we neither are fully sanctified nor yet fully enlightened. It is with us as with the blind man, Mark viii. 24, we see, but confusedly and indistinctly. Now, this enlightening comprehendeth these four things, which we have still need to seek to God for.

First, The removal of those things which put impediment to our sight. A seeing eye may have mists dazzling it, humours falling and distilling into it, yea, some film or skin growing over it; so an eye of the soul, which now seeth, may have the mists of ignorance, clouds of lusts, veils of hardness of heart, all hindering this faculty of seeing, in the action of it. We must therefore look to God for the eye-salve, and the help of his hand in these regards.

Secondly, We have need that the inward light of knowledge be augmented in us. The inward light of the bodily eye is not so great in an infant as it is now in a man grown; so it is that the inward light of the mind, by an addition of wisdom and knowledge, taketh increase.

The third thing we have still need of is, that God should shine unto us with a light of revelation in his word; for as the bodily eye cannot be enlightened to see till it hath outward light afforded, so it is with the soul, and the eye thereof. But of this before is spoken.

The fourth thing is a direction and application of the eye of our mind, to behold things that are spiritual. If the natural man and all his faculties move in God, much more the spiritual, Prov. xx. 12. God is said to make the eye seeing and the ear hearing, that is, not only to create them, but govern and apply them to that they do; otherwise we might be like to Hagar, not seeing that which was before our eyes. Even as it is not the eye so much that seeth as the soul in and by the eye, whence it is, that if the mind be abstracted in some serious thought, men see not that which is before them; so it is not so much the eye of our understanding as the Spirit of Christ, which is the soul of the body mystic, which doth cause sight in us. We do everything but secondarily and instrumentally, it being God who giveth principally both to will and to do; and all these are here to be conceived, because the end which the apostle doth aim at cannot be attained without them.

*Use 1.* To comfort weak ones who know but anything, if it be in truth, so as it maketh them endeavour more conscionably to obey. Hadst thou long been without sight, shouldst thou but be able to discern thy hand held just before thine eyes, it would glad thee, because it is a token of sight now coming on thee; so this little sight, when the heart is conscionably affected, is a pledge of more returning to us, who are darkness itself, quite devoid of saving knowledge by nature.

*Use 2.* This must make us still follow God, and use all means to be further enlightened. Were our eyes

sore, and the sight of them not perished, but depraved only, or diminished, what would we not do to get help? Yea, we would abide strong smarting waters, but we would mend this defect in them; how much more should we seek to amend all defects in the eyes of our understandings!

Observe, secondly, from hence, that he doth pray that they might know their hope, the matter of their inheritance; that even true believers know not at first, in any measure, those hopes which are kept in heaven for them. Naturally, we know nothing of the hope to come. When God doth now regenerate to these hopes, we do know them in some measure, but nothing as we ought, and may come to know them, if we be not wanting to ourselves. Even as earthly heirs in their minority, through want of earthly wisdom, they know in general that they have inheritances, and where they lie, but they do not particularly and exactly know the several lordships which belong to them, the worth of them, &c., yet the nearer they come to age, the more they wind out such particulars. So it is with us; we do at first know things very confusedly, and the nearer we grow to our salvation, the more we come into the understanding of these things.

Now, the reason why these hopes are not so known, is partly in the excellency of them, and the glorious light which is in them. If the law hath his wonders in it, Ps. exix. 18, what a wonderful thing is this, which is the upshot of all, the gospel! Again, the weak sight we see of younglings in Christianity, is not proportioned and fitted as yet to so high an object as this is. Bring the light of a candle near to the natural babe, and it cannot endure to look up against it. Thirdly, even as children are so taken up with their childish common wealth, that they cannot bend themselves to the more serious consideration of more important matters, so believers are a great while so carnally affected that they cannot set themselves to purpose about this contemplation. Fourthly, and lastly, as heirs in earth want not crafty companions about them, who will keep them from knowing the worth of things which belong to them, so the devil doth labour nothing more than to keep us hoodwinked this way.

*Use 1.* The use is, first, to rebuke such who will not seek to have further knowledge of their excellent hopes kept for them in the heavens. Men will pry into all their hopes and possibilities in earth; yea, if it be a thing which, in reversion, may do good happily to some of their children, they will make account of it; they will know these things too well till they are proud, count them fools who know them not, and yet never seek to know their freehold in heaven.

*Use 2.* In the second place, this must stir us up to seek after those hopes, to get the knowledge of the things kept for us. These are not like earthly hopes; they make their eyes fall out who wait on them, and sometime never come near them. Such were Absa-

lom's and Adonijah's hopes; sometime they are gotten, but prove no blessing, it being with them as it was with the quails which were given Israel. But what if they be gotten and possessed? In death they perish, for death divorceth a man from all these earthly things he enjoyeth. But these hopes will not let us be ashamed; these are good and blessed hopes, yea, life itself, a living hope. Till we know this hope we have in heaven, we cannot be heavenly minded; for where a man hath hope, thither his soul will look out, and be more than where he is bodily present. This is it which maketh us purge ourselves. Men that hope to stand before princes will refine their behaviours, and furnish themselves with all kinds of complement. This knowledge of our hope is the spur of action; men work cheerfully when they know an ample reward abideth them. It is a ground of all patience, sweet in hope maketh that which is sour for the present go down more sweetly.

*Doct. 3.* Observe, thirdly, *hope of his calling.* That there is no grounded hope, but only of such things as God hath called us to obtain. We could not have hope of salvation, God's kingdom, life eternal, had not God called us hereunto: 1 Thes. i. 12, 'He hath called us to his kingdom and glory;' 2 Thes. ii. 14, 'He hath called us to obtain life.' *Ergo*, Col. i., it is said that the Colossians now had a hope laid up in heaven, when they had heard the word of truth, even the gospel of salvation. As no man can hope to stand before a mortal prince in place of dignity and office, till the king do call him thereunto, so none can groundedly look to be in glorious condition in God's kingdom till he have called him hereunto. Here, briefly, it shall not be amiss to consider what this calling is. 2. How we may know that we are effectually called.

For the first, this calling is such a revealing of his grace within our hearts, or minds, as doth make us come to him and follow him for the obtaining of life through Christ. As a man hath both a soul and a body, so this call standeth not only in the outward word, which soundeth in the ear, but that inward revelation which God maketh within the heart: 'I will speak to their hearts.' The heart of Lydia was opened. Secondly, I say it maketh us come and follow God for obtaining life and glory, to which he hath called us; for God speaketh inwardly and outwardly to many who are not effectually called, because God doth not intend to convert them and make them follow; but this calling according to his purpose is never without effect. It is with us in this call as it was with those Christ called to follow him, Mat. iv. 20; he did so reveal his will within them, that they presently obeyed.

We may know ourselves called, first, if our hearts answer God. Thus Paul, Acts ix., 'Lord, what wilt thou I should do?' Acts xxvi., 'I was not disobedient to the heavenly vision.' When God speaketh within us

his grace, or calleth us to this or that, according to his effectual purpose, our hearts, echo-wise, resound, 'Thou art our God,' Hosea ii. 23; 'Speak, Lord, thy servant heareth.'

Secondly, It is seen by this, that it maketh us separate and stand out from the world. If a governor call out a servant to do this or that, he is separated from all his fellow-servants, and set apart for a business wherein they intermeddle not. So it is here, from what time God doth call us unto salvation, he doth set us apart from all others, to be, as it were, 'the first-fruits of his creatures,' James i. 18, even from profane persons, civil men without religion, religious men in show without power, heretics, schismatics; his calling doth make us come out from these, so that we cannot be of one heart with them, nor they with us.

Thirdly, By the spirit received. When God called Saul, he did put into him another spirit, agreeing to the condition whereto he was called; and men called to places of dignity, presently there is a spring of spirits in them answering that estate. So God also, when he calleth to his kingdom and glory, he doth give them a spirit which doth aspire and make them endeavour to that prize of this their high calling in Christ.

Lastly, By thankfulness to God in regard of this favour, that he hath called us out of our natural estate of misery to such hope in Christ.

*Use 1.* The use is, to let men see their vanity, who, though they obey no part of God's will revealed to them, though they are so far from separating from profane, worldly-minded persons, that they cannot be themselves in any other company; they traduce others as proud, singular, humorous puritans; who have no spirit apparent but a spirit of pride, wrath, lust, &c., yet they hope for salvation and God's kingdom. This is to hope to have this or that from God, before he hath called me to obtain it, which is all one as if I should hope to be lord chamberlain, though the king never made me hear any inkling of such a matter.

*Use 2.* This must stir us up to get knowledge of this, that we are called. Hence followeth all grounded hope. Beside, this is all our stay; he who hath called us is able to possess us of that whereunto he hath called us. If earthly kings call a subject to this or that honour, their call is effectual, accompanied with that power which will set them in it. So the Lord will certainly set us in possession of that to which he hath called us in Christ. As God's call and anointing David to the kingdom did sustain him against all encounters, so must it do with us, who are called and anointed in spiritual manner to that heavenly kingdom: 'He who hath called you to his eternal kingdom, after ye have suffered a while, strengthen you, stablish you,' 1 Peter v.

*Doct. 4.* From his exposition of the hope to which we are called, observe, first, that the inheritance kept

for us is abundantly glorious. This word *riches* set before anything, doth signify the abundant measure of that to which it is annexed: 'Oh the riches of the wisdom of God!' Rom. xi. The state we are in is much different from that which is reserved for us, Isa. lxiv. 'The things are wonderful which God will work for his,' 2 Cor. iv. We are passing through this vale of misery to an excellent eternal weight of glory. An heir apparent in his mother's womb, or childhood, hath nothing to the glory which he cometh to have when now he swayeth the sceptre, and sitteth in the throne of his majesty. So it is with us; that we have now is nothing to the glory of that which shall in the last time be manifested. The inheritance of a kingdom hath annexed to it great glory; as, for example, Solomon's kingdom, when the queen of Sheba did observe it, her spirit failed through astonishment. What was his kingdom in comparison of this eternal one to which we are called? He had royal apparel wherewith he was clothed; and to see a king in his richest robes, as, say, in his parliament robes, is a sight somewhat glorious; nevertheless, the lily (as our Saviour speaketh) doth exceed all that art can set them out with; but the saints shall shine as the sun, and be clothed, as it were, with light itself, as was shewn in Christ his transfiguration. He had a sumptuous palace, but not to be compared with those eternal mansions in the third heavens prepared for us. He was accompanied with the peers of his kingdom, but we shall have the presence of God himself, Christ, the Spirit, angels. Finally, he had a most magnificent provision for his table, but not like the manna, not like that true tree of life which we shall feed off in the paradise of our God.

*Use 1.* Wherefore, let us draw up our hearts. Riches and glory, what do they not with mortal men? but, alas, these worldly riches and glorious dignities are but pictures, not having the substance of that they shew for. Men will sue upon their knees to recover small inheritances on earth. While time lasteth, seek this inheritance. Let us think what a heartbreak it is to a man when he doth find that, by some default, he hath forfeited some earthly matters which he might have held had he been wary; but what a grief and confusion will this cause, when men shall see that, through carelessness, they have lost an everlasting inheritance of glory which they might have attained! There is but one life betwixt us and possession, why should we be so negligent as we are?

The poor children of God must hence comfort themselves that God hath thus exalted them, and not envy worldly men their full estates in this present world. Heirs are glad to borrow trifles with servants some time while they are under government; so God doth hold his children low for a while in this present life. Again, why should we envy them, seeing they have but a state of life granted them in this most remote and utmost part of our inheritance? Will a child

think much a parent should give a pension for life out of this or that, while he hath far greater things left him; yea, the inheritance of that also, out of which an annuity, as it were, for a time is granted to some other? Thus it is our Father dealeth with us, while he doth both reserve for us greater things, and also bequeath the everlasting inheritance of heaven and earth to us, in which wicked ones have but a state of life, till we shall come to our full age in Christ. See more of this, ver. 11.

*Doct. 5.* Observe, lastly, who they are to whom belongeth this inheritance, viz., the saints; such as are not only cleansed from the guilt of dead works, but by the Spirit of Christ renewed to true holiness, and brought to walk in all holy conversation, 2 Peter iii. 11, 1 Thes. iv. 7; for we are called in Christ, both to outward and inward sanctification; see Acts xxvi. 18, so likewise Col. i., 'To receive inheritance with the saints,' 'Made us fit to have inheritance with the saints in light.' If you ask this question, Why we shall have the inheritance of life? it is answered, The grace of God in Christ is the cause why we obtain it. If you ask, Who shall have it? see Ps. xxiv. 3, 4, he whose hands are innocent, whose heart is pure, who looketh not to vanity. This inheritance, as the glory of it decayeth not, no, doth not so much as wither, so it is for state an undefiled inheritance; no unclean thing may enter, Rev. xxi. Again, to whom do men leave inheritances? Is it not to children or allies who have the same flesh and blood, as it were, with them? So God will not give his inheritance but to those who have the divine nature, and are made holy in some likeness as he is holy, though not in like perfection.

*Use 1.* The use is, to let many see how they deceive themselves who look to be saved, but love not holiness; they love to live after their ignorance and lusts; they will mock at men who will not run to the same excess of riot which themselves do. Know this, that when wise men will not leave their substance to children of an adulteress, God will never give thee the inheritance of glory while thou continuest a child of this world, loving nothing so much as the pleasures, pomp, and profits of it.

*Use 2.* Let us, in the second place, labour for holiness. True holiness, it is not a good nature, nor moral justice, nor external profession of religion, so far as standeth with our own wills; no, where we first renounce our will, there we first begin to be holy. What, then, maketh saints to find out how our whole nature is polluted, to strike at the root, and seek to get purged of that sin which dwelleth in us; to fight against those sins, custom, complexion, age, company, most incline us unto; to seek to God to make us grow up in holiness and his fear,—he that doth these things is happy; he that doth not these things is but a painted sheath and whited sepulchre; he hath nothing but a powerless show, which the Lord abhorreth.

Ver. 19. *And what is the exceeding greatness of his power towards us who believe, according to the working of his mighty power.*

The second thing to be known is the power of God; not that absolute power by which he can do whatever is possible, but that power, joined with his will, which was put forth for finishing the work of faith in them who believed. This power is described by the quantity in those words, 'the exceeding greatness of his power;' from the persons whom it respecteth, 'towards us who now believe;' the principal cause of their believing being next adjoined, viz., the efficacy of his mighty power, which was put forth in raising Christ from the dead. The sum: that you may not only know the hope of glory laid up for you, but also more fully see the excellent great power which hath wrought, doth work, and will work out for us who believe, all that salvation and glory we hope for in the heavens; for us, I say, who are brought to believe by the self-same effectual working of God's almighty power, which he wrought or shewed while he raised Christ from the dead.

*Doct. 1.* Observe, then, first, that God's believing children know not at first anything clearly the great power of God which worketh in them. God doth work wonderfully: 'Passing by us, and we see him not: changing his place, and we observe him not,' Job ix. 11; 'It is as nothing which we know of his ways,' Job xxvi. 14. And as he revealeth his wisdom in afflicting us once, twice, and we hear him not, so he doth again and again manifest his power, but we are not able to conceive it. This is part of that light to which is no access; the eye of our minds, especially at first, weak, not able to look against it.

*Use 1.* We must not then be discouraged if we cannot conceive of God in any measure as we desire. Our children at four or five years old, what do they know of our wisdom, knowledge, strength? There is a commonwealth in the head of a man, no part whereof once entereth into their childish understanding. When our children can so little trace the ways of us their earthly parents, how much less able are we anything fully to know the working of the strength, wisdom, mercy, which are in our heavenly Father? Some may think it strange that so exceeding great a power should work and not be discerned, when the least bodily force put to us is presently perceived; but it is not with this power as with bodily; their working is violent and manifest, the working of this is sweet and imperceivable; and when the heavens by their influence work on bodies, and yet are not as commonly discerned, how much less is it to be wondered at if this spiritual almighty power do insinuate itself in such sort as it is not commonly observed by us! Again, as the brightest light, while it shineth in a thick cloud, seemeth rather darkness than light, so this power, while it worketh in midst of manifold weaknesses, is not to outward appearance so powerful as it is in itself.

*Use 2.* Let us labour more and more to know this power of our God put forth for us. We love to know the strength of things or earthly persons to whom we trust; for till we know ourselves on sure hand, our thoughts are not secure. Thus we should delight to know this power of God, to whom we trust, as the tower of our strength and rock of our salvation. The power of God is an article of belief, not that it is (if we speak of it absolutely) a thing promised, but it is a property of him who promiseth, without which revealed and believed, our faith in the promises would waver, and be of none effect. If one not worth two-pence would promise me to help me with twenty pound, I could not rest in his promise, because I am not persuaded he is of ability to perform; so, longer than we can persuade ourselves of God's power to perform, we cannot believe this or that promised. Hence Abraham believed God's power as a supporter of him against such temptation as said that the thing formerly promised in Isaac could not take effect; and so Paul, 2 Tim. i., 'I know whom I have believed, who is able to keep that I have trusted him with to that day.' How could we ever believe that hope touching the resurrection and glorification of our bodies, did we not believe this, as a revealed property in God promising, viz., that he is of such power as can subdue all things to itself? Again, the want of the knowledge of this power of God maketh many who otherwise use all good means think, Oh, such a thing will never be holpen with them.

But it may be asked, by what means we may come to know this power better?

*Ans.* First, By seeking to God, who hath promised we shall know him to the least of us; praying him to open our eyes, that we may somewhat more see this his glory. Secondly, by looking into that double mirror of his word and of his works, through which the light of this his glorious power reflecteth to our sight. Thirdly, by observing the experience we have ourselves of this power, both working in us and for us.

*Doct. 2.* Observe, secondly, who they are in whom this power worketh, and for whom it is ready to work, even true believers. We come to have the divine power giving us, or working for us, all things to life and godliness, through the acknowledging of Christ. The more we are united with anything, the more we feel the virtue of it working upon us, and assimilating and making us like itself; as we see in things cast into the fire, which the fire doth so work on, that it turneth them into fire, or maketh them red-hot and fiery like itself. Thus the more we by belief are united with God in Christ, the more doth his virtue or power work upon us, both in conforming us to himself, and in doing otherwise whatever is becomful. There are sundry things, in regard whereof this so excellent power hath wrought and doth work in believers; and some things in regard whereof it is ready to work farther. What a power is that which doth so

change them, and make them lambs of lions, chaste and sober of filthy and intemperate, humble of proud ; a thing more hard than for a camel to pass by the eye of a needle ! Secondly, to continue and promote the work of sanctification in us, who are carnal, sold under sin ; a thing no less strange than to keep in fire, and make it burn higher and higher, on the water.

Thirdly, The quickening of us with heavenly desires and holy affections is no small power ; neither is it less wonderful than to see iron and lead flying upward, were it no less frequently wrought than the other. Again, what a power is it that inwardly confirmeth and strengtheneth us, that we are not overcome ; yea, that doth chain up these spirits of darkness, that they are not able disturbantly to assail us ! These things are daily done in us. Now this power is ready to work, in times to come, our deliverance from all evils, the further supply of graces which we yet find ourselves to want, the further healing of our sinful natures, the full redemption of our souls and bodies.

*Use 1.* The use is, first, to stir us up to thankfulness, who have found the power of God working thus for us ; yea, that it is with us, to work further for us whatever belongeth to our salvation. They who did find Christ's miracles, power, casting out devils in them, healing leprosies, they were bound to praise him ; but we are epitomes of all his miraculous cures ; in healing us, he doth shew them all. Dumb spirits, deaf spirits, crooked spirits, who do so hold the joints of our hearts downwards that they cannot look up ; leprosies, lunacies, &c., that is done in us which answereth them all ; but that his power should be still toward us, to work further things in our behalf, this is matter of much rejoicing. Fear not, thou whose heart believeth ; in fire and water he is with thee to deliver thee. If thou doest see no footsteps or prints of some graces in thyself which thou much desirest, that power is with thee which calleth and maketh the things which are not stand forth as if they were. If thou hast sinful inclinations of never such strength and continuance, that power is with thee which can dry up these issues, and heal infirmities of longest continuance.

*Use 2.* Secondly, let us labour, as we will have this power work more and more in us, so to grow up in belief. Christ could not shew his apparent miraculous power where unbelief hindered ; so he will not display this power in those who labour not by faith to give him glory. It is one thing to know this power, another thing to have this power working in us. The means of the former were above briefly touched. It shall not be amiss to mention some also concerning this latter. The first is, I say, growing up in faith ; the second is a conscience of our own inability. St Paul was full of this ; ' we are not able to think a thought ' ; ' when we were of no strength. ' As one must have conscience of his folly before he can be made wise, so before we can have the power of God work

in us and strengthen us, we must be conscious of our own utter inability to every good word and work. Thirdly, we must submit ourselves to all kind of weak estates and conditions into which God shall lead us ; for God doth commonly manifest his power in infirmities, as Paul speaketh, 2 Cor. xii. Lastly, we must glorify this power, in that it doth or hath wrought for us ; this is Paul's practice everywhere : ' I can do everything, Christ strengthening me ; ' ' I strive, through the power that worketh in me mightily, ' Col. i. 29.

*Doct. 3.* Observe, lastly, that it is the effectual working of God's almighty power which bringeth us to believe. The gospel is called ' the power of God ; ' that is, an instrument of God's almighty power which worketh faith in us to salvation ; so Col. ii. 12. Faith is said to be of God's effectual working ; and, 2 Cor. iv. 6, God, who brought light out of darkness, is said to have shined into our hearts, and to have enlightened us with the knowledge of God's glory in the face of Christ ; for the creating of us anew in Christ is a greater work than giving us our natural being in Adam, and *ergo*, may not be ascribed to any power which is not almighty ; which will yet be more apparent if we consider what state we are in of ourselves when he bringeth us to believe : ' We are dead, ' Eph. ii. Now to raise from natural death, is an effect proper to that power almighty. Secondly, if we consider what powers do hold us captive, even those strong ones whom none but the strongest can overmaster. Thirdly, if we consider to what estate God doth lift us up by believing, even to such an estate as is without comparison more excellent than that we received. Now to bring us from death, under which so mighty ones hold us captive, to such a life, so unutterably glorious, must needs be the working of a power almighty.

*Use 1.* Wherefore let us look to him who hath thus mightily brought us to believe, that he would finish our faith by the same power ; the same power which maketh these things conserveth them also. Happy is he who doth see this power ready to confirm him in believing to the end.

*Use 2.* We see how they are deceived who make God by his grace to convert us, so that he leaveth it in our power whether we will come to him by faith or no : as if God did set his grace forth as chapmen do wares, which the customer may choose whether he will buy or no. But who can resist in that which God's almighty power is put forth to work ? Could his power be resisted, it were not almighty.

*Use 3.* Lastly, we may see hence how many persons deceive themselves, who think faith but a matter of opinion, or imagination of things absent ; who, though they never felt the power of God working in them, yet persuade themselves they have faith as well as another ; as if it were so slight a thing which no less power must work in us than that which raised Christ from the dead. But having thus despatched the point for com-



mon edification, I will, for the benefit of such who are more ripe in understanding, set down my judgment in these three points following. Here three things are, for further understanding of this point, to be considered: First, In what standeth that effectual help by which we come unto God. Secondly, In what order it doth make us come to God; whether immediately, or by some preparation going before. Thirdly, Whether it leave the will at liberty actually to resist it, yea or no.

1. To the first, it is plain that the effectual help which maketh us come to God by belief is the efficacy of God's almighty power put forth to such purpose; for so far as God doth intend to work, so far he putteth forth his omnipotent power to accomplish. But God doth intend to make some before other some come unto him, and, *ergo*, he doth stretch out the arm of his power to effect this in them. Nevertheless, to speak more fully, though this be the principal, it is not the sole cause in conversion. We may then consider three causes. First, the principal, viz., this power; secondly, the instrumental, both of the word sounding in our ears, and the inward illumination and inspiration wrought within us, by which, as an internal word, God speaketh in the mind; thirdly, a formal cause, a free gracious disposition or habit of faith, by which the will is inclined, agreeably to the disposition of it, to come unto God; so that the more full answer to this question, viz., What is all that effectual help whereby I come to God? is this. It is a mixed thing, standing partly of that almighty power of his put forth for my good, partly of that word, outward and inward, by and with which his power is put forth; partly in that spirit of faith and supernatural life which his almighty power, through his word, bringeth forth in my soul. What was that help whereby Christ made Lazarus able to come to him out of the grave of natural death? The principal was Christ's power almighty, the instrumental his voice; the former cause immediately helping to it, or working it, was the spirit of natural life, which the power of Christ, by his word, restored to this dead corpse which now was fallen. And thus you have the effectual help or grace by which we come actually to convert. For that God's power put forth to work good for us is a help given from his free grace or his free favour toward us, cannot be doubted, when the Scripture everywhere maketh him our helper, from his mere grace. If we lend our arm or hand to help one, being no way tied to it, it is a help given from our free favour. That his call, inward or outward, and habit of grace wrought in us, may be fitly called grace, effectually helpful to the acts brought forth by them, none denieth, though all will not have habit needful to our first conversion. And this first thing is well to be noted; for from hence we may gather in what standeth the efficacy of grace effectual to conversion, viz., in God's effectual power, put forth to execute his inten-

tion which he hath of converting some actually before other some. It doth not stand in any congruity or temperature of grace correspondent to our nature; for this doth argue that there is inwardly an incorrupted, a co-natural disposition to receive grace. This maketh the effect of conversion to depend as much on the active capacity of the will as on the grace of God; nay more, for it maketh the grace of God work it morally and externally, and the will of man from a power within itself, which doth more inwardly enter the effect of conversion than the other, as he who persuadeth me to give an alms, is the cause of it so essentially as I am, who out of my pleasure give it upon his first motion.

2. To the second I answer, that God doth use so to work our coming to him by belief, that he doth first for the most part prepare us thereunto. As, before we engraft a scion, we cut it and set it for incision; and if a timber log lie sunk into mud, men set to their tacklings first to draw it out of the mire, before they lay it in on cart to carry it away. Thus God doth by his power often work some preparative change in a sinner, before he doth by his power and word work the spirit of faith in them, and make them come to him. Thus God, by afflictions, is said to bore the ear, and to prepare to conversion. When Manasseh was humbled in great misery, he sought the Lord. Thus, by conviction of sin, they were pricked in heart, and said, 'What shall we do to be saved?' and then speedily received the gospel, believing. Sometimes by extraordinary terrors, rising from external accidents, yea, hidden natural causes. Thus the jailor was prepared; and Paul himself, by an extraordinary vision, was brought to great astonishment. Sometime by restraining; giving common gifts, which make men for degree nearer, that is, in their kind and state not so much removed as others in the same state and kind with them. Thus Christ said to the young man, who was rich and unconverted, that he was 'near the kingdom.' Nay, God may, by giving a man up to the height of some sin, or sins, prepare one to conversion; as Paul and Manasses, the one left to persecuting, the other to those horrible outrages; that look, as physicians, by ripening diseases, make way to heal them; for sick matter is never more easily brought away than when it in ripeness and quantity exceedeth. Concerning this matter, for our better understanding, let these conclusions be remembered:

*First*, That these preparations are not absolutely necessary; for we see that God doth give to infants sanctifying grace, in whom none of these preparative operations can take place.

*Secondly*, We do not find that they have been always used, and therefore this matter is to be understood as a thing most commonly falling forth, not otherwise. How was Matthew called? Even at his custom. He followed presently; not as Judas, but as a true convert to Christ. So in Lydia; for life and death being



such contraries, as have no third thing between them which doth partake in them both, the one may be changed into the other without anything preparatory.

*Thirdly*, All things which God doth prepare to the receiving of grace, and coming to him, they make not of themselves anything to the introducing of grace, further than God intendeth this effect by them. Fear of hell, conscience of sin, never such afflictions, moral parts, and all gifts which may be without sanctifying grace and true belief, many have all these, who yet never turn unfeignedly to God. When the sickness is now grown greater in quantity, this, absolutely taken, maketh the patient further off health. But the physician may intend this, because he doth see his medicine will the better work on it, and educe it, when it is grown to such ripeness. If a man fall out of a dead palsy into a light frenzy, frenzy, of itself, is no preparation to health; but to the physician who can work on him more fitly in this taking than in the other, it may be a preparative to health. Thus to be like an aguish man on his good days, or like to some madmen in the time of their intermissions, is in itself as far from state of health as otherwise; but yet the physician may use such a state as a way to health, choosing rather to deal with him in this taking than in the fit. Thus it is not the height of sin; it is not fear of hell, though contrary to the apoplexy of deep security; it is not a moral course, which cometh not from true sanctification, that of themselves can make nearer the state of grace, but only in regard of God, who doth intend to turn them hereunto. Thus if God stir up a man to live according to the light of nature virtuously, it may be, in regard of God's intention, a preparing him to receive further grace of effectual vocation; but all a man can do from natural strength of itself profiteth nothing.

*Fourthly*, That where effectual raising up the heart to faith beginneth, there God's preparative works take an end; for as that which prepares the ground for seed now ceaseth when the seed is to be sown, so all these things, which, as they are preparations, do nothing but fit the soil of the heart for God's effectual calling to be given, they have their end when this immortal seed cometh to be sown in us; beside that, a man is no sooner called than he receiveth a spirit of faith, by which he is, as by a new heavenly form, in some manner quickened.

*Fifthly*, The papists' doctrine is here very defective, and false in part. Defective, for they speak nothing of preparatory courses, by which God doth bring us to come unto him by faith, but of such like operations by which God prepareth us, and we prepare ourselves, to be justified. Now we prepare ourselves to justification when the Spirit doth, without any habit of grace, lift us up to supernatural acts of belief, hope in God, love, sorrow for sin, and fear of hell; in which many things are erroneous. As, first, that they make us lifted up to acts of this nature without habits, which

is to make a blind man see without giving his eye new sight; to make us bring good fruits while yet we are not made good trees; to make us be justified by one faith, come into grace by our faith, stand in grace by another. The school not understanding the doctrine of preparation, consider of it philosophically, as a thing between nature and grace. Now between the things we work out of natural strength and those we do meritoriously from grace now infused into us, and inherent in us, they devise a third kind of works, which neither come from any power of ours merely, nor yet from any supernatural grace inherent in us; and these are works done by eternal\* aid of the Spirit; whereas all the Scripture make that faith which is required to justification to be the same with that which worketh by love; to be a faith fully formed, coming from a spirit of faith, that is, an habitual gift wrought by the Spirit; to be a faith believing on God, which the best pillars of popish learning confess to be an act of formed faith. Beside, they err when they make fear of hell a thing immediately disposing to justification, when the work of this is to move us to seek out of ourselves after some word of faith, and this is cast forth proportionably as faith and love enters. It may prepare to our conversion, not to our justification immediately. Again, when they make love actual to go before justification, whereas love doth follow; for we love because we have found love first. Now no love is felt from God till remission of sin and acceptance to life in some measure are felt and perceived. Should God lift us up to love him before his justification, he should, by making us love him, prepare us to be loved of him: 'She loveth much, because much is forgiven her.' In a word, setting aside the act of a true faith, coming from an inward gift of the Spirit, inclining the heart to believe, there is no other thing preparing to justification immediately. Where this is, there together in time justification is received; there the Spirit of love and hope are not wanting: 'He who believeth, is passed from death to life.' Nevertheless we do long after, not feel ourselves justified, nor perceive grace to dwell in us so fully and manifestly as we desire. Hence it is that sometimes we are in fear; sometime believe, hope; sometime we are in repentant sorrow; and by these we are led both to the manifest perceiving of that which is wrought in us, and to the more full measure of peace and grace which we much desire.

The second question then, In what order God's power doth bring us to believe? is thus answered. That most commonly he doth in some kind change us, and make more fit, that so his word may be revealed in us, which, accompanied with his mighty power, doth bring forth that supernatural habit of faith by which he doth incline us to move unto him.

3. Now for the third thing, Whether this help doth leave the will at liberty actually to resist it? yea or no. The answer is, it doth not. That which the

\* Qu. 'external'?—Ed.

omnipotency of God is put forth to work in the creature, that the creature cannot resist. But God putteth forth his omnipotency, and by the effectual working of it, he may bring us to believe. The first part is not denied. The second is here plainly set down, viz., that God doth bring us to believe by the effectual working of no less power than that which raised Christ from the dead.

That which maketh God's aid and grace put under the power of man, and not man's will to be under it, that is a Pelagian heresy. But to say that, notwithstanding God's helping grace, man may resist, is to put grace in man's power, not to put man's will under the power of grace.

For the first part of the reason, we may see it; for Pelagius taken up, because he yielded nothing to grace as he ought, granted that he did not prefer it before the will, but put it under the power of it.\* That which maketh man able to frustrate God's counsel touching his conversion, is not to be granted; but power to resist all God can work, maketh him have power to frustrate God's counsel. Indeed, it would be thus in power of the creature to make God perjured in the things he hath sworn. To the second part of this reason some may happily answer, that this power maketh not man able to resist God, because he doth in his counsel decree nothing, but so that he doth see this power is ready infallibly to perform it. But this is nothing that God doth so will and decree that he knoweth the creature will not resist him; for this doth infer no more, but that God shall not miss of any thing he willeth; it doth not prove he may not, but it abhorreth from Christian ears to say there is any power which may possibly make God a liar, as well as to say, God shall not be found true in that he hath spoken.

That which is wrought in the will, not from any natural power of suffering, but from the obedience in which it is to God's almighty power, that the will hath no power to decline.

But the work of conversion to God is wrought in it, from the obedience in which it standeth to God's almighty power.

To understand it, things have a power of suffering, from their natures inclining them to suffer this or that, as wax is naturally inclined to melt with heat, or a power which cannot but obey some agent working on them from without. Thus a piece of wood may be made into an image. Now, in regard of God, all things are in such a state of obedience, that they will come to anything he will bring them. A stone, by this power, may be made into a man, even a son of Abraham. Now that which things suffer from this power, whereby they obey agents working on them from without, that they cannot avoid; for everything, so far as it is come in obedience to another, so far it cannot resist. Now, that conversion is wrought

\* Aug. de Hæresibus, 88.

in the will, as it standeth only in obedience to God's power, is plain; for it hath no natural inclination to suffer anything, both for the being and manner of it, above nature; for there is no natural power in an eye, now blind, to receive sight, which is not in itself, not only in regard of the manner in which it is to be restored, a thing supernatural; how much less in the eye of the mind, now become darkness, to receive the light of saving knowledge, which is every way a thing, both for matter and manner, supernatural unto it. Beside, if there were a power natural to receive conversion, then there must be some agent in nature able to work conversion; for there is not found a power natural of suffering in anything, but that we see also in nature a correspondent power working upon it. Wherefore the will, not from any natural inclination it hath, suffering this work of conversion, must needs suffer it as it is in obedience to God's almighty power. Now to say it may resist, as it is in obedience, is to speak things contradictory. The Scripture doubteth not to say in effect, that God's will of predestinating, calling, and shewing mercy to salvation, is irresistible: 'Who hath resisted his will?' Rom. ix.; and if it were needful, it might be shewed, especially out of Tertullian and Austin, that God's grace hath the free will under the power of it. Out of Austin, that God, by his omnipotent power, inclineth wills whither he willeth, having them more in his power than we ourselves; that his grace doth help us, *indeclinabiliter et inseparabiliter*; which is all one as if he should say, it doth help our infirmity, not only infallibly, but irresistibly; that it is not rejected of any hard heart, because it is given to take away that hardness of heart which might resist; that the will of the Creator is the necessity of things, on God's decree necessity followeth. But this labour is superfluous to my intent.

But it may be objected, that this doth take away the liberty of the will in converting, if the will be not able to do otherwise; for that which the will doth, not having power to do otherwise, in that it is not free. I answer with limitation, that which doth, having power to do otherwise, from change in second causes compelling it so to do, in that it is not free. Otherwise, when this necessity cometh from God's almighty will, by himself determining of it; for this doth so sweetly determine the creature, that the power of it is no way changed or diminished; as the omnipotent will of God doth so in the falling out of a contingent thing, as the not breaking Christ's bones, as that the nature of contingency, in regard of all secondary causes, is no whit impaired. I answer, secondly, that this opinion doth ground the freedom of will falsely; for the freedom of will, as it is a faculty voluntary or elective, doth not require this indifferency of exercising the act of it divers ways for the constituting of it. To clear this the more, consider that liberty may seem to spring from three roots.

*First*, From this indetermined indifferency, whereby

the will is free, nothing determining it otherwise, as well to move itself to a diverse thing, as that whereto it moveth. Secondly, In regard of the flexibility which is in the habitual inclination, which might bend as easily to another diverse thing, or to suspend, as to move whereto it moveth.

*Secondly*, In regard of flexibility, which is in the habitual inclination, which might bend as easily to another diverse thing, as to that whereto it goeth.

*Thirdly*, In regard of the judgment, which doth go before the act of it, judging freely of it as a thing which it is able to do, or not to do; or if it come into comparison with other, judging of it as a thing to be done before other, and so moving to it. Now this I take to be the true root of liberty, whence actions are said free, because we out of a free judgment move about them for to do a thing, or to speak a thing, thus or thus, out of judgment thinking it free, or determining one, when it considereth a diverse thing which it might do also, this maketh the action free; yea, so free, that it is done with election; for though the thing I work be necessary in regard of God's will which hath determined it, yet I work it freely, while I do it out of such a practical judgment going before. As a man, though he speak things for the matter of them never so true, yet while he speaketh out of a judgment that the thing is false, he speaketh falsely, though the thing spoken be otherwise true; neither doth God maintain a false judgment in man, because his judgment of other things free to him, is with this limitation in him, for aught he knoweth; and to do any thing from my will with judgment, that it is possible for me in some sort if I would do otherwise, is enough to free working. To place the freedom of the judgment in judging the mean we use indifferent, such as may be used and not used, and yet the end attained, which I like not, because Christians cannot esteem and account of faith, repentance, as means indifferent, when nevertheless they believe and repent freely.

Now, though the will was in creation, and is in Christians inclinable to contraries, yet I do not think liberty to stand in this native flexibility, which is inclined hither or thither, much less in liberty of exercising power to and fro, as being herein by no power predetermined. For, first, the will seemeth to be said free in regard of something no way bound, but the indifferency of the inclination in exercise is bound by God's decree, so that nothing can be done but what he hath determined.

Secondly, In men distracted in reason, the inherent flexibility of will is not altered, the exercise is no more physically predetermined than before, and yet they work not with liberty. Thirdly, Were liberty in the flexibility, then the more our wills were flexible to things opposite, the more perfect were our liberty. Whereas we see Christians, the more they grow in grace, the more their inclinableness to sin is dimi-

nished; and when they have attained perfection, this flexibleness to evil shall be totally removed.

The first opening must be more nearly scanned. Many will have liberty nothing but such a freedom, whereby God hath made his creature every way undetermined, so that when he doth any thing, he hath full power to do the contrary, or to suspend. Now, though this freedom might be defended against whatsoever is in any second cause, viz., in this sense, that he is free to exercise his power as well another way as this he moveth, for anything that any creature can do in heaven or earth, nay, for aught he can see in himself also; but to hold this absolute in regard of God himself, is a most prodigious conceit. Liberty in this sense, accidentally, contingency, necessity, these are modalities agreeing to effects, as effects are in order to their second causes, not to God, who most certainly, necessarily, and wisely hath willed them. Fire burneth not necessarily to God's power, who can at pleasure change it, or restrain the second act of it; nothing falleth out accidentally, as referred to him whose wise intention reacheth to every thing. So for contingency also, and liberty in the sense before named. But it shall not be amiss to shew some reasons why this is to be rejected.

1. That which exempteth a creature from being as an instrument under the power of God, is absurd; but this doth so. It is proved thus: that which giveth the creature a power to do as he will, when God hath done all he may unto him, that doth make him no instrument subject to God's power; but this opinion doth say, that when God hath done all he may, the creature is free to do as he will. Some are not ashamed to say that God doth not work out of his omnipotency in the free will of the creature; other some are not ashamed to say, that even in works of grace, the will is not properly termed an instrumental cause under God. Some deny the assumption and proof of it, because this power came from God, and is sustained by him, and he can do what he will in man. But to this I say, a thing communicated and maintained to me by another, is that it is: so this power, though given and maintained by God, yet is a power exempt so far, that he may not by any power overrule it; and though God can do what he will, yet it is one thing to be able to do a thing by persuasion, which I may refuse, another thing to do it by power, which I cannot refuse. This latter by this opinion is denied.

That which taketh away God's infallible prescience, is not to be granted; but to say the will of man is free, no way determined, doth so; for knowledg is measured by the thing to be known, and therefore, when the thing to be known is every way uncertain, everywhere undetermined, knowledge cannot be certain. The second part of the reason is denied; for they say, that God, by a kind of knowledge, doth see what a free creature now made will do, if he be set in such and such circumstances. I answer, he doth in-

deed, because he doth see how his power would determine him in such and such occasions ; but to make him see determination, when neither himself hath any way determined him, when the circumstances do it not, when nothing in the free creature doth determine him, is to make him see that which neither is in the creature, nor in himself to be seen. But let us ask this question, How doth God see his creature would work thus or thus, set in such and such circumstances, because it is the nature of it to do so ? Whence doth he see it is the nature of it so to be carried ? Here nothing can be answered, but because his wisdom and power, the one hath advised, the other hath effectually wrought that he should do so, or that to which he concurth.

2. In a word, God cannot know this or that man's conversion certainly from eternity, but he must see it certain in himself, willing it, or in the causes of it, or he must see it from all eternity, as being present to himself out of the causes ; the former way, this opinion denieth ; the latter is true, for God cannot see these things as existing forth of the causes from eternity to eternity, but they must have co-eternal existence with him. He hath in eternity all things thus present, because God's indivisible eternity is before, in, and after all measure of time ; but that he hath them present from eternity to eternity, is an inconceivable absurdity.

3. If God do not determine and apply the creature to will and work that which he worketh in the creature, then the creature is the cause why God worketh, and by consequent why he willeth this or that ; but the creature is not the cause why God worketh and willeth. The first part is plain, for God's concurse working this or that, must either go before the will, and so cause it to will, else it must follow, accomplishing that which man's will willeth. Now the second part some openly grant, but it is most absurd, both because it maketh God follow and cause a kind of tendance on man's will, as also by reason it maketh the will of man have a causal force on God himself. James saith, 'We may not say, I will go to such a place, unless God will.' This doctrine maketh God say, I will work conversion, faith, repentance, in such a person, if he will.

4. If the liberty of will stand in such a power free for exercise, then Christ had not liberty or freedom of will ; for God the Son owing it, as a conjoined instrument to it, self-guidance in everything, should it have failed in any circumstance of due obedience, God himself should have been guilty. Now, Christ had liberty, and such as is the ground not only of working that which is good and praiseworthy, but that which was in some sort meritorious. But we will not prosecute these points, which we shall have occasion in other places to unfold. The truth is, that whether we look at the preparation God maketh in some, or at the faith itself, both are wonderful. What a power is that

which shaketh the hearts of the most secure sinners ! It is a strong wind which shaketh an oak, but to bring a heart like the jailor's to tremble, is a matter arguing a mighty power. Again, to give a hand or eye to one blind and maimed were much ; but the hand and eye of faith, great is the power by which they are restored.

Ver. 20. Now followeth the description of that power which brought them to believe, from that which it wrought in Christ our head, viz. : 1. His resurrection, which is set down from the state in which he was raised ; *raising him from the dead*. 2. The exaltation of Christ, which his power wrought ; in which we are to mark, first, the kingly power he hath received, *and set him at his right hand* ; secondly, the place where he hath it, *in the heavens above*, these visible heavens, for so the word signifieth. 3. Thirdly, the persons, which are of two sorts : *first*, those who are subject to this power, as it is more generally taken, verse 21, and part of the 22d ; *secondly*, those who are subject to this power, as it is in special manner tempered with grace, in the words following, *a head to his church* ; the more particular consideration whereof shall not here be unfolded. First, to clear this 20th and 21st verses, and part of the 22d verse. First, we must mark that *which* is a word having reference to the efficacy or effectual working of mighty power, which was wrought in Christ when he was now raised from the dead ; as if it were not his mind to express a power like it for kind, so much as the self-same singular working which was wrought in our head. Secondly, to understand the raising him from the dead, we must know what death here is meant, and in what it standeth ; secondly, what this resurrection included. Christ suffered a supernatural death, so far as might stand with the unity of his manhood to the person of God the Son, and with the holiness of his nature ; but here is only meant that natural death, which did a time hold his human nature in the state of it. This death stood, first, in separation of natural soul and body ; secondly, in the loss of all that sensitive life which the soul caused, and continued in the body ; thirdly, in the ceasing of all actions wrought by the body as an instrument ; fourthly, in a desire to be again conjoined unto the body. Now, then, the resurrection is such a work of God's power, which brought again the soul of Christ to that body, from which it had been a little divorced, which caused it bring forth life in that body, work by it as an instrument joined with it ; finally, joy in the conjunction of it.

For better clearing Christ's exaltation, we must first know what it is to be *set at God's right hand* ; secondly, what *heavens* are here to be understood ; thirdly, what persons are meant by *principalities, powers* ; fourthly, what is meant by *putting all things under his feet*.

1. For the first, Saint Paul and Peter do construe it by reigning immediately over every creature, till the mystery of our redemption shall be finished, 1 Cor. xv. 25, compared with Ps. ex. 1. So to the Hebrews, he doth construe it, the setting Christ in the throne of majesty, Heb. i. 3, 8; Heb. xii. 2, 'At the right hand of the throne of God.' Saint Peter maketh it all one with making him Christ and Lord; see Acts ii. 35, 36, chapter v. 31. But for the farther opening, we must know, 1, what it is that is given; 2, to whom, and in what respect; 3, how long it is to continue. To the first, I answer, that it is not the might of divine sovereignty over the creature; for this doth so follow the nature of God, that it is necessary with every person that hath this nature. This the Son could not relinquish, this he cannot be taken unto, as which doth necessarily agree to him, as God blessed for ever. What is it then? A right of executing immediately and in a manner appropriate to this person the sovereign dominion of God, over every creature. So that though the Father and Spirit have a right and sovereignty over the creature, yet they do not immediately execute this in such sort as the Son doth, which maketh Christ say, John v. 22, 'The Father judgeth none, but hath given all judgment unto the Son.' The Son, by voluntary dispensation sent by the Father, did empty himself, and lay aside, not only the right of having dominion over every creature, but of exercising and shewing it forth in that nature he had assumed. The Father, by voluntary dispensation, doth resign to the Son the immediate execution of all power over every creature, till the time that all things be subdued under him. This right the one relinquished in the time of his humiliation, the other doth answerably leave a time for the exaltation of his Son.

2. To the second I answer, This sovereignty is given to the person of the Son, both as God and man now ascended; as God, for it is a power which none that is a pure creature can take or execute; and the Scripture saith, 'The Lord said to my Lord,' that is, to David's seed, as he was David's Lord, according as Christ expoundeth it by his question. Now David's seed was not David's Lord as man, but as God. That it is given as man, is plain, because it is given him now ascended into heaven with his human nature. Again, that power is given to Christ as man, which is to be executed by him as man; but this kingdom is executed by Christ, so that his manhood doth concur as an instrument working with his Godhead in the administration of it: John v. 27, 'He hath given him power to execute judgment, inasmuch as he is Son of man.'

3. The third is plain, out of that Ps. ex., and Paul construing it, 1 Cor. xv. 24, 25, namely, that Christ shall give up his kingdom, and cease to sit at the right hand of God in this manner in which now he doth; for then he shall no longer by his manhood execute

government, neither shall he in manner appropriate his person, but together with the Father and Spirit, like as they, so shall he jointly with them rule, and be all in all for ever.

The second point for clearing the text is, what *heavens* are here understood. Those which Paul calleth the third heaven, above the air, clouds, and starry firmament. Faith doth believe a place above these, though philosophy know it not.

To the third I answer, the persons over whom Christ is advanced are first described more particularly, but yet obscurely; secondly, more generally and plainly, The particular enumeration in these words, *principalities, powers, mights, dominations*. The more full and plain opening of them in the words following, *every name*; that is, every creature howsoever named, whether in this world, or whether belonging to the world to come.

But it is a question who are meant by the former words. *Ans.* They are commonly understood of angels, but I take the first two to be names of excellency, found in this present world. First, *principalities and powers*, when they are put for angelical natures, they are not termed so simply, but with an addition of the place, as Eph. iii. 10, Eph. vi. 12; but these words put for human excellencies, we read them simply, without anything added, Tit. iii. 1, 'Be subject to principalities and powers.' Again, I think this distribution of power, named in this world and in that to come, respecteth something in this enumeration fore-named: the former, these two first named; the latter, the couple following. Thus I think also Col. i. 16, that enumeration of 'thrones, dominions, principalities, powers;' the first two respect things invisible, or things in heaven; the latter two, things on earth; for he seemeth to illustrate each part of the distribution by the particulars there inferred. Wherefore we may thus conceive of them:

*Principalities* signify those in principal authority.

*Powers*, all secondary powers sent from them, as Peter speaketh.

By *mights*, I understand angels, putting forth might in some miraculous effects of mercy or judgment; such as the angel who did smite so many hundred thousands in a night, the angel which did the miraculous cure at the pool, John v.

By *dominations*, I understand such angels, whose ministry God useth in the government of kingdoms and provinces; for that God doth use their ministry, this may be gathered both out of Daniel and Ecclesiastes.

The *putting all things under his feet*, noteth nothing but that subjection in which everything is to Christ, God only excepted; read Heb. ii. 8. These things for opening the difficulties incident. The sum is, I wish your eyes opened, that you may know the power of God toward you who believe, through the working of the power which was wrought in Christ, when God did raise him from the lowest degree of his humiliation,

even the state of the dead, and did crown him with dignity, and kingly glory in the heavens, not only giving him prerogative before both principalities and powers, such as we see in earth; yea, before mights and dominations, such as belong to the world to come; but giving him power over these and all creatures, so as he hath them under his foot.

*Doct. 1.* Observe then, first, from the 20th verse, 'Which he wrought in Christ.' That the self-same power put forth, in raising Christ our head, is that singular power which raiseth us. For look as the almighty power put forth to make Adam a living spirit, was it which doth quicken us in our order, and bring us to have life and being from him, thus the self-same power which raised Christ to be a second Adam, and quickening spirit to all who belong to him, that is the power which doth cause us in our time receive this supernatural life and being from him. For Christ his resurrection is both the resurrection of our souls and bodies, inasmuch as he is raised up, that he may be a fountain and root of all supernatural life, his human nature concurring with the divine, as an instrument with that which is more principal in the producing of it.

*Use 1.* By this we see further the vanity of such who make God to do nothing in our conversion but that which we may resist. Could we resist his power which made the first Adam a fountain of generation unto us all? And shall we be able to resist the almighty power of God, raising Christ as a fountain and root of spiritual regeneration to all who are his?

*Use 2.* This should make us thankful to God that he hath put forth such power towards us in the resurrection of his Son. We deem it as his favour, who did appoint we should descend carnally from the first parent of us, according to the flesh; but this is far more worthy of praise, that even in raising [Christ] he should think on us, and appoint us to receive a resurrection of soul and body from him, in due time and order.

*Doct. 2.* Observe, secondly, that Christ is raised from state of the dead, that God doth leave his dearest children to the depth of miseries before he send relief. His own Son, left to conflict with a spiritual kind of death, with desertion in regard of love eclipsed; which impression of wrath, as due to our sins, with all the powers of darkness assailing him with natural death in regards before opened, his own Son left to this gulf of evils before salvation was shewed. This he doth to glorify his power, which doth not so brightly appear till things are desperate. Secondly, that we might the better in extremities learn to trust on him to bring us to this, he is glad to make our cases past all help we can perceive. And thirdly, to the end he may the more endear his benefits, he doth let us conflict long in the want of them.

*Use.* Let us not then be dismayed whatever we suffer. I hope we are not yet come to death; let us look at Christ, and not wish to be free from such con-

dition, which our Lord and master hath endured before us. The rather let us have patience, however we be tried, because God can never come with help too late, as men may, who bring things sometime to no purpose, when the matter is past help.

*Doct. 3.* In that Christ is raised. Observe, that God never so leaveth his, but he sendeth salvation in due time. He left his people in Egypt, in Babylon, till their civil state was dead and desperate; yet he delivered them. If he let them be swallowed, like Jonah, yet he will bring them forth again, and shew them his salvation; for God is a helper at time of need. Such is his faithfulness, in the mountain he will provide, as Abraham said. Thus, though he let his own Son die, yet he saveth him in due season, and delivereth him. There is a double salvation, one protecting and keeping evil that it shall not come near us, nor once seize on us; the other is a keeping of us so as it shall not hold us, much less prevail over us. Thus God saved his Christ accordingly as he asked, 'When he prayed with strong cries to him that was able to save him from death,' Heb. v. 9.

*Use.* Wherefore, let this our Saviour's ease comfort us in greatest evils. If the example of Job is to be looked at, how much more this standard of examples! What though thou seemest never so forsaken? What though many evils have seized on thee? Fear not, stand still, salvation will shine forth in due season. God is not like the devil and wicked ones; when they have brought one into the briers, there they leave him on plain field: 'I have sinned in betraying innocent blood.' 'What is that to us?' say they. But God will be with us in the evils, yea, in seven, to save and deliver us.

*Doct. 4.* Observe, again, that God doth not only raise him up, but set him at his right hand; glory correspondent to his humiliation. Observe that God doth make the abasements of his children be the forerunners of their greatest glory. As the pride of wicked ones doth laquey as it were, and run by their ensuing ruin; so, on the contrary, the sufferings and humiliations of God's children have ensuing answerable glory. He was made less than a worm, and here is taken to the right hand above angels. It pleaseth God not only to exalt his humbled children, but in the degree also in which he had abased them, according to that prayer of Moses, Ps. xc., 'Comfort us, according to the years wherein we have suffered affliction;' as, on the contrary, we see him bringing judgment on the wicked, in the same measure in which they have taken in the delights of sin, Rev. xviii. 7. True it is, that this doth not hold universally in this present life, but when the definite sentence is now to be given them, according to works shall every soul receive proportioned recompence.

*Use.* Let us then by this take comfort in afflictions. Was this Christ's case only? Nay, see James i. 10, 'Rejoice in afflictions; for when you are tried, you

shall receive the crown of victory.' The wicked's woe is sown in their rejoicing, but in our darkness light is sown for the righteous. Let us think God doth but prove us, that he may in his due time do us good. Blood and sweat go before victory, and before the earthly harvest is gotten in. We must not then think it strange, if God cause us to know sufferings before he shew us those glorious mercies which he hath prepared for us.

*Doct. 5.* But to consider this matter of Christ's exaltation more particularly. First, when it is said he is set at God's right hand, above principalities, observe that our Saviour Christ as man is taken to have a prerogative before every other creature. For, first, this phrase noteth the pre-eminence of him, as next to God himself; that look, as one made a king hath a dignity above all persons named in his kingdom, dukes, earls, lords, so our Saviour, taken up as man to this kingly dignity, must needs be in pre-eminence before them. It is no wonder, for this nature essentially appertaineth to that person which made all these things; see Rev. iv. 11, the Lamb is 'worthy to receive glory, for by him all things were made, for him they were created.'

Secondly, Every person, the nearer he is in conjunction of blood to an earthly king, the more he hath prerogative before others more disjoined. So this created nature, seeing it is made one personally with God, by how much it is more nearly united, by so much it is fit that it should have prerogative before others. Not to speak that being heir of all things, it is meet that he should be before all, who are but parts of his inheritance; and having more excellent endowments, I mean created gifts than any other, it is meet he should have the first place before all other.

*Use 1.* Wherefore, what reverence are we to shew him in all our services about him, whose excellency is so high above every creature? Earthly dignities do so dazzle our eyes, that we know not with what submission sufficient to fall down before them.

*Use 2.* Again, having so eminent a person for our Saviour and mediator, let us cleave contented to him, caring to know nothing but him, accounting all dust and dung, that we may be found in Christ. Let none deceive you with traditions of men and vain philosophy; you are complete in him who is the head of principalities and powers. The papists, did they consider the excellency of Christ our Saviour, could not, as they do, fly so many ways for help out of him.

*Doct. 6.* Observe, secondly, that Christ, not only as God, but as man also, hath power above every creature; for to be set at God's right hand, is to receive a power imperial over every creature; which is further apparent while he saith, Christ is so placed above all, that all are subject under his feet: 'To me is given all power in heaven and earth,' that is, power whereunto every creature is subject. He speaketh of it as done, because it was immediately to

be performed; in which manner he spake before of his body and blood. This person as God, receiving by voluntary dispensation this honour from the Father, that he should, in an immediate and appropriate manner, execute government over all the creatures in heaven and earth; the same person as man, participating in this kingly divine authority, so far that he should instrumentally concur in executing all that judgment which Christ, according to his divine nature, did principally effect. This the Scripture doth lay down, as in regard of earthly powers they are subject: for he is 'ruler of the kings of the earth,' Rev. i. 5. He hath this royal style 'written on his thigh,' as it were, 'King of kings, Lord of lords,' Rev. xix. 16. That he hath power over angels is plain, both by the reverence they do him, and their obedience towards him, Heb. i. When he brought his Son into the world, he bade all the angels should adore him, every knee boweth to him, the evil angels yielding sign of subjection, either deceitfully to wrong end, or by force compelled, though their state is such that they cannot do it religiously as the other. That all the angels are in obedience to him, is plain; the good are sent forth by him to be ministering spirits for our good. Now, he that hath power to dispose of and employ them, hath power to take account how that he setteth them about is discharged; the evil angels are likewise at his disposition, for they could not enter the swine without his leave; they are subject to his judgment. When the saints shall judge the angels, what power hath Christ himself this way?

*Use 1.* First, from this of Christ's prerogative and powerful authority, insinuated in this phrase of sitting at God's right hand, we see that the meaning of this phrase is not to be admitted to equality with the divine nature, for this Christ ever had as God; neither to be admitted into the divine blessedness settledly to enjoy it, for Christ as God ever had, and could not but have, that essential beatitude, and that blessedness which he receiveth as man is not to have end, which this sitting at God's right hand is to have; neither is that filling Christ's human nature with supernatural gifts of knowledge, power, &c., the proper thing this article layeth down; for these gifts shall dwell with him for ever; he shall sit in this manner on the throne of majesty but for a time. Much less is the Lutherans' sense to be approved, who make Christ's placing at God's right hand to import thus much, that the human nature of Christ is elevated to this honour, that it may freely use the divine attributes, omniscience, omnipresence, omnipotency, so as to become by them omniscient, omnipresent, omnipotent, no less properly than the divine, though after a manner far otherwise: the divine nature being thus of itself by natural necessity; the human being thus by union with the divine, by gracious communication of these unto it, with liberty to use them for the perfecting of itself. That look, as we conceive a sinner justified or



made righteous with Christ's righteousness, not as inherent subjectively in him, but in Christ, yet really communicated with him, so as he is made righteous with it; thus do they say the human nature of Christ is made omnipresent with the omnipresence of the divine nature, not as a thing subjectively inhering in it, but so really communicated with it that it is made truly omnipresent by it, though the divine attribute never go forth of the nature of God, in which as the proper subject they grant it immoveably inherent. It shall not be amiss for the instruction of some, a little to open what I think to be their opinion.

They hold with us, that the union of the divine and human nature standeth in this, that they both are united in the singularity of one and the selfsame person; that the properties of the divine nature abide immoveably in it, never going out of it; and that the human nature, when now it hath the free liberty of perfecting itself by use of the divine properties, that the human nature then hath, and holdeth it finite\* and proper qualities abiding in it. Such like things as these they religiously affirm with us.

In what, then, will you say, do they differ from us? So far as I can conceive, then, in these three things:

1. Upon the union of these natures they think such a communication to follow of the divine properties; for example's sake, omnipotency, as that the human nature is made truly omnipotent, not by any confusion of properties, nor yet by any bare communion and concurrence of it to the same effect, each nature working that which belongeth to it with communion of the other, for this we grant; but by a real donation, by which the divine omnipotency doth so become the omnipotency of the human nature, that it may work omnipotently with it, no less than the divine nature doth itself.

2. They say that Christ's humiliation stood in this, that his human nature did suspend to use fully these divine properties communicated with it.

3. That the exaltation, or setting Christ at the right hand, is the elevating his human nature to the full and free uses of the divine properties, so that his human nature by actual use hereof is become omniscient, omnipresent; but as this last is a misinterpreting of this article, so the ground of this error is, that they suppose a false effect of personal union, namely, such a real communication, for the union cannot cause the human nature partake more in the properties of the divine than it causeth the divine partake in the properties of the human. Again, if a true real communication did follow of divine attributes, it must needs be of all, seeing these are the divine essence, which can no way be divided. Beside, in the union of body and soul, which is personal, the life of the soul is not communicated with the body, but an effect of it only. Beside, to what end should created gifts serve when now more noble properties do enter? Not to mention that infinite perfections cannot perfect

\* Qu. 'infinite'?—ED.

finite natures, no more than reasonable perfections can make perfect unreasonable creatures.

Finally, this opinion maketh the divine properties become instrumentary faculties, as it were, to a finite nature. This by the way.

*Use 2.* A second use is to let us see what reason we have to subject ourselves to him. Seeing he hath all power, we had need to salute him with the kiss of obedience, lest we be consumed. These who have earthly power, we swear allegiance, and obey them in all things; how much more should we do it here! Such as disobey him, are careless to get knowledge, to believe, to repent, they shall find it hard to kick against the pricks; they shall one day hear this Lamb, like a lion, speaking these terrible words, 'Bring them hither who will not I should reign over them, that I may slay them.'

*Use 3.* This must strengthen our confidence that our Saviour hath all things subject, that no devil can stir him further than he giveth leave. We have men, evil angels, sin, troubles, everything resisting; let us not be dismayed, but look to him who hath all things put under his feet. But if all things be put under him, how come we who are his to be thus encountered in regard of the power received to subdue them? They are all put under him; but in regard of the execution they are not yet put under, as Heb. ii. 8, the apostle himself acknowledged.

*Doct.* Thirdly, Observe the place where Christ is crowned with this glory and dignity. He is at the right hand in the heavens, before and above all things. This is plain, that this his sovereignty is a consequent following on his ascension into heaven. It is plain likewise that he is so ascended into heaven, that the heavens must contain him till he come to judgment, Acts iii. Look as kings are crowned in the chief cities of their kingdoms, and keep their residence in their palaces near unto them; so it was decent that our Saviour should be crowned in this heavenly Jerusalem, and keep his residence as it were in his heavenly mansion.

*Use 1.* This should draw up our hearts to heaven, whither our Saviour is entered, where he now sitteth in majesty. Should we have some friends highly advanced, though in parts very remote from us, we would long to see them, and make a journey to them.

*Use 2.* This doth assure us that all we who are Christ's shall in due time be brought to heaven where he is. The head and members must not still be divorced. Beside that, he prayed that where he is, there we should be also, John xvii.

*Use 3.* We see ubiquity and all real presence (as real is opposed to spiritual, not to an imaginary presence), we see it overthrown; for if he sit in heaven at God's right hand, then to sit at God's right hand is not to be made everywhere present; for he could not be said to be made everywhere in the heavens without a contradiction, no more than to be made



infinite within limited bounds of being. I take it for granted that the heavens can signify nothing but a place limited for the extent of it ; and it is against the papists a sufficient reason, he is ascended, and sitteth in heaven ; *ergo*, he is not here, according to the angel's reasoning : Mat. xxviii. 6, 'He is not here, for he is risen.' They did not know this new philosophy, that Christ might be risen from that place, and yet be corporally present in it too.

*Doct.* Lastly, Mark the distinction of worlds. Observe there is a world to come, in which Christ, and those who are Christ's, shall reign for ever. This world waxeth old ; the fashion of it passeth. It is called the present evil world ; but there is a world to come in which all things shall be restored, which God hath made subject to his Christ as the heir of it, Heb. i. 8, in which we shall be 'joint-heirs with him.' Abraham had a promise not only of seed, but that he should be heir of this world, a type whereof the land of Canaan was. Even as the first Adam, and all that came from him, had a world, this in which we are, prepared for them ; so the second Adam, and all that are his, have a world also belonging unto them.

*Use.* Let us then comfort ourselves in this : though in this present evil world we suffer many things, there is a world which shall last for aye, in which we shall reign with Christ, blessed for ever. In this world to come shall all tears be wiped from our eyes, and all our sins be so forgiven, that there shall be no step nor print appearing of them ; forgiven, not in regard of sentence only interloutory, but in regard of full declaration and execution, to which that place in Matthew seemeth to have respect : 'He that blasphemeth against the Spirit, shall not be forgiven, neither in this world, nor in the world to come.'

Ver. 22. Now followeth the special sovereignty : *And hath given him a head over all to his church, which is his body, the fulness of him who filleth all in all.*

For understanding these words, we must note that the word *head* is used sometime for one who in any kind is before and above other ; and in this large sense Christ is the head of angels and all men. Man is the head of the woman, Christ of man, God of Christ : 1 Cor. xi., 'He is the head of all principalities and powers ;' but here it signifieth that Christ is so over his church, that he is in a more near and communicative sort conjoined in it, as the head is with the body and members, which are annexed and subjected to it.

*A head over all.* This may be referred to the church, as making a comparison twixt Christ's superiority over his church and angels in this sense. God gave Christ that he should be a head, principally and above all other things beside, to his church ; thus chap. vi., 'Above all, put on the shield of faith,' or it may be referred to him who is given our head in this sense. God gave him to be head to us, who is over all things, because the special sovereignty is noted in

his being a head. This word being taken in the strictest acceptation, and because it affordeth matter of consideration, we will take the latter sense, to his church. This word *church* sometime noteth one congregation of men called forth of the world, as the church at Corinth, Cenchrea ; sometime it is taken to signify the multitude of them who are foreknown of God, and appointed to salvation, for all who are gathered by God's effectual calling in heaven and earth, and who are in their time to be made partakers of his holy and effectual calling. Thus, Heb. xii. 28, we find it taken thus here ; for all the body which doth make full and perfect Christ mystically considered is here to be understood.

*Which is his body.* Not his natural, but mystical body.

*The fulness ;* that is, which maketh him full and complete as he is a head ; for a head without a body is maimed, though otherwise such is his perfection and fulness that he 'filleth all in all.' The sum is : though God hath set Christ over every creature, yet he hath given him that he should be over his church as a head in a more near and communicative power ; him, I say, hath he given to be a head to the whole multitude of believers, who is in dignity and power above every creature. Now, as he is a head to the university of true believers, so the united multitude of them are as a body mystical to him, making him full and complete so far forth as he is a head ; him, I say, in whom dwelleth all fulness, so that he filleth all in all. In the end of the 22d verse we are to mark, first, that Christ is given to be a head to his church ; secondly, the quality of him given to be our head, or of our head that is over all. The church is described, from the mutual respect which it standeth in to Christ, as a head, 'which is his body.' Secondly, from the effect of it, to be gathered from those last words, which is the fulness, that is, which maketh full him who filleth all in all.

*Doct.* The first thing to be observed is, that Christ is made as a head, having a more near and communicative sovereignty over believers than over any other. Look, as the king hath a more intimate and amiable superiority and regiment over his queen than over any other subject ; so it is here in Christ our King, whose dominion toward his church, which is his queen and spouse, is more amiably tempered and nearly affected than is his government over any other. This will appear by considering how much nearer and communicative he is to us than to angels, creatures otherwise most excellent. First, look as the natural head and members are of the self-same special kind for nature ; the head standeth of skin, flesh, bones, and so do the members also ; thus it is that Christ is one with us, in regard he hath taken the self-same nature with us, standing as well of that which is outward and sensitive, as of that which is inward and intellectual. In this he cometh nearer us than angels : he took not the nature of angels, but the seed of Abraham, Heb. ii.

Secondly, Christ doth by his sufferings procure for us all blessings spiritual and temporal ; maketh a purchase of them with his blood. Now he in his death respected not angels in like kind ; that look as kings provide many things for their queens, which they do not for other subjects, so doth Christ for us.

Thirdly, He doth unite us to himself more nearly than angels. They are united to him by knowledge and love, such as do come from the power of that understanding and love which they have of their own from the first creation, but we are united here by knowledge of faith and love ; hereafter by glorious light and love, such as Christ himself by his Spirit begetteth in us, as the members of the body are united with nerves and sinews, such bands as take their beginning from the head.

Fourthly, He doth communicate with us that whole life of grace and glory which we have and shall receive, as the natural members have no sense or motion which floweth not into them from the head ; but the angels have a blessed life, for the substance not coming to them by Christ considered as a mediator, even that blessed life in which first they were created ; that which cometh to them is only an augmentation of happiness, their illumination and their joy being in many regards much increased. They who learn by that they observe in the church falling out, what do they here, think we, by enjoying the presence of God-man, now ascended and glorified ! and they who joy in heaven at the conversion of one sinner, how many ways by Christ is their joy enlarged !

Fifthly, He doth not direct them as he doth us ; he doth govern and direct them as a king doth voluntary ready subjects, by an external signification of his will only ; but he doth direct and move us outwardly by signifying his will, inwardly by sending his Spirit, which might move us with efficacy to that he sheweth, as a natural head doth the members of it.

Sixthly, and lastly, He doth not confirm that as he confirmeth us ; for he hath neither gotten by his death for them this grace of perseverance to the end, neither doth he shadow them and follow them with aids outward and inward, as he doth us, lest our faith should be prevailed against. They have been no doubt confirmed from the beginning, both by force of their election, and preventing them with actual grace, which made them with effect execute whatever thing it was in which it pleased God to prove their obedience. If they have any confirmation from Christ their king, it is such an one as doth make them strong to subdue evil angels, or any opposing them in businesses in which their ministry by Christ is employed, such an one may be gathered, Dan. x. 13.

Use 1. First then, seeing Christ is given us as a head so nearly and communicatively joined unto us, let us abhor that sacrilegious usurpation which the pope committeth, while he challengeth us to be head of the church ; that which the Scripture doth attribute

as proper to Christ, is not to be given to any other. But they distinguish that the Scripture maketh Christ the principal and invisible head, but this hinders not why there should not be a visible secondary ministerial head. *Ans.* There needeth not a ministerial head to supply Christ's bodily absence ; for as kings are in body present at court only, and yet well enough govern their bodies politic, so Christ, in regard of his bodily presence in heaven, can well enough rule that part of his body in earth without the supply of a visible head. Were the pope a ministerial head, he might do that which the principal, whose room he supplieth, as viceroys do, that in the kingdoms over which they are set, which the kings might do in their own persons, whose rooms they supply ; but the pope cannot do any inward thing which the head of the church is to perform. 3. Were there a ministerial head, there should be a lord-like power over part of the church out of Christ's person in some other creature ; then should there be more lords than one, contrary to that in 1 Cor. xii. 5, ' There are divisions of ministries, but one Lord.' Look, as great lords in earth have in their houses ministries of more and less honour, from the steward to the scullery, but no lord-like or master-like power in any beside themselves, so is in Christ and his church, which is the house of God, wherein he is the Lord, apostles, others having more or less honourable services, but no master-like power over the meanest of their fellow-servants.

Use 2. We see hence the great grace of Christ, who doth so nearly unite himself with us. Kings in earth, the nearer they come to any subject, the more they shew their love ; but this is the greatest grace they can shew, when they make themselves to become one with any of their subjects. Thus Christ could not shew us greater grace than to make us one with himself, as a conjugal head ruling over us.

We see, hence, that we may assure ourselves we shall lack nothing, who have Christ become a head to us in so near and communicative sort as this is. There are some official parts in the body which have that they have, not for themselves only, but for the whole body. Thus the stomach hath meats, the liver blood ; such is the head. Now, it were an unnatural part for these to keep that they have to themselves, as for the liver to keep in all the blood and not impart it by veins to the rest of the body ; so Christ, who can do nothing which doth not beseech him, he having for all of us the fulness of grace and glory, according to that Ps. xvi. 2, ' My good is for the saints,' he cannot but be most ready to communicate with us everything that is good ; only let us renew our faith and repentance, that so we stop not the passage of this spirit from this our head. If the natural head of the natural body be never so full of spirits, if the vessels that convey it be once obstructed, as in the palsy, the body then is without sense and motion. We may apply it to ourselves, &c.

Observe, secondly, that he saith, this our head is *over all*. Whence note, that God, of his grace, hath not only given us a head, but such a head to whom all things are subject; he who must be a saving head to us, there is great need he should be over all. Could he not bind that strong one, and cause him re-deliver his possession, how should we be ever set at liberty! Could he not dissolve the work of Satan, swallow up death, create life and quickenance in us, our case were lamentable. This is to be marked, for it is a spur to thanksgiving. It is grace shewed a commonwealth when, wanting a head, it hath a tolerable one bestowed. But when God doth, as he did by us, give us a king, great before his entertainment amongst us, whose power might the better procure our weal, and seeure our peace, this is a double mercy; so it is to give us a head, yea, a head over all, so mighty that we may sleep on each ear without fear of any enemy.

Secondly, This doth shew us a ground of confidence. What need we fear any creature, who have him that is over every creature? If he be ours, who can be against us? Look, as queens on earth, they fear not subjects' displeasure, because they are so nearly united to him who commandeth every subject; so it may be with every true member of the church, if our unbelieving hearts say not nay.

Ver. 23. *Which is the body.* Doct. Observe, that as Christ is the head of believers, so they are his body, and every believing soul a member of this body, whereof he is the head. Believers are so said the body, as the body standeth in opposition to the head, not as it includeth the head within the compass of it, accordingly as we use it when we say here lies such a man's body; for here we put body for an essential part of such a man's person, not as opposed to the head, but as including the head with the rest of the members, under the conception of it. But the church is said to be a body, as the body is distinguished from the head, whose body it is, and, *ergo*, it is so said the body, that Christ, who is the head of this body, is distinguished from it. Now, the multitude of believers are fitly so called; for as in a body are divers members, having their several faculties for the good use of the whole, so in the church there are divers kinds of members, some taught, some teaching, some governing, some governed, some distributing, yea, every member hath, as it were, his distinct grace, whereby he may serve to the good of the whole. But for further clearing of this, I will shew who are of already and belonging to this body. Secondly, In what regard every believer may be said a member of the body of Christ. To the first I answer, that those only are his body who are so joined to him, or are by God's effectual calling so to be joined to him, that they shall find salvation in him; or those who have, or shall, proceed by spiritual regeneration from him, and 'grow up to a perfect man in him,' Eph. v. He is

called the head of the church, and the saviour of his body. As the church and his body, so his headship and salvation, being of equal extent; to which purpose he saith, John vi., that 'it is the will of the Father that he should not lose any of those who are given him,' but that he should both begin and perfect their salvation, even raise them up to life eternal at the last day. Or this body is the multitude of such as have or shall in spiritual manner proceed from Christ, and grow up in him; for, as all who have descended, and shall descend, from the first Adam, are a complete body natural under Adam, the head and root of them (I take natural, as it may be opposed to Adam's personal body), so the multitude of those children who are given to this second Adam, ('Lo, I and the children whom thou hast given me'), they make up the whole body, whereof Christ, the second Adam, is the head. For though there be virtue in Christ able to have procured the salvation of others, and though there be a passive capacity in all mankind to be converted by him, upon supposition God would so have determined, yet can he not be said a head of any but those only whom God hath destined to convert and bring to salvation by him, as it is in the first Adam, who cannot be said a head of any but who are and shall in time actually, according to God's determination, be propagated from him, though there wanteth not in Adam and his both a generative force, and matter passive, of which many others might be engendered, if God had been so pleased to ordain. To the second, the faithful are fitly said a body, inasmuch as they have connection with Christ, the Spirit which cometh from Christ uniting itself with them, and so making them one with Christ, that though between us and his body there is a bodily distance, which is not in the head and members of a body natural, yet the Spirit which cometh from him doth so join us with him that nothing cometh twixt him and us; that look, as the body of the sun being far distant, nevertheless, the light that cometh from it doth immediately unite itself with our sight, so it is that Christ bodily in heaven, yet the Spirit coming from him doth immediately so join itself with the faithful soul, that it maketh the faithful soul one also with Christ, whose Spirit it is.

2. The same life of grace, for kind, which is in Christ, is in every faithful soul, as the same sense and motion which is in the head, is, for kind, in the body also; for look, as that fire kindled is of the same nature with the fire kindling, so this fulness of grace in Christ is of the same nature with that which it doth in some manner bring forth in us.

Lastly, Every faithful soul is governed by Christ outwardly and inwardly, as a member of the body by the head. The head doth not only shew the foot whither to go, but imparts spirits which stir up the faculty of moving, and so cause it to go. Thus we are outwardly by Christ's words directed, inwardly by

his Spirit: 'So many as are Christ's, are led by the Spirit of Christ.'

*Use 1.* The use is, first, for further confutation. For if the faithful have none for a head, but they are a body to that person, then surely they have not the pope for their head in any propriety of speech, or they must as properly be said the body of the pope; yet papists, who make no doubt to use the other phrase, strain courtesy here, and will not say the church is the body of the pope, but they might as well confidently say, This man is father to this child, and yet be afraid to say, This child is son to such a man.

*Use 2.* Seeing we are his body, let us not doubt but he hath fellow-feeling with us, and doth, so far as may stand with a glorified condition, commiserate our distresses. Saul, Saul, why persecutest thou me? He that toucheth you, toucheth the apple of my eye; can the finger ache, but the head feebleth?

*Use 3.* This doth shew us our duty, that we must endeavour to subject ourselves wholly to Christ. If the head would direct one way, and the members take another, what a confusion were this in the natural body! Let us labour to deny our own wills, and lay them down before Christ; as ever we will with comfort call upon him to be a head to us, let us behave ourselves as obedient members to him. Some bend the will of Christ, like a leaden rule, to their own will, and so far they will go in religion as shall humour them, and stand with their pleasure. But let us know that true religion never beginneth till in preparation of mind we address ourselves to deny and subject our wills to that whatsoever Christ shall signify as his will out of his word.

*Doct. 2.* Observe, again, that he saith this body is 'his fulness,' that Christ doth not count himself full and complete without all his faithful members. Hence it is, that while all Christ's members are gathered, we are said not to be grown up to that age wherein Christ is full, or to the age of the fullness of Christ, Eph. iv. 13. For as it hath pleased Christ to make himself a head to us, we may say of him, as St Paul saith of the head, 1 Cor. xii, 'Can the head say to the foot, I have no need of thee?' For as the head is not in full perfection till it have every member, and that in the growth which appertaineth to it, so Christ, our head, is not complete till he have all his members, and that in their several perfections belonging to them; even as it is between kings, who are heads politic, and their people, though for their persons they are never so complete, yet the multitude of their subjects addeth no small glory to them; so it is twixt Christ our king, and us his people.

*Use 1.* Which consideration doth first shew us, that none of those who either live knit to Christ only by external profession, yea, none of those who receive some effects of the Spirit, which for a time only abide in them, none of all those who in the end shall hear that sentence, 'Depart from me,' were ever true parts

of Christ's body; for Christ is made the fuller and complete by all his true members, and should be maimed if he lacked one of them; these, *ergo*, belonged to his body, as a wooden leg or glass doth to the body of a man, or, at the most, as a bunching wen, which is more inwardly continued, and hath a kind of life, but is not quickened as a member of it, and therefore it remaineth the more complete when such are cut off from it.

*Use 2.* Is every believing soul a member, making Christ, their head, more full? This, then, doth assure us that Christ will keep us, who are true members of him, and not suffer anything to separate us from him. Is it not a blemish in the body, wherein one member only is wanting? So Christ should be maimed, if we were any of us lost, who exist in him as living members of him. Beside, what natural head would part with a member, were it in the power of it still to enjoy it? Wherefore, when Christ wanteth no power, we may assure ourselves he wanteth no will to preserve us in that union and communion which, as members, we have attained with him.

*Use 3.* This doth let us see a ground of patience against the contempt to which true Christians are subject in this present world. Men often deem them the refuse and offal of all others; but this may encourage, Christ doth think so honourably of us, that he counteth himself maimed and imperfect without us. If great ones favour and respect us, we pass not what inferior persons think of us; so should it be here, we should digest disgrace from men more easily, to think that our great God and Saviour hath us in such estimation.

Observe, lastly, from this description of Christ, *who filleth all in all*, that whatsoever thing is in us as Christians, all of it is from Christ: Col. ii. 10, 'In him we are complete,' filled with all heavenly gifts, which serve to remove evil, or set us in state of blessedness; so Col. iii. 11, 'Put on the new man, in which Christ is all in all.' For look, as whatever things are in natural men, are all from the old Adam, as, for example, that they are of this complexion, this stature, feature, sex, in regard of their body; that they are of sharp minds, reaching wits, or otherwise; that they are in this country, in this civil condition, whatever they have according to the fashion of this world which passeth, all is from the first Adam; so look about thee, whatever thing is to be seen in a Christian as a Christian, all is from Christ, this second Adam, 'who filleth all in all.' Should we have anything which we received not from him, we might so far boast in ourselves, *ergo*, we have not anything which is not given us by Christ, that all our rejoicing might be in God through him. He doth furnish us with the whole suit of grace and glory, that his magnificence might not in the least degree be obscured. For the clearer opening of this point, two things are here to be considered.

1. First, What the things are wherewith he filleth us.

## 2. Secondly, How we come to be filled.

1. The things are, all that fulness of God, which beginneth in grace, is then perfected in glory when God shall be all in all. More particularly he doth fill us with righteousness and life, for everything filleth other with such as itself hath; now as the first Adam filleth his with sin and death, so the second Adam hath treasured in him righteousness and life for all that are his, therefore he is said, Daniel ix. 24, to have taken away sin, and brought to us eternal righteousness, and he is said, 2 Tim. i. 10, to have took away death, and brought to light life and immortality. The life is either the life of grace or of glory; the life of grace is inward, or outward. The inward grace of Christ, being that which doth dwell in the soul, principally changing it in the understanding, will, and affections of it, which doth also secondarily shew itself in the body, both making the outward man more amiable and awful: 'Wisdom maketh the face to shine;' and also subjecting the members of it to itself, so as they become 'weapons of righteousness,' Rom. vi. Even as that cloud of God's presence first filled the sanctuary, and thence spread itself into the whole house, so the soul, being first 'filled with all knowledge and goodness,' Rom. xv. 14, they break out thence, and shew themselves in the body, as the outward temple: 'Know ye not, your bodies are the temple of the Holy Ghost?' Now the external grace which we receive from Christ, is that whereby we are in this or that state and condition, some teachers, some governors, some taught and governed. Even as the natural force of Adam doth frame the matter of natural body, one part into an eye, another into a hand, &c., so this is from Christ, that the multitude of God's chosen, who are the matter of his body mystical, some are made members of one kind, some of another. The life of glory is that which we look for from Christ in the heavens, both for substance and circumstance of it. For look as we have, not only from our parents, a natural life for the substance both of soul and body, but also all the circumstantial joy, which from times, places, creatures, are incident to us, so we shall have in Christ, and from him, not only that glorious light of understanding and love, wherewith we shall love God, now seeing him as he is; not only those glorious endowments of the body, whereby it shall become strong, immortal, glorious, spiritual; but all the circumstantial joy which shall in heaven be incident to our estates now glorified, we shall be filled with it all through him.

2. For the second point, how we come to be filled, these three things must be observed. First, that all fulness is in Christ, who hath received it without measure. We have it from him 'according to the measure of his gift,' John i., Eph. iv. As the sun hath fulness of light, in that perfection which doth agree to light, the moon hath light from the sun in that measure wherein it is capable; so Christ, the Sun of right-

eousness, he hath fulness without measure; but the church, with all her members, are filled from him, according to the capacity of them, as members under him.

We must know by what means we receive our fulness from Christ; to which the answer is, by being partakers of Christ himself, we come to be filled with the fulness of grace and glory in him. As by eating and taking the substance of earthly nourishments, we come to have the virtue in them, even to be filled with spirits and blood engendered from them, so in Christ is life; by getting him, we come to partake in this life which floweth from him. More particularly, the means by which we come to be made partakers of Christ, and so be filled, they be such means as convey Christ to us, or make us receive him. The first are the word and sacraments; for as persons by their words, and by a ring, do contract and give themselves fully the one to the other, so doth Christ by his word offering us himself, and by his sacraments as pledges and tokens, convey himself and bestow himself on us. Now we receive him partly by humility, which doth empty us of ourselves, and make room for him, for poverty and hunger are everywhere made the forerunners of being filled; partly by belief, which doth feed on him and apply him; partly by walking in Christ, and exercising ourselves spiritually: 'Be filled with the Spirit, speaking to yourselves in psalms,' &c. Our walking in Christ maketh him settle and root more and more in us; now the further he dwelleth in us, the more he filleth us; beside that, the nature of fire is to burn out further when it is blowed and moved.

The last thing to be marked is, the order and degrees wherein we come to be filled. Now Christ doth fill us, first, in regard of parts at our first conversion, inasmuch as he doth give us such grace as doth oppose all sin, and incline us to all obedience, that though we can accomplish nothing as we desire, yet in the inner man, as we are new creatures, we delight in the law of God. As the frame of an infant is full for the members, though it is small for quantity, so is the frame of our grace. Secondly, we are filled with fulness, after a sort, for the present age of childhood in which we now live. Thus the Romans are said to be full of goodness and all knowledge, full after a sort for this state of childhood in which we here live, full in comparison of more imperfect beginnings. Thirdly, and lastly, we are absolutely filled with all that fulness which doth belong to us as members of Christ, and that is to be done in heaven hereafter. Look, as the first Adam communicateth and filleth his children with this natural life, so as they are first infants, then ripe for children, then men; so Christ doth gradually impart unto us his members in this fulness which dwelleth in him.

*Use* 1. We see, then, that all fulness is from Christ. How do they then forget themselves who seek right-

eousness out of him! That befalleth them, they leave the well-head of all grace and glory, and dig cisterns which will not hold water.

*Use 2.* This doth teach us to come to Christ. Bountiful lords want none to retain to them; happy is he who may shroud himself under their wings. Shall we not press with reverence to this Lord of lords, who doth fill all in all with his spiritual blessings, who keepeth an open house, inviteth, 'Ho, whosoever thirsteth, let him come and drink, yea, drink freely the waters of life;' and John vii. 37, 'Whosoever cometh to me, I

will not cast him forth.' Christ may complain, as he did sometime with that people of the Jews, 'How oft would I have gathered you, but you would not!' So he may say to us, How oft would I have had you, blind, naked, miserable by nature, come to me, that ye might be filled with righteousness and life, but ye have refused! Well, did we know what we are called to, and what we might find in him, then would we come and be suitors to him: John iv. 10, 'But, alas, this is hid from our eyes.'

## CHAPTER II.

**VER. 1.** *And you hath he quickened that were dead in trespasses and sins.* The epistle, as I shewed, is divided into three parts. 1, The preface; 2, the matter; 3, the conclusion. The matter is propounded generally, verse 3; prosecuted from the beginning of the 4th verse to the 21st verse of the sixth chapter. It is either doctrinal or exhortatory. The doctrinal is comprehended in the four first chapters, in which the benefits the elect enjoy by Christ are laid down simply, chap. i.; comparatively in this chapter; withal the scandal of the cross removed, that these things might the better be received.

Now this chapter doth contain these two propositions; 1, That we, when dead in sin, were raised up in Christ, to ver. 10; 2, A deduction hence, which inferreth the happy estate of the Ephesians. These words hang as a proof of 'that power which is put forth toward us that believe,' chap. i. ver. 19, in this manner.

In such who, being some time dead, are raised up (ver. 6, Ye are 'set in heaven with Christ') here worketh no less power than that which raised Christ from the dead. But you also (not only Christ, but you) hath God quickened, &c.; therefore there is an exceeding power manifested in you.

Such whom God (being dead) hath raised up in Christ, such, whatsoever they have been, are near to God in Christ, having entrance unto God in Christ: 'But you have been quickened and raised up, and set in heavenly places in him.' Therefore remember, that whatsoever you have been, you are now thus and thus in Christ.

Now touching the discourse, each part is amplified from the causes. 1, Their death is set down from the kind; 2, From the causes, which are outward and inward; 3, From comparison, which is added by way of prevention.

First, In general observe how that the apostle doth open to them their condition by nature, before he bringeth forth the grace manifested in Christ.

Secondly, That he telleth us what is our condition by nature, *dead*.

Thirdly, What this death of the soul is, a life *dead in trespasses and sins*.

Fourthly, That we are not dead in some one or few sins, but in many sins, *in trespasses*. From the first observe,

*Doct.* All men by nature are dead to God. We

are not like a man in sleep, nor like the Samaritan, greatly wounded; but we are stark dead in regard of the life of God: Col. ii. 6, 13, Rom. iii. 9-11, &c., he proveth that 'all, both Jews and Gentiles,' were by nature corrupted altogether, shut out of glory: 1 Cor. vi. 10, 11, 'Adulterers, idolaters, thieves, covetous, &c., shall not enter into the kingdom of God. Such were you.' Ye were 'of no strength,' saith the apostle, Rom. v. 6, no, not of feeble strength. And of the natural man it is said, Luke xv. 32, 'My son was dead, but is alive;' Mat. viii., 'Let the dead bury their dead.'

A man is by nature every day dead. His body is mortal, in dying from his birth. Eternal death of soul and body hangeth over him. His soul is quite dead. For God (in regard of his presence of sanctifying grace) going from a man he dieth in soul; as the soul going from the body, natural life is extinct. What this death is, compare Gal. ii. 19, 20, and vi. 12, 14-16, Col. iii. 2, 3, 1 John ii. 15, 16.

*Obj.* But it may be said, Why, man hath some relies of knowledge, and some of the heathen have excelled in virtuous acts without grace.

*Ans. 1.* Every knowledge is not the life of God, strictly so called; but that knowledge which affecteth the heart to follow God, to trust in him, love him, &c. Otherwise the devils do know God in their kind.

*Ans. 2.* The knowledge of man is able to make him inexcusable only, not able to make him live according to God. For these heathens' virtues they were but pictures, without the soul and life of virtue in them. Good trees they were not, and therefore their fruit could not be good. All is not gold that glisters.

The symptoms of this death are apparent in every man. The want of the degrees of motion in the soul they are four: 1, To understand; 2, To think; 3, To will; 4, To do. Now all these, the knowledge, the willing, the doing, nay, the very thinking of a good thought, are not in nature; there is a loss of all the senses. Look, as a dead body seeth not, heareth not, hath no common sense, so is man by nature; he seeth not God passing by him again and again in mercy and judgment. He hath no care of the heart to hear God; he is not touched with the feeling of God's judgments, works, words. The tokens of death are everywhere upon him.

*Use 1.* This, then, confuteth all doctrines of free will, or of some power in man which, holpen a little,

can help itself. Dead men have nothing in them to help themselves towards this world ; so it is with us towards the other. Yea, we see hence that it is not suggestions to the mind nor exhortations that will do it. We do but tell a dead man a tale, and all in vain, until God create a new light in the mind, and take away the heart of stone, and give us tender new hearts. Let us confess our utter impotency, *ἀδυναμία*, and give glory to God.

*Use 2.* Hence also must be enforced to the natural man what is his estate ; dead in his soul (as Timothy\* speaks of the woman that lived in adultery. We are 'estranged from the life of God,' Eph. iv. 18). He heareth not the thunder of God's law, nor his sweet promises ; he seeth no heavenly thing, neither God, nor any spiritual matter ; he tasteth no relish in any meat of the soul ; he speaketh not a word 'powdered with grace,' Col. iv. 6 ; he stirreth not hand nor foot to that which is good. The world is full of these dead ghosts ; 'twice dead,' as Jude speaketh, ver. 12. Yea, the relics of this spiritual death hangeth about us all. How should this humble us ! Oh what a grief should it be to think that God, the life of our souls, is departed ! If thou shouldst feel thy soul ready to fly out of thy body, would it not grieve thee ? We are all of us quickened but in part ; this death is still with us. We bear it in company, in trading, in performance of any Christian duty. Whither can we turn ourselves but it is present ?

*Use 3.* Mark a further use from this point ; that we who are alive through grace must not associate ourselves with those who are mere natural men ; for we see that no living thing will abide that which is dead. The brute beasts will start at dead carrion. Our dearest friends we put from us when dead ; but, alas, the Lord's children now go hand in hand with such who have not a spark of grace in them ! Oh this death is not terrible. We are all so much in it, that we see not the filthiness of it. As a black hue among blackamores is not reproachful, so dead ones with us, whose graces are ready to die, agree well enough.

*Use 4.* Labour every one to become sensible of our spiritual death, which in great part possesseth every one of us. This must not be shaken hands with. It begetteth meekness ; it maketh us haste after our full redemption ; it maketh us taste the sweetness of grace. We must have ears, therefore, all to hear on this side, both we that are called and uncalled.

*Doct.* Secondly, Observe what is the life that is led in sinful pleasure, in vain fashions of the world ; it is the very death of the soul. As St Paul, 1 Tim. v. 6, speaks of the 'voluptuous woman,' that she was dead above ground 'while she was alive,' so our Saviour saith of the church of Sardis, Rev. iii. 1, it had 'a name to live, but it was dead.' And in the Proverbs, ix. 18, those that came to Folly's feast, it is said 'they

are dead.' What is death ? Is it not the absence of life, the soul being gone, with the entrance of corruption ? And what is sin ? Is it not the absence of saving knowledge, righteousness and holiness, with the corruption of the mind, will, affections, so that the spiritual stench of it streameth out at the eye lust, at the ear itching after vanity ; at the mouth rottenness is the best, I mean unfruitful speech. Look, as holiness is the beginning of life everlasting, which goeth on till it end in glory, so is sin the death of the soul, which doth, if the grace of Christ heal it not, never stay till it come to everlasting damnation. As for sinful actions, they are nothing but the stench which cometh from the dead corpse ; I mean the body of sin dwelling within us ; for even as noisome savours come from a putrefied body, so do these motions from a corrupted soul.

*Use 1.* What, then, may we think of the gallant course of many that live revelling, earding, dicing, dancing, feasting, that walk with swollen hearts, contemning others ? So, many men are dead while they live in anger, intemperance, covetousness, self-love, uncleanness, vanity, &c. Oh, they think it is the only life, and that there is no other, because God gave them never to see other. Man without mirth is like a body without a soul. Put them from their gamings, from their cups, their smoke, their whorish looks and courtings, &c., and you kill them.

*Use 2.* This should teach us to consider of sin, and our estate through it, that we who have not thought of it, may yet set our hearts to the way of life ; that we may be thankful who have escaped from it ; that we may take heed of it, and labour to be healed more and more of it. Should some learned physicians tell you such or such a deadly disease were growing on your body, how would you thank him, and make use of it ! Oh, it is well with thee, if God make thee wise, that thou hearest this day how thou art dead in spirit. We are glad when we escape some great bodily sickness, and if there dwell relics of sick matter with us, we keep rules *de sanitate tuenda*. How much more should we be wise for our souls !

*Doct.* Further, that he saith they were *dead in trespasses*, it doth teach us what is the life of a natural man, even a death in trespass, a whole life of sin ; *tota infidelium vita peccatum*. Like tree, like fruit ; 'The very consciences of them are polluted,' Tit. i. 15 ; for 'without faith, it is impossible to please God,' Heb. xi. 6. True it is, that outwardly they do many things that are laudable, but still they walk in the flesh. The devil hath conjured them so into that circle, that they cannot stir forth of it. Look, as in the flesh of a beast there is some part of great use, bought up at a great price, other some that is cast away, yet all is flesh, so, in the life of the natural man, some works are of good use, and in commendation with man, some are abominable ; but all are of the flesh. So the virtuous actions of natural men

\* That is, Paul to Timothy.—Ed.



have that appearance of good, but want the soul and life of it in which it consisteth.

*Use.* It teacheth us not to rest in this, that we are neither thief nor whore; for be our life never so civil, it is a death in sin till grace quicken. There is διπλή μανία, a double madness, as Hippocrates observeth; the one very light and toying, the other more sober and solemn, in which men sit still, musing deeply upon some fancies. Such a difference we have in spiritual frenzies; some are very sober over other, as we see the lives of some natural men gravely ordered, and morally, in comparison of others; but yet all is deluded frenzy before God.

*Doct.* Secondly, hence mark that our course in actual sin doth sink us deeper and deeper in death: 'You, when you were dead in trespasses;' intimating thus much, that the custom of their trespasses did hold them under death. Even as the more the body putrefies, it goeth further into death; so here, the more the soul doth exercise itself in evil, the deeper it sinketh into the death of it. It is fitly likened to the stone of the sepulchre (I mean this custom of actual sinning), for it doth seal us up, and keep us down more strongly under it. Upon this ground the prophet asketh, 'How shall the leopard change his spots, those that are accustomed to do evil learn to do well?' Jer. xiii. 23.

*Use.* Which must make us take heed how we go on in a sinful course, for it maketh us rot in spiritual death, and maketh it more difficult for us to return. Many that procrastinate repentance, they think not on this.

*Ver. 2. Wherein ye walked.* Observe what is the life of the unregenerate person. It is a walk or course, or full race in transgression; for this phrase of walking is so to be taken as the gradation in the 1st Psalm. It is more than to stand, and doth signify an habitual conversing: so it is taken Gen. vi. 9, 'Noah walked with God.' Whatsoever they occupy themselves in, it is all sin, 'not one that doth good,' none that can possibly do anything truly good, till the heart be purified by faith. Whatsoever the natural man can think of, it is either apparent virtue or manifest vice. If he walk in outward virtue, he walketh in glistening sins; if in vices, then manifestly transgressing; and this was our estate.

*Use.* Which should make us the more careful to redeem the time respited, that 'henceforth we live (as much time as remaineth in the flesh), not after the lusts of men, but after the will of God; for it is sufficient that we have spent the time of the life past after the lusts of our hearts,' &c., 1 Peter iv. 3.

*According to the course of this world.* *Doct.* Here observe what is an occasion which doth prick us forward in this course, even the corrupt customs of such amongst whom we live; such fashions as by ages together have taken place, such do draw us further and

further on to wickedness. This is no small means of holding us in sin, and heartening us in it, when we see it the fashion of many, even of all those in whom is not the love of the Father; therefore the apostle doth exhort so forcibly from it: Rom. xii. 2, 'Fashion not yourselves like unto this world;' 1 Peter i. 18, 'From your vain conversation, received by tradition from your fathers.' It is a strong stream that comes by a new fashion, it is received of all almost, and it carrieth many to speedy destruction. Thus the devil, by the sins of the times and persons amongst whom we live, much weakens our love: 'Through abundance of iniquity love waxeth cold,' Mat. xxiv. 12; the examples of others, like a back-bias, drawing us from the preciseness of our care in some duties in which we endeavoured before to walk with God. Sometimes the scoffing and injurious spitefulness of wicked ones, making us afraid to shew our love, as we would and should with liberty beseeching. Even as damps put out a light, so this fog of sin suffocates and smothers the lightsome blaze of saving graces in the godly, though it cannot thoroughly quench them in us. The times will be ready to tell us that drunkenness, whoring, officious lies, merry meetings and vanities of good fellowship, are no such great sins or matters of offence as some would make them. But the time will come that the patrons and practisers of these shall feel the sting and guilt of them to lie as heavy upon their hearts as a mountain of lead, and to affright the conscience with the unsupportable horrors and damnation of hell. Lewd companions will call and cry unto you (as the lewd woman unto the young man, Prov. vii.) with all persuasive and plausible enticements they can devise; and as she flourished over beastly and abominable whoredom, with the names of love and dalliance, Prov. vii. 18, so with these, pouring in of strong drink, ale-house hunting, petty oaths, profane, filthy, and girding jests, &c., are nothing but good-fellowship, sociableness, necessary recreations, exercise of wit, or at worst unavoidable, and so naturally pardonable infirmities. But if you listen unto them and be led by them, these sins that are now so 'sweet in your mouths,' shall 'turn unto gravel in your bellies, to rottenness in your bones,' Job xx. 12-14, to the gall of asps in your consciences, and to a fire of vengeance in your bowels, which will burn to destruction.

*And after the prince that ruleth in the air.* *Doct.* Here observe, who it is that doth effectually work us to his pleasure, even Satan. As we are dead, so we are under the power of the devil; we are even ridden on by him, and he sitting in our corrupt hearts, doth ride us and rule us at his pleasure. We are all by nature 'taken of the devil in his snare to do his will,' 2 Tim. ii. 26. Not in this regard only, because we cannot by our own power escape from the tyranny of Satan, but because he doth work effectually in our hearts. That look, as tempests do whirl things about in them, so doth he at his pleasure our blinded under-

standings and crooked wills, which are turned from the way of God's commandments. We are said (before God doth deliver us by the ministry of the Spirit, which is his mighty arm and finger) to be 'under the power of Satan,' Acts xxvi. 18. And our Saviour teacheth how that 'the strong man holdeth fast all, till by a stronger he be cast out,' Luke xi. 22. All men are in one of these two kingdoms and governments: either in the kingdom of the beloved Son of God, or else they are under the kingdom of darkness, yea, of Satan, thralls and vassals held by him. And for those possessions so frequent in the time of Christ, they were not only that the works of God might be manifest, but that we might learn that they are thralls to Satan, the strong tyrant and cruel dragon, till they are set at liberty by him that 'leadeth such captivity captive,' Eph. iv. 8.

*Use 1.* This then doth let us see how woful our estate is, who are held fast under the power of Satan, till by Christ we are delivered, Ps. cxxvii. 4, 5. Men think the devil not half so fearful as he is, and so smart by him before they discern their danger. Be wise in time, and prevent so great mischief of a subtle, malicious, and implacable enemy.

*Use 2.* Again, it doth let us see, that no power but the power of God can set us free, and that we are not without great resistance delivered. Be the more thankful for grace, and make the better use of thy liberty, for his glory that gave it.

*Use 3.* Let us take notice here who it is that thus doth stir when we are drawn into any sin: it is Satan. Every man is possessed of this evil spirit more or less. It is manifest; for our most spiritual temptations, as thoughts against God, and such like, having no outward object or insinuation to solicit us by, cannot but proceed from the devil within us. His priviness to our thoughts, so soon as they begin to stir and to betray themselves sensibly in the working of our spirits, if good, hindered by him; if evil, seconded by him; if indifferent, perverted by him to his own advantage; yields us daily this woful experience of his inbeing within us, and working all sin in us.

*Prince.* Mat. xii. 24, 'He casteth out devils by the prince of devils,' therefore it is said, the 'devil and his angels.' The 'angel of Satan,' Rev. xii. 9, one worse than another.

*Of the power of the air.* Noting the seats of the spirits, *αἱραῖος*, which hath a double construction. The distribution by many places doth not make but that both some are, and all shall be, locally in hell. Neither when we hear that some are in the air, some in the earth, must we conceive that hell is everywhere where God will have it; no more than from the presence of angels here or there by dispensation, we should conclude that heaven is everywhere, where God would have it.

*Who worketh.* Doct. Observe hence, the great efficacy that Satan hath in evils committed in persons.

for this word *ἐνεργούντος*, noteth a power and effectual working. When the Lord doth permit, he can effectually work either in the body or in the soul, inclining it to his will. He is continually working, moving, and operating in it, therefore said to be the Spirit that now worketh; for so the participle *ὄν* noteth a continued act, with the participle of the present tense *ἐνεργούντος*, a powerful efficacy, as the soul worketh in the body the motion and sway of all the members. The body is acted and moved by him; the mind also is ruled, because he doth so apply himself to the fancy and affection, and so worketh in the one and other, that he thus worketh the soul to his obedience. And this efficacy hath three branches: the one outward, which is to prefer objects to the senses; the other two inward, in the fancy and affections.

*Use.* Watch him therefore the more carefully, resist him the more valiantly, pray the more earnestly, put on the armour of God the more diligently, keep it on the more watchfully, use it the more constantly, grow in grace, be reverent and conscionable in holy ordinances, get help of others, and afford thy help to others that they may be delivered from so active an adversary.

*The sons of disobedience.* An Hebraism, more eminent ones, as scribes and pharisees: 'I will be a lying spirit,' 1 Kings xxii. 22; 'teaching doctrines of devils,' 1 Tim. iv. 1; and, hearers not obeying; such as are blinded, have the seed picked up as it is sowed, popish affected; such as 'resist the truth,' such as perish, 2 Cor. iv. 3, 4; that is, of unbelievers, 2 Thes. ii. 9, 10; 'taken in the snare of the devil,' 2 Tim. ii. 26, it being just with God to deliver them up. And this being the nature of resisters of the light, that they may grow worse, 'deceiving and being deceived,' 2 Tim. iii. 13. Such were the pharisees and the Jews, and such among these Ephesians as obeyed not the truth, but became 'dangerous wolves not sparing the flock,' Acts xx. 29. We may range them into orders of governors, teachers, hearers. In the primitive church, the devil did work in these sons of disobedience three ways: 1, caused them to sow tares; 2, to live flagitiously; 3, to persecute. In the papists all three have place, and they do as lively resemble the father of these, the devil, as if they had been spit out of his mouth.

*Obs.* By reason of our unbelief and rebellion, the devil hath advantage in us; his power is by means of sin. He can but persuade, allure, suggest, and excite. Tempting Christ, and finding nothing in him, he could prevail nothing, John xiv. 30.

*Use.* Against such as will excuse the matter, and lay all on the devil, like Eve, 'The serpent deceived me,' the devil owed me a shame, and now hath paid me home; had I been left to myself, it had been long enough ere I would have done so wickedly. Nay, but O man, thou art a child of disobedience, and grieveest, quenchest, resistest the good Spirit of God, who worketh sometime in thy heart, and would frame thee to holy

obedience; thence God permitteth, and the devil obtaineth this advantage against thee, to fill thee with all unrighteousness. And certainly the enemy had never gotten the strong castle of thine heart, if thyself had not first betrayed and had it open unto him.

Ver. 3. *Among whom we had our conversation.* Now he doth come and amplify it by comparison drawn from the like, and he maketh the state even of himself and the believing Jews like in two things:

1. In sin actual.

2. In the guilt of punishment.

*Among whom.* That is, amongst which sons of disobedience, in whom Satan worketh at his pleasure.

*We also in time past conversed in the concupiscence of the flesh.* Conversation being here put, 1, for habitual vitiosity; 2, for the undeliberate stirring and itching of it; the latter being the imperfect agitation of the former, called the passions of the flesh actively construed. It is taken in the second sense, for these two are everywhere distinguished, the corruption, the motions of corruption, Rom. vi. 7, 12, James i. 14, 15. Now, after he sheweth what this *walking* in them was, a doing whatsoever this corruption willed. For to have concupiscence is one thing; to walk in them, or be in them, another thing. He that saith he hath them not, lieth, and the truth is not in him; but he that is in Christ, walketh not after them. Making the seat of this corruption not only the sensual part, but the mind of man.

2. The equality in sin or punishment. *We were by nature the sons of wrath, as well as the rest.* Simply by nature, comparatively as the rest. The sum is this: 'When I remember your estate, I forget not our own; for though we have many outward privileges, yet such as do not commend us before God, but in time past we were like you, walking in the suggestions and motions of our corruptions, doing whatsoever our corrupt will and minds desired; neither so only in our lives, but in our nativities, such who by nature were sinful, and threatened, yea, subject to judgment even as any other, there being by nature no excellency of the Jew above the Gentile.'

*Doct.* First, then, we have to consider how that the chosen of God, before their conversion, have nothing in them differing from other sinners: 'The election of God standeth sure,' 2 Tim. ii. 19. But before he call effectually, it doth put nothing in the party elected: 'Know ye not that drunkards, thieves, covetous?' &c. 'Such were some of you; but now ye are washed,' &c., 1 Cor. vi. 9. Even those whom God taketh to mercy, they were sinful as others, before by his grace they were changed. Paul, Mary Magdalene, these Ephesians now converted, what they had been, look ver. 11. And why? 1, That the mercy of God may be magnified and made manifest in the free grace of justification; 2, that love may be engendered in us justified. Mary, who had many sins forgiven, loved much.

*Use 1.* So that this serveth for our comfort against that we have been. God cuts all scores betwixt him and his children: thou mayest now sleep quietly on both sides, the coast is clear; well may sins humble thee, and bring thee on thy knees to Christ, they shall not condemn thee.

*Use 2.* For a ground of hope touching some who as yet are without, and seem hopeless: 'By the grace of God we are that we are,' 1 Cor. xv. 10. Despair of none. Where God is purposed to shew mercy, he can rescue the prey; not only out of the devil's jaws, but even out of his maw also, as Jonah out of the belly of hell.

*Doct.* Mark here again that Paul and those of the circumcision, when they walked in the flesh, were alike before God to the uncircumcised. Whence observe, that where there is no true fear of God, no outward circumstances, or privileges above others will commend us before him. God's people, a people of Sodom and Gomorrah, Isa. i. 10; God's people, when they obey not, their circumcision is made uncircumcision, Rom. ii. 25.

*Obj.* But how can it be truly said, seeing that the one profess the true God, the other doth not?

*Ans.* 1. In deeds they deny him; 2, in deeds they set up false gods, their lusts, pleasures, riches, &c.; and they are more abominable before him when they profane his outward worship, Titus i. 16. Thus with us, look whatsoever we may think of ourselves, yet while we live in the flesh, we are no better than Turks or pagans for the present. St Paul might have pleaded more than we; he was brought up at the feet of Gamaliel, his life was unblameable in the law; our hopes are better that are under the net, but our condition before God is no otherwise.

*Use.* Fear to continue as nature made thee, even when it is most decked and adorned.

*Doct.* Hence we are further taught, that we must not be ashamed to confess ourselves sinners with the first. So Paul: 1 Tim. i. 15, 'Christ came to save sinners, whereof I am chief.' David: Ps. xxxii. 4, 'I will confess against myself.' Isaiah: chap. vi. 5, 'Wee is me, I am a man of polluted lips.' Job: chap. xxxix. 37, 'I abhor myself;' xlii. 5, 6, 'I am vile.' The most upright are most forward in confession; Joshua vii. 19. It is the proper fruit of grace truly tasted; it will freely confess and give glory to God.

*Use.* It doth rebuke the shamedness of many. They think, Oh, should they say what sometimes they were, it would be a discredit and blenish to their good name. This being indeed the way to get glory with God and with the godly, by taking shame to ourselves.

*Doct.* Observe again what is the state of men by nature, they are such on whom the wrath of God abideth. We are, from the very conception and birth, such on whom God's indignation is poured out, yea, such on whom the full vials of God's wrath are

poured out, together with our being God's anger is towards us, as in ourselves considered. Let us take notice of the evils which do accompany us from the birth, that we may understand the better that we are indeed children of wrath.

1. We are born such from whom God is separated: 'Your sins have separated twixt you and your God,' Isa. lix. 2. We are 'strangers to God from the womb,' Ps. lvi. 3.

2. We are given up to Satan; children of the devil, of darkness, under the power of the devil, the prince of darkness, and are in all kind of darkness; of ignorance: 'None understandeth, none seeketh after God,' Ps. xiv. 2. Darkness of lusts and ungodliness, darkness of condition; God's anger abideth on all that do not believe; oh most dismal cloud!

3. We are subject to every curse in this life, whether spiritual or corporal.

4. To death temporal.

5. To death eternal.

How comes all this to pass? Because we all by nature are sinful; together with our beings, we are defiled; we are sinners, and so 'come short of the glory of God,' Rom. iii. 24.

The papists hold these four points tending to this text:

1. That we are sinful, for God could not subject us to wrath but for sin: Rom. i. 18, 'The wrath of God is revealed against all iniquity.'

2. That this sin is by nature together with our being enjoined, because by nature with our first being we are subject to wrath.

3. That all of us by nature are sinful, for sin imputed.

4. The best of them grant, that likewise we are sinful, and for sin deserving death.

We further affirm, that all of us are sinners, deserving wrath for the lust and proneness that is in us to evil. This also they grant to go with original sin, and to be a consequence of it; but they will not have it sin properly to which wrath belongeth.\*

*Use 1.* It rebuketh such as shift off and slight over their sins: We hope we are not the worst; we live homely, neighbourly, and quietly, doing as we would be done by; for the devil, we defy him; for the curse and hell, we hope God will be merciful. These men would make them be persuaded their case is worse than it is. But these persons shall know one day experimentally our reports come far short of the matter. Who knows the power of thy wrath? None but the damned. Believe it, and so avoid the mischief.

*Use 2.* Again, it must teach us to come out of ourselves. If a favourite should lose the favour of a prince, not to see the face of him, as Absalom; if a tenant were cast forth of his hold; if a man for some offence should be in the hands of some hard Cerberus-like keeper, should have his house on fire; would we

not hold these conditions fearful and full of confusion? What, then, shall the state of such be as are discountenanced with God, 'whose loving-kindness is better than life,' Ps. lxxiii. 3, whose wrath and anger is more bitter than death! Well may they take their leave of all created comforts that stand under God's displeasure, who at an instant can turn them out of all; 'whose wrath is a consuming fire,' Heb. xii. 29.

*Use 3.* Thirdly, It must teach us often to view ourselves. Why are these left as pricks in our sides, blindness of mind, crookedness of will, laws of evil in our members rebelling, sickness, poverty, reproach, but to humble us? 'Whoso blesseth himself, the Lord's jealousy shall smoke against that soul,' Deut. xxix. 19, 20. Our age is so full of Sadducees, that John Baptist or the spirit of Elias had need to be sent amongst us; for though like trumpets we daily sound these things, none, when hearing this, bethinketh how he may escape this fire which burneth to destruction, but they hope they are in as good state as these that make more show.

*By nature. Doct.* Whence it is plain, that by nature all of us are sinful; sinful not only in regard of Adam's sin imputed, but of corruption or concupiscence with which we are conceived, Ps. li. 5 and lviii. 3, Gen. viii. 21, Ezek. xvi. 4-6, Isa. liii. 6 and i. 4.

The papists go thus far: 1. Say they, We could not be the children of wrath in justice if there were not matter of wrath with us. 2. There is first the rebellion of our parents, ours, because we were in his loins. 3. There is the habitual aversion of our minds from God, which they grant an habitual iniquity, for which little ones are guilty of wrath. We hold further that for concupiscence, that is, the rebellion of the law of the members against the law of the Spirit of God, that for this, as sin properly, they are the children of wrath. This the papists deny to be sin, and will have it sin only because it is caused by sin, and is the matter of sin, but not sin properly. Concupiscence is sin as caused from sin, guilty with that guilt which it may cause. Concupiscence, not sin properly, not a foundation of guilt in itself. But both the habit and indeliberate motions are sins forbidden in the law; for there not deliberate consent, but the root, even the flesh and the passions unconsented to, for the other are forbidden. In the former, such a thing is here forbidden which Paul could not attain to but by the law; now he was no Cyclop. Again, Paul calleth it sin, and giveth to it the formal cause of sin. Whatsoever letteth the whole strength and might from obeying the law, is against the law, and accursed. God would not have created man with it. Why? Because it is not in a reasonable creature a pure ataxy, but an iniquity; and the goodness of the reasonable creature is the conformity of the powers of it to the law of God. That power which is bound to be conformable and is not, that power is a breach; but such

\* Conc. Trid. sess. 5. decret.

is this, for the law requires that all our powers should love God with all the heart, mind, strength; neither doth bind the action voluntary, but the whole frame of the soul. The papists say it is often called sin, not improperly, but as having resistance to the law of the mind and the law of God. Others grant that though in regard of the guilt it is not sin to the regenerate in Christ, yet if it be considered in itself, it may fitly be called sin. *Ans.* It is mediately, in regard we all in Adam willing did that which hath brought it upon us. Habitual aversion is sufficient. 2. It is potentially approved, willed, affected, &c.

*Use 1.* To let us see it is not custom, or example, or imitation only, whereby we are sinners, as Pelagius taught. No, it is from inbred corruption; our fountain is envenomed, and so are all the streams that issue from us.

2. To help us in repentance; therefore the remainders of it continue though the guilt be removed, and the dominion captivated; yet they remain, to teach us still to bewail our condition in this regard, and to humble us: 'Wretched man that I am, who shall deliver me?' Rom. vii. 24.

3. Hence we are exercised to renew our repentance and a broken spirit.

4. Hence we are given to see in what need we stand of our Lord Jesus Christ, and of him alone.

5. This must be confessed of the saints in the practice of repentance, and which all of us must eye and bewail with Paul and Moses; it being an excellent assurance of our true conversion where this is bewailed. The world and unregenerate men in their profession of repentance never rise to see this or to bewail it, which is the fountain and spawn of all unrighteousness. We cannot think we are innocent.

6. To reprove the pharisaical conceits of many, who were never altered, though at a day old they were sinful to death; yet after many fruits of this secret sin they think themselves righteous, though we charge them with this as sinners from the womb, such whose lives are dead in lusts; why, they are not the worst. Nay, some so sottish that they will not believe that children have any sin. Why (say they), what is more innocent than a little infant? And doth not Christ say, Mat. xviii. 3, 'Unless ye become as one of these, ye cannot enter into the kingdom of heaven?' One of these not simply, but taken of one blessed by me, having on them no actual guilt, and by my grace having their native corruption pardoned. This teacheth that grace maketh children free from sin, and instead of inheriting wrath, heirs of heaven. How may we fear when our first infancy was thus sinful! None complaineth, none feel themselves laden, none hungering and thirsting, every man carried away by Satan, that none might return to Christ and be saved. They hope they have good hearts to God, when indeed a very progeny of vipers. Do I walk after the flesh, the lust of my eye, fleshly minded, that is, not making my

calling a race of conscionable obedience, continually walking before God, and ever and anon lifting up my heart for the kingdom, 'labouring for the bread that perisheth not,' John vi. 27, 'possessing as if I possessed not,' 1 Cor. vii. 30; but go on, my heart and head full of worldly cares, living in idleness and lusts of the flesh? These are the bitter fruits of a sinful and cursed nature. If we see not our natures, the stink and unsavoury vapours which ascend out of them, of strife, of unbelief, of pride, of voluptuousness, of revenge, we want the principal ground of all humiliation and repentance; the only spur which maketh us seek righteousness out of ourselves, in Christ alone.

*Doct.* A fourth consolation is this: What is the conversation of many outward worshippers of God? It is fleshly and carnal. Paul was an outward worshipper of God a great while, was one that had the seal of righteousness in his flesh, was baptized, was a diligent Sabbath-keeper, was 'brought up at the feet of Gamaliel,' as a son of the prophet, a blameless walker of criminal matters; yet all this his service changed not his conversation. Before the grace of God changed him, he walked still sensual and fleshly. Isaiah tells us of some, chap. i. 15, who were worshippers, comers to the temple; but what was found in their lives? Covetousness, oppression, presumption, as if God were beholding to them for their outward worship. So in Ezekiel the prophet, chap. xxxiii. 31, complains of the hypocrisy of his hearers that would 'come and sit before him, and hear what God saith, yet would not leave their covetousness,' profaning the most holy word of God. Always there were such who did give God their bodies, but with outward service made no surrender of their hearts: Jer. vii. 9, 10, 'Will you steal, murder, and commit adultery, &c., and come and stand before me in this house?' Such were in Christ's time: 'This people draw near with their lips, but their hearts are far from me,' Mat. xv. 8. In the apostles' time, many of their followers and hearers, notwithstanding their outward obedience, were unreformed, God not dispensing the grace of election so largely as of outward calling. The condition of the visible church always was and is to be such as shall have virgins and lamps oilless. A glass for these times especially, of which Paul and Peter have foretold, 2 Tim. iii. 5, 'that men shall not join the power of godliness with the show of it,' that 'men shall walk after their lusts.' How many who, notwithstanding they are not to be blamed for their homage to God, yet remain as Paul, a great while unaltered in their conversation? Like Paul's widows, we hear and hear, but laden with many lusts, and therefore hear much and profit little. How many of us yet hearing live in covetousness, in incontinency, in intemperance, in stomachfulness, in self-love, and vain glory; many in idleness here and there tattling, and solacing our hearts with idle discourse; herein another tasting a spiced cup, herein a third walking

as Paul or other, before God visited them, in the outward observance of his worship, but yet yielding obedience to their own wills and lusts of their own hearts: 'Woe to them who come near me with their lips.' These are they that cause the gospel to be removed by unworthy walking, for God when it is unfruitful will translate it where it shall be fruitful. He can bear the Turk and papist, and the profane atheist, better than you, Lev. x. 3, for he will 'be sanctified in them that come near him.'

*Use 1.* Wherefore let us sift ourselves; pray to God to open our hearts. That is true and right which cometh from the inward form; this only worketh and distinguisheth. Power of grace must be measured, not so much by the work external as the state of the person working. He hath power who worketh from a living heart, whose labour is within as well as without, who strikes at the inward roots of evil, whose obedience is universal. An hypocrite is worse affected in good than a good man in evil; he hath no mind to that good he doth, but liketh better of the contrary. A good man doth grieve at the evil he doth, and loveth the contrary. God regardeth not so much action, as vigour in the action. Some do strive all for formality. Some do count it religion enough to rail on idleness and formality, and to be able to discourse of a question.

*Use 2.* We are hereby taught not to rest in any outward right, nor content ourselves with the work done, but examine how we do things.

1. That we do everything for God, practising the first commandment in every one, doing all for love of God, not putting him off with every slight and sorry service, as if anything were good enough for him.

2. To do everything as before God, so as is becoming the purity of his nature, spiritual and holy, with reverence of his glorious presence.

3. To make sure we grow by our duties we undertake; all true grace groweth by the exercise of it.

4. To labour against hypocrisy, heaviness, deadness, and our particular corruptions; and to shake up ourselves when we go about business of this nature.

5. To think how far evil men may go to do that and more, for *qualitercumque defuncti* is the intent and utmost mark of formalists. We must put to our best affections and our delight in the full bent and strength; otherwise it were easy being a Christian, might we under this profession let our graces loose as we would.

*Doct.* Here we may further observe what it is that beareth sway in the unregenerate; it is his corrupt will and mind; for so the apostle here saith, 'in fulfilling the will of the flesh and of the mind.' So Paul speaketh, Rom. vii. 5, 'When we were in the flesh;' Titus iii. 3, 'Carried about with divers lusts;' and Peter saith, those that are not called effectually, they are in their conversation conformed to lusts of ignorance. Thus the secure gallants' life is squared, following the sight of their own eyes, 'walking in their own ways,' as Acts xiv. 16; till God give repentance,

they stray like sheep in the paths of their own concupiscences. As, on the contrary 'they that are in the Spirit walk after the Spirit; so they that are in the flesh, after the lusts of the flesh,' Gal. v. 24, 25.

*Use 1.* It convinceeth us whether we are in our natural estate or no; have an eye to the course and strain of our will and mind; what is it we specially affect, desire, and seek after. This detecteth the vain presumption of many, who think if they can [say] the creed, have christendom, be orderly churchmen, say the Lord's prayer, think this is Christianity enough. As for putting off their corrupt nature and sinful lusts, to which naturally their hearts incline, and whereunto they live in perpetual slavery and bondage, they think it needless, and that God, who hath made and knoweth our natures, doth not expect that we should be free from that which is a nature in us.

*Use 2.* This is a ground of debortation, to fight against and renounce our own wills and fleshly desires, resist our sinful lusts, as ever we will assure ourselves our nature to be regenerate. What a shame for Christians not to have power over their inordinate lusting in meats and drinks, when a dog will be trained to stand upon a table and touch nothing which is not given him! The lusts of a man's mind and will, will never be satisfied if it be served. What was Amnon the better when he had gotten the will of his sister by violence? 2 Sam. xiii. 7. Nay, the very lusting for a thing maketh a good man he dare not touch it, when now it is present. When David had a month's mind to the waters of Bethlehem, he would not touch it when now it was brought to him.

*Use 3.* This letteth us see a different property of one in Christ from him that is not. He that is in Christ is not a harbinger and purveyor, making provision to fulfil the will of the flesh. Sin hath not willing obedience performed to it; it reigneth not: in the other, it hath his full swing; they are thralls and vassals to the flesh: 'He sets himself in an evil way, he imagineth mischief; he hardeneth his face, and will not be atashed' in his course, Ps. xxxvi. 4. Sin is sweet to him, as a lezege under his tongue, Prov. xxi. 1; it is meat and drink to have their wills. The godly, overborne by rebellion of their wills, their hearts smite them; they go forth and weep; for as meat unwholesome taken into a stomach which hath strength of nature causeth after vomit and sickness, so where there is this life of grace, this poison of sin once taken down cannot but make a sick soul.

*Doct.* Lastly, Here observe that even the children of the godly are by nature children of wrath, and not only those born out of the covenant, but even those to whom the promises, as the apostle witnesseth, that to them and their children belong the promises, Acts ii. 39, even these are by nature no better than others. The apostle at large doth prove this conclusion: 'The Jew by nature hath no pre-eminence above the Gentiles, but is under sin and under death, hath

his mouth stopped,' Rom. iii., from all plea for himself, as well as the Gentile; and David confesseth this, that though he came of righteous Jesse, yet 'he was born in sin, and conceived in iniquity,' Ps. li. 6; for even righteous parents do propagate posterity, not by force of regeneration, but carnal generation. They beget not as new creatures in Christ, but as old, even in Adam.

*Obj.* But here it may be objected, that the Scripture telleth us that God is the God of the seed of the godly. Now there is no benefit, if pardon of sin and life everlasting belong not to infants upon this, that God is their God.

*Obj.* And it is said that the children of one believing parent are holy, 1 Cor. vii. 14, which cannot be meant of legitimate, for so they might be if neither were a believer; nor only a member of the visible church, for so they might be if neither were.

*Ans.* This is true, and so is the other. They fight not because the respects are divers. Parents, therefore, have a double person, the one of Adam, the other of members of the second Adam. Now in the first respect they bring forth children of wrath; in the second, children of the covenant, children of graces, I may say.

But here many doubts may be moved.

*Quest.* 1. First, how the parent whose faith is but for himself to live by, can by his faith insinuate his children into the covenant.

*Quest.* 2. Again, when many a Noah have Hams, how faith can believe such a thing, for the thing believed must be infallible.

*Ans.* To the first, the faith of the parent doth bring the child into the covenant; yet so as the child liveth by his own faith, which is not to be denied in such as surviving come to fellowship of like precious faith.

*Obj.* But many infants die before they come to hear and to have faith, for aught we know. What may be said to this case?

*Ans.* They live by their faith, because in this case the faith of the father is the child's faith also; for look, as it was just with God to reckon the deed of Adam all our deeds, so it is not ill beseeching his mercy and justice to let in this case the faith of the parent stand for the child.

*Ans.* For the second: Faith is not wavering, though the event answer not, because it doth not absolutely apprehend this salvation for every one, but leaveth place to God's secret judgments.

*Obj.* But how can it thus conditionally believe without wavering?

*Ans.* It is one thing to waver, another thing to believe with condition. We believe we shall have outward things, yet with a condition.

*Quest.* A third question is, how this distinction can escape a contradiction. That which is true, must be true in some time. Now if an infant may be born having the covenant (which in some case we teach),

there is no time in which this infant can be said a child of wrath.

*Ans.* It followeth not, for there is nothing wherein it may not be said a child, though it be born with application of the covenant: for as the parent hath a double person, so hath the infant. In the one it is a child of the covenant, in the other of wrath. Mark for conclusion these three things.

1. Every one is a son of wrath in Adam, even in that instant and in God's eye, with whom there is neither past nor to come. We, we are all of us dead.

2. This wrath abideth till application is made of the blood of Christ.

3. If this be even with our first being whensoever it is, it taketh not away the respect of our natural condition: O miserable man that I am! &c. This was true of John Baptist, yet from the womb he was sanctified.

*Use.* 1. To confute the slanderous papists and Lutherans, who would make us anabaptists, as denying sin original, denying the guilt of it. Where we teach it in infants, we teach it worthy of wrath, teach the persons as coming of Adam, children of wrath, yet as in the covenant of grace to have pardon, and the seal is a seal set to this, not as a foundation or beginning of it.

Secondly, We may see what it is that is born of the flesh, and therefore take occasion by it to humble ourselves even in the compassing posterity, and to lay hold of that most precious promise which assureth us that God will be our God, and the God of our seed. Gen. xvii. 7, though we may leave place for his secret will, which tendeth to his glory.

Thirdly, That he saith, *we all*, it doth give us to see the falsehood of that dream of our lady's birth without original sin. The apostle doth say, that all the Jews were by nature children of wrath; 'every mouth stopped, none that doth good, no not one,' Rom. iii. 12, 19: yet the papist will have a canvass touching our lady, whether by some extraordinary dispensation she might not be excepted. Thus while (most foolishly) they will advance her above all Christian people, they do thrust her out from having fellowship in the common salvation, Christ coming 'to save his people from sin,' Mat. i. 21.

Ver. 4. *But God, who is rich in mercy, through his great love wherewith he loved us.*

Thus far the apostle hath laid down this sentence, concerning our quality and condition. Now he cometh to fill up the sentence, for the sense being hitherto suspended, 'You, and we all of us, dead in sin, hath he quickened.' Now, this latter part hath three branches to be considered:

1. The causes working this.
2. The order of working it.
3. The end.



The first in the 4th verse; the second by a gradation, verses 5, 6; the third, verse 7. Whence to the 10th verse is inferred our free salvation, which in the 6th verse was by the way interserted.

Now, the first cause is God the Father, here described from his rich mercy; and lest we should marvel how God should come to be merciful to us, he telleth the fountain of this mercy, his great love. So that this verse doth give us to consider of two properties of God,

1. His mercy.

2. His love, favour, grace, kindness; the one the fountain of the other.

*Doct.* First, Here we see, that God is a God of rich mercies; and the consideration hereof is not lightly to be passed, because no man is so blind that hath not this in his mouth. This then is our rejoicing, to know God, not so much what he is, or his essence, as of what property he is unto us. Both the works, the word of God do witness it. All his ways have the saints approved, as merciful and faithful, Ps. xxv. 10: and Paul calleth God, 'a God of all compassions, Father of mercies,' 2 Cor. i. 3: and though there is not greater or lesser in God (whatsoever is in him, being himself, he being infinite), yet in regard of works there is a common inferior mercy, and a singular rich mercy: that is over all his works, this such as he taketh to be over his, even those 'vessels of mercy,' Rom. ix. 23. Look, by how much the nearer the creature is in affinity to God, the nearer is the blessedness of it to God. I need not to prosecute the doctrine which so many have amply laid down. But let us consider the use.

*Use 1.* That great commandment of the law (the having God for our God) doth command to know, and to acknowledge this truth always, that he is most merciful to us. Have all creatures eyes to look up to the mercy of God in their necessities, and to trust to his faithfulness for help and succour in their miseries, and shall his children be blind? Jehoshaphat said, 2 Chron. xx. 20, 'Lord, we know not what to do, but our eyes are unto thee.'

*Use 2.* This doth reprove our weakness. We say he is a merciful God, but when he doth delay, or renew his witnesses against us, we think he hath shut up his mercy and loving compassions. Again, when we think that God will not forgive our sins, then this mercy of God is forgotten. Again, when men think God's hand is hard towards them, and conceive of his dealing as cruel, where then is this sentence, that he is rich in mercy?

*Obj.* But you will say, What though he hath shewed us mercy, may we not complain in this kind when his hand turneth? I answer, He never turneth from these mercies: 'If my children' (saith the Lord) 'offend, I will correct them with rods, but my mercy will I not take from them,' Ps. lxxxix. 32, 33. We must therefore return in a holy blush, and learn to

say, 'Yet God is good to Israel,' Ps. lxxiii. 1; 'It is his mercy that we are not consumed,' Lam. iii. 22.

*Use 3.* It doth serve to bear off a temptation of unworthiness. Satan will tell the humbled soul, Thou art a grievous sinner, privy in thy own heart to many foul and abominable corruptions: thou hast grieved the Spirit, trespassed against thy enlightening, &c. How canst thou look to be saved, or once come before God with any comfort? Hereunto the faithful soul must be ready to reply, Yet the mercies of God, and the merits of Christ Jesus, do infinitely exceed them; neither are the mercies of God abridged by sins of infirmity, but rather thereby the more specified and declared. Thus resting upon the rock of eternity, and the impregnable truth of God's gracious promises, he casts himself into the bottomless sea of God's mercies, with this resolution, that if he must needs perish, they shall hale and pull him from the most tender bowels and everlasting compassion of his blessed God, to whom his soul is fled.

*Use 4.* This is a virtue of our heavenly Father to be imitated, 'Be merciful, as your heavenly Father is merciful,' Luke vi. 36.

*Obj.* But it may be said, How should God be merciful to me, for I am his enemy, and a son of his wrath, and mercy is so far from such that it rejoiceth against the judgment of those whom he hateth?

*Ans.* If this fear proceed out of an unfeigned longing after God's mercy, and to be delivered from that misery whereof thou complainest, then be of good comfort; for if ever thou hast tasted of the sweetness of this grace, thou shalt be sure to have it again. 'He retaineth not his anger for ever, because mercy pleaseth him,' Micah vii. 18.

He is the Son,\* his mercy (as all other his properties) is in God infinitely, eternally, and unchangeably: 'For a moment, in mine anger, I hid my face, but with everlasting mercy have I had compassion on thee,' Isa. liv. 8.

Now, the fountain of this mercy is God's love to us from eternity, which inclined towards us when we were hateful. When he had determined to manifest this love, then according to mercy he saved us. Grace, and mercy, and his giving Christ, all is from hence. 'He so loved the world,' John iii. 16. For had the Lord hated us, he would have glorified himself in our deserved misery.

Mercy shall triumph against judgment, of those whom he loveth. And experience sheweth, that the straitest conjunction in greatest love, breedeth the most tender compassions in miseries.

*Obj.* But here is a difficulty to be cleared. In the verse before, he saith, we are the children of God's wrath; here he saith, we are such whom God did so greatly love, that he took pity on our misery, and healed us in Christ. But the answer is easy.

*Ans.* By considering that love and wrath might

\* Qu. 'Sun'?—ED.



stand together. For the parent may be thoroughly angry with the child whom he tenderly loveth; and so it was with God, who knew how to love, with that eternal love, and yet how to be angry with us. Hatred and love expel each other, but anger and love may stand together.

*Obj.* But this doth not seem clear to me (may some say), because the Scripture doth make God's good will to be towards us through Christ; he hath made us beloved in him, we are reconciled to him in Christ; so everywhere.

*Ans.* For answer, There is a double love: the one internal with God; the other external, manifested in the creature.

Now, this internal love is everlasting; it was the foundation of mercy, of the giving of Christ in mercy. But that external, manifested in the creature, is nothing but a stream swimming out of this, before held down by justice; and this cometh through Christ. So saith Saint John, 1 John iv. 9, 'Herein was the love of God manifested, that he sent his Son,' &c. And all our salvation is by mercy, as Paul to Titus calleth it, Titus iii. 5; it is the epiphany of the Lord's kindness, and external love to mankind, Titus ii. 11.

God then (we see) doth love his, before Christ he given to them as a mediator for them. Though in God this love is but one most simply, as himself is most simply one, yet for the change that it maketh in the creature, and to help our weak understanding, a former and a latter love may be considered; for there ariseth a grace of God unto us from the blood of Christ, of justification unto life. Thus Christ is called the 'mediator of the New Testament,' Heb. ix. 15; and in this respect the Scripture putteth our reconciliation to God, in the death of Christ, 2 Cor. v. 19, Rom. iii. 24. These and the like places must not be so understood, as if the Lord himself before entirely hated us; but because that in Christ that former love of God springeth forth, which while justice was unsatisfied lay hid. For there was a love to us before Christ; and the giving of Christ was the effect of it, as John iii. 16. It is good for a child sometime not to know how well his father loves him. And a kind-hearted father doth often bear a secret inward affection toward an ungracious son whom he hath cast out from him, though he will not suffer it to appear, till by mediation and humble request of some friend he make it appear to his son. And thus, to say that the Lord altogether hated us in himself, until Christ made intercession, is such an assertion as is not found.

For Christ made intercession, called, or uncalled. If called, there was great love in the Father calling him to undertake that office for us. If we say uncalled, it is contrary to Scripture, in which nothing is more evident than the calling, anointing, and sending of the Son by the Father.

*Doct.* Well then, from the order we see what it is which is the principal procuring cause of pity towards us in our miseries; it is love of God. So that if we would see evidences of love to our neighbour, we may gather them hence, by seeing what mercies are with us, and bowels yearning in their miseries; no compassion, no love. Again, that there is a great love in God, even when he is angry with us, such a love as makes him give his Son to death.

*Use.* 1. This then may serve to confirm us in assurance of God's favour toward us: Rom. v. 10, 'If when we were enemies, we were reconciled to God by the death of his Son, much more shall we be saved by his life.' If a man out of love have sought the friendship of his enemy, and used means to be reconciled to him, is it not likely that he will be constant in his love to him to the end? But howsoever it fall out with man, most sure it is that God will not change; for 'whom he once loveth, he loveth to the end,' John xiii. 2; 'I the Lord change not, therefore ye sons of Jacob are not consumed,' Mal. iii. 7.

*Use* 2. It teacheth us our duty to God and man; he hath loved us first, therefore must we love him again, 1 John iv. 19. His love must constrain us, 2 Cor. v. 14; and our love is a reflexion of his to us. 'And if God so loved us, we ought also to love one another,' 1 John iv. 11.

*Ver. 5. Even when we were dead by sins, hath quickened us together in Christ, by whose grace ye are saved.*

I have spoken of this death before, of the kind of it, of the symptoms or tokens of it, and uses of the doctrine, upon the first verse. Now, I will add some things which this context doth admonish, and I then omitted.

First, How we can be said to be dead when there is some sparks of divine knowledge in us. Secondly, What this word *trespass* meaneth, and how it differeth from the word *sins* being joined with it.

To the first, the light of knowledge in us is such as doth not give life, but is imperfect, tending to leave us without excuse.

Again, it may be doubted whether we are born with this light, as the seeds of it, or whether afterward by the book of the creature and Scripture it comes to be manifested to us. It is not knowledge that life standeth in, for the devils then could not be without a spiritual life; but it is the kind of knowledge, even that which is spiritual and heavenly, and this is not in any by nature in any measure.

For the word *trespass*, *παράπτωμα*, it signifieth properly an error of ignorance.

The other word *sin*, *ἁμαρτία*, signifieth an aberration from the law, without this respect.

*Quickened.* There is a threefold death, so a threefold life:

Of nature; grace; glory.

Here he speaketh of the life of grace, wherein these

believing Ephesians who had been dead, were now alive. Interlacing our free salvation, he cometh to the second degree, our resurrection in Christ. There is a double resurrection; the one is the resurrection of the just and unjust, of the body, as in the creed we profess to believe a resurrection at the last day, as John vi. 39.

The other resurrection is from the death of sin, in some measure to be quickened by the voice of Christ, so that we live a new life, even the life of God; being before all of us 'by nature dead in sin, and trespasses, and the uncircumcision of the heart;' blind in our minds, and so 'estranged from the life of God;' hard in our hearts, unholly in our affections. Now this first resurrection stands in this, that we live a new life, even the life of God, which standeth in the light of the mind, in fleshy tenderness of hearts, in the holy motions of the affections, that in the virtue of Christ's resurrection we rise to newness of life, that in him we be a new creature, 2 Cor. v. 17.

The third thing is that which followeth, *glorifying in the heavens*; and this is that he speaketh of when he saith, *in Christ* we are set in heavenly places. So that the words jointly considered, tend to this sense: Even when we were dead in our sins, stinking in our lusts and corrupt natures, then did God of his rich mercy bring us to life, raising us up together in Christ.

And when he saith *in Christ*, it is plain that we are saved of his mere grace; yea, though we dwell in these mortal bodies, yet we have in Christ the resurrection of these bodies; yea, though we are now absent from the Lord, pilgrims here, yet in Christ we are after a sort set gloriously in the heavens, we are already seized of those everlasting mansions. The dignity of the person giving extendeth the mercy, and the grievousness of our misery doth exceedingly amplify the mercy.

*Doct.* Observe, first, what it is which setteth out the rich kindness of God; it is this, even our misery and wretchedness wherein he findeth us: Ezek. xvi. 3-6, 'When thy navel was not cut, nor washed in water, nor salted with salt; when no eye pitied thee, when polluted in thy blood, &c.; even then I said unto thee, Thou shalt live.' 1 Cor. vi., 'Fornicators, idolaters, adulterers, wantons, buggers, thieves, covetous, drunkards, &c., such (saith the apostle) were some of you.' Titus iii. 3, 'Ye were in times past unwise, disobedient, deceived, serving lusts and divers pleasures, living in maliciousness and envy, hateful, and hating one another. But when the bountifulness and love of God our Saviour appeared,' &c. 'In this appeared love, not that we loved him, but that he loved us first.' 1 John iv. 10. 'Even when we were enemies, he reconciled us to himself by the death of his Son,' Rom. v. 10. If it be well considered, it will make us to see the rich mercy of God to man.

There are three things that do especially lead us into these treasures of rich mercy:

1. The one our estate wherein God findeth us.

2. The state wherein God setteth us before he leave us.

3. The way or means whereby he compasseth our deliverance from death, and our glorious salvation.

The first is set down in this 5th verse.

The second in the 6th verse.

The third, left to be gathered from these words, 'together with Christ.'

These might be particularly amplified.

*Use 1.* This teacheth what we must do, if we would see the love of God to us; get a true knowledge and sense of natural condition; dead men, in whom there is not by nature the least spark of spiritual and heavenly life, our natural life being but a shadow of life; it is but a goodly vizard drawn over a dead and rotten corpse: Rev. iii. 1, 'Thou hast a name that thou livest, but thou art dead,' saith our Saviour to the angel of Sardis. The consideration of this will work true humility, and a thankful acknowledgment of God's unspeakable love and mercy. What was it but the due pondering of these things that did carry David to such an admiration of God's bounty towards himself and all men, crying out, Ps. cxliv. 3, 'Lord, what is man that thou regardest him?' and forceth the prophet to this confession: Lam. iii. 12, 'It is the Lord's mercy that we are not consumed, because his compassions fail not.'

*Use 2.* This also is a ground of hope, that God will never leave us; for that mercy of God, which, when we are dead, did put life into us, and quicken us, will now much more help us, and comfort us in all our miseries, James i. 17, for 'with him is no change; his mercies endure for ever.' As a mother, when she has borne, and brought forth, and endured the hardest hand of labour and pain, will think nothing too much she doeth for the fruit of her womb she dearly loveth: Isa. xlix. 15, 'Can a mother forget her child, and not have compassion on the son of her womb? Though they should forget, yet will not I forget thee, saith the Lord.' Rom. v., 'If, when we were enemies, we were reconciled to God by the death of his Son; much more, being now reconciled, shall we be saved by his life.'

*Doct.* Observe, further, that man hath no power to save himself; no disposition to the salvation which is entered through faith in Christ. He hath made us fit; that which we are, we are through the grace of God. Look what disposition there is in a carrion to life, there is that in our stinking souls to the life of grace: 'Out of me can ye do nothing,' John xv. 5.

*Obj.* But if we cannot further ourselves towards salvation, then the profane beast is as near God as the best and justest churchman unconverted.

*Ans.* I answer: no nearer for kind, but nearer in regard he is not so far removed in this kind.

A man having new sent out his spirit, and one stinking in the grave, the one may be said nearer to life than the other, in regard he is not entered so far into the degrees of corruption in which the other lieth; and yet the one can no more help himself to life than the other. So a fox and an ass, the one may be said nearer to reason than the other, because in degree of unreasonableness he is not so much removed; yet in kind they are both one, and can do nothing which might change their kind. So here, they are said nearer respectively, in regard of other sinners more remote, not that absolutely they are near; as an ape may be said comparatively to be reasonable.

*Use.* This confuteth the enemies of God's grace, papists and Lutherans, who make man have some relies of strength, whereby, being excited, and presented, and shewed a fit object, he can of himself turn to God. But what were it available, to come to a blind man and shew him the sun, and tell him of it? Till he have an insight given him, all is vain. So here needeth a creating, renewing grace, not a bare mending or repairing what is amiss.

*Obj.* But if we cannot at all dispose ourselves to life, why are we called upon? Why should we hear the word? &c.

*Ans.* Because these things are good, such as God requireth, which we must not leave off, because we cannot do them pleasingly, but labour to attain the right manner.

Secondly, That we may not set ourselves further off salvation, which we may, though we cannot do that which may help forward our calling. It is forlorn, desperate folly, when we are in some degrees of evil, to think the crow can be no blacker than her wing, and so throw down ourselves deeper into mischief. Though as we use them these prepare us not, yet as God doth use them they do prepare us; as when one striketh a knife into his lungs, God may so guide it as to heal an imposthume. A man taking drink intemperately, and sinning, God may heal a sickness by it.

*Use 2.* Hence learn we to detest those works of congruity, and confess we can do nothing; cry to God, 'Turn thou us, and we shall be turned.' A mother will not cast away her child for an itch, or the rising of pimples, which for the present deform; she bought it too dear to part with it so lightly. So our God will not for infirmities cast us off, he hath bought us at too dear a rate so to part with us.

*Quickened us in Christ. Obs.* What is the state to which the believer is brought? He is made partaker of the life of God. It may be said of him which is spoken of the prodigal child, who, though he had been dead, yet is now alive, Luke xv. 32. So these brought unto the faith, though before dead, yet now are brought to life. The apostle, dead in trespasses and sins, as the rest, came to have Christ living in him, Gal. ii. 20; being set into Christ, he had fellowship in the death and resurrection of Christ, Philip. iii. 10.

The Colossians, dead in the uncircumcision of hearts, came to be brought to life with Christ, their sins being forgiven them, Col. iii. 3. We have experience of it, who were blind, uncircumcised in heart, savouring earthly things, walking from trespass to trespass, utterly unacquainted with the life of God, 'now light in the Lord,' Eph. v. 8, now our hearts pricked for sin, trembling at the word, pressed to obedience, now affecting heavenly things, walking in righteousness, finding that God in Christ dwelleth in us. And for better conceiving it, it is fit to consider,

1. What it is.
2. Who is the author of it.
3. In what order it is wrought.
4. The property of it.

1. It is nothing but the created gift of grace, which frameth the whole man to live according to God, or supernatural grace giving life, and bringing forth motions according to God, as the natural life.

2. The power of God alone, with the word and sacraments, give this life, called therefore 'immortal seed.' By the word we are all quickened and conformed to the image of the second Adam, called therefore 'the word of life': 'Who hath brought life and immortality to light by the gospel.'

3. For the order, there is first a taking away of sins; for while we live in them we are in death. Secondly, there is a taking of life in our behalf. Thirdly, a holding out of these things, with the voice of God unto the soul: 'The dead in their graves shall hear the voice of the Son of God, and shall live,' John v. 25. A receiving of Christ, a forgiving of our sins, and quickening with the Spirit.

4. The property of which life is eternal, and hath no ending. Christ being raised, dieth no more, nor a Christian.

*Quest.* How may we know that we are alive?

*Ans.* Every life seeks its own preservation; as natural life seeks that which is fit for that life, so doth this spiritual life that which is fit for itself: as the word of God, 1 Peter ii. 2, 'And the things that are above, where Christ sitteth;' Col. iii. 1, 'The food which perisheth not, but endures for ever.' As the life is immortal, so it seeks immortal food by which it liveth to God; the life of grace, it is maintained by bread from heaven, from the living God.

Every natural life, in the several kinds of it, seeks its preservation of him, and by him that is the author of it. Children of their parents, yea, and 'the eyes of all creatures look to the Creator,' Ps. civ. So here, they that are quickened with the life of God, are ever and anon running to him as their Father, crying and calling upon him for supply in all their wants; by the spirit of adoption, they cry *Abba*, Rom. viii. 15.

He that hath this spiritual life in any measure is sensible, and ever complaining of spiritual death and of corrupt nature, the sight whereof is most noisome to his sense. A dead man perceives no stench to come

from him. An evident sign of spiritual life, to sigh and groan under the body, and to cry out, 'O miserable,' &c., Rom. vii. 24; Good Lord, what a state is this; what a bed-ridden disposition doth hang about me, that I can neither find comfortable sense nor motion towards things spiritual! Every man, the more quick with the Spirit, the more complaining in this kind.

Life is active and stirring. If I see an image still without motion, I know, for all the eyes and nose, &c., it hath no life in it. So the want of spiritual motion in the soul to God-ward, and the practice of godliness, argueth want of spiritual life.

Love to the brethren: 'By this we know we are translated from death to life, because we love the brethren,' 1 John iii. 14.

*Use 1.* This is a matter of admiration, of joy, and thanksgiving. If a man were recovered of a deadly disease, when past hope, how would he tell of it, and hold himself bound to the man by whose skill and endeavour he hath been raised! How much more should we record and tell of God's unspeakable mercy and love to us; that when we were not only sick in soul, but even stark dead and void of all spiritual life, sense, and motion, hath breathed into our dead hearts the breath of that spiritual life of grace, and hath made us now to stand up from the dead and live in his sight? Have not we cause to rejoice, and say, 'Thanks be to God; we were the servants of sin'? Rom. vi. 17. But if we creep up out of some deadly sickness, we will tell of it, and say, What a glorious and wonderful power of God was it to raise me! But when our souls creep out of sin and hellish ignorance, the darkness of death, how should this much more affect and cause us to magnify such a power of God!

*Use 2.* This letteth us see the fearful condition of unregenerate men; they lie exposed to the sun as dead carcases, the stink of whose nature is noisome to each living creature. That they cannot see it, is because the light of nature, through the strength of rebellious affections and common custom in sin, is so extinguished, that it cannot truly inform the conscience touching our own conditions; and in that we feel it not, it is because our hearts are stone dead, and utterly void of that power of life conferred by the Holy Ghost, which should indeed make them feel the disease of sin.

Fearful, therefore, is the estate of those men which never once suspect themselves of nourishing this monster, which feedeth itself strong in them, to deprive them of life, but hand-over-head sleep in their filthiness, and never examine themselves as touching any token of spiritual life, to secure themselves of part and portion in that blessed land of the living. In this estate men fare as they which are infected with some mortal pestilence, who, although they are tainted, yet not feeling it, go about their business cheerfully, eat,

drink, and are merry; yea, and make a jest, and tush at the plague, and behold suddenly are stricken themselves, and laid in the grave. So an unregenerate man, having both the disease of sin in his bones, yea, and the funereal and deadly marks in his soul, yet being void of that rare grace of godly wisdom to discern it, runneth on in his dying life from town to town, from house to house, infecting others with the stink of his sores, and running botches, yea, and plays with sin in his common talk, as a child doth with a fawning cur in a string, till it being too strong for him, plucks him down to hell, and returns upon him with the sharp stinging teeth of everlasting death and misery.

*Use 3.* This must stir us up to feel ourselves quickened with an everlasting life, and more and more to seek and labour for the augmentation of it. The woman of Samaria, when Christ told her there were living waters, of which whoso drank did never so thirst more, she cried, 'O Lord, give me of that water,' John iv. 15. Look up to Christ, that quickening Spirit, shew him thy relics of spiritual death, and pray him to swallow them up victoriously in the life of grace.

*Ver. 6. And hath raised us up together.* Resurrection is metaphorical or proper: metaphorical, when a man swimmeth out of some deadly evils; proper, when a man being fallen down by death, riseth up by new quickenance: this is first and second. The first, when the soul, fallen down from God into death of sin, doth come to be quickened with the life of God. The latter, of the body, whether extraordinary, which is the privilege of some few, or common to all. Now, we that are in Christ, have all kinds of resurrection after some manner: 1. Our condition most deadly we get out of; 2. Our soul is quickened; 3. For our body, it is hid in Christ, we have it in hope.

*Doct.* Observe here, what God hath given us in his Son, even the resurrection of these bodies. We are dead by reason of sin, and these our bodies are sown in mortality, and see corruption, yet we have them in Christ raised up; yea, after a sort we in present may see this exemplified: 1. In that our head is raised; for whatsoever may be said of the head, may be spoken of the members. If the head be safe above water, and living, the body may be said (though covered) to live likewise: so that our head, Christ Jesus, having this resurrection, we are already seised of it in our head. 2. Again, we have it already; why? Because that power which must raise us up, it is with Christ, *per modum redundantie*: all things tending to our salvation are put in his hands; there is not a resurrection and life, for his own person alone, but the treasures of life, even the hidden life which every member must have, is already seised by him. 3. We all of us have right to it, though we as yet enter not upon it. 4. Last of all, we have entrance even pre-

sently, because he rose for us, and representing us, even as a burgess of a parliament doth a corporation. So that we see where is the evidence of our resurrection, even Christ raised as our head, is a most infallible pledge unto us. If Christ be risen, then must we, for our resurrection is hid in him.

Now our resurrection may be considered two ways :

1. As wrought in our head.
2. As applied actually in us.

As we, in regard of our natural life may be considered,

1. As we have this life in our root, in our parents, in whom we are *seminali ratione*, as an ear of corn is in the seed.

2. Our life may be considered as now in us received from them.

Now, when they are said to be raised up in Christ, it may be understood both ways, both in regard of their resurrection, as it was made in Christ the head of them, and as it was in part applied in them. For all the resurrection we have in Christ is not yet received, we have it by faith hid in him, even the resurrection of our bodies. As Adam was a root of death to all that were his, neither were they born of him sooner than mortality did seize on them ; so Christ is a root of resurrection : 1 Cor. xv. 22, ' As in Adam all die, so in Christ shall all be made alive.' We must not think that when Christ was raised, it was no more than when Lazarus, or some other private person, was raised ; but his rising was all our resurrection, inasmuch as it was in the name of us all, and had in it a seed-like virtue to work the resurrection of us all. Hence it cometh that we no sooner come to be in him, but the power of his resurrection is felt of us, making us rise to newness of life. In Christ, all things are new : 2 Cor. v. 17, ' Who hath learned Christ as the truth is in Christ,' have so learned him that they are dead to sin, the life of the old man, and are alive in the life of grace.

For look, as a member, truly by inward ligaments knit with a living head, hath life in it ; so we, when we come to be in Christ, raised up and living to God in life glorious, we cannot but live in him.

There are some principal evidences of our part in Christ's resurrection.

1. The Spirit given us : ' If the Spirit which raised Christ our Lord from the dead dwell in you.' He doth send into them that are united with him the Spirit of life from himself ; that is, the Holy Ghost, to dwell in them by the created gifts of grace, which is life supernatural. They shall hear my voice who are dead ; that is, they shall believe, and shall live.

2. The will of the Father touching us, that Christ should raise us up at the last day.

3. The statute made by Christ, in which we have it, even before it be applied. Christ doth successively perfect this life, never leaving till he have in soul and body conformed us for our model to his blessed soul

and glorious body. The raising of our souls dead, a greater work than to raise a church-yard of bodies.

4. A lively hope of an eternal inheritance, 1 Peter i. 3.

5. A holy love of God's children, 1 John iii. 14.

6. A living faith ; for the same omnipotent action of God which raised Christ from the dead, is it which begetteth faith in us : Eph. i. 19, 20, ' Which believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.'

*Use 1.* Wherefore, let us learn to admire, and give glory to God's power, which worketh our faith. If we saw a man raised from the dead, oh how would we speak of such a wondrous power ! But this is the same which raised Christ from the dead, which raiseth us to believe. If we creep up from some deadly sickness, we tell what a power of God it was to raise us ; but when our souls creep out of hellish darkness and death, to believe on the living God, it is as nothing with us.

*Use 2.* Again, to consider of our resurrection, which we have through Christ, is a forcible motive to make us cleave to him. If Peter said, ' Whither shall we go ? Thou hast the words of life,' how much more may we say, How should we start from the Lord ! Thou hast raised us up when we were dead !

*Use 3.* How did Lazarus (think you), and others whom Christ raised up, love him, and rest in him, when this bodily life was again given them, though they were within a while to die again ! But how much more would it bind us to Christ, if we saw how he hath raised our souls, being stark dead, with such a resurrection as that they shall never die again !

Wherefore, how woful is the state of many that profess Christ, yet live in ignorance, know not what a resurrection meaneth, are dead while they are alive, in all kind of sin and wantonness ! These never were in Christ, but like as glass eyes are set in the body, or wooden legs, which being by outward means joined to it, do not receive life and sense with other members. We never knew communion with him who is the quickening Spirit, if we be dead in our sins.

*Use 4.* Lastly, It is matter of comfort against the infirmities and death of these bodies ; by his blood he hath made a new and living way, he hath led the dance ; though thou of thyself hast no right to it, yet in Christ, thy head, thou hast as good right to it as any heir apparent to his lands.

*Doct.* Observe again, we are by nature all shut out of the paradise of God, we come short of his glory, but in Christ, God hath been pleased to restore us to the happy condition, in the resurrection of Christ : 1 Peter i. 3, ' Who hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.' Christ our head sitteth in glory ; he hath done it for us : ' I go to prepare mansions for you,' John xiv. 2. He entered the holy of holies in our

name, and so after a sort presented us before God, as the priest under the law; 'he beareth in his breast the names of all his Israel,' when he cometh into the presence of God, so as we all may be said, and that truly, to 'sit in the heavens.' He hath all that glorious life in him, with which we are in the heavens to be glorified. Joint purchasers; we have by him right to it in faith, as an heir in minority to his father's inheritance.

We by nature are all of us unfit for God's kingdom; and so our Saviour saith, John iii. 5, that 'unless we be born again, we cannot enter into God's kingdom.' What disposition can be in such as are children and thralls of the devil, to be the sons and heirs of God? No, there is nothing in us but enmity against God. We love hell as if there were no heaven: Ezek. xvi. 3, 6, 'We are such as have an Amorite to our father, an Hittite to our mother, as lie weltering in our blood.' Now, who can make me owner of that which I am not, nor cannot be willing with. We see in our outward affairs, an outlandish man, a foreigner, cannot have inheritance in our land until he be naturalised. The son of a traitor, whose lands are confiscated, cannot inherit them, as before, until his blood be restored; so it is with us, we are all strangers by nature to God, and heaven where he dwelleth; we are a tainted blood, rebels from the womb, and so, till God restore us, and make us fit, we cannot have part in this heavenly inheritance.

*Use 1.* This one prerogative (that we are made to sit in heavenly places), duly considered, reproveth the misdemeanour of the wicked in regard of their poor brethren; for come in place where they are, like Og king of Bashan, they set up their bristles against them, and esteem them as the base offscourings of the earth, and refuse of the people. For what say they? I scorn thee that thou shouldst control me, a chief man of the town where I dwell; and shall I be taken up with every beggar? Alas! thou art the cursed beggar in the rich man's weed; this man whom thou thus disdainest is the right heir; thou hast gotten his right, and that thou shalt know when the Lord of the whole earth shall cast thee out of his ground, throwing thy body into the earth as a stinking carrion, and thy soul into hell. Then shalt thou know the state of all things turned upside down; and then thou, which before wast a lord on earth, and seated among princes, shalt now be a slave in hell; and the poor creature which feared the Lord, proving his title before the throne of the Lamb, and shewing his evidence in Christ, shall be made heir of all, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven.

*Use 2.* A strong comfort against all crosses and tribulations, to think one day we shall, to the utter fitting of all incredulity, and unbelief, and cheering of our languishing spirits, see God face to face, and behold his living spouse to our everlasting comfort. Now, while we are in these bodies of clay, we are like

the moon being eclipsed; but when once we shall put off this mortality, as the livery which Adam giveth to all his children, then shall we be as glorious as the sun in his strength. Poverty, dishonour, deformity, and all the outeries of this hospital of the body, shall be left behind, like unto Elijah's cloak when he was caught up into heaven. 2 Kings ii. 13; and instead thereof, all regal and kingly excellency put upon us. Nay, the stately majesty of a prince is as far differing from the estate of the worst of God's saints, as the state of a bridge beggar is inferior unto the greatest monarch in the world. How doth this cross the opinion of the world touching the baseness of the saints!

*Use 3.* This may serve, then, to expel all fears: 'Fear not, little flock; it is your Father's pleasure to give you a kingdom,' Luke xii. 32. We are already seised on it; we have made entrance upon it. Oh that we did but know our own happiness! We would not so hang the head as discomfited persons, but look up to that incomparable weight of glory; run our race and finish our course with joy; yea, and abide all the miseries of this life with patience; know that all these are nothing worthy of the life to come. And as the heir within a month of his lands taketh such a delight in thought thereof that it surpriseth all present extremities, so let the certainty and unspeakable felicity of the life to come so steel thee throughout, that the frowning of all creatures may be slighted of as matters of nothing.

*Use 4.* Pray for the Spirit, which teacheth us to know what are our hopes kept for us in the heavens; for where a man's hope is, thither will his soul look out, and be more there than where he is bodily present. This is it which will make us purge ourselves, 1 John iii. 3. It is the spur of action; men work cheerfully when they know an ample reward abideth them: 'Oh that you knew,' saith Christ, 'the things which concern your peace!' Luke xix. 42. Prize the gospel; by it immortality is brought to light, called riches of the gospel, 2 Tim. i. 10.

*Ver. 7.* *That he might shew in the ages to come the exceeding riches of his grace, through his kindness towards us in Christ Jesus.*

The end followeth, *That he might shew in times to come, &c.* We must here consider, 1, the time; 2, the grace itself; 3, wherein it standeth, in kindness manifested through Christ.

*The times,* doth note out all the time ensuing this instant wherein the apostle did write, but especially those times wherein these things which Christ hath purchased for us shall be applied in us; so that, taken thus, it doth let us see a great difference twixt these times and the former. These times which are to come are times of refreshing, the riches of God's mercy, and shall be more and more manifested; these are the 'days of salvation,' the 'acceptable time,' 1 Cor. vi. 2;

'now the grace of God hath appeared,' Titus ii. 11 ; now that love of God to mankind hath appeared. The grace of God was hid in a mystery before : 'The law was given by Moses, but grace and truth came by Jesus Christ,' John i. 17.

*Doct.* Observe, hence, that the days since Christ, and of the gospel, are the most glorious, blessed, and happy days that did ever shine unto the earth. Of all that great body of time which lies between the creation and the end of the world, this is the best. Time, as of itself, is not any ways active or productive of any real effects, because it is a kind of quantity ; so neither intrinsically impressed with difference, or degrees of excellency or illness, but according to the things done in that time, good or bad.

These latter times, then, that are crowned with so much honour and blessedness, are naturally no better than the days of the prophets, or the darker times of sacrifice and ceremony ; but it is the more real, actual, and visible opening of the mysteries of God's rich grace which doth ennoble, sweeten, and glorify them. Now the excellency of this time of Christ is magnified with many high attributes everywhere in the prophets, Isa. xxiv. 21, 23 ; chap. xxv. 6, &c. ; chap. lx. 9, and lxii. 3, and lxvi. 10, &c. But of this we shall speak more when we come to the 14th and 15th verses.

*Doct.* Again, consider the times to come. They are times wherein this shall be most of all cleared ; for though we see the grace of God, and the effects prepared by it, yet we see them in a glass ; no eye seeth, no heart, no ear ; but in times to come this shall be perfectly revealed. We have yet but the first lineaments of mercy drawn forth, but then we shall see the same perfected ; God shall be marvellous in his saints, his glorious mercy shining so brightly in their glorious salvation. Even as the justice of God, it is not yet so revealed as it shall be in times to come, when justice shall return to judgment, Ps. xiv. 15 ; when God's justice, which now delayeth, shall shew itself in judgment, both of full deliverance to his, and of full vengeance against the wicked. So we see, then, our happiness, to whom these things are revealed in the word. We see, again, that there is a further manifestation of mercy to be made when the Lord's season shall come in the times that are ensuing.

*Use.* So that we must be thankful for that we have and see, and must, when we cannot find such grace and mercy compass us as we desire, know that there are times to come for which the full manifestation of God's mercy is reserved, Jude 21.

*Doct.* I have told you what the quantity and quality of this grace should teach us ; only one thing mark, what leadeth us to see the riches of God's grace, even to consider the height of happiness to which we are lifted up in Christ. God hath set us already in heavenly places, that he may in time to come shew how rich his mercy is to us, when he shall apply this

to us in order. The glorious condition to which we are raised doth extol the greatness of God's mercies.

*Use.* And we must help ourselves this way to raise up our hearts to some good strain of consideration ; for when the high God doth call it 'glorious grace,' 'rich grace,' 'rich mercy,' 'his kindness towards us in Christ ;' resting on Christ, and us in Christ, he would have us thoroughly to conceive of it, and be taken up in astonishment and admiration hereof, to 'know the length, the breadth, height, and depth of this love and mercy of God, which passeth knowledge.'

*Doct.* Here now observe what is the end of all God's grace and mercy towards believers in Christ. Wherefore doth God bestow this rich grace upon his elect ? It is only for the manifestation of his glory, and the praise of his name, that the glory of his saving attributes might be made manifest. Wherefore do men build great and magnificent houses, but for advancement of their honour, and to make their names great when they are gone ? So wherefore doth God raise up poor miserable sinners, under the power of the devil, out of the dungeon of darkness, but that he might shew how rich a God he is in grace and mercy, 'that we should be to the praise of the glory of his grace' ? Eph. i. 6. God is more glorified in the redemption of his people than in creating the whole world.

*Use.* This must teach us, whatsoever good things God hath bestowed upon us, that we make God known by it ; we must 'shew forth the virtues of him who hath called us out of darkness into his marvellous light,' 1 Peter ii. 9 ; we are made 'temples of the living God,' 1 Cor. vi. 16, wherein must be manifested his infinite wisdom, power, love, mercy, and glory : not to make ourselves known, but God, that he may come in acquaintance with others by that glory that appears in thee : 1 Peter iv. 11, 'If any man speak, let him speak the wisdom of God ; if he minister, let him do it of the ability that God giveth ; that in all things God may be glorified.'

*In the ages to come ;* that is, that all men in after times may consider and take notice of God's exceeding great mercy and grace towards us, in quickening us, raising us up from death, and seating us in heaven with Christ.

*Doct.* Whence observe, all the saving graces of God are such as are most worthy consideration of all Christians in all ages ; worthy to be chronicled and registered unto all posterity.

This Paul professed and proclaimed : 1 Tim. i. 15, 'I was a blasphemer, a persecutor, an oppressor ; but I was received to mercy,' &c. 'Notwithstanding, for this cause was I received to mercy, that Jesus Christ should first shew on me all long-suffering, unto the ensample of them which shall in time to come believe in him unto eternal life ;' as if he should have said, Let all in after time, how notorious and sinful soever, let them look upon me, a pattern of God's infinite mercy, exceeding all sin and misery. 'Come,' saith



David, Ps. lxvi. 16, 'I will tell you what the Lord hath done for my soul. I cried unto him, and he heard me : I will therefore extol him with my tongue.' So again, Ps. lxxi. 18, 'Forsake me not, O God, until I have declared thine arm unto this generation, and thy power unto all that shall come.'

*Use.* If we be God's children, shew it by bringing forth eternal and immortal fruit to his glory, 'as trees of righteousness, the planting of the Lord, in whom he may be glorified,' Isa. lx. 21, and lxi. 8. Think, and speak, and do nothing, but what we are content to have registered ; much less ashamed to do anything of which we would not be accountable for it again, as assuredly we shall. Whatsoever we do by the Spirit, shall stand upon record to all eternity : Rev. xiv. 13, 'Blessed are they that die in the Lord ; they rest from their labours, and their works follow them.' 1 Peter i. 7, their faith, when tried, 'shall be found unto their praise, honour, and glory, at the appearing of Jesus Christ.'

*Through his kindness in Christ.* *Doct.* Observe here in what things the special favour of God standeth, even in the giving of Christ, with the benefits of Christ. He is made the matter in which this exceeding grace of his is taken up ; and so everywhere the Scripture doth speak : 1 John iv. 9, 'Herein is the love of God seen, that he sent his only begotten Son into the world, that we should live by him.' Christ, when we were yet of no strength, died for us, Rom. v. 6 ; we are quickened in Christ, raised in him, our sins pardoned in him ; a new life in Christ, Satan subdued unto us in Christ ; in Christ crucified all victory is obtained against all infernal enemies, all our growth in Christ : in a word, in Christ we have all sufficiency for grace and glory. God, when he made Adam lord of the whole earth, did shew love ; but the gift of the whole earth is nothing to this gift of Christ, in whom we have God himself, and all that heaven is worth, made sure to us. God hath made him a common conceptacle and treasury of all saving good to his church : 'This is my beloved Son, in whom I am well pleased,' Mat. iii. 17.

*Use 1.* Wouldst thou know the love of God ? Measure it not by any outward thing, by wealth, honour, or outward prosperity, for this is common with infidels and reprobates, whom the Lord abhorreth. No, there is no outward created comfort can secure us of God's favour ; only the having of Christ, and the receiving of him by faith, as a gift from the Father, this only is, which is the special pledge of God's favour and love. What is all the wicked have, the dew of heaven, gladness of heart, the sunshine ? If they have not the righteousness of Christ to cover them, the life of Christ to quicken them, such things as eye never saw, their condition is woful.

*Use 2.* This must make us rest only in Christ, like Paul, caring to know nothing but him, 'counting all things but dung and dross in comparison of him,'

Philip. iii. 7, 8. 'Through him we have an entrance with boldness to the Father,' Eph. iii. 12. Art thou burdened with sin, and afraid to come before God ? Why, set Christ betwixt God and thee ; he is a screen to keep off the fire of God's anger ; he is our peace-maker, Isa. ix. 6, to make all whole again, 'a sweet-smelling savour, acceptable to God,' Eph. v. 2.

*In Christ Jesus.* *Doct.* Observe here, all God's kindness, and all the fruits of his kindness, must come to us only through Christ : 'He hath reconciled all things to himself by Jesus Christ, whom God hath set forth to be a reconciliation,' &c., as a propitiatory sacrifice, in which he would return into favour with us. 'God was in Christ reconciling the world to himself.' Christ immediately, by himself, doth procure us favour. And this was that which all the atonements made by propitiatory sacrifices did pre-signify unto us : 'He is made unto us of God the Father, wisdom, righteousness, sanctification, and redemption,' 1 Cor. i. 30.

*Use 1.* This doth serve to beat down those holds of presumption which many nourish to destruction ; for many think that they are in God's favour, and yet are such as have not Christ, such as have no portion in the benefits of Christ, if they be blessed as well as others, with health, peace, wealth, if money come in apace, and that their condition outwardly prosper ; whenas indeed without Christ (as all this may be, and is with most) these are no other than common favours which he vouchsafeth to strangers, and such as are none of his household ; and therefore they build on a sandy foundation. Saul, and Esau, and every cursed reprobate, may partake hereof. Eccles. ix. 2, No man, by any outward matter, can know himself to be loved or hated.

*Use 2.* Again, a fiery dart may hence be quenched, which the devil casteth against believers in the conscience of sin, the consideration of their crosses so manifold. Thou art continually followed with crosses and afflictions, poverty, sickness, and dost thou not see what strange adversities do continually betide thee ? and canst thou be persuaded that God loves thee ? It is impossible ; thou dost but deceive thyself. Thus will the devil suggest. But thou must uphold thyself with this consideration, that God's favour and love is not to be grounded upon us by the presence of any such outward appearances. No, though poor, yet thou hast the riches of God's mercy ; thou hast Christ, the heir of all : 1 Cor. iii. 22, 'If he be ours, Apollos is ours, Cephas is ours ; life and death, things present and to come, the world and all is ours ; we Christ's, and Christ God's.' In him let our souls rest and rejoice ; I say again, always rejoice in him. The Holy Ghost can speak to thee thus : Rev. ii. 9, 'I know thy poverty, but thou art rich,' in comparison of whom the greatest monarch in the world, being without Christ, is a stark beggar.

*Doct.* Further, here observe, that all our blessings



are treasured up, even with Christ Jesus. He is, as it were, the matter of which God hath framed all our good, the common conceptacle in which all spiritual blessings are reposed, that from his fulness every member might be served, John i. 16; in whom are hid all the treasures of wisdom and knowledge, Col. ii. 3. He is the well-head and fountain from whom streameth all saving good; the vein is in Christ, thence it springeth to the fountain, and so emptieth itself by streams. So all these things are, 1, originally in God, who is life; 2, in Christ made flesh, upon whom this grace is poured without all measure; 3, in us, who shall have from his fulness. For as the garments of Aaron were moistened with that which dropped, Ps. cxxxiii., so shall this spiritual ointment trickle upon us from Christ, when, by the application of faith, we shall be made one with him.

*Use.* This teacheth us whom we must hold by, even to be filled with all spiritual good, even Jesus Christ. Cleave only to him; he filleth all in all, in him we are complete, Col. ii. 10; therefore, rest on Christ as all-sufficient. We fitly leave men, seeking supply at God; but to turn from God to men is to dig puddles, and leave the spring of living waters, Jer. ii. 13. It is mere ignorance of Christ that maketh men look to merits, to the pope's treasury, whenas, even to our setting in glory, all is given us in Christ: 'Yet not I,' saith Paul, 'but Christ in me,' Gal. ii. 20. Mark how Paul here acknowledgeth his life to come from Christ, in whom everything is laid down to be conveyed to us. Let us then say with Peter, John vi. 68, 'Whither shall we go? thou hast the words of life;' thou art all-sufficient.

*Quest.* But how come we to all this blessedness in Christ?

*Ans.* Hence it is, even from the personal union of our nature with Christ, that he dwelleth in our nature substantially, having united it to him as a part of his person. Hence it cometh, that Christ man doth send out all the streams of grace and good things to all his members, because this fountain dwelleth in him: 'In him dwelleth all fulness of the Godhead,' Col. ii. 9.

Did not the divine nature, which is the fountain of all life, natural and supernatural, did not this dwell with this human nature, we could not be enlightened and quickened by it; so that it is the power of divine nature in Christ which doth properly and efficiently work these things, even as we see the body of the sun doth enlighten all. This must be held, that neither the omnipotent power of creating spiritual graces, nor yet the omnipotent action which doth produce them, is in the human nature, or proceedeth from the human nature working to the same effects, according to the property of it. This is the order, then, which we must conceive and hold, viz.

1. The divine nature that createth them, and infuseth them into this or that man, through Christ man, being as a common conceptacle and conduit,

taking away sin and the cause,\* that so way might be made for this promised Spirit.

2. By interceding mediator-like for them.

3. By willing the going of such graces from him, as who is with God the Son but one worker. They are, therefore, the works not of a human, but a divine person. For though the nature, according to which they are wrought, be human, yet the person working is the person of the Son of God.

Saint Paul giveth graces by laying on of hands with prayer, but,

1. Not as if this were any way his work, but as entreating it from God in Christ, whose it is.

2. Not from power any way within his person, but without him, even the power of another.

3. Not conjoined with God, as the body with the soul, but as an instrument with God; as when I use another thing or person in doing this or that without myself. Hence it is, that Christ man doth give graces *authoritative et effective*; yea, according to his human action, doth effect them in the highest degree that an instrumental operation can effect anything; whereas Saint Paul giveth them *ministrative*, signifying what God doth in Christ, rather than what himself doth. He that planteth and watereth is nothing; all the efficacy of his action is to get Christ, God man, to give the graces he entreatheth.

*Use.* Hence we are exhorted not to rest in man for these graces. 'The flesh profiteth nothing; the Spirit quickeneth,' John vi.; that is, Christ's human nature could not give all these precious benefits unto you, unless the quickening Spirit did dwell in it, in whom all fulness dwelleth, ye are complete.

*Use.* Hath God opened unto us such a rich treasury in Christ, in whom we shall find no lack? This discovereth the gross folly of papists, that look out after other mediators, works, their own righteousness, satisfactions, indulgences, imputing the sufferings of men to them; they have left the Lord Jesus, and are run a-whoring after their own inventions.

*Use.* Lastly, on this ground invite men to Christ. How is the case altered if a poor woman should marry the prince! So, if we blind, naked, beggarly things marry this prince of glory, our poverty shall be exchanged with riches. Would we have our consciences comfortably settled in the persuasion of our reconciliation unto God, we must look at him who goeth between God and us. When we have offended some great personages, if some mean one should move them in our behalf, it would not so stay us; for we know they will often not hear them speak, or have them in light regard, if they give them hearing; but if we can procure such as be their peers to deal effectually for us, we doubt not but that things shall be well compounded. What will they deny such as are equal to themselves, and most nearly acquainted with them? So with us, if we have Christ, &c.

\* Qu. 'curse'?—ED.

*Doct.* Again, this phrase, *in Christ*, doth give us to consider how that in all things Christ hath the pre-eminence; all the benefits we come to in him, he himself is first possessed of them. And this is that the apostle speaketh to the Colossians, chap. i. 18, that he is the first-fruits of the dead, that in all things he might have the pre-eminence; and this is that which (1 Cor. xv.) is taught, when he calleth Christ 'the first-fruits of them that sleep,' and teacheth that the same things shall be applied in us, but in our order, 'first Christ, then they that are of Christ.' He is the Lord of the quick and of the dead, and by whom all are quickened.

Christ's resurrection hath a special pre-eminence and privilege above all others, for all others before were not begotten from among the dead, because they were raised up with mortality, tending to death again; but in that he died, he died but once, not long to be held of it, but in that he is risen, he is raised to life for ever; death shall no more have power over him.

Again, all other rose as private and singular men, not as public persons in the name of other, giving hope to all other of their resurrection; therefore they were not the first-fruits duly gathered, but like a singular ear of corn more timely gathered. Now Christ is risen (as he died) not for himself only, but for all us, and we all are raised in him; as a Burgess of a parliament, what he doth or speaketh, it is in the name of the corporation, who doth it in him.

Lastly, he raised himself, as he was the Lord from heaven, the quickening spirit. 'Destroy this temple, and in three days I will raise it up,' John ii. 19.

Great, therefore, every way is the prerogative of our Lord Jesus Christ. All spiritual and saving blessings are first in Christ, and by faith are derived to us from Christ; and before we can have any of these blessings which come from Christ, we must have Christ by faith. Our redemption Christ hath begged, or rather bought, of his Father; yet we are of ourselves as if there were no such matter, till by faith we come to be in him.

Suppose there were twenty traitors in the Tower who lay condemned; say again, the prince should yield his father such satisfaction for some whom he would save, wherewith the king, his father, should rest content, and give him their pardon thereupon; here the thing is done betwixt the king and his son, yet till the prince send to them, write to the keeper to deliver such and such, they are in the state they were, and so continue. So it is with God, and Christ, and us; the redemption, all is concluded betwixt God and his beloved Son. Christ hath the pre-eminence and privilege of it; yet till this is effectually made known to our hearts, so that we believe on this grace of Christ, we are as we were, in hold, in the fear of our condemnation. 'We are justified through the redemption that is in Christ,' Rom. iii. 24, but so that, before it can be applied in us, we must have faith in his blood.

*Use.* If, then, all grace be first in Christ, before we come to have it, then come forth of yourselves to Christ, get him to dwell in your hearts by faith, and then all is yours. It is an ill benefit that is not worth the fetching, but this is the greatest.

*Doct.* Lastly, from hence note the stability of all the blessings given to the faithful; for that we have all these things kept by Christ, it doth assure that nothing shall be able to separate us and them: 'I know,' saith Paul, 'whom I have trusted, and that he is able to keep that which is committed to him,' 2 Tim. i. 12. 'None shall take you out of my hands,' John x. 29. And if we do but consider his person, that all power is given him in heaven and earth, we cannot doubt but he will most certainly bring all to fellowship of those blessings which he keepeth for them; he is all things for us, Col. iii. 11, which reserved with him, he will give us in his time. His power, who can call this into question? His will, who can doubt of, seeing he hath been made a curse, and shed his blood for the purchase of them unto us. 'Christ is stronger than he that is in the world,' 1 John iv. 4.

*Use 1.* So then this is full of comfort. If one had earthly treasure, we are glad when it is so bestowed that we may be sure of it, and sing care away. Well, Christ is in heaven, our true treasure, whither the thief, nor moth, nor canker can come. This is our happiness, that he keepeth our treasure; it is out of the reach of devils and men; were it in our own hand, we would soon betray it. If we are set in heaven with Christ, Christ may as soon be pulled out of heaven as we disappointed of our inheritance.

*Use 2.* Note here, the way to make our soul safe, it is to give it to Christ to keep, it is never safe in our own hands. If we had Adam's grace, it would not be safe, the devil would soon rob us of it. Repose all in the power of Christ, 'he neither slumbereth nor sleepeth.' No wisdom or strength is able to overcome Christ; that which is committed to him is out of all gun-shot. Therefore learn we to resign up all to Christ, then are we safe as in a strong tower unto salvation; this made Paul so comfortably to triumph over all: Rom. viii. 38, 39, 'I am persuaded neither life nor death, principalities nor powers, things present, nor to come, nor any creature, shall be able to separate me from the love of God in Christ.'

Ver. 8. *By grace are ye saved through faith; and that not of yourselves: it is the gift of God.*

Now he cometh to set down our free salvation, having reference to that he had formerly set down, and confirming it, which every one may be able to gather, when he heareth the discourse above named; for when they had heard that they were dead, and that they were quickened in Christ, how that God did thus only for the glory of his rich grace, every one might think, If we are thus in ourselves, if God hath done all for us, out of ourselves, in Christ, if there is nothing

but his rich grace that may glory, then it seemeth that all our salvation is of mere grace. The apostle, therefore, granteth all to any one that should thus conclude, and layeth down this apostolical doctrine more at large, so as he beateth down every height advanced against this truth of God. And, first, he layeth down the true causes positively in this 8th verse. Secondly, he rejecteth the false supposed cause negatively, which he backeth with a reason upon reason, as shall be more familiarly opened. For the better understanding of the sentence, we will unfold the particular words where it is necessary.

For this word *grace*, it is put sometime for the favour of God, sometime for the effect of God's favour in us, as when Paul saith, 'Not I, but the grace of God in me,' sometime for thankfulness; the second caused by the first, the third by the second.

But here it is meant of the rich grace in God out of us, as which standeth only in kindness in Christ; and works, and the new creature, which is the life of grace in us, are after executed; these are not spoken of, these may stand with grace, we may rejoice in these without impeachment. Now the favour of God is twofold:—

1. A more common and inferior grace.

2. A more special and rich grace; for if the law had given life, God should have shewed grace, and in grace was the covenant of the law contracted. But here is meant a more plentiful grace, in which the New Testament, with all the benefits of it, have their foundation.

*We are saved.* There is a double salvation for man: 'God is the Saviour of all,' (God saveth man and beast), 'but especially of them that believe,' 1 Tim. iv. 10. Now this is to be considered two ways, either as begun, or as complete. Now he speaketh roundly and amply of our salvation, from beginning to the ending, as the context cleareth all exception.

*Through faith.* Faith is considered two ways, the one absolutely in itself, as a virtue, and a radical virtue; the other in relation to Christ. Now thus it is here to be construed. Faith on Christ, Christ now believed on, and faith which is through him, are equipollent, taken both as one. Faith therefore noteth Christ applied in us by belief; these two you may see ranged under grace, as which only can stand with it: Rom. iii. 24, 'We are justified freely by grace,' &c. The apostle cometh to prevent the corruption of man, thus surmising from this, that 'we are saved by faith,' that then something is to be given to us. Why? Because we of our own free wills believed? No; though of faith, yet you cannot challenge anything, because it is not from any strength in you, by which you believed, but the Lord did give you this, he did draw you, or you could never have believed, and therefore the apostle addeth, 'It is the gift of God.'

Now he contenteth not himself to have set down the true causes, but doth discover all false ones,

knowing how deep this error is rooted in our natures, every one setting up his own righteousness, yea, the Holy Ghost foreseeing that men should so hardly forego salvation by works, that they would rather have this doctrine grounded itself; wherefore he saith, 'not of works,' and backeth by reason, because works, as they stand not with grace, so they are enemies to the glory of God, inasmuch as they set up glory in us: 'Lest any should boast himself.'

But it is objected that the apostle speaketh this of works of nature, or works of ceremony, or that works of grace do stand with his grace, or that rejoicing is forbidden in the works we do by our own strength, not in those we do by his grace dwelling in us.

To this the apostle replieth in effect, Whatsoever you are, or can do, it is not to be trusted or rejoiced in. Why? Because it is of God, and this is your bounden duty, as being created even unto that purpose. That which you are not of yourselves, you must not boast yourselves, as deserving the same; but your salvation is not of yourselves, it is of God; whatsoever you are, you are it of God; whatsoever good thing you do, it is the end for which he hath created you, it is given you by him, therefore you have no cause or matter whereof to boast.

*Not of us.* Not by reason that we are of any desert of graces in us, or not through any power in us, for in the last verse he confirmeth, not of us, not of works; this proposition is thus cleared.

*Doct.* Now then, first, we have here to consider, what is the ground of all our salvation? It is the free favour of God. This must be a little cleared in proof, that though the inward graces be taken as I told you, yet in the business of our salvation, it cannot signify the gifts of grace in us. And here are so many arguments near the text, that I need not go further.

1. First, in the fourth verse, when he had said, 'God, who is rich in mercy, of his great love hath quickened us,' he interserteth abruptly, 'By grace are ye saved.' Now if grace were any other thing than the love and mercy of God, the apostle might be challenged of this absurd collection.

2. Again, in the verse before, he doth construe this grace of God, his kindness to us in Christ, that love of his, which hath raised him to prepare all things for us in Christ Jesus.

3. And lastly, in the verse following, he doth exclude either the graces in us, or the works which come from us, when we are new creatures, renewed for the quality by God's Spirit.

If these were not sufficient, I would wish you to weigh that place, 2 Tim. i. 9, 'According to his purpose and grace, given before all worlds.' So that it is not anything in us, but God's favour which doth work all for us.

And the better to see this, we must consider the difference betwixt the covenant of the law and of the gospel.

For the first, there was the grace of God in this, that he would contract a covenant with man of righteousness and life, when all that man could do were offices due for that which he had already received in his creation.

But, first, this covenant was not stricken in a mediator.

Secondly, This covenant was not to be performed for any other, but for the righteousness which should have been found in ourselves.

Thirdly, We should in this covenant have procured the blessings of God unto ourselves, so that though there was grace in a large sense, that God would enter covenant when he was not bound, yet if we consider that in the gifts inherent in us by creation it was founded, that for our righteousness and works we should have had the things covenanted applied, that we should then ourselves have procured these things, here is grace, that God entered covenant. But not any rich grace, because man, if he had stood, might have challenged his justification and life, as due debt for his works, not as mere gifts from grace. But now the Lord doth all of grace.

1. For, first, the foundation of our righteousness and life, he hath made out of us, in his Son Christ Jesus.

2. For his Christ apprehended, he doth perform all things, not for anything in us, but for his Christ; he doth not make us procurers of those things, but in Christ doth himself prepare them for us, that our rejoicing might be in him. In this there is grace; and rich grace of the gospel, that God doth covenant in the mediator; that he doth give us Christ, and reveal him in us; that he doth for Christ make us partakers of righteousness and life, which is grace, the law requiring that for inherent righteousness we should be justified. Neither Pelagius nor the papists know the grace of the covenant, for this is not that rich grace, because God, having pardoned our sin, doth give us the graces of his Spirit, whereby we might be righteous, and live. For if this were all, that we are saved, and first of grace, because God undeservedly hath given us those virtues which make us righteous, and deserve salvation, for thus Adam standing, might be said to be saved by grace, because the merits (if he had any) were given him of the grace of God, the perseverance in the use of his free will, he could not have had it unless he had received it from God. The point, then, is clear, that God himself, in great favour and riches of mercy, doth justify us: Titus ii. 11, 'The grace of God, bringing salvation unto all men, hath appeared.' So that the mere grace of God (not excited by any works, but working of its own accord) hath the whole stroke in our salvation. This is a truth which was well known in the time of the Old Testament, 'By mercy and truth iniquity shall be forgiven.' Prov. xvi. 6. The reason is, because God's glory is most dear unto him, neither can he endure therein to have

any partner. Wherefore (in the business of our salvation) he doth so work, that man may have no matter of rejoicing out of God, who doth all this work in himself, and out of man, 'that whose rejoiceth, might rejoice only in the Lord,' 1 Cor. i. 31.

Use 1. Now this doctrine, that the grace of God is all in all about our salvation, even this grace of the gospel, it doth teach us the error of the popish church, in holding a concurrence of our works, &c. But of this more afterwards. In the mean time we are to know, that if our justification be of grace, there can be no relics of holiness, nor works of our own that concur thereunto, for the apostle makes a flat opposition betwixt grace and works: Rom. xi. 6, 'If it be of grace, it is no more of works, else were grace no more grace.' These are so opposite, that, like fire and water, they expel each other; and as one saith well, *Gratia nullo modo gratia, nisi sit omnimodo gratuita*, grace is no way to be accounted grace, unless every way it be most free. 'By grace are ye saved,' &c. And the apostle, 'we are justified freely,' *δωρεάν*, which word answereth to the Hebrew *chima*,\* which is very emphatical, and is especially taken up in three cases:—

1. When a man doth a thing without hope of the least profit.

2. When a man doth a thing without cause, rashly or lightly; but this sense is not here pertinent.

3. When a man doth a thing undeservedly, nothing moving him thereunto, but much which might lead him to the contrary; and thus it is here to be understood.

For when there was nothing in us which might procure it, nay, much which might exasperate the Lord against us, then he saved us freely of his grace.

Use 2. Secondly, This doctrine hath matter of much comfort in it for us; for if our salvation be of mere grace, and depend not on our own worth, endeavour, and holiness, why should we fear? If it were for anything in us to be procured, we might utterly despair. Alas! what are we (poor crawling worms), that we should be of any worth in God's sight, before whom the stars are unclean! What is our holiness but a filthy menstruous clout, and whereunto can our endeavours reach in anything to God-ward! But now, since 'it is not in him that willeth, nor in him that runneth, but in God that hath mercy,' Rom. ix. 16, we may boldly accept and confidently trust in this free grace of God, although we be unworthy of it. For why should we put away this rich grace offered and revealed to us? Why should we not cheerfully embrace it and rejoice in it, specially since it hath appeared unto all; and God (without respect of persons) hath set it to be enjoyed of the poor, base, low, and unlearned, as well as of the rich, high, noble, and learned? And it is not true humility, but a sottish pride, to put away, and judge ourselves un-

\* Qu. חִמָּה?—Ed.

worthy of this salvation, whereof it hath pleased God (in rich mercy) to deem us worthy.

*Use 3.* This must further teach us, to live worthy this rich grace: Titus ii. 10, 'The grace of God hath appeared, teaching us to deny all ungodliness,' &c. We must take heed we turn it not into wantonness, and make it a bolster for the flesh.

Mark secondly, the apostle saith, *we are saved*. He doth not say, we are in part saved, reconciled, and indued with the Spirit of God, which yet is true, but we are saved with himself. The salvation before mentioned, doth teach us to be understood of full salvation.

*Doct.* Whence we learn, that to the full glorifying of us in heaven, all is from the free, mere grace of God. He doth not begin, and leave us at halves to shift for ourselves, but he goeth through: 'He that beginneth will finish,' Philip. i. 6, working all our salvation of his grace. 'When we were enemies,' Rom. v. 10, though he was justly offended with us, yet did he find a way of our reconciliation; when we were dead in sins, and could not be subject to him, he did turn us to him, and begin in us this salvation; the inheritance is of grace. When we grieve him with sin, when we are ready to be driven out by enemies, even then the Lord doth keep us by his strength unto that salvation he hath prepared. And the Scriptures everywhere do set out the glory of God's grace, in that wonderful glory shall be given us, more than in these beginnings, which, if merit came into these, having been utterly excluded in the other, the Lord's grace should fail when we come to the point of our salvation, and confess therein a partner with it, the works of men.

*Use.* This must teach us, from the beginning to the ending, to acknowledge the grace of God, and hang on it, as all-sufficient for our full and perfect salvation. Where the Lord lays a foundation of his saving grace, he will build upon it, and never leave it till he have perfected his work. 'We are kept by the power of God unto salvation,' 1 Peter i. 5. And therefore the apostle saith, 'Receiving the end of your faith, the salvation of your souls,' 1 Peter i. 9. 'He that hath begun a good work in you, will finish it unto the day of Christ,' Philip. i. 6. 'He is the author and finisher of our faith,' Heb. xii. 2.

*Through faith;* that is (as I have construed), by Christ believed on, or faith on Christ, for you must always take it with the object. Mark then, first,

*Doct.* How that the grace of God and faith stand together; they do not one take away the other. Faith hath been always requisite, as the instrument to take Christ our righteousness, that so we might (in God's sight) be justified. This is taught everywhere: Gal. iii. 22, 'The Scripture hath concluded all under sin, that the promise, by the faith of Jesus Christ, should be given to all;' and John iii. 16, 'God so loved the world, that he hath given his only begotten Son, that whosoever believeth on him should

have everlasting life.' Where we see faith to be brought in as the instrument, without which neither the promise can be appropriated, nor salvation attained. So Acts xvi. 30, 31, 'What shall I do to be saved?' It is answered, 'Believe on the Lord Jesus.' And truly the righteousness of Christ hath not been of more ancient time given to men, than faith hath been appointed the receiver hereof, called therefore 'the righteousness of faith,' Philip. iii. 9.

*Object.* But it may be objected (as we have before taught), that the grace of God cannot stand with anything in man. How then (will you ask) can it stand with faith?

*Ans.* It is true, that the grace of God doth not brook anything inherent in man, and of man, and yet notwithstanding may well agree with faith.

1. For faith is not of man, no, not in man by nature, 'for all men have not faith,' 2 Thess. iii. 2, but it is in man renewed, and as a gift of mere grace.

2. Secondly, Faith doth not justify, as it is an inherent quality in us, but as it apprehendeth Christ Jesus the Redeemer, 'who is made unto us of God righteousness,' 1 Cor. i. 30. Thus you see that faith is not at all prejudicial to God's favour. And this is not the only reason, because that faith is given of grace, *ελεησις*, for then all the gifts of the Holy Ghost might come likewise into the article of justification.

3. Again, faith receiveth only, and sheweth to God, that righteousness and merit of Christ which God hath given, and only for that thing received, not for receiving, doth seek to be justified.

4. Again, faith receiving Christ, standeth with grace, because it is of grace that the faithful soul laying hold of Christ is justified, for the law knoweth not this righteousness, but biddeth us bring our own; it is therefore the Lord's grace that accepteth faith for the righteousness of the believer, in the agreement of acceptation, and therefore faith is said to be imputed for righteousness.

*Obj.* But then here we may answer a cavil; some may ask, How we can be said to be saved by grace alone, sometime by faith alone, sometime by mercy, by Christ; when, if by any of these alone, the other should be excluded?

*Ans.* I answer, The word *alone* excludeth such causes as fight with these, or any of them (for fight with one, and fight with all), not those that are subordinate.

*Use.* This then doth let us see how absurd they are that will make faith and God's grace fight together, which the Lord hath so sweetly coupled. This by the way.

*Doct.* I come now to the main doctrine, which is this, viz., that God's grace doth so save, that first we must be true believers; grace and belief must not be severed in the matter of salvation. 'God so loved the world, that whosoever believeth in him,' &c., John

iii. 16. Look, as in the covenant of the law, 'Do this and live;' no deed, no life; so in this covenant of the gospel, wherein the Lord promiseth for Christ to pardon sin, to justify, to accept to eternal life, here it may be said, no faith, no portion in the promises of God, in the grace of God in Christ Jesus, for look, as plasters unapplied, so is Christ unbelieved. Nay, more, hast thou not faith? Whilst thus thou art, God will not justify thee, nor accept thee to life; for to pronounce thee just that dost not believe on Christ, were to pronounce the guilty innocent, which is an abomination with God. For hence it is, that God's mercy and justice kiss (offering no violence to each other), because God doth so of grace save us (sinners in ourselves), that first he maketh us (through Christ applied) righteous, and worthy salvation, worthy in regard of his just acceptance.

*Use.* Whereas the Lord doth so justify us of grace, that we are also made just in the redemption of Christ, we may see and contemplate that admirable mystery, how the Lord's justice and mercy should accord in one.

1. There is all justice unto Christ, whose soul felt the anger of God in that extremity, that his body (affected therewith) did sweat clotty blood, who was broken even with hellish torment by the hand of God for our sins, and was humbled to the death of the cross.

2. There is all mercy to us; it is mercy that the satisfaction of Christ should be ours, that all he did should be accounted as done by ourselves. It is mercy that Christ himself, the satisfier, should be given us, saith Paul, Rom. viii. 32. He hath gratified us with his Son, *ἐξαγαγόντες*, he hath bestowed him freely on us.

Now we will, for our more fruitful considering of the point, set down these four things:—

1. What is the act of faith.
2. What is the subject in which it is.
3. What object it hath.
4. What properties.

1. First, For the act of faith, it standeth in these two things, knowledge and apprehension.

Faith therefore is by a synecdoche called knowledge: 'By his knowledge shall my righteous servant justify many,' Isa. liii. 'This is life eternal, to know,' &c., John xvii. 3.

The apprehension likewise, or receiving of the thing believed, is no less certain; the Scripture so construing faith: John i. 12, 'So many as received him, to them he gave power to be called the sons of God.' 'For he that hath received his testimony, hath sealed that God is true.' 'He that believeth not, maketh God a liar.' And this is the principal thing in justifying faith; for the devils know, and many can prophesy in his name, to whom he will say, 'Depart, ye workers of iniquity, I know you not,' Mat. vii. 23.

*Quest.* But how is this apprehension made, whether by the understanding and acknowledgment, Col. ii. 2. or by the will?

*Ans.* I answer, By both: 1, By assent in the understanding; 2, By affiance and confidence in the will; the latter cometh from the former. And from this second degree it cometh, that faith hath the force of quieting, according to that, 'Being justified by faith, we have peace with God,' Rom. v. 1.

*Obj.* But it may be said, confidence is an effect of faith, therefore not the act of faith.

*Ans.* It is both the formal act and effect, diversely considered: the act, as it apprehendeth and resteth on Christ; the effect, as it bringeth forth true peace and liberty.

*Obj.* But it may be said, faith causeth confidence, therefore is not confidence.

*Ans.* It followeth not; the fire giveth me light and heat, is it not therefore light and hot?

2. Secondly, For the subject of faith; I answer, it is the heart only: 'With the heart man believeth to salvation,' Rom. x. 10; 'If thou believest with all thine heart,' Acts viii. 37; 'Trust on the Lord with all thy heart,' Prov. iii. 5. And it were better to stay in these bounds of the Scripture than to mince these things. The old Scriptures have in them the doctrine of faith, and yet they have not proper words for the mind, brain, will, in them all; now the proper functions of these two powers do both concur in faith. And though some have counted it strange, yet in school doctrine this hath been justified, that one and the self-same habit may be in two diverse powers of the mind. A great deal of discourse about free will was very absurd, if this were not warrantable; for the Scripture useth words noting the function of the will, *receiving, coming*, &c. Again, when the mind hath determined this or that as true and good to me, the will presently embraceth from the determination. When the understanding hath judged aright of the premises, and adjudged them to ourselves that they belong to us, then the will welcomes them, claps about them, hugs them, and (as it is, Heb. xi. 13) kisses them, *ἀσπάζεσθαι*. This last act is the very pith of faith, that which is called application, 'My Lord, and my God,' John xx. 28; and as Paul saith of himself, Gal. ii. 20, 'I live by the faith of the Son of God, who loved me, and gave himself for me,' speaking in the person of true believers.

3. Thirdly, The object of faith must be considered generally: the full object, and the particular object about which it is occupied, as justifying.

(1.) The general or common object is even all those things about which faith is conversant, in the whole obedience of it, when now we are justified. It doth not justify, but only as it apprehendeth Christ, or the righteousness of God, and pardon of sin in Christ.

(2.) Christ with all his benefits, or the benefits with Christ, are the object of faith. And this the Scrip-

ture and experience doth manifest, that Christ, as in whom is forgiveness of sin, and life, is it which faith only layeth hold of, as it justifieth and saveth.

*Obj.* But it may be objected, if a man believe forgiveness of sin in Christ to justification, then he believeth his sins are pardoned before they are pardoned, before he is justified.

*Ans.* I answer, They are together in time, though in nature there is an anteedency.

*Quest.* But how can the pardon of sins, which yet is not really applied, to be believed?

*Ans.* I answer, It is in the eternal determination, in the purchase of Christ, in the word of truth, it is sufficient for faith, that it is in the word of promise.

4. For the properties of faith which justifieth:

(1.) It is persevering: 'A shield against all the fiery darts of the devil,' Eph. vi. 16. It cannot be lost, nor overcome of any creature, because it is built on the rock Christ; so as the gates of hell shall not prevail against it. 'This is our victory, whereby we overcome the world, even our faith,' 1 John v. 4.

(2.) It is lively, working by love: Gal. v. 6, 'It maketh that we shall neither be idle nor unprofitable.' It is no dead thing which will stand us in stead. There are indeed many kinds of these dead faiths: some are blind presumptions, which are merely counterfeit; some are historical persuasions, touching the truth of the articles of religion, without any particular confidence; some are common illuminations in the points of the gospel, with misgrounded persuasions, like that of Haman's: Esther vi. 6, 'What shall be done to the man whom the king will honour?' He no sooner heard it was in the heart of the king to honour a man, but who should the person be beside himself? These are called faith, because they are inferior operations of the Spirit, and have an illumination like as faith hath, though they differ much from that which is justifying and saving.

(3.) Saving faith is sincere and sound, called therefore 'faith without hypocrisy,' *πίστις ἀνυπόκριτος*, 1 Tim. i. 5; as which hath his saving effect, 'Receiving the end of your faith, even the salvation of your souls,' 1 Pet. i. 9. All other faiths are like slips, they will not pass in heaven for the obtaining of spiritual blessings through Christ, because they do not truly and inwardly unite us with Christ, otherwise than as a wen is united with the body.

(4.) It is a precious faith, 2 Pet. i. 1; within itself a pearl, rare, and of greatest worth, the least grain better than a kingdom; most rare, 'All men have not faith,' therefore called 'the faith of God's elect,' Titus i. 1, because it is given to none else; more precious than gold; for the effect, it entitleth to Christ, and all treasures of grace and glory in him.

*Use 1.* If this be so now, as I have proved, that God's grace doth not save but by faith, many are hereby to be convinced. As the devil pleaded to Christ God's protection, though he should throw him-

self down, so we shall do well, though we go on in unbelief. But mark, I pray you, 'Without faith it is impossible to please God,' Heb. xi. 6. Except God be pleased, thou canst not be saved. Now then, the matter being of life and death, it concerns thee to look well to it, whether thou have a true faith or no.

*Obj.* Why, would you make me a Jew? I hope I have a good faith, else I would be sorry.

*Ans.* Indeed, I confess I have no knowledge. But what then?

Why then, out of thine own mouth thou shalt be judged, and by thine own words thou shalt be condemned. Because thou hast no knowledge, therefore thou hast no faith, neither that of miracles, historical, nor any at all; for the common nature of all faith is, to give assent unto the word of God. Now this assent cannot be where the word is not known. Thou, then, being ignorant of the word, art altogether unfaithful, and without faith. Nay, in this respect thou hast less faith than the devil himself; for he believes historically that which thou neither knowest nor believest, as having it confirmed unto him by daily and infallible experience. Nay, further, I tell thee plainly, that if thou die in this thine ignorance and blindness, there is, of the two, more hope of the devil's salvation than of thine.

But to pass by these, and come unto a certain religious person, who I warrant you is wholly devout, and can good skill in his creed, acknowledge every article, though not in the same sense as the Holy Ghost teacheth it, but as the church teacheth it. Would you know whom I mean? Why, it is an holy Catholic (as he terms himself) of an ancient house, whose whole descent lies in gilded veloped parchments, and unwritten verities; one that can his creed *verbatim* in Latin (as we do in English); yet I must tell you that, *re ipsa*, the very same person razeth many a fundamental article. To give you instance in one or two for all: They say they believe in Christ, and yet join works in the matter of their salvation; and as for Christ, the surname of our blessed Saviour, they cut him short of his three offices, king, priest, and prophet, by their tyrannous pope, merits, and traditions, putting again a reed in his hand, clothing him in purple, crying, Hail, King of the Jews, and yet crucify him. They say they believe remission of sins, and yet teach that a man may not be assured of his own salvation, though it be included in every article of our faith. What should I stand here to rip up the paunch of all their abominable heresies? By these you may judge of the rest, and safely conclude, they have no faith at all; nay, in this respect, less than the devil himself, who said, 'Jesus I acknowledge, and Paul; but who are ye?' Acts xix.

But here comes a third person to be examined, one that comes near to a puritan (as the common atheists of this age term them), but yet not a puritan; he it is that believeth all the articles of faith, consenteth to



them, professeth them, yea (and which makes him different from all the former), he doth inwardly rejoice, and is affected with them in some measure. Would you have me point out this man unto you who it is? Why, it is he that causeth the gospel of God to be evil spoken of, because men in truth take him to be him, whom indeed he is not. Very devout on the Sunday (as they call it), but as profane as the worst on Monday. This man, you shall see him sometime very devout, and to look towards heaven with his eyes as a penitentiary, yea, and to stretch forth his hands to the poor in gifts eleemosynary; yea, and if you mark it, so will some drunkard too, he will, upon his ale-bench, play the divine, and with a counterfeit sobriety praise God; and as for the poor, if the toy take him in the head, he will disburse, and give him all that he hath in his purse, and yet neither holy nor charitable. Even so this soul having once tasted, in Christ's wine-cellar, of that comfortable nectar which the saints of God drink of, viz., the blood of Christ, he may for a time look with a cheerful hue, and fresh countenance, walk and talk much like a Christian, but in truth nothing less but a faithless wretch, and unconscionable temporizer.

*Quest.* But it will be then here demanded, how this man may be known and discerned from him that hath indeed a true, justifying, and saving faith.

*Ans.* I answer, It is as hard for a man to know him, as it is to discern him that hath a vizard before his face. He is so close veiled and masked with the show of holiness, that a man may pry into the very face of him, and yet never the nearer, until he discover himself by some flinching revolt, and apparent apostasy. Judas, you know, went a long time unkennd in regard of the apostles, albeit very expert and well-discerning men; he was well accounted of, put in trust, and carried the bag, until our Lord Christ Jesus, by the power of his transcendent Godhead, did discover and detect him.

But yet, that we may not altogether be deceived, let us try the spirits, whether they be of God or not, so far forth as we are men, and therefore can but probably conjecture; howsoever, in regard of ourselves, we may grant either by way of affirming or denying in our own consciences. Let us well observe, and we shall find, that the man that hath this temporary faith, hath (as I have said) but a general knowledge.

1. He knows Christ but by hearsay, or, as it were, by the face, he hath no inward familiarity and communion with him. And this knowledge is wrought in him partly by the Spirit opening the eye of his mind, as the oculist that brings a man to a confused kenning of the light, or rather a mist; partly also by the often hearing of the word, conferring, reading, and the like.

2. Secondly, His heart is seldom or never touched with the sharp point of his sins. And therefore you shall see commonly, that this man will be full of

scurrilous and idle talk, ready upon all occasions to lavish into vanity.

3. Thirdly, His conference will be cold and careless, and for the most part about unnecessary and curious arguments: as whether we shall know one another in heaven or not, whether hell be in the air, in the earth, or where it is, &c.; all tending to controversy and mere vanity.

4. You shall see that this person, howsoever he seem to be reformed in himself, yet he will utterly refuse to reform his family.

5. This man makes it a special part of his religion to be talking of other men's bloody sins, but cannot abide (with the stork) to peck his own breast, that it may bleed afresh for his own sins, and to grieve and complain of his own infirmities and wants.

6. Howsoever he seem forward in religion, and very precise outwardly, yet he will have an eye still to the door, and to enrich himself by any unconscionable cheat.

7. Lastly, outward crosses in the world, prejudicial to his state, or to his good name, makes him in the end to renounce and cast away all religion, and to curse himself for all his forwardness. These and the like symptoms alway accompany a temporary faith; the proffers whereof I grant are in the best, but ever encountered and opposed by the prowess and valiancy of the Spirit.

*Use 2.* Here is rich comfort to every believer; this is a happy privilege for him, that he is not liable to damnation. He is justified in God's court from his sins, for by faith he is made one with Christ, Rom. viii. 1: 'Go thy way, thy faith hath saved thee.'

*Use 3.* All are hence to be admonished, *first*, to try our faith, bring it to the touch-stone. We would be loath to take a piece of money that were counterfeit; oh, then, take heed the devil cheat us not with mock faiths, which profit nothing. Such as never try their faith, it is a sign they have not faith in truth. *Secondly*, Thou must use all endeavour to come to faith. It is begotten by the word preached, as the only instrument, Rom. i. 16, x. 14. True faith is begotten and continually nourished by the word; it is the air in which it breatheth.

*Not of yourselves.* *Doct.* Observe, hence, that no power in man doth quicken him, nor no virtue, quality, or dignity, when he is now quickened, doth merit his salvation. Paul accounted this inherent righteousness conformable to the law dross and dung in this case, Philp. iii. 7, 8. Oh what can it do, that in us is as water in a muddy channel! What is the power of it to work salvation, which, if the strength of God should not, for his mercy sake, uphold, it would be quenched incessantly. What can our dignity do in meriting? As sons, we are entitled to the inheritance; but the claim of sonship and merit are flat contrary. The papists confess that life is merited by Christ, and is made ours by the right of inheritance. So far we



go with them; yea, touching works, they hold many things with us.

1. That no works of themselves can merit life everlasting.

2. That works done before conversion can merit nothing at God's hand, much less life everlasting.

3. That there is no merit at God's hand without his mercy; no exact merit, as often there is amongst men. All these are true. The point whereabout we dissent is, that with the merit of Christ, and free promise, they will have the merit of works joined, as done by them who are adopted children. Now that which directly must be opposed unto this is, that God's gracious promising, and giving it to us in Christ, cannot stand with the merit of our works.

*Obj.* But why, then, doth God promise life everlasting to works: 'If ye mortify the deeds of the flesh, ye shall live,' Rom. viii. 13; 'If ye sow to the Spirit, you shall reap of the Spirit life everlasting,' Gal. vi. 8.

*Ans.* There are some conditions simply conditional, that do well stand with grace.

1. Such are those conditions whereon, they only interceding, we promise and undertake to do a matter, or bestow a kindness on any; as, Go with me to such a place, and I will give thee hidden treasure; Come to me to-morrow, and I will give thee an hundred pound.

2. There are other conditions which have the reason of a cause meritorious; such do not only intercede, but deserve, upon contracts, as much as we promise; as, Do my work well, and I will pay you truly. Of this kind are those conditions which are contained in the law, 'Do this and live.' As for the other of the gospel, they are only bare and simple conditions, which deserve nothing, but must intercede and precede the bestowing of eternal life. And here it were worth our labour to consider the grounds of merit which the papists lay down in the chief of their arguments. They are these in brief: 1, Christ's merit; 2, Our adoption; 3, Our works; 4, God's covenanting with us.

But none of these are sufficient to establish merit.

1. For, first, we cannot merit, as children, eternal life, because it is our right by birth. No child can be said to merit the inheritance to which he is born; and how doth any merit that which is his right already?

2. Nor do our works of themselves merit, when all obedience is but a witness of our thankfulness; nor is there any proportion between the duty and the inheritance.

3. Neither yet as they are dyed with the blood of Christ, or do come from his Spirit; for as they are of Christ, dwelling in us by his Spirit, so are they also from ourselves, having a law of sin dwelling in us, and lusting against the Spirit, which maketh them to be done imperfectly, and by halves.

*Obj.* It is further objected, that life everlasting is a reward, and that rewards are deserved.

*Ans.* I answer, All rewards are not due upon, nor given for desert; there is a reward given by favour. When Paul saith, that 'to him that worketh the reward is counted not by favour, but by debt,' doth he not insinuate so much, that some often receive even liberal rewards only upon the favour of the donor? And our Saviour saith, Luke vi. 32, 'And if you love them that love you, what thanks shall ye have?' The word *ζάει*, which signifieth a gratuity (as it were), and a reward of free favour, importing thus much, that what reward men have of God, even upon their best service, it is but *ζάει*, a gratuity, no *ἐξέτιμα*, no debt upon desert.

*Obj.* Lastly, they say that which is given according to works is deserved by works. But so is eternal life.

*Ans.* That indeed which is given according unto works, as the meritorious causes thereof, that may well be said to be deserved by works. But now eternal life is not so given, but is bestowed according to works, as they are testimonies of our faith, whereby we rest on Christ only for our salvation, and for whose sake only believed on they expect eternal life.

*Use.* This must learn us to renounce whatsoever we are, in regard of resting in it as a cause of salvation. Look in the ninth of Deuteronomy, verse 4, 'Say not in thy heart, For my righteousness the Lord hath brought me in to possess this land,' &c. No, we must put over all to the free grace of God in Christ, counting our best deeds as menstruous garments, reckoning 'all as dross and dung to win Christ;' that is, 'to be found not having our own righteousness, but that which is through faith,' Philip. iii. 9.

*It is the gift of God.* So the apostle saith expressly: Rom. vi. 23, 'The gift of God is eternal life, through Jesus Christ.' The last salvation is made no less of the promise and grace than is our justification, and righteousness, and life: Rom. v. 15, 'If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.'

*Obj.* How can it be called a reward?

*Ans.* It is so called metaphorically, not that properly it is a recompense or wage, but because it followeth in the end of working. A reward may be given of mere bounty and mercy.

*Obj.* But when the Scripture calleth it now wages, now a gift, how shall I know where it is properly taken?

*Ans.* The Scripture telleth us that the word *gift* is properly taken for a bequest, without the desert of anything in us, or work that can come from us. Nothing more free than gift, so let us hold our salvation most free. *Omne donum ex dilectione donantis proficiscitur.* A reward may be a largess of bounty.

But the papists will tell us it is a gift figuratively, by a catachresis. They say it is God's gift, because it is given of God, whereby it is deserved. This can-

not stand with this text, *Not of us, not of works*. This were an intolerable eatachresis, to say that the thing I buy with my money were a free gift to me, which the papists must here yield. Again, if it were therefore only of grace, and a gift, then it might as truly be said not to be of grace, and not a gift of God, which some impiously spare not to speak. Again, it were a contradiction to call it a gift; buying with the penny, and receiving of gift, these are contrary, God taking at my hand as good as he giveth, taking that for which he cannot deny me heaven in just exchange.

Ver. 9. *Not of works, lest any man should boast himself.*

In the verse before, the apostle sheweth the fountain of all saving good to be the free grace of God, and the qualification in us (*by faith*) which makes us capable of all that good. Now he proceeds, in way of amplification, to shew that no works are of virtue to bring us to salvation. This the apostle setteth down in opposition to the corrupt judgment of the world, affirming that all salvation in heaven, and assurance of it here, is not by works, but of the mere grace of God. And this he proves by the end of the grace of God, which is to exclude all glory and boasting in ourselves.

*Doct.* Here, then, observe, that nothing which we do doth merit our salvation, or is a cause procuring it unto us. Thus the apostle doth everywhere shut out the desert of works from being causes of salvation. God even in Abraham hath shewed us an example, who had the inheritance given him not upon working, but believing: 'His faith was accounted to him for righteousness,' Rom. iv. 22, Gal. iii. 6. And that of Sarah and Hagar, how Hagar's sons could not inherit; that is, they that are according to the covenant of the law could not by the works of the law be justified, Gal. iv. 23.

*Obj.* But the papists will except that they are works of the ceremonial law; or if of the moral law, yet such as literally only, and not spiritually, have conformity with it.

*Ans.* But in Abraham this is refuted, whose works (now being justified) are debarred from being his righteousness before God, or giving title to the true Canaan. Again, the apostle doth beat all such exceptions flat to the ground in this text, letting us plainly see that he understandeth those works which we do now 'created in Christ,' Eph. ii. 10. And this legal sentence of 'Do and live,' in which tenure the law runneth, the apostle teacheth that it hath no place in the believers. But it will not be amiss, 1, to demonstrate it by reason; 2, to clear the main objections, and so to come to the use.

*Reason 1.* Our works even of sanctification cannot merit our salvation, because they are the motions of us already saved; they are the effects of salvation already revealed in us, not the causes of that we have

not. The Scripture knoweth not but one only way to salvation, which is successively promoted: 'Whom God justifieth, them he glorifieth,' Rom. viii. 30.

*Reason 2.* Secondly, Works are imperfect in us, the flesh and spirit so striving, that the action even of that which is predominant is brought forth (by reason of this strife) with great imperfection.

*Reason 3.* Infants are saved, but they have no merits; for the habits of holiness are not meritorious, as being freely received. Salvation, therefore, is grounded on some other thing than works, or infants could not be heirs of heaven.

*Obj.* It will be granted it is so; it is both an inheritance as we are sons, and a reward deserved as workers.

*Ans.* But this will not stand; these two titles one overthrow the other: 'If of the law, then not of faith,' Gal. iii. 14.

*Reason 4.* That for which we are accounted righteous, for that we are saved also; in what our righteousness is grounded, in that our salvation is grounded. For what is our justifying? It is the acquitting of us from sin and death, and accepting of us as righteous to life. Now how plainly the one and the other is grounded in him, I leave it to their judgment who are anything experienced in the Scripture: 'God hath sent his Son, that we might live in him.' He hath made us righteous in him. He is 'Jehovah, our righteousness.' He is 'made unto us wisdom, righteousness,' &c. 'That which was impossible to the flesh, being weak, God sent his Son, &c., that the righteousness of the law might be fulfilled in us,' Rom. viii. 3.

*Obj.* But it is objected, first, from the names whereof it is called, as a reward, wages, a crown, a prize, the penny.

Secondly, From the covenant.

Thirdly, From the efficiency which the Scripture seemeth to place in works to this purpose.

Fourthly, From the rule after which salvation is distributed.

Fifthly, From the justice of God.

Sixthly, From the absurdities of the contrary doctrine.

*Ans. 1.* To the first I answer, The names of reward, wages, prize, &c., are figuratively to be conceived, that look, what the prize and crown is to him that striveth and fighteth, what recompense is to him that giveth aught, what wages to him that laboureth, the same is glory to him that receiveth it. Again, it is all these of grace, and free, not of desert and debt.

2. Secondly, Whereas it is objected from the covenant; I answer, We are under no covenant of works.

*Obj. 3.* But the gospel saith, 'If ye mortify the deeds of the flesh, ye shall live,' Rom. viii. 13.

*Ans.* I answer, Such promises do tell us *who* shall live, not *why* they shall live. Secondly, They are made to persons now by faith already in Christ, and so first

justified and saved. That question, 'What shall we do to be saved?' it saith, 'Believe.' But Christ answered, 'Do this and live.' I answer, There are two sorts of promises, legal and evangelical. These are general, as for justification and life; special, such as are given for the exercising of faith in the believer. Now to know the difference betwixt legal and evangelical, general and special, will make us see what we are to account of this objection.

The legal and evangelical differ thus: these latter are made in Christ; those otherwise for obedience full and perfect, performed by the person himself.

*Quest.* But how do these special promises differ from the general in the gospel?

*Ans.* In the subject, the condition, the end. 1. While they are as seed, and as a way gone, which doth bring us to a treasure freely bestowed. 2. While they do increase faith, which we look for in well-doing, or suffering, our faith, which is an instrumental cause, more and more is strengthened, and so consequently more and more salvation is apprehended; and thus I think that the word *ἐργάζονται* should be construed. They are a seed improperly, because they are the manifestation of our faith, after the race of good works glory springeth up, as if by them they were caused. 3. When faith is the root of good works, that which is spoken of them must principally be referred to the root.

4. To the fourth, all those places prove no merit of works, but a measure of glory conformable to works: 'that I may know as I am known.'

*Quest.* But why after works?

*Ans.* Because they are evidences of faith, because more known, and convincing; to encourage them.

5. *Obj.* For the fifth, God doth justly give us life to work, therefore there is that bindeth him, as deserving it with him.

*Ans.* It followeth not. The justice of God is manifested, not for the dignity of the person or of the work he doth of debt, give the crown as deserved; but because he is faithful to make good what he hath freely promised: 'God is just, if any confess his sin,' 1 John i. 9. God is just, when he doth justify the wicked, believing on Christ. Again, there is no covenant which should make these things due upon working. Now, by their own doctrine, without a covenant they cannot merit. And this may be held for a conclusion, that in all recompense of works, if the works of the law could be brought to God, there is no debt in regard of the desert of the work, but only in regard of God's fidelity.

The principal conditional agreement is such, where the condition is the cause of the thing promised, the necessary condition. Agreements are such, where we undertake only upon, not for, the condition, to do this or that. For example, serve me by the year, this I will give thee. Son, ply your book, be a good boy, such a house and lands shall be thine.

*Quest.* But why are these not as well to be taken for causes as the other?

*Ans.* Because they are made to such as now by faith are in Christ, and have by another title the things promised; to the persons working, not to the work. Why should not the speech to my child make the condition the cause of his inheritance? Because it followeth his birth.

Lastly, To works, as evident testimonies of the causes, not as causes deserving. It is not said to God, Give that thou hast received; but, Give that thou hast promised. Nothing but God's free promise maketh heaven due. Now these things must be received in love, or else all is nothing. And motives thus to entertain them are these:

1. God's mercy, justice, glory.

2. Man cannot be humbled.

3. The conscience cannot be established in comfort.

But the ground of all this popish cavilling against the truth riseth out of ignorance.

1. Ignorance, what works can merit.

2. Ignorance, that this, with our glorification, is but one single salvation, though accomplished successively.

3. Ignorance, that Christ and merits fight together.

4. Ignorance, of our imperfection in righteousness and works.

And thus much for this, which overthrown, all merit is overthrown; for without a covenant on God's part grounding merit, there can be no desert with God.

Now the things objected in way of reproachful consequence are,

First, That we disgrace works. To which we answer, that we give them all their privileges, in regard of the fountain, coverture, acceptation, recompense; everything but walking cheek by jowl with Christ in the work of salvation; and thus to grace them, is indeed to disgrace them.

Secondly, They say again, that we preach licentiousness. When Paul heard that objected, 'Let us do evil, that good may come thereof,' Rom. iii. 8; and 'let us sin that grace may abound,' Rom. vi. 1, 2; we cannot wonder that we are thus maliciously depraved.

Thirdly, They say again that we take away all the spur of good working, and kill the heart. If I shall get nothing by my works, to what end should I work? As good play for nothing, as work for nothing.

If all were such mercenary minds as the papists, with whom it is true, no penny no *paternoster*, it were something they said, yet false; for we teach a most plentiful and ample recompense of works. Here only is the difference: they say this recompense is grounded on the desert of their works. We say, in the free vouchsafing and acceptance of God. But, indeed, themselves kill the heart of all working; for if I must first deserve it, then my conscience can never be settled peaceably. For I can never assure myself that I have

works enough, nor that those I have are good enough. When a man is here, then his heart faileth and fainteth; for as good never a whit, as no whit better. Even as a labourer that should in the heat of his work be brought into doubt of his reward, he would set him down and say, As good play for nought as work for nought.

*Use 1.* To let us see how our religion doth lift up the grace of God, and depress man; two tokens of true religion. For that religion which sincerely defendeth the graces of God, which setteth up no rejoicing in man, so derogatory to the glory of God, which pulleth down the pharisaical feathers wherewith man prideth himself, and holdeth Christ so, as adjoining nothing which might make him in vain, that only is the right religion. But this doth our doctrine, &c. As contrariwise, that exalteth man above himself, and detracteth from the glory of God and the praise of his grace, which is all in all in the matter of man's salvation, is the badge of antichrist and his devilish doctrine.

*Use 2.* This letteth us also see the arrogant spirit of the papists. When the saints have found and acknowledged themselves 'less than the least of God's benefits,' Gen. xxxii. 10; when they have cried out, 'What shall they give to God for all his benefits?' Ps. cxvi. 12. These sacrifice to their own net, derogate from the glory of God's rich mercy and grace, from the all-sufficiency of Christ's merits, blasphemously affirming they have deserved heaven, even the fulness of all happiness. The apostle here, we see, speaketh to the Ephesians now in Christ, who could not conceive that they might place any rejoicing in the fruits of Gentilism. Nay, even works of grace, the apostle doth so forbid rejoicing even in them, that he doth transfer it wholly out of ourselves, upon that which God hath done for us in Christ. Adam might not thus rejoice, who yet might have rejoiced in works had he stood; for works of grace cannot be rejoiced in as any way procuring causes of salvation.

*Use 3.* Take no thought for salvation by works, learn to cast thyself by faith into the meritorious arms of Christ thy Saviour, and against all contradictions of sin and Satan (suggesting thy own unworthiness), cleave fast unto him as all-sufficient for thy salvation.

Now followeth the end why God hath placed the matter of man's salvation wholly in the free grace of God: 'Lest any man,' saith the apostle, 'should boast himself.' That no man might have any cause to boast.

*Doct.* Observe that there is not left anything in man, wherein he may rejoice as deserving salvation, Rom. iii. 26, 27. Having said, that 'God is just, and a justifier of him that is of the faith of Jesus,' he addeth, 'Where is then the rejoicing? It is excluded. By what law? Of works? Nay, but by the law of faith.' So, 1 Cor. i. 31. having shewed what rich treasures come by Christ, he addeth upon it, that 'He that re-

joieth, let him rejoice in the Lord;' 'Whom believing, we rejoice with joy unspeakable and glorious,' 1 Peter i. 8; 'We rejoice under the hope of the glory of God,' Rom. v. 2. But there is nothing in man which may make him glory, as being a procurer and deserwer of his salvation. Why so? Because whatsoever he is, or can do, it must be all reckoned as loss in this business; for this is the end of the whole mystery of our salvation, that we might be all in God, out of ourselves.

*Obj.* But it may be objected, that the saints have boasted themselves of their works before God.

*Ans.* There is a double boasting, or rejoicing in works: the one, as in means of procuring our salvation; the other, as in testimonies of faith and a good conscience, and of a person to be saved. The saints never rejoiced in the former, but in this latter kind. Or thus, the one of reconciliation, and hope of life, which is grounded in faith alone: Rom. v. 1, 3, 'Being justified by faith, we have peace with God,' &c.; 'We rejoice in tribulation.' The other, of a good conscience, which is in works. For as the fruits do testify of the tree, that it is good or evil, so do works of the man.

*Use.* We see then what the papists are, and their religion; for they derogate, as from God's grace, so from his glory, to set up boasting of man; just pharisees.

*Obj.* But the apostle seemeth to forbid it, saying, Why rejoicest thou in that thou hast, as if thou hadst not received it?

*Ans.* The apostle doth take away this, with this consideration, as if things were of ourselves; but doth not therefore give leave to rejoice in these things, if we know they are given; for he placeth our rejoicing out of ourselves and our gifts.

The papists yield it inexpedient, not safe without sundry provisions diligently observed: as, that it be of good things; that we know them of God; that we remember imperfections; that we go forward.

*Use.* Wherefore, the truth being so clear in our own consciences, we must learn our duties. Let our rejoicing before God be only in his love, in Christ; glory in nothing but in the eternal love of God that saves us: 'We are the circumcision, which worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh,' Philip. iii. 3.

*Doct.* Another point here to be observed is this, That whatsoever we receive in Christ, cannot stand in desert of salvation.

The reason is plain. First, whatsoever must be meritorious in salvation and righteousness, must be given us in creation. The covenant of the law was stricken with Adam on his perseverance in innocency, and on the works of those strengths received in innocency. If a man could now fulfil all the law, being in Christ, he could not challenge righteousness in the law. Why, but the Scripture saith, 'Do

this, and live.' True, but it meaneth, of thy own strength.

Secondly, Whatsoever is received in Christ, must stand with grace; for grace, Christ, faith, stand together. But whatsoever in us should deserve, cannot stand with grace; therefore, whatsoever we are in Christ, cannot deserve. Faith is not of doing, grace is not of working.

Thirdly, If this which we become in Christ should enable us to justify and save ourselves, then Christ should bring us back again to the law; but we are dead to the law, Rom. vi., Gal. ii.

Fourthly, If we should, by that we are in Christ, deserve our salvation, then Christ should make us our own saviours. If Christ have deserved it, we have not; if we have, he hath not.

Fifthly, It is a contradiction to say Christ hath deserved heaven for us, so that he maketh us deserve it; as if it should be said, One hath paid my debt for me, so I will pay it myself; one hath purchased such a thing for me, but so that I must purchase it myself.

*Obj.* But it may be said, It is no prejudice that Christ should merit in us, as God is more glorious that he doth many things mediately than if he should do them alone, as he giveth light but by the sun.

*Ans.* This urged and granted, Christ should efficiently, we *formaliter*, merit. What we come to receive in Christ is salvation and glory. If Christ should make us also by grace to deserve, then he should make us able to make his death in vain. Anything joined with Christ doth overthrow Christ. Christ hath not deserved that his own desert should be in vain.

You may see, then, that the true scope of the text in a word is, to shut out the works of grace from our whole salvation as desert. The papists shut out all our works done before grace, from deserving our salvation begun, our pardon of sin, and sanctification habitual. See how the spirit of popery crosseth the Scripture; to say Christ's merit is communicable, is wicked, for it is as incommunicable as his person or Godhead; to say this was his merit, that we should be able to deserve and procure, and so save ourselves, is a most impudent falsehood. Forgiveness of sins, life, salvation, he died for, that we might receive these things through him; but that we might deserve them for ourselves, there is not a word.

These four false conclusions are held by the papists:

1. Works only of nature and ceremonial are excluded.

2. Works of grace are God's penny, and may deserve without impeachment to his grace.

3. Works that we have in Christ may be rejoiced in and trusted to.

4. Because of Christ and his merit, our works come to be meritorious.

How absurd, and contrary to Scripture and reason these are, I have proved; and now I proceed.

Ver. 10. *For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them.*

The apostle having shewed that our salvation is only of grace, and the means by which we are made capable of all saving good in Christ by faith, excluding all causes in man, and that from the end, lest he should boast himself; he now gives a reason why God's grace is all in all, drawn from our redemption by Christ. As in the first creation there was no disposition in man to make himself a man, so no virtue in man new created to make him able to bring himself to eternal life: he confers nothing to the works of his new creation in Christ, no motion of man's will, thought, or desire, or any preparatory work; all proceeds from the infinite creating power of God, he gives all.

The scope of this verse is, first, to lay down a reason why we, by that we are, and works, cannot merit; secondly, to prevent an objection touching works. For, works excluded, it may be asked what place they have, if they do not merit in the matter of salvation? The apostle answers, that though they are excluded in case of salvation, yet they have their place; for they are ways in which the heirs of salvation must walk in.

*Sum.* The apostle then render a reason, proving the matter before, describing good works from God preparing them, and from the end of them in regard of us.

The acception of the word *created* teacheth us,

1. That there is no preparant matter in us for salvation, not a capacity.

2. What is the state of all the faithful? New creatures.

3. That we cannot resist the work of God; it is not in our power to withstand our creation, or a creating force of God.

*In Christ Jesus.* All of us had our being in the first Adam. So was the second Adam the Lord from heaven, ζωοτὸς. As in Adam radically all our lives were, we being in his loins, successively to descend from him, so in Christ is all the spiritual life originally, and we come to be quickened in our time. So that a man can no more resist his generation than he could his natural generation: 'Out of me ye can do nothing,' John xv. 5. Who is the subject of good works? A believer. Were not this absurd, if one should say, I have paid thy debt, but yet I will have thee pay it too; I have bought such a thing for thee, yet I will give thee money, and have thee buy it too? So say they, Christ hath deserved and purchased heaven, yet he gives us grace, which is as it were God's penny, and bids us buy it after.

*Obj.* But yet they may say, it is not altogether bootless, because it doth amplify the worthiness of Christ's merit, that we should be made by it able to merit in ourselves.

*Ans.* The Cretans, though usual liars, stained not

everything. How absurd is this, if one should say. it greatly glorifies the regal dignity of a king, that he should not only be so in his own person, but make all his subjects so with him? Besides, it taketh for granted a notable falsehood, namely, that Christ deserved that we should deserve.

What is this new creation? It is nothing but the divine quality throughout man. The parts of it, as of the natural man, are the holiness of the soul and body; the manner of bringing it forth, it is in these two points, in the conception and forming of it, as in the infant: *ad conceptionem*, there is *amoris ardor et coitus*.

*Doct.* Hence we learn what all the faithful are; they are 'new creatures in Christ;' they are such who are created anew, and made partakers of another nature than this they bring from their mother's womb; even 'a divine nature' they partake in, as Peter speaketh, 2 Peter i. 4. The apostle everywhere telleth the faithful that now they were not old creatures: 'Old things are passed away, all become new,' 2 Cor. v. 17. 'Ye were sometimes thus and thus, once darkness, now light,' Eph. v. 8. 'Such were some of you,' 1 Cor. vi. 11. 'Whosoever is in Christ, is a new creature,' 2 Cor. v. 17. 'Know ye not, so many as have been baptized into Christ, have been baptized into his death?' Rom. vi. 3. Renewed in understanding, in will, in affections, in all the members, by having them made 'weapons of righteousness,' Rom. vi. 13.

*Use 1.* This doth witness to many, that they are not believers as yet, and therefore under wrath. Why? Because they live in the old man, in their old concupiscences, of hatred, pride, lust, covetousness, unbelief, vanities of good fellowship. Now this doth shake a great many who, though there is some change, yet there is no new creature; there is in some the tongue tipped with good words, but that is all; in other some an outward profession, but no power of godliness, no change in the heart and reins; for whatsoever hath faith, is 'purified in heart,' Acts xv. 9. In other some, a forsaking of sins by halves, as Herod 'did many things,' Mark vi. 20. Apt and forward some are in censuring such and such men, sitting on the skirts of many better than themselves; but so long as the love of any sin is retained, there is no part of new creation in that person.

*Use 2.* Again, if we will be assured, that we by faith are in Christ, let us then be able to prove to ourselves that we are new creatures, that we have found the death and life of Christ to work in us a death of our corruption, and a life of righteousness: 'Circumcision is nothing, nor uncircumcision, but a new creature,' Gal. vi. 15.

The parts of this new creation are holiness of the spirit, and of the body, mind, will, affections, and every member of the body; he is sanctified throughout, 1 Thes. v. 23. In a natural creature, a part of the

body may be wanting, but no such defect in the new creature. In this new creation, the person begotten resembles him that begets; in his will, affections, and inclinations, holds a suitable correspondency to him. Let men try themselves by this; so long as men are so unlike to Christ, and so contrary unto him, and are rather like to Satan in their courses, inclinations, and affections, it may be said to them as, John viii. 44. to the Jews, 'Ye are of the devil your father,' rather than of God, to whom they are in all things so unlike.

There are degrees of new creatures or kinds.

Babes in Christ; young ones; old men, the perfection of stature.

We have not all a like measure of grace; but God giveth men graces answerable to their callings, afflictions, and crosses. God fits his graces according to the exigent of the person.

Again, God giveth graces and strength according to the means of growth in proportion. A man living long under means, yet a novice, a babe, in respect of the proportion of the time he hath been a new creature, may be stronger than he; as the poor woman that cast her mite into the treasury, gave more than the rest, not in quantity, but in proportion. Thus the Hebrews, chap. v. 12.

The signs of this new creation are,

1. Change; as in every generation there is a great change, as in creation of the world, when out of the confused chaos was drawn this beautiful frame of the world; such is the change in forming of the new creature in Christ; of a sinful, ignorant, and wicked man, he is made holy, glorious, righteous, light in the Lord.

2. Spiritual motion in the heart; for when the seed of grace is cast into the dead soul of a man, presently it beginneth to move towards God; he finds a heavenly disposition of heart to seek God.

3. A hungering desire after the sincere milk of the word; a note of a new-born babe, 1 Peter ii. 2.

4. Desire to draw on others to grace. Life, when grown to strength, is generative; so it is in all who are quickened with the life of Christ; they labour to breathe the same life into others, especially when come to any growth in grace.

*Use 3.* This letteth us see the wretched folly and madness of many, who will not stick utterly to deny this point of themselves; they are no changelings, the men they were; and wise ones think it would argue them to be of great levity, if they should be ashamed of the ways to which they have still accustomed themselves. They count it fond, fickle lightness not to keep on the same course, to be more devout, more curious, and circumspect, shy of their companions to which they are inhaunted. This they account an unstaid fondness, and a fruit of an unsettled brain.

*Workmanship created.* *Doct.* This doth teach us that in the whole work of man's regeneration he doth

neither confer anything, neither is able to resist the same, for the property of a creation is this, that it neither is holpen nor can be resisted by the thing created. *Created* is taken properly or figuratively; properly, to bring things which are not to being; or it signifieth to bring things which have a being, to a better being. Thus the psalmist prayeth, 'Create in me a clean heart,' Ps. li. 10; but here it is not thus taken. But as in the creation, so in the regeneration; the Lord doth bring us from no being in regard of grace to live the life of grace, and therefore his creating force, as it is nothing furthered, so cannot it be resisted by us: 'He calleth the things that are not as if they were,' Rom. iv. 17. There is not any power in us unto these things: 'The natural man cannot conceive the things of God.' 'None can come to me unless the Father draw him;' and therefore the church saith, Cant. i. 4, 'Draw me, and I will follow thee.' There is no power, whether that which sheweth itself as not hindered, as sight now looking on a thing, or that which, though hindered, it doth not work, yet the power is safe; as a man asleep, though his senses inward and outward cease to work, yet he hath power both to reason, to see, and hear. Now, there is no such power; for the life of God, which is the soul of the spiritual man, from which all faculty should flow, as the powers natural do from the soul, this life of God is utterly extinguished; nay, there is throughout an utter enmity crept in, so that the understanding counts as foolishness the wisdom of God; the will is enemy-like affected to the things of God.

*Obj.* Man being able to add nothing, yet he may choose whether he will come.

*Ans.* As absurd. We are 'a workmanship created of God.' Now, unless we make the creating power of God resistible by the corrupt will of man, which is exceeding absurd, we cannot think that howsoever his will is in itself affected (for so we yield it), we cannot think how he should have power in effect to withstand.

True it is that God doth not so convert as to destroy the liberty of will; but thus he saveth, not by leaving this creating virtue in the sway of man's pleasure, but by extending it so effectually that it maketh a man of unwilling willing.

*Use* 1. Against the papists in point of free will, merit of congruity, &c.

2. To let us see that all is of God. If he hath created, then we were as a mass receiving: 'It is he that hath made us, and not we ourselves,' Ps. c.; 'He is the potter, we the clay.'

*His workmanship in Christ.* *Doct.* Here, then, mark who is the author of our new creation; even God. It is not the power of a man, but the creating force of the Almighty is put forth in this business. It is a work of the infinite power of God. The Scriptures are plentiful to prove it: John i. 13, 'We are begotten, not of the lust of the flesh, nor the will of man, nor of blood, but of God,' through the immortal seed;

James i. 8, 'Of his own will begat he us by the word of truth;' 1 John iii. 9, 'He that is born of God, sinneth not.' This is the joint work of the whole Trinity, the Father, Son, and Holy Ghost: 'Every good gift cometh down from the Father of lights;' he 'of his own good pleasure hath begotten us,' James i. 17. Of Christ you shall hear afterwards: 'One Lord, of whom are all things, and we by him.' Of the Spirit: 'Unless a man be born of the Spirit and water,' John iii. 6. And there is no power but of God that could create us, for there must be a power greater and stronger than the powers of darkness. There must be a quickening virtue which can bring life out of death, which none can do but he that is essentially life. Again, if the creation of heaven and earth were an incommunicable work, how much more this, which is far more glorious.

*Obj.* But the ministers of the gospel are said to enlighten the eyes, and to turn from darkness to light, from Satan to the living God, Acts xxvi. 18.

*Ans.* We do *without*, that which God doth *inwardly* alone. We say, Arise, but it is God that quickeneth. The word of itself is but a dead letter; but when God's Spirit goeth with it by a quickening power, then it becometh an immortal seed in the heart to conceive and form the new creature. No power or virtue, no, not the word or sacraments, can produce such a blessed effect, except God himself put to his own hand and employ his own infinite power; they can never beget in a man a new mind and heart: 'Who is Paul, and who is Apollos?' 1 Cor. iii. 5. What, are all the ministers in the world available to make a Christian? Alas, they are but men like ourselves: 'Paul may plant, and Apollos water, but it is God that giveth the increase.' 'That your faith and hope (saith Paul) may stand, not in the wisdom of man, but in the power of God.'

*Use* 1. This letteth us see the inestimable dignity of the saints, that they are a most divine generation, a heavenly company. Even in this regard the world counteth it (and deservedly) a great thing to be of the blood royal, or be nobly descended. But all this new creature in thee cometh from the immortal seed of the word, and from the efficacy of God himself begetting thee; in which respect the meanest of God's children doth as far outstrip the greatest princes and monarchs in the world in glory and honour, as the state of the poorest bridge-beggar is inferior to the greatest potentates upon the earth.

*Use.* Again, it doth teach us to whom we are to ascribe whatsoever we are. We must sing with the faithful: 'Not we ourselves, but the Lord's hands have made us to be his people, even the sheep of his pasture,' Ps. c. 3, for so the new creatures are sometimes called. Yea, this letteth us see on whom we must depend for the promoting and preserving of this creature, for it is his part to govern and preserve who doth mightily bring forth; he beginneth, he must end.



Shall God travail, and not bring forth? If we be lumps of flesh unshapen, he can form and fashion us 'from glory to glory by his Spirit,' 2 Cor. iii. 18.

*In Christ.* *Doct.* Here we see in whom it is. Though all our salvation is ascribed to God, yet the person in and by whom we come to have these things is Christ Jesus. And it doth not only note the order of working, but it noteth who is, as it were, the root in whom all the heirs of life are framed; yea, it noteth to us the merit of Christ, that hath procured this for us with God, and the efficacy of Christ Jesus, who is a quickening head, in due order reviving every member.

1. For, first, before we come to have this life of God dwelling in us, the Lord hath after a sort wrought in Christ; for as all of us had life given us in Adam radically (yea, those that have not yet being), so that they shall descend from him by carnal propagation, so God hath made Christ a common stock, from whom he will have every one to draw life, which is treasured in him, not that carnally they must descend, but by a spiritual ingrafting of them into him. In him, therefore, as a second Adam, hath God created us again.

2. But this is not all, for even in Christ we have this, not only because it is first laid down in him, but because he hath deserved we should be made by God new creatures. Because God hath in Christ first 'reconciled us to himself,' 2 Cor. v. 18, Christ did give his life for the life of the world.

3. Again, *in Christ*, because he doth effectually apply this unto us, and in our time doth quicken us. He is that 'quickenings Spirit,' the Lord from heaven,' 1 Cor. xv. 45.

*Use.* So then this doth teach us that God by Christ hath quickened us. How greatly are we bound to him! for it is but speaking the word and it is done, in the first creation of all things. Here more is required: the giving of his Son, sending him down from heaven, not sparing him. Christ did not say, *Be saved*, but endured words,\* stripes, yea, an accursed death, that he might be a treasury of these things for us, and a dispenser of them unto us, when we first come to have spiritual being.

*Unto good works.* *Doct.* 1. Here many things must be marked: first, how that the new creature and new works go together. The one cannot be severed from the other. When once we come to put on the new man, we shall then find that our actions shall be reformed. This might be shewed in every new creature. Look at Paul: instead of persecuting the gospel, Gal. i. 23, when he was converted, he preached the gospel: instead of persecuting the professors of it, he did with joy suffer for it, and did gather with diligence to relieve the necessities of Christian professors. Instead of conversing in the flesh, he 'had his conversation in heaven' while he was on earth, Philip. iii. 20. If one be 'risen with Christ,' then he will 'seek the things

above,' Col. iii. 1, of which he hath been careless; then he will labour to mortify his corruption which he hath cherished, then he will think, speak, and work righteously; for as the natural life doth work forth in his actions, in sense, motion, breathing, and in discourse, so this life of God cannot be idle. This in the new creature of the heart will be working, breathing itself in spiritual sighs and groans. And look, as, on the contrary, the old man hath his works, Col. iii. 9, 'Put off the old man, with his works,' so hath this also. Grace, it is called a law, Rom. vii. 23, because it doth command in a man; he cannot sin, 'for the seed abideth,' 1 John iii. 9, and sets him about works which are suitable to it. What are these works? The putting off all evil, 'flying the corruptions in the world through lust,' 2 Peter i. 4, keeping our souls unspotted of the sins of the times, the working of righteousness. Now, all righteous duties are either obedience to things commanded, or Christian suffering for Christ and for the gospel; in both is the new creature employed.

*Use 1.* Many hence are reproved, who will dream that their hearts are good, while their actions are naught, as if God did make a new creature for old works: 'If ye were of God, ye would do the works of God.'

*Use 2.* Again, it doth let us see how we may know that we are made new creatures; even thus, if we have good works. God cannot have the heart while the devil hath the works, following our own hearts, swearing, lying, &c. A good tree will have good fruit. Out of the evil heart come adulteries, murders, and idle talking, fellowship with the unfruitful works of darkness. As is the fountain, such will be the streams that flow from it.

When corruption so far prevaileth to carry men after the pleasures of sin, vanities of the times, eagerly seeking the commodities of this life, with neglect of things heavenly, these cannot stand with this new man. Many think if they can [say] the creed, have Christendom, be orderly churchmen, say the Lord's prayer, receive at Easter, they think this is Christianity enough, and that now they have learned Christ, and are become new men. As for putting off sinful lusts, to which naturally their hearts incline, they think it needless, and that God who hath made and knoweth our natures doth not expect that we should be free from that which is a nature in us; but this is to get our lesson by rote; he that crucifieth not his natural lusts and inclinations hath no union or communion with Christ.

But if any weak soul should think, because they feel sin raging in them, and themselves captives to it, that therefore sin is not mortified in them, and that their state is as yet the same; you must know it is one thing not to have our sins mortified, another thing not to feel any stirring and moving of it in us. It is said truly then to be killed, when that is done, on which it

\* Qu. 'wounds'?—Ed.



will die in time, though it take on a while. He that feeleth it a burden desireth to be set free from it, that reneweth his faith to Christ, who is made of God his sanctifier, and resteth on him to see all these works of the devil utterly dissolved; he is a new creature in Christ; for this contradiction of flesh and spirit argueth a double nature included, whereof none are partakers but such as are born anew of God, and truly sanctified.

*Doct. 2.* Observe, secondly, in that he saith, *we are created unto good works*, when it is that we come to have good works, even when we are made new in Christ. Before that a man come to be new in Christ, he cannot do anything, not only not meritorious, but anything which is good. 'Out of me ye can do nothing,' John xv. 5; you can bear no good fruit, such with which God, the husbandman, is pleased. Nay, no deed that is answerable to the law of God can be done before we be anew created. 'I will put my Spirit into you, and take away the heart of stone, and give you hearts of flesh, and will make you to walk in my ways,' Ezek. xxxvi. 26, 27. The doing of God's commandments doth follow the circumcision of the heart; for the law is spiritual, and nothing that is not spiritually good can be conformable to the law. We are a new frame, created of God to good works. Now, therefore, till a man come to be a new creature in Christ, he is not able to do anything that is good.

And if the things which are necessary conditions of a good work be considered, it will be more plain. It must be done,

1. From the heart.
2. In the obedience of faith.
3. To God's glory.

1. For of the heart Christ saith, 'Out of me ye can do nothing;' and James, chap. iii. 11, 'Can clean water come out of a muddy fountain? Can a man gather figs of thorns?'

2. In obedience; for otherwise it is not any service of God, and to right purpose. All the contrary discourse doth lean upon a false supposition, that there is a strength of nature in innocency, without grace superadded, that is proportionable to work a work answerable to the law. For this is false, that nature, without the grace of the Spirit, is able to do a work answerable to the law. 2. If this were, yet this is a second false supposition, that these may be found anywhere not weakened; for this never was, nor never shall be, God giving at once with the natural being a supernatural quality of grace.

3. And for God's glory, the apostle is express: 1 Cor. x. 31, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.'

*Use 1.* This doth serve to confute the papists about their works of preparation to the grace of God, &c.

*Use 2.* To let us see when we come to work good works, even when we are made new creatures.

*Obj.* But it may be asked, how they can be called

good works, seeing the best have their defects and imperfections.

*Ans.* Because they have both a purified fountain. 'To the pure all things are pure,' Titus i. 15, and because they have a coverture in regard of all their want; both of these faith doth give, 'but without faith it is impossible to please God,' Heb. xi. 6. Faith maketh the person acceptable. 'The Lord hath respect to Abel and to his offering, but unto Cain and his offering he had no respect,' Gen. iv. 'Now by faith Abel offered a better sacrifice than Cain,' Heb. xi. 4.

*Use 3.* It doth let us see what to think of most of our good deeds. They are but shining vices; they are such as shall be indictments against us, if they proceed not from a renewed nature.

*Obj.* But some will say, If it be so that the best works of unregenerate men are sin, then it seems unlawful for him to pray. If he pray not, it is condemnation; if he pray, it is no less.

*Ans.* He is bound to pray, but not to sin in prayer. The second commandment enjoineth to bow down and worship God in prayer, and the third binds him ever to do it well, lest he pray in sin, and so take God's name in vain. What then must he do? Only the grace of repentance can reconcile these two, and make him acceptable to God in all his works he takes in hand.

*Doct. 3.* In the third place, we must mark a notable motive to good works, that they are the very end of our creation. For look, as we plant our orchards to this end, that they may bring us fruit, so doth the Lord plant us; and this is his purpose, that we may bring him fruit. Hence are his people called 'trees of righteousness, the planting of the Lord, in whom he may be glorified,' Isa. lxi. 3. 'Herein is my Father glorified, that ye bear much fruit,' John xv. 8. This is the end why he hath so dearly bought us, 'that we might serve him in holiness and righteousness;' 'that we might be a peculiar people, zealous of good works,' Titus ii. 14. God doth not give to us his life to leave us idle or ill occupied. If God find not these with us, he will cut us down as superfluous and unprofitable branches, fit for nothing but to make fuel for the fire of his indignation. This is one of the special ends of all that ever God did for us in the work of grace: 1 Peter ii. 9, 'Ye are a chosen generation, a royal priesthood, a holy nation.' To what end? 'That ye might shew forth the virtues of him that hath called you out of darkness into his marvellous light;' that ye might shew forth by these graces God's own virtues, that ye might resemble and express the graces of God himself. This, I say, makes much for God's glory; it is the special thing that we must aim at, that we may express his holiness, and so glorify our heavenly Father. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,' Mat. v. 16.

*Use.* This teacheth us then, that we honour and glorify God in, by, and with our graces. Hast thou faith? Honour God with thy faith, shewing the works thereof. It is reason that every one should have the honour of his own. This is the ground of the apostle's exhortation, 'Glorify God in your bodies, and in your souls, for they are Christ's,' 1 Cor. vi. 20. This should provoke us to walk worthy our high and holy calling. God hath made thee a glorious creature, and for glory; therefore shew forth thyself, and carry thyself in all thy ways worthy of that glory that God hath expressed upon thee. Let God reap where he hath sowed. God hath sowed upon thee, in thy new creation, the seed of glory with a very plentiful hand; therefore let him reap abundance of glory from thee in thy heart and life. Search and seek, and enter into that inquiry of the prophet in the 116th Psalm, ver. 12, 'What shall I render?' &c. All his glory is upon me, the glory of his infinite wisdom, mercy, goodness. What shall I render to the Lord for all this? Upon this meditation, say with the prophet, ver. 13, 'I will take the cup,' &c. We see plainly that other creatures they glorify God in their kind; they fulfil the law that is imposed upon them in their creation, that is, in their kind, to glorify God; man only, that hath the greatest cause, and best means, he only comes behind.

*Note.* Note here, in that he saith, in *Christ Jesus unto good works*, noteth him as a patient, and matter of all our blessedness. In *Christ*, that is, by being ingrafted into him by faith. In *him*, that is, as the immediate worker from the Father.

The first, when he speaketh of things done by God absolutely, without respect of application in us.

The second, when he speaketh of such benefits as we find now being in Christ.

The third, when he speaketh of things already wrought in us, as when the right hand doth lift up the left. The soul, which putteth itself forth in the head and foot, is the cause of it; but not as it is in the head, but as it putteth forth the faculty of moving in the hand. So the Godhead, absolutely considered, of the Father, may be said the author of the whole work of our redemption; but yet this cometh to be done by the Godhead immediately, as it is now considered in the person of the Son. We must look at these things as we do at the sun; if we will see it more fully than our eye can bear, we are blinded with brightness. And so, if we pry too curiously into such things, our sight will be dazzled with unsearchable glory. Christ is the second Adam. As from Adam by propagation we receive our being, so from the second Adam, who is a quickening spirit, the Lord from heaven, we have all the spiritual being of our whole persons. God doth not work in us, but through Christ. Whatsoever God the Son did do in his own flesh, the Father, in the moving of it, did it, and the Spirit did it. But yet immediately the second person did it as being nearly

knit by unity of nature, which neither the Father was nor the Spirit; so whatsoever is done in us, the Father doth, and the Spirit doth it but in Christ, and from Christ, as who is more immediately coupled to us than the Father and the Spirit. We have neither their communion nor, by consequence, their working, but by means of the Son.

*Use 1.* We do see who it is that doth work all our works for us; he that giveth the work must be glorified. We must come to God if we do a public duty; if a private, in which we have any comfort, to bless him that had prepared such a thing for us his unprofitable servants.

*Use 2.* We must learn to stay ourselves on Christ when we have not those good things, nor cannot accomplish them as we desire; for who can receive anything which is not given him from above? But this comfort must be applied where there is in the conscience testimony of true desire and acceptable diligence.

*Use 3.* Thirdly, It doth teach us to expect the Lord's defence, and to endure, according to his will, all such ways as by event and his word we can gather to be prepared by him.

*Which God hath prepared for us to walk in.* He describeth good works in way of prevention, 'which God hath prepared.'

In what things this standeth.

1. In predestinating these things. For so we may see that Paul, Rom. i. 1, and Jeremiah, chap. i. 5, and others, the calling, and works of their calling, they were prepared for them before they were in the womb, by God's predestination. Yet thus far of every work it may be said, God in some sort doth pre-ordain: 'I create the smith,' Isa. liv. 16.

2. That God doth in the commandments reveal them unto us, and this is a way wherein our works are prepared to our hand; for the law of God doth rule them out before our eyes.

3. God hath set us samples, both his own and his children's.

4. God doth give the concurrence of grace, which maketh able for this or that work.

5. He doth excite the will, for such is our dulness that we must have our will raised by him to will.

6. Again, he doth preserve us, that now, willing, we may work; and all these are included in this word *prepared*.

*To walk in.* Not like Herod, sometime to step this way, to set forward only for a spurt, and so sit down; for *to walk* is a progressive motion, a going on, to have our whole conversation in them.

*Doct.* Observe, then, we must walk in those ways that are prepared of God. 'Enoch walked with God,' Noah; David, 'I will walk in the uprightness of my heart in the midst of my house,' Ps. ci. 'Pass the whole time of your pilgrimage in fear,' 1 Peter i. 17. Our life must be a tracing of the commandments; we

must not salute the ways of God as chapmen coming to fairs. We must walk in the ways of God, Ps. cxix. He that still wins not, loseth. 'I press forward,' saith Paul, Philip. iii. 14. This is certain, that man that comes in this life to the end of his walk, and there sets down his rest from going further, he never as yet set right forward in the way to heaven. No, God's children are walking children. The apostle calleth for it of the forwardest: 1 Thes. iv. 1, 'Abound more and more;' 'Let him that is holy be more holy still,' Rev. xix.; 'Work out your salvation,' Philip. ii. 12. Men in the world may come to such confirmed estates that they may give over trading, and live commodiously on things already gotten; but it is not thus with the soul, which, where it ceaseth to profit, waxeth worse.

*Use 1.* As thou wouldst have comfort that thou art a new creature in Christ, made alive by the Spirit, try it by this, how thou walkest. Look not so much upon that thou doest at some times by fits and starts, but look to thy walking, how thou goest on; what increase of faith, what strength thou gainest daily against corruption; what spiritual liveliness and power to wrestle against temptations, and to withstand and overcome the lusts and rebellions of thy heart; how thou dost hold on in the constant practice of holy duties; how dost thou gather strength to the inner man? how is thy knowledge bettered, thy love inflamed? &c. These are the lively motions of the new creature. He is not said properly to walk, who can go twice or thrice about his chamber, stir himself on some plain ground for a quarter of an hour, but he that can go on strongly and freely upon a hill in ways uneven; so Christians, who can go while God maketh their way inoffensive, putting everything by which might hinder, but presently give over if aught disturbeth, they are not come to this walking in those ways which God hath prepared for his.

*Use 2.* Wherefore let us strive forward, exercise our faculties we have received, and look to him who hath said, he will 'put his Spirit into us, and make us walk in his commandments.' Because we feel it painful to the flesh when we are in spiritual duties, hence it is that we choose rather to sit still than to feel disturbance. But even as aching limbs are recovered by exercising of them (use limbs and have limbs, as we say), and are lost by the contrary, so it is here; we shall outgrow these spiritual infirmities, if we will hold on in practice, and keep a constant walk with God in the ways he hath appointed to us; for mere walking is not fit for the new creature: 'Thou shalt not turn to the right hand nor to the left,' but thou must obey that voice behind thee, saying, 'This is the way, walk in it,' Isa. xxx. 21. Many walk in ways, but better be asleep on their beds. Ye are children of the light, walk so; this maketh the way of a Christian a strait way, a narrow gate, because it is thus straitly impaled and hedged in; there is not elbow-room in it

for corruption, and sensual lusts, and lawless thoughts, to sport themselves.

*Ver. 11.* Wherefore remember, that ye being in time past Gentiles in the flesh, and called Uncircumcision of them which are called Circumcision in the flesh made with hands.

Wherefore, a note of inference; thus,

Whoso, being dead, come to be quickened in Christ as their head, they, whatsoever they have been, are near citizens of the household, the temple of God.

But you hath he quickened; *cogn.* &c.

Now this is set down by way of exhortation and application.

*Remember.* And that he might the better imprint the benefit, he doth amplify it by their former condition in Gentilism. In this verse and the next, their former condition is set down either generally or more specially. Generally, they were Gentiles in the flesh; the special differences following upon it,

1. They had not the seal of God's covenant.

2. They had not the foundation of God's covenant.

3. They had no communion with the church.

4. They had no propriety in the covenant, or promulgation of the covenant.

5. Without the benefit of the covenant, the thing hoped for.

6. Without God.

Now in this verse we are to consider,

1. Of the general difference of the Jew and Gentiles in the flesh.

2. It is to be marked that they are called *Uncircumcision*, whether they were rightly so called.

3. What was the principal note of people distinguished from people; the sacraments.

4. The description of circumcision, there being two parts or kinds, inward and outward.

The thing is, 1, propounded; 2, proved from verse 14th to the 19th; 3, amplified. Propounded, 'In Christ you are near.'

(1.) He who is the author of all peace twixt man and man, in him you are made near; but this is Christ.

(2.) He who hath made us into one, and abolished all enmity twixt man and man, and God and man, 'that he might make us one man, and reconcile us to God,' he is the author of our peace; but this is Christ, ver. 14-16.

2. He thus proveth it: whosoever hath published our peace, ver. 17.

3. He in whom we find entrance to the Father, he is our peace, ver. 18.

*Doct.* In general observe, there must be a remembrance of our miserable condition by nature. The Lord, for this cause only, doth leave a stink of sin in us, which may break out often to our heaviness. Now, instead of setting down this by way of conclusion, he

delivereth it in an apostolical exhortation, with application to the persons whom he exhorteth. 2. The thing he would have remembered, twofold :

1. What they had been.

2. What they were.

Now this latter part in the verse, to the end of the chapter, is proved and amplified : proved to the 19th verse, amplified from thence to the end.

*Doct.* Here then, first, in general we see what is the duty of the ministers of God ; even this, to open unto you what you are by nature, and to prompt with new remembrance of it when now you are converted. Thus Paul to the Corinthians, having said that no whoremongers, murderers, covetous, extortioners, and drunkards shall inherit the kingdom of God, he telleth them, 'Such were some of you : but ye are justified,' &c., 1 Cor. vi. 11. So Titus iii. 3, 'We in times past were disobedient, deceived,' &c. So Paul tells the Romans at large, 'Ye were the servants of sin,' &c., Rom. vi. 17.

For this is, 1. a ground of meekness towards others.

2. Of stirring up groans.

3. Of tasting the benefits of redemption.

4. Of provoking to fruitfulness : Rom. vi. 19, 'As ye have given your members servants to uncleanness, and to iniquity ; so now give your members servants unto righteousness in holiness ;' 1 Peter iv. 3, 'It is sufficient that we have spent the time past after the lust of the Gentiles,' &c.

5. Again, it is the ground of a holy blush, with which all must walk before God. It is a good salad, and maketh Christ with his benefits relish better.

'What fruit have you in those things whereof ye are now ashamed ?' Rom. vi. 21. In Paul was a remembrance of that he had been ; whereupon he was so humbled, that he hung down his head, as denying himself worthy the name of an apostle, 1 Cor. xv. 9.

6. It is also a special furtherance of God's glory, which cannot be safe if his works should not be had in remembrance. The Lord forbade the Israelites to forget what things he had done ; how he had cast out nations, taken them from bondage ; for this end, that it might be remembered. Hence it is that the name of that converts have been, is continued upon them. Matthew is called the *publican*, though now he was not so : Simon, the *leper*.

*Use.* This must not be heavy to any to hear of, and it must be practised by us all, to remember what we are and were before God taught us to know him in Christ. We must not, with the priest, forget our old clerkship ; we must still carry in mind our natural estate ; this will make us thankful, diligent, and humble.

*Gentiles in the flesh.* In corruption, in the flesh in regard of the outward man, rejoicing in the flesh ; a profane nation, without the seal of the covenant in their flesh ; this is put *διαστρωμας*, you Gentiles, not of us Jews. Mark, further, that he saith, These were

called Uncircumcision, of the Circumcision in the flesh made with hands. This difference from God's people was in name ; diversity of names beseebeth diversities of people separate in religion. Now the Jews and Gentiles were severed both before God, and one from another ; they have interchangeably, passing betwixt them one and the other, names of difference, circumcised and uncircumcised. The Lord's people, while that unity continued, were one uniform name together ; when they grew into divers sects, then likewise they grew to diversity of names within themselves, as Essenes, Scribes, Pharisees, Herodians, &c. So in the New Testament, there was but one name to the professors of Christ Jesus ; first *disciples*, which at Antioch was fitly, and with the confession of the mouth which tendeth to salvation, changed to the name of *Christians* ; and this continued. The apostle, therefore, when men would bring in new heads of families after theirs, dealeth roundly against them, 1 Cor. i. 12, 13, shewing why they were not thus to distinguish themselves one from another in regard of such to whom they did adhere ; and justly, for shall we be such as are in one body and one spirit, one hope of calling, one Lord, one baptism, one God the Father, may not one name serve the turn ? What if there be some necessary differences, shall they be able to change the name ? The better, not the greater part, must give the denomination ; therefore it is lamentable to see how full the Christian world is of names importing difference ; of Puritans, Formalists, Calvinists, Lutherans. The Gentiles called the people of God one name, the people of God called them another. But let not us, who are all his people, have diversities of names one for another : 'If ye bite one another, and devour one another, take heed ye be not consumed one of another,' Gal. v. 15. And it is pity there is no more kissing of the main thing in which we conspire, and mutual toleration of lesser matters in which many are diversely minded ; for in some cases toleration may be used without sin : Philip. iii. 15, 'As many as be perfect, be thus minded : and if ye be otherwise minded, God shall reveal even the same unto you ;' which I speak out of the simplicity of my judgment, not desirous to give the least wipe on one side, or to insinuate on the other. These names are naught, they are breaches of the commandment ; and as they are bred of variance, so they cherish dissension, which is the viper that eateth through the bowels of the church. It is the solace of the enemy, open or secret ; let us therefore bury them.

Again, you must mark, that amongst many things which might have been chosen, this is it that maketh the different denomination, even circumcision.

*Doct.* Whence observe, that the sacraments of the church are principal bonds of the union of it ; the not communicating in them a most special difference : 1 Cor. x. 13, 'We are all baptized into one Spirit.' When the apostle, Eph. iv., reckoneth up the grounds

of unity, this is one main one, baptism; and we see here that the conjunction of God's people, and their disjunction of those that were not, are set down from communicating in circumcision. There are many ends of the sacrament; for they are seals of the covenant, they are bonds obliging us to thankful obedience, they are cords of love and notes of distinction; and so was this of circumcision ordained to distinguish the people of God from others uncircumcised.

*Use.* This, then, must be a ground of knitting, even unity in sacraments; because, 'though many, yet we are one bread, one body,' 1 Cor. x. 17. 'We are baptized into one,' Christ Jesus.

Again, we see how Christendom doth distinguish us from all Turks, pagans, all without; yea, in this point the papists and we differ, who have sacraments that are not bonds of faithful people together, many of their sacraments not agreeing to many that are faithful; who take away the cup that we all are commanded to drink, that we may, through communion in that blood, have the Spirit, which completh every member together.

The last thing to be marked is, the manner in which these things are set down, to be circumcised in the flesh made with hands.

*Doct.* Whence we must mark, that there is an outward action in the sacrament upon the outward man, which must be distinguished from the inward action which God worketh on the soul. This circumcision was a seal of the righteousness of faith, yet what the ministry of man did in it, the first institution will testify to Abraham. And, Exodus xii. 48, Lev. xii. 3, there being a further action to be looked for, Moses, in Dent. x. 16, and the scripture of the New Testament doth distinctly set down a double circumcision: one 'of the flesh, in the letter, made with hands,' Rom. ii. 28, 29; 'circumcision of the flesh; and circumcision of the heart,' Col. ii. 11, which here are expressed, not made with hands, but of God. Thus it is in baptism; we must know that there is an action of man reaching to the flesh, the washing away of the filth of it, 1 Peter iii. 21; and an action of God, which washeth the conscience from the guilt of dead works, a baptism of water and of the Spirit, outward and inward. Not that there are two baptisms; but there is one baptism, which is distinguished into the outward and inward actions, as parts of one entire baptism. Even as when we conceive thus of man as outward and inward, we do not multiply men, but do consider one and the self-same man in a double kind.

*Use 1.* And this must be marked, that God may not be robbed of his glory, that the papists' and Lutherans' errors may be avoided. The papists will have the minister's action lifted up by God, to the taking away of the soul's sin. But then it could not be truly said that the removal of corruption from the spirit were not done by the hand of man. As because God doth by meats maintain our life, he by his blessing giving that

virtue to them, it cannot\* be truly said that our life is sustained by meat and drink.

*Use 2.* We must not tie God's working to circumcision, or think there is no effectual grace with these things, if we feel not the working presently. God burns with fire, so that it is a natural instrument, and cannot suspend the effect. God gives grace with the sacrament, as a voluntary instrument, when it pleaseth him. The sun shineth, though the blind ones see not; and the seed is seed, though it presently spring not.

Secondly, We must look that we content not ourselves with the one.

1. That we conceive no virtue communicated with these external things.

2. That we tie not God to any circumstances of time, wherein to work by them.

3. That all the efficacy of the sacrament is from faith, and endeth in faith.

*Use 1.* It signifieth; 2, it sealeth; 3, it is an instrument applying, as going into the pool of Bethesda, it was the mean of healing them, their going in; yet no virtue infused into the water, but a virtue in the water put forth.

*Doct.* Mark here further one point, how the people of God esteem of the Gentiles, even as a profane and wild kind of persons; there was nothing more contemptuous than to be an uncircumcised one. So that we learn hence, that the high things of the world, if not taken to the mercy of God, and to communion with him, what are they in the eyes of the godly? Vile and sinful. The person who is heir of glory, what doth he think of that forlorn person? He is vile in his eyes. How did David reckon of the Philistine but as a dog?

*Ver. 12.* *That ye were at that time without Christ, and were aliens from the commonwealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.*

Here he cometh to the things he would have remembered, their misery standing in five points: first, *without Christ.* The apostle speaketh not of that they were in God's counsel, or in respect of Christ's redemption, but in regard of actual application.

*Doct.* Whence we may see what is the head of all spiritual misery; it is this, to be without Christ Jesus. This doth lead the dance to all the rest. Whoso hath Christ, with him shall have all things also, Rom. viii. 32. All the good things of God are his; but who wanteth Christ, he is in death, under wrath, poor, neither having things spiritual, nor true son-like title to things temporal; he is without the Father. Now, there are two ways of being without Christ: 1, the one, in regard of that presence of his in the word and sacraments; 2, the other, of dwelling in us by his Spirit: 'He that is in me bringeth forth fruit,' John xv. 5, that is, so far as by the apprehension of know-

\* Qu. 'can'?—Ed.

ledge, and so far forth as by putting me on in the sacrament. This must here be understood, 1, by hearing of him, and putting him on in the sacrament; 2, by a perfunctory and common work of the Spirit; 3, by true faith. Now, these every way were without him, without the true belief, without any of those more superficial works, without so much as hearing of Christ.

*Use 1.* Now, this must be laid to heart with us, as being a glass for us to look in; we were in time past as they; but now we have Christ in regard of his manifestation, in word and sacraments, and many in temporary hypocritical persuasions. But how few are not without him in regard of his dwelling in them! Now, if we be such, it is not only a miserable condition, but it had been better with us that we had never heard of him, as sometimes it had been with these Gentiles. If Christ were with us, that we had him, we should be led with his Spirit, we should not give ourselves to fulfil our lusts: 'Whoso are led by the Spirit, fulfil not the lusts of the flesh,' Rom. xiii. 14. Whoso hath put on Christ, must 'take no care to fulfil the lusts of corruption.' He hath put on Christ, that hath 'crucified the flesh, with the lusts of it,' Gal. v. 24. 'Whosoever is in Christ, is become a new creature,' 2 Cor. v. 17. Now, all such as have not him are worse than heathen, if so they should continue, for it were better for them if they had never heard him named than not to believe: 'This is condemnation, that men believe not in the name of the Son of God,' John iii. 19. This of all other shall be the most fearful in the day of reckoning. In hearing of him, you are lifted up to heaven; but if you be without him, he coming thus near unto you, it shall sink you lower in hell than the uncircumcised heathen: 'He that hath the Son hath life; he that hath not the Son hath not life,' 1 John v. 12.

Seeing our life and death standeth in this, to have Christ, I would give a thousand millions for him, may some say. No, he is no sale-ware, neither can he be purchased by money, or money worth; if thou wouldst have him, thou must have him as a free gift, thou must sue for him *in forma pauperis*: I am a poor, miserable man, I must unlap my sores before him, and shew him my nakedness. Hereupon a poor soul in his rags steps into God's presence, and challengeth Christ as a gift from the hand of the Father. Thus by faith he comes to be possessed of Christ.

The better to understand this point, consider what is done on God's part, whether he hath not given sufficient ground whereupon to rest our faith. Surely if we would devise how a man may give a gift in a more advantageous manner without all exception, we cannot devise it more free than that gift of God in giving Christ. God offers him: 'He that will come, let him come,' Rev. xxii. 17. What can be more free than this? If you doubt of it, I will read unto you that great proclamation: Isa. lv. 1, 'Ho, every one that thirsteth, come,' &c. The Lord there setteth the

conduit running with wine. 'If any be athirst, let him come; buy without silver,' &c. Rev. xxii. 17, 'The Spirit and the Bride say, Come; whosoever will, let him take of the water of life freely.' Here faith layeth hold, and receiveth Christ tendered as a gift out of his Father's hand.

*Use 2.* Again, we may see here what is his grace unto us, who before that we knew good or evil should put his Christ upon us, if our unbelief had not resisted the proffer of God; for in thy infancy God sprinkled the blood of his Son upon thee, and brought thee from death to life with Christ.

Again, that thou shouldst have Christ held out and painted before thee, especially that thou shouldst be drawn of God to go unto him by the trust and alliance of thy heart, 'Blessed are your eyes that see these things,' Luke x. 23. If to be without him be the fountain of all misery, to have him is a well-spring of life and blessedness: 'By him we have peace with God,' Rom. v. 1. By him title to all things, Rom. viii. 32. By Christ, the change of all crosses, of death: 'Christ shall be to me in life and death advantage.'

*Strangers from the commonwealth of Israel.* Doct. That is, such as had no communion with the church. So that we see a second degree of misery is this, to be barred from communion and fellowship with the church of God. As it is a most excellent privilege to have fellowship with the saints, and is that heaven on earth, so to be secluded from this is no small misery.

*Reason 1.* For, first, they that are without can have no fellowship with God: 'Where two or three are in his name, there is he,' Mat. xviii. 20. He 'walketh among the candlesticks,' Rev. i. 13; he dwelleth with the saints.

*Reason 2.* Secondly, They must needs be under the effectual tyranny of Satan; therefore when one is cast out of the church of God, he is 'delivered up to Satan.' 1 Tim. i. 20.

*Reason 3.* Thirdly, He is without all means; for whoso will have God his Father, must have the church his mother. And the net of God, which must draw us out of our woful condition, is not spread but in his Israel.

*Use 1.* This should make us recount how miserable we have been in our predecessors, and still to look that we be not such, who though they are bodily amongst the people of God, yet are not of them: 'They went out from us, because they were not of us; if they had been of us, they would have continued with us.'

*Use 2.* This must also make us acknowledge the bounty of Christ, who hath made us to be born the Israelites of God, even amongst the church of God, so that we have the means of doctrine, and government, attained communion with Christ, and communion one with another. The Lord commanded of the Gentiles they should not come into the congregation of his people; the vile and precious could not be mingled.

How should we bless God for his goodness in this regard! What stayed the omnipotent arm of God from creating us in that vast compass of time, I mean that almost four thousand years between the creation and Christ's coming; and from planting us without the pale of the church, where we should have had no means or ordinary possibility of salvation, but have lived and died in cursed paganism, and heathenish idolatry? It was nothing but his mere mercy, respiting and reserving our being upon earth unto these more blessed and glorious days of the gospel. Let us for ever put this point as a perfume into our daily sacrifice of thanksgiving and praise, with addition of further thankful acknowledgment that we have been born and brought up in that golden knot of time (as it were), and the very diamond of the ring of all that happier revolution since Christ's sufferings: I mean, in the glorious breaking out of the gospel from under the clouds of popery; whereas if we had sprung up in those darksome times, we had a thousand to one been choked, and for ever perished in the mists and fogs of their comfortless doctrines.

Nay, and yet further (that whereas for all the happiness of the times), our lot of living in this world might have lit among the Turks and infidels (a world to Christendom), in popish kingdoms, or in the persecuted and schismatical parts of the true church. It hath pleased our blessed and most bountiful Lord God to put us also into this little nook of the earth, where the gospel shines with such glory, truth, and peace. Let us therefore be thankful, and bring forth fruits answerable to this rich mercy of God vouchsafed to us, lest he take away his candlestick, and deface the face of our churches, causing us to want our holy assemblies.

*Use 3.* Thirdly, Let us not leave our fellowship, and estrange ourselves from God's people, from the assemblies, as Brownists and other novelists do. To be discomfited a town, or for a citizen to be banished a city, is a great evil; but to be an exile from God's city, and discomfited from the communion of saints, this is lamentable indeed. Why should we, like prodigals, withdraw ourselves from our Father's house, and bring upon ourselves, by such singular separating, this great misery, to be estranged from them who are God's true Israel?

It is again to be observed, that this phrase ἀπὸ τοῦ ἐκκλησιασμοῦ noteth more in these Gentiles, as being separated from the presence of God's people, the not being members of God's Israel; it noteth also an alienation of the affection from them. This word is thus taken, Col. i. 21, 'Ye being estranged, and enemies, καὶ ἐχθροὶ, in understanding;' and thus it was in this matter. For administration, the doctrine of Israel was a wall of separation, was hatred to the heathen; they were not only forth from being in it, or of it, but in affection were alienated, and hated it.

*Doct.* This doth teach us, how the natural man

hath conjunction with them, where only salvation is to be found. The wisdom of man cannot be subject to the wisdom of God, the doctrine of God, the discipline of God, the whole policy of the Israel of God. Man by nature is so estranged from it, that it is hateful to him. Though the Gentiles were miserable, and no way to come out but by joining themselves as proselytes with the people of God, yet they abhorred in hearty affection to join with the Israel of God.

*Use.* And it is even so now, that men are even most averse from that which should be most beneficial to them. Men should choose to live under the hearing of the word, sacraments, discipline; but they for the most part there bestow themselves, where they may be least troubled with these matters. So, where they should have their eyes to the saints, who can teach them, who can exhort them, could wisely and faithfully reprove them, Prov. xv. 12, they take such companions as will rather entice and draw them to folly and wickedness. So the wilful papists will not be drawn to the assemblies; the fool will not come to the wise; 'They hate the light, because their deeds are evil,' John iii. 19, 20.

*Strangers from the covenants* of the law, and of the gospel; for these two covenants were well known in Israel. It noteth two things:

1. That they were strangers from the doctrine.

2. That they were not confederates with God; for without the one, they could not be the other. The doctrine of the covenant unknown, they could not be confederates with God: Acts xiv. 16, the Lord 'left them to their own ways;' Acts xvii. 30, 'The times of that ignorance God regarded not, but now exhorteth them to repent.' 'God gave his testimonies to Jacob, and his statutes to Israel,' Ps. cxlvii. 19. The covenants are a propriety of the Israelites; so that the promulgation of the covenant was not vouchsafed the Gentiles, because the Lord regarded not them so far. And he being debtor to none, did freely choose Israel, gracing them with his covenant above other.

*Doct.* 1. Now, then, here we see first, what is a great misery, to be without the doctrine of the covenants of God; and so, not to be in covenant with him, he to be our God, and we his people. It must needs be woful. For this taken away, the means of our coming to Christ, of our having communion with him, and one with another, is intercepted; without this, nothing but darkness, shadow of death. 'How can we believe, if we have not heard?' Rom. x. 14. This is reckoned as one of the Israelites' chief privileges, Ps. cxliv. 15, to have God for their God, and to be his people; this is reckoned all happiness. The covenant is the ground of all benefits: man could not obtain anything from God but by that covenant.

*Use 1.* This letteth us see our misery, if we be strangers from the covenant: 'What hast thou to do to take my covenant in thy mouth, and hatest to be



reformed?' Ps. l. 16. So that all these are strangers from the covenant, that are not reformed in their ways; a woful thing. They have no right to any portion, any bequest therein.

*Use 2.* This teacheth us to see our happiness, who have these things sealed from our birth in our eyes and hearts; for by virtue of this covenant God is become our God: 'I will be his God, and he shall be my son,' Rev. xxii. 8. As the husband saith, This woman is mine; so the woman saith, This man is mine. In like manner, God by his covenant having married us unto himself, and plighted his faithful love to his children: Hos. ii., 'I have married thee unto myself. This is my people' (saith God); and the people say boldly, 'This is my God.' Or as the father saith, This is my son; so the son saith, This is my father. God doth convey himself (through his Holy Spirit) into our hearts, with such strict familiarity, that he is said to 'dwell with them,' 2 Cor. vi. 16. So that, as a man may say of the thing which he hath in true possession, This is mine; so may we say of God, He is mine, seeing I have him within me, and have a true possession of him.

Now, whether we have God thus, or not, it will appear by the moving of the heart. For, as he that hath the spirit of Satan shall find him ever egging and provoking him to evil, and as it were jogging him on to one filthiness or other; so he that hath the Spirit of God shall find it, and feel it active and stirring in him, to the reforming of the whole man, enlightening his understanding, reforming his will, correcting his thoughts, and sitting as it were in commission over the whole man, ruling and governing him in spite of the power of Satan, and privy conspiracy of his own flesh.

He that perceiveth this monarchy of the Spirit, overruling the tyrannous assaults aforesaid, may well be assured he is taken into covenant, and hath the Spirit put into his heart, and so consequently that he is no stranger to the covenant of God.

*Doct.* Secondly, This doth let us see, that the Lord left the Gentiles without the means of calling them to salvation. For the clearing of it, we must set down three things:

1. That the doctrine of the covenant is the only ordinary means.

2. That the Lord did deny them this.

3. That it was not anything but his mere pleasure, which did make him give it to the Jew, and deny it the Gentile.

It was not the law of nature, if one could follow it, that could bring him to salvation. It is not the book of the creature; it is not every man's humour, and secret whispering of the doctrine of Christ, such as might, from the Egyptian bondage, or the traffic of some private persons, or the captivity, be here and there scattered among the Gentiles: Ps. cxlvii., 'He manifesteth his word to Jacob, his statutes and his

judgments to Israel: he hath not so done to any nation.' It was not anything but his pleasure: Deut. ix. 4, 'Say not in thy heart, For my righteousness the Lord hath brought me in to possess this land,' &c. This made the separation, and was the fountain of all that love to his people, above the rest of the nations.

It is plain, then, how that the Gentiles were thus without the doctrine of the covenant, God not pleasing to vouchsafe it. The gospel is 'the power of God unto salvation,' Rom. i. 16. 'It pleased God, by the foolishness of preaching, to save them that believe,' 1 Cor. iv. They had not Christ once named; it was denied in every age, before the flood, after the giving of the law. God cast Cain from his face, from the society of his, in the means of his presence; so that a distinction grew between the sons of God and of men: the one had the worship of God, the other had not. After the flood, the posterity of Ham; in the tents of Shem was the Lord known. At the law giving, we see that the Lord denied the ordinance of Levi to any nation, but to Israel. Yea, in time of Christ, the Gentiles were denied, as dogs, 'the bread of the children:' Mat. xv., 'I am not sent but unto the lost sheep of the house of Israel: Mat. x., 'Go not in the way of the Gentiles.' Paul now girt to this business, is forbidden to preach in Asia: Acts xvi., 'God suffered them to walk in their own ways.' The sending, or the not sending of labourers into the harvest, is belonging to the Lord: the Lord killed that rebellious people with kindness, when others that had no such means would have been more fruitful: 'I will have mercy on whom I will have mercy,' Rom. ix.

So that it doth let us see, that the Lord may justly leave men without the means of salvation; and that he doth so, not giving them his word, much less giving his Son to die for them, or willing their salvation. And moreover, that the Gentiles had not the covenant, the tables, the doctrine of it, or confederacy in it, it was the prerogative of Israel.

2. Secondly, If the posterity of Abraham (in regard of the flesh) were secluded, how can we dream that the Gentiles should be admitted? But Israelites, Midianites, Edomites, were excluded. No outward thing can ground our hope.

*Without hope.* *Doct.* Observe what is a great misery, even this, to be without hope. The Gentiles were without the thing hoped for, without any expectation of it, utterly hopeless. Now, this is a pitiful condition, when we are without hope for hereafter. Hope is 'the anchor of the soul,' Heb. vi. 19. So that as a ship on the main sea, tossed and hoisted up and down, in continual danger of shipwreck, so is the soul without hope. Again, it is the spur of all diligent endeavour: 'He that hath this hope purgeth himself,' 1 John iii. 3. Again, it is the ground of all joy and peace, and but for hope the heart would burst. Their



hea is were uncovered, so that every wound was deadly to them: 'The helmet of salvation' is hope, Eph. vi. 17.

*Use 1.* Now, then, we must examine ourselves, for such were we; which must be remembered. What was then our estate, when our souls waved up and down without an anchor; when we in evils had no hope of particular issue, or of that general redemption; when we were comfortless, and without any prick to incite us?

*Use 2.* Again, we must look whether we have hope, for else we are miserable: 'Thy hypocrites' hope shall perish,' Job viii. 13. He may boast that he looketh for life, but his hope is tried in the day of adversity: Job xxvii. 8, 'What hope hath the hypocrite, when he hath heaped up riches, if God take away his soul?' Every man may swim, while he is held up by the chin. No unbeliever can have hope, for this doth as a handmaid follow faith; after the measure of belief is hope proportioned: 'My flesh doth rest in hope,' Ps. xvi. 9: 'If thou kill me, yet will I hope in thee,' Job xiii. 15.

*Without God.* Three ways a man may be said to be without God:

1. By profane atheism.
2. By false worship.
3. By want of spiritual worship.

For a man may be said in some sense to have God, that hath an acknowledgment of a divine power. Again, a man may be said to have God, and the true God outwardly, who doth make outward profession and worship such as is taught of God. And man cometh truly to have God, when he knoweth him in Christ, when he loveth him, feareth him, trusteth in him. Now, he speaketh here of the Ephesians, that both outwardly and inwardly, in regard of outward and inward worship, were without God; for otherwise they had conscience of a divine power, and were worshippers of the great Diana.

*Doct.* This, then, is a wonderful misery of any, to be without God. God is a fountain of life; whoso is far from him must perish. 'Blessed are the people whose God is the Lord,' Ps. cxliv. 15. Cursed are they that are far from him, he is the fountain of life, 'the Father of lights,' James i. 16. 'Thou cuttest off all that go a-whoring after other gods': 'Cursed be he that is withdrawn from the Lord his God,' Ps. lxxiii. 27. Idolaters, either by false worship, or by hearts withdrawn from God, shall not enter into the kingdom of God; all by nature are estranged, yea, enemies to God; the hypocrite forgets God. 'He that keeps my commandments, the Father and the Son dwell in him,' John xiv. 23.

*Use.* If all our misery be in the want of having God for our God, then let us examine our state, whether we have him or no. God in Christ saith, he will take us for his people: we promise that we will have him for our God. Now the having of God for our God

doth comprise all our duty to God, that we set up God in our hearts as God; which thing we do.

1. When we grow up to know him in all things. We cannot have God our God till we come to know him in Christ. Ignorance doth estrange us from God, and knowledge doth acquaint us with him. For look, as the eye becometh one with that which it seeth, and is after a sort in that light it beholds, so we are by the vision of God, which is begun in us, one with him, and in him.

2. Secondly, When we make him our trust, hanging all our hopes on his mercy and truth towards us. Whoso reposeth all his confidence in God, he taketh him in so doing for his God, trusting on him for the giving and maintaining of all our good, both temporal and eternal, leaning on him for all defence, and deliverance from evils spiritual, yea, and corporal, casting all our care on him: 'Having no confidence in the flesh, but rejoicing in Christ Jesus,' Philip. iii. 3.

3. Thirdly, When we love him above all. Love, we know, makes man and woman one, and the same doth bond-fast us to God. When our hearts can say, 'Lord, what have we in heaven but thee? or in earth in comparison of thee?' Ps. lxxiii. 25. This is seen by that joy and delight we have in coming privately or publicly into God's house or presence, when our hearts 'long to be dissolved, and to be with Christ,' Philip. i. 23. When we hear God's name blasphemed, and all wickedness committed, our hearts melt away with grief, and our eyes gush out tears, when we delight in his statutes more than in all wealth.

4. Fourthly, We have God for our God, when above all we fear him, and dread to offend him, because he hath been gracious unto us, and hath power to do with us as he pleaseth; when we tremble at his judgments, which so long have been upon us, and still hover about us; when we fear by the least sin to displease him; when our hearts are reverently affected in his presence, afraid to trespass against his statutes, the breach of which is punishable with eternal death.

5. Fifthly, When we make him our chief and only joy: 'Rejoicing always in the Lord,' Philip. iv. 4. For what we make our chief joy, that is our god, for the heart resteth principally in that with which it is most delighted. Now what is more equal than that we should solace ourselves in him with joy unspeakable and glorious, who hath delivered us from death, and sin, and Satan; in him who is a fountain of all good, and defender of us from all evil, able to maintain all the good, both spiritual and corporal, which we have, and give us whatsoever is wanting?

*Ver. 13.* But now, in Christ Jesus, ye which were once far off are made near by the blood of Christ.

Now he cometh to the second thing he would have them remember, that is, what now they were; and it may be brought in by way of prevention, for, lest they should be swallowed up of sorrow, in recounting their

former condition, the apostle annexeth, that their grief might be sweetened, their opposite condition.

In the words you have to consider :—

1. The persons, described from their being in Christ, as members with the head.

2. From that they had been in time past.

3. Their contrary condition, that now they were near.

4. The meritorious cause of it, by the blood of Christ.

*Doct.* 1. First, then, from the order of the apostle, we see that we must so look on our misery, that we remember also our estate by mercy. These two do well agree together, the one corrects the other, so that both are wholesome. Purging medicines, without restoratives interlaced, will weaken too much. Paul doth not only shew them their estate of nature, but it being a bitter pill, doth gild it over, with annexing their comfortable condition in Christ. He had no sooner said to the Corinthians, 'Such were some of you,' but he presently addeth, 'But now ye are justified,' &c., 1 Cor. vi. 11; nor to the Colossians, 'You were dead in trespasses, but you are quickened,' &c., Col. ii. 13; nor to Titus, you were thus and thus, &c., Titus iii. 3, 4; but ever hath as a counter-poison added unto it, the change made by grace in them so miserable. We must have one eye cast downward on our unworthiness, and another upward on the grace of God, and benefits by grace.

The apostle, when he had cast down himself in thinking on his wretchedness, doth raise up himself through Christ, Rom. vii. 24, 25. And he seldom telleth any of their misery (which is to be marked), but he doth likewise annex what they were by the mercy of God. For the apostle, who saith of himself, he was 'not ignorant of the devil's enterprises,' 2 Cor. ii. 11, did note right well, that the devil will labour to swallow up in sorrow, as well as to kill by carnal security. And look, as extreme medicines are not alone wholesome, unless they be corrected with contraries, so the apostle, who knoweth well how to divide aright, knew right well that it was not safe to leave them to the swallowing of those former pills, unless the bitterness of them were some way allayed.

*Use.* It doth teach us how to dispense the word in wisdom, and Christians how to carry themselves; they must not be all in one extreme, like those philosophers that are either alway weeping or else alway laughing, but if there be heaviness with them in the evening, they must look to that which may bring joy in the morning; and as a man after hard labour delighteth to take the air in a garden, so must they, when they have humbled their souls in viewing their misery, refresh themselves in walking among those sweet flowers, even the benefits of God.

*Doct.* 2. Secondly, We see here how the Lord doth bring such as are furthest estranged from him to be near unto him: 'Many that are first shall be last, and

the last shall be first,' and 'shall come to sit down with Abraham and Isaac in the kingdom of God,' when the children in appearance are excluded, 'You, when ye were enemies, your minds set on evil works, you hath he reconciled,' Col. i. 21. Mark here the free and large grace of God; if we had been enemies in heart only, it had been much to find favour, but when we have made a trade of evil works, and lived all our lives in open rebellion, how undeserved and how rich is the grace which giveth pardon! If the king pardon one whose good will is doubtful, and take him to grace, it is much; but when one hath lived in making attempts on his person, then to forget and to forgive were more than credible clemency. The love of God is seen in this, that when we were enemies, he gave his Son to reconcile us; and his free love, that of mere grace, not of our righteousness, nay, against our deserving, saveth us.

He doth it for many reasons:

1. To shew the abundance of grace: 'Where sin aboundeth, there grace aboundeth much more,' Rom. v. 20.

2. To shew us precedents of mercy, as Paul saith of himself, 'For this cause was I received to mercy, that Jesus Christ should first shew on me all long-suffering, unto the example of them which shall in time to come believe in him unto eternal life,' 1 Tim. i. 16.

3. To increase love in us new converts towards him: 'She loved much, because much was forgiven her,' Luke vii. 47. And this is love indeed, that he loveth us first, even when we hate; he carrieth even hell itself into heaven.

*Use* 1. Hereby we see, that none hath cause to put from him the benefits tendered, and desperately to deny himself the grace of salvation; 'The grace of God hath appeared unto all,' Titus ii. 11, and excludeth none but such as exclude themselves.

*Use* 2. Secondly, It doth make us able to expect with patience the return of such as are far wide; lie they where they will, bound with never so many and so strong chains, God is able to draw them to himself; publicans and harlots he calls to his kingdom. Despair we then of none, he can pull Jonah out of the belly of hell. Examples hereof the Scripture hath plenty, Manasseh, Paul, the thief, Gentiles; for 'greater is he that is in us, than he that is in the world,' 1 John iv. 4; 'The Lord rules in the midst of his enemies,' Ps. ex. 2.

*Use* 3. Lastly, It doth comfort us in the assured hope of our salvation, and may assure us that he will not fail us till he hath brought us to salvation, now we are friends, 'who, when we were enemies, reconciled us, and made us near: much more now, being reconciled, shall we be saved by his life,' Rom. v. 10.

*Doct.* 3. Thirdly, We see what a change is made in those that are now in Christ. The case is altered: their condition, from cursedness, is turned into blessedness; they, from being aliens from God's people, made to

be near every way to God in Christ. As it maketh a new creature, renewed unto light, a new conversation, renewed unto the same, so a new condition, lightsome, that is, blessed and prosperous, for this is the fruit of conversion. This may be amplified, from considering the particulars of our estate, out and in Christ: 'Old things are passed away, and all made new,' 2 Cor. v. 17, new man, a new condition.

For the new creature you have heard of, the new conversation is plain, if you have learned Christ, 'I live by the faith of the Son of God, who hath given himself for me,' Gal. ii. 20. So for their estate, full of all blessedness. God dwelleth with Christ, we therefore being in him, must needs have communion with the Father and Spirit. Again, Christ is the head of his members, we must therefore needs be near to those that are in affinity with Christ, as in a marriage conjunction.

*Use.* So that hence we may judge of our being in Christ, even by that we find in him. Look, whatsoever you have been, if you once come into Christ you will be altered; so that whoso walk in darkness, in strife, envying, coveting, in voluptuousness, all which are enmity with God, they are not come near to Christ: 'For they that are Christ's have crucified the flesh, with the lusts thereof,' Gal. v. 24.

*By the blood of Christ. Doct.* This is the last thing to be marked, what it is by which we come to be reconciled to God; it is the blood of Christ. But before we come to consider of it, it is fit to answer some questions, which will help us to more fruitful understanding.

*Quest. 1.* First, What is to be understood by the blood of Christ?

*Ans.* I answer, his bodily death, or bloodshed, with the curse, for it is a synecdoche. By *blood* is meant a bloody death; by bloody death, a death on the cross; by the death of the cross, a cursed death. Though Christ's intercession hath his place in appeasing God, and other actions, yet this death is chiefly named, because the force that other things have to pacify God is derived from this sacrifice.

*Quest. 2.* Secondly, it may be asked, Why the Scripture everywhere nameth blood?

*Ans. 1.* To shew in it an accomplishment of types.  
 2. Because it was most sensible.  
 3. Because in it was the perfection of all his obedience for us.

4. In opposition to the blood of beasts, he doth thus point at the body, whereof those Levitical sacrifices were shadows.

*Quest. 3.* The third question is, Whence this blood hath that force?

*Ans.* Partly hence, that it is the bloody death of God; and partly, that it was endured with feeling the infinite wrath of God.

Now, to consider of the thing, that in Christ his bloody accursed death we come to be near to God.

We come to have hope, we come to have all spiritual privileges, redemption through his blood: 'We are redeemed from our vain conversation, not with silver and gold, but by the precious blood of Christ Jesus, as of a Lamb undefiled, and without spot,' 1 Peter i. 18, 19, whom God hath set forth 'to be a reconciliation through faith in his blood,' Rom. iii. 25. It is Christ his blood which breaketh down the wall of partition: 'He purgeth us from our sins in his blood.'

*Use 1.* It teacheth us, what it is that the eye of our faith should principally respect, and look upon in Christ, viz., the blood of Christ, the cross of Christ, the obedience and sufferings of Christ; in a word, Christ crucified, that is the subject that our faith must take hold on. Christ crucified is the object of our knowledge, 1 Cor. ii. 2; the matter of our rejoicing, Gal. vi. 14; the ground and foundation of our faith, Rom. iii. 25. It is a world of heavenly comforts, that a spiritual mind may gather unto himself, in the due meditation and beholding of the death of Christ.

When we think of Christ crucified, and shedding of his blood, there we may see,

1. Our sins punished to the full.
2. Our sins pardoned to the full.
3. Our sins crucified and mortified by his blood.
4. The flesh crucified, Gal. v. 14.
5. Ourselves crucified to the world, and the world to us, Gal. vi. 14.
6. There we behold how patient we should be in affliction, even to the death.
7. There is the picture of our whole life, which must be a continual course of mortification.
8. There is the seasoning of our death, that whensoever it cometh, it shall be a sweet passage to a better life.
9. There we see all evils turned to our good.

10. Lastly, therein we see all good things purchased for us, grace, mercy, and peace, and eternal salvation.

Yea, a heaven of treasure and riches gathered for us; and that we are made partakers of, by a due view of meditation of Christ crucified. And, therefore, whosoever would have any true relish of Christ, he must labour for the relish of the blood of Christ.

*Use 2.* It teacheth us the difficulty of the work of our redemption, which could not be effected but by the blood of Christ, the Son of God. Oh how deeply had we plunged ourselves into a bottomless sea of miseries, that nothing could pluck us out but the death and blood of Jesus Christ! How fast did the filth of sin seize upon us, both in our bodies and souls, that nothing could wash us, and cleanse us from it, but the blood of Christ! How fearfully had we enthralled ourselves to death, hell, and destruction, that nothing could deliver and free us but the blood of Christ! How infinitely had we exposed ourselves to the wrath and vengeance of God, that he being a God of compassion, and of himself most gracious, and

ready to forgive, yet he could not be moved to have pity and compassion upon us, but only by the cruel and cursed death of the Lord Jesus ! The more difficult the work on his part, the greater was his love to us, and therefore the more thankfulness we are to render unto him.

*Use 3.* Thirdly, This doth let us see the preciousness of the work of our redemption. If we should tender a great mass of money, we should have it in esteem that cost us so dear ; but this hath cost the very blood of the Son of God himself. How highly did the Lord value our souls, who was pleased himself (that knew the worth of everything) to set our souls at such an high rate as the blood of Christ ! How dearly did he esteem and love us, when he would come and purchase these poor souls of ours, and pay so high a price for them !

*Use 4.* This doth shew us how horrible sin is, to engender in us godly grief ; such epicurism is in us, that we count sin a light hurt, which anything will salve. But whoso duly weigheth this, that sin, ere it could be done away and satisfied, hath made the Lord of glory to empty himself of his majesty, to shed his precious blood ; this will make his heart to melt and bleed within him for his sins : ‘ I will pour ’ (saith the Lord, Zech. xii. 10), ‘ upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and compassion ; and they shall look upon him whom they have pierced,’ &c. If once the Lord make us turn our eyes to Christ, and to regard what he hath suffered for our sins, nothing will more than that humble us with godly sorrow, and bruise our hearts for them.

*Use 5.* Lastly, It doth assure us of God’s love for the time to come : ‘ If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life,’ Rom. v. 10. If a man, out of his love, hath sought the friendship of his enemy, and used means to be reconciled to him, is it not likely that he will be constant in this love, and take all ways to maintain it to the end ? But howsoever it fall out with man, who is variable, most sure it is, that God, since his love was so wonderful towards us when we were enemies, that he gave his Son for us, to reconcile us to him, will now much more freely exercise his love toward us, and firmly abide in his good will unto us, that enmity being undone and dissolved.

Ver. 14. *For he is our peace, which hath made of both one, and hath broken the stop of the partition wall.*

Now followeth the proof : *For he is our peace.* He hath taken away all enmity, and made us one with God and ourselves ; he is the author of our peace. Therefore we have this set down, that Christ is our peace, that is, the author of peace ; the abstract put for the concrete, as wisdom, to make us wise.

Secondly, This is proved by the effect, and manner

of working the effect, *He hath made both one.* The manner of working, by taking away that which hindered peace, set down in three phrases, all signifying one thing, though different, in regard of diverse considerations. The end of this is set down, in regard of men, and in regard of God. Now, then, herein we will consider of this :

1. That Christ is the author of peace.
2. The branches of it.
3. Objections against it.
4. The uses of it.

*Doct.* Observe first, Christ Jesus is the author of all our peace. All true peace cometh by Christ ; so it was foretold by the prophets : called ‘ the Prince of peace,’ Isa. ix. 6. The true Solomon, in whom that is only accomplished, even abundance of eternal peace : Zech. ix. 10, ‘ The bow of battle shall be broken, and he shall speak peace unto the heathen.’ The angels sing, ‘ Peace on earth,’ when Christ entereth, Luke ii. 14. For better understanding, we are to know wherein this peace standeth, and that is in two things :

1. In restoring the amity and friendship which we had in creation, but lost by the fall.

2. In vanquishing those enemies which had taken us captive, and wrongfully detained us. We must take with us the consideration of our estate in ourselves, opposite to this peace we find in Christ. Men, considered in themselves, are still waging a fivefold war :

(1.) With God ; for, Rom. v. 10, ‘ We were enemies to God,’ Col. i. 20 ; so that we neither are, nor can be, subject to the law of righteousness. As thus we are towards God, so his wrath is kindled against us.

(2.) We are at war with the angels ; breaking peace with the Creator, we can have no truce with the creature.

(3.) There is a war twixt us and the creature ; for that is ready to minister to the Lord of hosts, and to take revenge of us, as in ourselves considered. As he that loseth the favour of the lord and master, loseth also the love of the true and trusty servant ; so we, having brought upon ourselves the displeasure of almighty God, all creatures are ready pressed upon the will of God to conspire our destruction.

(4.) Man is at war with man, wolves one to another.

(5.) Man is at war with himself, having accusing and excusing thoughts, by which he is in himself rent asunder, Rom. ii. 15.

Now Christ hath put an end to all these wars ; at his coming all are hushed, and peace made on all hands.

(1.) He hath reconciled us to God, 2 Cor. v. 19, Rom. v. 1. ‘ This is my beloved Son, in whom I rest well pleased,’ Mat. iii. 17. This was it which all the atonements made by propitiatory sacrifices did pre-signify ; even how this high priest, Jesus Christ, should, with the sacrifice of his body, make God and

us one again in mutual love, as he and the Father are one.

(2.) The good angels come to be at one with us in Christ. They rejoice in a sinner's conversion, Luke xv. 10; now 'ministering spirits for the good of the elect,' Heb. i. 14; they preach peace, and are thankful for our weal and happiness.

(3.) We have peace with the creatures; as was promised, Hosea ii. 18, Job v. 23, 'The heavens hear the earth, the earth the corn, wine, and oil.'

(4.) In Christ, outward and inward peace amongst men; Jew and Gentile hath he united, all in one heart, knit together in the bond of peace, foretold by the prophet, Isa. ii. 4, and xi. 7.

(5.) In Christ we came to have peace of conscience in ourselves, even 'that peace which passeth understanding,' a continual feast; boldness, and confidence to God-ward, Eph. iii. 12.

*Obj.* 1. But it may be objected, first, what Christ saith, He came not 'to send peace, but a sword.'

*Ans.* This doth not make anything against it, that he is the author of peace; for the same peace is not understood in both these places. He came not to send peace; that is, carnal peace: he is the author only of spiritual peace.

*Obj.* 2. Secondly, It is objected, that the state of the Jews, to whom he came, was turbulent, full of tumult, till they were subverted.

*Ans.* True, the state of the temple and Jews was troublesome; but so, that the world could not take away this peace: 'My peace I give unto you, and none shall take it from you,' John xvi. 22.

*Obj.* 3. Thirdly, It is objected, that we find in ourselves, since we came to be in him, more disquietness than we ever tasted before.

*Ans.* To which I answer, What we find in the world we must look for: 'In the world ye shall have affliction.' And what we find in ourselves, taketh away the feeling of peace, not peace itself, like as in juggling, things remain unaltered, though our sense is corrupted.

Secondly, He is an author of peace, but applieth it successively by degrees: like master, like man; like prince, like people. Christ for a while endured many and great troubles, and so must his members.

*Use* 1. This doth let us see to what we must look in all our terrors of conscience, by apprehension of God's wrath, even to Jesus Christ, he who hath with his blood quenched this wildfire; for 'God's wrath is a consuming fire,' Heb. xii. 29. We with screens do keep the fire from our faces and eyes; but they are wise which put between their souls and God's wrath this screen of Christ's reconciliation, lest this fire burn to the pit of destruction. This doth still the conscience, and fill it with good hope. When we have offended some great personages, if some mean one should move them in our behalf, it would not so stay us, for we know they will not often hear them speak, or

have them but in light regard, if they give them hearing; but if we can procure such as be their peers, to deal effectually for us, we doubt not but things shall be well compounded; what will they deny to such as be equal to themselves? So with us, &c.

*Use* 2. Again, this must make us cleave unto Christ, even to let our tenderest bowels love him that hath done this for us. Oh, if one do but take up some hurtful jar betwixt us and some other, whose favour we have found very beneficial to us, and whose displeasure we know may prove prejudicial, we would be very thankful to him. If one should mollify the king's displeasure, and make him favour us, would we not with all love embrace him? Christ hath healed worse things betwixt God and thee, how shouldst thou love him!

*Use* 3. Seeing Christ alone is the author of all true peace, this should cause us to seek to be under his kingdom, yea, to give our eyelids no rest till we were got under the regiment of Christ. Look how you would do if the enemy were entered your gates, taken your wives and children, spoiled you of your goods. If there were a town near unto you, where you might prevent such danger, and find safe protection, and live peaceably and securely, who would not with all expedition betake him thither? Why, so it should be with us. By nature we are taken, spoiled. Now the Prince of peace protecteth all with the cover of his wings, so that there is no destruction, no desolation within the walls of his regiment. If we love not to be spoiled, we would fly to him most certainly.

*Use* 4. This is also for our imitation, to become followers of Christ, that we learn to be peacemakers, and to be of a loving, meek, and peaceable disposition. This is the wisdom from above, James i. 17.

*Use* 5. This letteth us see the miserable condition of the wicked; they not being in Christ, can have no peace: 'There is no peace (saith my God) to the wicked,' Isa. lvii. 21. Men out of Christ have no peace with the creatures, nor one with another, but are wolves, lions, leopards, one to another.

*Obj.* How can this be? We live quietly and neighbour-like one by another.

*Ans.* Though a snake play with a man, not offer to sting or hurt, yet it is a snake; so, though these fruits are prevented and restrained by God's providence, yet the root liveth within thee. Man by nature is cruel and unpeaceable, his feet swift to shed blood, he knoweth not the way of peace, Rom. iii. 15, 17.

*Which hath made of both one. Doct.* Observe then, first, the separation of this people before this work of Christ.

Concerning which, mark,

1. When it began chiefly.

2. In what it stood.

3. Before whom.

4. How long it endured.

1. It began after the people's return out of Egypt, and when they were now by lot under Joshua assigned

to Canaan for their polity and place, in which they were bounded. There was a separation from the beginning, of faithful and unfaithful, Cain and Abel, sons of God and men. So after the flood, Ham and Japhet from Shem; but this entered after, and was more conspicuous.

2. It stood not only in things temporal, but spiritual, they having Christ looking on them through the lattice-windows of their ceremonial worship: 'The law a schoolmaster to Christ,' Gal. iii. 24, 'an introduction of a better hope.' They had light and life, when the rest were in darkness and shadow of death.

3. God was the author of it. See Dent. xxxii. 8-10.

4. It endured until the death and resurrection of Christ.

Now it followeth, to consider of the uniting of the Jew and Gentile by means of Christ. Thus the prophets did foretell this taking of the Gentiles to fellowship with the church: in Christ 'all the nations of the earth should be blessed,' Gen. xxii. 18; 'All the nations should flow unto the house of God, and should worship one God with Jacob,' Isa. ii. 2. And God saith, that he will 'make a path from Egypt to Ashur; and Ashur shall come into Egypt, and Egypt into Ashur: so the Egyptians shall worship with Ashur,' Isa. xix. 23. Now in Christ these promises were yea and amen, all of them accomplished, when Christ said, 'It is finished,' John xix. 30. Whereupon presently, he that had forbidden his apostles to go into the way of the Gentiles, Mat. x. 5, he doth bid them 'Go teach all nations,' Mat. xxviii. 19.

Now, secondly, consider in what this onement standeth. It is a strait conjunction, even into one man mystical, of which we shall speak hereafter. In the mean while, the fourth chapter of this epistle will open unto you the contents of this union. They were not now worshippers of Diana, but had one God with the Jew; they were joint worshippers of the true God, one in spirit; an effect of which in them was, to be of one heart and mind, in one hope, in one faith.

*Obj.* 1. It may be objected, that Christ his making way for the Gentiles, was the occasion of rejecting of the Jew, as concerning the gospel: 'They are enemies for your sake, the casting away of them is the reconciliation of the world,' Rom. xi. 15.

2. Secondly, We see that still there are differences, as of Jew, Turk, and Christians.

*Ans.* For the first, the rejecting of Israel is but in part, and for a time. 2. This is though said to be done, because it is in part done; for the full accomplishment shall be when all Israel, all the people of Jew and Gentile are called. 3. Therefore we are one, not that the Jews and we now go hand in hand, but that the ancient church and we do conspire.

For the second: 1, God hath even a hidden church in Turkey; 2, they are not of God's setting, but of man's taking up, to distinguish them that gather themselves to the churches from other.

*Obj.* But their children are unholy.

*Ans.* It is good to be sober here; for the present estate of men cut off from the church, doth not prejudice their children. The right to the tables doth not require the immediate parents' faith of necessity, but any within the thousandth generation; neither would the apostle, finding infants of deceased parents (where they planted churches) have denied them baptism.

*Use.* It doth bind us to thanksgiving. If we could recount the great comfort of this benefit, we should break out into thankfulness. The union of two kingdoms, the union of any churches of the papists with us, would it not rejoice us? Every good subject will seek the enlargement of the king's territories, and the rooting out of all opposites that set themselves against the welfare of his kingdom. How much more should it be our joy to see the kingdom of Christ propagated, and ourselves with the saints of all the earth linked in one!

*Hath broken down the stop of the partition wall.* *Doct.* 1. Observe, what is the way to peace; namely, to take away that which debars it. 'Cast out the whisperers;' 'What peace,' saith Jehu, 'can there be, while the fornications of Jezebel are unrevenge?' 2 Kings ix. 22. A folly to meditate of peace between God and us, or man and man, out of this order. As if one would make two rooms one, or make closes into one, he must beat down the wall, and pull up the hedge that maketh the partition.

*Doct.* 2. Secondly, Mark what was the use of the ceremonial worship; to hem the Jews in amongst themselves, and to separate them from the Gentiles: Gal. iii. 23, 'Before faith came, we were kept under the law, and shut up unto the faith which should afterwards be revealed.' It had many ends: to teach them their guilt; it was a bill against them to drive them to Christ, to typify out Christ in his offices; they were shadows of him the body, sinews to tie them together, to be exercises of their faith and obedience, to be rules of their distinction, to be as a wall about them, keeping them apart from the nations, and the nations from them; that is to be marked of the ceremonies of sacrificing and of circumcision.

The moral laws were not a wall of partition, for the Gentile was bound to them, did in some things the work of them, was plagued from heaven in all ages for the breach of them. Yea, if the Gentile had come amongst the Jews, he might have been forced to the work of them, as Neh. xiii. 21, the foreign merchants, for breaking the Sabbaths, are brought to order. It was not the judicial, founded in natural equity, as the letting their land rest every seventh year; or touching persons, as the law of divorce, selling children; or of ceremony, as the judicial, of flying to a city of refuge in case of involuntary murder. But these, circumcision, this made the Gentiles let fly names at them: *Credat Iulius Apella, non ego.* Sacrifices, these were an abomination to the Egyptians, Exod. viii. 26. Ap-

parel, gestures, distinctions of meats, swine's flesh, it is not their idolatry only, but their superstitions, which do make a divorce twixt them and us; and we see that with us matter of ceremony hath the same use. If of God, they do both serve to be bonds of unity, and walls of separation from those without; if of man, they do bind such together as receive them, and are a wall betwixt such and others who cannot yield to entertain them. I would it were not too apparent, that they from their first admission were occasion and prop of difference: and now Christians are subdivided by them into conformable and unconformable.

*Use.* The use hereof is, to let us see what the form of God's worship is to us: it is as a wall about us, both guarding us lest we go out, and keeping others from having access to us. And it letteth us see, what is the best constitution of worship, the spiritual worship, with what care we are to maintain it, if we will have the city of God in safety. For, look, as a breach made in the wall, the city is soon entered. The papist hath polished his doctrine; for what, but in religious rites and practice, stands all their worship? Never more extremely observed; teaching everything by some sensible significant rite or other. Whereas, God will have no sensible rites in his church, teaching anything to the mind, but baptism, and his supper, which himself hath ordained as sufficient. Wicked therefore is their practice, that would still bring the church to be in the A B C, and to use the fescue, from which Christ by his death hath delivered it.

We learn hence, to turn away from monitory and signifying sigas; why should we rake up that which is happily buried? True it is, God's worship is for the substance of it spiritual, and was always; but for the manner of it, it was carnal; that is, standing of sensible and fleshly observations, which God did prescribe, not as simply delighting in them, but as accommodating himself to the childish condition of the church in those times, wherein the more plentiful presence of spiritual gifts was not obtained, Christ not being as yet manifested and glorified.

Ver. 15. *In abrogating through his flesh the hatred; that is, the law of the commandments, which standeth in ordinances, for to make of twain one new man in himself, so making peace.*

*Hatred. Doct.* Observe hence, how those without are affected to the discipline and worship which God himself erected; they have it in utter hatred: 'The natural man doth not entertain the things of God,' 1 Cor. ii. 14; 'The wisdom of the flesh cannot be subject to the wisdom of God, but is enmity against it,' Rom. viii. 7. Though that this divine service and worship did only (of all worship in the earth) lead to the knowledge of ourselves by Christ, and salvation in him; yet the Gentile, because it savoured not with corrupt nature, had it in detestation. And so it is the portion of the wisdom of God, to be rejected with the

world. We see, that the orders which Christ hath left for the governing of his church, the simplicity of the word and sacraments, and the whole worship of God, how doth the papist (to let the Jew and Turk alone) like of it? It is hateful to him, it is too base, too contemptible, hath no pomp or state in it, nothing pleasing to nature, and the sense of man; and therefore they have found out such pomp for the eye, such presuming and incense, that it would ravish a man to come into their temple; like lips, like lettuce. So, whereas excommunication, the preaching of the word, the sacraments, the works of mercy, prayer, fasting on occasions, are recommended to us by God, as his only pure worship, the true administering of censures, the earth cannot bear it. The thief endureth to hear of hemp, as well as unruly lustful men to be shackled in the fear of being excommunicate. And for the word, they cry down with this preaching spitefully. And there being but three lights: 1, one of conscience; 2, of conversation; 3, of the word; as they have made sure with the former, so they would have the third extinct too. For fasting, the same might be said, they love no such exercise as afflicteth the soul. For besides the enmity of man's understanding, there is baseness in the spiritual and glorious simplicity of the true discipline and worship of God; and further, a kind of violencing the unregenerate part, which, touching the freehold of a carnal man, will not therefore easily be digested.

*Use 1.* The use is, that we be not dismayed at any hatred, nor think we are not right, because our way is ill entreated; nay, the wisdom of God shall be hated, and have none to justify her but her children, Luke vii. 35. Yea, this is a token that we are in the blessed way, when we find hatred; and though a man cannot say that religion and worship, which carnal men hate, is the right (for the proof is but probable), yet one may say, that what carnal men hate, as they are unregenerate, not as misled in particular errors, that is of God.

*Use 2.* Secondly, It doth teach us to hate the garment spotted, else their zeal will condemn us, as colder for God than they for Baal.

The second thing that he saith, *the law in rites*, if he had said the law of commandments, we might have conceived the speech of the ten commandments; but he saith, for specification, the law of commandments and rites about ordinances.

The apostle, therefore, doth insinuate thus much, that the laws commanding are of divers kinds. There is a law of commandments, which the apostle, putting alone, doth put for the ten commandments, giving the general name to the most excellent kind. There is a law of commandments about judgments, which note out the laws governing the state politic of the Jews. There is a law of commandments in rites touching ordinances ecclesiastical; this distinction is well known. But it becometh you to see what footing such things have in the word. Many arguments there are proving



it, as from the nature of laws, from times noting difference, from different circumstances of delivery, from limitations of Scripture ; I do but point at them as in the text.

The third thing to be marked is the abolishment of these laws ; whereof, for more ample consideration of the point, consider what our Saviour saith : Mat. v. 18, 19, ' One tittle of the law shall not escape,' &c. ; and Rom. iii. 31, where the apostle affirmeth that the doctrine of faith and the gospel do not abolish the law, but establish it. Here both the words, the former in one, the latter in the other, is denied of the law, which here are affirmed of it ; so that the doctrine ariseth more fully, viz.,

*Doct.* That these laws, especially this of rites, is utterly abolished, otherwise than the law moral, the curse whereof in us receiving alteration ; for as these phrases testify, there is such removal of these laws made, as that in regard of bond they are a nullity, they stand repealed, and men are freed from them, as if they never had been given. And to spare proof of a thing fore-propheesied, executed, really applied, such as this abrogating was, I will, 1, clear only the manner of their removal ; 2, shew you the reasons ; 3, the use.

1. First, therefore, for the moral law. There is no change made in that law, the law itself, but the order of it in us is changed ; for we are freed, 1, from justification by it ; 2, from the curse ; 3, from the rigour of it, but yet so as all this order must have his accomplishment in another for us. Therefore, the apostle never saith, The law is dead, but ' We are dead to the law,' Rom. vii. 4, Gal. ii. 19.

2. Secondly, the laws judicial are of three kinds.

(1.) The one of such as are grounded on unchangeable reason ; as the law of punishing voluntary murder with death. Now these are not to be altered in the general, though the kind of death may be changed.

(2.) They are such as are clothed with ceremony of type or order ; or,

(3.) So tempered to state, persons, &c.

(1.) For the first, we are free from them as ordinances political delivered ; they bind us, 1, as the perpetual equity of God, agreeable to the law of nature and moral, is in them ; 2, we are bound, not to the particular determination of punishment, but the general ; with liberty both to intend and exchange the kind, and to mitigate or release the kind : freed from all particularities and circumstance, bound only to the substance, or somewhat proportionable.

(2.) The second, not grounded on unchangeable equity, and clothed with ceremony, no way bind, yet may without sin be taken into use ; the ceremony ceased, the general equity remaineth ; the particular determination bindeth none.

(3.) For the third, how far the ceremony is abrogated ?

Ceremonies were either typical or of order only,

without signification. Now the first are repealed, in regard of bond to them, in regard of use, in way of signification, in way of worship, yet so may be used as to prevent offence. This we are to know, that the ceremonies of the Jews were not only taken away, as they were types foreshewing things to come, but as they were a worldly or carnal elementary kind of instruction, or as they were sensible trainings of them to which God did condescend, because it was the baby-age of the church, wherein men were carnal in great measure, but in little measure spiritual. True it is, God's worship is for the substance of it spiritual, and was always ; but for the manner of it, it was carnal, that is, standing of sensible and fleshly observations, which God did prescribe, not as simply delighted in them, but as accommodating himself to the childish condition of the church in those times. This was the wisdom of God in training the minority of his people.

The use of them remaineth in liberty, without these formal respects, with these three limitations :

1. To open a door of edification.

2. To avoid scandal of the weaker.

3. To keep the due time, till refractory wilfulness, rather than teachable infirmity, craveth their continuance.

Ceremonies for order are abolished, this general remaining, that all things be done in order ; it being in the power of the church to conclude ministerial rites tending to order.

Now for the reasons of their removal.

1. The ends of these laws are ceased. If reason is the soul of a law, look then, as when a soul departeth, the body dieth, so when the reason ceaseth, the law is abolished.

2. They were given but for a time. Now, a law given to a certain time, the law, when that date expireth, is a nullity ; everything runneth as before ; it is a dead thing till it be quickened, till the time of correction, &c.

3. The nature of them. They were shadows ; when the sun riseth, shadows are eclipsed. The state of us in minority might require them, but men at years need no guardian.

*Use 1.* The use is, to let us see the Lord's indulgency to us ; and it should bind us to most free service. Circumcision, sacrifices, infinite circumstances, they were tied unto to observe, which we are freed of.

*Use 2.* Secondly, it letteth us see the law's liberty to change his services ; not that God becometh another, because his service one while is thus, another thus : as if a stripling have a disease, the physician prescribeth one thing, if when a grown man, he giveth another, his art is constant, though his precept changeth ; so God, in our infancy, in one kind he ministereth to us, in our constant and grown age, in another. And we owe him the reverence, how oft soever he shall reveal himself thus or thus, to give attendance.

*Use 3.* It doth confute the papists, as reversers of



the liberty by Christ, and setters up of that he hath pulled down, in their service setting up a foolish imitation of the old worship.

*Through his flesh*, that is, his manhood; in the days of his flesh and his manhood; a synecdoche, for this our nature is an instrument personally united, in whom the second person worketh, and by which, as by a conduit, he conveyeth our spiritual life.

*Doct.* So that we see what it was which put an end unto these shadows; it was Christ crucified. The exhibition of Christ did not do this, nor yet his teaching, for the ceremonies were applied in his blessed flesh, and he taught men to go and observe the law of Moses; but when his hour was come, that he should in that priest-like office of offering himself to his kingdom, and eternal intercession, then he nailed all these to his cross, and abolished them; at his death, the veil rent in sunder, and, as Daniel had foretold, he should be slain, and abolish the sacrifice. For what things were against uniting of his people, against us as bills witnessing guilt, and types of Christ dying, these were to end in death: 'If I be lifted up, I will draw all unto me;' the handwriting of ordinances, shadows, the body of all is Christ.

*Use 1.* How we are to esteem this liberty, and to reckon of it. Look how things bequeathed by death are accounted of, as we will stand for the privileges of our towns; and in a city, how a charter on such and such consideration, granted in such a king's days, &c.; how much more in these granted by God, through the purchase of the sufferings of Christ? 'We must stand in the liberty whereof Christ hath made us free,' Gal. v. 1. We see all shadows abolished; the shadow and the body will not stand together. As painters who take an imperfect draught of a thing, when they have now finished their master table, they cast away all their former rudiments, so God, having now brought the true image of heavenly things, doth cast off those imperfect shadows which had formerly been in use.

*Use 2.* This letteth us see a right property of pharisaical spirits, that stand precisely on every trifling ceremony, not caring for the great things of the law, and the true spiritual obedience of it; they will tithe mint and cummin precisely, wash hands and cups, their hearts being all foul, and full of lusts. For look, as idle bodies which will not follow due labour, they will go with their tales, as a pedlar with his pack, from one to another; yea, their fingers shall go, and their feet shall speak; they will occupy themselves busily in that which is superfluous; so here, when men will not exercise themselves in the power of godliness, it is strange how they will abound, and how eagerly they will stand upon kissings and cringings, &c. This may be seen in the church of Rome, who, not knowing the powerful ordinances of God, have turned all into such dumb shows, as are the mass, their processions, as full of superfluous observations as empty of substance.

*For to make of twain one.* *Doct.* Mark, first, how

highly the peace of the church is to be rated. God letteth all his own institutions be repealed, that this may be procured. It is plain, from the argument in the text, that the union of the faithful is highly rated with him.

1. He that giveth his Son to death for this purpose.

2. He that beateth down all his own ordinances rather than this should be prejudicial. He doth not pass what question his glory might come into with men so obstinate, as if his service were a monthly matter, and the least innovation dangerous; but so dear reconciliation is, that nothing may stand twixt him and it. Psalm cxxxiii. doth wholly handle this theme. What an excellent thing concord of brethren is! He doth liken it to ointments (now those were in delight), to the dew of heaven, which made all things fruitful.

*Use 1.* It teacheth us what is our duty, even to prize peace with our brethren: 'Inasmuch as in you lieth, have peace with all men. Be of one mind, live in peace, and the God of love and peace shall be with you,' 2 Cor. xiii. 11. Ceremonies were of God's own ordaining, yet they weighed lighter than this unity, and must yield to it. And the rather, it is good to look at the example of God, lest the examples of men sway us a wrong way. We think though matters of ceremony are thought but light matters, yet we see great learned men otherwise minded. But if we will go by example and fact, let us look at God, who is without all exception; he beateth down his own, giveth his Son to be crucified, to conclude a true twixt his people and those that were not his people.

*Use 2.* Again, as we must prize it, so we must seek it: 'seek the peace of Jerusalem.' Sundry reasons for it: it weakens the faith of many; it threateneth a consumption of all. *Dissidia nostra amicorum dispendia, hostium compendia.\** 'If ye bite one another, take heed ye be not consumed one of another,' Gal. v. 15. It strengthens the enemy; some one way, some another. He is the best that is of Gallio's religion, and careth for no such things.

*Use 3.* This reproveth such especially as make a secession and departure from the church of God, our visible assemblies, either upon dislike of some disorders in administration ecclesiastical, or disallowed forms, and manner of procuring things, which the communion of saints for full complement and perfection requireth. This is not, in my conceit, so much to reform, as to deform, to massacre the body, to divide the head; as appeareth by the Corinthians, who, notwithstanding they held Christ the foundation, yet parted Christ, 1 Cor. i. 12, 13, in that they addicted themselves to divers teachers of the same gospel. Admit she be strangely attired; so was her husband, when also in purple. It is fornication only that makes the divorcee; and therefore for any to murmur in argument, as touching a repudiating bill, is too officiously

\* Hieron.

to meddle between the bark and the tree, and out of jars and discords, over-boldly to pronounce them sundered whom the Father, as yet, in his wisdom hath given and coupled. And surely he that recommended unto us the dwelling with our wives, as men of knowledge, 1 Peter iii. 7, knoweth well how to deal with his church, notwithstanding her manifold imperfections.

*Obj.* What then, say you, shall we submit to that which is evil?

*Ans.* Let every man (as it was said of the tree in the garden) bring forth fruit in his kind, that is, walk within compass of his calling. Whatsoever lieth not in us to reform, it shall be our zeal and piety to tolerate, and with patience to forbear. Especially in things of this nature, which concerns not so much that outward and aspectable communion, which we have either with God or men, essentially required in a visible state, as the due ordering and carrying of every business in the said communion, wherein there may be many superfluities and defects, *salva tamen ecclesia*; yea, and such a church, notwithstanding, as wherein the best and truest members (circumstances considered) may have more cause to rejoice than to grieve.

To make of twain one new man in himself. Here we are to observe,

1. The persons, with their condition: *us two*.

2. In whom: *in himself*.

3. To what we are framed: *one new man*.

4. The union itself, or kind of it; the form of it we have spoken: *the creating*.

So that three things would be considered:

1. The way of uniting us.

2. The strait conjunction of all the faithful.

3. The fruit of our being in Christ, or whence all true peace floweth.

1. *Doct.* Observe, first, The way we come to be one, is in getting fellowship with Christ, who is one and the head of all. And this Hosea foretold, speaking of this union of Israel, that they should go and gather themselves together under one head; for what is the ground of the unity in all the members? That they have this conjunction under one head. So it is in the spiritual consideration, and therefore the ground of making us one, is the *ἀνασπαράξις* spoken of in the first chapter. Look, as it is with two never so disjointed, take some man and woman, let them and their allies be utterly alienated; yet, if marriage be made between them, they come interchangeably to be near in kin, each to the friends of the other, the husband's brother the wife's brother, hers the husband's. So, when by faith we are married to Christ, so that he is one flesh with us spiritually, all his brethren become ours, and we thus in him come to be one.

*Use 1.* The papists therefore, the Jew, the Turk, not holding Christ the head, cannot be one with us. See Col. ii. 19.

*Use 2.* It teacheth us what we must do, if we would

grow into acquaintance with God and his people; we must become members of Christ, the head.

*Doct.* Secondly, mark, *one man*. Observe how straitly the faithful come to be combined. To be of one nation had been somewhat, to be one kindred, to be one household; but the believing come to be one man, 'all one in Christ Jesus,' Gal. iii. 28: 'Till we all meet together into one perfect man, through the unity of faith,' Eph. iv. No conjunction in the world so coupled; the man and wife are near, even one flesh after some sort, but yet they are not one person any way. But the godly gathered, when they come to be in Christ, become one person with the rest of the faithful spiritually.

There is to the constituting of man three things. See 1 Cor. xii. 12, 13.

1. A soul; 2, a body; 3, a personal union of these two to one man. So there is, 1, one soul, even the Spirit. 2. One body; the head, Christ; the members, every believer. 3. A concurring of these to make one mystical person, the which is called Christ mystical; and all the believing of all ages shall make but this one Christ.

*Use 1.* How doth it reprove strangeness, shyness, contention, hatred, unmercifulness? &c. What union is this? Or how are we of Christ's body?

*Use 2.* It doth teach us to seek the good one of another, to do honour one to another. Beasts will gore and doss amongst themselves, but who ever violence himself?

*Use 3.* Again, seeing we are one man, and so members one of another, it teacheth care for the whole, fellow-feeling in joy and heaviness, 1 Cor. xii. 26, 27.

*New man. Doct.* This is a consideration, that, if it meets us every day, we must not baulk. It doth teach us what is the condition of all such as come to be in Christ; they are such as must be renewed: such with whom all old things must grow out of acquaintance. 'Whosoever is in Christ, is a new creature,' 2 Cor. v. 17.

Now, to understand this, mark what it is to be an old one; and that standeth in two things:

1. To be in fleshly corruption, in blindness, unrighteousness, unholiness, to be overspread with darkness, and the deceivable lusts of sin.

2. To be under the difference, and in the administration of outward things. As in the outward man there is difference of country, of liberty, of wealth, of learning, &c.

Now, to be in Christ a new man is, 1, to have the spirit of our minds renewed, our wills altered, our affections sanctified; 2, to be made dead to the admiring of all outward things, swallowed up in the acknowledgment of nothing but Jesus Christ. And this the Scripture confirmeth, which maketh the new man to stand, 1, in restoring the image of God; 2, in ceasing of all outward respects, Christ coming in the room of them all, and being all in all. Col. iii.

11, 'Neither circumcision nor uncircumcision avail-eth, but a new creature;' Gal. v. 6, 'Neither Jew nor Grecian, male nor female, but Christ is all in all.'

It is with us as with wild olives' grafts, which grow up to change, according to the stock into which they are ingrafted. Thus it is with the faithful, who find that, since they knew Christ effectually, their minds, wills, and affections have been changed; they have not thought so highly of outward things, as when they knew no better. Nay, they acknowledge no man as blessed, according to outward things. 'If ye have known Christ after the flesh, henceforth know ye him no more,' 2 Cor. v. 16. Their eyes are closed upon the world as a crucified thing to them, and their hearts and affections are set on Christ, and the things wherein Christ abideth.

*Use.* This doth convince to men that, as yet, they are not in Christ. The man walking in lust, whose heart is stuffed with cares of the world, is not in Christ; the more any admire these outward things, and knoweth no better, is not in Christ. 'I account all loss in comparison of Christ,' Philip. iii. 7, 8; 'You that are Christ's, have crucified the flesh, with the lusts thereof,' Gal. v. 24. Other things cannot longer occupy the heart whose affections are possessed, and filled with Christ. For look, as a woman, the more she groweth up in love of her husband, the more she groweth out of lusting after any other (the heart can truly love but one at once); so were our affections once taken up with the love of our heavenly husband, they would grow out of adulterous desires, and delights in the things of this world.

*So making peace.* *Doct.* Observe what is the fountain of all true peace; it floweth hence, from our conjunction with Christ. The apostle, Eph. iv. 3, exhorting them to 'keep the bond of unity in peace,' doth lay down this as the principal; they were one body, ver. 4, giving us to understand that hence it is that we come to be in peace, because we are made one man in Christ Jesus. Peace goeth not before, but followeth our uniting in Christ: Col. iii. 15, 'Let peace rule in your hearts, whereunto ye are called in one body;' be of sweet or gracious behaviour, and this followeth on the knowledge of God. First, there must be an agreeing of us, before there can be a peaceable walking of us. Now, it is our insition into him which maketh us lose those wolfish and lion-like qualities which are with us by nature.

*Use 1.* By this we see how it is with us; if we be in Christ, then we shall be of one heart, as was said of the multitude of believers, all of one mind. Then there will be no hurt in us, how intolerable soever we have been; of lions, we shall be made harmless companions to lambs themselves.

*Use 2.* Secondly, By this we may try whether we be in Christ, by that love we bear to his members. 'Hereby we know we are translated from death to life, because we love the brethren,' 1 John iii. 14.

*Use 3.* Thirdly, We are not to wonder if we see want of peace, for we know the cause, all are not in Christ. And how should the seed of the serpent and of the woman agree, there being intestine enmity to be expected? Politicians, if they pacify jarring affections, they take this way to make union by entreaty of marriage. Contract thy soul to Christ, and so thou shalt be at peace with thy Father in heaven.

Ver. 16. *And that he might reconcile both unto God in one body by his cross, and slay hatred thereby.*

Now followeth the end in regard of God, and in it is to be considered,

1. Our reconciliation itself.

2. The order of it: us both in one body, that is, now being incorporate in Christ, and so incorporate with his members.

3. To whom.

4. The cause: (1.) More remote, himself crucified. (2.) More immediate, the abolishing of hatred in himself.

*Doct. 1.* The word *reconcile*, with the third circumstance, *to God*, doth teach us two things; the one included, namely, that there is a difference or enmity by nature twixt God and us. Mediation is not of those that are one, but of those that are at odds, that are two; so in setting free, so in redeeming, these phrases import we are bond slaves and captives. And this is that the Scripture openeth, that our sins do make a wall of separation, they do make God an enemy to us, sons of his wrath: 'Our wisdom is enmity against God,' Rom. viii. 7; averse and repugnant to the will of God; 'Our minds set upon evil works,' Col. i. 21. We are all by nature enemy-like affected to God and his people. The judgment of every man naturally counteth the things of God foolishness, 1 Cor. ii. 14. In his affections he doth not savour them; he counteth his commandments a yoke intolerable, and maketh a tush at sincere obedience. For the saint, 'the righteous is abomination to the wicked,' Prov. xxix. 27. Were not the Jews a mock in the mouth of the heathen? Did they not reproach them for their circumcision? Gal. iv. 29: 'All the amity of the world is enmity with God,' James iv. 4.

*Use 1.* Let us hereby see ourselves, we are altogether by nature thus, we have 'a law in our flesh, rebelling against the law of our minds,' not enduring the spiritual obedience of God's law, Rom. vii. 23. What is all our love of this world? Is it not enmity against God? If a woman cared not for her own husband, but were bent to the embrace of other men, were she not enemy-like affected to him? So we to God. What is enmity, if this be not? Not to care for him and his ways, to incline and look another way. For the saints, they are our enemies, as we think, and they are hateful of all other to us. Our spiritual frenzy liketh not them of all others whose presence doth bind us in some sort.

*Use 2.* We must labour to be changed, seeking to God to give us another mind. Who can endure to hear these terms, Thou art an enemy, a hater of God? Yet who laboureth to be free from the thing, praying to God to purge forth the secret hatred, which maketh him he cannot assent to and affect that which is good? Could an honest woman find a strange heart toward her husband, would she not be ashamed of it, labour to the contrary? Dost thou find a heart averse, not affected toward thy God? Oh wilt thou not cry, 'Who shall deliver me from this body of death?' Rom. vii. 24. Seek to God to put enmity against the seed of the serpent, and to circumscribe thy heart, making thee love him, Dent. xxx. 6. 'Who ever hardened his heart against God, and prospered?' Job ix. 4.

*Doct. 2.* Secondly, We see here that there is a reconciliation wrought betwixt us and God: 2 Cor. v. 19, 'God was, in Christ, reconciling the world unto himself.' And on the entrance of Christ you see that *good will* is sung to the sons of men, Luke ii. 14. We by nature are full of pollution, which the eyes of God's holiness cannot behold; but in Christ, who is the 'well-beloved, in whom he is well pleased,' Mat. iii. 17, he cometh to be well pleased with us, to bear us great good will, and to be delighted in us. This the Lord promised, Isa. lxxv. 18, 'I will make Jerusalem a rejoicing, and her people a joy;' which sheweth nothing else, but that God's favour, his pleasure and good will, should be toward every member of his church on the face of the earth; yea, in Isa. lxii. 4, he promiseth that the church in the New Testament shall be called his *Hephzibah*, *הפציבה*, for the Lord should delight in her. But to see the heavenly meaning of this more brightly, we are to know, that as hatred or displeasure are not properly in God as affections, but therefore given to him, because he shunneth a thing and punisheth it, which men do when they hate or are displeased with anything; even so, reconciliation is attributed to God, because he worketh the same which man doth, bearing good will, and being kindly and favourably affected.

Now, if one should ask in what this standeth, I answer: 1, in the removal of all that which was hateful; 2, in that the love of God is procured; 3, in that the fruits of his love are communicated. 'By Moses was the law, but grace and truth came by Jesus Christ,' John i. 17.

*Use 1.* It teacheth us that we labour to know ourselves reconciled to God in Christ, and for assurance of it by the Spirit of God. To stir us up to this, consider, Is God our enemy? Who then can be our friend? As the apostle saith, on the contrary, Rom. viii. 31, 'If God be with us, who can be against us?' So if he be against us, who can be for us? In his favour is life, his wrath and anger is more bitter than death; if all the world be not worth one smile of his countenance, who for all the world would endure the

frowns of his face? Ahasuerus was angry with Haman; Haman's face was presently covered, darkness and blackness best befitted him when now the king was angry with him? Was it thus with him when but man frowned? Then, well may they take their leave of all outward comforts, that stand under the wrath of God. If the displeasure of a king be death, how many deaths must God's displeasure be, whose wrath is everlasting, and burns to hell and destruction?

*Use 2.* Have we therefore broken our peace with God, lost his favour? What is to be done? Take a course to live again, seek and sue unto him in Christ, whom he hath set forth to be a reconciliation for us, through faith in his blood; and that God, who chargeth us to forget all quarrels and wrongs, when once our brethren call for peace, he will himself make good that which he hath promised, saying, 'Return unto me, and I will return unto you, saith the Lord,' Zech. i. 3.

*Doct. 3.* Thirdly, We see hence in what order we come to be reconciled to God: We must get fellowship with Christ, we must be incorporated in him, and with believers, before we can be reconciled with him; for we, being one body with Christ and his members, come to be reconciled. Though some think that this body is to be understood of Christ his personal body, they are mistaken, for it hath reference to one man, and is the same with *ἐσθωμεν*, chap. iii. 6, and chap. iv. 4, *ἐν σώμα*, Col. iii. 15. He would have then said, his body of his flesh and his cross is put for his body crucified. Whosoever comes to salvation, and tastes the fruit of his favour, must first be in this body; 'for he is the Saviour of his body,' Eph. v. 23. For though we by nature are traitors, and the vengeance of God is in part on us, and hanging over us, yet when we come into union with Christ, the Son of his good pleasure, and with the multitudes of his beloved ones in Christ, all our defaults are covered, and anger ceasing, the good will of God is inclined to us, his righteousness, the head, shining through every member, as the righteousness of it now in him.

*Use 1.* We see then, by this, the necessity of coming to be of his body; if ever we have God reconciled, or any spiritual blessing from him, we must come to it in this body. We choose to be of such corporations in which we have most immunities; strive, then, to be of this corporation: 'If we walk in light, we have fellowship with Christ, and one with another, and the blood of Christ cleanseth us from all sin,' 1 John i. 7.

*Use 2.* Secondly, It letteth us see what is the condition of all such who are not of this body, who may assure themselves they are not of this body: the head hath nothing for anything out of the body, no influence of life or communication of any saving good. Wherefore, as you would have any benefit by Christ, labour to come into this body; not to be as wens and

wooden legs, but to be living members, such as have Christ living in you, teaching you by his Spirit to think, speak, and do all things. It is good being members of good corporations, which have great endowments, privileges, patrons; but there is not a body like to this, which hath all the unsearchable riches of Jesus Christ given it, in which only there is salvation.

*Use 3.* Lastly, Observe the dignity of the faithful, and near conjunction with Christ; they are the body of Christ, not the natural body united to the second person, nor the sacramental body, but a mystical body; such who by force of Christ his Spirit are knit to him, and receive all things from him proportionably, as the body natural doth from the head. Many other comparisons, as of vine and branches, man and wife, &c., do set it down; but none more lively than this, which is most frequented.

*Use 4.* This also may assure us of Christ his love: 'Who ever hated his own flesh?' Eph. v. 29. 'He that toucheth you, toucheth the apple of my eye,' Zech. ii. 8. It letteth us see the fearfulness of abusing the godly that are truly faithful; they lift at mill-stones, prevail not, but must be crushed to pieces, chap. xii. 3.

*By his cross.* The meaning of which is, himself crucified, as Gal. vi. 14, 'God forbid that I should rejoice in anything but in the cross of our Lord Jesus Christ.' Col. ii. 15, 'He triumphed over principalities and powers in the same cross.' 1 Cor. ii. 2, 'I esteem to know nothing among you, but Christ crucified.'

*Doct.* We see, then, what Christ hath done, that he might make a peace twixt us and God: he hath offered himself upon the cross. It is Christ's sacrifice, which restoreth amity twixt God and us; which was typically taught, inasmuch as the Lord smelled a savour of rest from the sacrifices offered for sin; and the apostle, telling us how 'God was in Christ reconciling the world to himself,' 2 Cor. v. 19, doth shew, that this was by making Christ a sacrifice for sin. The which will be thus cleared to you, if you consider what things must be wrought for the mutual reconciliation of God and man, which are these four; two on God's part, two on man's.

As, 1, the matter kindling God's anger must be slaked.

2. God's favour must be procured in the offending person.

3. The enmity of our nature must be abolished.

4. Our love must be regained to him; as in the pacification of two disagreeing, we must first still the anger, work the affection to re-entertain as heretofore, else we should only make him no enemy, not a friend also. In the party offending, we must make him lay aside rancour, and persuade him to love, and the offices of love toward him whom he hath offended. Now, that which taketh away sin, and so anger against

sin, is Christ crucified: Heb. ix. 22, 'Without shedding of blood, no remission of sin.' 'The blood of Christ purgeth all sin,' 1 John i. 9. 2. That for which God doth not only put aside anger, but become a Father to us, is the looking on his Son offered a savour of rest, 'in whom,' he saith, 'I am well pleased,' Mat. iii. 17. That Spirit which killeth our enmity, healeth our poisoned natures, maketh us live fruitful in all these things which are pleasing to God; all is given us through Christ crucified, this Spirit which doth circumscribe the heart to love God.

*Use 1.* So, then, we see what we must look to, if the wrath of God do sting us. Christ crucified is the propitiatory sacrifice; even as they looked to that brazen serpent, so must we to Christ: 'The correction of our peace was on him,' Isa. liii. If we would have the love of God broken out on us, we must hold Christ crucified.

*Use 2.* It doth confirm our faith, that the Lord Jesus will bring us to glory: Rom. v. 10, 'For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.'

*Use 3.* A ground of exhortation unto all, that they would be reconciled; we else make the blood of Christ a vain thing, when we will not be reconciled to God. Like as a traitor in hold for treason, should still plot and practise more villany; and when the prince had procured his pardon, should still conspire, and not listen to the benefit, nor set his heart to return into the king's favour.

Ver. 17. *And came and preached peace to you which were afar off, and to them that were near.*

Now he cometh to the second thing that maketh us actually near to God, and one to another. There must be not only the perfecting of this matter in Christ himself, but the application in us; therefore the second part of the proof, that in Christ we are made near, is on this manner.

He that hath effectually published this peace to Jew and Gentile, in him we are near.

But Christ hath effectually preached, and by preaching applied this to us. *Ergo, &c.*

Now, the second part of the reason is in this verse, the conclusion is before. For the words, interpreters with one consent do construe this coming of his first coming, this preaching both of that he did in his own person, and that which he did and doth by delegates.

But though thus it would afford matter profitable, his first coming, his personal executing ministry, yet I think it is not the meaning of this place to mention that preaching which was before the death of Christ.

The scope will teach us how far we may lay out this circumstance, and have it correspondent to the rest. The scope is to shew how the Jew and the Gentile are made one body. Now, the procuring of it in regard of Christ is laid down before. The means, therefore,

of applying this must be such a preaching of Christ as is common to all, as doth draw all to him.

Again, he speaketh of a coming and preaching which followeth his cross; now, that went before. Construe it, then, thus: as he had wrought these things in himself, so he applied them in us, and came for this purpose in spirit and power in preaching, that is, with effect opening to us the gospel of peace in his apostles' ministry, not to us near only, that is, us Jews, but to you afar off, you Gentiles.

*Doct.* First, then, that Christ is said to come to us, teacheth us that Christ is so absent from us, that he hath not quite forsaken us: 'I am with you to the end of the world,' Mat. xxviii. 20; 'I and my Father will come in, and sup with him,' Rev. iii. 20. There are three comings of Christ, the one in the flesh, called the coming of his kingdom, Mat. xvi. 28, John xxi. 22, John xvi. 16; the other of judgment, called the second; but there is one betwixt these two, and that is, the coming in spirit and power in his kingdom, as the gospel speaketh; and this is one piece of the promised coming: John xvi., 'There are here which shall not taste of death, till they see the Son of man coming in his kingdom,' Mat. xvi. 28. Thus doth Christ come daily. When the word is effectual in you, Jesus Christ by his Spirit is come to your hearts.

Secondly, That he saith, *Christ preached to them*, that the reconciliation made by him might take place in them, it doth teach thus much: that look, what Christ hath purchased on his cross, that he doth apply to us by the ministry of his word.

*Doct.* It was not enough that Christ had reconciled God to us; but the 'ministry of reconciliation' must be betruised to the apostle, that this might be made to find place in them; for Christ hath not so purchased these things in himself that they should without any thing on our part have effect in us, but so that they shall come (in us believing) to find accomplishment. Now, therefore, they must be held out in a word of faith, which is the word preached: 'For how can we believe without hearing' (Rom. x. 14, 17) the word of the gospel preached? so that this, that between the procuring of all spiritual things in Christ, and the fruitful effect of this in us, there must come the ministry to this purpose.

*Use.* It must teach us, that as we would have any part in that which Christ hath wrought, so to cleave unto the publishing of the gospel. By the gospel we come to be possessed of those unsearchable riches of Christ by the glad tidings of it which God doth send by his messengers: 2 Tim. i. 10, our Saviour Jesus Christ 'hath brought life and immortality to light through the gospel;' for look, as we cannot know what is done in France till some come over thence and tell us the news there, so we cannot know what is done in heaven till God send down the news of it unto us. For the gospel, indeed, is nothing but news from heaven touching righteousness and life eternal through

faith on Christ Jesus. And as, when things are lost, we cannot come by them till we have word from the crier or others that they are found, so our life, which we have all quite lost by nature, we cannot get it again, until God by his *κηρυκας*, viz. preachers of his gospel, send us word of it. We must, therefore, stir up our attention to this word, which discovereth such wealth. If one can tell us of some rich purchase at a cheap rate, of some gainful bargain, &c., how will we hear on that side! The gospel telleth us of all blessedness in this life and that to come through faith in Christ, in comparison of which all the wealth in India is but dross and dung. Give, therefore, the more diligent heed, believe and obey.

Thirdly, That he saith, Christ preached 'to them afar off.' Now, he was never a minister, but 'of the circumcision,' Rom. xv. 8, 'to the lost sheep of the house of Israel,' Mat. xv. 24, in his own person.

*Doct.* Therefore we see that Christ is present, and hath a part in preaching, even when men preach: 'Ye seek a proof of Christ speaking in me,' 2 Cor. xiii. 2; 'It is not ye that speak, but the Spirit of your Father which speaketh in you,' Mat. x. 20; 'The Spirit of the Lord is upon me, and hath anointed me that I should preach,' &c., Isa. lxi. 1. Paul was sent for execution of the ministry of the gospel, Acts xxvi. 16, 18. All is from the Spirit of Christ, God exhorting by us; for this is the office of Christ our great prophet, not only in his own person, to open to us the will of his Father, nor to furnish out by his command ministers of his word, but to be present and teach inwardly in the heart with that word which is outwardly sounded into the ear by men, extraordinary or ordinary; and thus he is with them to the end of the world. This was his promise, 'I will be with you,' not only infallibly to assist you, but to teach inwardly with your word, not only in your mouths, but in the mouth of all pastors and teachers, 'to the end of the world.' Thus Paul preached to the ear, but Christ to the heart of Lydia.

*Use 1.* This must teach us to look up to Christ as the chief prophet amongst us, and the chief preacher, whosoever speaketh. When we speak, he holdeth us in his hand. It is he that speaketh to the heart, we can but recommend to the ear, and there we leave; but the affections, and the heart, and understanding, he preacheth to them: We are 'all of us taught of God,' Isaiah liv. 13. Want of this teaching maketh weak proceedings.

*Use 2.* It maketh us see the fearful judgment which abideth this age, which heareth not the beloved of the Father, whom we are bid to hear, who speaketh to us: 'If the word spoken by angels was stedfast, and every transgression received a just recompence of reward, how shall we escape if we neglect so great salvation?' Heb. ii. 2, 3.

*Doct.* Secondly, Mark here, that Christ preacheth to all, to Jew and Gentile dispersed, to the end of the

world. And truly he that in so few years did shed the savour of himself through the earth may well be said a diligent teacher. He is faithful in executing all his offices, so in his dispensation on the earth diligent himself, preaching to his, sending to them, yea, once running forth unto the borders of Tyre and Sidon. Whence one of the ancients doth resemble Christ in those days of his flesh to a young woman full breasted, that hath both sufficient for her own at home, and to lend a draught to her neighbour's child in case of absence.

*Use.* We must imitate this faithful diligence which Christ sheweth over every sheep, and his whole sheepfold in the particular flocks committed to us, to be 'instant in season and out of season,' 2 Tim. iv. 2. Dry breasts are a curse, though many wilfully choose to have them; so in ministers, 'clouds without rain,' Jude 12, breasts without milk, a woful judgment.

*Doct.* Lastly, Mark here: after the death of Christ all are preached unto. This was before promised in the prophets by Christ: 'When I am lifted up, I will draw all unto me'; that is, teach all, so that they shall learn from me, and be drawn unto me.

*Use.* So that we see the words of God fall not to the ground, but have their accomplishment; for this was Christ's calling, not only to be a minister of circumcision, but a doctor and 'light of the Gentiles.' 'Behold, I gave him for a witness to the people, for a prince and a master unto the people,' Isa. lv. 4.

*Peace. Doct.* Observe that the gospel of Christ, which he himself and which his ministers do preach, is a gospel of peace. Christ, therefore, is called a 'preacher of peace:' Zech. ix. 10, 'He shall speak peace unto the heathen;' and the ministry committed to us is called 'a word of reconciliation' twixt God and us, 2 Cor. v. 18. It calleth upon men to be at peace, be of one mind. The two commandments of the gospel are, to believe and love one another with brotherly love; and those that were cast into this mould, it is said of them that they were 'of one heart,' Acts ii. 46.

*Use 1.* This answereth to the profane objections of such as load the gospel and preaching with imputation of unpeaceableness. Neighbours lived quietly together, less spent in law. When there was not so much of this which we call preaching, we see all were of one mind; now twenty sects and opinions in the world since this came up. They say it breeds difference even among those betwixt whom formerly there was the best agreement.

*Ans.* For answer, we may not marvel at this, that resistance doth always accompany the first publishing of the truth, so also division of hearts doth follow it; and to this end is that speech of Christ to his disciples, 'Think not that I came to send peace into the earth' (that is, such peace as the world dreameth of), 'but the sword,' Mat. x. 34. We read that when Paul exercised his ministry at Iconium, there was much

ado: 'and the people of the city were divided, and some were with the Jews, and some with the apostles.' This made him to be accused before the civil magistrate for 'a pestilent fellow, and a mover of sedition,' Acts xxiv. 5, according as at this day, *factions and humorous*, is a common imputation.

Now a division cannot choose but follow preaching; for whenas among the hearers some mock, some cleave unto the teachers, some believe, and others believe not, and men fall to have great reasoning among themselves, there cannot but follow a kind of division and siding; so that they which in their ignorance accorded together, are by the working of the word sundered; and some became zealous followers, others malicious opposers, and some neutrals, neither cold nor hot, but just of deputy Gallio his religion, who 'cared nothing for those things,' Acts xviii. 17. By this it appeareth that division and tumult must needs follow the soundness of settled preaching, though those that are reclaimed to the knowledge of God are all 'of one heart and of one soul,' Acts iv. 32, 'proceeding by one rule, minding one thing,' Philip. iii. 16, and 'endeavouring to keep the unity of the spirit in the bond of peace,' Eph. iv. 3.

*Use 2.* Here we see the fulfilling of that which was foretold: 'The Gentiles shall have hope in his doctrine,' John xii.; 'When I am lifted up, I will draw all,' that is, I will teach, and bring to me by virtue of the Spirit, Jew and Gentile.

Inasmuch as this is here accomplished, it doth teach us the faithfulness of God in making all his word good in due season: 'This word is pure as silver often tried,' Ps. xii.; and 'heaven and earth may pass, but not one jot or tittle of this word shall pass unaccomplished,' Mat. v. 18. The former things are come to pass; therefore we must learn to grow up by experience in the full belief of that God speaketh, even when we see it not yet take place.

Men will easily, if they have things at hand, say, God is true this way and that way; but when we see nothing, then to hang upon his word, yea, to say, 'Shall the unbelief of man make the truth of God of none effect?' this is praiseworthy. When we trust God so far as we see him make sure that he speaketh, we trust his word as the usurer believeth the borrower, he makes no doubt but a man will be his word's master in paying ten pounds while he hath a pawn of twenty. This is to give credit to the pledge, not to the person. Trusting on a civil man's word or bond, we do seek them carefully, and are glad when we have gotten them, and as we say, we write upon them, that we shall have so much money at such a day upon a substantial man's word or bond given us; but God, who promiseth all good things in this life as well as in the life to come, his seals we seek not after, which is a sign of our great unbelief in them. While we have means or good likelihood of this or that, we are well; let these fail, we are troubled; which sheweth that we



rest not upon the word of God, which is as sure in the want of all things as in abundance.

Ver. 18. *For through him we both have an entrance unto the Father by one Spirit.*

Now the argument followeth, proving that they had heard the doctrine of peace effectually taught. Thus it standeth;—

Such as dare go to God the Father, say in prayer, calling him *Abba, Father*: such have the word of reconciliation effectually taught them.

But both Jew and Gentile now go to the Father through Christ in the Spirit.

Therefore both of them have had published to them the gospel of peace.

*Doct. 1.* First then, in general, we see where only the word of peace hath taken place, namely, in such as have access to God. This is an unseparable companion of receiving the word of peace powerfully, free access to God the Father. It is impossible that we should presume to be suitors to God until the word of reconciliation hath been applied in us; till, by preaching, we have been brought to faith, and so to peace toward God: 'How shall they call on him in whom they have not believed?' Rom. x. 14; 'Whosoever cometh to God, must be persuaded that God is, and that he is a rewarder of them that seek him,' Heb. xi. 6; Job xxvii. 8, 'What hope hath the hypocrite if God take away his soul?' We see that if princes be displeased with any, the party dare not come into presence, much less be a petitioner, until indignation is thoroughly quenched. Look upon Absalom, and behold; he durst not press upon his father, though in part restored to favour; much less can any sinner (till the word of reconciliation hath been sowed in his heart, which doth teach him that God is pleased with him in Christ) dare to enter the presence of God.

*Use.* So that we may hence learn how to know whether the gospel of peace hath found entertainment in us or not; if we have recourse to God through Christ, it is an evident argument that peace and reconciliation is gone before.

Now in the verse is laid down the doctrine of invocation. In it we have, 1, to consider of the nature of it. It is an entrance or coming to God: 'Let us come before the Lord with psalms.' 'Let us draw near the throne of grace,' Heb. iv. 16. We, bowing the knees of our hearts, do speak to God. 2. Mark to whom it is to be directed, to the Father. Thus Christ teacheth us in the Lord's prayer, 'Our Father,' &c.; and John xiv., 'Whatsoever ye ask the Father in my name, ye shall receive it.' Yet we must not so conceive as if the Son and the Holy Ghost were not to be called on, for things are wished from Christ as well as the Father, and the Spirit is prayed unto as well as either. The Son and Spirit are not indeed expressed; but the Father excludeth all other persons that are pure creatures; not persons which have the

same singular essence with him. Secondly, these are not named; because such is the divine dispensation, that though, when one is invocated, all are invocated, yet the Father is fitly alone named, because the Son hath the part of a mediator, through whom we go to the Father, and the Spirit the office of a schoolmaster, teaching what to pray, and as we ought. Neither hence may it be inferred that therefore saints are not excluded; for as this or that said of the Father doth not exclude the Son and Spirit, each being one God with him, so it doth shut out whatsoever is not God from participating in that which is appropriated to him: 1 Cor. viii. 6, 'Unto us there is but one God, which is the Father, of whom all things, and one Lord Jesus Christ, by whom are all things.'

*Doct. 2.* Mark, secondly, by whom we have access with boldness; by Christ, and him only: 'There is one Mediator between God and man, Christ Jesus.' One Mediator, who bringeth of all sorts to God, and maketh our prayers for every kind of men to be acceptable, 1 Tim. ii. 5, he alone being able to make our prayers welcome to God, and speed in the things they entreat; and therefore the Scripture doth found his intercession in his sacrifice, 'He gave himself a sacrifice of a sweet-smelling savour to God,' Eph. v. 2.

*Obj.* But it will be said, How is it, then, that we pray one for another?

*Ans.* This is no making ourselves mediators one for another, but a joining in petition to one Mediator, love in fellow-members so requiring; as, if I had a suit to the king, if I should take two or three to accompany me in delivering my petition to some one master of requests, this were not to make his friends masters of requests, but loving associates with himself going with him.

*Obj.* But why, then, may we not call the saints at least to join with us in our several petitions to Christ?

*Ans.* This particular praying, wherein one Christian joineth with another, is grounded on three reasons, none of them being the like with the saints departed or angels.

1. Not simply on love of member to member, but on love determined to such duties as the occasions of this life require. Now though the saints are more perfect in love, yet these particulars of it they are freed from.

2. It is grounded on the express commandment of God: 'Pray one for another,' James v.; 'Let prayers be made for all,' 1 Tim. ii. 1. Now there is no command, as popish writers some confess, and others that will not confess it cannot shew any.

3. The more personal remembrance of one another doth arise from outward communion, which by letter, or face to face, we have one with another, from imparting our estate each to other; therefore the apostle by letter telleth wherein he would have them pray for him. James saith, chap. v. 16, 'Confess one to another, and pray one for another,' particular ground of



particular prayer. For this cause it were a foolish thing (though in some particulars we pray one for another through the earth) to expect or bid any join in particular prayer for us whom we cannot particularly acquaint with our condition; as, who would not laugh to hear one standing here speak by name to one in France, and wish this or that to be remembered? Now this external communion of ours is dissolved. And there is no other way whereby the saints should be informed that the Scriptures manifest; for as for souls absent, or making angels knights of the post, or God's prompting by immediate revelation, or their seeing these things in God as we see things behind us in a glass, these and the like fancies, like untempered mortar, fly out. Men, of their own learning, have sufficiently refuted them.

*Obj.* But it may be thought, Is it not more fit to go to God, as we use to come to great princes, by the mediation of such as are near them?

*Ans.* Blind reason must not judge what is decent in matters of God. Again, if the king should say, Whosoever will have access to my presence, let such or such bring them to me, he now that should take such to whom this service was not commended should know the displeasure.

*Obj.* Christ is now most glorious, and of terrible majesty; the saints are men nearer us, and such as have felt the like evils with us.

*Ans.* Christ his throne is glorious and terrible, but to us who are his exceeding gracious; and 'he was tempted in all things like us, that he might have compassion on us,' Heb. ii. 17.

*Obj.* It is more humility not to presume to go forth right to him.

*Ans.* The worship of angels (Col. ii. 18) was clothed with this pretence, yet condemned by the apostle. True humility is to obey God in that he commandeth, and to think so vile of ourselves, that none in heaven or earth, but the Son of God, is or can be a mediator for us.

'Blessed are the poor in spirit,' Mat. v. 3; 'Come unto me, all ye that are weary and heavy laden,' Mat. xi. 28. When Peter told Christ, 'Thou shalt not wash my feet,' he was sharply rebuked. These are sheep's clothing which covers wolfish seducers. Let us rest only on the intercession of Jesus Christ. Ask them whether is the safest; some of them confess\* it is the safest to go to God in Christ. This is expressly enjoined, the other neither commanded in Old nor New Testament, as some of them grant. Others say it is commanded, but not expressly. Besides, they yield it a thing which is dangerous idolatry. If a man were bid by the king come to him with security to speed at his own hand, say one should reason thus: I know if I should go to the king I should speed, yet though I know not so well what the courtiers about

him will or can do in my cause, I will about with it by them; every one would condemn it as absurd in him. But we have sure ground of security touching our requests. We are persuaded that 'whatsoever we ask in his name he heareth us in it,' 1 John v. 14, 15. If a man had some great person in the court that would second him, and speak to his petition preferred, a man would write upon it that he should speed. He that sweat water and blood, that 'made his soul an offering,' and 'gave himself a sacrifice of a sweet-smelling savour, acceptable to God the Father,' Isa. liii. 10, Eph. v. 2, he it is that is our Mediator; 'Let us therefore go boldly unto the throne of grace, that we may receive mercy and find grace to help in time of need,' Heb. iv. 16.

*By one Spirit. Doct.* Observe, then, what it is which doth enable us to come unto God in prayer, the Spirit of God. No man can name the Lord Jesus without the Spirit, 1 Cor. xii. 3: 'We know not how to pray as we ought, but the Spirit helpeth our infirmities with sighs and groans unutterable,' Rom. viii. 26, therefore called 'the Spirit of supplication,' Zechar. xii. 10. Look, as it was with those holocausts, they must have the fire from heaven kindle them, if they were accepted, so it is true that our sacrifices of petition and thanksgivings they must have the Spirit, which is a fire kindling them, or the savour of them will not be sweet in the nostrils of God. Such hellish darkness, such mists of ignorance, such remainders of death hang about us, that we cannot for matter or manner order our prayers acceptably to the Lord. The inward man of the heart must chiefly be occupied in prayer. In all our service we should say with Paul, Rom. i. 9, 'that we serve God in our spirits,' but especially in prayer; it being not the warbling of words, but the yearning and panting of the heart after God and the things of our peace. Such was Christ's prayers, Heb. v. 7; from his soul they came, for they were offered up 'with strong cries and many tears;' and if ardent desire is the thing which God heareth, though there be no voice annexed,—as appeareth in Moses, Exod. xiv. 15, 'Why criest thou unto me?'—the Spirit is the rise of true prayer; if it proceed not thence, it is an empty thing, which God regardeth not. And this maketh prayer laborious, because the Spirit is to travail in it; and the saints in this regard can endure better to hear an hour than to pray a quarter.

*Use 1.* Which must teach us to beg the Spirit above all things, without which we are not able to come near to God in prayer. It is the Spirit which teacheth us with a child-like affection to cry 'Abba, Father,' when sent into our hearts, Gal. iv. 6.

*Use 2.* It serveth to convince such prayers as are nothing but vain babbling and words without spirit, as with many the mind is running on twenty things, while the body boweth to prayer, and lips whisper words that way. Yea, it doth check the indevotion

\* Eckius.

and want of spirit that doth creep upon us that are the Lord's. And let us take heed; for a powerless prayer, if it come not from mere feebleness, which is accompanied with aljectness of heart, but as it doth most times from a spirit of sloth, joined with presumption, if we from these grounds shuffle up our prayers, without power and life, God will certainly punish our profaning his name, with letting us fall into some sin, which shall awaken us with smart enough.

*Use 3.* To detest the profaneness of such mock gods, as make jests at being men of the Spirit, see Jude 20.

*Use 4.* It doth assure us that we shall obtain with God. God knoweth the sense of his own Spirit, and acknowledgeth the longing which his Spirit stirreth up in us.

*Ver. 19.* *Now therefore ye are no more strangers and foreigners, but citizens with the saints, and of the household of God.*

Having proved that Christ was their peace, or the maker of them near to God and one another, he now cometh to amplify their condition; for I told you in the 13th verse, that the apostle, to the end of this chapter, did but prove and more fully declare what in that verse was affirmed; the proof reacheth hither, the amplification to the end. Now he setteth down their condition. 1. By denying that which they were not. 2. By affirming that which they were. 3. He layeth down the ground of their new estate, in their being builded on Christ, the foundation; for this hath the force of a reason. 4. He proveth Christ the corner stone or foundation, from the use of it, laid down in general and special.

Touching the first, these three things are to be marked:

1. What is the distinction of these two, a foreigner and a stranger.

2. How they can be said to be such, when Peter, and David, and Abraham, confess it of the faithful.

3. Why the Holy Ghost doth inculcate it unto them.

1. For the first, we must know that the city and house of God is visible and invisible, so, consequently, the being a stranger or sojourner here is external or internal. Now the outward was thus to be conceived: the church of the Jews was only the church of God, some that were inwardly of it were outwardly less privileged. Now it is the scope of the Holy Ghost to deny their utter estrangement, but he doth it by denying the kinds which are found in outward conversation. There are in cities three kinds of persons, strangers, foreigners, and citizens. 1. A stranger is one that cometh, and his occasions served, returneth to his home. 2. A foreigner is a stranger that maketh dwelling in a city, but is not privileged, hath not freedom. Now the apostle, setting down their spiritual

estate by allusion to citizens, doth likewise deny their spiritual estate before set down at large, by allusion to such kinds as we may observe amongst ourselves. It is not to deny them to be such as come up to worship, or such as being proselytes did live amongst them, for these were citizens, and God's household, and therefore cannot be thus opposed.

2. This doth stand with 1 Peter i. 1, because they speak not of one and the same matter. For they are said to be strangers in regard of any during city here, these are said to be strangers in regard of their city not made with hands, which they live in, and have right to, even the city above.

*Use 1.* Now, 3, the often rehearsal of this doth warn us of our dulness, for eaten bread is soon forgotten; deliverances, though great, are but a nine days' wonder.

*Use 2.* Again, it doth sprinkle a sweetness upon the heart, the secure remembrance of a misery escaped. Men will tell with delight, now rich, how poor they came hither or thither, how little they begun with, how friendless. The love of God, which maketh us bold to go to God, is shed in our hearts.

*Use 3.* To love Christ, which wrought their enfranchisement, that they are brought to that near conjunction with God which a family hath with an household, or master of it.

Secondly, He affirmeth that now they were fellow-citizens with the saints. It doth teach how they believing have communion together as those that live in one city; they that believe 'are come to be of one city with all the saints.' Heb. xii. 22, 'We are come unto the mount Sion, and to the city of the living God, the celestial Jerusalem, and to the company of innumerable angels.' Where two things are laid down: 1. That when we are brought to the faith, we come to have communion with all the saints, that is, be fellow-citizens in one city, we live with them. 2. How this communion standeth with the saints which are here below. First, what it is. *Ans.* A state of glory by which God cometh to dwell in us, in which the elect creatures dwell as in a commodious, rich, defended city. For this city must be so considered, as to receive in it God and all saints; it is therefore said the city, or the tabernacle of God, Ps. cxxxiv. 1. Again, it is said that Abraham 'sought a city,' Heb. xi. And 'none shall enter into the city, but those who are written in the book of the Lamb,' Rev. xxi. 27. A city is considered two ways: 1. For a society of persons; 2. A place. The persons, God, Christ, angels, men elect, dead or living. *Quest.* But how come we to converse with them in heaven? *Ans.* In regard of faith, hope, and desire. Faith 'is the evidence of things not seen.' Hope is the eye, 'our conversation is in heaven, whence we look for the Saviour.' 'I desire to be dissolved and to be with Christ,' Philip. i. 23. Love: 1 Peter i. 1, 'Whom though ye have not seen, yet you love, and rejoice under the hope of

the glory of God.' We pray for their accomplishment with ours, 'Come, Lord Jesus, come quickly.'

*Use 1.* It doth teach us that we are bound, being fellow-citizens, to seek the good of each other, as every one made free of any corporation is sworn to the common good of it.

*Use 2.* It doth teach us that we must live according to the customs of that city, whereof we are free denizens; we see in cities their customs must be stood to. If the law and their custom meet, so as they cannot be reconciled, law giveth place to custom; so must we, if the fashion of the world, or the laws of men, yield us this or that, yet if they come against the custom of this city, they must not be admitted.

*Use 3.* This doth teach us our happiness when we are brought to believe, and should provoke us unto faith.

*Use 4.* It doth teach us that the godly are set apart from others, and must not seek to be privileged in state of the world. We must not have to do with that spiritual Babel, nor seek freedom to follow the lusts of this world. What agreement betwixt the city whereof God is the head, whereof saints, just spirits, sanctified men, are members, and that whereof the devil is the head, evil angels, spirits of unjust men, and incarnate devils, are the citizens.

*Of the household of God. Doct. 1.* Observe hence, that all the believing are conjoined among themselves as members of one family. To be fellow-citizens is to be near one another, but to be of one and the self-same family is a more strait bond, and often we are called the house of God, the household of faith; and in the parable, God is brought in as an householder, and we as one joint household.

*Use.* The which consideration should serve to increase love. We being confined within one family, a common roof under which we all live and board, we must be all of one heart, at peace and unity, and the God of love and peace will be with us, 2 Cor. xiii. 11.

*Doct. 2.* Secondly, It is to be marked that it is said, we are God's household. Now this is a circumstance full of divine meditations.

*Use 1.* First, It doth teach us how we must live to him who is the master of us all, every one faithfully seeking his advantage. We see that all the household is bound to give obedience to the master of it in the Lord. The parable of the talents doth teach that God expecteth this, he giveth us all works to go about, and looketh that we should be faithful in them; if we do not, the Lord will not bear it.

*Use 2.* Secondly, It doth teach us how reproachful to God our sins are, that profess ourselves to be his. The good behaviour of our households are our praise, the folly and scapes committed in them they turn to our ignominy who are their governors. If any in the country live beast-like, it discrediteth not the good householder. Why? Because he hath not taken them

so near, as to undertake the guidance or care of them; but if one of our households, of our families, be taken with theft or uncleanness, we that are governors will be branded with it. So though atheists, and papists, and epicures commit sin with greediness, God's glory and name heareth not ill from them in comparison; but when those that will praise themselves his household will walk covetously, riotously, proudly, contentiously, unchastely, God's name heareth ill. These are your gospellers, your forward professors, what cometh their religion to? they are as griping, as covetous, as contentious, as proud as the devil! But let this teach us, that if we work ill, God shall hear ill, and we shall be a shame to him and to all the household.

*Use 3.* It doth assure us, that the Lord will provide for us carefully. Though a man hath his head beaten about many things, yet all draweth to this, provision for his household, present and future. 'I will set my eye upon you for good.' And how can he fail in this, who putteth into man this care? Shall he that maketh the eye not see? Shall he that giveth to sinful man to be careful, inasmuch as he accounteth him 'worse than an infidel,' 1 Tim. v. 8, shall not he provide much more for his family? 'Your heavenly Father careth for you,' Mat. vi. 32.

*Obj.* Ay! but I see wicked men that make no conscience, they have abundance, and are exempted in the evils of men, and myself am pinched with many distresses.

*Ans.* But this should not dismay, to see the wicked kept high. If one keeps dogs and horses well liking, will he starve his servants? If God be so good to those that are dogs and swine (as the Scripture truly termeth), shall he be careless of such as are his household? No; we have a Master in heaven, who will abundantly provide for his servants.

*Use 4.* That we are all of us one household, should teach us meekness to our servants, who live in subjection under us; for though we are masters over our own households, yet we are but fellow-servants with our servants in this household. Hereupon the apostle exhorteth, 'Do that which is equal, knowing you also have a Master in heaven,' Eph. vi. 9.

Ver. 20. *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.*

Now he sheweth how they come to be thus; the ground is, they are built upon Christ. What is it to be builded upon Christ? *Ans.* To be brought to the faith, by which every believing soul leaneth on Christ, as every parcel of the house on the foundation. For this hath some respect to the 17th verse, Christ's effectual publishing the gospel of peace, and so bringing them to acknowledgment. Again, if the multitude of believers coupled with Christ be the thing builded, as they are called in the next verse, and in the third

to the Corinthians, then the bringing to the belief must be the building.

Secondly, It may be asked what these were? There were prophets of the Old and New Testament. In the New Testament there are two sorts, prophets foretelling, and prophets having the gift of interpretation, which served to edify the church. Now I think he meaneth prophets in the last sense, and the 5th verse of the next chapter doth persuade to it, and chap. iv. 11, where prophets must be taken for prophets then extant, who had a more full revelation.

It may be asked, What is meant by *foundation*? *Ans.* Christ himself, whom the apostles and prophets preaching and writing did publish: 1 Cor. iii. 10, 11, 'I, as a master builder, laid the foundation;' 'Other foundation can no man lay than that which is laid, Jesus Christ.' What is meant by *corner-stone*? *Ans.* It is the self-same with the foundation, as Isa. xxviii. 16. Christ is called the foundation, the corner-stone, one matter expressed by divers terms.

Now, then, here are two things to be marked: 1. The building of the Ephesians; 2. The thing on which they are built.

The thing is laid down: 1. By a circumstance; 2. In express words; as if he should say, thus you come to be from what time the effectual preaching of the gospel did bring you to faith, did lay you and build you on Christ, the only foundation, which the apostles' and prophets' preaching and writing doth lay, viz., Christ; for Christ alone is the corner-stone or foundation, there can be no other laid, Christ only being he who doth bear up all the building, which is a property of every foundation.

*Doct. 1.* First, then, the figurative speech, that the believing are said to be *built*, it doth give us to consider of that property of faith which doth make us to lean on Christ, as the building leaneth on the foundation; it is called therefore leaning or relying ourselves on God, a 'staying on God,' Isa. v. 10; a 'trusting in God,' Isa. xxvi. 3; Prov. iii. 5, 'Trust in the Lord with all thine heart; and lean not unto thy own wisdom;' 'Commit thy way to the Lord.' Roll thyself and all thy affairs upon him; this is it which doth bring us to be of God's household; therefore called a household of faith: 'Whose house you are, if ye hold fast your confidence,' Heb. iii. 6. Our faith must not be a swimming conceit, but an assurance, making us stay on our God.

*Doct. 2.* Secondly, Observe that the church is built on Christ: 'On this rock will I build my church,' Mat. xvi. 19: which doth let us see the stable condition of every believing soul. The firmness of the house is according to the sureness of the foundation: and therefore such things as are reared on sands, they stand not, but the house built upon a rock, that is immoveable, and therefore our Saviour hence teacheth how impregnable his church is, because it is built on himself: 'Hell shall not prevail against it;' 'They

that trust in the Lord shall be as mount Zion, which cannot be moved, but remaineth for ever,' Ps. cxxv. 1. This is it we find in ourselves, for the waves would disperse us asunder, and storms would overwhelm us, but that this foundation doth break them, and bear us up. Persecution, heresies, flagitious examples, crosses, terrors within, evils without, all these would overcome us: Isa. liv. 17, 'All the weapons that are made against thee shall not prosper.'

*Use 1.* To let us see that our standing is sure. Look, as Paul said, 2 Cor. iv. 8, 9, 'We are afflicted on every side, yet are we not in distress; in poverty, but not overcome; persecuted, but not forsaken: cast down, but we perish not:' and as David saith, Ps. lxxiii. 26, 'When heart and flesh faileth, yet God is the strength of mine heart, and my portion for ever,' so is it with us; we find it by experience, we may be shaken, but we have too good a ground-work to fall: shaking houses stand surest, they say.

*Use 2.* Secondly, It doth teach us that there is no stability in the wicked, they are without a foundation; the wicked is as the dust, chaff, stubble. And therefore all the great things of the world are extinct, as if they had never been, Ps. i. The church, though it hath all the world against it, abideth as mount Zion, as the sun or moon, recovering herself gloriously from all eclipses.

*Doct. 3.* Thirdly, That he saith, the foundation is laid in the apostles' and prophets' doctrine, we see, that the gospel is no other new gospel, it buildeth us on no other foundation than the prophets laid down from the beginning of the world: Luke ii. 70, 'The self-same thing spoken by all the prophets since the world began.' And Paul, Acts xxvi. 22, saith, 'he continued teaching that which the prophets had taught should come;' and therefore this is no new gospel, but one and the same, Gal. i. 7. For the first preaching differeth from the last, not in substance, but degree; 'we believe through our Lord Jesus Christ to be saved, even as they:' Acts xiii. 8, 'Jesus Christ yesterday, to-day, and for ever.' A common faith to the elect, of all times, places. Those philosophers of the Epicures and of the Stoics said: Acts xvii. 19, 'May we not know what this new doctrine, whereof thou speakest, is?' So, where was your faith (say the papists) before Luther? We answer, in the writings of the prophets, and apostles, and those that embraced them.

*Use.* This letteth us see there was never but one way of salvation. The sun rising, and at noon, differ not for substance. Christ is the kernel of both Testaments, blossom and ripe fruit.

*Doct.* The second principal thing is this, viz., that whatsoever is to be believed, it must have prophetic and apostolic authority; or thus,—whatsoever the church or house of God believeth, it must be the doctrine of the prophets and apostles. The text is plain, for he doth not say, ye are builded on men, or on

traditions of men, or on opinions, but on that which the prophetic and apostolic doctrine hath revealed unto you.

1. The truth of this must be expounded and proved.
2. The measure of it, viz., how far we are builded on the prophetic and apostolic doctrine.
3. The use of it.

The first is so clear a truth in the terms propounded, that the papists themselves in word yield : for they say, that whatsoever is a matter of belief must have apostolic authority ; that the church with the pope cannot make any article of belief new ; that no rite must be admitted contrary to God's word ; but honey words and poisoned hearts often concur. For between us and them is a main difference in these points. 1. That they have a word of apostolic authority unwritten ; 2. This which is written, the sense which their church holdeth is to be held for the true sense of it ; 3. That the church may determine some particulars to be believed, which are not expressed in Scripture. If you say, Then they are contrary to Scripture ; they answer, No ; because look, as the particulars of the New Testament are not contrary to the Old, because we are bid to hear Christ, in which, after a sort, all the particulars of Christ's doctrine were included, so when the church doth not only expound, but determine new specials, it is not contrary to the word, because the Lord said of the church, Luke x. 16 'He that heareth you heareth me ;' in which after a sort all those things which the church should determine are included, as praying for saints, dirges for the dead, purgatory, &c. So that, though they say everything to be believed must be apostolic, yet they bring under this their unwritten verities, their own senses of Scripture, what points soever their church shall determine, though never so different from the word written, which are not contrary, because in the general at the least, which biddeth us hear the church, they are enfolded.

Now, the true exposition of this doctrine standeth in three branches :

1. In shewing that the apostolic doctrine is no word beside, but this only which we have written.
2. In shewing that the Scripture is a glass in itself, and we are to hang on no construction further than it is warrantable by Scripture.

3. That the generals and particulars to be believed are expressed in the Scripture.

1. For the first, I prove it from the office of the apostles to preach by mouth and writing to the world, by writing to continue : Mat. xxviii. 20, 'I am with you to the end of the world.' Which could not be meant of their personal ministry and word of mouth which passed, but of their doctrine penned to be a word of faith to the end. Secondly, from the all-sufficiency of the Scripture, in all that is necessary to salvation, John xx. 30, 31. Exceptions against it, see in them that handle controversies.

2. For the sense. The Scripture itself sheweth the

sense of Scripture ; either the sense of Scripture must be brought from the Scripture, or brought unto it. But we must not bring senses to it, for they are not the senses of Scripture, but our presumption. What doth preaching hold out in lively voice, that construction the Scripture maketh of itself. Scripture is both the gloss and text ; for that which is the sense of Scripture must be brought from circumstance of the text, from conference, from proportion of faith. Yea, the papists themselves fall unto it ; for ask them, whether the pope and council determine immediately, No ; for that is the difference betwixt his determination and Scripture, there must be study and consultation about the Scriptures. But in truth they deny this, for the mystery of their learning doth take away this ; for they move Scriptures and fathers but as cyphers. What are all fathers but the writings of private doctors, therefore liable to error ? And what are the scriptures from a whispered tradition, and from a personal spirit of the pope and his clergy ? They rob the sense of Scripture, suffer not themselves to be ruled by it. They think the Scriptures not of absolute necessity : they are anabaptists in effect ; for they have a spirit teaching them, out of this written Scripture, the foundation of our faith.

3. Thirdly, We say, that this word written, which sheweth forth a construction of itself, is sufficient for every particular. 'But though we, or an angel from heaven, preach unto you otherwise than that which we have preached unto you, let him be accursed,' Gal. i. 8, 9.

*Obj.* Beside that which *we have preached.*

*Ans.* Preaching is either by word of mouth and writing. Whatsoever he preached, the substance thereof was written, whatsoever was to be believed unto salvation. They object *besides, παρὰ τὸ, is contrary.*

*Ans.* *Contrary is beside, but beside is not contrary.* To preach otherwise, is to preach contrary. Because precepts and doctrines may be delivered if they be diverse, and not contrary ; as the Gospel of John and the Apocalypse were written after the Epistle to the Galatians, which are diverse to it, though not contrary. All the apostles are alike in commission, but do not write.

This first must be laid as a ground, That as it was their office to preach by word of mouth, so to the world by writing ; they were not only God's criers, but registers also.

'Preach, I am with you to the end of the world,' Mat. xxviii. 20. And what way soever they published the gospel to the world is here commanded ; but they published it by writing. The reason, because the apostles cannot be thought to have exceeded their commission ; yea, more properly writing than preaching ; because this is not with their fading voice, but with the substance of it written to the end of the world, and a divine instinct did lead to it, which presupposeth an express commandment.

Secondly, That they writ all things necessary to salvation, appeareth, 1, from their office; 2, from the end of writings; 3, from Scripture. The absolving of it did cease all extraordinary instruments. They that preached nothing the sum whereof was not in the Old, did much less preach those points of belief which are not in the word. That which from the first delivery was sufficient, that together is much more sufficient. This being granted, two main conclusions follow:

1. One, that the Scriptures alone by themselves, without any other word, are abundantly sufficient to salvation, whether we regard doctrines of faith or manners. For he that delivers any doctrine out of them, and beside them, as necessary to be believed, is accursed.

2. The second is, that unwritten traditions, if they be tendered to us, as a part of God's word, and as necessary to salvation, they are abominations, because they are not built upon this foundation of the prophets and apostles.

The Roman religion then falls to the ground, because it is founded on tradition out of, and besides, the written word.

The authority of man in matter of doctrine and religious observance, is not to be respected, against or beside the word of God. Men of estimation have always been of some regard, so far that their opinions have been entertained because they were theirs. This made the Jews so erroneous, the authority of their great rabbis and traditionary divinity was so embraced by them, as Christ saith, 'It is said of old, but I say,' Mat. v. 21, 22. So in matter of rites, their washing of hands with signification, they call it a constitution of their fathers; this was in the primitive church continued, that many were so addicted to some men, that they would receive the things fathered upon them, though discrepant from the evangelical doctrine. So that in Tertullian's time many did defend, that the apostles did not write all truth for us to know, but that there was a more perfect divinity which was traditionary: yea, in Irenæus his time, before Tertullian, lib. i. cap. 23, 24. For this is the property of heretics, to calumniate the perfection of Scripture; neither do they ever fly to it, but only to the bark of the outward syllables, that they may so avoid the substance and matter of it which is most manifest. And the authority of antique tradition is so forcible, that it beguiled some of the fathers, drawing them to use some ceremonies utterly ungrounded in the word, as milk and honey in baptism, giving the eucharist to children, not kneeling from Easter to Whitsuntide. But how did Tertullian then shew that traditions were not to be regarded which were beside the authority of the word, in matters of faith and manners? Even thus. The apostles were sent by Christ; if therefore they did not publish things faithfully, either they were unable or not sincere, and Christ blame-worthy that would send

those so qualified. We may say, either they could and would not: would, but could not; or else were willing and able, but might not. That they could not, is absurd, who had the gifts of the Holy Ghost so abundantly. That they would not, is unlikely, who were so faithful, and who suffered all things, yea, death itself, for the church's good. That they might not, lest holy things should be too much divulged, and so 'pearls cast before swine;' for Christ bade them 'speak all things they heard from him (yea, though in secret) upon house tops.' And as for dogs and swine there is no fear; for the Bible (though open) is a clasped book to them; as for others, all the counsel of God belongeth to them.

Use 1. Be not then deceived with things after the traditions of men. By this we discern the deceived estate of the Roman church; for one egg is not liker another than they to those old heretics; and the principal part of their belief and practice hath no better ground than human tradition, without the word.

Use 2. Secondly, This must teach us not to stand too much upon the authority of men, as to pin faith upon their opinion. *Omnes patres et tota schola*, are not the Old and New Testament. We all incline to speak as they: which of the rabbis and doctors of the law say thus? and to reject that which cometh not ushered in with human testimonies. Whereas we should not receive anything because men affirm it, nor deny anything in this regard simply because great clerks are of other judgment (though we must not on the other extreme pass by antiquity and modern judgments upon a self-willed fancy, as they were not to be heeded).

Quest. You will say then, What use are we to make of them? How are we to be disposed toward them?

Ans. I answer. Say I conceit this or that opinion; but I see, or it is told me such and such are against me in it, of worthy note. Knowing this, 1, I am so far to respect this, not as therefore to discard it and judge it erroneously, but only not to precipitate any determination against them; 2, I am to have the more jealousy of that which by opinion I conceive; 3, I am to excite myself to the more full inquiry, to see what grounds they had, what verisimilitude at least for their sentence; 4, If I find myself in the truth, I am with more humility and thankfulness to embrace it, when I see that even men of greater parts had it not shewed unto them. So on the other side, the fathers say this *unanimes consensu*, I do not therefore believe it, this were human faith, but I account it presumption that the thing is true; 2, I search the grounds of it with more alacrity and confidence; 3, I having grounded my faith on God's word, am in this regard more confident in my persuasion.

Use 3. Lastly, This must teach us to adore the fullness of the Scripture,\* according to which whoso speaketh not in the things of God, speaketh without

\* Adoro plenitudinem scripture.—*Tert.*

understanding. For whatsoever any knoweth out of his natural wisdom is foolishness in God's matters; what he knoweth without the word, he hath it out of his own wisdom. There is no shift unless we will say there is place for revelation, without the means of the word; therefore what he thus speaketh is foolishness. The word containeth all things, if not in syllables yet in sense, that are needful for faith and manners, yea, direction for all indifferent things which are variable.

For the second point, How far the household of God are built on this truth; I answer, The household of God must be considered two ways: 1, in regard of those in heaven; 2, in regard of those in earth. These on earth are either so in truth or in appearance. The first are perfectly freed from error, and have the clear light of this truth: Heb. xii., 'The spirits of just and perfect men.' The second are builded on this truth but in part, so as they may err, not fundamentally to a total revolt, 'Hell's gates shall not prevail against them;' he doth not say, shall have no power. 'We know but in part.' Those who are not true members of the church of God, being so outwardly in profession, may fall quite away, both teachers and people; as this church of Ephesus, which Paul writing to Timothy (whom he had now left over it), doth call it 'the pillar of truth,' 1 Tim. iii. 15; yet there was an apostasy of the shepherds themselves among wolves.

*Use 1.* To shew us a note how to discern the true church, namely, if we hold close to prophetic and apostolical doctrine alone, with faith, love, and obedience.

*Use 2.* To confute unwritten words: they came neither from prophets nor apostles, therefore are to be rejected.

*Use 3.* It proveth the authority of the word above the church. For the being and authority of the church is from the word of the apostles and prophets; the church being therefore a pillar of truth, because it is builded on this truth.

*Obj.* The church doth not make itself above the word in itself, or authorise in itself, but with us.

*Ans.* The church was before the writing, not the word written; this is the same word with the lively voice, though clothed with letters and syllables; as a man is the same for substance naked and apparelled. 2. The word written is now in the place of the lively voice. 3. It is therefore authorised with us, because it is the word of God to us; the king's writ or letters patents to any, the persons, the messengers.

*Use 4.* This teacheth us what we must preach; namely, the pure word of the prophets and apostles. Do not trifle in the pulpit; weigh first how it will edify, before we broach it to the people. *Oportet presbyterum silendo discretum esse, in loquendo autem utilem.* What if you know some things that are not obvious, must they as wild figs needs come forth? Many make preaching a profane medley; being not unlike them Hugo speaketh of, who, not knowing how to contain things within even bounds, seek syllogisms in grammar,

inflexions in logic: so we use to cord with the word of God all kinds of strango language. Think of it, where do shepherds feed? Is it not in their master's walk? With what in hard weather, but with their master's store? So must we lead them to those 'green pastures,' feed them with the wholesome word, cast them into this mould.

*Christ himself being the chief corner stone.* The same with the foundation, as appeareth. 1, because Isaiah putteth them for one; 2, because it is not the intent, by calling him a corner stone, to make him a principal or partial foundation, but a sole and entire foundation, as the next words teach.

*Doct.* Hence then we are taught, that we rely on Christ as a sure foundation to uphold us. Isa. xxviii. 16, he is called 'a stone, a tried stone, a precious corner stone, a sure foundation;' every way a sure stay; none shall be confounded that put their trust in him. So that in all our temptations we must remember this, and cleave fast by him. Look, as one would cling by a rock, so must we by Christ: Heb. iii. 12, 'Take heed there be not in any of you a heart of unbelief to depart from Christ;' Isa. xl. 31, 'He that waiteth on the Lord shall renew his strength.'

*Use.* This then doth serve to convince the doctrine of the Romish church, teaching the pope to be a foundation of the universal church visible. Yea, they apply the place in Isa. xxviii. 16 to the pope, and justify their doctrine. And, Rev. xxi. 14, we are said to be builded on the apostles, as foundations. Again, we are to know, that a thing may be called a foundation properly or figuratively: properly, that which supporteth all; figuratively, that by which anything is in any manner borne up, as a pillar, or one stone to another. That which serveth to lay us on the foundation, as doctrine, faith, confession; we yield that improperly all the apostles, all ministers, may be so called, yea, all living stones each to other. But this maketh nothing for the pope; for they will have the pope to be but a ministerial and secondary foundation.

*Ans.* It is otherwise; they make him such a foundation, that the shaking and ruining of him is the shaking and fall of all the church; that as the sun is in the heaven, so is he in the church. Further, we must know how that their doctrine maketh him a proper foundation, one from whose person all things flow unto the church immediately, all determinations of truth, laws binding the conscience, all administration of holy things, as the virtue of Christ is the cause of them, so the person of the pope is the conduit pipe of them; so that, whatsoever they believe, it is after a sort resolved into the pope. For look, as all the work of the Spirit is determined in the lively voice and Scripture, so all the faith of papists is determined in the voice of the pope, and builded on him. They make him a foundation, on which immediately, and next of all, our faith is grounded on Christ. But, 1, the foundation on which we are laid is the same on which the pro-



phets builded. The prophets builded not on the pope. Secondly, if the pope were properly the foundation of us, though second from Christ, then we should be built first on the pope, by means of him on Christ. But we are not built on men, but immediately on Christ. 'We preach not ourselves as lords of your faith, but Christ, and ourselves your servants for Christ's sake,' 2 Cor. iv. 5. Saint Peter telleth the Jews, 1 Peter ii. 4-6, that they were come, not unto him, but 'unto Christ, a corner stone;' 'Paul is yours, Apollos, Peter, but you are Christ's,' 1 Cor. iii. 22; 'As you have received Christ Jesus, so walk in him, rooted and built in him,' Col. ii. 6, 7.

Thirdly, God gave Saint Peter, not to be a foundation, but to be a master-builder. Take we then these conclusions:

1. None can be a foundation properly bearing up, but Christ; for it is the spirit of faith coming from him which doth uphold us.

2. The apostles were not, any of them, but ministers laying this foundation.

3. None is so a foundation, as the apostles were, none having immediate and infallible assistance.

Distinctions must be proved from Scripture.

1. If there were a ministerial head, then men should say, I am of Cephas, &c.

2. Then the apostle should build men first on Peter, then on Christ. But Peter and the rest call them immediately to Christ, Col. ii. 7, 1 Peter ii. 4-6.

3. If Peter had been the foundation of the Catholic Church, then Paul should everywhere have built on others' foundation; but he did not so. Rom. xv. 20, 'I enforced myself to preach the gospel (saith Paul) not where Christ was named, lest I should have built on another man's foundation.'

Ver. 21. *In whom all the building, coupled together, groweth unto an holy temple in the Lord.*

Now, he describeth the fundamental stone from the use of it, which is twofold:

1. It containeth and upholdeth all.

2. All groweth up in it.

The use is laid down in general, and in particular with application to the Ephesians. In general in this verse, from a double use it hath in the whole building: 1, from hence, that the building is held together and sustained by it; 2, from this, that the building increaseth in it.

*In whom.* That is, by faith in Christ all the multitude of believers is coupled fitly, both with him and one with another by love, do grow and increase from faith to faith, holiness to holiness, till they become an holy temple in the Lord, through the virtue of Christ, with whom they are joined. So that here are these points to be considered:

1. That the believing are called a building.

2. The strait and even conjunction of the believers with Christ and with themselves.

3. How the believing receive an increase from what time they are in Christ.

4. What is that temple wherein God dwelleth.

5. What virtue it is by which we are sustained and augmented.

*Doct.* The first giveth both teacher and people to consider of Christian instruction; for the believing being a kind of building, do shew that there is a special wisdom required in these that are to dispense the doctrine of faith, that are to build the body of Christ, that must proceed by time and order. We see in building there is an order in raising the frame from the beginning, and in casting everything commodiously. Men do not rough-cast before the foundation be laid. We see in the material temple how that the works of it required extraordinary gifts of art, that men made wise by the Spirit of God were used for that purpose. We see again how we betrust not a piece of work of any moment but to those that are their crafts-masters (as we say). So then much more must men think that this spiritual building, which differs no less than substance from shadow, requires wise master-builders; 'workmen' that labour so as they 'need not to be ashamed,' 2 Tim. ii. 15; wisdom which may make them deliver the counsel of God, every parcel of it in his season; not bringing forth the roof and tile when the grounds of religion are not favourably digested.

*Use.* It teacheth people how they should submit themselves to be framed and squared according as the ministry doth require. Before a rough stone can be commodiously laid, it must be hewed by the mason, fitted, polished, and planed, and so brought to the rest of the building; so it is with you, you must be smoothed and planed before you can come to lie in this building. The matter to be builded must be a patient under the builder; you are the building, we given to be builders: Eph. iv. 12, 'Obey them therefore that are set over you, who must give account for your souls.' 'Receive the word with meekness, laying aside all anger,' &c, James i. 21; 1 Peter ii. 1, 2. If ye be God's building, ye must be squared to his model, fitted and furnished for his entertainment. Every man, according to his degree, loves to have his house trim and delightsome. The devil himself likes well when his house is empty, swept, and garnished, Mat. xii. 44, empty of good thoughts, swept from good exercises, garnished with appearances. The Lord, in a contrary sense, loves to have his house also empty, swept, and garnished: empty of pride and vainglory, noisome lusts, &c.; swept and cleansed from all filthiness of the flesh; and garnished with all holiness and grace; paved with love, Cant. ii. 10.

*Doct.* Secondly, When he saith, this building is coupled together in Christ, he doth give us to understand how strait and even a conjunction the faithful have with Christ, and one with another. Look, as in a house, the building all of it must be fitted to the foundation, and every part of it suit one with another;



so in this building, which we are, there must be a strait coupling with the foundation, and correspondence one with another. Thus in the material temple (the type of us) the walls or rows of stone that were in it, they were so squared that one piece did not belly out above the other; but as they write, being laid together, a man would have thought them one entire stone. So all the other things were so contrived that window answered to window, door to door, chamber to chamber, there was a pleasant proportionableness in everything; so must the multitude of believers all of them be laid on one foundation, and all of them so even, that they may seem as one living stone, and every one answering most commodiously to other. And thus it is with the faithful: if you consider them with Christ,\* they are most straitly conjoined by faith; by faith we put him on, and he cometh to 'dwell in our hearts,' Eph. iii. 17. And look, as the head and members, the vine and branches, the house and foundation, are most straitly linked, so it is with us believing and Christ Jesus.

Again, the believing are fitly coupled one with another; there is no uneven bunching out in them, love making the multitude of them as one man, of one mind and heart. And as all the parts of a building have a commodious correspondency each to other, so love maketh the saints each to seek the good of the other, and be serviceable each to other.

*Use.* Remember and study this edification.

*Growth.* *Doct.* Whence observe, those that are true believers, they grow up from day to day. Even as it is in great buildings, they are not at once begun and perfected; so it is, the whole and every living stone have their increase till they come to perfection.

1. I will shew and prove the things.
2. Open the qualities of this growth.
3. Make the use.

1. To see this increase, you must know that there is a double consideration of the faithful: 1, in regard of the whole number; 2, in regard of every particular stone.

The first is to be seen in the material buildings, which, by the access of one part to another, are farther augmented. The second is not to be seen in them, because the particulars are not living; but is in this, the stones of it, every one being living stones: 'Whoso hath, to him more shall be given,' Luke viii. 18. 'The righteous shall flourish like a green palm tree,' Ps. xcii. 13.

For grace is a spring of living water, which will never be utterly dry, but gush out in abundance so much more violently by how much for a season it is stopped. We must not stand at a stay, but grow in grace, 1 Thes. iv. 1. 'We beseech you, brethren, and exhort you, that ye increase more and more. Grow in grace, and in the knowledge of our Lord Jesus Christ,' 2 Peter iii. 8. 'He that is righteous, let him be more righteous still,' Rev. xxii. 11. This is the

nature of true grace, if but as a grain of mustard-seed, Mat. xiii. 32. Grow up, as new-born babes, to greater stature and perfection in every member, 1 Peter ii. 2. 'Forgetting that which is behind; striving to that which is before,' Philip. iii. 13.

2. Now, for the qualities of this growth, it must be continual in us; we must never cease to grow, but with Paul forget that which is behind, Philip. iii. 13. Where we cease to grow, there we decline; he that wins not loseth; and he that in this life setteth down his rest from going forward in the way of grace, that man never yet set right foot in the way. Leave off endeavour to be better, and you shall soon cease to be good.

Secondly, This growth of every one of us is by little and little, so small that the progress of it step by step is insensible; as the moving of a watch, or the springing of an herb. No creature so hardly getteth up as an infant doth, but it thriveth faster than this inner man of the heart can.

Thirdly, It groweth in all things; even as an infant groweth in every member, so must we in obedience to every commandment.

Fourthly, We must grow to fruitfulness, to abound, to bring forth more fruit in our kind, to be fat and flourishing, like cedars in Lebanon, Ps. xcii. 13, 14. 'Join with faith virtue, and with virtue knowledge, and with knowledge temperance,' &c. 'If these things be among you, and abound, they will make you that you shall neither be idle nor unfruitful,' &c. 2 Pet. i. 5, 6.

*Use* 1. This, then, first, doth let us see what is our duty. If we be truly in grace, we must show it by increasing: 'Let him that is righteous be more righteous,' Rev. xxii. 11. 'Be ye perfect as your heavenly Father,' Mat. v. 48.

How may we come to this? *Ans.* 1. By shaking off lust: 'Fly the corruptions that are in the world through lust,' 2 Peter i. 4. The widow laden with lusts was 'always learning, but never taught,' 2 Tim. iii. 7. For as it is with infants whilst any stone<sup>2</sup> breaking forth is with them, it keepeth them down; or as a man that hath a wolf feeding on him can never hold out: so a heart abounding with noisome lusts cannot but be brought low, and languish in all the graces of the Spirit; and with lean and spiritless souls they pine away.

2. They must hunger after the milk of the word, 1 Peter ii. 2, that they may grow thereby.

3. They must blow up, ἀναζωοποιεῖν, the graces of God's Spirit, 2 Tim. i. 6. 'None awaketh himself to lay hold upon God,' Isa. lxiv. 7.

4. Take heed of that which may quench your affections to God: dead company, who can neither speak nor hear the language of Canaan.

5. Take heed of worldly cares, the common choke-weeds of all seeds of grace and goodness; inordinate diligence about earthly matters, eating, drinking,

\* Qu. 'sore'?—Ed.

building; the world shall be drowned in these when Christ cometh to judgment. Weed out of your hearts all such things as like weeds spring up and smother better devotions.

*Use 2.* For rebuke. The Sun of righteousness is gone back with many in their dial, who are fallen from their first love, from that life and power which sometime they have had, sustained visible decays of ancient gifts, selling their God for bread, and the unspeakable peace of a good conscience for outward peace and liberty; these may fear that God will cut them down as unprofitable branches, good for nothing but combustible fuel for the fire of his everlasting wrath.

*Doct.* Secondly, This doth give us to understand, that the state of a believing soul is such as cannot finally fall or be utterly extinct. Every stone in this building hath an increase in regard of itself, and in regard of others which come to be laid with it; it doth not shrink in and quite fall out. The Holy Ghost, the builder of this temple, wanted not wisdom to lay these stones; yea, such mortar as is everlasting, even those gifts without repentance, Rom. xi. 29, of faith and love. And touching the increase of grace in the believing, hold these things.

*First,* This grace is of a more excellent property than that in the angels fallen, or in Adam. Christ is the head whence this issueth spiritually, as Adam was the head whence that other grace, being natural, should, together with nature, have been conveyed. It hath a higher rise, and the name of it maketh it eternal, as being a life not subject to death, not only promise and assistance.

*Secondly,* This cannot totally fall away.

*Thirdly,* This grace hath his swoonings, when as yet life lies in the heart, like fire in a flint.

*Fourthly,* Such grace as the Scripture maketh us fall from, is temporary grace, as much differing from true, as wild herbs and those of the garden, as things solid and superficial, grace in estimation and appearance, grace in regard of outward profession; and thus a man may be in Christ in the shape of faith, that is not inwardly ingrafted into Christ. It faileth not in saving faith. Or if they speak of true grace, they only do it by supposition, not affirming any such matter.

Now, let us consider out of the words these three circumstances:

1. To what it groweth, *a temple*.

2. A *holy temple*.

3. In whom, *in the Lord*.

*Doct.* First, then, we see what kind of building the believing are, namely, a temple for God's habitation, a house in which it pleaseth him to be a residentary: 1 Cor. iii. 16, 'Know ye not, that ye are the temples of the living God?' 1 Pet. ii. 5, 'And ye as lively stones be made a spiritual house to God.' It is not a material house which is a temple for God; he is a Spirit, and as Solomon confessed in the dedication, and as Isa. lxvi., the spirits of the humble and con-

trite men, fearing before him, they are the fittest houses for him; and the material temple was symbolical, such as had reference to a further thing which it signified; that is, 1, the humanity of Christ, the temple of the Godhead, in the true Immanuel; 2, the multitude of the faithful here in this place; 3, every particular believer, 1 Cor. iii. 16.

For the second, How or in what regard they are a temple? *Ans.* In respect both of soul and body: primarily, of soul; secondly, of body: as the seat of God was the ark of propitiation primarily; secondly, the whole temple.

*Use 1.* The use hereof is, to let us see the excellent privilege of us, that are the household of faith; and therefore Peter doth reckon it as the first, that we are a spiritual house. It was a great blessedness to approach unto the material temple, Ps. civ., to minister before the Lord in it; but to be the spiritual temple, even the true rest of the Lord, this is a blessing above all we can conceive. Again, this doth amplify the dignity of it, that the Lord made such promises; for, look, what was spoken concerning the outward temple, that God would delight in it, rest in it for ever, defend, sanctify it, these things have the true accomplishment in that which is performed upon the believing.

*Use 2.* Secondly, This doth teach us our duties, that we must not at any hand averse ourselves; that is, we must not alienate ourselves from the Lord; for if we withdraw ourselves from him, we rob him and commit sacrilege, if we surrender our souls or bodies to spiritual or bodily uncleanness. Church robbers, of all others, are counted odious; but if one will go for a Christian, and give himself up to sin, or offer to corrupt the soul of another, and so snatch him into one destruction with himself, this is to deny the temple itself. The world is full of church-robbers in this sense.

So when men will pin themselves upon men, call themselves after them, setting them in the room of God, it is an interverting of this temple, as orders do the authors of them, as the Corinthians did. Though I know the papists say they hold nothing but distinction, and what is more, they hold not allowable.

*Use 3.* It teacheth us that we must avoid all uncleanness; for, as the former, so this is a profanation of the temple. Now in Uzzah, in the buyers and sellers, and in others of whom the ecclesiastical and profane story mention, you may learn what a terrible thing it is to profane a temple, wrath from heaven following it. Profane it not with fornication; profane it not with idolatrous association. 'Separate yourselves, and come out from amongst them, and I will receive you.' Whatsoever is done to the withdrawing man from God, is a spiritual sacrilege. If we yield to the inveigling seducements of false teachers, if we withdraw our hearts from God, and fall to the world, this is a surrender of that which is God's unto the devil, a horrible sacrilege. So if any do rob us, lead-

ing us to lust, to false doctrine, he is a sacrilegious person. The apostle intimateth no less, that those who build stubble, or hay or straw, are destroyers of the temple of God, and such will God destroy. We must neither do nor give consent to such an evil.

*2. Doct.* It is said further, *a holy temple*; which doth teach us that the believing are such who must be sanctified throughout. In the temple there was not anything but was holy, so in us there must not be anything but must be holy; 'the God of peace sanctify you throughout;' we are in every part sanctified, that are come unto God. Thus, if we should go through all the parts of a Christian, mind, will, affections, senses, members of body, the Scripture doth teach us that all these must be holy, and instruments of holiness; the temple which our souls and bodies are, must be a holy temple: Eph. iv. 23, 'Be renewed in the spirit of your mind unto true holiness;' covenant with your eyes: Rom. vi. 13, 'give up your whole bodies instruments of holiness;' put not out the finger to evil. The temple had in it, 1, an alienation of things from profane and common use; 2, the dedication of them to divine use; 3, the conservation of them in this property, correspondent to which must be our holiness. 1. We must come out of the world, and separate ourselves from the customs of an evil and froward generation. 2. We must yield ourselves up to God: Rom. xii. 1, 'I beseech you, brethren, by the mercies of God, that ye give up your bodies a living sacrifice, holy, acceptable unto God.' 3. We must labour to keep ourselves from all profanation: 1 Thes. v. 23, 'That your whole spirit, and soul, and body, may be kept blameless.' Now, then, we see what is the thing that all in Christ must grow to, even holiness; not to knowledge, not to cotton letter with performance of outward duties, not to a more familiar conversing with men of the best mind, as commonly we speak. Wicked ones that are not this temple, may know so much as to be teachers of others; wicked ones may come to learn the yoke of outward duties more easily. A wicked one may (like Simon Magus) be a companion of the disciples; and many that say, 'Have we not eaten and drunk in thy presence?' and many that have lain in the same sheets with them, shall not enter. The thing which principally all the building on Jesus Christ must grow, is holiness.

*Use 1.* Look, then, if you will prove yourselves believing, that you stay on him the corner stone. Look if you have grown in holiness; what increase of faith thou hast got, what more grief for sin, watchfulness against sin, victory over thy corruptions, wrath, lust, intemperancy, covetousness, unbelief; what increase of faith, patience, meekness, sobriety, chastity, heavenly-mindedness; if we have no growth in these, all our shows are but a blank, worth nothing: every stone laid on Christ must grow up to an holy temple. Whosoever thou art that canst say, I thank God, I was so haunted with pride, with uncleanness, with in-

temperance, with wrath, with covetousness, that my poor soul was chained up in them, usurping and triumphing over me; but now, though I see some scars of them, yet the law and tyranny of them is ceased, and my soul much freed, I thank God it is somewhat better established with grace. Blessed are these.

*Use 2.* Secondly, it doth teach us, what we must endeavour to, increase of holiness; 'Be ye holy, for your heavenly Father is holy.' If those that did bear anything belonging to the material temple were to be holy, much more must we who are the temples themselves.

*Use 3.* Thirdly, it doth convince many to have no conjunction with Christ, for they are the devil's chapel rather than God's temple. They are a cage of uncleanness; what dwelleth in them, but covetousness, envying, strife, pride? Can these filthinesses have abode in the temple of God? Many mock at holiness, at careful refraining their riot, their swaggering, their looseness. Can these be in Christ, in whom, whosoever is builded by faith, must grow to be a holy temple of the Lord? No, surely; for 'what communion can there be twixt light and darkness?' 2 Cor. vi. 16. Look, as in the 8th of Ezekiel, the Lord spake of the type, so now it may be spoken of spiritual houses of God; as that had these two abominations, the pictures of every creeping thing, which though they were to be pulled down, yet there were the elders offering incense before them. So it is with many that outwardly will be Christians and holy temples; in them are all unclean pictures, their thoughts and imaginations, which are the pictures and portraitures of their mind, what are they of the glory, lust, profit of this world. And whereas, by mortification, they should root these out, it is far otherwise, for they applaud them, and after a sort sacrifice to them, taking up their happiness and contentment in them; these are idol temples.

*In the Lord. Doct.* The last thing here to be observed is, that it is the virtue of God our Lord which doth build up and increase the number of believers. 'I will,' saith Christ, 'build up my church,' it is not the strength of men. Look as it was in the type,—Zech. iv. 6, 'Neither by an army nor strength, but by my Spirit, saith the Lord of Hosts,'—so in the truth, neither can it be other, if men will open their eyes to see the enemies which oppose it; not Sanballat and Tobiah, Neh. ii. 10, not flesh and blood, but spiritual wickednesses. And this it is that hath made the church still go forward, notwithstanding heresies, persecutions, all scandals of life, all the gates of hell, because God hath been he whose virtue and strength undertaketh the building of this spiritual temple.

*Use 1.* To teach us whither we must look, even to God, because we censure and conspire with God, as subordinate unto him, in the work of conversion and edification of his elect. God indeed maketh us co-

workers with him, not that we add unto the power of God, but that we obediently apply ourselves unto the working of God; 'We are mighty through God,' and energetical, able to beget children in Christ Jesus through the gospel: 1 Cor. iv. 15, 'Not as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament,' 2 Cor. v.; then no marvel if God, and the word of his grace, be 'able to build men up further, and to give them an inheritance among them that are sanctified,' Acts xx. 32. Rather we may marvel that at any time the word of God should fail of his effect, or that any of his fellow-labourers should say, 'I have laboured in vain;' but, indeed, it is not a vain word, but shall accomplish that I will, and prosper in the thing whereto I send it, Isa. lv. 10.

*Use 2.* Secondly, It may comfort us, that we shall in due time be finished. God will make up all the breaches and ruins of our sinful nature, and build us up a glorious temple for himself, wherein he will dwell for ever.

*Ver. 22.* *In whom you also are builded together for an habitation of God through the Spirit.*

In this last verse he speaketh with application to the Ephesians, of whom he layeth down two things: 1, their building together; 2, the end, to be a dwelling of God: the manner being annexed, by his Spirit. The things, especially of the first part, have been spoken of; but that he saith these Ephesians were thus and thus, it doth teach us, that we are particularly to apply the blessings of Christ to those with whom we deal. It is a good thing to bring people to know particularly the things bestowed on them. And the infancy of many requireth, not only that the minister have the breasts of the testament, but that he bring those he dealeth with to take them rightly; and those that are more perfect, though they know the things bestowed, yet the dulness of them is such, as if they be not remembered in this kind, they are short of duty. And all are not alike husbands, reviewing their commodities as others.

*Quest.* But it may be asked, how St Paul speaketh this?

*Ans. 1.* In the judgment of charity; 2. In the judgment of certainty, for he speaketh of believing, for these are the words of faith in particular.

*Doct.* Observe, first, how we come to be a dwelling of God, by being builded on Christ. 'You,' saith St Peter, 'being built on him, become a spiritual house,' 1 Peter ii. 5, 6. By coming unto him we have conjunction with him, and so God by his Spirit coming to us; for Christ Jesus is he, in whom is founded all God's drawing near to us. In his human nature the Godhead is personally, so that we by faith being laid on him, the Father, Son, and Holy Ghost, come by this means to rest in us; and Gal. iii. 10, the Holy Ghost saith, 'we receive the Spirit by faith;'

he that hath not the Son, hath not the Father, nor Spirit. Even as there must be a connection with the head, before there can be a communion of the spirit of the head.

*To be a dwelling of God.* *Doct.* Observe, then, that the believing have the Lord dwelling with them, walking with them; he dineth and suppeth with them, as is testified in the Old and New Testament: Lev. xxvi. 11, 'I will set my tabernacle amongst you, and will walk among you;' Johu xiv. 17, 'The Spirit of truth dwelleth in you, and shall be in you;' 'My Father will love him, and we will come unto him, and make our abode with him,' ver. 23.

*Use 1.* It teacheth us that we must cleanse ourselves, that we may no way grieve so glorious a guest: Cant. iii. 6, 'Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?' How jealous God is of those to whom he approacheth, 1 Peter ii. 45. 'I will be sanctified in all that come near to me,' Lev. x. 3; for 'what communion can there be betwixt light and darkness?' 2 Cor. vi. 16; the Lord being 'a consuming fire,' and 'who can dwell with those everlasting burnings?' Isa. xxxiii. 14. If any great personages come to visit us, we will have every corner swept, and will not leave sluttish holes for nosebags to them. The apostle on this ground enforceeth his exhortation, 2 Cor. vii. 1, 'Having such promises, let us cleanse ourselves from all filthiness of flesh and spirit, and grow up to full holiness in the fear of God.'

*Use 2.* Secondly, It doth teach us the blessedness of all the faithful. What an outward felicity it is deemed if a prince do grace with his presence this or that place! If he reiterate that favour, there is no small joy in that city. And when a house is more mean, if then a prince shall, in progress or otherwise, lodge in it, it is a narration for posterity how thus many times it pleased so great a king to grace such or such a place with his presence. But that the great King and Lord of heaven and earth should once vouchsafe to take up his lodging under our roof, this bounty cannot be sufficiently extolled.

We read how that when the ark came amongst the Israelites, they shouted, that the heavens did ring for joy, 1 Sam. iv.; yet that was but the pledge and token of God's gracious presence to his people. And we see, if we have tenements, we are glad to have them bestowed on those who will keep them from wind and water. God dwelleth in us, not for his good, but for ours. We have houses against weathers violent, which shall stand fast as mount Zion, that cannot be moved, Ps. cxxv. 1.

*Use 3.* A ground of meditation, when we find God absent, how to request his presence; to long for him, to cry after him, to hold ourselves most miserable without him. To this end thou mayest purge and cleanse thyself, prepare a clean room in the closet of

thy heart for him. The humble heart is the only palace of his delight : Isa. lvii. 15, 'For thus saith he that is high and excellent, he that inhabiteth eternity, whose name is the Holy One, I dwell in the high and holy place, with him also that is of a contrite and humble spirit.'

*Obj.* But it may be said, God filleth heaven and earth ; heaven is his throne, and the earth his foot-stool.

*Ans.* Essentially, God is everywhere present, Jer. xxiii. 24 ; but here his presence is taken energetically for his effectual action ; neither that universally, for so he is present with all things visible and invisible, governing them by the power wherewith he created them, both according to nature and against nature ; but more especially and peculiarly with his saints and chosen, making them partakers of all those gifts which are needful and necessary for them unto salvation. In which sense the words of Christ are to be taken, 'If any man love me, my Father will come in unto him, and dwell with him,' John xiv. 23. Wouldst thou then know whether God dwelleth in you ? If he be in thee, he is like the sun, which giveth light over the whole horizon ; the gross fogs and mists of blindness are scattered, and the day-star of understanding hath appeared. If God dwell with thee, then is thy conscience sanctified, and clearly acquitteth thee of all thy transgressions ; for thou hast received the Judge into thy house, who hath fully discharged all, and freely stricken off all thy sins. If God dwell with thee, thy will and affections are reformed ; thou hast the mind of God, willing that which is good, hating that which is evil ; thou fearest God and lovest his truth, and art humble in thy own eyes. For as a wise master of the house guideth his whole family with discretion, so God ruleth in the soul with the sceptre of his word, and composeth the working thereof to his will. Contrariwise, if thou be still ignorant, faithless, unruly, ungoverned, proud, covetous, full of carnal policy, and the like, then Christ is not in thee, but Satan, who ruleth in the children of disobedience, provoking thee unto ungodly, unlawful pleasures, contention, wrath, blasphemy, contemning the ministry of the word, maligning the professors thereof, by mischievous practices, mocks, and scorn.

*Use 4.* It teacheth us, further, how to lift up our lamentation in God's absence, when we see others usurping his possession. 'Lift up your heads, ye gates ; and be ye lifted up, ye everlasting doors, that the King of glory may enter in,' Ps. xxiv. 9. If one should bar the door of the owner, not giving him ingress and egress, what a riot would it be deemed ! Be careful to entertain him entered, in enjoying him, by rejoicing in him. Let him not wait at our door : 'Behold, I stand at the door and knock,' Rev. iii. 20. And when he taketh up his inn with us, and lodgeth with us, we must not misruly molest and awake him, lest in displeasure he take his leave and depart from us.

*Obj.* How can the Father and the Son be said to dwell in us by the Spirit, seeing they are no less present with us than the Spirit ?

*Ans.* True in regard of omnipresence, not true in regard of putting forth this effect, in which their inhabiting of us is grounded.

*By the Spirit.* Inasmuch as the Father and the Son are there present in their Spirit, so they are everywhere manifesting a peculiar presence by the effect of sanctification. This was promised in the Old Testament : 'I will put my Spirit into you,' Prov. i. 23 ; 'Know ye not that ye are the temples of God, and that his Spirit dwelleth in you ?' 1 Cor. iii. 16 ; and vi. 19, 'Your bodies are the temples of the Holy Ghost, whom you have from God.' Our sanctification, in regard of which effect God is said to dwell in us, is referred to the Spirit, with some distinction, though it be the work of the Father and the Son.

*Use 1.* So that we may see in what we are to set the presence of God, in finding his Spirit working in us. When we find the Spirit of God working faith, patience, love, meekness, then we may say, we find God dwelling in us. When we find the Spirit of God comforting and cheering our hearts, then we may say, we find God, as it were, supping with us ; he smelling our spiritual sacrifices, we feeding off his comforts. When we find the Spirit confirming and strengthening us, then we may see God repairing his house : 1 John iv. 13, 'Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.' Working truth in us and spiritual peace, John xiv. 17.

*Obj.* But the Spirit is everywhere.

*Ans.* A man, though he come into twenty houses, is not said to dwell in them all ; but where he lodgeth, where he dineth and suppeth, where he doth reparations and buildeth, there he is said properly to dwell. He is in others, as by the way, as a passenger, or after the manner of a stranger, not as an inhabitant and master of the house.

*Use 2.* Secondly, This cleareth to us the state of such as are without the Spirit of God : they have not God ; for God's dwelling in us is by means of his Spirit. Therefore the apostle saith, 'If the Spirit of Christ dwell not in you, you are not his,' Rom. viii. 9. Therefore, not only such forlorn wretches as mock at the Spirit, but all those that walk according to the flesh, they utterly be without God ; in such only the devil and his angels reside : 'they enter in and dwell there,' Luke xi. 26. It is true, there is a double possession ; the strong man, spiritually, doth hold all, till God, by his Spirit, come to re-enter. If you ask how Satan should do this, and we not aware, my answer is, The natural corruption which thou carriest about thee is confederate with the devil, yea, of such similitude and likeness, that they can hardly be known the one from the other. Now, as in an obscure night much evil may be done, and we not aware, especially if one of our own family be consenting, so in the night of

the body, where God, by his Spirit, is absent, much villany is practised by Satan, we not discerning it, our own familiar flesh being the coadjutor and furtherer in all his malicious and impious proceeding. Now, where the Spirit is, he hath put the flesh out of office, and taken away the keys and government of the man, and over-ruleth every power of the soul; the Spirit in thy mind, the Spirit in thy conscience, in thy will, in thy heart, and who but the Spirit in all thy actions?

*Use 3.* A consideration of great comfort, that God is come unto us by his Spirit. Art thou afflicted at the sight of thy sins? Look up to God, sitting in thy heart by his Spirit, who will cure thee of every deadly sin, and will purge thee from all thy uncleanness. What if I have relies of corruption in my flesh? yet I know that I am not in it, nor led by it, if I have the Spirit of God dwelling by me. You are not in the flesh, but in the spirit, seeing the Spirit of God dwell-

eth in you, Rom. viii. 9. Again, am I in bondage under my corruption or temptation? 'Where the Spirit of the Lord is, there is liberty,' 2 Cor. iii. 17. This Spirit is of power to deliver us, and to dissolve the works of the devil. Am I in fear of my dissolution, and doubt of my resurrection? If the Spirit of God dwell in thy soul, it shall quicken thy dead body: Rom. viii. 11, 'If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, because that his Spirit dwelleth in you.' If a physician should dwell with us, we would look whatever he might do for us in that kind, he would readily undertake it for us; so the Spirit of all grace dwelling within us, we may expect those things which are the offices of the Spirit of God, for he is sent for this purpose.

## CHAPTER III.

**VER. 1.** *For this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles.* This epistle divided itself, I told you, into three parts: 1, the preface; 2, the matter; 3, the conclusion. The matter containeth three branches: 1, it propounded the benefits singly; 2, did illustrate them by comparison; 3, did prevent the offence of his bonds, and so make way for the better entertaining of that he formerly delivered: such being his apostolical care, lest anything should occasion them to run in vain.

The scope of it is to take away all distaste of his condition, and so all prejudice of his doctrine. The sum of it may be comprised in these two syllogisms.

Whose bonds are caused by you and tend to your good; you must not be ashamed of his bonds, but rejoice in them rather. But because of you I, Paul, am prisoner, and for you, that is, for your further good and advantage; therefore you must not be ashamed of me nor of my bonds.

The second part of this reason is in the 1st verse.

The conclusion in the 13th verse.

From the 1st verse to the 13th he proveth this main argument by a pro-syllogism, which you may frame thus:

He who hath a calling of God to you gentiles, the things he doth or suffereth in executing this calling are for your good; but I have a gracious calling of God towards you.

The first is propounded in the second verse, then it is amplified from the parts of it.

1. From the relation of the gospel made to him by God, vers. 3-6.

2. From the commission ministerial which he received from God, vers. 7-12.

The second syllogism is this:

That which I strive for to God in prayer, that you are to take to heart, assuring yourselves of ability thereunto.

But I, &c., *ergo*.

Now for the more particular unfolding of these things, the general carriage whereof is thus contrived, first, for the words of this first verse.

*For this cause*, that is, by reason of the effect of my ministry above named, that you Ephesians, of hellish caittifs, are now set in heaven with Christ, are made one body with God's people, builded so in Christ, that God dwelleth in you by his Spirit; *for this cause*; this is the efficient of my trouble.

*I, Paul, am the prisoner for you*; that is, I, Paul, who sometime did imprison those who professed the doctrine of Christ, am now that prisoner, frequently in prison for Christ his cause, 2 Cor. xi. 23.

*And that for you*; that is, for your further good, that you may be edified more in your holy faith, this being one end of the saints' sufferings. Here then are sundry things to be marked.

What is the cause that stirreth persecution against the ministers of the gospel.

The person, I Paul; where,

1. You are to remember Acts ix. 12, where it is said, 'Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, that if he found any that were of that way he might bring them bound to Jerusalem.'

2. You are to mark that he doth not make dainty of his estate, concealing his name, but setteth his name as a mountain in the text, as no whit blushing at his bonds.

3. His condition, Christ's prisoner.

4. The end, 'for you Gentiles.'

*Doct.* The first consideration doth teach that the fruit of the gospel, and the effect it taketh, doth occasion the ministers of it persecution. St Paul did see that the fruit of his gospel brought forth in the gentiles the exchange of their estate from darkness to light; this was the cause why bonds and imprisonment did betide him. The history of the primitive church doth clear this; the word was no sooner fruitful anywhere, but that the devil raged, Acts iv. 16, 17. When Peter and John had preached the gospel with much power upon the hearts of the people, the whole council of the rulers and scribes were moved, 'Saying, What shall we do to these men? for surely a manifest sign is done by them, and it is openly known to all them that dwell at Jerusalem; and we cannot deny it. But, that it may be noised no further, let us threaten, and charge them, that they speak henceforth to no man in his name.' So Acts iv. 16, 17, and Acts xii. 19.

This is it which the devil cannot endure with patience, to see himself dispossessed and dislodged out of the hearts which sometime he hath rested in, and therefore he doth spit his venom against them, stirring up evils against them from the children of disobedience, in whose hearts he is effectual, Eph. ii. 2.

Whatsoever pretences are spread, why such measure is offered God's servants, this is the true cause of all the tragedies of this kind. St Paul, Acts xxiv., was accused as an enemy to the state, as a dissolver of the temple and law, as a seditious fellow, but these were flourishes beside the truth, for he taught 'every soul to be subject to all ordered powers,' Rom. xiii. 1. He became under the law to gain them under it; he never committed the least seditious attempt; the matter of all the quarrel was that the devil's kingdom did fall down like lightning from heaven in the hearts of the Gentiles.

*Use 1.* So that we must make hence this use to ourselves, to learn what it is which doth cause the disturbance of God's servants that serve him in the gospel. It is no matter of trifles (for the devil doth not play small games); it is the gaining of men to Christ, the bringing of men from the devil to God, and this is it which he so hardly digesteth; so that, though the blind world will not see, yet we must open our eyes and judge righteous judgment.

*Use 2.* Again, seeing that the taking effect of the gospel hath afflictions of this kind accompanying it, we may well fear that the devil doth hold all he would in the most of us, he is so quiet; for if men were truly severed from the world, and clave to God in his ways, then the devil would not want engines wherewith to assail the stoppage of such proceedings, then you should hear such voices as these, Conventiellers, Seditious, Factionous persons, &c.; but when the strong man is quiet, it is a sign he holds possession at his pleasure.

*For this cause, I Paul.* 1. That Paul here is often in prison for Christ, who, Acts ix. 2, did bind all that professed his name; observe,

*Doct.* That God can make those who have been the most zealous persecutors of his truth become the most forward martyrs for the testifying of it. 'He that persecuted us in times past, now preacheth the faith which before he destroyed.' Paul, 'once zealous of traditions,' now 'rejoiceth in nothing but the cross of Christ,' Gal. vi. 14; Paul, destroying faith, the same a great planter of it; Paul afflicted and put in hold, the same Paul made collections for the cherishing of them most diligently. God doth so, that thus to create hopes where they are hopeless is most with his glory, Gal. i. 23.

*Use 1.* This is a ground of prayer, that we should not give over to pray for men, even persecutors of good things in some sort, that it would please God to enlighten them and convert them, if it may stand with his glory.

*Use 2.* Likewise it is a ground of hope for the church, to think that if no way else do appear, yet God can give it peace by turning the hearts of those that are the arch-enemies of it.

*Use 3.* That Paul setteth down this his condition, a prisoner of Christ. Observe hence,

*Doct.* That the estate of the faithful servants of God is subject to persecution for Christ his sake, Mat. x. 16, 17, 2 Tim. iii. 11; they must not look to be received with the world as if they were her own, but to be entreated as such whom the world knoweth not, acknowledgeth not. So Christ his prophets, his apostles, they did kiss the prisons sometime, and suffer violent outrage at the hands of the wicked; neither can it be otherwise.

For the ministers of Christ cannot be 'pleasers of men,' Gal. i. 10; 'If I should please men, I were not the servant of Christ.' Pleasers of men in indifferent things for their good and edification, they may; pleasers of the natural man in the way of his sinful delight, they cannot. 'Let every man please his neighbour in that that is good to edification,' Rom. xv. 2.

A second reason; because that Christ will be known not to be a king after the manner of this world. The favourites of great potentates are all great personages, dukes, marquises, earls, &c.; but Christ his outward favours are imprisonments, ignominy: these are the cloth of his estate which his servants wear for his sake, his dearest servants.

Christ would have them thus entreated by the world, subject, as weak men, to all their violence, that the power which subdued the world to God might appear not to be of them, but of God: 2 Cor. iv. 7, 'We have this treasure in earthen vessels, that the excellency of that power might be of God, and not of us.'

*Use.* This, therefore, must warn us, both ministers and other, as in a glass, to take view what may be our condition. We must not dream of paradise, but prepare with the 'preparation of the gospel of peace,' Eph. vi. 15, with getting innocency of the dove, serpent-like wisdom, Mat. x. 16, to undergo affliction. It is not the will of God that because our condition now trieth not that which the apostles found, that therefore we should put evil far from us, that we should sing with the priest, *Hic requies mea*, and say in our hearts, Our mountain shall not be shaken, our estate shall not be exchanged.

*Doct.* 4. That St Paul doth not blanch the matter, or shrink any whit as ashamed of this estate, but saith boldly, *I Paul, that prisoner of Christ*, it doth teach us that we must not be ashamed of the things we suffer for Christ, but rather glory in them.

Of this three things:

1. We prove it.

2. We answer this question, Whether all our afflictions must be rejoiced in?

3. What use we are to make of it.

1. The Scripture is plain. It is said of the apostles, after they had been beaten and shamefully abused, Acts v. 41, 'They departed from the presence of the council, rejoicing that they were accounted worthy to suffer shame for his name.' Of this Paul glorieth: 2 Cor. xi. 23, 'In labours more abundant than all, in stripes above measure, in prisons more frequent,



in deaths oft; Rom. vi., 'We rejoice in tribulation;' and 1 Peter iv. 16, 'If any suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf.' So of temptations St James speaketh, James i. 2, 'Count it all joy when ye fall into divers temptations;' for suffering for Christ is in itself glorious, and a gift of grace: 1 Peter iv. 14, 'If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you;' Philip. i. 29, 'To you it is given, not only to believe, but also to suffer for his name.'

Secondly, The person for whom we suffer is such as we owe ourselves unto. Paul professeth of himself this holy resolution: Acts xxi. 13, 'I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.'

Thirdly, The recompence of reward, Heb. xi. 25. It is reported of Moses, he 'chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; because he had respect to the recompence of reward.'

2. For the second, Whether all afflictions must be rejoiced in?

The answer is made by some, that it is not to be looked for, as being a peculiar gift to some persons; and if we frame our answer to that which is done, not to that which should be, it is true; for Paul saith, 'Our afflictions for the present are not joyous,' Heb. xii. 11; and St Peter tells us, 'If need require, we are made heavy with sundry temptations,' 1 Pet. i. 5. But the scruple remaineth, how far I am bound to rejoice in afflictions; in what afflictions I am to rejoice, in what not. The answer is to be made from the ends of afflictions, which are chiefly threefold.

(1.) They are to give testimony to the truth.

(2.) They are to try us, and so prepare us for good things.

(3.) They are to correct us.

Now in the former we may rejoice, yea, it is our duty to rejoice; in the latter we must mourn, and be humbled, Jer. v. 3. God complaineth of this as bad behaviour in his people, that when he did smite them they grieved not: 'Thou hast consumed them, but they have refused to receive correction;' they have made their faces harder than a rock.

It being a forlorn carriage in a child to smile under the hand of a correcting father.

*Use 1.* Now this doth reprove our softness, who, if we endure but a more harsh term, are ready to sit down with the finger in the eye; and if any disgrace accompany this or that way of uprightness, we are shamelessly shame-faced, a token that we love the glory of men more than the glory of God, and that we have not 'received the spirit of power, love, and of a sound heart,' 2 Tim. i. 7.

*Use 2.* It doth teach us how to think of reproaches, injuries, or persecutions more sharp which befall us for righteousness. We must glory in them. As the

apostle is not ashamed, but proud of his chain, so must we. Soldiers will tell of the wounds, the shot, of all the hard measure which they have suffered from the hand of the enemy under their colours, so must we esteem it as our chief honour when God shall lead us to suffer anything for well-doing.

*That prisoner, or bond-man, for you Gentiles.* Observe hence, lastly,

*Doct.* That the sufferings of faithful ministers do make with the advantage of their people; as Paul here saith, that this his imprisonment it was for the Gentiles; that is, it should redound to the good of the Ephesians and all the churches of the Gentiles. For look, as the captain his resolution rescueth the whole army from being discomfited, so it is erewhile that the ministers, casting themselves upon the pikes, is the security of the people depending on them. And to speak more particularly, they are many ways good, mediately or immediately,

Mediately, in that they dispose those that suffer to become more serviceable to you. Look, 2 Cor. i. 6, 'Whether we be afflicted, it is for your consolation and salvation, which is wrought in the enduring of the same sufferings which we also suffer.' And Christ himself, for this purpose amongst other, was not exempted from temptations: Heb. iv. 13, 'He was touched with a feeling of our infirmities, and was in all things tempted, that he might be able to succour all that are tempted.'

(1.) Immediately: they have the good of example, for they give us not merits or the crown of life, but they are patterns of enduring.

(2.) They have this good, that they testify and put seal to that form of doctrine into which the people have been delivered.

(3.) They are good, in that they prevent the scandalising of many; for if the shepherd should shrink, the flock would easily be scattered.

(4.) They are good as a seed of all prosperity to the churches; the blood of martyrs is the seed of the church. All which things we may consider in the Marian martyrdoms and persecutions which were among us; their storm occasioned our sunshine, and in their persecutions, Christianly endured, was sown our peace, which we have enjoyed to this present.

*Use 1.* This, therefore, must teach us, that seeing the sufferings of the ministers of the gospel are for the good of their people, that we must not be offended at them slipping the collar like Hermogenes and Philetus, but we must know that the troubles and molestations which our ministers conflict with are for us, beneficial to our estates; tending to this, that we may be further and further edified.

*Use 2.* It is a comfort to ministers that their plough never standeth still; but their persecutions and imprisonments, &c., shall be real sermons, available to others. The word is free. When he is bound, Paul's chains occasioned the gospel to ring in Caesar's family.

Ver. 2. *If ye have heard of the dispensation of the grace of God, which is given me to you-ward.*

The apostle proveth that the things he suffered were because of them, and for their good. The argument stands thus.

He who hath a calling towards you from God, whatsoever befalleth him in the executing this calling is because of you and for you. I have a calling from God toward you, therefore whatsoever I do or suffer, &c.

It is propounded in this verse, and prosecuted after.

For the meaning of the words; you must not think that the phrase, *if ye have heard*, implieth a doubting; but though it be conditionally propounded, yet the apostle doth take it as granted. So the word is used 1 Pet. ii. 3, 'If ye have tasted how good the Lord is.' So we use to say in common talk, *If I be to be trusted*, I will do this or that, not that we mean to call our truth into question by so speaking.

*Quest.* Again it may be asked what *dispensation* is, and how here to be conceived? Dispensation is nothing but the giving out in particular that which one hath with him by great, so as is most behoveful for the family.

*Quest.* But one may here ask how it is to be understood, whether on God's part or the apostles, actively or passively? for, Col. i. 25, Paul saith he was made a minister according to the dispensation of God.

*Ans.* For answer, God dispensing grace to him must here be understood, because he doth not tell in the next verse, 3, what he did, but what God did to him.

*Quest.* Thirdly, What is to be meant by *grace*?

*Ans.* His ministerial calling so termed, because the designing to it is of grace, and the faculty qualifying us for it is from the free favour of God: Rom. i. 5, 'By whom we have received grace and apostleship.' It hath these two properties: 1. It is founded in the free pleasure of God: Gal. i. 15, 'When it pleased God, who separated me from my mother's womb, and called me by his grace;' 1 Cor. xv. 10, 'By the grace of God I am that I am.' 2. All that sufficiency which enableth any man to dispense the mysteries of the gospel, it is the mere grace of God, 1 Cor. xv. 10.

In the verse four things might particularly be considered.

1. God's dispensation.
2. The thing dispensed.
3. The instrument by whom, the apostle.
4. The persons towards whom, to you Ephesians, you Gentiles.

To refer the second and third verses to the eighth verse, three things are to be marked. 1. How the apostle doth assure them that his sufferings were both caused through them, and also available for their good; he assureth this hence, because he was called of God to them. Whence we learn,

*Doct.* That the only thing to assure the ministers

and the people that their sufferings are for the good of people, if they know themselves to have a calling from God. For what are ministers themselves, their works, sufferings? All are yours, even for the further edifying of the churches to which they are given. Whereas if they have no calling, God may say when they suffer, Who required this at your hands? You are not by me led into these things, but have cast yourselves upon them without my direction.

*Use.* Wherefore it is profitable to know that we are called of God to this or that people, that in all our sufferings we may know God calleth us unto them; they shall further our reckonings, and be of good use to our people.

*Doct.* 2. That God is said to dispense grace, it doth give us to consider, that the Lord doth distribute callings for the good of his house, which is his church. The force of this word *ὀνομασία* noteth so much; for to dispense is to give out this or that one hath in common by number, weight, measure, as fitteth the family. He is a wise householder, whose dealing ministerial gifts, and dispensing of them, is full of wisdom, as 'all his works in general are done in understanding,' Ps. civ. 24. Thus the Jews sought a sign; God gave them Peter, great in signs and wonders, such whose words were wonders, seeing they knew them not to have been matriculated in any schools of learning; so the Gentiles, full of wisdom, the Lord gave to them St Paul, full of learning, able to encounter their deepest philosophers in disputation.

*Use.* Which must make us, where we know God hath given a calling, to subscribe to it as most behoveful for the church; so the gifts of every faithful minister, to know that they are most wisely divided, the dispensation of God himself concurring hereunto.

The last thing to be marked in the verse is this, that Paul saith,

*Which is given to you.* Observe hence, *Doct.* That as the Lord doth give a calling and grace, so a people towards whom it is especially blessed with God's calling and grace, there are a people designed towards whom it is especially blessed. It is true the apostle had a more large flock; 'the care of all churches' was upon him, 2 Cor. xii. 28; but whosoever God giveth a calling, there he giveth a people, of whom the minister may say, Toward you grace is given me of God: Acts xx. 28, 'Take heed to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers;' 1 Pet. v. 2, 'Feed the flock of God which is among you.' God hath assigned every ordinary minister a portion of his people; for this is the difference betwixt extraordinary—as the apostles, evangelists, the seventy disciples—and our ordinary pastors. The apostles had a universal commission, and the evangelists were delegates of the apostles *durante beneplacito*. The seventy, if not evangelists (which some of the ancients incline to), yet they were illimited helpers and fellow-labourers in the work of the Lord.

But ordinary ministers, the Lord commanded to fasten them to certain places: Titus i. 5, 'Ordain elders city by city.' And in the council of Chalcedon, the 6th chapter, it is decreed, Let none be ordained at large, lest he prove a wandering Jonathan.\* Every minister must be

1. Separated.

2. Authorised.

3. Have allotted to him a certain portion of people which may be instructed by him, which the diminutive *ποιμνίον*, not *ποιμνή*, may seem to insinuate. Now as God doth give every pastor his several flock, so he will that we travail in leading of them. We must not ἀλλοτρίως ποιεῖν, be bishops in other men's dioceses, lest God say, Who required this at your hands? When the Lord lighteth candles, he doth find candle-sticks on which to set them; and when he giveth a calling, he giveth a people amongst whom this function should be exercised, in whose consciences he doth give his minister a special report.

The calling of ministry is not like a degree in schools, which giveth honour and testifieth qualification, but enjoineth no labour, as a doctor of physic hath a degree put upon him, though it compel him not to have patients whereon to practise. But the ministry is a labour in word and doctrine, 1 Tim. v. 17, and therefore there must be those with whom this labour must be employed.

Use. 1. This then doth serve to confute those illimited ordinations, which do call to ministry without allotting any particular people toward whom this grace should be dispensed, which doth tend to nothing but to breed a vagrant ministry (like that of Jonathan the Levite), which might proffer their service where they might find entertainment, a thing most ill-beseeming the dignity of so sacred a calling as this is.

Use. 2. It serveth to instruct both ministers and people: ministers in this, that they are to know that God hath given them as a calling, so gifts of calling, report to these gifts principally toward them who are their charge and people; which if it were settled in the hearts of men, it would reform a three-fold want. For often there is in men an affection of the confluence of strangers, when our hearts do not so fervently embrace our own, as they do delight in seeing a concourse of those who do not so directly belong to us. If any come to our congregations as wanting (for hunger breaketh the stone wall), then it is good for a minister to be like a young woman, so full breasted that she can both feed her own fat, and lend a draught to her neighbour's child in case of absence. But to let an itch of vain-glory carry us so far as to affect this that cometh from without and be cold at home, this is to forget where our grace principally lieth. Let this be marked of such who, out of lightness and vain-glory, or by instigation

of such friends as Christ had, who would have him make himself known at Jerusalem, are lavish of labour among those who depend not on them; nurse abroad, and let their own cry at home. Which I speak not to put a sword in a madman's hand, or to wipe Christian labours soberly afforded, for there is a place to water abroad as well as to plant at home; but to cut down too, too lavish labours from our own, which if we would take shorter we should see them more effectual when they were afforded. And if we did think that grace were given chiefly to our own people, many words would be needless to this purpose. You are stars, and the best shine is in your own sphere. Yet this must not be conceived as if it were not lawful in some cases to lend our labour elsewhere; for (due circumstances considered) we may say, 'Come help us in Macedonia,' as Paul, Acts xvi. 9; we may water where others have planted. And it hath always been the custom from primitive times, as Clemens testifieth, lib. ii. Constit. cap. 48, that if any presbyter or bishop do come to another, they shall be entreated to preach, the former giving a reason; it falling out as Christ saith, Mat. xiii. 57, that 'a prophet is not without honour, but in his own country.'

Use 3. This should make ministers more wary in translating themselves from those to whom God hath once given them. If a man were persuaded that God, as he gave him this or that people, so he did give him grace toward them in a special manner, he would fear lest accepting a new people he should want his old grace. They say that such as have loved once to purpose, cannot love again. It is true here, that if men, in tasting the grace of God, had ever taken in a love of a people, they could never love so lightly as many do; but these flickering roving persons from one place to another do testify that they never knew what that office and grace of God meant, but the benefice is the morsel at which their mouths water.

Use. 4. This doth also serve to instruct people to depend especially on those that are set over them, for those are they who are furnished from God in an eminent manner with grace toward you. They are foolish pigeons that know not their own lockers, and foolish sheep that know not their shepherds' voice; and foolish people that know not their minister. Neither must this be taken as if we would clack you altogether under our wings, or sought further property than we have; but it is your good which doth enforce us to speak it, for till you know your shepherds set over you, the wolf doth threaten you. God give every people a teacher, that we might not be blown up with the windy doctrine of every seducer. And look, as it is in marriage, it is not the having a husband which maketh a wife free from all underminers of chastity, but the loving her husband; so in this marriage of pastor and people, it is not the having a preacher which doth secure you from seducers, but your acknowledging of him and depending on him in the Lord.

\* Μηδὲς χυροποιεῖται ἀποσταλμένος. Ne dicatur, Mendicari in Palestrea infelix Clericus.—*Grat. Scholiast.*

Ver. 3. *How that by revelation he made known unto me the mystery ; as I wrote afore in few words.*

Now followeth the explication of this grace, which hath two branches.

1. His enlightening.
2. His commission.

The first, to the seventh verse ; the second, to the thirteenth verse.

His enlightening hath three considerations :

1. The manner.
2. The matter propounded and proved.
3. The thing wherein he was taught, amplified from the property, in the 5th verse ; and subject about which it is conversant, in the 6th verse.

For the opening of the manner, we must know, 1, what is meant by *revelation* ; 2, the kinds of it. 1. To describe it from the force of the word ; it is the taking away the veil wherewith anything is covered. There are two kinds of it :

- (1.) Ordinary, which the Spirit worketh in the word.
- (2.) Extraordinary, that is mediate, by the benefit of seeing and hearing. Thus the apostles had extraordinary revelation, yet the things which they saw, heard and handled, those they taught, 1 John i.

Immediate, without the benefit of sense, as Acts x. and Paul, 2 Cor. xii. Paul's revelation may be understood either of a mixed, or of this latter kind, for it had somewhat differing from the more timely apostles.

1. Then that the apostle having calling from God, received his message and instructions from him, he doth teach us that,

*Doct.* Those whom God sendeth, God also teacheth to that purpose. We see princes do not despatch ambassadors but they furnish them first with precepts, and with their pleasure which they would have signified ; so doth God in Christ, sending any to men : ' A scribe must be taught to the kingdom of God,' Mat. xiii. 52. And our Saviour Christ sends out his apostles with this commission : Mat. xxviii. 20, ' Teach whatsoever I have commanded you.' So Paul, 1 Cor. xi. 23, ' What I have received of the Lord, that have I delivered unto you.' Now this teaching is of diverse sorts : mediate, or immediate ; in the spirit, or in the letter, as in the eleven and Judas. But howsoever the Lord sendeth none, but he first so informeth them, that they can signify his pleasure.

*Use 1.* So that it letteth us see what we are to think of them that are run upon the ministry without their errand in their mouth : ' they run, but God sent them not,' Jer. xiii. 21. True it is that they may enter thus, and after be enabled : 2 Tim. v. 24, ' Some men's faults go before, and some follow after ;' nevertheless this is certain, till their repentance, that, humbling themselves, they have found some supply of their wants, they are not to be reckoned as sent from God.

*Use 2.* It must teach us to seek the knowledge of God's will before we take upon us to make publication

of it. Look, Gal. i. 16, Paul saith of himself that he was ' called of God's grace, and that God revealed his Son in him, that he should preach him among the Gentiles.' Yea, we should seek this not in the letter, but in truth and power, that we may not speak of these things as men do of countries which they never saw but in the map.

2. That Paul by *revelation* cometh to learn, which signifieth the taking away of a veil. Observe hence,

*Doct.* That all of us have a veil on our eyes, which letteth us from seeing these things till they are revealed. Paul was no Cyclops, but quick-sighted, and yet till these things were by revelation opened to him, he did not understand them. So it is, we have scales on all our eyes, which will not let us see till the Lord make them fall off ; ignorance doth close up the sight of the mind, till the Lord with the beams of his light doth disperse it. We are all born blind from our birth, and cannot conceive or comprehend the mysteries of grace and of Christ : 1 Cor. ii. 14, ' The natural man perceiveth not the things of God, neither can he, because they are spiritually discerned.' Hereupon David prayeth, Ps. exix. 18, ' Open mine eyes, that I may see the wonders of thy law.' It is not want of light in the Scriptures, but veils of darkness over our eyes, that keeps us from seeing. For while the heart is veiled, the eye cannot see as it should ; and as this corporal and aspectable light, coming into a room, maketh all the things which were mantled up in darkness now conspicuous, so this spiritual light irradiated upon our minds, the wonders of God's law are made perceivable.

But till the Spirit of the Lord come, there is a veil over our eyes that we cannot discern the wisdom of God in his word. Paul was quick-sighted, and in all the learning of the pharisees very exact, yet he could not discern these matters.

*Use 1.* Wherefore we must all pray that the veil be removed from these points of the gospel, that the spirit of liberty may be given us, which where it cometh there is light and understanding.

*Use 2.* See what we must impute our not profiting to, viz. this, that we have not got that eye-bright of the Spirit wherewith our eyes should be cleared. We do many like the woman, who, going to bed seeing and in the night taken blind, waking in the morning complained of the curtains. So we not discerning our spiritual blindness, we complain of the curtain, strange manner of teaching, obscure speaking, perplexed sentences, I know not what in the teacher, when the fault is nearer home, we are too much in our own light, not knowing ourselves.

*He made known unto me the mystery.* Now that he calleth this doctrine a mystery, it giveth us to consider.

*Doct.* That points of salvation are hidden things to the world ; strange riddles to the natural man. I did before mention the point, now I will only shew in what regard these things are hidden. I answer, Not in

themselves, but to us; not through darkness in them, but by reason of that darkness which is in us. Things are lightsome or obscure in themselves, or to us. Now to be made lightsome in themselves, there needeth but the light of the sun to shine upon them; but to make them lightsome to us, we must have inward light in the eye whereby to discern them. Thus the counsel of God is for the nature of it light itself. 2. It is made sensible and visible, the light of revelation shining on it. 3. It is so discerned where there is the supernatural eye of the Spirit, by benefit of this external light to discern it. But if a thing bright in itself, having the beam of the sun spread upon it, be a hidden thing, it is not so in itself, but to this or that person which doth not, or hath not eyes to discern it, all is hid in darkness to him. So that we had need to pray with David, Ps. cxix. 18, 'Lord, open our eyes, that we may see the wonders or hidden things of thy law.' You see, beloved, that we are all of us men of clay, and living here as it were in the bottom of the ship, walking upon clay, and therefore, if we would know the will of God concerning us men here beneath, either God must be revealed from heaven extraordinarily, whereof we have no warrant, or ordinarily, and that is, by these books written and indited by the Spirit of God, to be seen, read, and understood. Now this must stand by great reason, for if a man were in a mineral or coal pit, infinite fathoms towards the centre of the earth, were it possible he should know the will of us men here above, unless we either descend ourselves, or send, or at least throw in a letter of our mind, which notwithstanding will be never the nearer unless we convey light to read the same. So I say, either God must call unto us in an audible voice, or send his angels, or raise up afresh some extraordinary means of revealing his will, or else send his letters of his mind to us his loving friends, redeemed by the blood of Christ, yea, and reach us light also for the perusing of the same, or surely we shall never as long as we live attain to the knowledge of his will; it is impossible. Now I grant that these books of Scripture do contain the divine will of God, but such is the darkness of our understanding, that we cannot conceive thereof unless the outward means of the preaching of the word be joined with the inward working of the Spirit, as fire to enlighten the whole house. Not that the word in itself is obscure and dark, but that it lighteth into those hands of such blind expositors, in whom is nothing but darkness, as the bright silver lying in a dark chest.

*As I wrote above in few words.* Now followeth the proof from the effect, the apostle his writing, which his writing is amplified from the use or fruit of it in the verse following. In his writing might be considered two things:

1. The writing itself.
2. The manner.

But the latter only I will observe, it hath two parts.

1. The conformity with his revelation.

2. The brevity of it. On that I insist.

That the apostle did write in few words, observe hence,

*Doct.* That the apostles' writings are but sums and briefs as it were of that they uttered. Thus Moses, he did write but summarily the things which he had often delivered, and that largely; so the prophets, we see the sermons of them as they are written may be read in few hours, which were in preaching forty years. This we have is but an abstract and abridgment of that they largely uttered: Rev. x. 10, this book is called a little book. For thus God would have his Scriptures not great in bulk, but of great virtue. As gold amongst metals, so is God's Scripture amongst writing. These are little, but have more virtue than all the volumes of men; the wisdom of it such as cannot be sounded with the fathom of human understanding.

God knew that reading much was but a wearisomeness to the flesh, Eccles. xii.

That the world could not have received all particulars: John xxi. 25, 'Many other things Jesus did, the which if they should be written every one, I suppose the world could not contain the books that should be written.'

God would have them brief, because he would have the gift of interpretation take place in the church, and therefore did proportion the Scripture so as might serve with this purpose.

*Use.* This being so, it must move us to acknowledge the goodness of God, who, when he might have charged us with great volumes, hath only commended to us a little book, hath inspired his servants so as to write in few words. And seeing the Scripture is so compendious, we must hang upon the gift of interpretation, without which we cannot conceive of it as we ought.

Ver. 4. *Whereby, when we read, ye may know mine understanding in the mystery of Christ.*

This is the fruit of his writing, in which we consider:

1. The thing they should know, his understanding in the mystery of Christ.

2. The mean, by reading, 'which when you read.'

1. Then we see what the apostle maketh the use which he intended in his writing, to exhibit a draught of his understanding in Christ. This doth teach us, *Doct.* That though they did write briefly in few words, yet sufficiently to salvation. This was the scope of them, to reveal Christ in their writings sufficiently unto salvation; for the apostles, being faithful registers for the church of God, could not suppress anything which they did see behoveful for that city of God. To consider this doth prevent that which the papists would infer: Oh, say they, they write in few words, and therefore obscurely and insufficiently; nay, 'in few words,' saith Paul, yet so that you may see by mean

of it what I know of Christ. The principal doctrine of this verse is this: *Doct. viz.*, That reading is an exercise greatly availing us; he telleth the Ephesians, that, reading, they should know his understanding.

Now, there are two kinds of reading, private and ecclesiastical.

1. In private; God's people were commanded 'to have the words of the law upon the posts of their doors; and all are commanded, John v. 39, 'Search the Scriptures;' and ministers especially, 1 Tim. iii. 13, 'Give attendance to reading.'

2. Ecclesiastical, a lecture out of the law and the prophets, and chapters in the prophets suited with the law, which might serve as a commentary upon the portion read; and Col. iv. 16, 'When this epistle is read of you, cause it to be read in the church of the Laodiceans,' &c. And 1 Thes. v. 27, 'I charge you in the Lord, that this epistle be read unto all the brethren.' You may see how the churches had this custom of reading when they were assembled. And this ordinance of God is very beneficial unto all sorts, both to the called and uncalled. These it doth prepare to edification by the ordinance, others it doth build up and lead even to behold the knowledge, the affections of the men of God by whom they were penned. Yet though it be an ordinance fruitful, it must not be made a compeer with the preaching of the word, much less be preferred before it.

(1.) It is not so absolutely necessary for the being of a church, which the primitive churches did know, who, before the written word came into their tongues, were the true churches of God.

(2.) It is not an ordinary mean of converting to God, the preaching of the word goeth before it here, Rom. x. 14.

(3.) Though it further promote knowledge and the work of grace in us, yet not in so great measure as the word preached; so it is with the word as with the elements and creatures which sustain us; simply taken, they are not so good to us as when they are skilfully cooked. So the word, dressed and dished forth to us by the stewards of God, is of force greater nourishment than otherwise.

*Use 1.* This, then, confuteth the papists, that are in this point clean contrary to the apostle: he saith that by these things read they shall understand what is his knowledge; they say the common sort of God's people can understand no more by hearing the prophets and apostles read, than if they should hear an unknown language. Again, that their cursed practice in taking away the key of knowledge, the public, and in a manner private, reading of the Scripture, in which fact they are like the Philistines putting out the eyes of Samson, and taking away the smiths, not leaving a weapon in Israel.

*Use 2.* It doth convince us in practice, for though we hold not that the papist doth, yet we are negligent

to read them, as if the reading of them were not a matter of such benefit.

*Use 3.* And in the third place, seeing that reading is so beneficial, we must be exhorted that we would set apart some time to spend this way; we are so affected to the writings of our friends, that if a letter come in when we are about to sit down, we will not taste anything till we have read it. These writings are the letter of God to us. If we have anything bequeathed us in some will, we will have, if not all the will, yet the clause of it perfectly in memory, and at our fingers' ends. These things written are God's testament that we cannot, without great indignity, neglect them. Again, why do you desire gold and silver? But because it is of that price that it can purchase any earthly commodity. But what is that in comparison of the word, which, together with the Spirit, worketh unto life everlasting?

If one of you should this day, walking by himself, hear the voice of God break out of heaven, he would be astonished at the hearing, and perhaps he would easily be persuaded that he should ponder every syllable. Why, this word is as great, and as much, in this thou hast God speaking by himself, by men, by angels, by all means to draw thee unto him. Wherefore, if thou art desirous to hear God speak (as I think some curious spirits are), thou hast Moses and the prophets, the written will of God, which convey God speaking to thee daily.

Again, is there any that hopeth to gain lands and possessions, and will not acquaint himself with the evidences which may lead him thereunto? In the written word lieth the great grant of that blessed land promised to Abraham and to his seed, and from hence how it is entailed unto us of the Gentiles.

Naturally, we all desire knowledge, as the blind man deprived of his sight. Now from the word floweth all knowledge, as the river from the seas, and enricheth the mind with a quick and sharp capacity.

Lastly, we desire to hear tell of strange things; what more strange than to read of that celestial palace beyond the stars called paradise, and of the glory thereof? What more strange than to hear tell of the Father of spirits, and all the host of heaven, angels and saints? To hear tell, in like manner, of the place of darkness and shadow of death, of the prince thereof and his attendants? If all this will not provoke thee to this duty, humble thyself, suspect thyself of some gross iniquity which filleth thy stomach to the full.

*Obj.* But men will object, as we find they have, 1, that they have callings which take them up, and so many things troubling them, that they cannot while it.

*Ans.* A simple pretence. Who would not see his weakness that should thus reason: I am to cross a very dangerous troublesome sea; I need not to use card or compass. I am continual in warfare; I need no weapons; I care not for carrying them with me.

So is this; for the Scripture is to our course and warfare as a spiritual armoury and direction.

*Obj.* Ay, but they are hard; I cannot profit in them.

*Ans.* It is false. Reading, you shall profit. The text saith, God speaketh in the Scripture to the learned and unlearned; the ant may wade as well as the elephant swim; a sucking babe may find milk here. Reading, thou shalt know what thou dost know more perfectly, and shalt learn that whereof thou art ignorant; and what thou canst not of thyself find out, it shall prepare more easily to conceive of it by the help of another.

*Obj.* I cannot read.

*Ans.* Get them that can. We will get things read to us in our indentures and evidences, when ourselves cannot.

*Ver. 5. Which in other ages was not opened unto the sons of men, as it is now revealed unto his apostles and prophets by the Spirit.*

Now followeth the amplification of the thing wherein he was enlightened, from the property of it, which is by a correction explained; as if he should say, My meaning is not that it was altogether concealed, but it was not so revealed as now it is to the holy apostles and prophets. For the distinction of apostles and prophets, it is already laid down verse 20 of the second chapter.

*Obs. 1.* That God doth not deal with all ages alike, no, not with his own church and people. Not only the Gentiles had these things altogether concealed from them, but the sons of men; no creature had them so opened as they came after to be revealed; so, touching our Saviour, though it was told from the beginning he should be the seed of the woman, yet that he should be the son of a virgin, was not so clearly known in the first ages as from the time of Isaiah, so the calling of the Gentiles was not so known to the church of God, though it was foretold that all nations should be blessed in the blessed seed; in those former ages, as it was in the same church of the Jews in David's time and afterwards, when in their psalmody they sung that matter before the Lord. Thus since Christ, though the word revealing is complete, yet God doth not give alike light to every age. When the doctrine was altogether obscured, and the hour of darkness, even wherein that fog of the bottomless pit should prevail, there could not then be the light which now there is when the little book is opened.

For God is a sovereign Lord, holding of no other. He may do with his own as pleaseth him, and he doth use his liberty to shew his freedom, to move us to thankfulness, seeing he leaveth some altogether without his ordinances, as the Gentiles, whom he a long time regarded not so far, and to his own people he revealeth sometime more sparingly, sometime more plentifully, as pleaseth him: Heb. i. 1, 'At sundry

times, and in divers manners, God spake unto the fathers in old time.' God did not at the first at once reveal his whole will, but at sundry times, by parts, by many several and particular parts, now one part, and then another. For mark how Christ was revealed first to Adam: 'The seed of the woman shall break the serpent's head,' Gen. iii. 14. There was a Saviour promised to destroy our enemies, that should come out of our nature, the seed of the woman. After more particularly to Abraham, God said: Gen. xii., 'In thy seed shall all nations be blessed;' there he makes a promise that the Messiah should come from his loins. Further, God did more particularly declare him when he said, he should come of the tribe of Judah, Gen. xlix. Then after more distinctly of a particular family, namely, of David: Isa. xi. 1, 'That there should come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.' And in succession of time more distinctly laid down, how this Messiah should be born of a virgin, the place at Bethlehem, and set down what he should do, and how he should suffer. So that by these degrees was the Redeemer, the Saviour of the world, revealed more and more as his time did more nearly approach, that the faith and hope of God's people might be more and more raised up, as he was more evidently and clearly revealed unto them. So in regard of the general government of the church, and declaration of the will of God, before God had gathered the Israelites together to be a peculiar people to himself, and committed his statutes to them, his will was declared by particular revelation only of such things as were needful for those times and persons. Again, when God had established his church, which was to continue divers generations, then the Lord gave them ordinances and rites, by which he did declare his will; thus did the Lord set forth himself by degrees unto that people then living, before the exhibition of Christ, in the infancy of the church. But doth he so now? No, but now under the gospel God hath revealed his whole will and counsel, so far as is needful for the church to know; for Christ coming down from the bosom of his Father, hath made known the whole will of God to us; and therefore he giveth this charge to his disciples: Mat. xxviii. 20, 'Whatsoever I have commanded you, teach;' and thereupon Paul is bold to say, in his excellent farewell to the church of Ephesus, Acts xx. 27, that he 'had delivered unto them the whole counsel of God.'

This consideration doth rebuke both learned and unlearned. These think all new doctrine that their fathers, meaning this or that generation left in darkness, did not know; they will believe as they believed, and no otherwise. But if this were well weighed, that God leaveth some generations in ignorance, and the shadow of death, that his own people come not to know all truths in all ages alike, they would renounce this plea as gross ignorance.



So many learned ones, who think that nothing, in opening the Scripture, must be admitted, which cannot be shewed out of antiquity, they are not to know that God deals not with the church by one scantling in every age; and as prophecy foretold it, so he seeth nothing that doth not behold the gift of tongues and interpretations to be far more plentifully given than hath been heretofore; and so no doubt but God will grace future ages with a more clear sight in the revelation than is yet anything commonly afforded. We must not be superstitiously devoted to times past, injuriously neglecting our own that are present, and prejudicing those that are to come.

*Use 2.* Here behold the benefit of these evangelical times in which we live, and the privileges and prerogatives thereof; we enjoy these things that the fathers hoped for, the things promised to them are accomplished to us. Now this is a high prerogative; the very consideration of this made those that lived before these times inquire and search diligently when these times should be. A good thing is better discerned by the want of it, than by the fruition and enjoying of it; and therefore hence it is that we so little regard it, and they so highly esteemed of it; they would have thought themselves happy if they might have lived in those times wherein these promises made might have been accomplished; and therefore our Saviour Christ saith, Mat. xiii. 16, 17, 'Blessed are your eyes, for they see, and your ears, for they hear, such and such things as many prophets, kings, and righteous men have desired to hear and see, and yet could not.'

The second part of the verse hath three circumstances to be observed.

1. The time of further revealing, *as now*.
2. The persons, to his *holy apostles and prophets*.
3. The author, *by the Spirit*.

*Doct.* The first doth let us see, that since Christ we have more fully opened the mystery of our salvation. The revelation was a hiding of it in comparison of this we have obtained. To shew the point; we see that these times, since Christ, have three things which needs must work a further enlightening.

(1.) A fuller word revealing, and more clear word; theirs was as a candle, 'a light shining in a dark place,' 1 Peter i. 19; ours a ministry full of glory and light. Now, as the eye, by a great clear light, seeth better than by a little dim one, so it is with us.

(2.) These times have a more full inward illumination, which is the eye of the mind, wherewith we see, by mean of this revelation, the Spirit now is poured out. Now, as a quick bodily sight seeth by benefit of light without, better than a sight more weak and obscure, so it is with us, having a more full enlightening than that former of the Jews, which was more sparing.

(3.) As a thing is better seen at hand afore the eye, than afar off, so we have a fuller apprehension of them, inasmuch as they are now accomplished, which they

saw as things afar off to be performed. And this more full revelation was fitly kept till Christ our principal teacher should come, till he, as our King, should enter his kingdom.

For, look as it is with schoolmasters in great schools, they will reserve the reading of the most learned lectures, and the most ripe scholars, to themselves, so Christ, he is our great *Rabbi*: all were his ushers that were before; they taught the punies an inferior lecture of the law and prophets, but Christ hath reserved the fulness of prophecy for himself to unfold. And as kings do then chiefly shew their bounty when they are crowned, so these spiritual gifts, our King, not of this world, did fitly reserve to his coronation with glory.

*Use 1.* We must, therefore, who have so great a revelation, remember that God expecteth more obedience. A householder doth not set up a candle, but he will have some work by it; so with us. God would have us walk by this light, else that will take hold of us in the parable, Luke xii. 47, 'The servant that knoweth his master's will, and doth it not, shall be beaten with many stripes.' This is the end of the glorious light of the gospel, that we, beholding it, should be turned into the self-same glory.

*Use 2.* It doth let us see how fearful their estate is that remain in blindness when so great a light shineth. It is a token that the spirit of darkness doth keep possession in their hearts: 2 Cor. iv. 3, 4, 'If our gospel be hid, it is hid to them that perish: in whom the god of this world hath blinded the minds, that the light of the glorious gospel of Christ should not shine unto them.'

2. *Unto his holy apostles and prophets.* It is to be marked who they are that have these things revealed to them, 'his holy apostles and prophets.' *Doct.* Observe what kind of men God doth take to reveal his truth to such as are sanctified: 2 Peter i. 19, 'The holy men of God spake as they were moved by the Holy Ghost.' So more generally, St Paul maketh the saints those to whom God doth reveal the mystery of his gospel, 'which is the mystery hid since the world began, and from all ages, but now is made manifest to his saints,' Col. i. 26. For this is meet, that as we put not precious liquors into unclean vessels; so these spiritual treasures should not be committed to us, not cleansed and sanctified. Again, the Lord's opening his secrets is a fruit which springeth from his love to his friends. 'The Father loveth the Son, and sheweth him all things whatsoever he himself doth,' John v. 10. And touching his members, he saith, 'I have called you friends; for all things that I have heard of my Father, have I made known unto you,' John xv. 15. Even as to unlace ourselves and communicate our counsels with this or that person, is a token that we do affect him entirely. Now, whom doth God love? The righteous. Whom doth he call friends? 'Those that do his commandments,' ver. 14, even those that are



holy in his sight. Yet this must not be so understood as if God might not reveal his will to one that is unholy, both predictions, as likewise ordinary revelations; for we read of Balaam, of Caiaphas, of Judas, and others, that were workers of unrighteousness, yet shall plead that they have prophesied in his name. But yet there is a privilege to the holy one above these.

1. God doth not so ordinarily open his secrets to these unholy ones, as to those that are holy.

2. They have not that spiritual wisdom given them to make the use of that they know, which the saints have.

3. They have these things put into them, not that God is pleased with them, but that he regardeth his church, which he maketh the devil himself serve for the good also.

*Use 1.* So that this letteth us see what all of us must be, if we would know the secrets of God; we must become holy, and then we shall be made to understand the secrets of God: 'If you will obey, ye shall know my doctrine,' John vii. 17. 'Blessed are the pure in heart, for they shall see God,' Mat. v. 8. Holiness doth dispose us not only to revealed divinity, but to the theology of the saints in heaven; as *contra* corruption in conversation is commonly accompanied with corruption in judgment; and the more unholy any one is, the more is God and his ways strange to him.

*Use 2.* We see the cause why so many remain ignorant, never coming to the knowledge of the truth, because they study not for sanctification. This filleth our Athens with unlucky owls flying the sunshine; they are so full of swaggering, pride, voluptuousness, such cages of uncleanness, that it is no wonder if the Spirit of revelation be far from them. So professors, a great number like Paul's widow, 2 Tim. iii. 7, 'always learning, and never coming to the truth,' because they have divers lusts hanging on them, and grow not up to holiness. It is just with God, when we will not obey the truth we see, to turn our eye itself into darkness.

*Use 3.* Thirdly, We see how wide the world shooteth; they think that holiness softeneth the sense, and taketh away the edge and ripeness of wit, that men cannot be of any great reach if they look this way, but blind men cannot judge of colours, young Daniels shall always be found not the least acquainted with God's secrets.

*Doct.* The last thing to be marked is this, Who it is that doth reveal the things of God to us, viz., his Spirit. 'The Spirit of the Almighty giveth understanding,' therefore called 'a Spirit of understanding,' Isa. vi. For look, as if I would know what such a man thinketh, his spirit must open the matter, 'for the spirit which is in a man,' Job xxxii. 8, 1 Cor. ii. 11, doth only (of all creatures) know what is in man; so the Spirit of God, which searcheth the

depths of God, this must be gotten, if we would know the things of God. If this spectacle come upon the eye of our mind, we shall see things that eye cannot see, ear cannot hear. Wherefore, if any would understand David's Psalms, Paul's Epistles, seek for the spirit of David and of Paul.

*Quest.* If you ask, how we should seek?

*Ans. 1.* By prayer. Solomon prayed for the Spirit, and he had it in a larger measure than any that went before him; so if you pray for the Spirit, you have God's promise for it that he 'will give the Holy Ghost unto them that ask him;' and this he doth speak by way of opposition: Luke xi. 14, 'If you, which are evil, can give good things to your children, how much more will God?' &c. If a man or woman will be importunate for grace, and the Spirit, as a child will be with his Father for bread, then he cannot nor will deny you.

2. Again, another means to get the Spirit is to be conscionable and constant in dependence upon the ministry of the Spirit, and private exercises, in hearing the word preached; and therefore the apostle saith, Gal. iii. 3, 'Received ye the Spirit by the works of the law, or by hearing of faith preached?' As if he should say, You may know whether you have the Spirit or no by this, examine whether you have gotten faith by the preaching of the word. Our Saviour saith, the tree is known by the fruit; if we get not faith in Christ, and be joined with him, we shall never get the Spirit. Therefore, if you would get the Spirit, get faith; for faith is a knitting and a drawing grace; it will draw the Spirit into the soul, and it will knit him fast unto the soul, that he can never depart away from it.

3. A third mean is by a Christian course of obedience: John xiv. 23, 'He that keepeth my commandments, I and my Father and Spirit will come and dwell with him;' as contrariwise, when we nourish sin, we give a check to the good Spirit of God, we grieve the Spirit, and cause him to depart. We obey the Spirit when we give him good entertainment, when you feed him with holy and heavenly thoughts, and do what he would have you do.

*Ver. 6.* That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.

The quality of the mystery opened, now followeth the matter, which hath two things to be observed:

1. The condition to which the Gentiles should be brought.

2. The means.

1. The condition in three things, the latter still the ground of the former.

(1.) They should be joint heirs with Christ.

(2.) They should be of the same body with Christ and his church; for first we must become beloved children, in Christ the beloved, before we can be inheritors.

(3.) They should be partakers of the promise ; for by faith in the word of promise we come to have fellowship with Christ.

2. The means, 'by the gospel.' The sum is thus much :

This is the thing which hath not been so known heretofore, this, I say, that you Gentiles, sometime without hope of inheritance, should be joint heirs of heaven ; that you, sometime without Christ, and aliens from Israel, the body of Christ, should be incorporate with Christ and his people ; that you, who were without covenants of promise, should by faith partake in the promises of Christ ; and all this not by circumcision or the law, but by the ministry of the gospel.

Their being heir, their being one body, their believing the promises, of these I have spoken before, chap. i. 10, 11, 13, 14, and chap. ii. 12-14. Only one thing out of this verse : *Doct.* What it is that doth bring us to believe, and so to our heavenly inheritance, viz., the gospel of God. This begetteth us to eternal life, even this word preached to us : 1 Peter i. 13, 'Being born anew, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.' Paul was sent to preach the gospel to the Gentiles for this end, Acts xxvi. 18, 'to open their eyes, and to turn them from darkness to light, and from the power of Satan to God.' And Acts xx. 32, 'I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified ;' there you see the power of this gospel set down. The point is often handled. Now, therefore, we will only shew these two uses which must be deduced from this consideration.

*Use 1.* We must, that are hearers, never be weary of it, never give over attending on it. We take offence, sometime at the persons of ministers, sometime at things we find in ourselves ; for as with the sons of Eli, so it fareth with many in ministry, their wickedness doth make men decline their ministry. But we must know, that though a wicked man doth reach out the treasures of God, yet we may safely receive them ; for the hand of the almoner, though a wicked man, doth not hurt the king's alms which are given by him. In ourselves, we sometime are kept back from following the gospel cheerfully, 1, by conscience of unworthiness ; 2, by considering our little profiting by means of it ; but no unworthiness nor unfitness must keep us from the word. What distaste soever we have, it is that phisic wherewith it may be cured ; and heathens, possessed persons, excommunicate persons, are to be admitted to the hearing of the gospel, how much more must such know, who are the Lord's, that no suggestion of infirmity must detain them from it !

To the latter, we must know, that though we thrive not by the gospel as we wish, yet there is no way for us but to continue ; for as the body in an atrophy, though we fare daintly, yet there is no show of it, yet

we continue to take our diet, sleep, exercise, according to strength, and say, Nature may work it out in time ; so when the soul is diseased, so that the word doth not so strengthen and comfort it as might be wished, we must not give over, but keep us to the diet of it, pray to God to open the obstruction of the heart ; in time his grace may and will make us outgrow it again. In the mean while, we are sustained by it.

*Use 2.* The second use is to us ministers, that we must never give over to preach the gospel, whatsoever discouragement we have, nor must never be ashamed of it, seeing the Lord by it bringeth men to salvation. What if we have ignorance ? Let us preach according to the gift of knowledge received, and it will multiply in us, like as the loaves did while they were broken ; and John the Baptist did not know Christ so as afterward he came to know him in his preaching ; and the apostles, what ignorance was in them till after Christ's resurrection ! 2. What if we cannot feel that power we desire in executing this office ! yet we must think that Moses' face did shine, and he knew no such thing, yet did it shine so that the children of Israel could not behold him. What if we see no fruit as we wish, we must know that the fruit of ministry is not tied to our observation, Mark iv. 30-32.

2. The fountains run, though none come to fill a cup-dish at them ; so we must gush out with this water of life, though none by the vessel of faith should take it in.

3. There may be seven thousand gained, where we see not seven.

4. That which sheweth not fruit presently may be a seed, of which others may reap comfortably hereafter. Again, what if I cannot get any comfortable feeling of that I am to deliver, neither before, in the while of speaking, nor after ? We must not in this be dismayed, but support ourselves by comfortable meditations ; as,

1. That the fruit of my ministry is not tied to my feeling.

2. God hath promised me the inward teaching of his Spirit, if I will wait for it.

3. God is not like those tyrants of whom Job speaketh, chap. xxiv. 11, who will kill them with thirst that tread the wine-press ; he would have them taste of the altar that serve at it, and would not have the mouth of the ox muzzled, 1 Cor. ix. 13, 9, and many such like things.

Lastly, what if I find myself much troubled, and feel wicked powers assailing me even while I am speaking ? Yet we must not shrink from this gospel, but fix our eyes on Christ : 'Resist the devil, and he shall fly,' James iv. 7 ; build this spiritual temple, like good Nehemiah, having our trowel in one hand, and our sword in the other, the word in our mouths, faith in our hearts, to resist all the fiery darts of the devil.

*Ver. 7. Whereof I am made a minister, by the gift*

*of the grace of God given unto me through the working of his power.*

The gift hath two parts : 1, the quality ; 2, the exercise ; for both these inward graces, wisdom and knowledge, likewise the exercise of them, to think, to speak, the whole labour of ministry is on his grace in us : 2 Cor. iii. 5, 'Not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God.' Philip. ii. 13, 'It is God that worketh in you, both to will and to do of his good pleasure.'

*Use 1.* So that we must grow up to know our insufficiency, and to look up to God for strength and ability in everything we undertake, making him our wisdom, our strength, and to empty ourselves of all hope or help in ourselves, or in any means ; but let the Lord be our strong arm of salvation, and our all-sufficiency in all things.

*Use 2.* Learn to refer the glory and praise of all we have to him alone ; 'for of him, and through him, and for him, are all things ; to him be glory.'

*Doct. 2.* Observe what it is that maketh a minister, the ministerial gift which God of grace giveth. This doth form him *ad intus*, as skill in this or that manuary science doth make an artificer. The church doth not make, but declare and authorise for exercise those whom God doth qualify for such purpose : Eph. iv. 8, 'When he ascended up on high, he gave gifts, some to be apostles,' &c. God doth bestow a particular ministerial gift in particular, according to which every minister doth serve him.

*Use.* The papal authority in forgiving sins, their judicial determining, their prince-like enacting of laws that bind the conscience, these encroach on the royalties of Christ, and make them not stewards and ministers, but rulers, by their compulsive force. Christ, in instituting ministry, maketh reservation of all authority in ministry, a pure service betwixt Christ and men : Luke xxii. 25, 'The kings of the Gentiles,' saith Christ, 'exercise lordship over them ; and they that exercise authority upon them are called benefactors. But ye shall not be so : but he that is the greatest among you, let him be as the younger ; and he that is chief, as he that doth serve.' And St Paul saith, 2 Cor. i. 24, 'Not that we have dominion over your faith,' &c. It is not a rule and regency, but a mere service under Christ, who is present in his church, having all authority. What is Paul, or who is Apollos, but the ministers by whom ye believe, and every one according as God giveth him for his service ?

*Given to me.* Hence observe. *Doct.* That ministers have their particular gifts given to them, 1 Cor. xii. ; to one thus, to another thus. One last fitteth not every foot, nor one measure fitteth not every minister ; but of these some more excellent, some less, Paul and Barnabas not alike gifted ; as there are metals, some of gold, some of silver, so gifts in ministers. And to make no difference, but to embark all in one bottom,

hath more good affection than sound judgment. Though there be diversity of gifts, some more, some less excellent, yet we must neither immoderately admire the one, nor underprize the other. There are people affected both ways : some that think it enough to give their names to such a man, and to cry down others in comparison of him who hath the most parts. These persons have no true taste of the gifts of him whom they extol ; for the wondering at their person keepeth from tasting the gifts of one ; as if a cup of wine were set down, while we look at the curious workmanship of the cup, so they. For others, they think so basely of them, as if they could say nothing worth the hearing ; some, on the other hand, because God doth all in all, they make no distinction in the instrument, but are offended with them that look more at one than another.

Now, between these, this is the true way : neither so to love those who have the greatest as to despise the other ; not to love the lesser, so as not to love there more where God loveth more ; and to bless him more (though we do it in all) where he hath distributed more plentiful grace and favour.

*Doct.* Observe, lastly, that the almighty power of God accompanieth the gift of the ministry in two regards :

1. In regard of the person preaching.

2. In regard of the person hearing.

In us speaking, all our inward qualification, and the whole action of it, is not without the almighty power of God : 2 Cor. iv. 6, 'God, who commanded light to shine out of darkness, hath shined in our hearts,' &c. ; so for thinking, speaking, for it is no less power must make the dumb to speak than that which must make the blind to see ; so that if we look at our own death and inability, and at that enmity of the devil, it is not without the almighty power of God that our words are not intercepted. Now, all would be fruitless with the hearers if God's almighty power should not accompany ; for when we have done all we can, it is nothing ; therefore Paul doth teach the Corinthians, not in persuasive speeches, but in such a manner that the Spirit of God did put forth all power in it, 2 Cor. ii. 4.

*Ver. 8.* *Even unto me, the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.*

*Least of all saints.* Because for Christ a servant of all saints ; as also because of his base entreaty from men.

*Quest.* But how can a spiritual saint say he is less than a carnal ?

*Ans.* The apostle his speeches are thus reconciled : the one speaks what he was by the grace of God, when there was just occasion to confess it, the other what he had been, and what he was in himself considered, and so the distinction of men it is by grace, there being place for the spiritual in other consideration to humble themselves before the meatest.

*Quest.* How could he say that of himself, that he was the least?

*Ans.* Because he did further see his own than the corruptions of all others. The true speaking doth follow the true apprehension. Better to be lowly with the meek than to share with the mighty : boughs most laden with fruit bow more than the empty. Christ an example.

*Doct.* 1. From the matter observe what the most excellent men must think of themselves ; they must think of themselves most submissively ; and by how much God giveth an increase of true grace, by so much he giveth increase of true humility ; so that they are in their own eyes so much more humble by how much more eminent than others ; and in this the apostle doth no more than he calleth us all unto : Rom. xii., 'In giving honour, go one before another ;' and Philip. ii., 'Let every man esteem others better than himself.' So Paul, in most abundant humility, doth think himself less than the least of saints ; for it is humility to be subject to our betters. It is more humility to give place to our equals, but to be underlings with our inferiors, this is exceeding. And as Paul doth set himself after saints, so Agur doth abase himself after mankind : Prov. xxx. 2, 'I am more foolish than men, and have not the understanding of a man.' And the apostle in two regards doth thus abase himself.

1. In respect of that which he had been.

2. In regard of the remnants of sin which he found dwelling with him ; not that these were more abundant in him than in others, but because he did more briefly discern them.

The first you may see, 1 Cor. xv. 9, 'I am the least of the apostles,' 'not meet to be called an apostle.' The second may be gathered from the discourse, Rom. vii., where, in regard of that which he presently felt, he calls himself, 'sold, bondslave, under corruption, a miserable man compassed about with a body of deadly sin.' For look, as grace gathereth head against corruption, so it groweth up in discerning corruption. The more we are led into that spotless light, the more our least darknesses are discovered, and therefore the saints are a burden to themselves for such evils as they did sometime digest insensibly, not hearing again of them ; the blind swallow many a fly.

*Use.* It must teach us to be base in our own eyes. When we are least in our own eyes, then God will exalt us ; and such as have been partakers of the greatest grace must be most lowly. As the ears of corn which best bow themselves most, the chaff keepeth the top when the grain goeth to the bottom, so if we be loaden with the grace of God, the nethermost place will serve us.

Yet this doth not take away civil respects, and bring in a kind of cloister lowliness, as if civil performers were to be relinquished ; nor yet doth it teach to turn humility into iniquity by denying the good things God hath given us, in such proud modesty which possesseth

many who speak of themselves basely, but think otherwise, and speak so that they may occasion the sound of their own praise to ring in their ears. This dissembled humility is open iniquity ; and the apostle his example may make us blush, that think so highly of ourselves, are wise in our own eyes, think ourselves somebody, the forerunner of ruin, for God resisteth the proud, and giveth grace to the humble.

*Is this grace given.* *Doct.* Observe, hence, that this is a special favour of God, to vouchsafe the calling of ministry. The apostle doth everywhere acknowledge mercy in assigning him, and betraying to him this calling of preaching the gospel, which may appear by their office set down by the titles of it : 'ambassadors,' 2 Cor. v. 20 ; 'stewards,' 1 Cor. iv. 1 ; 'paranymphs,' John iii. 29, 'fellow-helpers and co-workers with God.' The calling, of which we shall speak of by and by.

Thirdly, Their private course, which is to be employed in reading, meditating, private exhorting. Fourthly, Their protection : I will strike through the loins of them that rise up against Levi. He is a wall of brass about them.

Fifthly, Their height of glory : Dan. xii. 2, 'They shall shine as the sun in the firmament ;' 1 Peter v., to minister before God, to go in and out twixt God and men in the things pertaining to God.

*Use* 1. So that we see how we are to challenge ourselves for light esteem and want of thankfulness for this great favour. David desired to be a doorkeeper, &c.

*Use* 2. How we are to bless God, that hath done us this favour. The psalmist doth stir up especially those that dwell in the house of the Lord to praise the Lord.

Now of the end, to extol God's grace in betrusting him with ministry, we learn hence, what is the way to commend the grace of God, to abase ourselves, and set forth our own unworthiness. Jacob saith, 'I am less than the least of God's mercies ;' so David, 'What am I, and what is my father's house ?' The apostle hence magnifieth the grace of God, that 'when we were enemies, he did reconcile us,' Rom. v. There is a reciprocal and changeable affection betwixt these two, grace and unworthiness ; the one doth shew the other. Grace tasted doth breed a conscience of unworthiness in us. We are presently dust and ashes if God reveal himself in the glory of mercy, and our unworthiness. The conscience of it, and confession of it, doth magnify within ourselves, and extol before others, the grace of God.

There is no popish compounding of a persuasion of grace and desert ; no, though we thank God for all, as the Pharisee did.

*Use.* See then what must let us see the greatness of grace, and set it forth to others. We must get a conscience of our own unworthiness, and confess it freely, 1 Chron. xxix. 14, Gen. xxxii. 10.

*Doct.* Lastly, It is to be marked, that the ministers of the gospel do bring to men good tidings : Rom. x.

15, they are said to 'bring glad tidings of peace, tidings of good things;' 2 Cor. iv. 7, they are 'earthen vessels,' yet they are said to have treasure in them, divine treasure. And because of this, when the ministry of the gospel was given to the Gentiles by occasion of the unbelief of the Jew, the apostle is bold to say that 'the fall of the Jews was the riches of the world,' Rom. xi. 12; and in 2 Cor. vi. 10, the apostle doubteth not to say, that though we ministers of the gospel be poor, yet we make many rich. Now, what these riches are, he expoundeth, the benefits of Christ; those benefits wherewith we, having Christ, come to be enriched; and, in one word, they are all those things which Christ suffering hath purchased for us; the merits of Christ, for these are our wealth: 2 Cor. viii. 9, so Christ was 'made poor that in his poverty we might be made rich:' in his sufferings, his death, our righteousness, our life, our redemption and grace of adoption, forgiveness of sin, and favour of God, the Spirit of the Father and Christ the Son, the title to all creatures, and service of all things, and title to everlasting life.

*Use 1.* To let us see how swinish they are that neglect this gospel. What is the property of swine but to trample pearls under foot, and delight in their mire? What do those that whore with this world but neglect these unsearchable riches? True fools; for this is one property of the fool, that for a chain of counters he will part with angels.

*Use 2.* It teacheth that we must depend upon the gospel. We see if a dole were dealt, how the poor will flock about it from all corners. We need not to toll a bell before it; so what multitudes of poor do hang about the almoners of princes. The ministers are the almoners of God; they bring out this treasure; they are the cofferers. We must tell out this treasure. How should you hang upon this word? You are all poor naked brats, not having a rag of righteousness upon you. You are run infinitely in debt to the justice of God. Were you as rich as Dives, you are not rich toward God. All this must make you rich. How, then, should you here seek to get your acquittance of your whole debts sealed to you? seek a new stole of righteousness to live on eternally?

*Use 3.* We must not grudge our temporal things to them that sow spiritual treasures to us.

*Use 4.* Our duties, to keep these precious treasures under lock and key.

Lastly, It teacheth us what especially the ministers of the gospel must beat upon, Christ Jesus our Lord, to reveal Christ. This is the principal nail upon which a minister is to beat; this is the Alpha and Omega which sinful men must hear; for though the law is fruitfully preached, and is like a needle to make way for the thread of the gospel, yet this must not be so conceived as if it were of absolute necessity so to proceed. When Christ preached to Adam fallen the gospel, yet this is the end of all which must make the law work wholesomely in us. Paul, Gal. i., describeth

this as a matter of his ministry, to 'make manifest the Son.' He professeth that he in his preaching cared to 'know nothing but Christ, yea, him crucified,' in the first place; and the ministry of the gospel is called 'a testimony of Christ,' which place is to be marked as which sheweth that the end of all the gifts of speech and knowledge is this, to confirm the testimony of Christ.

Now what it is to preach Christ, you must remember from Paul's words, Gal. i. 16, Col. i. 29, he did labour and strive to this, 'according to the effectual working which was wrought in him mightily,' to present them to Christ, to spread the savour of Christ, to present men as chaste virgins to Christ; to paint Christ before them as crucified in their eyes.

*Unsearchable riches.* Doct. Observe, hence, that none is able to come to the full knowledge of Christ. The riches of his person in respect of each nature we cannot comprehend them; the everlasting righteousness, redemption, grace, and favour which he hath procured, we cannot fully conceive of them, for we know but in part; we do not yet see him as he is, but only have a glimpse of him, as we have of things that are behind us while we look into a looking-glass, 1 John iii. 3. This is the richest mine that can be digged in; the veins are never at an end.

In his person, the divine nature in the second person assuming, the human nature assumed. Now who can find out the riches of his divine wisdom, power? Nay, the apostle doth break out in exclamation, Rom. xi., 'Oh the depth of the wisdom of God,' &c. In the human nature, what understanding, what power, what life, treasures of life which now are hid, treasures of wisdom, the Spirit without measure, all power, though a created power, yet such as by which he can do whatsoever he will, either by that nature with himself, or by his deity. For the righteousness and grace of adoption, we are the sons of God,' &c.; but we have the riches of glory in his body and soul. Sip in other learning, but drink in this.

*Use 1.* Let ministers teach him as the truth is in him, that grace may not be turned into wantonness: 2 Cor. v. 17, 'Whosoever is in Christ is a new creature.'

To stir us up always to be seeking, for here is always something new: no new thing under the sun. We are never weary on looking on goodly rich things; the angels do pry, *παράσπυνται*, into these things, 1 Peter i.

3. Here learn what we must seek, if we will be rich; spiritual treasures, 'which neither moth nor canker can corrupt;' enduring substance; an immortal inheritance provided for us in heaven.

*Ver. 9.* And to bring to light to all men what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Now, he doth amplify it from the effect which it had

in the world, the enlightening of men in the fellowship of the mystery. Observe then,

*Doct.* What the ministers and ministry is. They are the light of the world: Philip. ii. 15, they are bid to 'shine as lights in the world;' the same word there used as is in the creation. For you must conceive that without the ministry of the word the world is in darkness: John xii. 35, 'Ye were once darkness, but now are light in the Lord;' they were once ignorant of their estate, not knowing what they did. He that walketh in darkness wotteth not whither he goeth, they know not their sinful courses, much less the way of salvation. Now, when God putteth his word in the mouth of his ministers, then he doth as it were set up a candle in a dark place; and when Paul was sent, he did go to this purpose, to bring them from darkness to light. But yet for right conceiving what he doth, you must know that Christ is light, that the believers are lights, the ministers lights. The sun, moon, and stars, they can but help him that bringeth eyes; this light giveth eyes. Some men's light is like to thieves' lanterns, that burn inward and shine, though the world be blind, like candles spending themselves.

*Use 1.* This rebuketh men that have no shine.

*Use 2.* This must teach men to affect plainness, stuttering like a nurse to the understanding of the simple, 1 Cor. iii. 1.

*Use 3.* It teacheth how we should flock about it, as the Jews are said of John's ministry; he was a candle, and ye rejoiced in his light for a season.

*Use 4.* This checketh the practice of such as affect to deliver things in obscurity.

*And to bring to light*, inward and outward, make them see performed in effect that the Gentiles with the Jews have one faith, one Lord, one hope, which from the beginning was hid in God, a thing which God kept as counsel, which he within himself purposed. Neither must we think much that the Gentile is brought to this estate by Christ; for God is the creator of the one as well of the other, and it is the fittest disposition, that he who created both by Christ, should bring them both by Christ to one common salvation, Rom. iii. 29, and x. 13, one Lord of all, no difference.

2. By Christ, to shew the correspondency and harmony of the divine disposition in saving us by Christ; 3, to take us by the hand in believing, therefore the power of God in creating is suffixed; 4, to teach us to rest in Christ our head.

*Hid in God.* Observe hence, that these things of the gospel are such as no man by nature can conceive of; for God, no man had seen him at any time, he is a light to which there is no access; so that the things which are hid in him are such as flesh and blood cannot reach till they be revealed. Look, as if my spirit conceive this or that, no man beside myself can tell it; so God, the things in him none can tell but himself, and those to whom he will reveal it.

This is one principal difference betwixt the gospel and the law, that there is a God, that he should be served, that a man should not be a murderer. This is not above nature's reach. But that mankind is lost, or that there should be a redeemer of the lost, &c., no reach of nature can comprehend.

*Use.* So that we have cause to acknowledge God's goodness in revealing these hidden mysteries of grace and salvation to us, who were altogether strangers to Christ, blinded by the God of this world in our understandings, and of ourselves could never have come to the least glimpse of these glorious mysteries, which in Christ by the gospel are now made clear to our eyes.

*Use 2.* We must seek his Spirit: 'The Spirit searcheth the deep things of God.'

*Obj.* Why, may one say, what needeth, now they are revealed, now they are fulfilled, and therefore more easy?

*Ans.* None can conceive of the work of God, but he whose understanding the Lord hath opened, therefore the princes of this world, that heard the heavenly wisdom of God from the mouth of Christ, that did accomplish the counsel of God, they did not know it, for then they would not have crucified the Lord of glory. Even as if I should think this or that, and write it, or do this or that before one that was blind, he could neither read, nor behold me; so it is with God in his counsel, until he give his Spirit.

*Who created.* *Doct.* Here is a testimony of the divinity of the Father and the Son. For as there are many forms of arguments; so this is one principal, this work of creation. First, we may learn that God is equal in shewing mercy to the Gentile as well as to the Jew; for this is laid down as to shew how equal his counsel within himself was.

But this must be rightly understood, for we must not conceive as if grace of redemption extended as far as creation; but therefore it is set down because that it doth stop the mouth of the Jew envying at that God did to the Gentiles; and this is most equal, to deal alike with those that are equal. God is just.

*By Christ* we were made, not as by an instrument. It doth teach us three things:

1. That comely proportion in God's disposition. When we shew reasons why not the Father nor the Spirit, but the Son, should work the works of our redemption, this is one, that it was meet, as we were made by Christ, that so we also should be redeemed by him.

2. It doth strengthen our faith, touching the all-sufficiency of our Saviour, for in many things we must look to the almighty power of God; we look for the great God, Col. i. 13, 14, 2 Cor. iv. 6.

3. That we rest in him only as an all-sufficient Saviour: Col. ii. 8, 9, 'Beware lest there be any that spoil you,' &c., for 'in him dwelleth all the fulness of the Godhead bodily.'

Ver. 10. *To the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.*

Now followeth the second effect wrought by the gospel. Inasmuch as the gospel wrought the gathering of the church, it wrought mediately this further instruction of angels; for from that which they did behold done by the gospel, they proceeded to a further understanding and acknowledgment of God's wisdom.

This effect is set down by three circumstances:

1. The persons, in these words, *to principalities and powers.*

2. The mean of their further knowledge, in these words, *by the church.*

3. The ground of it, and all from the 11th verse, God's *eternal purpose.*

For the clearing of the words, four things must be considered:

1. What is meant by *principalities and powers*?

*Ans.* The angels, to whom God giveth a prince-like power in the administration of these kingdoms, for their ministry God useth in executing his sovereignty on the face of the earth.

2. What is meant by *the church*?

*Ans.* It noteth not the preaching of the apostles or other ministers in the church, but the church really now collected by the ministry of the gospel, for these three reasons:

(1.) The preaching of the gospel is to teach and build us; a word of faith for us and our children, not for the angels to learn by.

(2.) It inverteth God's order through the Scripture, who is read to have taught men by angels, not the contrary.

(3.) It doth not agree with the context, for Paul was sent to preach Christ to the Gentiles, thus to bring them to fellowship in the word, to make them one sheep-fold under one shepherd, that thus, by the church now gathered, the angels might be further informed in that which they did behold, further conceiving the wise work of our redemption, and unsearchable wisdom of God which contrived it all.

3. What is here meant by *wisdom*?

*Ans.* The wisdom of God is twofold.

Either that wisdom which is in God, or that wisdom of his without him, an effect of the former; and this is twofold: the wisdom of his word, or his works, which as the former are done in wisdom, and called wisdom, even the work of creation, which is less than his work of redemption. Here is meant partly the wise disposition of our salvation by Christ, but principally the wisdom of God which is himself, the author of the other.

*Manifold.* It is called *manifold*, not that God hath more wisdoms than one, but because of the manifold wise courses which God taketh for accomplishing that which he doth purpose; as we may be said to have a manifold will, though we have but one,

when we will many things and diverse. The sum of the words cometh to this:

'God made me a minister of the gospel, that I might gather the church of the Gentiles into one with the Jews, that thus the angels, to whom God doth communicate a prince-like power over kingdoms, these, I say, whereas they had desired to see the things of the gospel, 1 Pet. i. 12, might now, by that which they saw fulfilled in the church gathered together, come to a more full and confirmed knowledge, both of the wise work of our redemption, and of God's rich, unsearchable wisdom, the disposer of all.'

Now for the doctrines.

1. Comparing this verse with 1 Pet. i. 12, we learn, *Doct.* That God hath his time to bring such to further knowledge who have a true desire of knowledge. The angels as they are pictured over the propitiatory in the holy of holies, they did turn their faces downward, not so much veiling, in conscience of their infirmity before their Creator, as with great desire prying into those heavenly mysteries. Now, here we see they have their desire fulfilled. God will satisfy the hungry with good things. And therefore we must make this use of it.

*Use.* To stir up ourselves to the fervent desire of knowing God, the rather because our labour shall not be lost: Prov. ii. 3. 'If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.'

2. That the angels are called *principalities and powers*; observe,

*Doct.* That God doth use the ministry of angels in the swaying these kingdoms in which we live; for they are called thus, because God doth give them a pre-eminence under him, and a power in the ordering of these inferior things, as the devils are called powers of darkness, Eph. vi., because the wickedness of the world doth set them up as kings and princes; the angels are called for this cause, Dan. x. 12, 'great princes.' They are made to be above our kings and earthly powers, as God is above them: Eccles. v. 8, 'Wonder not at oppression in a province, for there is a high one above the high one here;' and there is the Father, Son, and Spirit, higher than both. Angels rescued Jerusalem from the force of the Assyrian, Isa. xxxvii. 36, an angel created led the people into Canaan, as is gathered by comparing the 20th and 31st of Exodus.

*Use 1.* This consideration should serve to comfort us; if we saw the pillars of kingdoms shaken, the wicked bear sway, yet there are in those kingdoms greater with us than against us.

*Use 2.* Again, we must acknowledge when things are anything tolerably carried in these evil times, that it is not without the ministry of God's angels. And we must pray to God that he would let his princi-



palities and powers be about our king and princes, that they may be preserved and inclined to that which may be comfortable for church and commonwealth.

3. The third thing to be marked is this, that he saith they learned by the church, by seeing and beholding the church gathered. Observe,

*Doct.* That we have the angels eye-witnesses of us, that they see the things done in the church of God: 1 Cor. xi. 10, 'The woman ought to have power on her head, because of the angels.' This was shadowed out in the old church, Exod. xxxi. The curtains of the tabernacle were pictured full of cherubims, to signify this, that about us, who are the true tabernacle and church of God, there are troops of angels. And this their names do warn, it being their office to be 'ministering spirits for the good of them who shall be heirs of salvation.'

*Use.* This, therefore, must teach us reverently to carry ourselves, especially in the assemblies. Let women come veiled, because of the angels; and Paul doth charge Timothy, as 'before God and Jesus Christ,' so 'before his elect angels,' 1 Tim. v. 21, teaching us that the consideration of them should bind us to be careful. If grave men are a bridle to us, what would troops of glorious angels, if we could with the eyes of faith see them present! Let us, therefore, in this Sadducee-like age, pray that first we may have a reverence of God, then of his angels among us, that so we may endeavour to walk as beseemeth those in so great a presence.

4. That these angels come by that which they see in the church to further knowledge, this doth teach us,

*Doct.* That those who enjoy the blessed sight of God have not by virtue of this a perfect knowledge of all things. The angels beholding the face of God, did not know things as afterward they come to know them; they did not know and acknowledge the wisdom of God so as it was afterward revealed. There is observed a fourfold knowledge of the angels.

(1.) The first is natural, which maketh them know the works of creation and the invisible things of God in it, all the truth in which they were created.

(2.) A supernatural, which is such a sight of God, whereby they are confirmed in their estate, for there was in them some further apprehension of God than in those that fell. Now they could not have it unless they had received it.

(3.) A knowledge of revelation, Dan. vi.

(4.) A knowledge which they get by observing things that come to pass, both spiritual and natural; for, beholding the graces of the Spirit and working of them, they gather an habitual knowledge whereby they can discern both the worker of them and persons in whom they are wrought effectually. So, observing the course of things casual, they can probably foretell things which in part are casual.

Now, this knowledge here is this knowledge of experience; beholding that which the gospel wrought

in the church, they did more fully see the work of redemption; for,

1. They did see accomplished before their eyes things which they had known in some sort, as we know things absent unaccomplished.

2. They did thus grow to a more full and confirmed enlightening in the wise work of our redemption.

3. Which is the principal. They did thus come to a more full knowledge and acknowledgment of the deep riches of the wisdom of God, the fountain of the former.

For though the angels had always a blessed knowledge of God, yet not a perfect, either in regard of themselves seeing or God seen; they did not see him *totaliter*, so as there was no further thing in him to be seen, nor yet with such a sight in regard of themselves so perfect that no further light could be lent it than it had. This, then, thus opened of the angels' successive knowledge, by revelation or otherwise,

It doth first confute the most probable way which the papists can find for the saints in heaven to hear our prayers by; for, first, they say the souls of them may be here on earth; but it will be a tottering prayer which is grounded upon a peradventure.

Secondly, They say the angels may tell them; but who gave them this office of riding post betwixt us and the souls now blessed.

Thirdly, They say God doth shew them, but then it is likely the church would pray to God to shew their prayers to St Peter and St Paul.

Fourthly, they say that they see in God when men call upon them.

But we oppose to this, that the angels know not many things till they are revealed; they see the face of God, and did so when Christ said no angel in heaven did know the day of judgment.

But they say, We hold not that they should see all things, but that which maketh them blessed. Now this doth agree to them to this purpose, that they may be blessed. *Ans.* It is false, for this doth not concern them nor any creature but Christ, by virtue of his office, as themselves see in part. And that which they say, that though not by virtue of office, yet as fellow-commoners with God, it is meet they should have this honour to hear and prefer requests. *Ans.* This is a surmise of their own human reason, the wisdom of which is folly and enmity against God.

*Use 2.* This, that the angels make further proceeding, doth teach us patience, though we do not see God as we desire, though we cannot comprehend his works as we wish. The angels came not to all at once; we must be infants a while, and see as in a glass things absent; we in time come to see them present, to behold them fulfilled.

*Use 3.* Lest this should be perverted, we must know that if the angels, by that they see, grow up in knowledge of the work and wisdom of God, then whatsoever



we are, we must still be learners, and profit in that we see and hear; 'grow up in the acknowledgment of God,' Col. i. 10.

The last thing to be marked in the verse is this: the thing in which they profited by beholding the church, even God's wisdom, which principally is to be conceived of that wisdom of God, the fountain of the most wise work of our redemption. Observe, then, hence:

*Doct.* Where the manifold wise work and wisdom of God is to be seen in his dealing about his church. The Lord doth shew great wisdom in the creation and sustentation of all things, Ps. cxiv., 1 Cor. i. 21. The Lord doth shew great wisdom in his administering of these earthly estates, letting the wicked flourish, taking them in a snare, humbling the godly, &c., such a wisdom which not the fowl of the heaven, the most winged and mounting conceit, cannot comprehend, Job xxviii. When we think we attain, we are far from it; none can understand this work from the beginning to the end; but his work of redemption, and training the church of all times thereto, is full of far more admirable wisdom. More particularly there are four things which may open it unto us.

1. That God should raise his church to such glory, having let them fall to hell, and that by Christ. If one have a piece of curious workmanship; if one break it asunder, we say, It were a great cunning to make all whole again. Now God, when he had let us, the workmanship of his own hand, be utterly defaced, hath not only restored us as we were, but bettered our estate, for his mending is better than his making; when he healeth, he leaveth no scar. Now, that through death, through shameful death, he should raise us to such a glorious life, this is more admirable.

2. The Lord's wisdom in the church gathered did the more appear by this, that he by so diverse courses did compass the end he propounded. His end was the glory of mercy and justice. This first for thousands of years he attained by taking one nation, leaving the world to their own ways; but from the church of the Gentiles, since it was gathered, he did fetch the same purpose by a far diverse course, by taking in the world, which he had not so respected, and casting off that nation for the body of it which he had formerly loved; wherefore the apostle, Rom. xi. 33, doth exclaim when he considers this, 'Oh the depth of the knowledge and wisdom of God!'

3. The church, now gathered of Jews and Gentiles, did observe God in spirit and truth in a more spiritual kind of worship, whereas the church beforetime had used a more carnal and external service, which did shew forth the great wisdom of God; for as it is wisdom in a householder to carry one kind of hand over his children in nonage, another when they are at years of discretion, so in God this was manifold wisdom, to prescribe divers and convenient worships to his church, in infancy one kind, in the riper age of it another.

4. The diverse graces conspiring together in this

end, the edifying of the whole; for look, as it was in man a wise invention that could devise many sounds so according as to make one just melody, so to give so divers gifts, 1 Cor. xii., all which should have so sweet agreement, and make to one purpose, was an admirable wisdom.

*Use 1.* We, therefore, remembering that in the church God doth work his works of manifold wisdom, must let it be a curb to licentious censuring of any of God's courses in his church; we must not, when we hear of predestination and such like, or of his dealing any ways in his church, open our mouths against these, like the dog barking at the moon, but lay our hands on our mouths, knowing that all are full of wisdom, though we cannot behold the reason of them.

*Use 2.* We must acknowledge the wisdom of God in his dealing with his church in general, or personally. If he let his church fall to hell; if he now leave one people, and take another; if he let heresies and persecutions come upon her; so personally, if we be let fall into evil, if he sometime leave us in desertion, sometime acknowledge and make much of us, we must say, Who shall teach him wisdom that judgeth the highest things?

*Ver. 11. According to the eternal purpose which he purposed in Christ Jesus our Lord.*

In this verse three things are contained:—

1. The ground which we marked before of all this, is here set down to be God's purpose.

2. The person in whom this was to be accomplished, Christ.

3. A description of this person from the benefits we have in him, ver. 12.

*Doct.* 1. Then we are to mark that whatsoever doth befall us in time, the same hath been purposed to us by God from everlasting. It is true; be it good or evil, 'his counsel shall stand, he doth whatsoever is his will,' Ps. cxv. 3. 'As I have purposed, so shall it come to pass; as I have consulted, it shall stand,' Isa. xiv. 24. Whatsoever Herod and Pilate, with the rest, did against our Saviour, it was before in the purpose and determinate counsel of God, Acts iv. 28. This we must hold for a certain and sound conclusion, that everything in the world hath and shall so come to pass as God hath purposed and decreed it, in that time, place, manner, and end, and by that means as God hath appointed.

*Use 1.* We must therefore labour to rise up and behold God's eternal purpose in all events we see, which he doth or suffereth to be done; for it is a ground of patience, as when Joseph did consider God's purpose in that lewd fact of his brethren he was well pleased. So David was patient under all the revilings of Shimei: Ps. xxxix. 16, 'I held my tongue and said nothing, for thou, Lord, didst it.'

*Use 2.* Again, in all good things we have, when we can see that they were purposed to us of God from

before worlds, it will force us to acknowledge his most fatherly care ; for, look, as this doth testify a parent's care when before he hath children he will provide this and that, purposing it (if God shall give him any) to his children, so it is with God, if we can see him, when we had no being but in himself, purposing and designing every good thing to us.

*Use 3.* If this wise God hath purposed all things, then fear not, nor be utterly dejected under any cross, or at the rage and fury of wicked persecutors, 'fear not their fears,' 1 Peter iii. 14. For why? 'The hairs of your head are all numbered, and a sparrow falleth not to the ground without the will of your heavenly Father,' Mat. xx. 29, 30.

Lastly, It is comfortable while we know, that all that good which God hath willed to us, he will work it for us, faith, repentance, perseverance in grace and salvation. Did our good depend upon our own wills, as things exempted from subjection to his power, all our comfort were at an end. If the preservation of me from evil, and bestowing all good on me, did not depend entirely for principal efficacy on God, farewell all religion.

The latter part of this verse hath a double construction, for either it may note Christ as a party purposing with the Father, or as a party in whom this purpose was to be wrought and executed. But of this see the observation on Eph. i. 4, 5. I pass to the 12th verse.

*Ver. 12. In whom we have boldness and access with confidence by the faith of him.*

Now followeth a description of Christ: it hath two members.

The one, of the benefits we have in him.

The other, of the mean of attaining these benefits.

The benefits are two:

1. Boldness or liberty.

2. Entrance with confidence.

The mean, *faith*, set out by the object, *faith on him*.

For the opening of the benefits, you must know that liberty here is that freedom of the conscience absolved from guilt, which maketh demand to God: 1 John iii. 21, 'If our conscience condemn us not, then we have boldness;' even to make that 'request of a good conscience,' 1 Peter iii. 21.

*Entrance* here doth signify, not only coming to God in prayer, but all that resort and communion which we come to have with God, united by faith to Christ Jesus; according to that 1 Peter iii. 18, 'Christ hath once suffered for sins, the just for the unjust, that he might bring us to God.'

*In confidence* doth signify *securely*, without fear; to dwell in confidence, that is, *securely*, none affrighting.

Now to consider the doctrine of these benefits, which is the opening of them.

*Doct. 1.* We see that in Christ only the conscience is able to plead before God the righteousness of it.

Our natural state is described, Rom. iii., allegorically, with allusion to worldly tribunals. God the judge, we the malefactors, the law the accuser, sin our indictment, and what is the issue? 'Every month is stopped before God'; and so what shall in the day of judgment be the taking of the wicked? They shall 'wish mountains to fall on them, and hide them from the wrath of the Lamb,' Rev. vi. 16. But in Christ we come to plead our righteousness before the Father: Rom. viii. 1, 'Now then there is no condemnation to those that are in Christ Jesus;' ver. 34, 'It is Christ that is risen, yea, that maketh intercession; who shall condemn us, and lay anything to the charge of us, God's chosen?' A true Christian his chief courage and boldness is with God; he fears not, nor cares not what men think, or speak, or judge of him; he knows all his sufficiency is of God and not of himself, that God works all his works for him, and he will accept his works. But especially in the court of conscience and divine justice, and in the matter and cause of justification, wherein no man can stand, or dare appear or shew his face, in regard of the guilt of sin; here a Christian is most bold, and dare appear coming with Christ his advocate, proctor, or attorney, and dare plead his cause and stand upon interrogatories with God himself, and ask himself (humbly and with reverence) what he hath to lay to his charge, and what there is more that he will, or his justice can require for satisfaction, more than his surety hath done and satisfied for him. He dare not only challenge all creatures, saying, 'Who shall lay anything to the charge of God's elect?' but to God himself he can make his apology, as 2 Cor. vii. For having truly grieved for his sins, because he hath offended God, and sorrowed according to God, and this grief having wrought in him, study, revenge, indignation, 2 Cor. vii. 10, 11, he may now safely and boldly, by Christ his advocate and intercessor, make his apology, and stand upon interrogatories with God, why God should not pardon him and accept him for his child, and receive him into favour according to his covenant and promises, his justice and faithfulness binding him (as he is God) thereunto: 1 John i. 9, 'If we acknowledge our sins, he is faithful and just to forgive us our sins.'

*Use 1.* We must therefore think on this inestimable benefit, that we whose consciences did accuse us and make us blank, may now through Christ freely, with reverence, stand upon interrogatory before him.

*Use 2.* Commit thyself to Christ, let him be thy guide to walk by as the way, to be counselled by him as the truth, and quickened and strengthened by him as thy life, and never doubt but he will bring thee safely to God, and thou shalt never miscarry; he will bring thee to his rest and into the land of Canaan, where God dwells, and present thee before God's face perfect in love. Thou shalt never miscarry by any sins, lusts, temptations, crosses, miseries, for Christ hath led the way through all these and made it safe; only

commit thy mind and heart to be led and guided by him, trusting to him as thy prophet to counsel thee, and call no man *Rabbi* but him, thy only priest to lead thee to God, and king to defend thee and quicken thee, renouncing thy reason, wit, lusts, learning, and all creatures; trust to Christ only, thy shepherd, to bring thee out of Satan's bondage, and to lead thee through the dark wilderness of this world; for only Christ the Son of God, who came from the bosom of God, can bring us to God.

*Use 3.* This doth greatly control that popish doubting, built on such sandy foundations, as our not having a particular word; whereas we have a general with a commandment, which is as much as a particular. And we have the sacraments particularly applying things to us; and their ground from our want of qualification is weak; for we are not bold in ourselves, for our disposition, but in Christ Jesus, and God's covenant stricken in him, which he hath promised to perform, not for our towardness, but for his name's sake, according to that Ezek. xxxvi. 22, 'Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake.'

*Doct. 2.* We see, that in Christ we may securely come into God's presence. For by nature we are severed from the presence of God; and if he manifest himself, he is dreadful to us, that we cannot endure the sight of him for fear and trembling: Isa. lxix. 2, 'Your iniquities have separated between you and your God: and your sins have hid his face from you, that he will not hear.' And when our first parents had offended God, they hid themselves, Gen. iii., being afraid when they discerned the tokens of him approaching, for his wrath is to sinners as a consuming fire, Deut. iv. 24. Whence the hypocrites speak thus in Isa. xxxiii. 14, 'Who shall dwell with the consuming fire? who may abide with those everlasting burnings?' But in Christ we approach boldly before him, for he hath taken away our sins, which are the mountains of separation; he hath procured God's favour, so that the angels sung good will to them: Luke ii. 14, 'Glory to God on high, peace on earth, good will towards men.' Love is his banner over us, Cant. ii. 4, so that we may 'come to the throne of grace with boldness,' Heb. iv. 16; 'let us draw near, with full assurance of faith,' Heb. x. 22. When people had sinned, they must offer a sin-offering to take away their sin, and afterwards they might bring their burnt offering, Lev. v. 7-9; so it is with us, if we have by faith offered in our hearts to God the Lamb taking away our sins, John i., we may there present ourselves before him acceptable sacrifices, to be sanctified throughout by that Spirit of his, which as fire consumeth our corruptions.

There be two things that make boldness and confidence, and the contrary breeds fear and diffidence.

1. Affinity of nature.
2. Familiarity and acquaintance.

1. The first is the ground and cause of the latter:

that we be bold and confident with God. First, our natures, hearts, and consciences must be purged from all that which is contrary to God, as sin and the guilt of sin, and we must be renewed after God's image and nature; therefore, Heb. x. 22, 'Let us draw near with a true heart, in assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' First there must be a true heart, purged and sanctified, partaker of God's nature and holiness, and then follows boldness and assurance of faith. *Quest.* But what makes the heart true and like to God? *Ans.* 1, It must be sprinkled with the blood of Christ to justification and pardon of sin; 2, washed in our bodies with pure water of sanctification of the Spirit.

2. Acquaintance and familiarity causeth boldness; therefore a sheep fears not his shepherd, whom yet the bear and wolf fear. Whatsoever is strange and unacquainted is fearful. If we acquaint ourselves with God, and walk with him as his friends, we shall have boldness with God; else he meets us as a bear robbed of her whelps, and as a lion in secret places. Where both these are fully wanting, there is no access to God, no acquaintance nor communion with him, as in all of us by nature, we are 'aliens from God, and strangers from the womb,' Eph. ii., and can never come where God is. Where these are imperfect, as in the regenerate, they are strangers in part, though of the same nature. If we were perfectly holy and like God in our nature, and had full and perfect acquaintance with God, had never estranged ourselves from him by sin, then we might go to God of ourselves without a mediator to take us by the hand. Again, have we never so much corruption of nature, if there be any true grace and spark of God's nature and life in us, we need not fear and run away from God, as long as we have a mediator to take us by the hand and lead us, that will 'not quench the smoking flax, nor break the bruised reed,' Mat. xii.; but 'with one offering hath perfected for ever them that are sanctified' in any small measure. Though we daily depart from God by sin, yet if there be any will and desire of repentance, of conversion and acquaintance with God, we are capable of a mediator to bring us to perfect fellowship with God. God in himself is a full and perfect light, and 'in him is no darkness at all,' 1 John i. 5; we by nature are nothing but darkness, Eph. v. 8, and have no light at all. Now comes Christ a mediator between us both, that because there can be no communion between light and darkness, Christ the middle person in Trinity comes between God and us, between God, that simple light, and us that are nothing but darkness, and communicating of both our natures, and taking upon him all our sins, brings us unto fellowship with God, reconciling and killing the enmity of our natures in justification, and then imputing God's nature to us in part by sanctification, which because it is imperfect, by his perfect sacrifice and intercession, and leading us to God daily, he reneweth and increas-

eth our fellowship and communion with God, till we are presented perfect in Christ Jesus to God his Father. According therefore to our mixed condition in this life, of light and darkness, holiness and corruption, we have a mixed and imperfect access to God and fellowship with him, which is by manuduction and leading to God.

*Use. 1.* This doth give us to consider, that if we be in our natural estate, we have no converse, no acquaintance and familiar access to God; nay, it is a terrible thing to see God, the countenance of the judge being as pleasant to malefactors as God's to us; we are like Haman when his face was covered.

*Obj.* But men will except against this their estate, that they have good consciences to plead before God, that they delight to come to church where God is present, that they find no fear with them.

*Ans.* But all this is as the thief, who before his conviction, though he be never so bad, will plead not guilty, but at length his note chngeth, and his countenance turneth, yea, his joints oft tremble; so these men out of Christ, till God holdeth his less and greater assizes and awake their consciences, they will speak far otherwise than it is. And though men may come outwardly with their lips, yet they cannot come in heart and truth near him; and though they have no fear, it is but Belshazzar's and Felix his security, which so soon as God shall rouse them a little from their sleep, becometh desperate trembling.

*Use 2.* In the second place, we must reckon of this benefit as no small treasure. If one may but have recourse to the chamber of presence, it is no small matter, but to go into the holy of holies to converse and commune with God, present ourselves before him, who can rate such a prerogative sufficiently? When the queen of Sheba came from far to Solomon's court, and beheld the beauty and glory of his royal and magnificent attendance, she breaketh out, 'Oh happy art thou, and happy are these thy servants, that they may stand in thy presence!' 2 Chron. ix. 7. How much more may we affirm as much of the happiness of all God's servants that live in his presence, and hear his wisdom and counsels daily!

*By faith on him.* Hence, 1, observe,

*Doct.* That if we will have benefit by Christ, we must be believers on him. Faith entitleth a believer to the fulness of Christ's merits, death, and obedience, even unto all those treasures of grace and holiness which are in Christ as in a common conceptacle, out of which we by faith fetch for the continual supply of all wants. By faith we dwell in Christ, and Christ in us: 'That Christ may dwell in your hearts by faith,' ver. 17. By faith we obtain righteousness unto salvation. In a word, nothing beginneth, nothing continueth our union with Christ but faith. There is, I grant, a secondary union whereby the soul cleaveth more and more to God, now reconciled unto it, as by the affections of love, joy, &c. But this presupposeth

the former, for were it not for this precedent union of faith, we should fly from God as a consuming fire. Though a man hath many members in his body, yet he hath but one by which he useth to receive anything, viz., the hand; and so, though our souls have many graces bestowed on them, yet they have but one hand of faith wherewith to receive Christ and his benefits unto salvation.

*Use 1.* If, then, faith be so excellent a thing as to enrich the soul with all the benefits of Christ, how fearful is their sin who live not caring to get this precious grace of faith! To lie, thief, or whore, they will confess, is a notorious crime, but to live in unbelief, they neither account it uncomely nor dangerous. To be a jail-bird, or a felon condemned to be hanged, thou wouldst think with thyself what a vile condition am I in! Think with thyself what is unbelief then. Had not I an unbelieving heart, I had never dishonoured God by these practices. If these be bad, infidelity is much worse. This fortifieth all our corruptions; thou hast stolen such a commodity, by unbelief thou robbest God. In the baseness of all sins, see infidelity far worse. Mourn and sigh to God under the burden of this sin; be importunate with God above all against this sin.

The prisoner maketh a passionate complaint when the passengers go by; so thou art shut up under unbelief. Look up to God through the grate of hell, and cry mightily to the Lord, that he would look from heaven upon thee: Pity, good Lord, an unbelieving soul. Tell Christ thou art a prisoner; it is but a word of his mouth. Say to an unbelieving heart, Rest on the promises, and it shall so do.

*Doct. 2.* We see what is the nature of a true justifying faith; it is not only a knowledge and assent in general, but a confident embrace which the heart maketh of the thing to which he hath assented.

But because this place is pleaded by the adversary against us, therefore we must insist a little in discussing the truth of our collection.

They hence reason thus, to prove that faith is not a trust and confident persuasion in particular.

That which is the effect of faith is not faith.

But boldness and confidence are the effects of faith.

Our answer is threefold:

1. By the like, that which is the effect of fire is not in fire; heat is the effect, so that the proposition thus would be weak.

2. To the second part: confidence hath a double acception.

(1.) It is put for an embrace, or clasping about this or that in particular, which the heart maketh, and which is an act of faith.

(2.) For security, peace passing understanding, which resulteth hence. For that confidence which is a confirmed hope of things absent, of which the papists discourse so much, cannot be proved from the Scrip-

ture. The Scripture speaketh of it as a particular persuasion of things present.

Now, I answer, confidence in the first kind is an act of faith, not an effect. Confidence, in the other, is an effect; and we grant all, if it be so taken, for it saith nothing against us. Now, hence we reason infallibly to the contrary.

That which begetteth liberty and confidence, that must be more than a knowledge and assent, for the devils have this, and yet tremble; and if that I were almost starved, and should know of a great feast, and that many should be invited, but should not have any certainty that I among the rest should, only a hope of peradventure, how could this quiet one in such estate? Nay, if there should not be a confident embrace of these things by faith, it could not bring forth confidence. As the fruit is in the seed, so is this confidence in faith; for else no more that which is not hot can make hot. Therefore the Scriptures oppose to faith not only unbelief, but mistrust, calleth confidence faith, as the papists grant, James i. 6, compare with 1 John v. 14. And it is profitable to mark their doctrine of their faith with the apostle's. They say a true faith for substance may be with full despair in the same person; the apostle saith that faith breedeth boldness, and secure access to God.

*Obj.* One objection is to be answered which some weak ones may make. If all faith have these effects, then I have no faith, for I cannot find them.

*Ans.* The apostle speaketh, 1, *de jure*, what all believers may do.

2. *De facto*, what they do in some part that are weakest in faith, and more fully they that are further grown in it. 3. We must know that the desire of it is some measure of it. 4. That, like seed in the earth, or the soul in a swoon, so may confidence be for a season in a believer.

*On him.* *Doct.* Hence, in the last place, we are taught what is the thing about which faith is occupied so far forth as it doth justify us, viz., Christ Jesus: Acts xx. 21. 'Repentance towards God, and faith towards our Lord Jesus Christ.' For that which doth justify, must lay hold of God's righteousness, as it doth justify us. Now Christ is made of God righteousness to every believer, when, by faith, we stay on him, and that which he hath done for us, being 'made of God wisdom, righteousness, sanctification, and redemption,' 1 Cor. i. 30. The not distinguishing faith as it doth govern our lives, from itself as it doth justify, will breed great confusion. The chief and proper object or subject of true justifying faith is Christ crucified, or Christ obeying to the death, that the soul may find righteousness and forgiveness of sins to life in him. For to believe that my sin is now forgiven in Christ is rather an act of experience in a believer now justified, than that belief which is required to justification. To rest on Christ obeying to the cursed death of the cross, that I might get pardon and life everlasting from

the grace of God, this is the act of justifying faith, with the matter also about which it is conversant. Christ is the full and adequate object of belief, as it doth justify, even as colour is the full object of the power of seeing. Faith doth not look at anything else, as it doth exercise that faculty which worketh to the justification of us; faith doth believe threatenings, doth sustain us in adversities, doth (like a queen) guide all our actions, doth work by love, but it doth not justify, but only as it doth turn itself to apprehend Christ. For look, as nothing in a poor man can make him rich, further than it doth get riches into his possession, so nothing in us sinners can make us righteous to life, further than it doth lay hold on such a righteousness which can take away sin, and make us righteous, to the receiving of life eternal.

Ver. 13. *Wherefore, I desire that ye faint not at my tribulations for you, which is your glory.*

Now followeth the conclusion by way of exhortation. For explication of the words: 1. What is meant by *fainting*. The word in the original (*Ezzazēn*) signifies, after profession and endeavour after any good, as weary and overcome with the labours and difficulties of attaining it, to give over without it, and to sit down with loss, and to end our labours with evil and hurt to ourselves or others, and lose all our pains. In this place more especially, it signifies a falling away from the liking of the gospel, and of the apostle his person, at least the remembrance of him, as may be gathered from 1 Thes. iii. 3, 6, compared.

2. Here is in this verse, in the Greek, a phrase somewhat strange, *ἡμεῖς*. The like is Philip. i. 28; they seem to be Hebraisms of that kind which put the feminine for the neuter absolute. The sum:

I would not have you upon my afflictions, which are for your good (as I have proved,) shrink from my doctrine, or me your teacher; and though you may think this reproachful, you shall be counted busy and factious, yet it is your glory constantly to hold out, neither ashamed of the gospel, nor me a prisoner for it.

The parts of the verse are two.

1. An exhortation to the use and practice of the former doctrine.

2. A reason of the exhortation.

*Doct.* First, we see the apostle his care that he might not run in vain; he prevented that which might be offensive, and removeth the stumbling-blocks. Observe hence, a minister must not only be faithful to preach good and wholesome doctrine, but careful and watchful to remove all such offences and stumbling-blocks as Satan and the flesh may cast in the way to corrupt the seed of the word, and hinder the growth of it. For as God gives wholesome seed of saving doctrine, so he requires us to be watchful, that the envious man sow not tares amidst the seed while men sleep, Mat. xiii. 24, 25. Therefore Christ having

proved himself by doctrine and works to be the true Messiah, that they should not expect any other, he being commended to the world by all evidences of a true and perfect Saviour, he addeth for prevention of scandal, that might hinder the saving fruit and blessing of this doctrine, 'Blessed is he that is not offended in me,' Mat. xi. 6, and at my simplicity, poverty, and external baseness. For there is always somewhat which hinders the saving virtue of the word, either offending the mind and judgment, or the will and affections, that the whole soul cannot perfectly embrace it to life and salvation. There is some stumbling-block or scandal that hinders a man that he cannot come and close with the wholesome words of our Lord Jesus Christ, 1 Tim. vi. 3, and cannot attain to the healing and saving virtue of them; but in his going he stumbles by the way, and takes offence and distaste at somewhat, before he attain the blessed fruit of the word. Either his judgment conceives not and approves not the truth, as those John vi. 61, 'They were offended at that hard saying, and went back;' or the will and affections except against some condition in the covenant, and like not some article or clause in the conveyance, as that young man that went away sorrowful at that condition of receiving eternal life upon sale of all that he had, and give to the poor, Mat. xix. 16-22. So that by offence of the mind or will unrenewed, he cannot with a full consent and true heart enter into the covenant, and make the bargain, subscribe and seal to it by faith, and be faithful and constant in it, whatsoever forwardness he may seem to profess, as the young man did. He cannot believe with the whole heart, and give full consent, but by halves, as ἀνὴρ διψυχος, 'a double-minded man,' and is ἀκατάστατος, 'unstable in all his ways,' James i. 8. For he looks not with a single eye upon one master to serve and please him, to live and be maintained and protected by him, but, with a divided soul, he looks to two masters, to serve and trust to God and Mammon, Mat. vi. 22-24.

*Use.* For trial of a true heart, if we can gladly suffer that the minister of the word should cut off the scandals, 'if our right eye cause us to offend, to pluck it out, or our right hand, to cut it off,' Mark ix. 43; and not only to preach good doctrine, but to cut off those lusts that hinder us in the practice, and in the full consent of mind and will, and to remove all lets and blocks in our way to God and practice of godliness, and to hunt us out of every starting hole, saying, with David, Ps. cxxxix. 23, 24, 'Lord, prove me and try me, if there be any way of wickedness in me.' No carnal man can embrace whole Christ and his gospel, and relish them wholly, but he takes distaste and offence at somewhat; he professeth he loves Christ as a Saviour, but he cannot abide his cross, but is 'an enemy to the cross of Christ, because his god is his belly, and he savours best earthly things,' Philip. iii. 18, 19. He would have fellowship with Christ and know him, but not 'the fellowship of his afflictions,'

Philip. iii. 10. His reason and will cuts and carves to himself what his flesh likes, and rejects the rest. He would have the Spirit the comforter, but not the killer and mortifier of his lusts and corruptions. But know that the gospel and the cross are inseparable companions: Luke ix., 'He that will be my disciple, let him deny himself, and take up his cross daily, and so follow me.' Hereby we may know the truth and soundness of our hearts and affections, if they can consent and subscribe to the word, even the whole word, and especially that which is most contrary to our lusts and corruptions, ease and peace, as Isa. xxxviii. 8. Hezekiah accepted the threatening from God, and said, 'The word of the Lord is good.'

'Are not my words good unto him that walketh uprightly,' Micah ii. 7, and hath an upright heart? All God's words are good and sweet unto such a heart; to a very wicked heart some words of God are not offensive, which cross not his beloved sins; a covetous person is not offended at that word which reproves drunkenness and prodigality. All John Baptist's sermons offended not Herod until he came to touch his sin of incontinency, but he heard them gladly. A good heart most delights in that word which tendeth most effectually to the slaying of his fleshly lusts and corruptions, and most of all consenteth and closeth with that doctrine or commandment which pierceth to the heart, saith, 'Thou shalt not lust,' Rom. vii. 7. Though the flesh, and lust, and law of the members rebel against this law of God, yet the mind and will of the inner man consent and delight in that law, and say it is 'holy, just, and good,' Rom. vii. 7-9, compared with vers. 14, 15, 16, 18, 22, Ps. cxix. 5, 6.

*Use 2.* Let all ministers also prove themselves true and faithful ministers, as in dispensing the counsel of God, so in a wise and faithful application of the word, making it a two-edged sword to cut off the scandals and offences of the flesh, and to spare no man, 'having the vengeance ready against all disobedience,' to pluck out every eye, and to cut off every hand that is lifted up against the knowledge of God, Mark ix. 43, and bringing into captivity every thought exalted against the obedience of Christ, 2 Cor. x. 6, both of high and low, of rich and poor. This is required of a 'dispenser, that he be found faithful,' 1 Cor. iv. 2; faithful to poor, weak, and impotent Christians, to be as eyes to the blind, and feet to the lame; and, contrary to all rebels, to cut down all such as mutiny against the saving virtue of the word, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus Christ, 1 Cor. v. 5. 'It must needs be that offences must come, but woe be to them by whom they come,' Mat. xviii. 17. It is far greater grace and power of God's Spirit to remove evil than to give good, to remove scandals and offences than to preach wholesome doctrine.

Further, from the exhortation, observe two things.

*Doct. 1.* That we are prone, when the ministers of

the gospel are troubled, to fall both from them and their gospel, Zech. xiii. 7. When the shepherd is smitten, the sheep shall be scattered, Mat. xxvi. 56. When Christ himself was apprehended, and under the hands of his enemies, 'all the disciples forsake him, and fled.' And a great part of the hearers of the word are such, Mat. xiii. 21, set out in the stony ground: 'They receive it with joy, yet having no root, it dureth but a season; for as soon as tribulation or persecution cometh because of the word, by and by he is offended.' We do run in when we come to wetting, we hold not out when tribulation cometh. No wonder.

*Reason 1.* For by nature there is in ns, as the philosopher could discern, an immoderate declining of that which is grievous to sense; we turn our back upon the storm, and will not go so far as to put our finger in the fire at any hand.

*Reason 2.* From our childhood doth grow up with us an immoderate love of a pleasant condition; we are like swallows, we would always have the summer sun, never be seen where winter cometh. Which disposition is set down, Hosea x. 11, Ephraim was as an heifer used to delight in threshing; the heast threshing was not muzzled, but did feed to fatness, so we love to serve in religion, that we may be franked in a prosperous condition.

*Reason 3.* We are exceeding inconstant, ready with the Israelites to change God with a calf in a small space, to rejoice in John Baptist as a light, to crown Christ to-day and crucify him to-morrow. Which things considered, no wonder if, the devil blowing these coals, we be subject to revolt.

*Use 1.* Wherefore we must learn to get a conscience of our weakness, for if we walk suspecting ourselves, it will prove better then Peter's presumption; this holy fear of our own standing will be our true security, when others walking in their own strength shall receive an utter foil.

*Use 2.* Again, we must take heed we be not moved from our establishment, as Peter exhorteth: 2 Peter iii. 17, 'Beware lest ye be plucked away with the error of the wicked, and fall from your own stedfastness.' And pray to God that he would give us that grace to suffer when the devil cometh to winnow us.

*Doct. 2.* The second thing to be marked is, what is all our duties, viz.,

Not to be ashamed, but to suffer in the afflictions of the gospel when the ministers of it are troubled. So Paul exhorteth, 'Be not ashamed, but share with me in the sufferings of the gospel;' and 1 Thes. iii. 3, the selfsame duty is enjoined, 'That no man should be moved with those afflictions of the gospel.' Thus, clouds of witnesses are gone before us, who have neither shrunk from their ministers, nor from their faith in times of persecution. 1 Kings xviii. 4, in the time of Elijah there was a good Obadiah, who 'took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.' Jer. xxxviii. 7,

Ebed-melech for Jeremiah. Paul had his Onesiphorus, his Aquila and Priscilla, who would yield their necks to the block to rescue him from jeopardy, Rom. xvi. 3, 4. We must not be dismayed at these things.

*Reason 1.* For the cross and profession of Christ are almost undivided companions; God hath so pre-ordained it: 'Yourselves know that we are appointed thereunto,' 1 Thes. iii. 3.

*Reason 2.* We must not take offence at these things, because our blessedness doth stand in it: 'Blessed are they that are not offended in me,' Mat. xi. 6; at my sufferings, not only in my own person, but in my members; for these are the sufferings of Christ, as Paul saith, Col. i. 24, 'Now I rejoice in my sufferings for you, and fulfil the rest of the afflictions of Christ in my flesh for his body's sake, which is the church.' 1 Peter iv. 14, 'If ye be railed on for the name of Christ, blessed are ye, for the Spirit of glory and of God resteth upon you.'

*Reason 3.* This not falling away in times of persecution is a testimony to us of sound hearts; for as hypocrisy is discovered in the time of affliction, this being his property, that he will turn tippet, and become anything rather than suffer persecution for Christ crucified, so, on the contrary, there is a discovery made of him whose heart is sincere, this being the proper effect of 'the Spirit of strength, love, and of a sound heart,' 2 Tim. i. 7.

*Reason 4.* This is a gainful thing; 'Moses did account this greater riches than the treasures of Egypt,' Heb. xi. 26; yea, bringing, above all hope, great blessedness in this present life: Mark x. 30, 'He shall receive an hundredfold in this life, and in the world to come eternal life.'

*Use 1.* In which consideration it must be our care not to faint when our ministers are troubled, not to acknowledge them in times of liberty, and shake hands with them as soon as the case is altered; such are like the standing brooks Job speaketh of, chap. xvi. 16, 17, that abound with water when there is no lack, but in the summer season are all dried up and withered. And it is good to consider, that though they think to save themselves this way, 'yet he that doth save his life' in this case 'doth lose it, and he that loseth it doth save it,' Mark viii. 38.

*Use 2.* It may serve for a trial of our faith and other graces. If thy great confidence in time of prosperity be changed into fear, grief, anxiety, in time of trouble and temptation, suspect thy faith to be of the flesh, and not of the spirit: Ps. cxii., 'He will not be afraid of evil tidings,' i. e. so far as he is a true believer, because his heart is fixed and stable in the Lord. But so far as our faith is feigned, in show, and fleshly, it alters and degenerates into fleshly fears that we forsake the gospel promises; for, *διψυχος*, a double-minded man is, *ἀκράδαστος*, unstable, James i. 8. If we have strong desires and affections, purposes and resolutions in time of sickness and dangers,



and lose them in time of peace, this inconstancy shews they were not from the heart renewed by that constant Spirit of God. Howsoever, to our sense and feeling, we would affirm and swear that we speak from our hearts, yet let us not trust our own sense of our hearts; for the true estate of our hearts can never be known by our sense. Sense can only judge of sensual objects and things, it cannot judge of spirits and of spiritual things. They are never such as we feel them to be, but as God's word and Spirit reveal them to be.

*Use 3.* Let it teach us to prove the truth of our faith in the doctrine of salvation, by our faithfulness to the faithful ministers of God who have taught it us. Thus did Ebed-melech; though a man full of fears and infirmities, yet God professeth that he trusted in him, and proved it, because he received, countenanced, and protected his prophet, and was faithful to him in all his troubles. Such poor Christians, as fear they have no faith in Christ, because they feel so much fear, doubting, and no spark of faith to their sense, and so no part in Christ and his redemption, Christ assures them, and upon his oath, that if they be faithful to his ministers, and love and reverence them, they receive him, and are faithful to him, and he will be their faithful Saviour: John xiii. 20, 'Verily, verily, I say unto you, if I send any, He that receiveth him, receiveth me; and he that receiveth me, receiveth him that sent me.'

*Use 4.* Seeing the same corruption is in us as in wicked men and hypocrites, and was in Christ's disciples, as Christ witnesseth, though they felt it not, and would not be persuaded of it, let us walk humbly, suspecting ourselves, and fearing changes by our flesh; and presume not, as Peter, upon our sense of never so great desires, purposes, and affections, but know there is that corruption and flesh as can alter us in a moment. Labour for more and more spiritual strength daily, knowing we have the same barque of the flesh apt to carry us down the stream, and we have the same oars of lusts and sinful affections; and unless the Spirit of grace be our pilot or waterman, and row against the stream, and carry us by an infinite power against the course and stream of the world, we cannot persevere. This for the duty which he exhorteth to.

The reasons follow: the first was handled in the first verse of the chapter.

The second standeth thus:

That which is a glorious thing for you to do, that you must do.

But to stand by your teachers, and truth received from them, is a glorious thing.

Therefore, faint not.

*Doct. 1.* Therefore, when he doth draw them on, by telling them it is glorious, he doth let us understand that there is a lawful affecting of some glory. Philip. iv. 8, 'If there be any virtue, any praise, think on these things.' There is a holy ambition which

may be affected and practised. Though the glory of the world is not to be affected, yet the glory which is of God must be sought after by us, John v. 44.

*Doct. 2.* We must seek it by such things and means as are truly glorious, and give glory answerable to the nature, state, condition, and dignity of God's children; that is, not a fleshly, but a spiritual glory; to be well reputed of, not for natural, worldly, or any fleshly good or excellency, as wit, wealth, learning, &c., but for the Spirit and spiritual graces, as Rom. ii. 7, 'Which by patience in well-doing seek honour, and glory, and immortality.' 1 Peter iv. 14, 'If ye be railed on for the name of Christ, blessed are you, for the Spirit of glory and of God resteth upon you.' We may seek to be glorious in the Spirit, because God hath preordained us to such a glorious estate, and provided such glory for us only. We are 'vessels of mercy prepared unto glory,' Rom. ix. 'The God of all grace, who hath called us to his eternal kingdom and glory,' 1 Peter v. 10. He would have his children glorious in that glory wherein himself, the Father of glory, shines, and not in that base, earthly, carnal glory wherein the men of the world shine as glow-worms, but in the spiritual glory of God's Spirit, nature, and holiness, 'shining as lights in the world,' like unto the Father of lights, Philip. ii. 15; which is in account and estimation with God and his angels. The glory of this world is too base for God's children. But this lieth in the argument.

*Doct.* The doctrine which the words contain is this, viz., That it is a glorious thing to partake in the afflictions of the gospel with the ministers of it. We may teach it by the contrary, for 'he that fainteth in the time of trouble, his strength is small,' Prov. xxiv. 10. He is a white-livered man, reproachful justly by reason of cowardice; for as in outward battles, it is a shame for a soldier then to retire and leave his colours, when his captain doth bestir himself so valorously as if he alone would discomfit the enemy, so it is in this spiritual warfare, shameful, dastardly, if Christians then give in when their spiritual leaders are prodigal of their lives and liberties; so on the contrary, as it is a glorious thing to be forward in great enterprises, to make entry on some holds which seem impregnable, so it is when God doth muster his armies, and fight his servants upon spiritual wickednesses and this evil world, then to stand and quit ourselves like men, is no small glory.

*Reason 1.* God, when he seeth it, doth liken his church to 'the troops of horses in the chariots of Pharaoh;' doth commend her as 'exceeding terrible,' Cant. i. 8.

*Reason 2.* Men that persecute her are stricken dead in themselves: Philip. i. 28, 'In nothing fear your adversaries, which is to them a token of perdition.' The Spirit of glory worketh this: 'If ye suffer for Christ, the Spirit of glory resteth on you.'

*Reason 3.* The end of it is exceeding glorious:



2 Cor. iv. 17, 'Our light afflictions for a moment, causeth unto us a far more excellent and eternal weight of glory.'

*Reason 4.* The state of the church in this world is militant; the glory of it and of all Christians is their courage, strength, and labour, in military services, to 'suffer adversities as good soldiers of Jesus Christ,' 2 Tim. ii. 3; fighting together, *συναγχεύοντες*, both ministers and people, as Philip i. verse 1, and not one flinch from another; for 'if any man do *ἀποστῆλ-λιν*, withdraw himself,' Philip. i. 17, 28, from his captain, company, and colours, 'my soul shall have no pleasure in him,' Heb. x. 38: this is not glorious, but base in God's eyes. There is a peculiar beauty of an army from the beauty of all other societies, and so of the church militant, to make it 'pure as the sun, fair as the moon, terrible as an army with banners,' Cant. vi. 7.

*Reason 5.* There is the same glory of Christ the head, and of all the members. Christ was most glorious upon the cross, 'spoiling the principalities and powers, and triumphing over them,' Col. i. So of all Christians, for what can be more glorious in God's eyes, and please him better, than for his servants to suffer anything for his truth, name, and worship's sake? It is more glorious than any other service and goodly outward profession or worship we can perform; not only to believe in his name, and so to seal that God is true, do we honour him, but much more when we suffer for his sake. There is no king, lord, or master, but hath his servant and subject in more account, and esteems better of him and of his service in suffering for him, than in attending on him in wealth, peace, and ease, for his own credit, profit, and advantage. All which considered, we see how true it is that the apostle here speaketh, viz., to partake without fainting in the sufferings of the gospel, is the glory of a Christian.

*Use 1.* We see therefore that here falleth to the ground the fears of reproach which the flesh imagineth, whereas it is nothing but a false spectacle that doth delude corruption put before the eye of our mind. Our own self-love makes the matter seem so, but if faith on Christ clear the sight, the matter will appear far otherwise; even as the wood in Exod. xv. 25, put into bitter waters, made them pleasant, so Christ crucified, being in our afflictions, maketh them, though cursed in themselves, blessed; though bitter, sweet; though ignominious, yet full of glory.

*Use 2.* For reproof of such as will credit and countenance ministers while they are in credit and countenance with the world, but if the world and the state frown on them, they are ashamed of them. Such give a great argument of the unsoundness of their hearts and future apostasy from the truth, that they will be ashamed of Christ himself and his gospel; for these two commonly go together, as 2 Tim. i. 8. For that power of God which works effectually in calling us by the gospel, and saving us from sin and Satan,

strengthens us also to bear afflictions for that gospel, whose saving virtue we have felt, and makes us so to love it, as rather to endure any afflictions than to forsake it.

Ver. 14. *For this cause I bow my knees unto the Father of our Lord Jesus Christ.*

Now followeth the second part of this chapter, which for the matter of it is a prayer; for the coherence of it may be conceived as coming in by way of prevention. The Ephesians might say, You do call us to a duty we owe, but, alas! we are weak, and have cause to fear ourselves. The apostle therefore may be thought to bring in this narration of his prayer, as strengthening his weak hands in this manner.

That which the apostle doth labour with God in your behalf, that you are to do, and need not fear but you shall have strength to perform it.

For prayers do greatly underprop us in weakness, and make the strong more confident. God will deliver us if so be you strive with us by prayer, for 'the prayer of a righteous man doth much prevail if it be fervent,' James v. 16. But I do pray for you: the other parts are left to be gathered; this is set down by a narration of the fact to the end of the chapter. The prayer hath three parts:

1. A preface, verses 14, 15.
2. The prayer itself, verses 16-19.
3. The conclusion, verses 20, 21.

The preface containeth principally two things:

1. The gesture the apostle used.
2. The person; described two ways.
  - (1.) From that respect he was in to Christ.
  - (2.) From his property to us, the calling his name on us.

The sum is, viz., 'As I have called you to this duty, so I do instantly seek to God to make you able, reverently, as becometh me, bowing my knees; I seek, I say, to him who is both the Father of Christ, whose cause is in hand, and your Father, or one who hath called his name on you with all believers, which are his household; all, I say, whether they be triumphant in heaven, or militant in earth.

*Doct. 1.* Then the fact of the apostle doth teach ministers, that they must not be content to teach and admonish their people, but they must seek to God for them by prayer. It is the duty of faithful ministers not only to propound to the people wholesome doctrine and good exhortations to holy duties, but also to pray to God earnestly to give his blessing thereunto, and to enable them to understand, embrace, and practise, that they teach them. A preaching and a praying ministry must go together: 1 Sam. xii. 23, 'God forbid I should sin against God, and cease to pray for you.' This is the style of Samuel, Moses, Aaron, Job, and Daniel, that they are such as call on God's name; they must be beadsmen upon all occasions, preferring their suits in the behalf of their people.

*Reason 1.* For whatsoever we do, yet people's untowardness is such, that they have no ability to entertain it fruitfully.

*Reason 2.* Whatsoever we do, yet it is but planting and watering, and all is nothing if God bless not.

*Reason 3.* The spiritual enmity is great, which Paul having only in his eyes, doth bid us watch unto prayer; for we ordinary ministers had further need in this regard to pray unto God for our people, that our own wants may by his gracious promise be supplied.

*Reason 4.* As they are the mouth of God to the people, so they are the mouth of the people to God. As knowledge and ability of gifts from Christ, with love and affection to Christ, must open their mouths as Christ's ambassadors to speak for Christ to his people, 2 Cor. v. 19, and to feed his lambs, John xxi; so true pastoral love and fatherly affections to the people must open their mouths in prayer to speak for them to God.

*Reason 5.* Ministers are co-workers with God, 2 Cor. vi. 1, and it is chiefly God's work, and the people are God's husbandry and God's building, 1 Cor. iii. 9, 10. The gospel is the power of God unto salvation; without his arm and power, no good can be done; and all saving graces are glorious and precious gifts of God, James i. 16; and all Christians' duties are far above all power and virtue of man's ruined, corrupt, and dead heart, and nature, reprobate to every good work. Therefore the minister of the gospel, as a wise physician, considering he must not only be faithful in point of doctrine to minister wholesome instructions, but also in mercy to pity their natural infirmities, like to Christ the chief shepherd of their souls, in things concerning God, to offer gifts and sacrifices. For the minister, as he is in the room of Christ to perform his prophetic office, so also to perform the part of his priestly office, in offering up the sacrifice of prayer.

*Use 1.* It is therefore a great want in such ministers who do so disuse themselves to this blessed exercise in private, that it may be said of them, that for lack of use the priest hath forgot prayer. They cannot so much as conceive six lines in the behalf of their people. Many, if they make conscience of preaching to their people, think it no sin nor neglect of duty, not to pray for them. So they be provided of gifts and matter to preach, they care not how their hearts are disposed with pastoral care and fatherly affection to pray earnestly for them. So that they can present a light of knowledge to the mind by learned, methodical, and orderly teaching the clear points of doctrine, they regard not to have the apostle his agony and strife with God by earnest affection and prayer, Col. ii. 1, 2, that their ministry and doctrine may pierce to the heart, to work saving grace.

They labour not for this fatherly love and mercy, to be exercised in prayer so much, as to shew themselves learned teachers in preaching, minding more their own credit and name, to be called *Rabbi*, than

their people's comfort and salvation, as their children, and themselves as spiritual fathers.

*Use 2.* For people to seek and cleave to as well a faithful, merciful, and affectionate praying ministry, as needful to salvation, as a learned, painful, preaching ministry, and to desire and improve their minister's spirit for prayer for them and their infirmities, dulness, forgetfulness, and to heal their defects, as his Spirit in preaching to them. Frequent the house of God, not only for preaching, but for prayer, as it is a house of prayer, Mat. xxi. 13, as well as a house of preaching; and as we bring faith to know and believe the doctrine preached, and the things revealed, to be good and necessary to salvation, so also be assured and hopefully expect to have the same bestowed upon thee, and conferred by prayer.

*Doct. 2.* That he prayeth bowing his knees. It doth teach us, that in our prayers to God we must compose, not only the inward man, but the outward, to reverence; though God careth not for the outward man alone. Woe to them that give the lip without the heart; against such the Lord complains: 'This people draw near with their lips, but their hearts are far from me,' Isa. xxix. 13. And when Baal's priests set up the throat, and pitifully lanced themselves, he would not hear; yet it is his will that the outward man should accompany the inward in such parts of his worship, that it should outwardly signify how the mind is affected.

And great reason, seeing he is the Redeemer as well of the body as the soul. Our outward man, therefore, must be ordered reverently in prayer. We see then that there is a lawful, yea, a comely and needful, use of composing our gesture when we set upon God in prayer and thanksgiving. It is true that outward observance in fashioning of the body is not the main, nor may we take it so, as if God were, like to man, to be mocked with compliments; but yet it is a thing of congruity, and needful, both to express our reverence and also to whet our affections in prayer, and therefore gestures are variable, according to the occasions; for example, to express our dependence upon God, the eyes are set towards heaven, as if we would fetch our help from thence, as Jesus 'lifted up his eyes to heaven,' John xvii. 1; to express the fervency of the desire, the stretching out of the hand is used: so did Solomon at the dedication of the temple, 1 Kings viii. 22, which stretching forth of the hands to heaven did not only import their looking up to God, but even the vehemency of their desires, to draw down by strength (as I may say) of both hands a blessing from God.

Again, humility and contrition of spirit ought to be expressed in prayer, and in such case our actions must be suitable, as, Luke xviii. 13, the publican 'knocked himself upon the breast;' and for his eyes, he lifts them not up, but holds them down, not through infidelity, but through dejection, as not thinking himself worthy to look up to God. Of this likewise is that gesture of

the people, Ezra ix. 6, in their answer to God; they 'worshipped God with their faces toward the ground.' Sometime great distress is expressed in prayer, and therefore in such a case the body itself is cast down, even grovelling to the earth, as David, when he was petitioner to God for his child. Thus you have seen the necessary use of outward gesture of the body in prayer is to express the variety and several affections of the heart in praying to God.

Now, as it serves to stir up reverence, so also to help to a kind of cheerfulness, for even as the inward heat is sometime recovered and enlarged, or drawn into the parts of the body by rubbing and chafing, so the inward fervour of prayer is sometime helped by the outward reverence and gesture of the body, for they are remembrancers to a man to charge him (unless he will play the gross hypocrite), when he lifts up his hands, to lift up his heart; when he lifts up his voice, to lift up his soul; when he stretcheth forth his hands to heaven, to stretch forth his desires with his hands; when he casts down his countenance, to cast down first his proud thoughts.

*Use.* All gestures therefore being thus reverent, it doth teach us that we must use in prayers reverent carriages of our bodies; and though I would not teach you to strain gnats and swallow camels, nor yet be too righteous in making this a precise tie, and though I know the Scripture doth describe many gestures and not precisely enjoin any, yet I dare say that kneeling, where commodiously we may kneel, is the fittest gesture. If it be rudeness to speak to the king or council otherwise, how shall it not misbecome to speak\* on our knee to the highest Majesty! But when it cannot be, then standing; and for sitting, it is an unfit gesture, though inveterate customs may make men strain courtesy to reform themselves in such circumstance. If we were like Jacob, Gen. xlviii. 2, that all our strength could scarce rear us up to sit, then the gesture were more warrantable.

There be yet certain cautions to be put unto it.

1. We must take heed that we rest not in any outward carriage of the eye, the hand, the knee, as a gesture shewing reverence: I say we must not rest in any of these, as if they were in themselves properly a worship and service of God, if they come alone, or as if God would be pleased with outward compliments of the body and outward behaviour, when the heart is not before him. He that acts a part upon the stage, that hath nothing to do but to act the thing he undertakes to express, can easily turn himself to the gesture without truth of affection. God will not have us when we come before him, as if it were to act a play, to jest before him, but he will first have the heart rightly set, and then the body, to be thence rightly commanded; hence the Lord disclaims the hanging down the head, Isa. lviii. In their countenance there was nothing but

submission, when in their heart there was nothing but rebellion. So for the outward act of prayer, he casts it off: 'This people draw near with their lips, but their hearts are far from me,' Isa. xxix. 13.

2. If by some means we shall be restrained from outward conveniency of kneeling, of lifting up the head or hands, or prostrating the body, or any such like gesture as might well become the present occasion of that prayer which is offered, yet we must not languish upon the want of these things, as if our prayers might not pierce the heavens. I speak this because I have found some well-affected persons, but not well instructed in that point, that when they could not kneel by reason of bodily infirmity, therefore have thought they could not pray because they could not kneel. God hath not laid the law of these outward things upon us as he hath the inward. The lifting up of the heart is simply necessary, and without it no comfort; the other is of convenience, so far forth pleasing to God, as it is a sign of our inward integrity and a help of our own weakness.

*Use 2.* For just reproof, if we examine ourselves touching our carriage in the duties of God's worship, what dulness of heart, what irreverence, what want of fervency, what want of zeal, have our gestures manifestly discovered to our faces? A man happily riseth out of his bed; he buttons himself and he prays, and he prays and he buttons, but where is the heart of this man, or the reverence of that Majesty to whom he speaks? He hath not so much show of godliness as of hypocrisy. Never excuse the matter, for our God will testify to our faces if we think not of this and repent of it, that our looseness in the very fashioning of our bodies in the duties of devotion are come from the neglect of him whom we seem to serve. The Lord Jesus Christ hath set thee a pattern to pray as he prayed: if to express thy confidence, by looking up to heaven; if thy fervency, by stretching out thy hands; if thy humility, by casting down thy countenance; have not the gesture without the matter, but have the matter and fit the gesture to it. The papists shall shame us, who shew a great deal of outward devotion, whenas we are wanting in the outward show of it. They stand upon the outward show, and so shall condemn themselves: they want the inward; and us, because we know better things, but do not so well in the outward.

The Turk so reverenceeth Mahomet's temple, that he goes in forward and comes out backward, are condemnable for that gross superstition; but they condemn us for want of reverence. To conclude; who ever worshipped a God, true or false, but he thought there was an outward profession to be maintained and made good in the outward show? I pass from this point.

3. We see that, going to God for the matter of Christ and for his people, he setteth God before him as the Father of Christ, the Father of his people; which doth teach us,

\* Qu. 'not to speak'?—ED.

*Doct.* That when we come to God, we must so set him before us as maketh most to confirm our faith touching the thing we request.

But passing by this, and letting the respect to Christ alone, as formerly handled, we will come to the property of God our Father in regard of us, giving us our name.

*Ver. 15.* *Of whom the whole family in heaven and earth is named.*

In the verse must be observed three things :

1. The giving of us our name.
2. The persons who are named, *all the family.*
3. The distribution of the place in which this household is, *in heaven or earth.*

*Doct.* The first consideration then is this, that God doth call all believers after his name. Thus here it is said, 'of whom is named;' and James ii. 7, the proud swaggerers are there said to 'blaspheme that glorious name, called' upon believers, even God's name, which he hath called upon all of them as his children; and John i. 12, it is said that all believers have this privilege, to be 'called his children;' for, as the parent doth give the name unto the child, Gen. xlviii. 6, Jacob biddeth that his name should be called on those whom he did adopt for his children; and Luke i., Zacharias giveth the name of John the Baptist; so it is a property due to God as our Father, to call his name upon us, which doth teach us three things; the Scripture itself collecting them.

*Use 1.* The first you have, 1 John iii. 1, 'Behold what great love the Father hath shewed unto us, that we should be called his sons!' It was no small favour which Moses had shewed him by Pharaoh's daughter, 'that he should be called her son,' Heb. xi. 24.

(2.) It sheweth us our duty: 1 Peter i. 17, 'If we call him Father, who without respect of persons judgeth every man, pass the time of your sojourning here in fear.' 2 Tim. ii. 19, 'Let every one, *ἐν αὐτῷ*, that nameth Christ,' that is called a Christian after Christ, 'depart from iniquity.' Who would disclaim his right in Christendom? This is made a sufficient consideration to oblige us to all holiness; for as one who professeth himself the king's subject, acknowledgeth himself bound in all things to obey him, so far as he may with his duty to God, though he be not so near his person as those of his majesty's household are; so we, that profess ourselves God's people, must yield ourselves subjects in all things to him, though we have not that more near respect which is found in others, who, by a kind of excellency, are called men of God. Men think that, unless they turn puritans, they are not bound to be so precise as not to swear faith or troth, not to game and swagger, yet who-soever will but challenge thus much as to be named the child of God, must not bolster himself in any course of ungodliness.

It doth teach us how that our offences dishonour the name of God which is called upon us; for when

we are God's people, if we trespass in the eyes of the world, then they say, Lo! these are God's people, these are the holy people. Look Ezek. xxxvi. 23, 'I will sanctify my great name, which ye have profaned among the heathen; and the heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes.' So Rom. ii. 24, 'By you is my name blasphemed all the day among the Gentiles.'

*Use 2.* This convinceth many who do not think the more precise care of duties to concern them, but that churchmen only, or those who will not keep company, but profess more forwardly than others, these only, they think tied to strictness in their course. Challenge them for a usual oath, they slip the collar, and plead, why, they are no precisians, none of those forward professors; but when they will bear the name of God, and call God Father, who is such a judge as will not let idle words escape him, they profess enough (were it in truth) to restrain all such licentiousness. Others will be on the tops of their brethren if they do offend never so little in those things which themselves practise in the highest degree; and why? They are professors, as if themselves (were not their vow forgotten) make not profession of all holiness.

*Use 3.* This should stir us up, if we will profess to bear the name of God, and to have God our Father, to endeavour holiness, otherwise we should dishonour that glorious name of his which is named upon us. What those are who are not under our household government, matters not to our discredit, but the virtues and vices of our children are our praise or our reproof.

The second thing to be marked is, that all the adopted named after God are called one entire family; whence observe,

*Doct.* What strait conjunction all believers have; they are all one household, the household of God. But this has been handled in the 19th verse of the 2d chapter.

Further, from this, that we are said to be God's family, observe,

*Doct.* It is the glory, excellency, and special advancement of Christians, that they are taken into God's family to live under his roof. The consideration of this made David so to desire the house of God above all things: Ps. xxvii. 4, 'One thing have I desired of the Lord, that I will seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord:' for, saith he, Ps. xxxvi. 8, 'They that dwell in thy house shall be satisfied with the goodness of thy house.' To be of God's house and family, implies many excellent benefits, dignities, and privileges, which those enjoy from God that are true Christians, which others are not partakers of. A house is given for rest, and safe harbour, and quiet repose; so the Lord speaketh for the comfort of his church: Isa. iv. 5, xxxii. 1, 'There

shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.' His meaning is, that all his people shall be as men within doors, sheltered and defended against all evils; others shall be as men without doors, exposed to all storms of trouble and sorrow. It is the office and duty of a master of a house to give quiet and comfortable rest to those that are under his roof, as Lot pleaded with the Sodomites for the three angels that came into his house, Gen. xix. 7, 8. 'The Lord maketh his to dwell in safety,' Ps. iv. 8; 'the beloved of the Lord shall dwell in safety,' Ps. exxvii. 2. Canst thou not sleep comfortably nor securely, but art disquieted with cares, fears, griefs? Consider, and see if sin hath not turned thee out of God's favour, and shut thee as a dog out of God's family. What is the reason men live so uncomfortably, barking, fighting, and quarrelling one with another, and neither give themselves rest nor others? Because they are dogs shut out of doors, from under God's roof, living in the darkness of ignorance and profaneness in the night of this world, barking at the moon and at their own shadows, and can find no rest to their own hearts, nor suffer others to rest. Such is the condition of all those that live out of the house and church of God.

If, then, thou wouldst rest in God, purge and cast out sin. God is a house and habitation only for his saints, and they are his temples in whom he dwells, and the temple of God must be holy. Most men think God is a common inn, to entertain all comers, and to lodge all revilers and vagrants, be they of what condition they will; they may revel, swear, lie, and do what they list; Every man (say they) for himself, and God for us all. No, no; God is no common inn, but the only house and habitation for his servants to lodge in.

A second privilege of God's domestic is, that they have more special acquaintance and knowledge of God in his house than others have, John xv. 15; for as no man or master of a house but makes himself more inwardly acquainted, and his counsels, purposes, and ways to those that dwell in his house, than to others, so besides that that God manifested himself in all the world, yet especially he hath chosen his church to be that house, where to place his name and to make himself known and acquainted, where we may have best experience of God's saving love, mercy, power; so that if we would know God aright to salvation, and be thoroughly acquainted with him and with his saving attributes, we must dwell in house with him, forsaking all other houses and king's palaces, as Moses forsook Pharaoh's court, and David Saul's court, and chose rather to be a doorkeeper in the house of the Lord, Ps. lxxxiv. 10.

For such God's singular providence, saving love and mercy, makes special provision of all saving good, which he doth not for others; he feeds his saints with that hidden manna, that secret spiritual comfort and peace

that none others can taste of, that 'peace which passeth understanding;' he will come in to them, and sup with them. There are peculiar communitives of God's house, only communicable to God and his family, which partake of God's life and nature, which no strangers born out of God's house can enjoy, called 'the bread of God,' the righteousness of God and of his kingdom: 'Oh how great is thy goodness, which thou hast prepared for them that love thee!' Ps. xxxi. 19. For as we have an earthly body, of an earthly nature and substance in common with all other creatures, so we partake in common of all earthly good things needful for our bodies with other men and creatures; but as we are by regeneration partakers of God's nature, life, virtues, and that nature which is peculiar to the saints, so we enjoy peculiar light, food, apparel, and all things proper thereto. And as the providence, care, love, and mercy of natural parents is seen in ministering and providing all needful common good for our bodies, so is God's special fatherly care, love, and mercy seen in giving these special and peculiar good things to us his children and family. As we are spiritually born from heaven, and are members of Christ, children of God, and not of this world, so we are blessed of God, the Father of our Lord Jesus Christ, with all spiritual blessings, with all plenty and provision for the soul, and for our new nature, as we are for our bodies.

The word in the original (*πατρις*), some may say significth *fatherhood*; but beside the argument which maketh that less fit, and the matter of making one angel a spiritual father to another, which is conjectural divinity, this word, as St Jerome witnesseth, answereth to *mishphuchath*,\* and so was translated by the Seventy. Numbers i. there it is not so found now, but Lev. xxv. 10, St Basil is read so to have translated.

The last thing is, that he distributeth, in regard of the place, all God's household into heaven and earth; which doth teach us,

*Doct.* That the Scripture knows but two places for the receipt of all believers, either heaven or earth. So when the apostle will tell us where all they were who were gathered under Christ as their Head and Redeemer, he rangeth them in these orders, 'things in heaven, and things in earth,' Eph. i. 10; the apostle forgot limbo there, and purgatory here. As the Scripture doth know but two sorts of men, so but two places, heaven for the triumphant, earth for the militant; and therefore here they make the time of doing good, of finishing the race, &c.

The papists make three sorts of men: perfect, very sinful, men of middle sort; so three places: heaven, hell, purgatory for their middle sort. But though the Scripture make of believing men two sorts, perfect and less perfect in regard of holiness, yet it maketh them all to have one and the selfsame righteousness, a 'like precious faith,' in regard of the thing which faith

\* That is, *מִשְׁפָּחָה*.—*Ed.*

layeth hold of; and therefore the one needeth no more purgation than another, though all have not the same degree of inherent righteousness of sanctification in themselves.

Ver. 16. *That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.*

Now follow the petitions, which are principally three :

The first, in this 16th verse.

The second, in the 17th verse.

The third, in the 18th and 19th verses.

For this verse we must consider,

1. The request.

2. The amplifications of it.

The request is, that God would give them to be strengthened with might. The amplifications are three :

(1.) The fountain of this strength is set down, according to the riches of his glory.

(2.) The person, who immediately worketh it in us, is set down, that he would give you to be strengthened by his Spirit.

(3.) The part in which it must be wrought, in the inner man.

These are the parts of the verse ; for the opening of it, and the sum of it,

You must know, that according to the riches of glory doth note, not conformity, as if he would say, I wish you to be strengthened as God is strong, but it hath the reason of a cause, as chap. iv. 19 ; I wish you strengthened from that rich glory.

For riches of glory, some construe it of mercy, in which God is chiefly glorified. I answer, It seemeth not to be here the meaning, though that they say is true, and their collections upon it in themselves holy. When St Paul, Col. i. 11, maketh the same petition, he setteth before him, not the glorious mercy of God, but the glorious strength of God, 'that ye may be strengthened with all might, according to his glorious power.'

2. The Scripture calleth the strength of God elsewhere by the name of glory. Rom. vi. 4, Christ is said to be raised up *διὰ δόξης Πατρὸς*, 'by the glory,' that is, the glorious strength, 'of the Father ;' and the Hebrew, as it is learnedly observed, by the self-same word which signifieth strength, do signify glory or praise, Ps. viii. 1, *גִּבּוֹר* (יָ) ; for if\* the creature is the strength of it, and so the glory of God may well be said the almighty power of God.

Quest. It may be asked what this meaneth, to be strengthened with might ?

Ans. There is a double might, creating or created ; created might is either bodily or spiritual. The apostle, therefore, wisheth them from that creating power, as a fountain, a spiritual strength created in

\* Qu. 'the glory of?'—Ep.

themselves ; and if you will, one may conceive this strength to be that complete armour which in chap. vi. is described. You have only these words, 'that ye may be strengthened,' but it is in the original, 'that ye may be strengthened with might,' *δυνάμει κατασπινθησάτω*.

It may be asked, What is meant by the inward man ?

Ans. First, The mind and spirit. 2. Because the soul doth not, by the natural life of it, sustain trial ; therefore the soul, as living with the life of grace, must be considered, the spirit of men as living spiritually ;

The sum, therefore, of all cometh to this :

That as he called them to this duty of not fainting, so he was a suitor to God for them, that he would grant from that abundant rich might which he hath, that they, weak, and of no strength in themselves, might be harnessed with his coat armour, might be strengthened with might, his Spirit, which from himself and the Son worketh all things, working this in us, not by strengthening us in body, but in our souls, so far forth as they live spiritually.

Doct. 1. Then we see this to be considered, what is the fountain of all that strength wherewith we are strengthened, the rich glorious power of God himself. This is it that enableth us to bear afflictions, this is it which keepeth us in the course of our warfare walking to salvation : 2 Tim. i. 7, 'Be partakers of the afflictions of the gospel, according to the power of God ;' 1 Peter i. 5, 'We are kept,' as in a watch-tower, 'by the power of God to salvation.' So Col. i. 11, he wisheth them 'strengthened with all might, through his glorious power.' We are able to do everything in him strengthening us ; he is the rock, Ps. lxii. 2 ; he is the strength of Israel, blessed for ever. Like as a valorous captain, when his soldiers droop, doth with speeches of encouragement put new souls, as it were, into them, animating them to battle, so our heavenly Captain ; further than he doth inspire and create strength in us, we are ready to faint. Therefore, saith David, Ps. lxxiii. 26, 'When my heart fainteth, and my flesh also, God is the strength of my heart, and my portion for ever.' Rom. v. 6, 'We by nature are of no strength,' the Lord must give it us ; 'he giveth strength to his people.' Yea, he must, when we have it, stir us up to use it, girding our loins to this battle, teaching our fingers to war, and our hands to fight, or else as good we had it not, for we shall have no use of it. As good not have a sword, as not be able to draw it : Ps. lxii. 11, 'I have heard it twice, that power belongeth to God.' Look, as it is in our life, God is a fountain of life, and we live in him, he causing this life in us, so it is in our strength ; he from that well-head of all power in him, sendeth forth these drops which are in us.

Use 1. The which must teach us to grow up in the acknowledgment of God and of his mighty power ; for what keepeth us that hell prevaileth not against us ? It is the power of the Father, who is greater than any,

though we discern it not. The saints, therefore, have called God their shield, their tower of defence, their rock, their salvation, Ps. xviii. 2. We must not think that there is no further strength to be sought, but we must grow 'from strength to strength;' seek that we may be fitted with strength for whatsoever shall befall us. A righteous man must be like a tree, not only growing to bear more fruit, but he must also grow to more strength. As a tree at first is supported and hedged about, but afterward waxeth able to bear any weather, the rubbing of cattle, any hardship, so must we seek to be strengthened against all assaults and troubles whatsoever.

*Use. 2.* Wherefore let us seek strength at him that giveth plentifully, and reproacheth no man; let us now in time of peace prepare for war; let us grow down in our own strength, and be acquainted with our own spiritual weaknesses, and labour to fortify where we feel most danger of a breach. Do we not feel when we would be best occupied, evil then most present? When we would do good, if God's inward strength should not uphold, we could not endure. If we have afflictions to suffer, we are white-livered, and the least word of a wench's mouth would make us ready to deny Christ with Peter. And as in this regard we have need, so how can we walk to the glory of God if we be not resolute and valorous? Do such soldiers credit their captain, which will faint-heartedly fly for anything, and leave a man on the plain field, rather than suffer any encumbrance? Could any master endure to be so jaded with a servant, that would upon the least pain or hardship shew him a pair of heels? Wherefore seek strength from God, which may make us courageous in all evil, not give in though we feel difficulties, great enmities, against us. We see how lewd servants of men have chosen to live no longer than their masters, but have by their own hand died beside them. The subjects of mortal men, as kings, will follow them, and at their pleasure fight in the cannon's mouth, and run upon death valorously. What a shame is it that we should not be resolute for our God, to endure the worst that can befall for his name? The want of this is to be rebuked; this maketh some they cannot abide to be noted as men more strict; call them puritans, you dash them out of countenance, they cannot endure any displeasure from men. O cowardice! O naked Christians, whom a little paper shot from a popgun doth dismay and cause to shrink from the colours of their God!

*Obj.* But some will say, that the longer they live, and the more they seek strength, the weaker they grow in their own feeling.

*Ans.* But we must not be dismayed at this, for as the shaking of the tree maketh afterward the tree become more firmly rooted, so in temptation and suffering, the shaking of us doth lead us to greater establishment. The God of all grace, after you have

suffered awhile, perfect you, confirm, strengthen, and stablish you,' 1 Peter v. 10.

*Doct. 2.* You see who it is that worketh in us this strength whereby we are confirmed, the Spirit of God; that you may be strengthened with might through his Spirit. It is therefore called the Spirit of fortitude, the Spirit of strength, 2 Tim. i. 7; the Spirit of glory, 1 Peter iv. 14; that is, of glorious strength. This is the office of the Spirit, sent of God to this purpose. The soul and spirit of a man hath no strength of its own, but the Spirit of God is the only strength of our spirits. For look, from whence every creature hath its being and nature, thence it hath its strength. Things bred of the earth have their nourishment and strength from the earth, as trees, beasts, and fishes from the water. So the spirits of men from God the Father of spirits, and from his Holy Spirit. This Spirit of Christ in us enables us to do things far above the power of nature, to do that which we could never do before; it will enable us to walk above this world, treading all troubles, calamities, and afflictions under our feet, and triumphing over all miseries. It enables us to command the winds and storms of our sinful lusts and passions, which, with all the power and virtue of nature and natural reason, we cannot restrain. By the power of this quickening Spirit we can cast out all the devil's temptations, quench all his fiery darts, and by the sword of the Spirit drive Satan away. In sum, whatsoever Christ did, we may do in some proportion, as all the members are in some measure qualified with power suitable to the head. As Christ risen from the dead and mounted up to heaven, and sitteth at the right hand of God, so this Spirit enables us to mount up with him, and to seat ourselves in heaven with him, affecting and seeking the things that are above.

*Quest.* But how doth the Spirit of God strengthen us?

*Ans. 1.* By conveying such spiritual strength as is agreeable to the nature of our spirits. Our spirits are reasonable spirits, and the strength of them is spiritual wisdom, reason, and understanding, as the weakness of our spirits is ignorance, error, and blindness in the understanding, which makes all the inferior powers of the soul weak, sick, and faint with fear, horror, sorrow, and trouble. So then the Spirit strengthens our reasonable spirits by communicating spiritual reason, counsel, and instruction; for how comes it that we are weak and faint in afflictions and temptations, that we are cast down with fear, care, and sorrow? It is for want of wisdom, by the corruption of our understanding, darkened by Satan, we conceive our evils and miseries most great and intolerable, such as neither ourselves by any strength we have, nor any other can overcome, and therefore we think we have cause and reason to fear, care, and grieve, being so overmastered by sins and other evils. But the Spirit revealeth to us and teacheth us what God



is to us, a Father most loving, merciful, gracious, and powerful, and that all our sins, evils, and miseries are nothing to his love, mercy, goodness, and power, and that Jesus Christ is ours, who hath vanquished all enemies, sins, and evils for us, as he saith, 'Be of good comfort, I have overcome the world,' John xvi. 33. Thus the Spirit, teaching us wisdom, gives us to understand we have no cause to fear, because more are for us than against us; and therefore 'we rejoice when we fall into divers temptations,' knowing by the Spirit's light and inspiration the profit and fruit thereof, and that Christ is ours.

2. It strengthens us by putting a new life into the whole man, changing him, making him a new man, a living man in Christ. As soon as he is made a member of Christ, life is infused into him, as from the root into the branches. As the soul is to the body, so is the Spirit to the soul. The Spirit furnisheth every faculty; it enlighteneth the understanding, it rectifies the will, it sanctifieth the affections, it filleth a man with joy, fear, love, and all spiritual graces which give strength to the inner man.

3. The Spirit strengthens us by giving efficacy and strength to all means of growth. The means are fitted to increase the strength of the inner man, as the sun and rain are fit to make plants to grow, but they must have God's blessing. Physic is fit to cure, bread to nourish, but unless God bid physic heal, and unless God bid bread nourish us, they cannot do it. So the word, sacraments, and prayer, though they are means of increasing graces, yet without the Spirit they are nothing. The word without the Spirit is but a sword without a hand to use it, but as a pen without ink, which will not write: 2 Cor. iii. 3, 'Ye are manifested to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God.'

Prayer will edify, but it must be prayer in the Holy Ghost: 'Edify yourselves in your holy faith, praying in the Holy Ghost,' Jude ver. 11. So God promiseth his church that he will 'pour water upon the dry ground,' that is, the heart that before was hard and barren in grace shall now spring up and grow strong, and this shall be when 'I will pour my Spirit upon them,' Isa. xlv. 3.

*Use.* Wherefore when we are in any evil, and do hang the wing by reason of it, we must cry to God for this Spirit of his; if we get this, we shall like David say, that we could leap over a wall, break through armies of enemies, and rise conquerors over all adverse power and oppositions. It is with us as with a bladder: while that a man doth blow it up, and keep his breath inclosed in it, you may throw it on the waters, it will not sink; so while God doth breathe his Spirit, we shall swim above all the waters of afflictions in which we are drenched. Nothing but his Spirit can bear thee up. The philosophers, who went as far as nature could commonly go in precepts

of bearing and forbearing, when their minds grew to some discontent, ended their days with self-murder; for without the Spirit work it in us, there can be no true strength which will not fail us when we are tried. What would a man desire either for the outward or inward man, but if he have the Spirit he shall obtain it? Would a man be enabled to pray, to bear losses and crosses? Would a man be able to master particular lusts? Is a man in bondage, and would be set at liberty from sin? Is a man spiritually dead, and would find quickening life? Is a man spiritually affrighted with sin, and would gladly be raised to comfort? Would a man believe, walk as a Christian, and be enabled to every good work? Then let him get the Spirit, and he shall do these and much more.

*Doct.* 3. Mark here, what it is that must be strengthened, even the inner man. If the soul, and the life of grace in the soul, be strong, then nothing shall be able to subdue us. While Job had his inward man strengthened, what evils did he equally and meekly sustain! It is true that Solomon saith, Prov. xviii. 14, 'The spirit of a man will bear his infirmity, but a wounded spirit who can bear?' And we see by experience, while our minds are quiet and comfortable, great things cannot prevail so with us, as trifles when it is down, when the strength of it faileth. Even as merchants, while their estate is safe, they care not for trifling damage; so a Christian, while his soul and mind are untouched, he careth not much what can befall him, he is able to bear it, for his principal is not impaired. All men naturally seek to make themselves strong in the flesh and outward man, and build Babels against God, to be strong in riches and in the arm of flesh; such Nimrods are counted the only men of might, and of ability, substantial men. But the wisdom of a Christian is to make his soul strong in the Lord: 2 Cor. iv. 15, 'Let the outward man perish,' so 'the inner man be renewed daily;' Col. i. 11, 'Strengthened with all might, through his glorious power, unto all patience and long-suffering, with joyfulness.'

*Use.* Wherefore prize this strength of the inner man above all things. This is the glory of a Christian, to walk in the strength of the Almighty, and to have him a rock of defence. The saints have confessed it to his praise, that in him they have done valiantly, and we neglect to sanctify the name of God, if we grow not to like confession with them.

Again, could we get our eyes cleared to see him our strength, it would breed in us such courage that nothing should quail us; we would say with the psalmist, 'If I were in the shadow of death, I would fear nothing,' Ps. xxiii. 4. God is with me, what can be against me? A grain of this inward spiritual strength is worth all natural, bodily strength, both in its nature and kind, and God's acceptance; it is immortal strength, and groweth and increaseth till it bring forth judgment into victory, as a grain of mustard seed.



It is of an invincible nature, and can never be broken wholly, and lose all life, but it will in the end outwrestle and break in pieces all opposite strength, and stand for ever, when all creatures fail, and all outward strength fails us.

*Doct.* 4. Here we see whither we must go when we find ourselves weak and void of strength, even to this fountain, the glorious strength of God. Hither we must have recourse, and there is a double bucket with which we may draw this strength to work in us : 1. Poverty of spirit, conscience of our weakness : 'When I am weak,' saith the apostle, 'then am I strong,' 2 Cor. xii. 10. If we empty ourselves of ourselves, that strength of God shall fill us and dwell in us. 2. We have faith, which we must cast up as this goeth down : 'We are kept by the power of God to salvation,' 1 Pet. i. 5. But one might say, How shall we get this power work in us ? the apostle answereth, Through faith.

Further, it is to be observed in this, that he prayeth that these Ephesians, who were instructed in the counsel of God, and built in some measure upon the foundation, that these might receive a further strength. First, therefore, he giveth us to understand,

*Doct.* That in those who are the forwardest there are relics of weakness, want of strength whereby to stand out in times of trial. We are by nature such as have no spiritual strength, Rom. v. 6. When we come to be renewed, there is with 'the spirit in us which is willing, the flesh which is weak,' Mat. xxvi. 41. Nay, we say more, that if we were without sin, as Adam in innocency, yet we should want that strength which should enable us to stand when temptation entereth, as you see in him, proved to you by woful experience. And this the apostle confesseth of these Ephesians, for when he beggeth for strength in their behalf, he doth acknowledge secretly a want in them. We are like reeds, every wind will make the gallantest of us stoop, if we be left to ourselves.

*Use.* Wherefore this must teach us to examine ourselves, and to find out the weakness of our own hearts. We think there is no such matter, but who would have thought, when Peter spake so courageously, that there was a faintness at the heart of him, watching him that ill turn which followed ? Who would have thought that in David's heart had been such a spice of uncleanness as there was ? Wherefore, learn to see that you are weak, because this is the way to have the strength of God dwell with you : Jer. xvii. 5-7, God curses his endeavours that doth all by his own strength. Thine is kingdom, power, &c. Paul rejoiced in two sorts of infirmities, 2 Cor. xi. 16 : 1. Of the inner man, as lusts and concupiscence. These, as sins, grieved him much, and so he prayed earnestly against them ; but as by these Christ's Spirit was most seen in him, and the grace of God more manifested towards him, he joyed in them. 2. In reproaches and persecutions ; these shewed him to

be but a creature, that had no power in himself ; all his strength was from Christ. So far as by his sin and corruption he was driven out of himself to Christ, he rejoiced in his corruptions ; and of his visions he saith, Of such a work, wrought in me, without me, only by the grace and power of God, will I rejoice, and of nothing in me wrought by me, and my wisdom and power.

*Doct.* The last thing to be marked is this, that whosoever is the forwardest must seek strength, where-with he may be able to stand in the evil day. We must not (if we have in some thing got the upper hand, or put the devil to change his weapon, as unable to prevail where he attempted) grow conceited and secure, but walk humbly, and give the glory of all our victory to God.

Ver. 17. *That Christ may dwell in your hearts by faith.*

This is a second petition, but not principal ; it belongeth to the former, expressing further the manner after which the former was to be fulfilled. For having wished them this benefit of strengthening by the Spirit, he now wisheth them Christ in them, who might, by this Spirit of his, be their strengthener ; for we have the efficacy and benefits of Christ by having communion with his person. The words must each of them be marked.

*That Christ.* He doth not say that the benefits or efficacy of Christ, but Christ, meaning his person.

There is a threefold presence of God and of Christ :

1. Of power.
2. Of grace.
3. Of glory.

Now, this is a presence of grace, and this is twofold :

1. A presence beginning.
2. Further perfecting and absolving, John xiv. 23.

The latter is here spoken of ; for before we can begin a commandment, God must dwell in the midst of us : Ezek. xxxvi. 27, 'I will put my Spirit in the midst of them,' and make them walk in my commandments ; and of this latter dwelling in them here is spoken, for these were such as had Christ in some sort dwelling in them, as chap. ii. 14.

*In your hearts,* that is, in your minds, wills, and affections, as chief commander, king, and ruler. He dwells in our souls, as our souls in our bodies, by his lively virtue, efficacy, and power, quickening, comforting, and strengthening us ; possessing our souls as his house and dwelling, excluding and shutting out all other inmates, that his righteousness, merits, mediation, death, and sufferings, may feed, fill, and satisfy all our desires, wills, and affections, as our only treasure.

*By faith ;* that is, by your faith further increased ; for it is with faith and Christ, as it is with a strait vessel in which a thing is put greater than it can re-

ceive, so that the further the vessel is enlarged, the further the thing put in is apprehended. So of faith, the more and more it is augmented, Christ is the more and more entertained into the soul of the believer. So that it is as if the apostle should say, As I have wished you strengthening of the Spirit, so I wish you for this purpose, that you may have Christ himself, on whom this Spirit of strength resteth, that you may have him so near as to dwell with you, not so far only as to conceive the doctrine of him in your brains, or be able to discourse of him, but that he may dwell in your hearts and affections, and that by the means of a true faith, which is the only instrument of our union and communion with him.

*Doct. 1.* Then we see, that if we will have the Spirit of Christ work aught in us, we must get conjunction with the person of Christ himself. For the Spirit, when it doth strengthen us, doth but take of Christ's, and therewith confirm us; so that we must look to Christ as who principally, and from whom the Spirit, doth confirm us: Philip. iv. 13, 'I can do all things, through Christ strengthening me;' 1 Tim. i. 12, 'I thank Christ Jesus, who hath enabled me.' Which places considered, will give us some light how to conceive of the sequel of these petitions. This order the Holy Ghost teacheth, that we must first have Christ before we can have benefit by him. 1 John v. 11, 'God hath given to us eternal life, and this life is in his Son.' 'He that hath the Son hath life,' John vi. 34. 'He that eateth my flesh shall live by me.' For as we cannot have the strength of bread unless we eat the substance of it, so we cannot have the strength of Christ unless we lay hold of his person, from whom it floweth.

*Use 1.* Which is to be marked against such as have taught that we have no communion with Christ himself in the simple word by faith, but only with his benefits and effectual working in us; contrary to the express word of God, which tells us that Christ Jesus the Son of God dwells in our hearts and souls: 2 Cor. xiii. 5, 'Know ye not that Christ is in you, except ye be reprobates?' Gal. ii. 20, 'I live, yet not I, but Christ liveth in me;' John vi., 'He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.'

*Use 2.* It should stir us up to seek Christ himself, and to make sure of him, seeing without we have him in us we can have no benefit by him. Now he comes to us in the preaching of the gospel, and offers himself to us: Rev. iii. 19, 'Behold, I stand at the door and knock: if any man will open to me, I will come and sup with him.' Now, if we open the door of our hearts to him, to desire, love, and embrace him above all, as he offers himself to us, then will he make entrance into our souls and bodies as into his temple, where he will dwell for ever.

*Doct. 2.* The second thing to be marked is, that he wisheth Christ may dwell in them, giving us to con-

sider what strait conjunction and near familiarity there groweth twixt Christ and the believing soul: John xv. 5, 'I am the vine, ye are the branches. He that abideth in me, and I in him, bringeth forth much fruit;' John vi. 56, 'He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.' Hence are those sweet relations of head and members, husband and spouse, king and subjects, &c., all which do give us to consider of this point, how near a communion the believing soul hath with Christ Jesus. But for the better understanding of it, you must know that this dwelling in us doth enfold these three things.

1. A presence, for Christ not only as God is with us to the end of the world, but as man. Though he is locally contained in the heavens, yet he is spiritually present to our spirits believing.

2. It noteth the efficacy of Christ in us, viz. how that Christ doth put forth the efficacy of his Spirit in us, so that not we live, but Christ in us, Gal. ii. 20.

3. It signifyeth the constancy of this effectual presence, for dwelling is not to take a night's lodging here or there, but to make abode; so true it is that where Christ once loveth he loveth to the end, John xiii. 1, and where he cometh, he makes his abode for ever.

*Use 1.* Which doth teach us first a difference betwixt the hypocrite and the true believer; they may have a taste, a lick and away, of Christ, Heb. vi. 4, but they cannot come to this, to have Christ dwell in them. As a passenger he may knock, going by the doors of their hearts, but he doth not enter to make their hearts his habitation.

*Use 2.* It doth make for our comfort that Christ is with us. What a comfort is it to the fickle person, to think that the physician dwelleth with him! to us weak, to think the Lord of hosts, mighty in battle, dwelleth with us! Christ by this argument doth comfort his disciples: John xiv. 18, 'I will not leave you orphans.'

*Use 3.* We must examine ourselves whether Christ dwell in us, else we are counterfeits, 2 Cor. xiii. 5. How may we know it? *Answer,* John xv. 5, 'If I abide in you, and you in me, you shall bring forth much fruit;' Rom. viii. 10, 'If Christ be in you, the Spirit is life for righteousness;' so that if we have the fruits of the Spirit, faith, patience, love, heavenly-mindedness, then we are sure he liveth in us, if we have the flaming out, or the smoke of them, earnest and constant groaning after them; but when pride, envy, covetousness, uncleanness, unfruitfulness dwell with us, what shall we think? What communion hath Christ with Belial? We cannot comfort our hearts, things being thus with us.

*Dwell in your hearts. Doct.* Observe, that the true receivers of Christ must receive him with their hearts and affections. The month and stomach cannot take him, but the mind and affections. These can entertain and contain our Saviour; for though all of us is a temple for him, yet the heart is the choir where he

properly sitteth. When faith (as it followeth) worketh our communion, we cannot think but that needs it must be the heart where he is received, for faith is in the heart : ' If we believe with the heart to righteousness,' Rom. x. Again, the believing have not only had knowledge and assistance, but have had all their affections bestirring themselves about Christ.

1. Joy : ' We are the circumcision that rejoice in Christ Jesus,' Philip. iii. 3 ; ' God forbid I should rejoice in anything but Christ crucified,' Gal. vi. 14 ; ' On whom believing, ye rejoice with joy unspeakable and glorious,' 1 Peter i. 7.

2. Love : ' You have loved me, and believed on me,' John xvi. 27 ; and the church, speaking of Christ, Cant. i. calleth him the party ' whom her soul loveth.'

3. Grief, that our sins have caused his bloodshed : Zech. xii., ' They shall look upon him whom they have pierced, and shall mourn over him,' &c. The sinful woman, Luke vii. 38, now believing and loving, washed his feet with her tears, and wiped them with her hair.

4. Admiration and wondering : 1 John iii. 1, ' See what love is shewn us, that we should be the sons of God ;' John iii. 16, ' So God loved the world that he gave his only begotten Son,' &c.

5. High estimation of Christ and his grace : Mat. xiii. 44, ' The kingdom of heaven is like to a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath ;' Philip. iii. 9, ' I count all things but dung for the excellent knowledge of Christ Jesus my Lord.'

*Use 1.* Wherefore, if we will give true entertainment to Christ, we must awake our hearts, stir up all our affections ; and it sheweth that in most men's hearts Christ dwelleth not, because their affections were never set on him, their joy and love were never about him. It is a true thing of many amongst us. We may say that many now in hell have gone before many of us in their affections toward the gospel, the hearts of men being altogether elsewhere bestowed.

*Use 2.* Hereby learn to judge aright whether we have grace or no. Remember the heart must be set right by Christ himself ; and if Christ dwell in you, he will enliven you to every duty. If you would be full of the life of grace, if you would have it flowing more abundantly, then fasten your eyes upon Christ the fountain. But it is your fault ; ye desire graces, remission of sins, and the parts of sanctification, abstractedly from Christ ; we go to God and think not of Christ ; but get Christ into your hearts, get him knit to you, and then you shall receive grace from him ; and as you are nearer in union with him, so he dwells more in your hearts. As there are degrees of light from the sun, as it is higher and lower, so there are degrees of Christ's union and habitation, and of all the effects of his cohabitation.

*Doct.* Lastly, It is said, *by faith*, giving us to understand what it is which bringeth us to have union and

communion with Christ ; it is belief on him : John vi. 56, ' If ye eat my flesh and drink my blood, then I abide in you, and you in me ;' that is, if by faith they should incorporate themselves with Christ, then there should be a mutual dwelling of one in the other ; for though Christ, in regard of his human nature, is in heaven, and we on earth, yet neither time nor place, nor the absence of being in the nature of things, doth hinder the work of faith, as Abraham by faith saw Christ in the word of promise, and rejoiced, John viii. 56, when thousands of years after Christ were not in the nature of things, in regard of his flesh ; and so for place, it hindereth not the presence of faith, though the thing believed be never so far off removed from us. But look, as the soul, by virtue of sight enlightened with the beams of the sun, doth join itself with the body of the sun, and touch it in a manner, though it be in heaven, and we here, the eye of faith, enlightened with the beams of the Spirit, which come from the Sun of righteousness in the word and sacraments, doth touch and join itself in a spiritual manner with Christ his body and blood, though his body be in the heavens, and we on earth.

*Use 1.* Which first serveth to shew what kind of presence we have, even that which our belief touching Christ in the heavens bringeth about. There is no other true presence of his body on earth but this which is spiritual, no taking his very body in at the mouth, for he is not meat for the stomach, but for the heart.

2. Whatsoever presence we have of Christ in the sacrament, it is either that of faith, or must serve to confirm that of faith ; but to have Christ his body present bodily would not confirm faith ; nay, it hindereth belief, as our Saviour testifieth, John xvi. 7, it is better for them he should go from them ; and it is contrary, if by sight, not by belief.

Again, such as the giving is and receiving, such must be our union, which followeth upon the giving and taking, but there is no bodily conjunction and union.

*Use 2.* This may be a touchstone of true belief, to consider that it is such as bringeth Christ into the heart ; for though faith be commonly professed, yet how rare is that believer of whom it may be said, not he now, but Christ liveth in him, whose heart is purified by believing, Acts xv. 9.

*Use 3.* And this also to consider, that he here and above all speaketh of faith, viz. that we are saved by it, that we have entrance with boldness by it, that Christ dwelleth in our hearts by it. This should make us see what a jewel faith is, and seek it, crying with the apostles, Luke xvii. 5, ' Lord, increase our faith.'

*Use 4.* Lastly, This doth improve\* the papists' faith, that it is not a true faith ; for the Scripture here teacheth that the belief of all that are not counterfeits is such as bringeth Christ to dwell in the heart. Now, the popish faith maketh no application of Christ ; nay,

\* Qu. 'reprove'?—Ed.

they count that the bringing and reaching of him in particular to us, a notable presumption.

(2.) They say that faith, though it be the first virtue begotten, yet it is not the root which imparteth sap and livelihood to other graces; but this they ascribe to love. But that which reacheth Christ to live in us, that causeth all the Christian conversation; for of all of it, this may be said not to live, but Christ in us, Gal. ii. 20, and love itself is set on work by faith; for why do we love, but because he hath loved us? 1 John iv. 19. Now, what doth first lay hold of God in Christ but this virtue of faith? and, therefore, 1 Tim. i. 5, the end of the law is love to God and man. But whence must this proceed? From this as a root, a faith unfeigned.

Ver. 18. *That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height.*

Here is expressed the second principal petition, the sum of which is, that they might have a sight of the love of Christ, that so they might share in the afflictions of the gospel of Christ without fainting.

For the order: 1, He setteth down the mean of attaining the thing requested; 2, the request itself. The mean, that 'being rooted and grounded in love.' The request itself, which is 'for the knowledge of Christ.'

1, As it is getting; 2, as it is now gotten; for though some make it the propounding of one and the same thing, 1, more obscurely; 2, more plainly; yet I think there is some difference. The knowledge, as in getting is the apprehending of the height, length, &c.; as gotten is the having in us the knowledge of Christ his love, which passeth knowledge.

For the opening of the words, 1, it may be asked what this love is?

For answer, God's love in Christ, Christ's love. The context doth cast us on this sense. 2. Our love is a branch, not a root; it is the love of Christ in which we take firm rooting only that nothing can shake us. Again, if he should speak of our love, the Greek phrase should be put as absolute, which is more harsh, and hath less authority, both ancient and modern, than the inversion which we follow hath, so that all the papists' discourse, especially the schoolmen, that hence make our love the root, whose work communicated is the soul and life of every other grace, it is treatise beside the door.

2. It may be asked, what this is, *to be rooted in love*. This may have a double sense which may here stand, *in love*; that is, about Christ's love, or by mean of Christ's love. It may import the cause of our rooting, or the subject in and about which we take rooting. But to say *rooted and grounded*, that is, strengthened and confirmed by mean of love shed abroad in your hearts; or *rooted and grounded*, that is, more fully persuaded of Christ's love, by experience of him dwelling in you

and strengthening you; it will come much to one matter.

*Quest. 3.* It may be asked, what this is, *to comprehend*.

*Ans.* By diligent consideration to take a view of the largeness of Christ his love: for Philip iii. 11, *to comprehend* is there joined with *following hard*, and the Greek interpreters do make this word answer our overtaking one after travel.

*Quest. 4.* The fourth thing is, how the apostle can wish that we should comprehend and know that which surpasseth knowledge.

*Ans.* It is to be understood of that measure to which the Spirit of God doth here bring us; and these stand well together in some sort, to comprehend that which cannot be perfectly known of us. Again, to understand these words, we must know how it fares with Christian souls in their proceeding.

1. They taste the love of God, which draweth them to him.

2. Through weakness they grow to stagger and to be off and on in the persuasion of his love, when exercises overtake them.

3. In this weak estate, they are like children that live by sense, and cannot see through these clouds; and if they set themselves to muse on such things as might help them, they are not able to continue such thoughts, nay, not to enter them to purpose, being much carnal and unconfirmed. Now the apostle prayeth that these Ephesians which had tasted the love of God (that they might partake in afflictions more comfortably) might be more fully persuaded and better grounded in Christ's love, against their own weakness, by mean of Christ in them, that thus strengthened they with all other believers might be able to cast all matters in their mind, and by diligent consideration to take a view of the large measure of Christ his love, and thus come to know that in some part which cannot perfectly be known of us.

*Doct. 1.* Then we see here, what is a thing able to embolden us against all persecutions, the feeling of Christ his love wherewith he hath loved us. 'We rejoice in afflictions,' because experience of 'the love of God is shed into our hearts,' Rom. v. 5. And Rom. viii. 33-35, the apostle doth spread a flag of defiance to all enemies, being persuaded, rooted and grounded in this love of God in Christ Jesus: 'Who shall separate us from the love of God in Christ Jesus? Shall tribulation, or distress, or persecution,' &c. For as he that goeth on thorns or sharp flints may go boldly, if he be well shod; so we, if we be 'shod with the preparation of the gospel of peace,' Eph. vi. 15, *i. e.*, with this knowledge of the love of God in Christ, which the gospel revealeth, then we shall walk not offended at our tribulations. Love is the banner which he spreadeth over his people, Cant. ii. 4. Now a banner doth not only serve to gather the bands, but it doth animate the soldiers to quit themselves like men under their

colours. So it is unspeakable how God's love doth encourage us to undergo whatsoever for his name, when it is shed plentifully into us.

Again, if we hold all strength, yet if love should not draw us, we would not put forth our strength to suffer for his name, for this is the sweet spur, 'the love of Christ constraineth us,' saith the apostle, 2 Cor. v. 14.

*Use.* Wherefore we must above all things seek to God to let us have his love reported to our hearts; then nothing so sweet, but we shall willingly forego it, for this love is 'better than wine,' Cant. i., than all delights whatsoever; nothing so bitter, but this will sweeten it sufficiently.

2. That he wisheth them experienced, and so more strengthened by mean of love shed in their hearts, that thus they might be able to see Christ his love, it doth teach us,

*Doct.* 2. That we must mark the experiments which God giveth us in effects this way or that way, if we will be able to know the things which his grace worketh for us. David seeing that God did not reward them after their deserts, but put their sins from them as far as the east is from the west, Ps. ciii. 10-12, he came to see that God his mercy was exceeding great to them that feared him. So Moses having observed that God had pardoned his people from Egypt to that hour, did comprehend that God was 'slow to anger, great in mercy, forgiving iniquity and transgression,' Num. xiv. 18, 19. We cannot view directly the divine essence, a light to which there is no access, but we must by observing the works of God, even as by a glass, come to view these invisible things of God.

3. That he wisheth them strengthened in love, that they might see further love, he doth give us to consider,

*Doct.* That we neither do, nor are able to receive all that love of Christ at once. First, they had tasted love, then in weakness they had further experience of love, then more experienced they were to comprehend further love. 'If ye love me and keep my commandments, then the Father shall love you, and come and dwell with you,' John xiv. 23; that is, if you have been drawn by my love to love me, and do testify it by keeping my commandments, then I will shew further love than yet ye have tasted. For God, as in grace, so in love, he doth prevent us with love and follow us with love, quickening us in his ways when we drop in temptations; we are vessels which grow greater and greater, and the filling of us is answerable. Nay, we are not able, for look, as it is with children, a child doth measure his love by his sense, if he be played with, all is well; and as his childish understanding doth disenable him to consider of the care, the hand, the providence of a parent toward him; so are we unable to measure it but as we feel, unable to consider of those things in which this love is manifested.

*Use.* This therefore doth check that weakness in

some, who think there is no such sight of God's love to be recovered by them as sometime they have tasted; they have had such a relish of God's love in their first professions, as that they look not to see the like again. Whereas it is quite contrary, God doth love little and long, that is, he doth shew little often, but doth continue it with increase. Why should we think God doth love us less being old friends, than he did when we were new? Nay, he that hath shall have more, as Christ saith to Nathanael, John i. 50, 'Dost thou believe, because I said I saw thee under the fig tree? thou shalt see greater things than these.' The best is still to come, if we keep not on the bed of our lusts, and by slight and lazy seeking come short of it.

*Use* 2. We must mark the experiments of God's love, so infinite in the fruits and effects of it, and thereby grow more and more rooted, more confident and hold in the assurance of it, and acknowledge it to his praise, and build ourselves upon it, as David against Goliath, by former experience, by all the gifts, blessings, graces, and good things God gives us; we must make a greater gain than themselves are, viz., the love of God that gives them, to grow in assurance and further apprehension of it, and not like beasts swallow down such favours and blessings and never apprehend the love of the giver. But let us make every blessing and benefit a step and stair to raise us up to the apprehension of the love of Christ, that sea of love whence these streams issue. Collect and gather and conclude by all God's blessings, how great God's love is, especially in giving us his Son Christ, and his gospel.

Ver. 19. *And to know the love of Christ, which passeth knowledge, that ye may be filled with all fulness of God.*

*Doct.* Lastly, it is to be marked that he thus setteth out the love of Christ, as a thing incomprehensible in regard of the full and perfect knowledge of it. And because it is a thing that the church must always remember, we will 'remember thy love,' Cant. i. 4; the spur of all Christian duty, 2 Cor. v. 14; the precedent of all true love, 'Love one another as I have loved you,' John xvi.; therefore we will a little unfold it.

As the person of Christ hath in it two natures, divine and human, so there is a double love of Christ: the one as God, the same wherewith his Father loveth us; the other as man. Both of them have three several branches to be unfolded:

1. His good will as God, and affection or grace of love, as man.

2. His works, because true love standeth not in word and tongue, but truth and deed.

3. The embrace and resting wherewith he doth embrace us and rest in us, which is the nature of love in the thing beloved.

Not to speak of his love or good will as God, we must know that this affection as man is, for the quantity of it, unmeasurable; he as a full receiver did receive all love in the perfection of it. For the quality of it,

it is free, not for his advantage: 'when he was rich, he became poor,' 2 Cor. viii. 5. Not for our deservings did he love us, for he loved us first, even when we were enemies. 2. His love was fruitful and true, as shall be declared after. 3. It was constant to the end, John xiii. 1.

For the effects which the Scripture calleth love, as coming from love, we may consider them,

1. In that evil he suffered for us.

2. In that great good he worketh in us.

(1.) He 'abhorred not the virgin's womb,' but emptied himself and became man.

(2.) He took the infirmities of our sinful nature, sin excepted: 'He was like to sinful flesh,' Rom. i. 3.

(3.) He laid down his life for us: 'In this we know the love of God, that he laid his life down for us,' Rom. v. 8. So that as he pleadeth, he in love did let his 'head be wet with dew, and his locks with the drops of the night,' Cant. v. 2; that is, nothing was so difficult, but he did willingly undergo it for our sake.

2. The good which he hath done for us cannot be uttered, as who hath freed us from sin and death, set us in a glorious estate before God: Rev. i. 5, 'He hath loved us, and washed us from our sins in his blood; and made us kings and priests to God;' he hath 'set us in heavenly places,' Eph. ii. 6.

3. As lovers shew love, in that their hearts cleave, and they mutually embrace one another, so doth Christ; he doth dwell in us by his Spirit, familiarly apply himself to our spirits: 'He doth kiss us with kisses of his mouth,' Cant. i. 2; 'His left hand is under my head, and his right hand doth embrace me,' Cant. ii. 6; which doth shadow nothing but this, how he doth apply himself to us by his Spirit making love, even as outward love is testified by such significations; and when we come to be where he is, he shall 'rejoice in us as a bridegroom doth in his bride,' Isa. lxii. 5. This is his love, which is his banner over us; which banner is spread, when out of the word it is unfolded to you. Happy are those that gather themselves to it, that say in their hearts, Oh how hath our Saviour Christ loved us! This is the core; if we be young eagles, the right disciples of Christ, we will fly hither. It is the spur of all love to Christ. 'We love him, because he hath loved us first.' How can we sufficiently signify our love to him that hath thus loved us? It is the example of that love wherewith we must love our brethren: for quantity, without measure; for quality, freely, fruitfully, constantly; not, Love me and I will love thee, not with court holy-water, as we say, not off and on, according as love now-a-days goeth.

*That ye may be filled with all fulness of God.* This is the third petition which he beggeth for these Ephesians, that they might not faint at his afflictions.

1. We must consider of the meaning.

2. How he can wish this to the Ephesians which seemeth to be the privilege of Christ, John i. 14, 'full of grace and truth.'

3. How he can pray that they should be filled to all fulness, this being impossible while they were at home in the flesh in these mortal bodies.

For the first, *the fulness of God* noteth the graces of the Spirit flowing into us from Christ, and *all the fulness* noteth the perfection of degree which is then attained when God is all in all. For the second, we must know there is a double fulness; one universal, which agreeth to the head, as who receiveth in common for all; another in part, of every member from Christ. St John speaketh of the first, this text of the latter, which is twofold: one attained in this life, which is that fitting us for our calling, that which God hath prefixed to us, that which fitteth us for some particular thing to be done or suffered: Luke i. 41, Elizabeth, 'full of the Holy Ghost;' Acts vii. 55, 'Stephen, full of the Holy Ghost;' or that fulness which we shall have when 'God is all in all.'

Now here the apostle doth pray for both, that they might be so filled further and further here as to come to all fulness.

For the third, how he can pray for this, it being impossible.

Things are impossible *simply*, or *for a time*. Now for the latter we are to pray, provided that we seek not to do them before his season. The sum then is, 'As I have wished you the strength of the Spirit, and the lively sight of Christ his love, so I do, to stand in particulars, wish that you, who, though you have received grace in part, yet are in part empty, may be further and further filled with the graces of God's Spirit, till you come to all the fulness thereof.'

*Doct. 1.* Then we see what doth make a man stand sure in all evils, to be well grown in the grace of God. Stephen was full of the Holy Ghost, Acts vii., and he did not only gloriously endure, but prayed for those that were his persecutors: 2 Pet. i. 5, 10, 'If one join grace to grace, 'to faith virtue, and to virtue knowledge,' &c., 'he shall not fall;' nothing shall be able much to hurt him, nor move him from that state wherein he standeth. For as the body now grown up, it can easily bear out that which, when strength was more tender, would have bruised it, so the soul, when it is grown up, and filled with the grace of God. 'Be strong in the grace that is in Christ Jesus,' 2 Tim. ii. 1; *q. d.*, Timothy, I know thou hast grace in thee, but now that thou art to preach the gospel, to fight the good fight of faith, now stir up that strength thou hast, grow more and more confirmed and rooted in that grace.

*Use.* Wherefore we must get ourselves fraught with the grace of God: 2 Pet. iii. 18, 'Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'

1. And for this purpose labour for a more near and sensible union with the Lord Jesus Christ; for, being in Christ, we receive an influence of all kind of graces and benefits, that we lack nothing. He is said to have

'ascended above all these aspectable heavens, that he might fill all,' Eph. iv. 10, viz., with his gifts of grace. Fill yourselves with Christ, and there will not be room for aught else. Were a vessel full of any liquor, it would receive no more; if a woman's heart be full of her husband, she hath no room for other lovers. So shall it be with you; if you see by faith that your estate is full in Christ, lacking nothing, what will you care to look further.

2. Exercise and faithfully employ the graces you have already received, for the exercise of grace will increase and strengthen grace: 'Stir up the gift that is in thee,' 2 Tim. i. 6. We must not think to put all upon God. It is he that kindleth the affections; but when the fire is kindled, you may add fuel to it. It is he that lays first the corner-stone, and then you must edify yourselves. This stirring up and using the strength we have is a matter of great moment, because otherwise all graces are as dead habits in the soul. There are some things in the world are all for use, so all the work of grace is for use, and therefore do not only busy yourselves in gathering of strength, but also consider, How shall I spend my strength, how shall I employ it?

Do you feel yourselves weak and impotent to the duties of holiness, and do you desire to attain more agility and readiness to do things? Why, then, 'exercise yourselves in godliness,' 1 Tim. iv. 7. Use makes perfect, so it doth in the soul; when it often employs itself in such an action, it gets readiness and dexterity to it, to do it with all readiness and alacrity.

3. Take away the impediments that hinder you; as, 2 Tim. ii. 21, 'If any man purge himself, he shall be a vessel unto honour, sanctified and prepared unto every good work.' There is a certain rust in us, that cleaves to the wheels of our souls, that they do not do duties nimbly. This must be taken off.

4. There is a work of the Holy Ghost; it is he that must stir us up to put forth our strength. For as you see in trees, there may be sap enough in the tree, yet till the spring time come, that sap is not drawn up into the branches, and so they remain withered until that time, so a man may have much habitual grace in his heart; but now what is it that bringeth it to the birth? There must be a certain action of the Spirit assisting us, and therefore we must seek to the Spirit of God for assistance.

5. Lastly, there be certain duties that do likewise help us, viz., communion with the saints, and prayer; these whet us, and warm us to duties.

The second thing to be considered is included, for when he wisheth that these Ephesians might be 'filled with all fulness of God,' he doth give us to understand what is our estate by nature, and what the best of us are in part, we are empty of God: Job xi. 11, 'He knoweth vain man' (the word is *hollow*, or *empty*), 'God is not in all his thoughts.' Thus are we likewise in part; for though we are filled in part, yet we

are not fully; we have but 'the first fruits of the Spirit,' Rom. viii. 33; we have not yet comprehended, Philip. iii. 13. And if it were not thus, whence cometh the hungering and thirsting in the saints? When the stomach hath due repletion, the craving of it ceaseth; so, if our hearts were fully replenished, the hunger of them should not be continued.

Wherefore let us hence learn to take notice of our emptiness, as when we hear of clothing, to remember our nakedness; when of setting free, our bondage; so when we hear of being filled, we must recount our emptiness; we are everywhere empty. What doth our going all the day, our hearts not once raised up, signify, but that we are empty of God? What doth our talking idly, our thoughts foolish and unfruitful, argue, but that we are empty; even as irregular winds in the body are a sign of some extraordinary evacuation. What doth our hearing of God's name dishonoured, our neighbour afflicted, without grief; doth it not tell us that we are empty of love to God and man? These things cry aloud we are empty vessels. If we see it, and grow hungry, then we are blessed: Luke i. 47, God shall satisfy us, and fill us with good things.

*Doct. 3.* We see that, as in part we are empty, so we must further and further seek to be filled with God: Eph. v. 18, 'Be filled with the Spirit;' 2 Pet. i. 6, 'Join with faith virtue,' &c. So the saints they see that all the heart, all the strength, is not set upon God. It grieveth them, and it is their desire to see it in God's season. We are not perfect, but we must strive to perfection, from degree to degree. As it is with a long-necked glass, cast it into the sea, it will, little after little, come to be filled full, so must we come to all that fulness of grace, receiving drop after drop.

*Use 1.* Now, therefore, many are reprov'd who never look this way. They will fill their bellies with drink, in which there is excess; they will fill their coffers with riches; but to fill their souls with faith, hope, love, temperance, patience, righteousness, holiness, they have no desire. Nay, many 'have eyes full of adultery,' 2 Pet. ii. 14; tongues full, but of 'deadly poison,' Rom. iii. 13; mouths 'full of bitterness and cursing,' ver. 14; hearts full, but with pride and covetousness and all ungodliness.

*Use 2.* It must again admonish us what we must seek, even to be filled with grace: 'Let him that is righteous get more still, let him that is holy be more holy still,' Rev. xxii. 11; 'Perfecting holiness in the fear of God,' 2 Cor. vii. 1.

Vers. 20, 21. *Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

Now followeth the conclusion, in praise and thanksgiving.



1. The person praised is set down.
2. The persons praising.
3. The mediator.
4. The durance.

The person praised is described : 1, From his working, above our thoughts ; 2, From the virtue through which he thus worketh, ' according to his power which worketh in us.' Both of them are fitly apprehended in God, both to strengthen further the apostle requesting that he should surely receive, as likewise the persons for whom he did entreat, seeing that in them that power was already put forth which could work thus abundantly.

*Doct.* In the verse, first, we consider the incomprehensible powerful working of God for the good of his : Job ix. 10, ' He doth great things and unsearchable ; yea, marvellous things without number.' If one would examine the preserving of his church when the world perished, the preserving of it in the fire, as the burning bush, and not consuming it ; when all things have seemed desperate, and past hope of recovery, the Lord hath put forth the exceeding greatness of his power in the deliverance of his church. He can make a way in the sea, and the waters a wall for his people ; he can suspend and stay the course of nature ; he can suffer his children to be cast into the fire, and then so qualify and cool the furnace, that not a hair of their heads shall perish. We have seen this truth in all ages of the church abundantly exemplified.

*Use 1.* We must make this use of it, considering that his work is incomprehensible ; we must not measure his power by our sense and conceiving ; we must not stint him, and circumscribe him, saying, Can this or that be ? as those unbelievers, Ps. lxxviii. 19, ' Can God prepare a table in the wilderness ?' and as he said, 2 Kings vii. 2, ' If the Lord would make windows in heaven, might this thing be ?' when God hath undertaken to do it ; for our span may compass the heaven, and a spoon contain the sea, more easily than our reason can fully measure the power of God. Yet we must not use this sentence as madmen do swords, for the papists and Lutherans, when they presume monstrous things against God's will, will therefore have us believe them, because God's power to work is above our reason. But as to deny the power of God in doing that he hath said he will do doth make an heretic, so applying it to that which God will not do doth make an heretic likewise. We go soundly that know the power of God is incomprehensible in the fulfilling of such things as he hath promised. And besides, because God is powerful, therefore he cannot do some things which we may fancy, as things of infirmity, or implying contradiction. To deny himself, it argues impotency, not power.

*Use 2.* It must teach us to sanctify God in our heart by trusting on him ; for this consideration doth much serve to strengthen faith. What if we be in

such evils that we cannot see how it is possible to outgrow them, as poverty, sickness, such as the physician shakes his head at ; here is our stay ; God works for his above all we can imagine. What if our prayers be full of defects, much troubled, too too imperfect ; what if conscience of unworthiness will not let us apply things as we would, God works abundantly above that we think or ask. What if, in sanctification, the great enemy against it doth make us think it impossible that ever we should see things we desire, yet here is comfort. This use Paul makes of the power of God. He was in many troubles, yet he was not daunted with them, because he did build upon this foundation ; God was ' able to deliver him out of them all : ' 2 Tim. i. 12, ' For the which cause I suffer these things ; but I am not ashamed, for I know whom I have trusted, and I am persuaded that he is able to keep that which I have committed to him.' This we must assure ourselves of, that God's power is able in itself, and almighty to bring us through all distresses. Though the devil and the world be mighty, yet God is almighty. The want of this consideration makes God's children so faint, when they see the power of the flesh and Satan to stand against them, they think then they shall fall, and come to nothing ; but be they God's children, then rest assured, though we see all things turned upside down, and one misery follow upon the head of another, like the waves of the sea, yet let us trust to this incomprehensible power of God, and we shall see all things conspire and work for the best, Rom. viii. 28.

*Doct. 2.* It is to be marked hence, that in our thoughts and prayers there is imperfection, they come short of that God doth for us. For our prayers, look at them in while of temptation, they are not only defective, but the flesh doth sometimes creep into them. But when no inordinacy doth close with us, yet they come far short of what our Father worketh. Compare Gen. xxviii. 20, with Gen. xxxii. 10, Ps. xxxi. 3, 4, 9. So our thoughts often in temptation ; oh, how far wide of that God thinketh ! David, after so many experiences, thought Saul would kill him at length : 1 Sam. xxvii. 1. ' I shall one day perish by the hand of Saul.' Isa. xl. 27, ' Why sayest thou, O Jacob, My way is hidden from the Lord, and my judgment is passed over from my God ? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, fainteth not ?' Isa. xlix. 14, ' Zion hath said, The Lord hath forsaken me, and my Lord hath forgotten me.' So the church complaineth : Lam. iii. 18, ' My strength and my hope is perished from the Lord ;' but howsoever that is true of them : Isa. lv. 7, ' My thoughts are not as your thoughts ; but look how much the heavens are higher than the earth, so much are my thoughts above your thoughts.' For the Spirit doth teach us to ask with conscience of our unworthiness, so that we cannot ask modestly so much as God can give of bounty.

And our thoughts are too short a measure for God's working, which is incomprehensible.

*Use.* So, then, we must not build upon ourselves, but go out of ourselves, and lean upon God's mercy and power; yea, we must be confident; for if God, working for us, doth exceed our asking, we must then rather assure ourselves that we shall have more than we ask or think. A man cannot have too much faith in prayer.

*According to the power which worketh in us. Doct.* Whence we are to observe, that even with us, and in us, there is that strength which can accomplish our heart's desire; for there is no less power working in us than the power of God, which can subdue all things to itself. This doth bring us to believe, called, therefore, 'the exceeding greatness of his power to us ward, who believe, according to the working of his mighty power,' Eph. i. 19. This doth keep us to salvation; we are 'kept by the power of God through faith to salvation,' 1 Peter i. 5. This doth enable us to think, speak, will, work, according to God. We bear afflictions according to this: 'Be thou partaker of the afflictions of the gospel, according to the power of God,' 2 Tim. i. 8.

*Use 1.* So that hence we may see how far we are wide, that when we feel our weaknesses, do think, alas! there is no strength with us, for when we are weakest, there is a greater with us than there is in the world.

*Use 2.* If we could see by the eyes of faith this almighty power of God working in us, it would fill us with good hopes to outgrow all evils; for what, may not he think to outgrow the stone, who hath had experience of that strength in him which did break the stone of his heart? May not he hope to have help in poverty, that hath found good experience of God's power in him, to the enriching of his poor soul with the graces of his Spirit.

Ver. 21. *Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

Now followeth the conclusion, in which must be marked,

1. The persons praising.
2. The mediator in whom.
3. The durance.

*Doct.* The first letteth us see, who they are with whom only God is truly praised; those that are true members of his church. For though that all things do after a sort praise God, even the wicked passively, inasmuch as they yield matter of his praise, yet the faithful ones, severed from the world, are those who do, inwardly and outwardly, publicly and privately, offer acceptable praise to him.

*Reason 1.* For God, as he giveth his blessings to none but those in whom he hath the end of them, so he hath his end of praise and thanksgiving in none but those who have these spiritual blessings applied to them, viz., those that are effectually called, his church.

*Reason 2.* Again, 'the world cannot receive the Spirit' of praise, John xiv. 17, the church only receiveth him and knoweth him, because he doth dwell with them.

*Reason 3.* The praising of God with soul and voice, as all other, must be free and cheerful; but the church is the only ingennous free-hearted people, Ps. cx. 3. And for these causes David calleth upon the righteous, on them that fear God, on the house of Israel, to land the Lord, Ps. cxxxv. 19.

*Use 1.* We see that there is a great deal of lip-praise in the world; many that are not called effectually to God, will say of some things, they are goodly gifts of God, God be thanked; but till they come not only to be in the church, but of it, though they should say the Psalter over, it is abomination to God, no true praising of him.

*Use 2.* We, therefore, that are called, let us study to praise God, in heart, word, and deed, seeing we are those only who can duly and acceptably glorify him. Now, in praising of God truly,

1. Know our own unworthiness, as 'less than the least of his mercies,' Gen. xxxii. 10.

2. Highly esteem and prize his blessings; it is but merely for manners' sake, when we thank a man for that we care not for.

3. Labour to have the sense of God's love and mercy shed into our hearts; this is the heart of all, and the kernel, without this we have but the shell.

*By Christ Jesus. Doct.* Observe in whom we must offer up our thanksgiving, viz., in and by Christ Jesus. 'Giving thanks always for all things unto God, in the name of our Lord Jesus Christ,' Eph. v. 20.

*Reason 1.* Christ is the fountain whence all spiritual blessings flow to us, chap i. 3.

*Reason 2.* He is the fountain of all that ability which doth enable us to pray.

*Reason 3.* All our entrance to the Father is through him.

*Reason 4.* All our acceptance with the Father is by mean of him; and, therefore, as people in time of the law did bring their sacrifices to Aaron, their priest, so must we bring our spiritual sacrifices to our high priest Christ Jesus, who is entered into the holy of holies, that we may find them made acceptable in him.

3. The durance, *throughout all ages, world without end.*

*Doct.* This last circumstance of time, as it doth teach us the large hearts we should have towards God's glory, so it doth assure us that God will in all ages have a people which shall praise him. 'Hell gates,' i. e. all the powers of darkness, 'shall not subvert his church,' Mat. xvi. 18.

*Use.* Which is comfortable, in regard that it doth assure us, that though hell should break loose, yet God will still have his people; for the words are as much affirmative as optative, they do tell us as well what shall be, as wish that it should be.

## CHAPTER IV.

**V**ER. 1. *I therefore, being prisoner in the Lord, pray you that you walk worthy of the vocation whereunto ye are called.*

We divided the epistle into, 1, the preface; 2, matter; 3, conclusion. The matter into, 1, doctrine; 2, manners. The doctrinal part, with the answer of that secret objection, we have passed through. Now the moral part followeth. The apostle his precepts are general or special: general, that concern every Christian soul; special, those that concern Christians in this or that condition of calling. The general are laid down to the 22d verse of the 5th chapter; the special, to the 10th verse of the 6th chapter. The general are first propounded affirmatively in this verse, with an amplification to the 22d verse of the chapter following. For the opening of this verse, it may be asked what this is, *worthy of our calling*, for it may seem to speak of merit and desert of such benefits? *Ans.* *Worthy* is nothing else but *beseeming, becoming*: Col. i. 10, 'only walk as becometh the gospel of God.' Secondly, it may be asked, what our *calling* meaneth? *Ans.* Not so much the action of God converting, as the fruits and consequence of our calling, the state to which we are called: 1 Thes. ii. 12, 'We besought every one of you that you would walk *worthy* of God, who hath called you unto his kingdom and glory.' We shall explain it hereafter.

Here then are two things:

1. The party exhorting or entreating.
2. The thing entreated.

*I therefore a prisoner.* First, we see the apostle feareth not to prefix this style, *I a prisoner*, as forcible to persuade with the Ephesians. And if this be well weighed, there is a threefold consideration which might move both them and us.

*Doct.* First, The authority of the apostle's bonds; for it is a glorious thing to suffer for Christ: the martyrdom of saints being more glorious in the eye of faith than the scarlet robe is to the eye of flesh.

Secondly, That Paul, though in bonds, should give himself to write, it doth testify the diligent care he had towards them; and of the church in them, to the end of the world.

Thirdly, It is forcible to persuade, as in which secretly the proximity or nearness of the apostle his dissolution is set before them; for these bonds did tie him till death did depart.\* Now this is a great reason

\* Qu. 'part them'?—ED.

why we should regard all this epistle, because Paul was now aged, Paul ready to give up himself for the testimony of the gospel. Now we know a candle never flameth more than when it is ready to go forth. Again, the words that our friends do speak before their departure, they are of all other most worthily remembered; so that wheresoever we see God doth let men be graced with suffering for his name, this must make things spoken by such to be of great authority. When we see the diligent labour and care of our ministers in this or that thing, this circumstance must move us to receive their doctrine where they labour; when we see they draw near their end (as 'do the prophets live always?'), then we must be most careful to treasure up the words they utter.

*Doct.* 2. It is to be marked how that the apostle doth beseech them. Observe hence, how the ministers of God must use entreaty and gentle persuasions with their people. If the highest order of apostles must entreat, much more the ordinary pastor and teacher: 2 Tim. ii. 14, 15, 'The servant of the Lord must be gentle towards all men, instructing with meekness,' &c.; Tit. iii. 2, 'Shewing all meekness towards all men;' 2 Cor. v. 19, 'We, as ambassadors for Christ, beseech you that ye be reconciled.' It is to be marked that Noah prophesied, 'God persuade Japhet to dwell in the tents of Shem.' And in Hosea ii. 14, he saith, 'He will allure his church,' he will speak friendly to her, as one that would win the love of a virgin. And the apostles accordingly being the paranymphs of this great God our Saviour, do beseech us and entreat us gently.

And this dealing is most fit for this covenant, wherein, not the spirit of bondage, but the spirit of adoption, the free spirit, is most abundantly to be poured out. Most fit for us, who must not be so much servile, as a free-hearted people, 'a willing people,' Ps. cx. 3; Rom. viii., 'We have not received the spirit of bondage to fear again, but the spirit of adoption,' &c., and therefore must not so much be pressed and constrained, as entreated.

*Use.* This therefore we must labour for, that God would give us the spirit of persuasion; for he is the best minister that hath the largest portion herein. True it is there is a *παραλογία*, 'enticing speech,' Col. ii. 4, which human wisdom teacheth, and a *ζηστολογία*, which seducers affect, 'an excellency of speech,' 1 Cor. ii. 1. But good gold is no less worth because there is some counterfeit; no more is this grace in truth the worse because the devil doth play the

coiner in the accursed instruments he useth, 2 Tim. ii. 24. Study therefore for pleasing, persuading words, with the preacher, Eccles. xii. 10. Use all gentleness, for 'gentle speech breaketh the bone,' Prov. xxv. 15; and 'the words of the wise in submissness are heard more than the shout of a king that is foolish,' Eccles. xix. 17. Yet we must so receive this, as that we must likewise know there is place for rough dealing: 'Be short with them, or cut them to the quick,' for so much the phrase importeth, Tit. i. 13, 'Rebuke them sharply,' *ἔλεγξε ἀποτόμως*, or cuttingly; time, place, person will teach how, the excellency to direct is wisdom.

*Doct.* The last thing to be marked is this: What must move us to all Christian duty, the state to which God hath called us. So much the apostle intendeth by his exhortation to 'walk worthy the vocation wherunto ye are called.' We by nature are thralls of Satan, sin, and hell; now God, calling us, doth bring us to have communion with him, with the angels, spirits of just and holy ones through the whole earth: Cant. ii. 13, 14, 'Arise, my love, my fair one, and come away, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.'

Of sinful people, we are called to be holy, therefore we are said to be saints by calling: 1 Cor. i. 2, and 1 Thes. iii. 7, God 'hath called us to holiness;' and 2 Tim. i. 9, our calling is said to be 'a holy calling.'

We are called to the kingdom of heaven: 2 Thes. ii. 14, 'He hath called you by our gospel to obtain the glory of our Lord Jesus Christ.' This then being the state of us, what should more prevail with us to a holy conversation than this: to think in what communion now we are, what kind of people now we should be, what great hopes now are laid up for us: 'He that hath such hope doth purge himself,' 1 John iii. 3.

*Ver. 2. With all humbleness of mind, and meekness, with long-suffering, supporting one another through love.*

The apostle now amplifieth this general rule, and sheweth how we must walk becoming our condition. Two ways:

1. By getting the combination of virtues inwardly clothing us, which are here named:

- (1.) Humbleness of mind.
- (2.) Meekness.
- (3.) Longsuffering.

2. By shewing them forth in the works of them, two whereof are here named:

- (1.) Mutual toleration through love.
- (2.) Endeavour of unity.

As if he should say, This is to walk worthy your calling, to get grace in your hearts inwardly, and shew forth good works from the same before men. Now then hence we learn,

*Doct.* That he who will walk as becometh a Christian, must walk humbly. Christ was the master of humility: 'Learn of me, I am meek and lowly,' Mat. xi. 29; yea, he being the Lord of all, became servant

unto all, leaving us a precedent of lowliness: Philip ii. 5, 6, 'Let the same mind be in you that was in Jesus Christ, who, being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation,' &c. Here I will shew,

1. What this virtue is.
2. What the grounds of it are.
3. Make application of it to ourselves.

1. Humility is a grace of the Spirit, wrought in the heart, which doth cause a man inwardly and outwardly to shew lowliness toward God and man. Here are four things to touch upon.

(1.) The efficient; it is the Holy Ghost that doth work it our hearts, and work our hearts to it. Such a spirit of pride doth by nature bear sway in our hearts, that we can no skill of humility until we be taught and moulded thereunto by God's Spirit. As pride is an eminent sort from Satan, who first suggested, and as it were breathed it into the hearts of our first parents, so is humility in special manner from God's Spirit. Whence was Christ such a paragon of humility, but hence, that he had the Spirit without measure? John iii. 34.

(2.) There is the subject, the heart; for so we are taught when humility is made a property of the heart, as 'a contrite and humble heart,' Isa. lvii. 15. So was Christ 'lowly in heart,' Mat. xi. 29. As pride, like a master pharisee, doth affect the best room in man, and seats itself in the heart, as everywhere we hear of the pride of the heart: Obad. 3, 'The pride of thy heart hath deceived thee;' so humility is not of the right kind, nor hath its right place, unless it be lodged in the heart: 1 Peter iii. 4, 'But let the hid man of the heart be decked with the incorruptible grace of a meek and quiet spirit.'

(3.) We have the work or effect of humility, which is the shewing forth of lowliness inwardly in the mind, and outwardly in our words and deeds. As light, where it is, cannot but shine, nor fire choose but burn, so where humility is, it will make a man frame himself thereto within and without. In his mind, to take up lowly thoughts and desires: without, to acquaint himself with words and all courses which suit with the lowliness of his mind. A bladder when it is full of wind doth swell so big, that we cannot grip it in one's hand, but when the wind is pressed or let out, it is a small matter, and is easily contained in a little compass: so pride doth so puff up a man that he swelleth big at heart, looketh big, speaketh big, and is hardly satisfied with any honour. But when humility cometh, that presseth out that wind by which the heart was swollen, and then a man setteth much less by himself, and is lowly in his words and looks, and can make himself equal with those of low degree. What lowliness within did it shew in Abraham, who, Gen. xviii. 27, doth esteem himself but 'dust and ashes'! in David, who was as 'a weaned child,' Ps. cxxxi. 2, in his thoughts touching himself! yea, in Christ, who saith of himself, Ps. xxii. 6, that he was 'a worm and

ro man.' What lowly speech and gesture did it bring forth in Ruth, who, ravished at Boaz his kindness toward her, fell on her face and bowed to the ground, saying, Ruth ii. 10, 'How have I found favour in thine eyes, that thou shouldst know me who am a stranger?' yea, in Abraham, who, though he were as a prince of God among the Hittites, yet having to treat with them doth humbly bow before them and entreat them! Gen. xxiii. 7, 8.

(4.) The fourth thing is, the persons towards whom it is exercised: first God, then man. As it hath to do with both, so doth it teach men to carry themselves so as becometh those who have been trained up by her discipline towards both. Now towards God it appeareth chiefly in these things:

[1.] It maketh a man that he will not stand upon any his excellencies and dignities, which he hath before men, in the sight of God, but renounce them, acknowledge his and their imperfection, and account them and himself as a mere nothing. Rev. iv. 10, 'The four-and-twenty elders fell down before Christ, and cast their crowns before the throne;' David likewise stood little on his crown and kingdom when he sat before the Lord and said, 2 Sam. vii. 18, 'Who am I, O Lord God, and what is my Father's house?' &c. Abraham, who was amongst men as a prince of God, a man of eminent power and glory, when he is before God, he forgot this, and was but 'dust and ashes' in his apprehensions, and thus no lofty conceit have humble-minded men of their riches, beauty, honours, external splendour, before and in comparison of God, but in their account of them, these are as so many flowers, so much withering grass, as shadows, straw, stubble, as mere vanities.

[2.] It will not only acknowledge God's mercies and benefits, but also extol and amplify them as a man is able, according to their worth, and as far above any worth of his. 'I am less,' saith Jacob, Gen. xxxii. 10, 'than all thy mercies and truth which thou hast shewed unto thy servant;' which also David doth both in God's benefits bestowed on mankind and on himself, for of the first he saith, Ps. viii. 4, 5, 'What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou hast made him little lower than the angels, thou hast crowned him with glory and majesty.' And of the other, 'Who am I? and what is my Father's house, that thou hast brought me hitherto?' viz., as to advance me to the kingdom, &c.

[3.] It maketh a man humble himself under God's judgments, and sit down in silence under his hand. When the Lord by fire from heaven destroyed Aaron's two sons, Nadab and Abihu, Lev. x. 9, humility here taught Aaron, in this great judgment of the Lord upon him and his, not to murmur against God, but to keep silence; to which godly silence it likewise brought holy David, who, in great affliction, saith that he kept silence, and brake not out against the Lord, because the Lord had done it, Ps. xxxix. 10. So old Eli, 1 Sam. iii. 18.

[4.] It bringeth a man to wonder at the depth of God's ways and counsels, which, though he cannot comprehend, yet will he not saucily cavil at, but with humble admiration acknowledge to be most wise and righteous, breaking out as Paul, Rom. xi. 33, 'Oh the depth of the riches and wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!'

[5.] It makes a man willingly to undergo any service to glorify God, though it seem base and beneath a man's place, and to neglect his own honour to honour the Lord. David, in the lowliness of his mind, laid aside his royal robes and kingly state, and putting on a linen ephod in the sight of the people, danced before the ark of God, 2 Sam. vi. 14, 20, 21, &c., and when his wife Michal upbraided him with it as a thing too base for his state, he answered that he cared not how vile and low he made himself to honour God. And how did it this way prevail with our blessed Saviour, who, to serve his heavenly Father, and accomplish his will in the redemption of mankind, though he were in the form of God and equal with God, yet he emptied himself of his glory, 'made himself of no reputation, took on him the form of a servant, and humbled himself unto the death, even to the death of the cross,' Philip. ii. 6, 7. And thus humility shews itself toward God.

Toward men, these are the special things wherein it doth appear:

[1.] First, it doth not affect, nor seek after praise and honour, nor the outward signs of it. It is noted as a point of pride in the scribes and pharisees, that they loved to jet up and down in their long gowns, to wear their fringes longer and their phylacteries broader than ordinary, to have the uppermost seat in their synagogues and chiefest room at feasts, to be saluted and bowed to in the streets and market, to be called Rabbi, and held the only masters of Israel; that they delighted to hear themselves praised, and took order that their praises should be published with sound of trumpet, and would praise themselves rather than go without praise, which is taxed as an epidemical disease amongst men by Solomon: Prov. xx. 6, 'Many men will boast, every one of his own goodness.' Humility then teacheth men to walk in another strain, not to affect such outward signs of honour amongst men, nor to be lifted up therewith out of themselves and above others.

But if they have them, according to their place and parts given them, to entertain them with modesty, and without exalting of themselves thereupon; if they have them not, not to strive nor contend thereabout. An humble man will rather put them off from him, as Peter did the centurion's honour offered him, than affect them, as Haman did the bowing of every knee unto him, and go away with less than his place may challenge, rather than make any contentions for the same. The like it is in praise, which humility will not seek after, nor will an humble man take pleasure

to hear his praises set forth by other. His opinion that he hath of himself is so mean, that he thinks little praise due unto him; and far it is from him then to chaunt his own praises: 'Do we begin to praise ourselves again?' and 'We praise not ourselves,' saith Paul, 2 Cor. iii. 1, viii. 12. He will go without it rather than beg it or proclaim it himself. If his works praise him not, his mouth shall not; and yet it may be that an humble man may speak his own praise, but he cometh to it unwillingly, he doth it bashfully; he is forced to it by the malicious and unjust calumnies of adversaries, where it is rather the glory of God and the credit of the gospel, which through his sides is stricken at, than his own estimation, that doth make him plead for himself, and perhaps speak his own praise; or if it be a care of his own good name that he have some respect unto, yet it is not that he may be counted somebody among men, but that he may do the better service unto God, and do the more good among men in his calling, whereunto a good estimation and report doth much avail, which, lost or abated, a man of good parts and gifts is as a knife which is of a good temper and pretty keen edge, but without a handle to cut with, or a piece of good fine cloth whose colour is faded, and so is the less saleable. Such was the case of holy Job praising himself against the foul aspersions which his friends laid upon him, Job xxix. 30, and of blessed Paul defending himself against the detractions of the false apostles, 2 Cor. xi. 22.

[2.] Humility will digest and put up much contempt, so it be but of a man's own person. As a child is not yet taken up with any great thoughts of his birth, place, or wealth, and so passeth over the more lightly reproaches or contumelies done him by his fellows, so an humble man is but mean in his own sight, and is therefore the less moved at contempt, and none can have a lower esteem of him than he hath entertained of himself; or, as it doth nothing detract from the price and worth of a pearl, if a dung-hill cock neglect it and scrape it aside as of no worth or use for him, so it is no disparagement to the true grace and goodness which is in an humble man, if carnal persons, who cannot discern of such things, condemn and reproach him. With what silence and quietness of mind did our Saviour Christ put up those infinite reproaches and contempts which were offered him, at all which he did not so much as open his mouth! Isa. liii. 7. When David's enemies spake many evil things against him, he was 'as one deaf, that heard not; as dumb, and held his peace,' Ps. xxxviii. 13. It was no small contempt which was put upon the apostle Paul by the Corinthians, 2 Cor. v. 13, at the instigation no doubt of the false apostles, that he was little better than a madman, and beside himself, which yet he makes light of.

Notwithstanding humility will, and indeed must, stir at some contumely and contempt, when it reaches

further than a man's own person, and redounds to his place, calling, and authority, to take away that respect in public which is due unto him, and so to make him the less serviceable and profitable in his place. Thus Elisha was so much moved at that insolent reproach of the children mocking him and calling him bald-pate, that he cursed them in the name of the Lord, 2 Kings ii. 23, 24.

[3.] Humility doth aright value and esteem of other men, and will make us ready to serve them, if occasion be, even beneath our place and condition. None better keeps those precepts of the apostle than the humble man, that we should 'esteem others better than ourselves,' Philip. ii. 3, and that 'in giving honour we should prevent one another,' Rom. xii. 10. As therefore he doth willingly and without indignation afford unto his superiors the honour, respect, and service due unto them, so he doth not despise his inferiors, but acknowledgeth what good is in any of them, doth use them with respect, tender and maintain their credit and esteem, not seeking to obscure others that he may shine and rule alone. The sun lends of his light to the other stars, that they may shine in their time and proper orbs; so doth an humble man not take pleasure wholly to eclipse others' parts and credit, but is ready to communicate of that credit and reputation which he hath to others, even his inferiors, if they have any worth in them, to bring them into account and maintain their credit. Peter doth quarrel with Paul, though there had been a jar between them, but doth honour him with his testimony and title of beloved brother, 2 Peter iii. 15. And Paul is not all for his own honour, but also careful of the honour of inferior preachers, Sylvanus, Timotheus, &c., whom he doth not only grace with his testimony, but join, as it were, in commission with himself, putting their names with his in some of his apostolical epistles to the churches. And humility is as ready to serve others in all offices of love, as to honour them. A proud man is never a good servant; his work is either too heavy or too mean, or his wages too little for a man of his quality, forsooth, or desert. But take an humble man; his low esteem of himself and good account of others will make him ready to do service to them; yea, he will account it his best honour to do service to the meanest, be it the kitchen-maid or the plough-boy, so it be within the bounds of his office and calling. No such pattern of humility as our blessed Saviour; and what was his life but a service performed unto other men, Mat. xx. 28, wherein how ready and willing was he! None sent for him but he came not unto them, none needed him but he attended them. He refused not to go in to sick persons, thought no scorn to view and to touch unclean lepers, and served his disciples even to the washing of their feet, John xiii. 5; whom his servant St Paul did assay to follow, who became all things to all men, yea, made himself a servant to all men that ho

might win them to the gospel, 1 Cor. ix. 19, 22. Briefly, all humility teacheth a man, that the greater he is, so much the greater servant he must be, Mat. xxiii. 11.

[4.] Lastly, humility will restrain a man from aspiring unto or meddling with high matters above one's calling, reach, skill, and ability.

It is pride which puffs up a man with an overweening of himself and his parts, so that he presumes he may meddle with any business, church government, matters of state, policies of kingdoms, God's secret and high counsels, that he hath skill enough to judge of them, that he is of sufficient parts for any calling or employment of highest nature in church or commonwealth. Humility is of another strain, which makes a man little in his own eyes, and out of consciousness of his weakness keeps him from meddling with high matters above him, and from thrusting himself into high places and weighty employments; whereunto, as he comes not without a fair calling, so he undertakes it not without fear and modesty. This was the course wherein David's humility kept him: Ps. cxxxi. 1, 'Lord, my heart is not haughty, neither are mine eyes lofty,' &c.; who, therefore, thought the marriage of the king's daughter too high an advancement for him when it was offered him, 1 Sam. xviii. 18. Thus it wrought also with Saul while he had some shadow of it, 1 Sam. ix. 21, that he thought himself and his family too mean to be raised up to the throne and crown of the kingdom, and hid himself out of the way when he should be invested thereunto, 1 Sam. x. 22. But concerning this, two things are to be remembered.

*First*, That humility is not so blind and sottish as not to know and acknowledge the good things, graces, and gifts which God hath bestowed on a man, but doth wisely understand what is given him of God, and with thanks to the Lord doth confess, and on just occasion publish it. To pass over God's graces given us, or suppress them, were foul unthankfulness toward God, and a touch of that wicked hypocrisy which Solomon taxes in another kind: Prov. xiii. 7, 'There is that maketh himself poor, having great riches.' And all the fruit that a man reaps of it is that pusillanimity and dejection of spirit, whereby his gifts moulder away without use to others or comfort to himself, and he lives unserviceable to God and his church. It stood well enough with Paul's humility to say and acknowledge that he by God's grace was not inferior to the very chief apostles, 2 Cor. xi. 5.

*Secondly*, The second is, that humility will not detract or refuse any work which the Lord shall call a man to, nor withdraw the shoulder from that burden which he shall put upon him. To do this were base pusillanimity, or, rather, proud disobedience. It is the delight of humility to do service, and its glory to serve the Lord. For which purpose, as the humble man knows, the Lord hath furnished him with such parts

as he hath, I mean to do service to God in some or other calling. So when he sees the Lord's call laid on him, he doth willingly address himself unto it; yea, though it be high and hard, trusting to the help and aid of God, who hath called him unto it, and who (he is assured) will not fail to strengthen him to go through with it. Jeremiah goes not away without a check, who, out of a low esteem of himself and his ability, doth offer to put off that office of a prophet, whereunto the Lord tells him that he had ordained him, Jer. i. 6, 7.

2. The second thing propounded is the grounds of humility, and they may be these: (1.) Our mean and base original, that we are *terra filii*, made but of the earth, the basest and lowest of the elements. The Lord doth recall Adam to this thought, when, by pride, he sought to lift up himself against the Lord, Gen. iii. 14. Thou art taken out of the earth: 'dust thou art, and unto dust thou shalt return.' The apprehension whereof made Abraham humble in his dealing with the Lord: 'Behold, now I have begun to speak unto my Lord, and I am but dust and ashes,' Gen. xviii. 27. Nothing is more hateful than that a man basely born, coming out of a poor cottage, and from the dung-hill, being raised to wealth and honour, should forget his base original, and be puffed up in pride. What a foul thing is this, to see man stand on his tiptoes with the Lord, and justify himself before him, 'who doth dwell in a house of clay, and whose foundation is in the dust,' Job xiv. 17-19. Why is earth and ashes proud?

(2.) The second is, our miserable and cursed estate by sin. If we are to be humble and lowly minded upon apprehension of our base original, how much more is this a ground of humility, that by nature we are children of wrath! We are, by sin, become the basest and most wretched of all creatures, vagabonds on the earth, God's enemies, and, for all outward excellencies, without God's mercy, firebrands of hell. Saint Paul did ever and anon call his estate to mind, that he had been a persecutor, a blasphemer, an oppressor, that he was the chief of sinners, 1 Tim. i. 13, 15, and did carry about him 'a body of death' and sin, Rom. vii., the fruit whereof was, that as it did empty him of all windy conceits of his own excellency, which might make him swell touching himself, that he was not worthy to be an apostle, 1 Cor. xv. 8, 9; was as one born out of due time, and the least of all saints, Eph. iii. 8.

(3.) A third ground is, the grace and mercy of God towards us, by the which we are what we are, and of which we have all that we have, there being nothing that we can boast of as our own. 'What hast thou that thou hast not received? and if thou hast received it, why boastest thou as if thou hadst not received it?' 1 Cor. iv. 7. 'Boast not thyself; and if thou boast thyself, thou bearest not the root, but the root thee,' Rom. xi. 18. And if it made Mephibosheth so humble that he was not enraged at the foul wrong his servant



had done him, nor discontented with the rash judgment that David, at the first or last hearing, gave against him, but was content with something or nothing, as the king pleased, considering that when he was as a dead dog, the king had shewed him grace, fed him at his own table, restored him to his father's lands, and that whatsoever he had, he enjoyed it merely by the king's favour, 2 Sam. xix. 27, 28,—how humble should it make us to think what mercy the Lord hath shewed us, that of children of death he hath spared us, made us his children and heirs, and that we have nothing but of his grace, gift, and favour to us.

(4.) A fourth ground is, the humility of Jesus Christ. 'Let the same mind be in you that was in Christ Jesus,' Philip. ii. 5. And if Christ, who is our Lord and master, 'who, being in the form of God, thought it no robbery to be equal with God,' did carry himself so humbly toward God and man, as there is said, how low then ought we to stoop, and to what humbleness of mind must we compose ourselves, that are but servants and scholars, nay, who are but poor worms of the earth!

(5.) The fifth ground, let it be the frailty and vanity of all outward and earthly things, how glorious soever, which, as James sheweth in one kind of them, are but as the flower of the grass, James i. 10, 11. The flower is the bravest and goodliest part of an herb to see to, but the weakest and that which doth soonest perish. The grass and herb itself at length doth wither, but oft doth the flower fade even the same day that it first flourisheth, and the goodly beauty and fashion with which it did take up the eyes of men cometh unto nought; so a man himself, as the herb, is weak, mortal, and must wither at length; but these outward goodly things, with which, as with gay garlands when he is trimmed, he is not a little lifted up and proud of them, are much more brittle, fugitive, and momentary. 'Let therefore' (saith the apostle, James i. 10) 'the rich,' and so the fair, the honourable, &c., 'rejoice in that he is made low.' And wherein is he made low, but in the fickleness of his estate, and frailty of those outward things he hath? which should move him rather to an humble use and enjoyment of them, than puff him up with pride in them.

(6.) Let this be the last ground, the base condition to which we shall be brought by death, and wherein we shall be all alike, that we shall make our bed in the dark, be laid in the dust, 'say to corruption, Thou art my father; and to the worm, Thou art my mother, and my sister,' Job xvii. 13, 14. We shall be heirs (as one saith) and companions of serpents, beasts, and worms; from which things the prophet Isaiah preacheth humility to the proud and lofty king of Babel. And with this the severity of the last judgment, which we must all alike undergo, and wherein we shall give a strait account how we have gotten and used all the good things outward and inward we had, so that the

more we have of such things and excellencies above others, the more cause we have humbly to enjoy and use them; for we have but so much the greater burden lying on us, and so much the stricter account to make. 'Considering,' saith Saint Paul, the 'severity of God's judgments' against the Jews, who the more favours they had of God, for their abuse of them were the more grievously punished, 'be not high minded, but fear,' Rom. xi. 20. Now for the application of these things.

*Use 1.* It appeareth hereby what little worthy walking there is of our vocation, whenas humility is grown out of fashion, and so scanty, and pride doth ruffle in the room thereof. For do not men stand upon their outward excellencies, as their wealth, honours, high places, even before God, when for them they look not only to have cap and knee, and the more honour and service from men, which is in some sort but reasonable, but to have the more liberty from serving God so strictly and precisely as meaner men do? Do they not think that, in regard of their riches and high place, they need not pray so much, hear so much, be so careful of an exact sanctifying of the Sabbath, that they may speak the more idly, the more profanely, swear small oaths at the least? Do they not, upon these things, scorn the minister and his admonitions, being ready to say, What a sauce-box is he to meddle with me, and why should I be under his control, or do as he will? I will not; but as I have done, so will I do. There are few who extol God's benefits towards them, but men rather challenge them as no more than is due unto them, and their parts and place, repine at them as being less than they deserve, or grudge at it that others have more. Few that with humble silence undergo God's corrections, and do not murmur thereat. It is woful to see the proud opinion that many have of their wits, who will undertake to rife and search, as if the Lord had called them to be of his privy council, into his most deep and high counsels of predestination, of his working in sinful works of men, of the blessed Trinity, &c.; yea, to comprehend them by human reason and understanding, or if they be not as they conceive of them, not reverently to admire them, but impiously to pronounce of them as absurd, cruel, and unjust. We all, indeed, pretend ourselves to be servants of God; but who is there, if he could have his will, would serve God in any mean or low place or calling? Who but doth aspire to serve him in places of honour, command, and credit, as if inferior places were too mean for them? And were it not for a necessity, those places should lie without any to serve him. And in places of credit and honour, they that have are content to do the best or easiest work; but if any be hard, or seem somewhat mean, do that who will, for them it shall lie left undone, or put over to some other. So will men, especially great ones, profess religion and take up holy duties as far as other men of their rank and quality do, and as stands with

their worldly reputation ; but to go further, to make themselves, as it were, vile in the eyes of the world with David, to serve God and undergo the reproach of Christ's cross and religion, they like not. If they do anything this way, it must be by night, as Nicodemus, and in secret. And if it be so little practised toward God, it is much more neglected toward men. How have men and women of all sorts laid aside here these plain weeds of humbleness of mind, and advanced the flags and ensigns of pride ! what pranking of themselves with brave, costly, and gorgeous apparel ! what doating upon strange and uncouth fashions ! We are ashamed of the ancient plainness of our elders, and abound in new inventions, and glory in gay outsidings, wherein but few who exceed not their state and ability. What affecting of titles of honour ! what striving for places ! what division and contention hereupon between neighbours, families, yea, whole townships ! There was not more falling out about anything among the disciples of our Saviour Christ than about this.

And what now-a-days doth cause more bitter debate, and what looking for of cap and knee, and chief places, not only according to one's degree, but beyond it ! what offence taken if it be not given ! No music doth please men better than the loud sound of their own praise. And if men have so bad neighbours as who will not set them forth, they will praise themselves rather than want it. Men can as well bear contempt as burning coals in their bosom. What, such a man as I, of my parts, my place, to be so slighted and vilified by such a fellow ! What a storm did Haman go about to raise against Mordecai and all the Jews, upon Mordecai's contempt of him ! And do we not make all the town ring of it upon every little contumely offered, yea, but suspected by us ? And where is our serving one another ? We were well contented to be served, but not to serve, that others should run and ride and go for us ; but if any such thing be requested of us, what say we ? Must I be an hackney for every man ? must I abridge myself of my lawful liberty to please every Jack ? Not to speak of men's aspiring unto high things, and meddling in matters above them, there is no one thing doth more proclaim the pride of men than their disrespect of others, their swelling against superiors, base usage of inferiors, emulation against equals, striving to keep down and obscure others, that they may shine, and the glory of the rest be eclipsed and darkened by their splendour. As one bucket must go down, that another may rise up, so they think that there is no rising for them or upholding of their credit, but with the obscuring and suppressing of the honours of others. So far are men, as they fable of Castor and Pollux, from communicating honours to each other. To conclude, a right humble man is a bird of paradise, a goodly creature, but very rare.

*Use 2.* Let us, then, labour to shew forth this humility in all our conversation, and carry ourselves

humbly toward God and man : ' Now, therefore, as the elect of God, holy and beloved, put on humbleness of mind,' &c., Col. iii. 12. We cannot without it walk worthy of our holy calling. It is a sweet grace, a gracious ornament, a goodly piece of that golden vesture, wherein the queen stands at the king's right hand. Christ, therefore, calls on us to learn it of him : Mat. xi. 27, ' Learn of me ; for I am meek and lowly in heart,' &c. Till we have learned this of him, we have learned nothing of him, or nothing which will do us good. And what good shall we have of this ? We ' shall have,' saith Christ, ' rest unto our souls ; ' we shall settle our hearts in peace, and enjoy much quietness in ourselves ; for this is the work of humility, that it will expel or calm in us those turbulent passions of anger, revenge, hatred, &c., which, like boisterous winds, raise storms in our hearts, and disturb our peace ; and as when the winds are laid the air is calm, so will our souls be at rest and peace in great wrongs and disgraces, when these passions be kept down. Whereas the heart of proud men is as the sea, which is of itself of an unquiet disposition, and besides doth lie open to winds and storms from without, and as there is little or no certain calm in the sea, so small quiet in the heart of a proud man.

Secondly, We shall have the more peace without with others ; for whence come contentions abroad but for pride ? Prov. xiii. 10, ' Only by pride doth a man make contentions,' that is the make-bait. Humility is a maker and maintainer of peace, as which is taught of love, not to be provoked, but to suffer, bear and forbear, in all things.

Thirdly, We shall be by it the more useful in our places and with our graces unto men, for by it we are made the more willing to serve. The boughs which are best laden with fruit hang downward, and we can with the most ease gather the fruit from them ; high trees are commonly fruitless, and what grows on them is hard to come by, it hangeth so high above our reach. So have we more good of the humble, as who have most good in them, and do stoop to communicate it to us. Such as are proud have for the most part least true good in them, or look so high, that the fruit they bear cannot be reached of God's poor people.

Fourthly, I may add the high favour which they shall attain unto with God. For to whom doth the Lord look, but to the lowly ? Ps. cxxxviii. 6. And with whom doth he dwell, but with the humble spirit to revive the same ? Isa. lvii. 15. This is a singular privilege, an high dignity, which we may oppose against all the fear of contempt, and being neglected amongst men ; if we walk humbly, what matters it what men esteem of us, if it please the Lord to have a more gracious respect of us ? And if he vouchsafe to come to visit our poor cottages, our poor lowly hearts, it need not trouble us that men pass by us. And I dare to say, that Solomon did not more delight

to be in his summer palace, the forest of Lebanon, or to walk in his goodly gardens, set with flowers of all sorts, or orchards planted with trees of all fruit, than the Lord doth delight to dwell in, and solace himself with, the humble and lowly soul. So of humility.

The next is meekness. These are usually joined together, and still go hand in hand, as it were. Humility is as the mother, meekness as the daughter; that as the root, this as the fruit. No soul can be meek which is not first humble.

*Doct.* And here doth arise the like observation to the former, that if we will walk worthy of our Christian calling, we must walk in meekness. Here we will follow the former course, and shew,

1. What this meekness is.
2. Lay down the grounds of it.
3. Come to application.

1. Then, meekness is a virtue or grace planted in the heart by God's Spirit, moderating anger, taking off the edge of revenge, and teaching us to carry ourselves meekly towards God and men. *First*, It hath the heart for the subject, as had humility; for as the sea is the receptacle of all waters, so is the heart of all sanctifying graces. Peter speaks of 'a meek and a quiet spirit,' 1 Peter iii. 4. There is no meekness in a man until the spirit be meek. A wrathful spirit sets on fire the whole man. *Secondly*, It cometh from God's Spirit, the only and common well-spring of all spiritual and saving grace. Meekness is one of the sweet fruits of the Holy Spirit, Gal. v. 23; and that wisdom which is gentle is from above, James iii. 17. Our spirits are by nature fierce, 'full of envy and contention,' Rom. i. 29. We must have this meekness of spirit from a new nature wrought in us by God's Spirit.

*Thirdly*, For the effects of this meekness. The first general work of it is to moderate and temper our anger, that it do not exceed the due limits, nor burn with too hot a flame. A wise man doth defer or stay his anger, saith Solomon, Prov. xix. 11; and the praise of Moses' meekness, who in this did excel all men on the face of the earth, was, that when Aaron and Miriam did murmur against him, did vilify him, and equal themselves to him, he was not provoked to wrath against them. It is, I say, in moderating anger, not in utter rooting or razing it out; for it is so planted in man's nature, as that it is of good use, even in our Christian course, to resist and put away such impediments as oppose us in it. And therefore afterward, in the 26th verse, the apostle doth give leave to be angry, so we sin not in our anger; and Moses, who was the meekest man in his days, was angry at the golden calf of the Israelites, Exodus xxxii. 19. Yea, our blessed Saviour, who was a lamb for gentleness, at the wilful hardness of heart of the Jews, Mark iii. 5. Affections in the soul are as winds in the air. Now, the winds are troublesome three ways:

- (1.) When they blow not at all, or are too calm,

then the seafaring man must lie still, or can make small speed on his voyage.

(2.) When they blow against us, then they make the progress of the ship heavy and laborious, or endanger to drive it back.

(3.) When they are too boisterous, for then by their violence the ships are sometimes overwhelmed with waves, sometimes dashed against rocks, and cast on quicksands. So it is with anger and other affections; they are sinful three ways:

(1.) If they stir not at all, or be slack; for hereby men are cold in God's cause, and sluggish in their journey towards heaven.

(2.) When they rise up against God and goodness, and provoke us to set ourselves against piety, to oppose and persecute it; for then they utterly hinder us in our journey, and carry us back to hell-ward.

(3.) When they are too violent; for then they oft carry us headlong unto evil, or miscarry us in the doing of good that it turneth unto evil. This, then, is the work of meekness; for anger, that as it giveth it leave to arise and kindle when and where it should, so it doth guide and moderate it that it keeps its bounds, and become not sinful anger in setting us against good, or making us to exceed measure even for good itself.

Secondly, more particularly, meekness towards God shews itself in these three things: (1.) It doth receive and willingly subject itself wholly to the word of God, whether it speak good or evil to a man, whether it reprove or commend, threaten or comfort: James i. 21, 'Receive with meekness the word ingrafted in you,' as did good Hezekiah, who, when by the prophet Isaiah he was told of the spoil that should be made of his treasures, wherein he had too much boasted, and the captivity of his posterity, did not in wrath boil against it, but stooping and yielding to it said, 'The word of God which thou hast spoken is good,' 2 Kings ii. 19.

(2.) It stoops unto and quietly takes upon itself the yoke of Christ, and shakes not off the most strict precepts of the gospel, nor declines the most severe courses of mortification, though they cross the flesh, restrain our liberty, and keep us short of our profit, ease, and such like things which please the flesh, but undergoeth all without murmuring or reasoning. And so Christ affirms it to be a part of meekness to take his yoke, and to find it easy, Mat. xi. 29, which they that want this tame and meek spirit cannot endure, but storm at and struggle with all their might to cast off: Ps. ii. 2, 'Let us break their bonds, and cast away their cords from us.'

(3.) Thirdly, Meekness doth not in a distempered manner fret at God's corrections and works, though they cross him, but patiently doth bear them, as the good thief on the cross. Dost thou not fear God? saith he, to his fellow. 'We are here justly, and suffer things worthy of what we have done,' Luke xxiii. 12. Wherein

the prophet Jonah much forgot all meekness, whom when the Lord crossed in not destroying Nineveh according to his preaching, and in smiting of his gourd, in whose shadow he so much delighted, was all in a chafe, and in this rash anger did justify himself, and fearfully contest with the Lord, Jonah iv. As beasts which are tamed and subdued by man are ruled by the words and voice of their master to turn this or that way, to do this or that, take on them quietly saddle or yoke to do their work, bear blows and strokes at their hands with fear and submission, which those that are wild and fierce will not endure, but at such things are enraged and turn against those which shall offer them; so is the behaviour and disposition of meek spirits toward the Lord, to submit themselves to his word, yoke, and judgments, in all quietness of mind, against which the wrath and stomach of carnal and unmeekened spirits doth arise and rebel.

Next, it appears also towards men in three things.

(1.) It keeps us from seeking revenge and requiting evil for evil. 'Thou shalt not avenge,' Lev. xix. 18; and 'resist not evil,' Mat. v. 39. 'Not avenging yourselves, but give place to anger,' Rom. xii. 19. This was the meekness of our Saviour Christ: 1 Pet. ii. 23, 'Who being reviled, did not revile again, and suffering much wrong did not so much as threaten.' Clean contrary to that furious Lamech, Gen. iv. 23, who did threaten that if any man wronged him, he would cut and slash and make him dearly to abide it.

(2.) It makes us placable and ready to forgive wrongs, 'forgiving one another,' as it followeth verse 32. There may be a ceasing from revenge where there is not a forgiving of wrong, but some bitter mindfulness of it. Meekness, therefore, doth not only call us off from revenge, but move us also to forgive. And, therefore, Christ doth admonish his disciples to forgive their enemies, and that oft, even unto seventy times seven times, Mat. xviii. 21, 22. But without breach of meekness we may seek amends by due course of justice, so it be without malice against the person, and desire of revenge for such damage as in our names or estate hath been done unto us. Of which more distinctly hereafter.

(3.) Lastly, Meekness will for peace' sake part with much of its right, and will be content to redeem peace and quietness with yielding far, so it be not too much to his damage and hurt in state and name, and be not against his just liberty in Christ, to bring him in bondage unto men. How much doth meekness make Abraham, which was the elder and greater person by odds, give way to Lot, when he gives him the choice of the way, for peace' sake, and he would take what Lot should leave, Gen. xiii. 9. Which meekness was likewise in Paul, who could say, that the Galatians had done him no wrong, in much manifest wrong of slighting him and preferring false apostles before him, Gal. iv. 12.

But by the way take these cautions: 1. That meek-

ness doth not so blind us, or make us so supine, as not to search into the causes and reasons of things, without knowledge of which no virtue can aright exercise its office or keep the right stroke. As a good musician ought to know when he must strike the string of lower sound, when of an higher; so a wise Christian must know where is place for meekness, where for zeal and holy anger, which cannot be done unless he set himself to know and weigh the causes and circumstances of things. 2. Nor doth it make a man so ready to yield or bear in matters of God's glory as in his own things. To yield of God's right to keep peace with men, is cowardly treachery; and not to be stirred in God's cause, and at his dishonour, is not the part of a meek, but of a dull, cold, and sluggish spirit, such as is taxed in old Eli, who, when he should have thundered at his sons for their notorious wickedness, yea, have sharply punished them, did only in a puling cold manner expostulate with them: 'O my sons, why do you these things? and how is it that I hear these evil reports of you?' 1 Sam. ii. 23. As in Moses there was meekness above all men, so zeal for God had its free course; and though he would yield much of his own right, as to Pharaoh, when thou wilt require me to pray for thee, Exod. viii. 9, yet in God's right he would not yield that an hoof of the cattle should be left behind, Exod. x. 26. And though in his own injury he was not stirred, Num. xii. 2, 3, yet in God's dishonour his holy anger was so inflamed, that he brake the tables of the covenant, ground the golden calf to powder, cast the dust into the water, and made the people to drink of it, yea, and caused many of his idolatrous people to be slain, Exod. xxxii.

Nor, thirdly, doth it let us to seek the due amendment of a brother in his sin, by reproof or any other course, but rather direct us how we should perform it. 'If a brother be fallen by an occasion,' Gal. vi. 1, the apostle doth not bid that out of the spirit of meekness we should let him lie, and for fear of being some grief to him, or displeasing him, not admonish him, but that we should 'restore him,' and do what we did to that end 'with the spirit of meekness.' It were small meekness or mercy to let a man lie, that by a fall hath broken a leg or put a member out of joint, and not set hand to cure him, for fear of putting him to pain, or moving him to anger; but as out of pity we were to take him up, and endeavour our best to restore him, so this must be done with a tender hand and gentle usage, as his ease doth require it; so is it in restoring a brother fallen by sin, from which meekness must not hold us back, but advise us how to go about and order that work. Finally, therefore so it is that none can be a right Christian who is not in his measure furnished with this virtue, and other of like nature. But there fall out times and places where they must lie still, and the exercise of them suspended, that other virtues may the more fully do their office

and take their turn; even as to make good music, all the strings must be in tune, but it is not for all still to sound, but some at some time must be still and silent, that others may do their part, and their sound be heard.

2. Now for the grounds of meekness, we may gather these out of the Scripture: (1.) The example of our blessed Saviour, Mat. xi. 28, 'Learn of me, for I am meek,' &c. For if there were such meekness in him who is the Lion of the tribe of Judah, the God of glory, as that he bare much scornful and contemptuous usage without any least motion of wrath or revenge, yea, so that he prayed for his enemies, and for peace yielded of his right, and paid tribute whereas he was free, Mat. xvii. 27, what meekness should we strive for and frame ourselves unto, who are silly grass-hoppers and crawling worms of the earth, baser by sin than baseness itself!

(2.) God's kind and gentle dealing towards us. We have, and do oft and heinously offend him, whom yet we have found so kind and good as to forbear his wrath, to withhold revenge, yea, so gracious as to pardon and forgive us. What we have found the Lord toward us, we must be toward our brethren that do offend us, and practise toward them the same gentleness and meekness, 'forbearing one another, and forgiving one another, even as God for Christ's sake forgave you,' ver. 32; of the which there is so much the more reason, by how much there is the more distance between God and us. He is the blessed Creator, of infinite glory and majesty, we his poor and weak creatures. Can he then forbear and forgive us? and cannot we our fellow-creatures, and fellow-servants? Our sins against him are of an infinite and invaluable nature, the trespasses of our brethren against us small offences and trifles in comparison. Can he remit such heinous and great matters? And do we stick at slight and trivial matters? If we do, we cannot but beforehand give sentence against ourselves. See parable, Mat. xviii. 23, &c.

(3.) We must bethink ourselves what we have been in former times, that none are so bad in themselves or toward us, but that we have been in former times every way as bad, and deserved as ill. 'Set not thy heart,' saith Solomon, Eccles. vii. 21, 22, 'to take offence at every evil word which is spoken against thee; and why? Thy heart knows that thou hast spoken as bad of others,' and so done as bad to others. Shew all meekness unto all men, whosoever and howsoever they deal with thee. And why? It follows: the time was when 'we also were foolish, disobedient, living in maliceousness and envy, hateful and hating one another.' What, dost thou wonder that others are so bad, when thou hast been as bad thyself? Art thou angry that men thus and thus wrong thee, when thou hast been in thy time as perverse and unjust toward others? Dost thou not see in them a picture of thy own old manners? Thou didst think it reason

then that men should be meek and gentle towards thee, and is it not as much reason that thou be so toward them? Thou canst not be rough and severe against them, storm and chafe at them, but thou must condemn thyself. Wherefore praise God, who hath put thee in thy right wits, and brought thee to a sound mind, to sit peaceably at the feet of Christ, and out of pity have patience with them who are yet distracted with that spiritual frenzy with which thou sometime wast distempered.

(4.) We are to consider ourselves, that we are frail, and may fall as well as others, and so shall have need of the same meek and gentle dealing from others which they now desire of us. 'If any be fallen through infirmity, restore him with the spirit of meekness:' so is St Paul's advice, and why? 'Considering thyself, that thou also mayest be tempted.' There is his ground and reason. If thou wert sure thou shouldst stand fast and not fall, thou mightest perhaps be the more rough, and give way to thy choler against others; but since the case is so that thou standest but on slippery ground, and mayest fall, and give offence to others, be kind and gentle to such as provoke thee; he hath need of thy pardon and patience to-day, thou mayest have need of another to-morrow. If thou deny thine to him that offendeth thee, what canst thou look for but the same measure at another man's hands? If children play together, and one casually or at unawares fall in the dirt, do the rest thereupon rate, chide, and fall out with him? No, but pity him, and help him, for it might have been, they think, their own case, and how soon it may be they know not; so should we, on the like ground, shew the like meekness and gentleness one to another.

Use 1. Now let us consider whether we shew this virtue to God and man.

(1.) To God in his corrections, he that taketh in his word or instruction which he giveth; he is a happy man, that may not say with the prophet, he hath been under God's hand, 'as the horse or mule,' without understanding, Ps. xxxii. 9; for as we cast out the beel, when prosperity like provender prick us, so we are froward and moody when adversity doth befall us. For his word, which should be 'received with all meekness,' James i. 21, we, when it doth touch us, are full of passion, inwardly fret, and are distempered; like proud flesh, if it be fingered never so gingerly, it bleedeth.

(2.) Toward men, how boisterous in our dealing! how perverse to be wrought upon by others! If we be provoked a little, how waspish! All in a chafe or mal-contented silence, never having done with a thing. Nay, we have such galls of bitterness in us, that often a man is so fretful, that in the mood he eateth his own liver, and in a manner becometh his own hangman.

Use 2. We must therefore pray to God to turn us, and to meeken our hearts; we must be stirred up, ministers of the word to deal meekly, as Paul exhorteth Timothy: 2 Tim. ii. 25, 'Instruct with meekness

those that are contrary minded ;' for 'the word of meekness pierceth the bone,' Prov. xxv. 15. We must yield ourselves quietly to God correcting ; we must, like good Hezekiah, in meekness receive his word, and say, 'It is good,' be it never so bitter ; we must labour not to give place to passion, nor suffer ourselves to be exasperate, but bridle our hasty and immoderate displeasure : Mat. v. 5, 'Blessed are the meek, they shall inherit the earth.' And as we must do it always, so principally when something doth solicit us to wrath ; for the devil is good if he be pleased ; we must not say we love quiet, but cannot endure to be crossed. The world doth count this effeminate softness and sheepishness, but it is better to be like Christ, that lamb of God, though reckoned as sheep, than in a ruffian-like taking on to resemble Satan. This is such a grace as doth beautify the soul in the eyes of God above all other trimmings : 1 Pet. iii. 4, 'The ornament of a meek and quiet spirit, is a thing in the sight of God of great price ;' and therefore the apostle Peter exhorteth women that are careful and curious about outward ornaments, to deck and adorn themselves with this grace of a meek and quiet spirit. By this meekness of spirit the soul finds rest in the greatest troubles and afflictions ; for when afflictions befall a man, they do not so much trouble and disquiet him as doth the pride and impatience of his own heart, his own unruly and disorderly lusts which fight against the soul, these make the affliction heavy, and make him grievous and offensive to others. Now this meekness gives a man a peaceable and quiet heart in himself, and a peaceable and quiet conversation toward others, because he hath spent the strength of his heat and choler upon his sins and corruptions, to mortify and subdue them.

*With longsuffering.* This is the third virtue whereby a Christian is fitted to walk worthy his calling ; where observe :

*Dock.* Whosoever will walk worthy his calling, must labour to shew forth longsuffering. This is a virtue wrought by the Spirit, as the former, which doth make us hold out in evils his Spirit\* not broken ; for God doth put his children not only to trials, but doth prove them at length, to see how they will hold out. Now this grace, which doth make us possess our souls patiently, though we cry, 'How long, Lord?' is longsufferance ; when evils assail us, to break us by way of despair, provoking indignation. In this the saints, through strength of lusts and temptations prevailing, have often failed, as Job and David, as you may see, Ps. xxxix. 4, there was a want of longsuffering. St Paul, on the other side, doth set forth himself an example of it, 2 Cor. vi. 5-7, 'In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments,' &c. He 'let patience have her perfect work,' James i. 4, in midst of many evils. This is not a counterfeit biting† in of anger, but a continu-

\* Qu. 'with spirits'?—Ed. † Qu. 'bitting'?—Ed.

ance of true patient bearing our crosses. To lift up a quarter of wheat or two were rare strength, though one should stand under it but a while, but to carry it four or five miles were a token of tenfold strength ; so to bear our burdens any time is a fruit of glorious strength, but to carry them at length argueth treble virtue. 'We have need of patience,' saith the Scripture, Heb. x., so of 'longsuffering.' A porter, whose calling is to bear heavy burdens, had need of shoulders ; so we, who are called to bear many afflictions, had need of longsuffering ; so deep are our stains, that they will not come out unless we be long doused in those waters of afflictions, which maketh God many days continue our evils. Now, how shall we be able to hold out under long afflictions without longsufferance? The grounds of it are,

1. The conscience of our own sin, as deserving all evil : Micah vii. 9, 'I will bear the wrath of the Lord, for I have sinned against him.'

2. Hope, for this is a walking staff which doth save the soul from many a fall, which keepeth the heart from fainting : Micah vii. 8, 'Though I fall, I shall rise.' 2 Sam. xvi. 12, David suffered with patience the revilings of Shimei, for, saith he, 'It may be that the Lord will look on my affliction, and requite good for his cursing this day.'

3. To consider the examples of God, of Christ, of the prophets : Exod. xxxiv. 6, 'God is slow to anger,' great in patience, bearing us year after year, forty years long, Heb. iii. 9. Christ endured to the end, Heb. xii. 2. You have the prophets an ensample of much patience, James v. 10.

The cause that doth work it is the strength of the Holy Ghost : Col. i. 11, 'Being strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness ;' for this virtue is a branch of spiritual fortitude, as meekness is of temperance, and humility of modesty.

*Use 1.* This therefore doth not only rebuke those that are short spirited, but even such as have a semblance of this virtue, such as outwardly can seem to take things indifferently, but inwardly they boil with malice and revenge : such as Absalom, 2 Sam. xiii. 23, who could carry his grudge two years together. Such as Simeon and Levi, who, though they seemed patient, yet were full of revenge, Gen. xxxiv. And here many their words may witness against them that they are not acquainted with this ; for they say, that if they should put up injuries still, they might make themselves pack-horses, and bear till their backs break ; they should never be without injuries offered. This is the devil's oratory dissuading from this duty.

*Use 2.* In the second place, we must be stirred up, considering our sinfulness and God's longsufferance towards us, to shew forth longsufferance towards others. If the husbandman, for commodities and fruits of the earth, doth wait with long patience the appointed season, James v. 7, how much more should

we for such a harvest of glory, as that to which we are called!

*Forbearing one another in love.* *Poet.* Observe here, what is a duty beseeching Christians, continual supporting one another. For opening of this we must consider,

1. What it is to support.

2. In what regards, or what sins are to be supported by us.

First, We support one another when we keep one another from falling: this you may read, Acts xviii. 14, 'If it were a matter of wrong or wicked lewdness, reason would that I should bear with you.' Col. iii. 13, 'Forbearing one another, ἀνεχόμενοι ἀλλήλων, and forgiving one another.'

~ Secondly, When we bear one with another being fallen. For the first, we must do as stones in the wall, one holds up the other. So we, being living stones of righteousness, must prevent, by bearing up each other, the falls that might overtake us. This is done when we are careful no way to scandalize our brother: 1 Cor. x. 32, 'Give no offence, neither to Jew nor Gentile, nor to the church of God': Rom. xv. 1, 2, when we study not to please ourselves, but to please our brother. For example, I know my Christian brother, if I should do some things, which I have liberty to do, would take offence, through weakness, by reason of his frowardness, or jealousy, or stomachfulness, which if I discern in him, here I must support him, not provoke him: but in the things wherein I am free, make myself his servant for his good. This was Paul's rule, 1 Cor. ix. 19, 'Though I be free from all men, yet have I made myself servant unto all men.'

In regard of sins which do escape him, they are of two sorts, either doubtful or apparent. In doubtful ones, I must support or bear up my brother, by giving him a good construction, as far as wisdom and charity may afford. In such things as are apparent, I must support my brother, sometime with holy connivance, winking at things I see, not taking notice of all I behold: Eccles. vii. 16, 'Be not just overmuch.' For such as will make a matter of everything they see, are like those that upon every sore finger will try surgery, who make wounds of such things as would have wore away as they came, had they let them alone. In such sins as we take notice of, we must support our brother:

1. By faithful and loving admonition.

2. By forgiving him, as Christ hath forgiven us, Col. iii. 13.

3. By covering his sin and weakness from the sight of others. We put honour and cover the parts of the body less honourable; we must be good Shiems, covering the nakedness of our fathers and brethren.

*Use 1.* Now, it is far otherwise with us. For, 1, instead of pleasing the weak brother, we set light by doing that which we foresee will not be well taken, we say, Why, if he be offended, he may thank himself. He takes offence where none is given, I hope I

am not bound in these cases. Yes, thou art bound to make thyself a servant in the things wherein thou art free, if it be to support thy weak brother. 2. For construing things favourably, we will, where the words of a man have nothing, be harping at his meaning, and condemn our brother for that we know not, rather than support him by a favourable construction of that which is doubtful. 3. For connivance, many cannot wink at anything. 4. For admonishing their brother, they will not venture the loss of his favour. 5. For pardoning, many can never forgive till they have revenged. 6. For covering any infirmities of our brethren, many make table-talk and delight to be discoursing of other men's wants and failings; like fleshlies that are always sitting upon the sores of their brethren.

*Use 2.* In the second place, we must learn to practise this Christian duty of bearing and forbearing one another, yea, and that not to seven times, but to seventy times seven times, as Christ exhorteth us, Mat. xviii. 22. And if we consider either what we have been, and what we have done, or what we may do, it would persuade much with us, Titus iii. 2, 3, Gal. vi. 1.

When we are wronged and injured by others, we must consider and know it is by God's will and providence, so to abase us and humble us. God bids Shimei curse and revile David, 2 Sam. xvi. 10; if God will thus exercise our patience, we must not resist, nor return like for like, but be meek and patient towards all.

Again, if men have infirmities and weakness that displease us and agree not with our wills, we must not be so proud as to rage and be discontented, because we are crossed, but meekly and patiently bear with their weaknesses and infirmities: Rom. xv. 1, 'We that are strong ought to bear the infirmities of the weak, and not to please ourselves.' It argueth pride when we will bear with nothing contrary to our will and liking.

1. Consider what is thy will, that thou shouldst prefer it before God's will? It is God's will that such infirmities, weaknesses, and wrongs, shall be in thy brother.

2. Again, know this, that they are more contrary to God's law and will than to thine, and yet God suffers sinners with long patience.

3. Christ would not please himself, Rom. xv. 3, but as it is written, 'The reproaches of them that reproached thee fell on me.' Because therefore we are proud, and exalt ourselves above God and Christ, and our wills above theirs, therefore are we so impatient. Let us therefore labour in love and mercy to pity, and to bear with the infirmities of our brethren. A mother by love can bear with many scapes, infirmities, and weaknesses in her children, which are displeasing and contrary to her will. It is nothing but self-love and pride of heart that makes us so impatient.



Ver. 3. *Endeavouring to keep the unity of the Spirit in the bond of peace.*

Here the apostle prescribeth unto them the way whereby they shall attain to the practice of the fore-named virtues and graces, by which their calling and holy profession shall be made glorious and amiable in the eyes of all men, and that is, a diligent care and endeavour after unity and Christian concord one with another; he would have Christians to be of one mind, or to mind one thing, to be of one heart. Observe.

*Doct.* Christians should strive to come as near as possibly they can to the unity of faith, religion, or opinions. This the apostle doth by a strong argument here enforce; for he doth beseech them by virtue of this bond to walk worthy of their vocation; and how should that be? 'In all longsuffering and lowliness of mind, supporting one another in love, endeavouring to keep the unity of the Spirit in the bond of peace.' Unity of the Spirit is it he persuades unto.

Lowliness of mind and patience will bring men to unity, as pride, self-love, and impatience, doth make men easily dissent in affection, and in opinion.

The apostle elsewhere presseth this exhortation. Philip. ii. 1-3, Paul doth conjure them, 'If there be any consolation in Christ, any fellowship of the Spirit, if any bowels, any mercies, fulfil ye my joy, be like-minded, having the same love, being of one accord, of one mind.'

And in the same epistle, chap. iii. 15, 16, 'As many as are perfect, be like-minded, and if anything ye be otherwise minded' (for all have not one light to see by, all not one measure of grace, all not of like time, all have not received the same influence of the Spirit), yet be patient, 'God may reveal it unto us.' Satan strives nothing more than to disband the church; we being knit by sinews, if he can but cut the sinews of love and doctrine, and cross it, he hath enough. And as light vapours and exhalations, being drawn from the earth, come down with great tempests, so from differences in opinion (if there be not a great measure of grace) do proceed oftentimes great storms and tempests of wrath and envy. Study for unity of Spirit: it is a fruit of the flesh to make division and separation: 1 Cor. iii. 3, 'Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?' They were sorted, some to this minister, some to that, some of Paul, some of Apollos, some of Peter. Are ye not carnal?

*Obj.* But you will say, What lets us? How may this be avoided?

*Ans.* The apostle gives us a rule that will go throughout: Philip. ii. 3, 4, 'Let nothing be done through strife, or vain-glory, but in lowliness of mind, let each esteem other better than themselves.' Lay down a striving spirit, then there will be unity; for then they will understand one another, or bear one with another, till God make it clear to both. Another let to this unity of spirit is vain-glory. Some men

be so choleric and hot, that no man can have peace with them except they be just of their mind. Lay this down, it is a fruit of the flesh. It is the glory of some, taking up some error, he must not lay it down. It is not (as a divine saith) in striving for God's truth, as in other conflicts; one conquers, and the other is foiled and overcome; but to be conquered and to conquer is honourable to both. For a man to be overcome in that he should yield unto, is a mercy of God to him. Oh this vain glory! that men think it a shame to lay down anything they once have taken up; though God have made the contrary clear, they will not lay it down, lest it be said they turn back. This vain-glory is the nurse of contention. If we will labour for unity of judgment and of spirit, we must overcome this neck-break, that is, vain-glory and a striving spirit.

The apostle gives other caveats against it: Philip. ii. 3, 'Let each esteem other better than themselves.' This inestimation of other men's graces and gifts, as though they had nothing, this makes us dissent in affections. Though there be many failings and wants in our brethren, many infirmities displeasing to us, and many things differing from us and contrary to us, yet let not any of these make a difference of our minds, and spirits, and affections, one towards another, but that we will repute, judge, account, and affect one the other, as saints and brethren; love one another as the children of God, notwithstanding these infirmities, and let that one Spirit of God which is in us all, guide and rule all our thoughts, desires, and affections, one towards the other, as brethren. And think it not a matter of reputed honour to make contentions; it is easy to take them up, not so easy to lay them down; easy to take up quarrels, not so easy to renounce them; it is easy to knit knots, not so easy to untie them; easy to find faults, not so easy to amend them. Some make it their work to pick quarrels, quarrelling at the ministry, at the church, at the doctrine, at the government, and think they carry a great deal of reputation; in the mean time leave their own callings, having little to do, and take themselves to this. Alas! these men have lost themselves in this way. Is this the way of a Christian? Let us understand ourselves better, and what may be made good by interpretation, take it for conscience' sake, and not as some do, take up quarrels and will not lay them down. Labour for unity of spirit, and let no man think that to be his glory which is his shame, but endeavour for unity in Christ, for the Christian faith and for the church of God; this shall be our glory, for this is the will of God, that we live in unity of the Spirit.

*Doct.* 2. The second thing to be marked is this, that it is not enough for us to entertain agreement, but we must give diligent endeavour to compass it and continue it, 'studying to keep the unity of the Spirit;' 'If it be possible, as much as in you lieth, have peace with all men,' Rom. xii. 18; 'Follow peace with all

men,' Heb. xii. 14; and the psalmist, Ps. xxxiv. 14, 'Seek peace and pursue it.' He that is not a man of peace is not a man of God.

*Reason 1.* The apostle tells us, James iii. 17, 'the wisdom which is from above is first pure, then peaceable.' He had said before, 'If ye have bitter envying and strife in your hearts, glory not; this wisdom is not from above, but is earthly, sensual, and devilish;' that wisdom wherein a man is wise to himself, and improves and contemns others, and hath envy and malice. It comes not from heaven, but is a bastard; it is the daughter of the earth, it is *sensual*, proceeding from the corruption of nature. Yet we are not at the right father; it is *devilish*, of the devil, the father of all evil. And then he goes on, ver. 18, 'the fruit of righteousness is sown in peace, of them that make peace.' Let no man, then, think himself to have the wisdom of God, that is not peaceable.

*Reason 2.* We must study for this unity, peace, and concord, because there is that bred in the bone, and dwelling in us, that is prone to dissension, the seed of schism: Gal. v. 20, 'Hatred, debate, emulation, wrath, envy,' &c. And St James tells us, chap. iv. 5, 'The spirit which is in you lusteth after envy;' that is, the corrupt disposition of man's natural frame and temper of spirit carrieth him strongly to the execution of his envious and malicious purposes and desires.

*Reason 3.* The envious man (the devil) doth most diligently watch to sow his tares of dissension. Even Paul and Barnabas are set at variance, Acts xv. 39; and in all the churches which the apostles planted, there were rents and schisms soon hatched.

*Reason 4.* Again, it is a comely thing, Ps. cxxxiii. 1, and a credit to religion: 'Behold how good and pleasant a thing it is to see brethren to dwell together in unity.'

*Reason 5.* Lastly, God takes to himself the title of the God of peace, 2 Cor. xiii. 11, as well as of consolation: 'The God of peace be with you;' Rom. xv. 33, 'The God of peace shall tread Satan under your feet.' The Lord by his Spirit never begat an unpeaceable spirit. The Son of God also is called 'the Prince of peace;' so that in these considerations we must bend our best endeavours that we uphold the Christian concord when it is begun.

*Use.* Here many may be reproved: those who delight to sow strife and contention, firebrands of Christian society, who are so far from endeavouring and studying for unity and concord, that they fly from it. Such is our waywardness often, that the more we are sought unto, and entreated to be at peace, we are so much the worse and further off. Many idle ones, that will say they love peace as well as any, and would not live at discord, yet they will not friendly debate matters, nor break the neck of that which occasioneth the discord; nay, they will proudly stand upon terms: Let them seek that are in fault; I take not myself bound, unless I know wherein I had offended.

But you are bound, though you have done nothing against him; yet if he have anything against you, to repair to him, and so much as in you lieth, not to sit still, but to follow peace and pursue it when it flies from you.

*Use 2.* It must teach us our duty. We must diligently endeavour to get and maintain Christian concord; yet in the Lord we must so far seek peace with man, as that we do not make war with God, and therefore the apostle joineth peace and holiness together. Peace must not be taken with loss of purity and holiness. Men would thus thrust peace upon us, and say, Then we must have peace with Rome. God forbid!

Many abuse these sentences, 'Blessed are the peacemakers,' 'Endeavour after unity.' What then? Therefore we must not trouble the peace of the churches by impugning doctrine or ceremonies, but suspend, tolerate, and conform in such things. This was the plea of the politic papists when first their religion was rifted. But two things must be answered.

1. That it is not every agreement, but a union of the spirit which we must seek; not a concord in error, or idolatrous worship.

2. We must seek, so much as in us lieth, not to do ill, that good may come thereof, which we should do if we should prefer tranquillity, before the confessing of God's truth to his glory, or the keeping ourselves unspotted of the garment defiled.

A man may buy gold too dear. Some of you have read the story of old Hosias, who, for subscribing to that flexible word *quous*, was so grieved after that it brought his grey head with sorrow to the grave. Beside, the right way of making union is set down, Luke i. 17, by 'turning the disobedient to the wisdom of the prudent,' by making the prophets and apostles acknowledge us as conformable to them.

*Doct.* Thirdly, It is to be marked, what is an excellent mean of holding concord. Even this, to be of a peaceable affection, to be peaceably disposed. For this is like a chain that will not let it start from us; and if haply it be a little departed, it will fetch it back again presently.

For a peaceable affection, 1, will give no occasion of breaking the peace, but will say, as Paul doth in matters of things indifferent, 1 Cor. viii., 'I would rather never eat flesh than offend my brother.'

2. A peaceable disposition will frustrate provocations to discord, that they shall not have their purpose. When flint lighteth on wool, there cometh forth no sparkle. Love 'will not be provoked,' 1 Cor. xiii. 5.

3. A peaceable disposition will give and forgive anything, and so buy peace after a manner; as of Issachar it is said, 'He loved peace, and tasted it was sweet,' Gen. xlix. 15. What followeth? 'He gave his shoulder to bear,' and would part with his money rather than forego his quiet privacy. So it is with us as Gen. xiii. 8, 9, 'Let there be no strife, I pray thee, between me

and thee, &c. Is not the whole land before thee? Separate thyself from me: if thou wilt take the left hand, I will go to the right,' &c. Here we see in Abraham that a peaceable affection will part with his own right rather than give place to dissension: 1 Cor. vi. 7, 'Verily it is a fault among you' (saith the apostle), 'that ye go to law one with another; why do ye not rather suffer wrong?' Two hard things cannot make a wall, but a soft and a hard thing; no more can two hard hearts that will yield to do nothing.

*Use.* If, therefore, we desire concord, get peaceable dispositions, a blessed thing; 'and if any lust to be contentious, remember that we have no such custom, nor the churches of God.'

*Quest.* But how shall we get and maintain peace?

*Ans.* 1. Take heed of giving offence, for as a spark causeth fire, so do offences cause strife: Prov. xv., 'Grievous words cause strife, but a soft answer pacifieth wrath.' It is the apostle's exhortation, Col. iii. 15, 'Let the peace of God rule in your hearts, and be ye amiable.' That is the way to have peace rule in your hearts.

2. As not to give, so not to take offence, for we cannot live among men but there will be occasions; but we must learn to pass by offences and injuries, and follow the rule of the apostle: James iii. 17, 'Be peaceable, gentle, easy to be entreated,' ready to accept conditions of peace with our brethren.

3. Take heed how we begin any contention, for when it is once set on foot, it is hardly composed, as fire and water, if they get a little passage, are hardly stopped or quenched, but run with violence: Prov. xvii. 14, 'The beginning of strife is as when one letteth out waters.'

4. To keep peace, get pure hearts. A heart full of lust is always turbulent. Moses, as he was pure, so he was peaceable. The devil, on the contrary, as he is an impure and unclean spirit, so he is the father of all discords and dissensions in all places, and whosoever are hereunto addicted, do most lively resemble him.

*Ver.* 4. *There is one body and one Spirit, even as ye are called in one hope of your vocation.*

Now the apostle (because this is a thing which the nature of man, lusting after envy, brooketh not, which Satan, that envious one, mightily oppugneth) doth enforce the duty of diversity by reasons.

1. From the things wherein we are one.

2. From this, that every one hath something singular and proper to himself; for both these (as shall be opened) are forcible motives to keep the spiritual union above named. The first kind of argument hath seven branches, laid down in the fourth, fifth, and sixth verses. The second is laid down in the seventh verse, and is prosecuted to the seventeenth verse of this chapter.

First, then, the apostle reasoneth thus:

Those that are one body, they must be one.

We all of us are one body. *Ergo*, &c.

For the opening of it, three things are to be marked:

1. What this body is. Chap. i. 23, the church; chap. v. 23, the church saved by the blood of Christ.

2. In what the union of this body standeth. For answer, look, as the union of the natural body stands in this, that parts are joined all with the head, and one with another, so this maketh the body one, or the multitude of such as are called out of this world to the glory of God one, because there is faith, which doth as a ligament tie them to Christ their head, and there is love, which, as a sinew, doth knit them one with another.

3. The third thing is, how the church can be said one, when the Scripture maketh mention of many churches, Rom. xvi. 4; the seven churches of Asia. So different churches in regard of time, as one church in the time of Adam, another in the time of Abraham, of David another.

*Ans.* The church is considered (1.) as a whole, the number of all such whom God hath purposed to call to himself.

(2.) As in part, that is, as parts of this whole have in divers times and divers places appeared. In the first sense, the church is one; in the latter, viz. in regard of the appearing in divers times, and being in divers places, the church is said manifold, not that many churches, but many parts of one church, put on this consideration. Look, as in the natural body, in bringing forth, one part in time cometh forth after another. When one is forth with us, though the other be in the womb, yet this coming forth in divers times, and being in divers places, makes not the infant many, but one body. So the Lord, in bringing forth his church, which within himself he hath conceived, though some come forth at one time, some at another, some be in heaven, and some on earth, some (as it were) lie still in the womb of his purpose undelivered, yet all make not many bodies, but one body. Now for the doctrine.

*Doct.* We are taught hence, that this is a great motive to Christian concord, to think how all of us are joined as fellow-members in one body. This argument is urged, Col. iii. 15, 'Let the peace of God rule in your hearts, to the which ye are called in one body.' For look, as in the natural body the fellow-members of it keep together, and mutually serve one another: the eye looketh for the foot, the hand protecteth the head; and it were monstrous if one part should separate from another, and say it were not of the body; so we all being one mystical body, it is as monstrous in grace as the other is in nature, if we should not live in unity together, serving one another.

*Use.* Wherefore, we must hence suffer ourselves to be provoked to Christian concord. If this were with Abraham forcible enough, 'Let there be no strife be-

twixt thee and me, for we are brethren,' Gen. xiii. 8, much more this, Let there be no strife amongst us; we are one body, fellow-members one with another. We must be wise, therefore, and do in this mystical creature as we do in our natural men. If we be such as have a member out of joint, we seek while it is green to have it set again with the fellow-members; so if our affections be alienated from any of our brethren and sisters, we are shot out of joint, we must betime knit again by the bond of love with that fellow-member from whom we are swerved. Who ever in his right mind hated his own flesh? Eph. v. 19; but if we that are members of one body should neglect one another, bite one another, we should despitely entreat our own flesh, which is exceeding monstrous.

*And one Spirit.* If the former motive be not sufficient, here is a second. Observe,

*Doct.* This ought greatly to move us to love, to think that all of us who do believe live by one and the self-same Spirit.

*Quest.* What Spirit is here meant?

*Ans.* God's Spirit, which doth quicken and sanctify every believer: 1 Cor. xii. 11, 'One and the same Spirit worketh all in all.'

*Quest.* It may be asked how this place agreeth with that Rev. i. 4, where grace is wished from the Father, Son, and seven Spirits?

*Ans.* The place may be construed of the uncreated Spirit, or of the angels. If of the first, it is said seven, not to multiply the essence of it, which is one, but to note the manifold works and graces of it. Secondly, it may be construed of angels, and that most fitly, comparing it with the fifth chapter, verse 6, where St John saith, 'I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth.' This doth not establish the idolatrous doctrine of angels, nor calling on saints departed; for though grace be wished from them, it is not wished as from authors or procurers by their merits and intercessions, but as 'ministers sent forth for the good of them who shall be heirs of salvation,' Heb. iv. 14. It establisheth not calling on saints, because the spirits of just men departed are not sent forth to minister among us. To return now to the use of the doctrine.

*Use.* We all of us must have this so strait conjunction, that we have one Spirit in us, be moved to live in unity. The thing is manifest that we are thus; as 1 Cor. xii. 13, 'By one Spirit we are all baptized into one body.' So we 'have been made to drink the same spiritual drink,' 1 Cor. x. 4. We have through faith drunk that blood, through which the quickening Spirit cometh into us all. We have not every one a diverse Spirit, as every man hath a diverse soul; but look, as all the members of the body have the self-same soul, though each of them a diverse operation, so we have

all of us one and the self-same Spirit, though the operations of it be diverse. And this is a consideration which, if any other, may prevail with us, that all of us are so many men that live in a manner with one soul. Though in dear friends the heart of one may cleave to the other by an intercourse of affections, yet the soul of one cannot be in the other, every man hath his own spirit; but in all of us there is one Spirit, which doth inform and quicken every member of the body of Christ.

*Quest.* But it may be asked, How it cometh to pass, if all have one Spirit, that Christians are so diverse in judgment and conversation?

*Ans.* It is one thing to have one Spirit, another thing to have it working alike in us. Every part in the body hath the same soul, yet so that it worketh far more vitally in the heart than in the foot; so it is with the Spirit; it is in every member, yet it doth not enlighten every man alike, nor sanctify every one in one measure; from thence cometh such diversity of judgment and practice, that one man's meat is another man's poison. Well, we must think of this, that all of us are a multitude living with one soul, and therefore live as one in the unity of the Spirit. The apostle, Philip. ii. 1, doth lay down this as a vehement motive, 'If there be any communion of the Spirit, then be like-minded,' having all but one Spirit of life in all the members of the body. Though this Spirit of life and health be more in some members than in others, whereby some are more nimble, quick, lively, and have fewer infirmities and diseases of the old Adam and the flesh than others have; as in the body of man there is but one soul in all the members, and those members that are most diseased, unsound, and sore, yet have the same Spirit of life to quicken them and live by as other have; so having all the same essentials of soul and body and life, though we differ in some accidentals of outward actual wrongs or infirmities, these should not break peace or unity of soul and Spirit, and rend the body and members of Christ one from another.

Again, it is to be observed by the way, that the apostle doth extend the Spirit as far as the body, teaching us thereby,

*Doct.* That whosoever doth belong as a proper member to this body, he also hath this quickening Spirit. The wicked are not properly members of Christ; they want the inward conjunction, that inward quickening which all have that are Christ's: 'So many as are Christ's are led by the Spirit of Christ,' Rom. viii. 9. Wicked men and temporary believers they are in the visible church, but are not living members of the body; but look, as a glass eye, or a wooden leg, or a wen on the body, are not proper members of it, for they have not the soul quickening them to the function and use of members, no more are the unregenerate, that want this Spirit which giveth the being of a member to a member. This shall suffice to have touched by way of observation. It followeth,

*As ye have been called in one hope of your calling.*  
The third argument followeth, where observe,

*Doct.* That we must labour to live here as one, because we shall be one in glory for ever. As our present condition in the essentials is the same here, so our future condition in heaven, for the essentials of eternal life and glory, is the same. We are all called to the same inheritance, immortal and undefiled, the common inheritance of the saints in light. For the understanding of it, three things must be inquired :

1. What this *calling* is.
2. What this *hope* is.
3. How it is said *one hope*.

1. From the first, calling is an action of God, according to his eternal purpose, put forth in the preaching of the gospel, which doth translate us from our miserable estate to the glory of God.

(1.) That it is of God, you have it everywhere: 2 Tim. i. 9, 'Who hath saved us, and called us with an holy calling,' &c. 2 Thes. ii. 14, 'Whereunto God hath called you by our gospel, to obtain the glory of our Lord Jesus Christ.' Rom. viii. 29, 'Whom he predestinated, them he called.'

(2.) That it is an action according to purpose it is plain, because a wise artificer doth not work this or that which he doth not first cast and devise inwardly within himself, Rom. viii. 29, 2 Tim. i. 9.

(3.) Put forth in the gospel; for the calling outward and inward are not two callings, but one; as when I say, a man is partly outward and visible, as his body, partly inward and invisible, I make not two men, but one. And this you have 2 Thes. ii. 14, 'Who hath called you by our gospel.' The latter part of the description you have everywhere, Acts xxvi. 18. Paul was sent of God to the people, 'to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.' Col. i. 13, 'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love.' The point from which is our miserable estate, the point to which, our glory.

*Obj.* But some may say, If these two are not two callings, then always the inward goeth with the outward. I *answer*, It doth; as always with the outward reaching of the sacrament there goeth the inward exhibiting and offering the thing.

*Obj.* Then you will ask, Why do not all come when called?

*Ans.* Why doth not all ground bring forth fruit when rained on? The grounds are not alike. That is not all; divinity giveth a higher cause, God sends it into one place in blessing, into another in his curse. So God doth not direct his inward calling with the same intention to all. Thus you have heard what is meant here by calling.

2. For the second, hope signifieth the thing hoped for, laid up in heaven: Col. i. 5, 'For the hope's sake which is laid up for you in heaven.' 1 Peter i. 3,

'We are begotten again to a lively hope;' as we say of a child, he is his father's joy. It doth not signify here the affection of rejoicing, but the thing joyed in.

3. For the third, how can the glory hoped for be one, when there are many degrees and diversity?

*Ans.* It is one in kind and substance, though for circumstance of greater or lesser it is different. It is the circumstance, not the substance, in which is diversity.

*Use.* Now, then, this must make us live as one here, that we shall be one in his glory. The similitude of condition doth serve greatly to unite affection, and therefore we say, Birds of a feather fly together. So it is here, if this were powerfully before us, that we are such as must come to live for ever in the self-same condition of glory, it would make us walk more affecting one another in this race of our pilgrimage. Suppose two brethren here that are like to be joint heirs of fair inheritances, and live in some country together; this hope of hereafter is a great mean of uniting them in love for the present. In the world sometime it fareth otherwise, equality in greatness bath going with it emulation; but in heaven there is no such matter, the greatest glory wanteth pride, the meanest is without envy.

Here are further two things to be observed; as, first, that he saith these Ephesians were 'called to the hope,' giving us to consider,

*Doct.* How that till the Lord doth by his call awaken us, we think not of the hopes laid up for us in heaven; for we all loiter without the vineyard till the Lord do hire us, Mat. xx. 3, and covenant with us. If we look about us, we shall see how most men vanish away in their own courses, never thinking of the things which shall endure for ever.

The due consideration of this would, as a spur, quicken us to all duty, namely of the glorious recompence our God hath in store for us. Moses 'chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season.' Why? For 'he had respect to the recompence of reward,' Heb. xi. 25. If the Lord kept nothing in store for us, we might think as good play for nought as work for nought; but no office of love, a cup of cold water, shall not go unrequited. Though, therefore, we have not the thought of merit, yet we have this benefit by our heavenly inheritance, that it is a motive unto us inviting to all duty.

*Use 1.* We see hence what maketh such cold working and cold devotion: even this, men know not their hopes. Did we see that God for earthly things did give us heavenly, we would part with them, and count that dearly sold that were so given; did we see the harvest of glory, how willingly would we abide the sweat all the day long. No; men think, though they will not (for shame) say so, 'It is in vain to serve the Almighty; what profit is there' that we have kept his commandments? Mal. iii. 14.

*Use 2.* Again, here we see how we may provoke our-

selves to do and suffer the Lord's pleasure. Look up to those fair hopes we have in heaven, that rich recompence of reward, the crown of immortality laid up for us in heaven, we are all for *What will you give me?* as Peter said, 'What shall we have, Lord, that have left all?' Mat. xx. 17. Acquaint thyself with these hopes of eternal glory: none payeth better wages, none like to thy God. I know worldly men think a bird in hand is better than two in the bush; like profane Esau, esteeming a mess of pottage forthwith better than a birthright to come; but the wise-hearted will look at the time to come, and esteem a good thing, though in reversion, better than a present trifle.

*Doct.* Secondly, It is to be marked how the Lord, in the ministry of his gospel, doth call us to no mean things, but to the hope of eternal glory. So that if anything be gainful, this is above all the rest, God's call in the preaching of the word: 2 Thes. ii. 14, 'Who hath called us by the gospel to obtain the glory of our Lord Jesus Christ.' So you have it, Col. i. 5, 'For the hope's sake which is laid up for you in heaven, whereof ye heard before in the words of truth, which is the gospel.' So that the gospel is it which bringeth us to be possessed of these hopes, hearing of them by the gospel, that is, by the glad tidings of them which God doth send us by his messengers: 2 Tim. i. 10, Our Saviour Jesus Christ hath brought life and immortality to light by the gospel. For look, as we cannot know what is done in France till some come over thence and tell us the news there, so we cannot know what is done in heaven till God send down the news of it unto us (for the gospel is nothing but good news from heaven touching righteousness, life, and salvation, through faith in Christ).

*Use 1.* It therefore being thus, that we who are called of God have such hopes as these are, it becometh us to reckon them with ourselves. Men that are wealthy delight to be telling of their treasures; yea, we are so wise in the world, that we know all our possibilities; and if we be in election for anything, we are not ignorant. Let us much more labour to know such fair hopes as these are, to which the Lord hath called us by the gospel.

*Use 2.* Again, it doth let us see with what purpose and willingness we should come to the preaching of the gospel; for this being it that the calling of the gospel tends unto, even the inheritance of glory, we must seek this in coming to hear God call us, that we may be taken to glory. We should have this in our eyes when we go to the preaching of the word, which is the call of God. The most come forth to the word for order, to see and to be seen, to know and be known to learn some things of which they may discourse. Alas! they have not this thought with themselves, Now I go to be called by God to the hope of glory.

*Use 3.* This should stir up our attention to this word, which discovereth such wealth. If one can tell us of some rich purchase at a cheap rate, of some

gainful bargain, &c., how will we hear on that side! The gospel telleth us of all blessedness in this life and that to come, the unsearchable riches of Christ, to which all the wealth in India is but dross and dung; this is all revealed in the gospel. How should we love this gospel! If a man tell us tidings of a horse strayed, we think ourselves beholden to him; but this telleth us news of such heavenly things as never eye saw, nor ear heard, nor ever entered into the heart of man.

*Use 4.* Again, it doth shew how readily we should resort to the preaching of the gospel. If a man call us, and make us hope to claim some small gain by him, we follow him willingly; but the Lord calleth us to that undefiled, everlasting inheritance. We see in lotteries how every one flocketh, and, in hope to draw something that may make him a man, he will adventure more or less. The preaching of the word is God's lottery; here he calleth you, maketh your lot come forth with life everlasting written on it.

#### Ver. 5. *One Lord, one faith, one baptism.*

First for the matter, the word *Lord* is attributed to all the persons; sometime more especially with appropriation to Christ: 'I am the Lord thy God,' Exod. xx. 3; 'If I be a Lord, where is my honour?' Mal. i. 6. Thus the Father, Son, and Holy Ghost, every one is Lord.

*Quest.* It may be asked, How, then, is there one?

*Ans.* As we say the Father is God, the Son God, and the Holy Ghost God, yet all one God, not three. The reason is, because the divine nature and power in which this is grounded is one and same in all. There is Lordship with propriety, a more special Lordship attributed to Christ alone: 1 Cor. viii. 6, 'There is one Lord Jesus Christ, by whom are all things, and we by him;' Acts ii. 36, 'God hath made that same Jesus whom ye have crucified both Lord and Christ;' John xiii. 13, 'Ye call me master and Lord, and ye say well, for I am so.' The Lordship which maketh Christ the head and spouse of his church, and thus it is most fitly taken, as best agreeing with the body and spirit which go before, and with the word and sacraments which follow after.

*Doct.* Observe, then, that this must contain us in unity, to consider that we all of us serve but one Lord. For, first,

*Reason 1.* This doth make it possible that we should live as one under him. If we had two masters, we might prove that true, happily, which Christ speaketh, 'None can serve two masters,' Mat. vi.; some would please one, some the other; but having one only, we may all of us jump in one, if we approve ourselves to him.

*Reason 2.* It is also decent; for in civil consideration, doth not this bind all subjects together to civil concord, that they have but one king? So in this mystical body.

*Reason 3.* It doth awe us to live peaceably one with another. Because my Lord is his Lord, his mine. The injury done to the servant redoundeth to the Lord. Yea, therefore, because we have one Lord, I have nothing to do to usurp anything over my fellow-servant: Rom. xiv. 4, 'Who art thou that judgest another man's servant? to his own master he standeth or falleth.'

*Use.* We must all, then, seeing we have one Lord and Master, walk peaceably and lovingly one with another. Those that are retainers and servants to some nobleman, this doth bind them together; they are fellow-servants. So should it be with us. We all have one master, and are fellow-servants under Jesus Christ, our Lord and master.

*One faith.* This word *faith* hath many significations; here we take up two.

1. The grace of belief in the heart.

2. The word or doctrine of faith: 'Before faith came, we were under the law.'

In this latter sense it is here taken, as *hope* in the verse before. Again, after the Lord fitly cometh in his law, and it hath more affinity with the unity in the sacraments which follow.

*Quest.* How is the doctrine of faith one, when under the law they had one, under the gospel we have another?

*Ans.* *Divers*, in regard at divers times, in divers manners, it hath been delivered. *One*, in regard that always the self-same matter and substance was revealed. Hence we learn,

*Doct.* That the true churches of God profess one and the self-same doctrine, and therefore must hold in spiritual concord one with another. To prosecute either branch: 1 Cor. iii. 10, 'Other foundation can no man lay than that which is laid, Jesus Christ.' Which gospel is not another, but the same gospel. There is but one Christian doctrine which the visible church can embrace and hold; for God and Christ were 'yesterday, to-day, and will be the same for ever,' Heb. xiii. 8. And as the church of God hath had one, so all the churches now have one and the same.

*Obj.* But it will be objected by the papists, that we have not the consent of catholic antiquity, and therefore not the same doctrine; that we have dissensions among ourselves, every new year making something new in our faith, as the ancient spake of the Arians; therefore we have not one doctrine among ourselves.

*Ans.* The ancient catholic consent standeth in two things.

1. In the receiving of the Scriptures.

2. In receiving the ancient creeds in the true sense of them, which our churches do, as may easily appear.

For the second, They who have dissensions among themselves have not one faith.

The answer to this hath four considerations.

1. The unity of doctrine must be considered.

(1.) As given from God.

(2.) As received in the church.

In the first sense we have one doctrine.

In the second, it is true that we do not all alike receive this one doctrine. This is the destiny of the true visible churches; there shall be heresies in them, much inward diversity of judgment, they that are perfect thinking thus, others otherwise.

2. There is not such want of unity as the papists pretend, for private men's squaring doth not break the unity of churches; this being unjust, that one man's or a few men's faults should be charged on the whole church. Now look the authorised catechisms, the harmony of confessions, and you shall see our churches in substance according, many of them altogether.

3. Our divines do correct themselves secretly, when they wish that cancelled that disagreeeth with the word of God, submitting themselves thereunto, which is a far better salve for dissension than yielding ourselves to the see of Rome.

4. The papists have more difference. Who knoweth not the factions of Scotists and Thomists? Who knoweth not the multitude of constructions they have of those words, This is my body, and dagger drawing, to which some of them have lately contended?

*Use 1.* This, then, being so, that we have for substance, and embrace for the substance of it, one doctrine, let this be a bond of uniting us in heart one with another. Dissonancy in circumstances doth not breed discord in believing. Again, look at idolaters, whose unity in error is to them a far stronger band than consanguinity itself. You shall see them leave their father's house to live with catholics, though strangers. Let us that do hold our principles of faith swallow difference of home-bred opinions, diversity of rites. Shall these be more available to make separation, than the body of truth is to make conjunction? We shall be worse than the Scribes and Pharisees; they, because Paul was one in opinion with them, were favourable to him, Acts xxiii. 9.

*Use 2.* We see, hence, how dangerous a thing it is to breed opinions in the truth of God, for it doth cut by little and little this principal sinew of the church, the unity of doctrine, and it doth put a weapon into the hands of our enemies.

*Use 3.* This doth strike those dead who think that every good meaning will carry to heaven. There is but one doctrine of salvation.

*One baptism.* Now followeth the sixth reason.

How can there be said but one, when the Scripture doth distinguish baptism of the Spirit and of water? John iii. 5; baptism which washeth away the spot of the flesh, and that which cleanseth the conscience? 1 Pet. iii. 21.

*Ans.* The same thing is divided into the divers parts and properties of it; as if I say a man is mortal and immortal, body and soul, I make not two men, but one man.



*Doct.* Hence learn that this must be a band knitting us altogether, that we are baptized with one baptism. 'We are all baptized by one Spirit into one body,' 1 Cor. xii. 12.

For these are sacraments instituted of God, that they might tie us fast one with another, and sever us from them that are without. Look, therefore, as it is in civil things, this doth somewhat increase the unity of servants, that they have all one livery, one cognisance, so we have all the same badge of Christian profession. Let us not un-Christ men for trifles, which we do if we let every small matter prevail more to di-join us than this badge of Christian profession to unite us in affection.

Ver. 6. *One God and Father of all, which is above all, and through all, and in you all.*

The seventh and last argument, 'One God and Father,' who is first set down, then described. The word *Father* doth signify sometime the nature, sometime the person: Mal. i. 6, 'If I be a Father,' we have 'one God and Father;' and so here the word is common to all the persons, whose generation we are, for the term of *Father* is not used in regard of the only begotten Son of God.

The description in the words following doth note the properties of every person; *above all*, the primacy of order; *through and in you all*, the virtue and power; and the presence of the Spirit sanctifying. The argument is,

*Doct.* That this must move us to be one, because the God and Father of us all is one.

1. There is in this the example of God, who is one, though three in persons, yet one divine nature as alike in them all; which trinity in such a unity is a precedent to us that we, though many, should be one: 'Father, I pray that they may be one, as we are one,' John xvii.

2. It doth shew how meet and decent it is for us; we have one God, one Father, why, then, do we transgress one brother against another? Is it not an unseemly thing that one man's children, in a strange country, should be falling out one with another? So with us, &c.

3. This doth move us to all equity and concord. What made Job so lovingly yield, even to his servants, but this, that one God they had, who fashioned them both in the womb. 'Did not he, that made me in the womb, make him? And did not one fashion us in the womb?' Job xxxi. 15.

*Use.* 1. This, therefore, must further move us to stick close one to another, like as Ruth and Naomi did: Ruth i. 16, 'Whither thou goest, I will go: where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.' This was it that tied them so strait together; this will be a powerful motive to make men (though never so offended) return into love. When Joseph's brethren suspected

his displeasure, Gen. l. 17, they make entreaty this way: 'Pardon the trespass of the servants of thy father's God.' And when every one of these must move us to agreement, how much more all! A seven-fold cord is not easily broken. It is the foul shame for us who profess ourselves subjects of the Prince of peace, to live at discord one with another.

*Use* 2. Again, it doth teach us that all agreement, compounded on other grounds than these, is no spiritual union, and will not stand. In the world's union, we see that truly observed, that the greatest love endeth oft in the greatest hatred, for they build their concord on the sand, and therefore it is easily shaken. So all politic unions, where these grounds are neglected, what are they, as Daniel shews, chap. ii. 43. 'They are joining of clay and iron,' which can never be so compounded, but the one will moulder from the other easily; such a soder are confederacies without these motives here expressed.

Lastly, though the apostle his logic is very fruitful on this point, yet the papists are more plentiful, they have found out three more:

1. One visible head.
2. One sacrifice.
3. External rites everywhere received.

But these are all of them no bonds of this union; for Christian unity was always in the church, yet by popish doctrine there was not always one visible head of the universal church; for Aaron was head only of the people of the Jews.

Again, we reason hence strongly against their head, whom they make all in all for unity, making this the cause of our dissentings and diversities, because we have not one visible head; for if this had been such a principal ground of unity, the apostle would not here have omitted it, but here is not a word of it, and therefore he knew no such thing.

*Obj.* They say, it is implied in those words, *one body and spirit*; for the unity of the body dependeth on one head.

*Ans.* 1. We grant it dependeth on one head, but *visible* is foisted in of their own, to make the church a two-headed monster, to have more lords, than hath but one.

2. For their sacrifice of the mass, it is derogatory to the one only sacrifice of Christ Jesus. And their distinction to save all, doth overturn itself, making an unbloody propitiatory sacrifice; 'for without shedding of blood there is no remission of sins,' Heb. ix. 22.

3. Their rites have been the cause of schism, and a wall of partition rather than a bond of union.

*Which is above all.* The apostle now describeth this God and Father from his presence, which is two-fold.

1. Common to all, and that hath two kinds. (1.) The presence of his providence, or inspection *over all*. (2.) Of his power sustaining *through all*.

2. The second presence is more special, that of grace, by his Spirit, *'who is in you all.'*

*You* being to be understood with an emphasis, as if he should say, There is one God, the Father of us all; for we are his generation, who, as he hath made all things, so he doth overlook every creature, and put forth the presence of his power to sustain it, but more especially he dwelleth in all you that believe, by his Spirit of grace.

For the first, *above all*. This noteth not his sovereignty only, but his providence: a little to open them. The conclusion is:

*Doct.* That God, as he hath authority over all, so he doth overlook everything. 'The Lord is in his holy place, the Lord's throne is in heaven; his eyes will consider, his eyelids will try the children of men.' Ps. cii. 19, 'The Lord looked down from the height of his sanctuary; from heaven did the Lord behold the earth.' Heb. iv. 13, 'There is no creature hid, but is manifest in his sight.' And Heb. i., it is said of Christ, 'that he doth sustain all things.' And Acts xvii. 27, 'God is not far from us; we live, move, and have our being in him.' Thus everywhere is his providence, his power, and also himself being present also. For God is not with us as a king in his kingdom, whose providence is over it, whose power is through it, himself being at some of his court mansions only; but God is himself everywhere with his providence and power.

*Use 1.* This, therefore, must teach us to fear him whose eye is everywhere, whose power is through all. The eye of a mortal creature, and the power of a prince, how doth it contain the most wicked person, that he dare not transgress the law in his presence! How much more should God's power keep us in secret! if he withdraw himself, we shall return to our dust, yea, become nothing.

*Use 2.* It convinceth many in these times, who say in their hearts, as you have in Job xxii. 12, 'Can God judge through the clouds? the dark clouds hide his sight; he walketh in the compass of heaven;' for they durst not else profane his name with oaths, abuse themselves in riot, contemn his word, if they did in their hearts think he saw them, did they think they lived and had their being in him.

*Doct.* Secondly, It is to be marked, that though the Lord be everywhere present, yet he dwelleth in the believing in especial manner. He doth come to us, giving us grace and working faith and love in us, by which we do after a sort touch and embrace him, and hold him in us as in a sanctuary.

*Use.* We, therefore, by how much the Lord is nearer us, must be more careful to sanctify him, not to grieve his Holy Spirit, which doth seal us to be the adopted sons of God.

Ver. 7. *But unto every one of us is given grace, according to the measure of the gifts of Christ.*

Now followeth the second kind of argument, from the diverse distribution of God's graces, for it is more than a prevention.

Those who none of them have all graces, but every one their particular, serving for the good of the whole, they must cleave one to the other. But thus it is with you.

The verse setteth down two things.

1. That every one of us hath his grace given him.

2. The manner after which it is given, by measure; which is further amplified from the author, Christ.

The sum is: As these things do bind you to concord, that in so many things you are one, so this likewise, that none of you have all graces, but one thus, and another thus, so that ye have need one of another; and the grace you have, you have it every one but in a measure, even that measure wherein it pleaseth Christ to distribute to every one.

First, then, it is to be marked, in that he saith, 'To every one of you is given grace,' that every member of the church hath his several grace of God. We have not all the same graces, the same degrees, but some thus, some otherwise: Rom. xii. 4, 5, 'As we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.' As the body hath many members and faculties in those members, so we have divers gifts according to the grace that is given, and divers servants have divers talents, Mat. xxv. 14.

*Reason 1.* For, that we should have divers kinds and degrees, the nature of a body doth require it; for a body stands not of one member, but of divers members, which have divers offices and faculties in the body.

*Reason 2.* The perfection of the head doth require it; for as God did most conveniently manifest his uniform perfection in the divers perfections of the creature; so the absolute perfection of the head is fitly declared by the manifold perfections in divers members. And surely we may see this true not only in those that are of divers orders, as those that teach, those that minister, those that hear and are ministered to, but in Christians of the self-same kind, as compare teacher with teacher, hearer with hearer. And as you may see in the outward visages of us some difference, two in the church not every way alike, so the image of the soul hath likewise his diversity and difference, which the spirit of discerning doth observe.

*Use 1.* Seeing, then, every one hath his grace that is a true member, let us be sure that we have some grace wherewith we serve one another through love; for else, if we be not of use one to another, we be like wens in the body, things that cleave to it, not parts of it, but the hang-bys, that may well be dismembered and cut off, without loss or deformity to the body.

*Use 2.* Seeing every one of you have grace as a talent, be sure you look to the using of it for God's advantage. He will keep his audit, and if you have done no great hurt with it, yet if you have hid it in a napkin, and done no good with it, it is hurt enough, more than will be answered. The sentence will pass on all such, Mat. xxv. 30, 'Take that unprofitable servant, bind him hand and foot, and cast him into utter darkness. But he that hath been faithful in a little shall be made ruler over much.'

*Use 3.* Seeing we have our different graces, we must cleave one to another, that we may have the benefit of that grace which is given another. If the eye could do everything, then it might separate from the other members, and say, What need have I of you? But if it will have the hand to handle for it, the foot to go for it, then it must keep in communion with these members. So if one of us had every grace, then we should not need others; but when we have our several gifts, we must hold one with another, that what every one hath proper to himself, in regard of possessing it, that all of us may have common amongst us, in regard of the use of it.

*Doct.* In the second place, it is said, *grace is given us*, which, as it is a ground of thankfulness, so it doth also persuade to lowliness of mind. 'We have this treasure in earthen vessels, that the excellency of the power might be of God, and not of men,' 2 Cor. iv. 7. We must not be like the papists, lift up ourselves above other, think we can deserve anything with God; but seeing that we have received that we have, let us be lowly. If one that newly setteth up should take up wares here and there, if he should brag and boast of that which he is only betruſted withal, it were foolish pride. So it is with us; we have graces given us, but of trust to employ them to God's advantage; for God's gifts are not like men's, who, by deed of gift, do often pass the state wholly out of their own hands; but God so giveth, that he always keepeth a reservation to himself. 'Occupy till I come,' saith our Master, Luke xix. 13.

*Doct.* Thirdly, We have grace given by measure: whence we are taught, that whatsoever we have, we have it in part; the Lord doth give us a scantling, as he seeth fit for us. To open it;—

1. It is said of Christ, that 'the Father did give him the Spirit, not by measure,' John iii. 35. For Christ was such a receptacle of grace, as the sea is of waters; he received the fulness of grace.

2. He received grace, so that he might impart it to all others. 'Of his fulness we all receive grace for grace,' John i. 16.

As the sea receiveth the whole body of waters, so that it imparteth to all rivers, which serve for the more commodious watering of the earth; now we receive not grace thus, but by measure, so far as our vessels are capable of it; for as God doth proportion our capacity, so doth he replenish us accordingly, as

if two bottles be thrown into the sea, each of them doth receive so much as it can contain.

2. We all receive such a proportion as is convenient to fit us for the calling wherein we are. Thus then it is with us, that none of us have all grace for kind, yea, that which we have is but in part.

*Use 1.* Which should make us walk humbly according to our measure, not above; to undertake things within our compass; for, as men that over-rent themselves, when they have but fifty pounds will live at the rate of a hundred pounds, cannot hold out, so a man may over-lay the measure of grace which he hath received, presuming on things for which they are not fitted.

*Use 2.* Again, it should persuade us to peace, inasmuch as every one of us have but our measure; for if all men had one measure of knowledge with me, I might separate myself from him that would not think as myself, because I might know he did it maliciously, convinced in his conscience; but when men have knowledge according to their measure, some more, some less, I must therefore bear, because they have knowledge according to their measure; God hath not as yet revealed that to them which he hath to me.

*Use 3.* Again, it sheweth the most wise distribution of grace, for things which are done in measure, number, weight, are all exactly ordered.

The last circumstance is, that the author of this grace given us is Christ, whence we learn,

*Doct.* That all grace is received from Christ: John i. 16, 'Of his fulness we all receive grace for grace.' He is the head, full of grace, diffusing it into all his members, so that our whole grace is given us 'according to his good pleasure,' Mat. xi. 25, 26; 'Grace and truth come by Jesus Christ,' John i.; 'We are blessed with all spiritual and heavenly blessings in Christ,' Eph. i. 3; 'He is made of God wisdom, righteousness, sanctification, and redemption,' 1 Cor. i. 30. No man can challenge anything as due to him because he is better by nature, work, labour, or desert than others; but Christ, as free Lord, measures forth his gifts, giving to every one severally as he will; and he stands not bound to any man for the goodness of his nature, labour, or work. Christ is an absolute Lord, and all men poor beggars, his almsmen, equally depending upon his grace to give them more or less according to his own will and free grace. As all stars shine in the light of the sun, so all the saints of God by influence of grace received from Christ. What else distinguished John from Judas, Simon Peter from Simon Magnus, but only Christ, who shined with his grace upon the one, not upon the other, when they sat both in darkness and in the shadow of death? The Scripture is plentiful in proof of this truth: Philip. ii. 13, the deed is wrought in us by Christ, and not the deed but the will also that produceth the deed, and not that only, but the thought also which produceth that will, 2 Cor. iii. 5, for 'of

ourselves we are not able so much as to think a good thought.' So that all grace, and all preparation to grace, and ability to accept grace, all comes from Christ, therefore called 'the author and finisher of our faith,' Heb. xii. 2.

*Use 1.* To teach us contentation, howsoever we see his manifold graces disposed. John Baptist doth rest his mind in this, 'A man can receive nothing except it be given him from heaven,' John iii. 27; as if he should say, It is our part and duty to be well pleased with that which we know is thus and thus ordered from heaven.

*Use 2.* This must teach us to rest only in Christ, 'caring to know nothing but Christ,' 1 Cor. ii. 2, 'counting all things but dross and dung in comparison of Christ,' Philip. iii. 8. Fill yourselves with Christ, and there will be no room for aught else. Were a vessel full of liquor, it would receive no more; if a woman's heart be full of her husband, she hath no room for other lovers. So shall it be with you; if you see by faith that your estate is full in Christ, lacking nothing, what will you care to look further?

*Use 3.* On this ground we must be incited to come to Christ, since all grace is received from Christ, in whom is the fulness of all saving riches, and who doth invite all to come unto him, Mat. xi. 28. Oh take not this grace of God in vain, but labour to have your part in it, and to be rich in Christ! Though there be abundance of sin and guiltiness in us, yet there is abundance of grace and mercy in Christ to remove it and take it away. And therefore be not discouraged; though thy sins abound, yet his grace superabounds much more. If a beggar hear of a common dole to be given at such a place, at such a time, it affects him and invites him to go; but when he seeth many coming from it with arms full, laps full, baskets full, this gives him wings to make all haste unto it. If a sick man hear of a physician famous for healing and curing of all diseases, it stirs him up to go and try; but if he meet with hundreds coming from him, and telling him, I have been there, and I thank God I am made whole, this puts life into him and causeth him to hasten to him. Thus it is: the Lord Jesus Christ hath provided a common dole of grace and salvation for every poor soul that stands in need of it, only he will have men come and receive it; they shall have it for carrying away. He is that soul-saving physician, the blind, lame, deaf, and dumb, be the disease what it will, all is one: if Christ be the physician all shall be made whole.

Further, here observe, the apostle doth not say we have grace given because of our disposition and fitness, or according as we have prepared ourselves, but according to the gift of Christ; whence we observe, that it is not our civil disposition which bringeth us to the first, nor our preparing ourselves that deserveth us the grace following. Preparations go before grace, but cause not grace. I must be a child before a

grown man, yet childhood is not the cause of manhood.

Thirdly, We must labour, seeing our grace cometh from Christ, to come near him, to put him on in heart and affection, to press near into his presence; for he, being the head of grace, the nearer we come to him the more we shall be filled, as the arms of the sea and channels next to it are more abundantly filled with it than those rivulets more remote. You may see it in Christ himself. Why is that blessed nature of his full with grace above men and angels? Is it not because it hath nearer conjunction with the Godhead than men and angels? Oh how we should flock about Christ that gives these graces, as the poor do about the almoners of the prince.

*Ver. 8. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.*

Here are two things further in this proposition prosecuted, the order being inverted:

1. That Christ is the giver of all grace, vers. 8-10.
2. That Christ giveth divers graces, from ver. 11 to 17.

The first is proved by a testimony taken out of the prophet David; the testimony is propounded, ver. 8, then it is explained against exception, ver. 9, 10. For the better considering of this 8th verse, four things must be opened:

1. Because it is a parallel place of Scripture, therefore the differences betwixt this place and that in the psalm must be reconciled.

2. The words must be cleared.

3. The false collections disproved.

4. The sum and scope must be explained.

1. The differences are two. First, the psalm saith, *Thou art ascended on high*; this saith, *He ascended*.

For answer, the psalmist speaketh more prophetically, as foreseeing a thing done afar off; the apostle more historically, as of the same thing now accomplished.

2. The psalm saith, *He took gifts for men*; for

The Hebrew useth that word as we use the English word *take*, which doth signify not only to receive, but reach hither or thither, take me such a thing, so the Hebrew word signifieth to *take*, or *taking*, to reach out unto others.

2. For opening the words, it may be asked, *Who saith?* *Ans.* Either the Scripture, psalmist, or Christ may be understood.

Then, what this is, to *ascend*. *Ans.* Ascending is either figuratively in regard of the state; for so we say, a man gets up or goeth down apace, when his estate doth ebb or flow; or else *ascending* is properly moving from a lower place to a higher. Now, the latter ascent is here chiefly pointed at, though the other is to be understood together with it; for the *giving gifts to men* is a fruit not so much of Christ's local ascending, as of his being glorified, John xvii.

39. The Spirit was not yet given; Christ was not yet glorified. Yet further, for understanding Christ's ascending, we must know that Christ is, after a sort, a compounded person of the divine and human nature, and therefore we must see how *ascending* doth agree to either of these. Know then, that the divine nature may be said to ascend, in regard of condition, so far forth as the glory of it was manifested, which, after a sort, the veil of weak flesh did cover; for though the Godhead hath no change in itself, yet, in regard of manifesting without, it is not always alike. As a bright candle in a lantern is the same whether the lantern be covered or be clean wiped, yet the light is not alike revealed in the one as it is in the other.

Secondly, As God may be said locally to ascend, inasmuch as he caused the local ascent of his human nature, Christ man ascended, in regard of state, by receiving glory he before had not in regard of place, properly leaving these lower seats, and going to those upper mansions above these heavens.

3. What it is to *lead captivity captive*. *Ans.* Captivity signifieth either the act of captivating, or the state of being captive; or, by a figure, those that take us captive, or those that are taken captive.

Hence grow three interpretations:

(1.) Christ took captivity captive, that is, he altered the captive estate of his children, as that phrase is not much unlike, He 'swallowed up death in victory,' 1 Cor. xv. 54; but this construction doth not answer the nature of the Hebrew phrase which this Greek one, *ἡττάμενος*, here doth interpret.

(2.) A second construction: 'he led captivity captive,' that is, he took away his children who were taken captive from under the power of the devil; but this cannot be the meaning, for Christ, if it had been in regard of us, should not have been said to take us captive, but to rescue and deliver us, being captive. And these two phrases have great difference; *ἡττάμενος ἡττάμενος* and *ἡττάμενος ἡττάμενος*, is as the Hebrew ones, to which they answer.

(3.) The third, therefore, is to be taken: he took captive those powers which did hold us captive, the world, sin, the flesh, and devil.

*Giving gifts to men*, is the bestowing all spiritual blessings on his church.

Here is one thing only fastened falsely on this verse, viz., the taking the fathers out of limbo; to which we answer,

1. The thing itself is a fable, the souls of the fathers being in heaven with Christ. 2. It being a dream without warrant of Scripture, which is not apparently misinterpreted. 3. If Christ should have freed the fathers out of limbo, he should not have been said to have taken them captive, but freed them from captivity.

The scope of the verse is, to prove Christ the distributor of all graces. The sum of it setteth down Christ's ascension, and the fruits of it: one in regard

of his enemies, he took them captive; another in regard of his friends, he gave them gifts; as if it had been spoken in more words thus:

This, that I tell you of Christ giving grace, is no new doctrine, but such as the psalmist did by spirit of prophecy foresee and teach of him, viz., that he, when now coming from his abasement to glorious state, he did leave the earth, and go above all heavens; that he, I say, should victoriously lead captive all the enemies of his people, and plentifully pour out all spiritual graces on the sons of men, that belong to him.

1. Then we see that the apostle, proving that he spake of Christ out of the old Scripture, doth teach us,

*Doct.* That they spake no other doctrines of Christ than what the Scriptures had spoken before them; for that which here the apostle doth in this particular, he did in all other. So the apostle saith of himself, Acts xxvi. 22, 'Having obtained help of God, I continue unto this day, witnessing both to small and great, saying no other things than those which the prophets and Moses did say should come.' And this is a worthy commendation of Apollos, Acts xviii. 24, 'He was a man mighty in the Scriptures;' Isa. viii. 20, 'To the law and to the testimony: if any speak not according to this, there is no light in them.'

*Use.* And in this we must much more imitate the apostle, not to speak without a text, seeing we have the rule of Scripture more enlarged. It is no laudable thing in a lawyer to advise this or that, having neither statute nor ruled case to shew. So much more is it to be condemned in a divine, if he speak anything for which he cannot shew his warrant out of the book of God's statutes. And such as love to be in these speculations which the word revealeth not, do secretly challenge the fountains of Israel, as if they were too dry, which is horrible wickedness.

2. That the apostle doth cite this Scripture as a witness of truth greater than exception, it doth let us see,

*Doct.* How sovereign authority the Scripture hath, which likewise from our Saviour Christ's allegations must be gathered, *it is written*. His practice was still to produce authority from the scriptures of the Old Testament.

*Use.* Which must be marked against the papists, who would make their sentence of equal authority with the canon of the Holy Scriptures. Thus much, in a word, for this, that the apostle bringeth in this text of Scripture to prove that he spake.

The matter of the testimony hath three conclusions:

1. That our Saviour Christ is gone into heaven.

2. That he, ascending, hath led captive all the powers of darkness that were against us.

3. That he, ascending, doth enrich us with heavenly graces.

1. For the first, only remember, (1.) The manner of it. (2.) The use of it.

(1.) Our Saviour Christ did not ascend by becoming invisible, though he still continued his presence, but did truly and really ascend; for the other doth but delude the sense, and turn this article into a trick of juggling.

(2.) He did ascend visibly: Acts i. 9, 'While they beheld, he was taken up, and a cloud received him out of their sight.'

(3.) Locally, so as he left these places, and was taken from being present with us, in regard of his body and soul: Acts i. 10, 'While they looked stedfastly toward heaven, as he went up;' Luke xxiv. 51, 'While he blessed them, he was parted from them, and carried up into heaven.'

*Use 1.* Which should teach us to have our conversation in heaven. If a virgin be contracted to a man, should the man go from her, and take a house where they should live together, how would her heart follow after him! The Lord Jesus is our contracted husband, 'and is gone to heaven to prepare a place for us,' John xiv. 2; how should our hearts be lifted up to him!

*Use 2.* It is a pledge to us of our ascension into heaven. Where the head is, there the body must follow: our flesh and blood is already possessed of heaven.

The second thing is, what great benefit we have by Christ's ascending, even the triumphing over and holding down all our enemies, in the victory of Christ. We may observe here four degrees:

1. He did fight for it, and strike the last stroke, wherewith he did win the day, on his cross.

2. He did seize on the spoils, and take into his hand those whom he had subdued, in his resurrection.

3. He, returning whence he came, led them captive in his ascending, which is the continuing of his victory achieved over them.

4. He doth apply this in all his members, trampling them under the foot of such as believe on him.

All this he doth sitting at the right hand of God, and reigning gloriously over all his enemies; like as captains, when they make any warlike expedition, they first bid battle to the enemies, till by fight they have subdued them.

1. They sound a retreat.

2. Take the booty and multitude of captives.

3. Returning home, they lead them victoriously.

4. Now come home, they yield them up to the power of their country.

*Use 1.* And this consideration, that Christ hath taken and doth hold captive all our enemies, doth teach us our duty; for why have we peace from the world, sin, death, the devil, but that we should 'serve the Lord in righteousness and true holiness, all the days of our lives'? Thus, in the 2 Sam. vii. 1, when David had peace from his enemies, he made this use of it: he resolved to build up a house for the service of God. So let this stir us to serve God confidently;

for why are we delivered from our enemies, who are spoiled, but that we might serve the Lord without fear? Great are these spiritual powers in their nature, but to those that are in Christ, they are disarmed, so that they cannot hurt us. They are naked devils, and we, being in Christ, are in a strong fort. Wherefore, as for armed men being in a stronghold, it were too much shame to be afraid of naked enemies, that should offer with nothing in their hands to assail them; so here, &c. True it is, as children, not knowing what is what, are afraid of bull-beggars, which cannot hurt them, so are we here; but the Lord maketh us grow up in his strength.

*Use 2.* It doth serve to comfort and secure us, whose lives are a warfare; for what a comfortable sight was that in the year '88, to see the Spaniards led captives in our streets, their murdering bullets and cruel whips held out in way of triumph. But this is much more comfortable, to see these enemies (by reason whereof we are subject to fear all our life-long), to see these subdued; and how confidently may we hold out our fight against them, seeing we know Christ our Lord doth hold them pinioned, that they cannot stir to hurt us. He that, being well appointed and accompanied, should fear a naked and bound enemy, were too, too white livered; so it is with us, we have our weapons and Christ accompanying us, their weapons are taken from them, they are bound, the Lord bids us not fear. When we feel sin darted against us, or seem to feel fear of death, or the devil mustering all his forces against us, what must we do but look to Christ, tell him, Lord thou hast taken sin and death out of the devil's hand, and took me from him; likewise, Lord, make my eye of faith clear, that I may see this thy victory for me; thy victory, I know, is full, though in my feeling it seem otherwise. Look with the eye of faith to Christ, give glory to him that he hath done it, and thou shalt quickly see his victory applied in thee. And though the devil hold hard, fear not, all is vain, he must yield the bucklers, when all is done, to thy Lord Jesus Christ; his prey must be delivered up, he hath no right in it, nor power to hold it. Christ did discharge him of the one, and break the other in his death, he hath made a show of them openly.

*Use 3.* It sheweth us what we must do, if we will prevail over these enemies: look to Christ, who hath taken them captive for us. Sin is a strong thing, both for the power it hath to allure, and otherwise; death a great enemy. We have no weapon can save us in that day of battle, unless we look at Christ, who hath taken these captive, who hath overcome sin, death, the world, and the devil. Let us by faith mount into this chariot of Christ his triumph, and we are safe.

Further, it is to be marked that he saith, he ascending hath done this; which sheweth that it is Christ who doth overcome our enemies; we are too weak for them, he bruise the serpent's head, Gen. iii. 15, he dissolve the works of the devil, 1 John iii. 8. It is

a pretty canvass in ethics, whether the knowledge of our nothing is the foundation of virtue; and truly it is true there, but much more here, that to know that we have no strength, to be nothing in ourselves, but all things in Christ, is our victory. We must say therefore with the apostle, Philip. iv. 13, 'I can do all things through Christ strengthening me;' 1 Cor. xv. 57, 'Thanks be to God, who hath given us victory through our Lord Jesus Christ.'

The second benefit doth follow, of giving gifts; which giveth us to consider,

*Doct.* Whence it is that we have these spiritual graces, even from hence, that Christ is glorified and ascended into heaven, John vii. 39. It is said, 'The Spirit was not yet given, because Christ was not yet glorified.' Look, as captains, after they have prevailed against the enemy, when now they are returned home, do deal part of their booty here and there, so Christ, having spoiled his enemies and received the riches of glory, doth give about his favours to those that are his; or as two persons contracted, when they have left one another, do then send each the other tokens, so Christ now ascended doth by us; or as a king at his coronation doth give liberally here and there, so Christ, ascended into his kingdom, doth send down into the bosom of his church a more abundant and plentiful effusion of his graces.

*Use 1.* So that we see here that we still have Christ in some sort present with us, though he be bodily absent.

*Use 2.* We see how that this absence in the flesh is beneficial to us, it occasioneth us the more abundant presence of spiritual gifts: John xvi. 7, 'It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.' If we had Christ in body present, we should so hang on him by the eye of the body, that the eye of faith would not be so clear as it is, our hope would not be so lifted up to heaven as it is.

*Use 3.* We see what we must labour to look at by faith, even Christ gloriously ascending into heaven; then we shall get something, some spiritual gift shall drop from him upon us. It is said of Elisha, 2 Kings ii. 9, 10, that if he should see his master ascending, then he should have his spirit doubled; but it is no less true of all us, that if we by the eye of faith see Christ ascended in glory, his Spirit shall in some measure come upon us.

**Ver. 9.** *Now in that he ascended, what is it but that he also descended first into the lower parts of the earth?*

Now followeth the declaring of the testimony against a double exception:

1. That whereas Christ's ascending was a local moving, ascending in the psalm was nothing but manifesting glory, as God is said to 'ascend on high,' when he doth execute judgment.

2. That the psalmist speaketh of the God of Israel, not of Christ, as the apostle doth construe it. The apostle therefore setteth down *magistraliter* two conclusions against these exceptions.

First, That the ascending on high in the psalm is spoken in regard of descending, yea, local descending to the nether parts of the earth. Ascending must be so taken as descending, to which it is opposed; but the descending was to the nether parts of the earth locally, therefore ascending must be so likewise conceived.

2. He that being God descended, he it is that ascendeth, but Christ only descended, *ergo*, &c.

Now for the opening of the words. We must know,

1. What is meant by *descending*.
2. What is meant by the *nether parts of the earth*.
3. What by *ascending above all heavens*.
4. What by *filling all things*.

1. There is a threefold descending which may be ascribed to Christ.

(1.) His incarnation and manifesting in the flesh, in regard whereof Christ God is said to descend, because he manifested his presence here below with us; not that he came where he was not before; but this is not chiefly here meant, because this is no proper descending, and therefore not so answerable to the ascending here spoken of, because he speaketh of Christ, not as to take flesh, but as being already made manifest in the flesh.

(2.) A second descending, which is the abasing himself in condition.

(3.) A third, which is the yielding of his body to the grave. This last is here principally meant, yet so as the state of abasement is to be conceived with it.

*The lower parts of the earth.* These words have a double construction, from a double consideration of the earth, as it is considered with the heavens, or as the parts of it are considered with itself. The first sense is the lower parts of the earth, or parts of the earth which are the lowest parts of the world. But this is not here so good a construction, because it doth not answer to *above all these heavens*, in the verse following, where the *terminus* of his ascension is not simply made to be heaven, but the *highest heavens*, compared with these lower and visible heavens. Another, then, and the true sense is, the *lower parts of the earth*; that is, the *grave*, which was lower than the other earth, for though it was a rock, yet it was within the earth hewn, Mat. xxvii. 60. So that they were glad to stoop that looked into it, John xx. 5; this is that our Saviour calleth *the heart of the earth*, Mat. xii. 40. Every thing between the top and the bottom, by that Hebrew phrase, is called the heart or more inward part of a thing, and thus Ps. lxxiii. 9, this phrase may be taken, 'Those that seek my soul to destroy it, shall go into the lower parts of the earth.' This is the true construction. Some construe it of limbo, some of Christ's descent to hell, but these are things without authority of Scripture. 2. The descent of hell, is a thing not



necessary, as Bellarmine confesseth; a thing held by tradition, as Andradius. 3. Thence Christ ascended whither he descended: but the gospel hath not a tittle of his ascending out of hell.

For the words, *above all these heavens; heavens* are sometimes put for heavenly creatures, the place of the inhabitants, but not so taken here.

2. For the heavens themselves, the upper parts of the world. You must know there are three heavens.

(1.) The air so called.

(2.) The starry firmament.

(3.) The spiritual ones, the seats of the blessed.

Now the meaning is, he went above all these visible heavens, into those heavenly mansions, where God sheweth his glorious presence, where the angels and spirits of the just have their abode. But because it is said *above all heavens*, here is a question propounded.

*Quest.* Whether Christ be in or upon the vaulting of those uppermost heavens?

*Ans.* He is in them, for where we shall be, there he is, John xvii. 24, as one may be in a house or on the house top: 'Father,' saith Christ, 'I will that they whom thou hast given me be with me, even where I am.' Where his Father is, there is he; our Father is in heaven.

The fourth thing to be opened in those words in the 10th verse, *that he might fill all things*. Two senses must be chiefly marked: the one false, to fill all places with his body; the other true, to fill all his church with his gifts. For the first, you must know that it concludeth more than the text layeth down. Christ filleth all, therefore with his bodily presence; it doth not follow. 2. Again, Christ did not ascend to fill all places, but to be contained in the heavens: Acts iii. 21, 'Whom the heavens must contain till all be restored.' 3. He ascended to fill all, but with the Holy Ghost. 4. He should have said, Christ diffused himself, or became omnipotent, that he might fill every place. To say he ascended, which is, left a lower place and went into a higher, that he might be in every place, is to say he left a place that he might be in every place; it is to speak contradiction.

The true sense is, that he might fill all with his gifts, he ascended, gave gifts, as in the verse following.

*Obj.* But they except that then he would not have said, 'to fill all things,' but *his church*.

*Ans.* The word *all* doth note all the members of his church in heaven and earth, as chap. i. 10, 'That he might gather together in one all things, both which are in heaven, and which are in earth, even in Christ;' and so you have it in the last verse of that chapter, 'the fulness of him which filleth all in all things.'

*Doct.* Hence we must first mark, that the ascension of Christ is not a manifestation of glory, but a local moving from place to place; for this seemeth to be it that the apostle would prove in this place, viz., to shew us that we must not conceive of Christ's ascension as of God's ascending; but such is his ascending as was

his descending to the grave. Now this was a descending without figure.

*Use.* Which is to be marked against some Lutherans, that turn the ascending of Christ into a state of majesty, whereby he is omnipresent.

2. This must be marked, that he saith, *What is it but that he descended first into the lower parts of the earth?* Where observe,

*Doct.* How that the Lord doth make great abasements go before the exalting of those that are his. Thus of Christ it is said, Heb. ii. 10, 'It was meet that he should be consecrated the prince of salvation through afflictions.' And Luke xxiv. 26, our Saviour maketh this the song of all the prophets, that 'Christ must suffer all those things, and so enter into his glory.' First descending, before ascending; and this we see was the course of God with his church in Egypt. The Jews from the history ground this proverb. *Quum duplicantur lateres, tum venit Moses*, the burden of brick was doubled before their deliverance appeared. 'Abasement goeth before honour,' Prov. xv. 33; for beside that a thing must be emptied before it can be filled, the Lord doth thus order the course of his children, that his power might be made manifest. He letteth the wicked nestle themselves, and the head of them touch the heavens, that all the world may see it is the high hand of God whereby they are abased; he letteth his own come to the lowest ebb, bringeth them to the dunghill, that his hand may be manifested in their advancement. It is not with God as with men, who put down the prisoners into the hole whom they purpose to bring forth to execution; for he sets them upon the throne sometimes whom he intends to reject, as is manifest in Saul, and other kings of Judah and Jerusalem.

*Use.* We must, therefore, suffer patiently our afflictions; it was so in Christ our head. The scholar is not better than his master, the servant is inferior to his lord: 'He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; he humbled himself, and became obedient unto the death of the cross. Wherefore God hath highly exalted him.' &c., Philip. ii. 7-9. Thus it must be with us; we must suffer with him before we can reign with him; we must be like him in his death, this outward man of ours must be crucified, before we can be like him in glory.

Ver. 10. *He that descended is even the same that ascended up far above all heavens, that he might fill all things.*

This verse setteth down three things:

1. The person ascending.

2. The place.

3. The fruit which followed Christ's ascending.

Now, that he who descended to the lower parts of the earth doth ascend to the highest heavens, it doth give us to consider,

*Doct.* How the Lord doth turn the greatest abasements of his children to the greatest measure of glory.

Thus it was with Christ, and thus it shall be in those that are Christ's; as Paul saith, 2 Cor. i. 5. 'The afflictions of Christ have abounded in us, so his comforts have abounded.' And Moses, Ps. xc. 15. doth not wish that God would comfort them with his blessing, but that, 'according to the years wherein they had known evil, he would be pleased to refresh them;' where he maketh this the mete-wand whereby God should measure their good, the greatness and continuance of their tribulation. True it is, that in this life it is not always to be observed, yet here the present salvation often answereth to present exercises; but when justice shall return to judgment, when God's justice shall perfectly be revealed in the effects of it, then this shall be found true, that the patient enduring of the greatest sufferings shall receive the greatest weight of glory.

*Use.* Now, this should cause us every one to bear our cross more comfortably. If St James might well exhort on that example of Job, 'You have heard of the patience of Job,' James v., and what end God put to his evils, then much more may we persuade from this precedent of Christ: you have heard of Christ's abasement, and what glory followed it; therefore possess yourselves with patience. Look as it is with innkeepers, if they have guests very curious and diverse, yet they will bear with them, because they know they will pay well at their parting; so we should, though crosses are touchy guests, yet give them leave, suffer a while patiently, and when the reckoning cometh all shall be recompensed.

*Doct.* A second point here observable is this, that Christ is gone above all these heavens in glory, is a special cause of rejoicing to all his members: 'If ye love me' (saith Christ, John xiv. 28), 'you will rejoice that I go to the Father.' For which of us, if we had a poor kinsman advanced to some high place in the commonwealth, would not rejoice? So it is that our eldest brother, yea, our head, is gone into heaven, and there in our nature sitteth next in authority under God the Father, who hath subjected all things to him.

Now for the fruit of his ascension, *that he might fill all.* Here you see that Christ glorified in the heavens filleth all his in heaven and earth with glory. Observe then from hence,

*Doct.* That Christ doth not keep to himself the things he hath, but communicateth them with his members: John xvii. 19, 'For their sakes sanctify I myself, that they also might be sanctified;' ver. 22, 'The glory that thou gavest me, I have given them.' He sanctifies himself for us, the glory given him he giveth us: John i. 16, 'Of his fulness we all receive grace for grace.'

*Use 1.* It teacheth every one of us that we must not keep the things we have to ourselves, but if we have any measure of filling, let us be like Christ,

labour to fill others, we will light another's candle at ours; so we must, if our minds be filled with light in any measure from Christ, labour to enlighten our brethren by it. Every one must say that which is spoken of Christ, Ps. xvi., and of us in some sort that are his, 'our good,' when it cannot advantage God, it 'must be employed for the saints, the excellent in virtue, in whom is all our delight.'

*Use 2.* This is full of comfort to poor needy souls. I feel great want of knowledge, I know nothing as I would, great emptiness of wisdom; I cannot walk in the place God hath set me, nor carry myself beseeching, when God doth chasten and try me with afflictions; I find a great want of fear, a heart void of love to my God; this is comfortable to think of: O Lord, thou art now in heaven filled with unmeasurable glory, that thou mightest thence fill us; holding to such meditations, we shall in time work ourselves out of all wants.

*Use 3.* Whatsoever grace we have, see whence it cometh. It was prophesied, Isa. xi. 9, that 'the earth should be full of knowledge of the Lord;' now what knowledge, what fear, what grace soever I see filling any of the saints, I know it cometh from Christ ascended to heaven, and there sitting in fulness of glory.

*Ver. 11.* *He therefore gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers.*

Now followeth the proof of the second member of the 7th verse, viz., that Christ giveth every one his several grace, or giveth diversity of gifts; this he proveth to the 17th verse. But this is to be marked, that this may seem not to prove that which was spoken, because Christ is not said to give gifts divers, but divers kinds of persons, as not the gift of *apostleship*, but *apostles*.

*Ans.* The gift is included in the person, for he is an apostle that hath the gift of apostleship; these the Holy Ghost taketh as inseparable, so that affirming divers persons gifted, he together affirmeth diversity of gifts.

This discourse hath four parts:

1. He reckoneth divers persons in divers functions given by Christ, ver. 11.
2. Divers ends, ver. 12.
3. The continuance of those that are ordinary, ver. 13.
4. The fruits which must follow in us, upon persons given to such purpose, ver. 14.

For this 11th verse, we must observe four things for the fruitful understanding of it.

1. That those gifts here named are all of them divers orders in the church, and for understanding this, they must be particularly explained. The apostles were principal ministers given of Christ for the founding of the catholic church: 'Go teach all nations,'

Mat. xxviii. 20; 'I like a master builder have laid the foundation,' 1 Cor. iii. 10. The word is used singularly of Christ, Heb. iii. 1, called 'the apostle and high priest of our profession;' the *legatus à latere*, more commonly with limitation, as Epaphroditus an apostle for the Philippians, Philip. ii., and so some take Andronicus and Junia to be called apostles, Rom. xvi. 7.

More especially of the twelve, the apostles, not from their first sending, Mat. x., but from that commission at Christ's ascension, Mat. xxviii., and the testifying of it by signs, Acts ii. 3, joined with execution.

The supreme ministers had five properties:

(1.) They were called immediately by Christ: Gal. i. 1, 'Paul an apostle, not of men, but by the will of God:' to which you may adjoin that other, they were eye-witnesses of Christ.

(2.) Their commission was over all the world: 'Teach all nations.'

(3.) Their assistance was infallible, so that they were 'led into all truth;' and teaching, taught nothing but the truth: 'Holy men spake as they were moved by the Holy Ghost,' 2 Pet. i. 21.

(4.) They by the imposition of hands gave the Holy Ghost, Acts xix. 6.

(5.) They had power of avenging disobedience, where and when it was behoveful for the church, 2 Cor. x. 6.

2. *Prophets* in the New Testament are taken generally or specially.

Generally, for all that interpret the word to edification; specially, for some that had predictions of things to come, as Agabus, Acts xxi. 10; and a singular gift of interpreting prophetic Scriptures, Acts xiii. 1, not only by benefit of knowledge got with study, but by divine revelation, 1 Cor. xiv. 6, ἀποκάλυψις is made the matter of prophecy, these are in the second rank; for prophecy, in the other sense, is the work of the teacher and pastor.

3. *Evangelists*, not the seventy, for these were given after Christ's ascension; but that Christ sent them for evangelists after his ascension, there is no warrant in Scripture nor pure antiquity; not the writers of the story of the Gospel, for two of them were apostles; but other ministers that served for publishing of the gospel. They were of two sorts; called immediately, as Philip, who was an evangelist, Acts xxi. 8, set on that work by the instinct of the Spirit, Acts viii. 39, 40; others, as Timothy, called by the apostle, 'Do the work of an evangelist;' yet called by the apostles and elders: 1 Tim. iv. 14, 'Despise not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the eldership.' Such were Titus, Mark, Tychicus, Sylvanus. Both these sorts may be understood, but the latter principally as more frequent; they were ministers given of Christ, for the helping of the apostles, in that they began.

Now they differed, viz., these latter from the apostles in three things.

(1.) These were called by the apostles; the apostles without the mean of man, by Christ himself.

(2.) The apostles were over all churches, these over some, to which the apostles did call them.

(3.) The apostles founded churches, these did accomplish the work they begun; the apostles planted, these watered, Titus i. 5, and many of those apostles' privileges were not to be found in these.

*Pastors*, that is, ministers that laboured in the word of exhortation, and ministering the sacraments.

*Teachers*. Ministers that laboured in the word of doctrine or knowledge; for as the persons are here distinguished, so the gifts elsewhere.

There are three distinct words that make difference of three kinds of ministers: ἀποστόλους, 1 Cor. xiv. 6; γινώσκεις, Rom. xii. 7; παρακλησεις, 1 Cor. xii. 6.

A second thing to be marked is, that these divers orders are divers in degree, one above another; for, as the fathers speak, the upper order can be what the lower can, but not on the contrary. An apostle had the gift of prophecy often, as of Paul and Peter it is manifest, could do what the evangelists, pastors, and doctors could do, in more excellent manner.

Thirdly, We must know that some of these ministers are extraordinary and temporary, some ordinary and perpetual.

The three first, of the first kind.

The two last, of the latter.

1. For the first were given to lay the foundation and perfect a church, according to the platform which God prescribed; if, therefore, we say they must be continued, we must either affirm that they did not perfect the building of the church for the platform of it, or else we must say, that it perfectly builded, is razed again from the foundation. The first assertion derogateth from the apostolical and evangelical ministry, the second from the truth, for the church hath promise of perpetual preservation.

2. Secondly, We see that things in doing require many things, which, when they are done, are needless. As a house, till it be built, requireth masons, bricklayers, carpenters, tilers, and such like; when it is finished it needeth none, but those that may keep it wind and watertight; so the house of God, the church, for the first building, required apostles, prophets, evangelists; being built by them, it standeth in need of faithful teachers and pastors, and such ordinary ministers.

3. Moses, as he was a lawgiver, having authority to order the form of the church and commonwealth of Israel, had none to succeed him; no more have the apostles, who from Christ had authority to prescribe the form of the church, any succeeding them in this regard.

4. None hath those properties and privileges of an apostle above named.

5. None ever that have been instruments of reforming and re-edifying the churches defaced, did challenge this dignity. So that it must be determined, that so far forth as the apostles taught the word, administered the sacrament, looked with other elders to the government of the church, though thus far the pastor and doctor do succeed them, yet so far as they were to build the church, and order the platform of it, and had extraordinary gifts to this purpose, their office thus far died in their persons.

Fourthly, It must be marked that the apostle doth not intend to set down all functions in the church, but such as labour in word and doctrine for building the body of Christ, as the next verse giveth us to understand.

These four rules must be marked:

1. The first explaineth the text.

2. The second teacheth how far we yield to superiority of ministers against the papists, who will have Peter above all the apostles in a supposed jurisdiction. We say an apostle is above a prophet, and not one apostle above another.

3. The third answereth the papists likewise; for when we ask them where is their pope, their visible head? they say, 'He gave apostles,' &c.; 'till we all meet,' &c.

*Ans.* Some of these belonged only to the first building, to raise the frame of the church; some are perpetual, as the two latter.

Now, here are four things to be considered in the verse:

1. That all these ministers are the prince-like gift of Christ ascended to glory.

2. That he saith, he made *some* only, not all: against anabaptists.

3. That he gave not one, but many kinds of ministers.

4. That he gave not only the extraordinary, but also ordinary and perpetual, as well the pastor as the apostle.

For the first, it doth teach us, that those who do labour in the ministry are the special gifts of Christ unto us. Of which these three things:

1. We will shew that it is so.

2. How we may know those that are given us of Christ.

3. What use we may make of it.

1. The Lord, Jer. iii. 15, calling his people to repentance, he biddeth them repent; and what will he give them? 'Pastors according to his heart, who may feed them with wisdom and understanding;' and Jer. xiii. 25, the Lord doth upbraid the unthankful people with this special favour, that he had 'sent his prophets unto them early and late.'

2. Now, to know whom Christ giveth; we must know that Christ hath himself diversely disposed in the giving of ministers. There are three sorts of ministers:

Some are ignorant and scandalous.

Some of knowledge, and free from crime, but unsanctified.

Some are truly sanctified.

The first Christ permitteth or indicteth as judgments: Mat. xxviii. 19, 'For to him is all power and judgment committed in heaven and earth.'

The second Christ giveth, and that for the good of the church; for if men be qualified for life and doctrine, and have a calling, are inwardly excited and outwardly called, that is approved of the church, desired or accepted by the people, they are to be held as ministers, given for the good of the church, though their persons are not approved, and Christ shall say, 'Depart from me, ye workers of iniquity, I know you not.'

The third sort are those that are qualified, called, and sanctified inwardly. Now these are given of Christ, and, as the Scripture speaketh, are men 'according to his own heart,' 1 Sam. xiii. 14, that is, delegated by him.

*Quest.* How may we know these?

*Ans.* By their fruits, by teaching, living.

By teaching: 1. For matter, they will teach that only which is delivered to them from God: 1 Cor. xi. 23, 'That which I have received from the Lord, that I have delivered unto you.' They will 'feed the flock of God,' with all the word of God, concealing nought that is convenient: 'I kept back nothing that was profitable,' Acts xx. 20. But principally they will preach the doctrine of repentance. Preach repentance and remission of sins in his name. They will preach faith in Christ: 1 Cor. ii. 2, 'I cared to know nothing amongst you, but Jesus Christ, and him crucified.' Lastly, they will feed with the doctrine of good works. 'This is a sentence worthy all entertainment: Let them that have believed, have care to shew forth good words. Teach those things, they are good and profitable.'

2. For the manner, in simplicity, desiring rather the evidence of the Spirit than the pomp of set phrases: 1 Cor. ii. 3, 'I was with you in weakness, and in fear, and in much trembling; and my preaching was not in enticing words of man's wisdom, but in demonstration of the Spirit and of power.' This was it which Paul counselled Timothy to look unto, 2 Tim. ii. 15, 'Study to shew thyself a workman that needeth not to be ashamed, dividing the word of truth aright.' Now this standeth in teaching the truth above named with respect of true circumstances; considering what is fit for weak, what for strong, for young, for old. Therefore, there must be a word of wisdom, as well as a word of knowledge; wisdom which must enable a steward of God's house so to distribute food that every one may have their due portion, τὸ ἀπομέτρου.

3. For the time, we must feed often: 'Be instant,' 2 Tim. iv. 2, not only when all things are fit, but outwrestling difficulties which would hinder. The minister of God is bid to 'continue in doctrine, ἐπιμένειν ἐν

τῇ ὁρατῇ; and Paul, Acts xx. 7, was night and day occupied in his duty, 2 Tim. iv. 2.

4. The end, they will seek the glory of him that sent them: 'The same is true, and there is no unrighteousness in him,' John vii. 18.

*Use 1.* This being so, we see how wide the world is, that think these men who have such gifts of Christ Jesus, the very offal and offscouring of men, troublers of the state, such as hate them, never speak good to them. Thus, like swine, they do trample under foot the precious pearls that Christ doth send them, the ministers of his gospel.

*Use 2.* Again, it must teach us so to think of them as the special favours of Christ. If our friend doth send us from a far country one of his chief servants over to us, we will welcome him, and the love of our friend will appear in our entertaining of him; so Christ, now in heaven, he doth send us ministers, the stewards of his house. Sure if we have any love to Christ, then their feet should be precious who bring us glad tidings of peace, Rom. x. 15.

*Use 3.* For the ministers sent of Christ. We must be exhorted to remember we owe unto our people the duty of pastors; 'preach, exhort, convince;' take heed, lest through our negligence we make a hunger-rot among the sheep of Christ, 2 Tim. ii.\* Those that have but half an eye, see that through our default the people perish for want of knowledge. Bring not the guilt of blood upon your souls; what else can follow, 'if the blind lead the blind'? Fear that anathema, 'Woe to me if I preach not the gospel,' 1 Cor. ix. 17.

And see that, for the matter of your preaching, it be the wholesome word; preach the doctrine of repentance. Do not trifle in the pulpit; weigh your matter, how it will edify, before you broach it to the people. What if you know some things that are not obvious, must they, as wild figs, needs come forth? Remember that grave precedent of Basil, when coming to open that God rested the seventh day, he had occasion fitting to please itching ears with subtle speculations concerning numbers; the holy man, as able as any, to shew he contemned that which they magnified, did pass it over with silence. Why? Because the theory of such things was not fitting the capacity of the people; because, saith he, the church is present, and expecteth not παραδόξων, but τῶν θεωρημάτων πρὸς διχοδομήν τινόντων ἐξήγησιν. I would such could remember it, who have made preaching a profane medley, being not unlike them Hugo speaketh of, who, not knowing how to contain things within even bounds, seek syllogisms in grammar, inflections in logic, eard with the word of God all kind of strange language. Think of it, where do shepherds feed? Is it not in their masters' walk? With what, in hard weather, but

with their masters' store? So must we lead them to those green pastures, feed them with the wholesome word. Again, for manner, condescend to their capacities whom ye teach, be they never so simple and weak.\* Look in that, 2 Thes. ii. 7, Saint Paul, that was profound enough, knew tongues enough, walked like a nurse, stammering to their understandings. Think it not your credit to walk in the clouds; it argues you want both wit and clerkship. Do not check good devotion with bitter invectives against preciseness, but let your speech be *fomentum bonis, et aculeus pravis*; and, I beseech you, do this diligently.

*Doct.* In the next place, he saith he gave (not all) to be apostles, but some. Whence observe, that the calling of ministry is not common to all, but to some only that are good in the eyes of Christ for such purpose. 'Are all apostles? are all prophets? are all teachers?' 1 Cor. xii. 29. To one he giveth thus, and to another thus, as pleaseth him. For look, as all the body is not an eye, so all the body of Christ is not a minister, whose office it is to be in this mystical body, as the eye is in the natural.

*Use.* This is to be marked against the anabaptists, who (hand over head) think any may run out and take this honour to himself, when he once knoweth in any measure the mystery of belief. And they object the place in 1 Peter ii. 9, 'we are a kingly priesthood.'

For answer. We are priests in regard of the common ointment of Christians, not the particular calling of public teaching. As priests, all Christians are to offer up themselves, Rom. xii. 1, to teach themselves and others in private, to offer up spiritual sacrifice, yet so as that remaineth: 'Are all prophets? are all teachers?' We must mark that some have the gift only given against such confusion.

*Doct.* 3. It is to be marked how many Christ hath given, which doth teach us that Christ hath not one gift, but divers, which himself hath, and doth sanctify for the good of his church. Thus here are apostles with their gifts, prophets, evangelists, yea, diverse ordinary gifts: Rom. xii. 'One hath a word of knowledge, another a word of exhortation.' For as in the building of a house, diverse handicrafts are of use, artificers that are not all of one nature, so in the building of the faithful, who are the house of God. And therefore in the old church of the Jews there were their *ῥηματοδιδάσκαλοι*, men that had skill in interpreting the text read, and others that had a gift in exhortation, as may be gathered Acts xiii. 15, and xv. 21, compared together.

*Use 1.* Which consideration of diversity of gifts doth reprove those that will take mislike at this or that kind, because it is not as they would have. If one speak treatably and stilly, though he lay down the

\* \* Ne loca eorum qui fulgore sapientie corda populorum illustrare debent, occupare praesumas.—*Ambr. offic.* 10.

\* Oportet eum qui instruit rudes animas, talem esse qui pro ingenio auditorum possit se aptare.—*Grat. caus.* viii. qu. i.

truth soundly, if he apply not forcibly, he is nobody, as if every one should be an Elijah, or a son of thunder. If others, on some plain ground, belabour the conscience, Tash, he is not for them; he doth not go to the depth of his text. They could themselves, at the first sight, observe as much; as if every barque that sailed did draw a like depth, yet all sorts carry their passengers safe to their haven. So in ministers, every one hath not a like insight into doctrine, yet all be God's instruments to thy salvation. This is a malapert, itching humour, which, if you will be Christians indeed, you must lay aside.

*Use 2.* It must teach us to love and reverence all sorts of gifts, seeing it pleased God to deal them in such diversity, and all for our good. If we be spiritually hungry, the coarsest things will be sweet, the least gift will be precious.

*Doct.* Lastly, it is to be marked that Christ is said to give the ordinary pastor, as well as the extraordinary apostles, which doth teach us that the ministers we have with us are no less sent by Christ than those other extraordinary were, which now are ceased.

God doth acknowledge the one set over us by him and his instruments to work our salvation, as well as the other, Acts xx. 28. The ministers called by the church are said to be set over their people by the Holy Ghost: 'Take heed unto yourselves, and to all the flock, whereof the Holy Ghost hath made you overseers.' So the apostle, 1 Cor. iii., What is Paul? An apostle. What is Apollos? An ordinary minister. Are they not both the ministers of Christ? Yet both one after a sort; the one hath no more in him of that saving power than the other, and God is as effectual as well by the one as the other; for of Timothy's ministry, the apostle saith that he, continuing in it, should ministerially save himself and others. For between an extraordinary minister and ordinary this difference must not be conceived, that Christ only doth call the one, men only the other; but this is it in which they differ: Christ calleth both, the one as extraordinary without man; the other he calleth but by the means of men, of the church.

*Use.* So that we must consider those that teach us, and labour amongst us, as the ministers of Christ, and, by the eyes of faith, see Christ teaching by them. This, well discerned, would make us present ourselves, like Cornelius, to hear whatsoever is commanded them from Christ; and the not acknowledging Jesus Christ in them, doth cause great want of reverence, and abundance of unfruitfulness to overtake us.

**Ver. 12.** *For the gathering together of the saints for the work of the ministry, for the edification of the body of Christ.*

The ends follow, which are set down three ways, in regard of three kinds of persons to whom the function of the ministry hath reference.

1. In regard of the people: it is to repair them.

2. In regard of themselves that are pastors and teachers: it is that they should labour, and not make holiday.

3. In regard of Christ: that his body may be built.

In the first end, we must mark, 1, the repairing itself; for so the Greek word is fitly construed, for mending or setting in joint (*καταρτισιν*) a member swerved: Gal. vi. 1, 'If any be fallen, ye which are spiritual restore such a one,' joint him again. 2. The persons repaired, saints.

*Doct.* From the first, observe, what it is that must mend us and repair us where we are broken and defaced; it is the preaching of the word.

We are full of spiritual ruins; our minds are darkness, our wills crooked, our affections unsanctified. Now, the Lord doth by this mend us, and restore the image which is razed in us: Acts xxvi. 18, 'Paul was sent with his preaching to open their eyes, that they might turn them from darkness to light, from the power of Satan to God.' Though God created mankind without the help of angels, yet he doth not recreate his image in him, but by the mean of men, wherein he doth condescend to our infirmity, testifieth his great love that graceth men so as to be his fellow-labourers, and trieth the obedience of our faith.

*Use 1.* This being so, it must teach us, as we would have our souls mended, so to wait on the word. We, to repair our bodily health, wait at the physician's chamber, if he be not within; we come again and again. So we must do on the ministry of the word; if we find it not at the first to speak to us as we desire, we must come again and again.

*Use 2.* It doth shew unto us what end we should propound to ourselves in hearing the word; for if this be the end, to repair us, then we must set this before us, the amendment of our sinful souls, that something may be supplied which is wanting, something reformed which is amiss, something strengthened which is weak; we must not come to while away an hour, or to continue a custom taken up, much less curiously to censure and descant on what we hear: Ps. cxvii. 14, 'The tribes of God go up to the testimony of Israel to praise the Lord.' They came to join in psalmodies and prayers, and to hear what God shall testify to them for the further informing or reforming of them.

*Doct. 2.* It is said for the persons, not to repair all, but the saints. Observe, not all are benefited by the word, but the saints only; that is, such as are called already, or have this grace given them before all worlds in the purpose of God; as Christ distinguisheth sheep, John x. 16, some entered, some to enter; Mat. xiii. 11, 'To you it is given,' to others not; 'As many as were ordained to life believed.' All the prophets, and Christ himself, their preaching gathered not all; nay, the most that heard them remained a gainsaying and rebellious people. Many heard Paul, but it is said

of one, Lydia, her heart was opened. Acts xv. For even as the rain maketh that part of the earth only fruitful, which is blessed of God, so the same ministry is fruitful to salvation in them only that are chosen of God, to whom God intendeth this mercy. So we see by experience, every one is not bettered by the word. Some are resisters of the Holy Ghost, mockers and scoffers at it; some have their face only tanned with the sunshine of the gospel; their hearts are not reformed, though their outward man be changed. Some, like mackerel in salt waters, have no relish of this salt of the earth wherewith they are seasoned; I mean of the ministry under which they live; some, like termers, seem to go up awhile, but soon come home again.

*Use 1.* Which must make us thankful that have received grace. God's grace, the more it is restrained, the more it must constrain us to thanksgiving; and it must provoke us that have not benefit by it, to think that such and such find sweet in it. If all of us were sick, should we still continue in our sickness when some recovered, we would then see that God's hand were on us; and shall we not, when such and such are restored in regard of their spiritual estate? shall not we that have no change in our minds, see God's judgments on us? Can we judge of the face of the sky, and not discern things spiritual and heavenly? Mat. xvi. 3.

*Use 2.* That the saints are repaired by the ministry, it doth teach us that if we live still under the ministry, and have not health restored to our souls, it is a shrewd presumption we are not saints; nay, which is more fearful, that his grace shall never be shewed us: 'If our gospel be hid, it is hid to them that perish,' 2 Cor. iv. 3. Look, as if a sick man should have been with all our physicians, if they should all give him over, it were a thousand to one he is not a man of this world; so if our spiritual physicians can do us no good, our estate, we may well fear, is irrecoverable.

The second end in regard of the pastors and teachers themselves, that they should labour in the work of the ministry. Observe hence,

*Doct.* That the calling of the ministry is a laborious calling. The minister sent of God hath his work and travail enjoined him from God: 1 Tim. iii. 1, 'He that desireth the office of a bishop desireth a worthy work;' 1 Tim. v., 'Such are worthy of double honour that labour in the word and doctrine;' Mat. ix. 38, 'Pray the Father, that he would send forth labourers into his harvest.' It is not a matter of beneficence and dignity, but an office which is commended unto him. Now, what the specialties of this labour are, the Scripture calleth them to two heads.

Of government and teaching, both of them such as might be branched out at large.

*Use 1.* We must not, therefore, that are toward the ministry, when we have once got our benefice, sing with the priest, *Hic requies mea*, and flink then to sun ourselves, and ruffle in soft raiment, and follow good

company, as some of us do. This is to forget that we are sent for labour, and, like drones and slow-bellies, waste the ecclesiastical revenue, without executing the office for which it is given. The consideration hereof should be a bridle to them that over hastily use the spur in the eager pursuit after church livings, whose folly, though the Lord rebuke not by opening the mouth of the dumb beast, oftentimes no less abused by them than once the poor ass by their brother Balaam; yet unto his servants, especially those whose ears they trouble with their immodest suits, it may be replied, not much unlike that of our Saviour to John and James, Mat. xx. 22, 'You know not what you ask.' Are ye able to bear the heat of the day, and to undergo all his heavy brunts? St Paul tells you that this calling ties you to a work most weighty, and you should have well considered aforehand whether the strength of your shoulders would endure the weight of this burden, lest when you come to feel it, like Issachar, you couch under it. Go, then, and let your deliberation be more mature before your execution be so hasty.

*Use 2.* This doth shew us how equal it is, that the minister should have his maintenance from us. He is a labourer: 1 Tim. v. 18, 'The labourer is worthy of his hire.' If one work with you by the day, it is a crying sin to detain his wages, James v.; so to withhold maintenance from a minister that laboureth, is great injustice. He hath a good tenure by reason of his labour, as any of you have to aught to hold.

*Use 3.* It confuteth that foolish idea of ignorant men, who, seeing that that is done, not knowing that which should be done, do pass their verdict of ministry as of an easy life, that hath much ease, little disturbance. This they never were aware of, but think it a pleasant life; *dulce bellum inexpertis*.

*For building of the body of Christ. Doct.* So that hence, 1, in general we see that, as all the ministers cometh from Christ, so the work of it all goeth to Christ. The ministry is ours, we are Christ's, Christ God's, 1 Cor. iii. Like as the sea, the water which it sendeth forth returneth thither again whence it flowed.

*Use.* We must therefore all of us labour, if we be sent of Christ, to shew it by this labouring for Christ; as Paul, he preached Christ Jesus. We must make Christ the subject of all our preaching, to advance and set up Christ in the hearts of all his people.

*Doct. 2.* Here we see what it is that bringeth us to have communion with Christ, and one with another, what maketh us grow in this, even the ministry of the word. The building of us is nothing but the bringing of us to faith, and the further building of us is the bringing of us from faith to faith, from one degree to another. Now this first doth bring us to the state of grace, and doth further build up when once we are entered: Acts xx., Paul did betake the Ephesians to that word which could further build them up, *ἐποικοδομεῖν*.



*Use.* So that as we ever would be of the body of Christ, we must wait on this word, and not, like presumptuous ones, say, Why, we can edify as well by reading at home, and such like private devotions; for if we turn away our ears from hearing this ministry, Prov. xxviii. 9, which God setteth up for the building of us, then our prayers and readings are abomination.

Ver. 13. *Till we all meet together in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

Now followeth the durance. For the verse :

First, We will shew the scope.

Secondly, The sum.

Thirdly, Unfold it more particularly.

The scope is to let us see how long the word shall continue in regard of the whole body, not in regard of particular members. The sum is, that this ministry should continue till all the body were come to perfection. For the opening the words. To see what meeting he here speaketh of. We meet in a threefold degree :

1. In the visible militant church.
2. In the triumphant church, when by death we are translated to the spirits of the just.
3. In the universal meeting, when Christ shall appear. Of that here the apostle speaketh.

Next, it may be asked what is meant by the *unity of faith*? *Ans.* The uniform knowledge which we shall have of Christ when we shall see him as he is; for the apostle seemeth to annex this other word as the just construction of faith; and this word, 1 Cor. xiii. 12, 'I shall know as I am known,' doth signify the knowledge wherewith we shall know in the heavens. Again, it may be marked that this is made the point to which we meet, when we shall all meet. Now, faith, if it be conceived as an imperfect knowledge which we have in the word, then ceaseth.

Faith, therefore, here must be taken essentially, as it is a knowledge, and shall continue, though for the manner and imperfect measure it shall be abolished.

Thirdly, What is a *perfect man*? *Ans.* A man that hath every member, and the just growth of every member.

The *age of the fulness of Christ* is that age wherein Christ mystically, that is, Christ the head, considered with the body, is complete.

More largely thus we are to conceive the meaning, namely, that these ministers are given to continue till that great congregation, till we shall all of us be taken to meet Christ in the clouds; till we, who here were some of us brought to the faith, some not, till we, who here were diversely minded, come to a uniform acknowledgment of Christ; till we, who were some ungathered, some not perfected, come to have all the members gathered together, and each several member in perfect degree of glory.

Now, as a man is then perfect when he cometh to full age, so we shall be perfect when we, who are now

in our minority and nonage, come to that just age which God hath prefixed as wherein Christ with his body shall rise to perfection.

*Doct.* The first thing then to be marked is, that the ministry of the word shall be continued to the end of the world. And therefore this ministry of the pastor and teacher is called an enduring ministry, 2 Cor. vi. 11; not like the law, which lasted till the time of correction, but to abide unto the end. And of the preaching of the word, and the administration of the sacrament, the Scripture doth affirm this in particular, that they shall last unto the end of the world: Mat. xxviii. 20, 'Go, teach all nations, and baptize them in the name of the Father, Son, and the Holy Ghost: and, lo, I am with you to the end of the world;' and 1 Cor. xi. 26, of the sacrament of the Lord's Supper it is said, 'So often as ye eat this bread, and drink this cup, ye shew the Lord's death till he come;' and that morning of the resurrection is the time wherein all shadows shall fly. For while a house is not fully built, the workmen may not be dismissed; and until the house of God have every believer, every stone of it laid, the builders of it must be continued.

2. How God doth continue them is to be unfolded.

For answer, It is either visibly or invisibly. Visibly, either in the pure institution of ministry, or in the declining or corrupted estate of the church; as some popishly affected may couch amongst us in some parts, so in popery some true ministers of the gospel lived amongst them, though in some points they smelled of the errors of their times. Invisibly; not that the members are not visible in themselves, and known one of another, but because the blind world and malicious prosecutors cannot discern them. And thus the Lord hath always had some that have had the gift and occupied the place of teachers, though they have not always been apparent. Out of which we may answer the papist's collection. The true church shall always have pastors and teachers; ours hath not always had pastors and teachers. I answer, by distinction; visibly or invisibly, in the sincere state of the church, or state somewhat corrupted, the church hath still had teachers.

*Use 1.* Now that the ministry shall be thus continued, doth teach us that we must expect no other kind of ordinance, no revelations nor apparitions; we must set our hearts at rest, for we shall otherwise lose our longing; the pastor and teacher God will teach by, till his coming to judgment.

*Use 2.* Again, it is comfortable to think that though the world rage, and hell break loose, our God will have them that shall teach, and others that shall be taught, unto the end of the world.

*Use 3.* If the ministry doth continue till it hath brought the whole body to perfection, then we must not give it over till it hath brought us to perfection. 'Despise not prophecy,' 1 Thes. v. 20; 'Forsake not the Levite all thy days,' Deut. xii. 19. The stones

of the temple were hewed in Lebanon, till they were fit to be transported to the temple; so we must never leave these builders, till we are fitted and translated hence to heaven.

*Doct.* The second thing to be marked is, that as yet we cannot look that there should be a perfect unity in knowledge, for this is a thing which we come not to till we shall all meet Christ in the clouds. Here the envious man doth sow tares of dissension, and amongst the dear children of God there may be great diversity of judgment; those that are perfect think thus, others otherwise. Look into the true visible churches, and you shall see among them great difference in opinions, as in the churches of Jerusalem, Corinth, Galatia, about things indifferent, justification, the resurrection.

*Use 1.* Which consideration may underprop many, who, because of the difference of opinions, know not what to take to, think to be of no religion till all are accorded. These stumble at that which is the unavoidable condition of the church militant, and would have heaven on earth, a perfect unity before we all meet.

*Use 2.* It doth answer the papists' objection against us touching our church, because there is not a perfect unity amongst those that are the teachers of it; but look above, 'There is one faith.'

*Doct. 3.* Here it is to be marked what we shall come to, who are here edified by the ministry; we shall come to one uniform acknowledgment of Christ.

'We shall see him,' saith St John, 1 John iii. 2, 'as he is;' so Paul saith, 1 Cor. xiii. 12. we shall then 'know him as we are known;' 2 Cor. vi. 7, 'walking by sight.' Yea, this sight of Christ shall transform us into glory; we shall be like him, 'for we shall see him as he is;' even as the sight by faith, the more it is, the more it doth change us into the similitude of Christ.

*Use.* This, therefore, doth comfort us, though we now see nothing as we would, that we shall come to that perfect knowledge of Christ, to a perfect man.

*Doct. 4.* Observe, that before we meet Christ, we shall not come to perfection. We are as a natural body, which in two regards is imperfect, and in two respects cometh to perfection.

1. If every member be not present in it, it is not perfect.

2. If every member be not come to the perfect growth of it.

So we who are the members of Christ are not yet a perfect man, because many of our fellow-members are ungathered. Again, all of us that are brought home, whether the triumphant or militant, we have not our perfect growth. The spirits of the just (though in comparison of that they were they are freed from all imperfection); yet, compared with that they shall be, they are not all out-perfected; for they walk now partly by sight, partly by faith and hope, in regard of things

not accomplished. When now perfection shall come, faith and hope shall cease.

Again, for their bodies they are unglorified; their persons, therefore, are not come to the full growth of glory. Now such members as are militant they know imperfectly, they have the old leaven in part with them, their bodies subject to weaknesses, sickness, death, &c. This, then, will lead us to see the state of a perfect man to which we shall come.

For it standeth in these two things.

1. That all believers shall then be brought together, who are the several members of this body.

2. Upon every believer shall be put in it the full measure of glory in soul and body.

In soul, perfect knowledge, righteousness, holiness, joy, &c.; in body, perfect strength, immortality, spirituality, glory, &c. For as a candle in a lantern doth make the horn shine, so the soul glorified shall, by redundance, affect the body with brightness and glory. Thus you see what it is to come to be a perfect man.

*Use.* This serveth to let us see how true it is that it doth not yet appear what we shall be, 1 John iii., and to stir us up to get ourselves more and more builded by the gospel, that we may attain this perfection, and to long till we meet Jesus Christ in the clouds, which shall have going with it so glorious a condition: 2 Thes. iii. 5, 'The Lord guide you to love God, and waiting for the appearance of Jesus Christ.'

*To the measure of the age of the fulness of Christ.* Observe,

*Doct.* What is our estate as yet; we are but like children in minority. We need no great proofs of it; for while the ministry continueth to this body, it is an argument that it is not of full age, as here he speaketh; for the schoolmaster, tutor, guardian, when one cometh of years, they then give over; so should this tutorship of the ministry surcease, if we were perfect.

*Use.* This, therefore, may give us to consider for instruction, if we weigh what is done in them or by them. For, first, we see that while we are not *adulti*, we are subject to correction; and so it is with us; we are subject to the correcting hand of the Father of spirits, to many tribulations.

*Use 2.* We see that though they are heirs of fair hopes, yet they are kept strait, and made go near the wind in the years of their nonage, as the apostle speaketh: Gal. iv. 1, 'A son, while he is under tutors, little differeth from a servant.' So it is with us; though we have an eternal weight of glory which longeth to us, yet here we get but the first fruits; we get the Spirit very sparingly. Now look what great heirs will do that are not at years; they will long till they come to age, that they may have all in their own hands; they will bear many things patiently, because they know they shall come one day to another condition; so must we lift up our hearts to think of this

time, take things in good part, as solacing ourselves with these hopes. Other things that might be gathered you may see chap. i. ver. 23.

*Ver. 14. That we henceforth be no more children, wavering and carried about with every wind of doctrine, by the deceit of men, and with craftiness, whereby they lie in wait to deceive.*

Now followeth the fourth point, the fruit of our being built up by the ministry: it is laid down,

1. By that which we must avoid.

2. By that which we must do.

The first in this verse; the thing we are to avoid, is inconstancy in profession of the truth, which is laid down by a double amplification: 1, drawn from comparison, 'that we be not as children carried about;' 2, taken from the causes of inconstancy: the one inward, in those words, 'through the deceit of men,' which word signifieth the cast of a dye, in casting of which, because there may be legerdemain, some put it for craftiness, in the hazard of which, because there is great uncertainty, some put it for inconstancy and uncertainty in the nature of man; and this seemeth the best, because that craftiness is expressed in the words following. The other cause outward, is the craftiness of false teachers, which is set down from the end it tendeth to, treacherous circumvention or seducing, a scoutlike kind of seducement. The sum of the words:

Seeing God hath given such to build us up, we must not be like things without foundation, waving and whirled up and down with every wind of doctrine, as children; which cometh partly from that inbred inconstancy of our natures, partly from that wiliness of false teachers, which lie in ambush for to deceive and seduce us; for the word is best actively construed.

*Doct. 1.* Then mark, what is an excellent mean of keeping us from wavering, the cleaving to and attending on the pastor and teacher. What doth keep the sheep from the wolf, but their following the shepherd?

*Use.* And therefore it doth teach us, that if we will be preserved from wavering by the suggestion of false teachers, then we must cleave to those that are given us of God for teachers. If a woman will be safe from lustful persons abroad, she must live at home. And this is a great preservative to us against the poison of all seducers, when in our hearts we give good allowance, and take good liking of our own teachers: 2 Tim. iii. 14, 'Continue in the things which thou hast learned.' Why? 'Because thou hast been persuaded of them in a right order.' 2. 'Because thou knowest who I am that taught thee them.' So this motive, if we approve those that teach us on good grounds, it will make us hold to their teaching more firmly. Not that I would have men swear that this is gospel, because we speak it. This is the church of Rome her impudence, that ruleth over faith; but believe things, because you find them so in the holy Scripture; yet so

far stick to them that teach you faithfully, and live Christianly, as not to listen to another lightly.

*Use. 2.* This letteth us see what they aim at, that speak nippingly of ministers' ministry; as they are odd men, the more you follow them, the less you shall know what to hide by, &c. These seek to unsettle us in our religion, and draw us to whore with some false worship. For as a man that speaketh to a woman ill of her husband doth loosen her mind from him, meaning to win her to himself, so do these, &c.

*Like children. Doct.* Mark then, that those that are under a ministry must not always be children for knowledge. Paul doth lay it in the dish of the Corinthians and Hebrews as a fault, that they continued to be babes, whenas they should have grown further, 1 Cor. iii. 1, Heb. v. 14. Paul telleth us that we must be 'children in maliciousness, not in understanding,' 1 Cor. xiv. 10. For the ministry is not only a seed to beget us, milk to feed us in childhood, but strong meat, by benefit of which we are to grow up further and further in the knowledge of the will of God.

*Use.* We must know then, that God doth likewise look for this fruit from us, that we should not still continue children. But if we look to the properties of them in Scripture, we shall see that we are babes: for who is a child? He that cannot feed upon meat, but milk, that can eat nothing which is not chewed to hand; so it is with us, for when we are taught the doctrine of predestination, of taking away the law through the death of Christ, of the state of the life to come, then we think men walk in the clouds, and love to soar above our capacities; whereas it is an argument, not of the teacher's fault, but of our own weakness, that we still are children, who cannot hear strong meats, nor hear that more ripe wisdom which the word revealeth.

*Doct. 3.* Mark what is the property of us, while we continue in childhood: we are ready to be whirled about with every doctrine, to dance after any pipe that playeth.

For so it is in things that are tender, not come to growth, they are easily removed. To come to this present comparison of children, and a little to consider, that we may find out the reason of this doctrine. There are three things in children which make them so flexible:

(1.) By reason of the folly that is in them, they are over credulous, for foolishness is easy of belief: Prov. xiv. 15, 'The simple believeth every word.'

(2.) They are new fangled and fickle, to-day they will play with a thing, to-morrow cast it away.

(3.) They are void of discerning, they cannot well judge of things. This is made a property of ripe age, to discern good from evil. Thus in us, while we are children in our profession, we are really carried about; but because we want that wisdom which should make us cautious, looking before we leap, trying before we trust, and are too, too light of belief.

2. We are inconstant and fickle, because we are not yet rooted and grounded while we are children.

3. We have not the spirit of discerning, that should make us see things that differ, that should make us be able to discern of the Spirit, to try all things, and therefore, no wonder if this be incident to those that are children, to be carried to and fro.

*Use.* 1. Now we must apply it; for thus it is with us that are still childish, experience proveth. When the doctrine of the Brownists began, how many, not of the worst, were transported in it; how many applauded them! Which cometh from our childishness, that our senses are not exercised to discern betwixt good and evil.

*Use* 2. We must labour, seeing we know the causes of this disease, to take them away, that the sickness itself may be removed; we must seek for wisdom, seek to be established, seek especially for that spirit of discerning. For need have we, when such seducers, such books, such preachers, that neither have wholesome form of words, nor matter, are so frequent amongst us. This is the property of children, they will be easily carried, a truth for the most part proved by experience; though in this doctrine you must add this exception, that sometime it pleaseth God to make children stand steady, when old ones shake. Nicodemus and Joseph, when all the disciples withdrew themselves, freely professed.

*Doct.* The second thing laid down, is a duty that tieth us all, viz., that we must grow to resolution in the doctrine we profess: 'Be not wavering,' thus the apostle speaketh; Heb. xiii. 9, 'Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace.' We must not hold the points of religion as uncertain opinions, but as matters of belief, not haltingly, like those Israelites that walked, hanging betwixt God and Baal; but like Joshua, who resolved, though all should go to other gods, yet he and his household would fear the Lord. And this is necessary to be urged upon us, who hold as opinions rather than as articles of belief, the truth of God, who are seepies in our religion, and know not but other things may be truer than these which are taught us.

*Quest.* But you will say, How may we come to be resolute in the truth?

*Ans.* By these four means:

1. If we receive this or that truth sincerely, as the truth, in the love of it, not for novelty, as those, John v. 35, 'Because John was a shining candle, they would rejoice in his light for a season;' for then we will shake hands with it, when it groweth stale, and loathe it, though manna.

2. Not for commodity's sake, which accompanieth, as those, John vi. 26, for the loaves; and the Shechemites, who would circumcise, because that all the Jews had should be theirs, Gen. xxii., for then we hold the truth while our commodity lasteth.

3. Nor because of the state maintaining; for a protestant of sale will change, if the wind turn into another corner, but entertain it in love of the truth. The want of this sincerity doth make us given up to delusion, 2 Thes. ii. 10.

2. We must obey the truth, if we will come to assurance of it: John vii. 17, 'If any will do his will, he shall know the doctrine whether it be of God, or whether he speak of himself.'

3. We must seek the teaching of the Spirit, which is promised us: Isa. liv. 14, 'All thy children shall be taught of the Lord.' Now, this teaching is the riches of full assurance of understanding by faith, if it be a matter of faith, or the certainty of experience, if it be a point of experience; and this Spirit is such a certificate as will put all out of controversy, it beareth witness in heaven and in earth.

4. Lastly, We must cast our accounts, and bethink us of the worst it can cost us if we will hold forth in it: Luke xiv. 28-30, 'Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?'

The third thing to be marked here is, that the apostle calleth doctrine of false teachers, *a wind of doctrine*. Which giveth us to consider,

*Doct.* What stuff false teachers bring, light, windy gear. Bring it to the scales of the sanctuary, weigh it by the word of God, it is as light as the wind, and wanteth the substance and weight of truth. Thus in the 1 Cor. iii. 12, good doctrine is resembled to gold and silver, things which are solid; but false doctrine is laid down by the comparison of chaff and stubble, which things are light, easily consumed. So what are the papists' distinctions, as a principal and secondary head; the first and second justification; a mediator of redemption and intercession; a propitiatory sacrifice, bloody and unbloody, &c., these are all froth and wind, if they be examined by Scripture, nay, one member of them is lighter than wind, for it is nothing, but in their imagination.

And the doctrines of error are fitly resembled to wind in three regards: 1. The wind is a subtle body; so these are subtle, but have no substance of truth. 2. It is uncertain, now blowing in one corner, now in another, now loud, now again all hush and silent. So doctrines of error are uncertain, now making a great noise, suddenly vanishing. 3. The wind carrieth about chaff and thistles, down and stubble, and such like things; but houses well builded stand still. So this doctrine of false teachers doth carry unstable persons, 2 Peter iii. 16; but one that is rooted in humility and faith, knowing his misery, and the grace of God in Christ, will not be moved with them.

*Use.* The use to us is, seeing it is windy, light wares they bring, we must beware they do not beguile us. We would not be over-reached willingly with false commodities; nay, we are so cunning that we will say, he must rise betimes that outgoeth us. How much

more circumspect must we be in doctrine, seeing it is a merchandise that saveth the soul if wholesome, or poison, if it be otherwise!

*Doct.* The fourth thing to be marked is, What is a cause of our being led to this and that doctrine: the deceivable lightness and inconstancy that is in us, through the deceitfulness of men, the deceitful uncertainty in the nature of man. This Moses intimateth: Deut. xi. 16, 'Take heed to your hearts,' as who should say, Do you not know that your hearts are unstable, and more than prone to turn to idolatry? and Ps. lxxii., 'Man is lighter than vanity.' This made them so often go out 'like a deceitful bow,' Ps. lxxviii., because their spirits were not faithful. Hence it was that the people of Israel, within forty days, 'changed their glory into a calf,' that the people cried to day *Hosanna*, to-morrow *Crucify him*; that those of Lystra would now have worshipped Paul as a god, and presently stone him; that the Galatians so soon were turned to another gospel.

*Use.* We must therefore labour to desery this disease in ourselves, and seek to God to stablish us with his grace; for whatsoever the devil could do without, if we were true at home, he could not prevail against us.

*Doct.* The fifth thing to be marked is, That false teachers are the devil's instruments to seduce us from the truth: 2 Peter iii. 17, 'Take heed ye be not carried away with the seducing of the wicked;' and therefore our Saviour doth bid us, Mat. vii. 24, 'take heed of such as come in sheep's clothing, and are inwardly ravening wolves.' And everywhere the apostle crieth aim, bidding us take heed we come not near them, come not in the wind of them, for they are infectious persons. As an heir that will keep his inheritance must have nothing to do with crafty brokers, that lie in the wind for such a purchase, so must we not salute such seducers, if we will hold possession of the truth.

*Quest.* But you will ask, How may I know a false teacher?

*Ans.* In general, by his fruits, his life, and doctrine. But because their lives sometime are cloaked with hypocrisy, and it is not easy for every one to sound the depth of their doctrine: take two other marks,

1. Their manner of teaching.

2. Their followers that applaud their doctrine.

They teach so as the power of the Spirit doth not accompany them, but are full of words: 2 Peter ii. 18, 'swelling words of vanity, persuasive speeches,' such as human wisdom suggesteth.

2. Mark, if unregenerate men approve the matter with delight which such a one teacheth, it is an evidence he is not a teacher of Christ: Gal. i., 'If I should please men, I were not a servant of Christ.' True it is, that for phrase of speech and manner, if one be a golden-mouthed preacher, and of more gracious delivery, they may applaud this joyfully;

but what concord can there be betwixt the wisdom of God and the wisdom of the flesh, simple fishermen and subtle sophisters?

*Doct.* The last thing to be observed is, What is the weapon of false teachers? Wiliness and craft. As the devil himself hath always had these weapons, craft and cruelty; for he hath been a liar and a murderer, a serpent and a lion, from the beginning; so he hath set out his children with the self-same furniture, arming them with violence and subtilty. False teachers fight with deceit, show of reason, not sound reason. 'I am afraid' (saith Paul) lest any by subtilty hath beguiled you, as the devil did Eve,' 2 Cor. xi. 3. Liars' sophistry is the devil's logic, his logic is made only of fallacies. Therefore we have noted in false teachers sometime their 'enticing speeches,' erewhile their 'philosophy,' their 'opposition of science falsely so called,' their 'depths,' their 'glozing pretences.' Even as a foul-faced whore painteth her face, so do they their bad cause with eloquent insinuation, and such kindness and courtesy as smelleth strong of craft in a wise man's senses: Rom. xvi. 18, they are said to seduce the hearts of silly ones by *ζῆγγοςλογία* and *ἐυλογία*, 'fair speech and flattering;' this is their sheep's garment, at least a part of it. All false prophets dwell at Placenza (as an Italian speaks), they will speak pleasingly, sometime tickle itching ears with such corrupt elegancies as may make them admired, sometime fawning and pretending such kindness as the devil their father did to our first parents, 'You shall be like gods.' Not that all persuasive force of speech is condemned, which Saint Paul himself frequenteth, 'I love you from my heart root.' 'What is our glory, our crown of rejoicing? are not ye in the day of the Lord?' But when a man laboureth by affected rhetoric, without the power of God's Spirit, and evidence of matter, to win an acclamation to that he proposeth, 1 Cor. ii. 4, otherwise Apollos was *λόγιος*, and who a better orator than Chrysostom? Neither is it unlawful to give kind words to people; but when one speaketh all to flatter, and beyond truth speaketh pleasingly, will nowhere offend, nor freely rebuke, and still doth this that he may work them to the liking of the opinions he falsely venteth; in fine, when it is made a cup of fine wine to carry to the heart more effectually a cup of deadly poison. And thus what is there with the popish crew but deceit? What tendeth all their allegations to, their show of reason, their fathers, councils, their pretences, as of humility, of mortifying the flesh, of stirring up zeal of good works, of upholding the justice of God? It is all but treacherous deceitfulness.

*Use* 1. We must therefore seek to God, that he would make us innocent as doves, and subtle as serpents, that we may not be ensnared through the craftiness of seducers. Let us awaken ourselves, yea, the Lord open our mouths who are his watchmen everywhere, that we may speak in this kind; the thief

(I mean the devil) spoileth at his pleasure, while we keep silence. Let us not be carried away with baby cards, when we hear all the fathers, Scriptures, reasons brought, for thus have heretics, as Dioseorus and the devil, done; though they have no sound reason, yet they have sophistical shows: and falsehood hath such a colour sometime, that he seemeth truer than truth itself. Let us whet up our diligence, and fly to him who hath treasures of wisdom and knowledge, that he would keep us in his truth, and make us desery things that differ.

*Use 2.* Let pastors and teachers, out of a cautelous fear, be careful to keep their people out of these hucksters' hands. Even bad leaven which such seducers spread, doctrines of licentiousness and riot, under the name of liberty or such like, we must encounter these wolves, and keep our flocks untouched of them. What a pity is it when they do by life and doctrine *edificare ad gehennam*, that none is found who hath courage once to bark at it!

*Use 3.* Lastly, it must teach us a godly wisdom, and by learning the strength of these men, their engines, to be forewarned against the danger of them. If the tongue of angels should withdraw us from Christ or any of his truth, the Lord give us power to accurse them, and turn from them as most dangerous syrens.

*Ver. 15.* But let us follow the truth in love, and in all things grow up into him which is the head, that is, Christ.

Now followeth what we are to do. We are to grow up, for this is the principal duty, the other is but the way or mean by which we may grow up. But to open the verse. It must be known that this phrase may be otherwise construed: Let us be true in love, that is, love truly, without hypoerisy; but, seeing the word signifieth to speak truth, do truly, follow truth, the last sense is here fittest;—

1. Because of the opposition: 'Let us not be led with every wind of doctrine,' but let us follow the truth.

2. Because the word of truth is the mean going before our growing up: 1 Peter. ii. 2, 'As new born babes desire the sincere milk of the word, that we may grow thereby.'

*In love.* It may be understood either love in regard of the truth, or love mutual of one to another. The latter sense is here to be taken, both because it is spoken absolutely *in love*, not in love of it; and the next verse doth shew that this is a grace that doth build or increase all the body, and therefore fitly set before our growing up.

It may be asked what it is to 'grow up in all things.' *Ans.* That as an infant groweth not in one, but in every member, so we should grow every way, in every member, in every grace that belongeth to the new creature.

What is it 'to grow up in Christ'? *Ans.* To have more and more union with him and fellowship in his Spirit. The sum is this:

Let us not be led with winds of doctrine, but follow the truth, yea, let us so follow the truth, as that we may remember to keep the bond of love inviolable, and by this means let us grow up, not stand a stay, in every part of the new creature, further and further getting union and communion with Christ.

In the verse are two things: a commandment, the mean of performance.

In the mean, 1, the duty; 2, the manner.

In the commandment, to grow, 1, the manner, 'in all things'; 2, the person into whom; 'into him who is the head, that is, Christ.'

*Doct.* First, then, we have to consider what is the duty of us that have the ministry. We must not follow the seducing of false teachers, but the word of truth: Prov. xxiii. 23, 'Buy the truth;' be so affected that you will spare no cost to make purchase of the truth, and Prov. ii. We must diligently seek before we can come to know the doctrine of God's fear. To speak more particularly, this 'following the truth' includeth three things.

(1.) We must give it the hearing, attend on it: Prov. viii., 'Blessed is he that attendeth at the gates of wisdom.' The primitive church kept close to the apostles' doctrine; 'they continued in it,' Acts ii. 42.

(2.) We must affect it, desire it: 1 Peter ii. 2, 'Desire the sincere milk of the word;' 'the doctrine of the kingdom suffereth violence, the violent take it,' Mat. xi. 12. We must love it; 'not having love of the truth maketh the hearers of it be given up to delusion,' 2 Thes. ii. 10, 11; joy in it, Acts xiii. 48. When Paul was sent to preach the gospel to the Gentiles, 'they were glad, and glorified the word of the Lord.' When Samaria received the word, they rejoiced at the preaching of Philip, Acts viii. 8.

(3.) To love the truth is, if need be, to justify her, and strive for the maintainance of her, as St Jude exhorteth, ver. 3, 'contend for the maintainance of the faith once given to the saints;' for though this agreeth to the teachers in a more excellent degree, yet Jude requireth it of the common Christians. Though the captain must bestir him in a more eminent manner for his country's safety, yet every common soldier must strike in his order.

*Use 1.* This then thus opened doth serve to reprove many that will not come forth to hear the word, that think less of it would do better, account of it as a seed of d'ssension, strange humour, idleness; and though many of us cannot be reprov'd on such terms, yet if we look at affecting the truth, contending for it, here we may be taken tardy. How many of us are full of this meat! Manna is wearisome. How many, like stones, have no affections, that though we come forth and hear the pipe, yet we neither rejoyce nor lament

at it! And for defending it, we are ungrounded in the principles of it.

*Use 2.* In the second place, we must be stirred up to follow the truth, to attend on it, to desire it, entertain it with joy. This is the sun that shineth to us in darkness, it is the seed that begetteth us, the milk and meat that nourisheth us, yea, it is the breath of our nostrils. As the living creature on the earth cannot live without the benefit of air, no more can we if we draw not in this Spirit of his mouth, this word of truth.

Observe, 2, that we must join with following the truth, sincere love one to another. If we do any duty without love, it is abominable in the sight of God. What are prayers and sacrifices, if hands be full of blood, if charity be not joined with them? Isa. i. 15. And to speak to the duty in hand, if we will come to do any duty, we must not offer our offering till we be reconciled and in love with our brethren, Mat. v. We must not hear the word, but first we must 'put off maliciousness,' 1 Peter ii. 1. It is the exhortation of St James, chap. i. 21, 'Wherefore lay apart all filthiness and superfluity of malice, and receive the word with meekness,' &c. The husbandman first rooteth out the thistles, and then soweth his precious seed; the physician first purgeth out the evil humour, and then giveth his patient wholesome meat. The word sown among thorns will not prosper nor bring forth fruit, but die, in him, not in itself. If it be a pearl which we cannot enjoy and be enriched by it, except we first sell away and part with all that we have for it, much more must we part with ungodliness and our own corrupt affections before we can enjoy it.

*Quest.* It may be asked, How far must love lead us in upholding the truth?

*Ans. 1.* We must not forsake the truth; 2. We must not betray it by silence, for unseasonably to be silent is unfaithfulness, and that of Christ belongeth to such persons: Mark viii. 38, 'He that is ashamed of me before men, I will be ashamed of him before my Father and his holy angels.' This we must not do. What then must we do? *Ans. 1.* Bear with the ignorance of them that are not as yet instructed: Rom. xiv. 1, 'Him that is weak in the faith receive unto you.' 2. Hope well that God in time will shew them that which he hath revealed to us: Philip. iii. 15, 'As many as be perfect let them be thus minded, and if any be otherwise minded, God shall reveal even the same unto them.' And he that so defendeth the truth, that he bears with ignorance when it is not apparently wilful and affected, and that hopeth the best, he doth follow it in love.

*Use.* We must therefore look to this, that we have love; above all, keep that fast, it is 'the bond of perfection,' Col. iii. 14. What if we had 'all knowledge,' and could clearly challenge all truths, 'if we be without love, we are tinkling cymbals,' 1 Cor. xiii.;

if we prevail in standing for any part of truth, and let our minds grow exulcerate, we drop more with one hand than we reach with the other. If this were well-marked, then we might be of different judgments, yet linked together in the self-same affections.

*Let us grow.* Whence we may observe,

*Doct.* That we must not stand at a stay, but grow in grace. We may see that the apostles do call the forwardest they write unto to further perfection: 'Abound more and more,' 2 Cor. vii. 1; 'Grow up unto full holiness,' 1 Thes. iv. 1; 'Let us grow up in grace,' 2 Pet. iii. 18; 'Let him that is righteous be more righteous still,' Rev. xxii. 11; 'Be ye perfect, as your heavenly Father is perfect,' Mat. v. For it is the nature of true grace; if but as a grain of mustard seed, it will spring up to greater increase; and this is an evident argument that we never had true grace, if so be that it cometh not to further growth in us.

*Use 1.* The which doth reprove many of us, who like not this, to be called on that we should still strive to come forward. We think it is good to keep on an even course in religion, neither to be the first nor the last; and if one make conscience of that this year which we know he did not stick at heretofore, then we censure it as green-headed curiosity and lightness! Gross men! as if it were to be condemned in an infant that it is bigger at two years old than when it was born. Others, though they speak not in such language, yet they fall from their first love, from that life and power which they have sometimes had. These may fear lest God cut them down as unprofitable trees.

*Use 2.* We must be exhorted to examine ourselves, whether we grow as our duty is. We will weekly and yearly cast up our books, see how the matter of our estate goeth on; much more must we keep an audit, and see how it fareth with our souls, whether all go forward well there or no. If we find an increase, then it is well; if not, we must double our diligence; 'Forget that which is past,' Philip. iii. 14, seek and strive to that which we have not yet attained. Rich men can never find the way out of the world, because they think not so much what they have as what they would have. So should it be with us in grace, still on the growing hand, knowing that whosoever shall sit down, and rest himself in his mediocrity and poor measure of grace received, without labouring to come to further perfection, that man never yet set right foot forward in the way of sanctification.

*In all things.* *Doct.* Observe, that we that are true Christians must come on as well in one grace as another. We must not walk by halves, or obey God with reservation; but look, as the body groweth in all members, so must we in all graces, which are as members in this new creature, grow up to perfection: 2 Cor. vii. 1, 'To full holiness.' 'The God of peace sanctify you throughout, in soul, body, and spirit,' 2 Thes. v. 23. And 2 Pet. i. 5, the apostle biddeth



them 'join with faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, love.' And Philip. iv. 8, 'If anything be good, just, true, pure, of good report, if any virtue, any praise, follow these things.'

*Use.* This doth meet with such as, like Herod, 'do many things,' but in some they hate to be reformed; others that in weakness, though they say, The Lord be merciful in such a thing; others that think this is too much, to put off all corruption, to come on in every grace; men cannot deny themselves everything. What would we have of them? How religious? Do they not thus and thus? And to come nearer ourselves, we grow not in all things as we should; for this must be marked, that a child doth not only grow in every part, but with a due proportion beseming each member. How many of us some have good parts of affections and obedience, but are weak in knowledge; some have great knowledge, but come short in obedience. Now this is ill beseming the new creature. Look at our natural man; if one should have the head of a man, but hands and legs of an infant, were it not strange? If one should have the hands and legs of a man, and the head of a little child, were it not monstrous? So it is in grace, to see ripe knowledge, but no hand or foot, no working nor walking accordingly. So to see one zealous, well disposed to the work and way of God, but of weak senses, of little understanding which might serve for his direction.

*Use.* We must then labour to grow up in every grace, and that with due proportion. We must mark where our souls are weakest, and do for them as we do for the body. If this or that member in our bodies waste above the rest, we will in our diet so feed all, that if there be anything more restorative to that weak part, we will make choice of it. So we should nourish all graces, but principally draw in that word, which may strengthen thee in those graces, which thou perceivest most enfeebled.

*Into him who is the head, that is, Christ. Doct.* Observe, that all of us are bound further to get ourselves knit with Christ, and the communion of his Spirit dwelling in us. We must not begin to believe, but we must proceed 'from faith to faith,' Rom. i. 17. 'Grow in knowledge of Jesus Christ,' 2 Peter iii. 18. 'As ye have received Christ, so walk in him; rooted and established in the faith, and abounding in it, for in him dwelleth all fulness; in him dwelleth the person of the Son of God bodily,' Col. ii. 6, 7. In him is unsearchable riches, as you have heard, chap. iii. When a young plant is new set, the roots are of small depth in the earth, one may pull them up with the hand; but as the tree shooteth up in height, and bearing fruit, so it striketh the roots deeper and deeper downward, so that no force can move it. So in a building, stones new laid, while the mortar is yet green, may be pecked and plucked out; but when the cement is dried, and they are sunk down, and thoroughly

settled upon the foundation, they are more closely joined to it than they can be easily moved. So it is in us; we have not for degree so firm and near conjunction with Christ; but the more we live in him, like good trees spreading in the sight of all men, and bringing forth the fruits of righteousness, the more we come to root downward, by a more firm confidence, which doth bring us to have a firmer conjunction and more near union with him. Our union is answerable unto that which uniteth us, as the cause is in degree greater or lesser, the effect is answerable. Now, at the first, faith is weak, like a bruised reed and smoking wick, but while faith (holding Christ) doth draw the Spirit from him, which maketh it fruitful in good works, the more it exerciseth, the more it is strengthened. Even as in babes, their powers every day at first are feeble; but the more they feed and exercise, the more they waste the redundant moisture which before enfeebled their faculties, and now put forth strength in all their operations. Peter, when faith was weak, at the voice of a damsel shaken, but by walking a while in Christ, he was so rooted that threatenings, whippings, imprisonment, conventing before great powers, martyrdom, nothing could shake him.

*Use 1.* So that we must not grow with the papists, who grow into saints, angels, men, into the virgin Mary, the pope, the saints departed, for their belief is in these; they forsake their mercies, they leave him that is 'made wisdom, righteousness, sanctification, redemption,' 1 Cor. i. 30. They 'leave the fountain of living waters, and betake them to dry cisterns,' Jer. ii. 13.

They will say, Why, we trust on Christ also. *Ans.* No; anything joined with Christ in matter of salvation, overthroweth Christ. And Col. ii. 18, When they held the mediation of angels, on the same ground the papists do, the apostle saith, they forsook, and did not hold the head Christ Jesus.

*Use 2.* We must be stirred up more and more to know and affect our Saviour, to get him living in us by his Spirit. We must, so oft as by the word or sacraments God reneweth the promise of Christ, or commandment of believing on Christ, we must renew our faith. If God say, Grow up in Christ, our hearts should answer with an echo, Lord, thy servant will grow up in him. When would an ambitious courtier be weary of being graced by his prince? When would a worldling be weary of having the world come in upon him? Of growing in substance? We should be heavenly ambitions and covetous; we should never be weary of insinuating ourselves by faith and affection into Christ, of getting the rich gifts of grace from him; he is the head, that anointed of God, who hath the oil of gladness above his brethren, that we may receive from his fulness.

*Use 3.* This should exhort us to walk on without fainting, hold on in Christ; this will bring us

further and further into Christ. What if thou standest not so firm? What if little winds seem to shake thee? Go on, thou shalt grow rooted in him thou knowest not how; yea, while thou doest thus (though thou shakest) thy root doth strike lower and lower into Christ. Many are moved to think how weakly and loosely they are fastened, how slenderly they are rooted in him. But to be rooted, is not every believer's state; I mean thus deeply rooted; this is the condition which they attain who have long walked in Christ.

*Obj.* But what then? If Christians be not at the first rooted, a weak faith may be quite overthrown.

*Ans.* True, if it be not rooted in any manner; but this they are from the first setting into Christ by faith, yea, so rooted, that they shall never fall altogether; but this is a higher degree of rooting, which doth not only shut out falling, which the other doth also, but even that shaking and more fearful tottering for the most part, which trees may have and stand nevertheless, to that which the former degree is subject on feeling every wind. I say, for the most part, for such may be the strength of temptation and desertion meeting, that rooted David may shrewdly totter.

*Ver. 16.* *By whom all the body, being coupled and knit together by every joint, for the furniture thereof (according to the effectual power which is the measure of every part), receiveth increase of the body, unto the edifying of itself in love.*

Now having mentioned Christ, he joineth a description of him from his relation to the church, and efficacy in it. For the better conceiving of it, five things must be premised.

1. When the Scripture calleth Christ a head, and us a body, we must not conceive of it as properly spoken, as if Christ and his members were naturally, without distance of place, coupled together. Christ is in the highest heavens, we on earth; but it is a borrowed speech, by way of resemblance; for as the head is first in order, and the body is a multitude of members couched under the head, so Christ is in all things, having the pre-eminence, and we are a multitude of persons ordered under him; and therefore it is fitly resembled by a king and his nobles and commons, he being the head, they the body; by a master of a college, with fellows and scholars, the more and less noble members of the college under him the head.

*Quest.* Why, then, doth the apostle use the comparison of a natural head?

*Ans.* Because that as from the natural head floweth sense and motion into the body, so there is an internal influence of grace from Christ into every one of us, which in politic heads and bodies is not resembled.

2. It must be marked, that according to Scripture, and soundest reason, the head is as the tower in which the soul principally resideth; so Christ is such

a head, who is not man only in our nature, but God, and therefore a quickening Spirit, and the soul of his body.

3. You must know that in the natural body no member receiveth anything from the head, which is not by benefit of joints and bonds (which serve for conveyance from the head to the members), coupled with the head and the rest of the body; so we get nothing from Christ, till we by faith are coupled with him, and by love are knit one with another; these are the joints and bonds, Col. ii. 2, where they are said to be 'knit together in love.'

4. You must know that the soul (for the preserving and perfecting of our bodies) doth put forth a vital faculty which nourisheth and augmenteth the body; for if there should not be a furnishing of matter for supply of that expense which nature is at incessantly, seven or ten days would be all we could endure. 2. For perfecting of the body, it putteth forth a quickening virtue that doth increase us, and make us grow till we come to the full and due stature which nature hath determined; and wheresoever this faculty is, there the nutritive is also, though not on the contrary, as we, whensoever we are increased, we are nourished, though after thirty-five years of age, when our increasing faileth, our nourishing is still continued.

5. Concerning this virtue of the soul which augmenteth the body, you must know two things. First, That it worketh proportionably to the part in which it worketh; as, for example, the same power of the soul giveth the head his increase that giveth the finger his; yet in the finger it worketh not beyond the measure of a finger. Secondly, This power lasteth but till every member be at his perfection, then it ceaseth. Thus Christ putteth forth his vital force, which doth nourish and increase every believer according to his condition, to the end that all of us at length may come to his perfection.

The words, therefore, describe Christ our head from this effect of augmenting the body. The effect of our increase is set down,

1. From the antecedents.

2. From the measure.

3. From the end.

1. The antecedents are two:

(1.) We must have conjunction with Christ, and one with another, all the body knit, &c.

(2.) We must have spiritual nutriment of grace from Christ.

This is to be marked in that he saith, 'joints of furniture,' 'knit by joints;' that furnisheth the body with new supply of grace; for before the natural body can be increased, it must be furnished. So before the spiritual man is increased, it is coupled and furnished, as you have it, Col. ii. 2.

2. The measure of increase is set down in these words, 'according to the effectual power in the measure of every part.'

3. The end in those words, 'to the edifying of itself in love,' that it may thus come, yea, help itself forward to perfection.

*Doct.* 1. Then, from this, that by Christ we are said to receive increase, observe, who is the beginner and increaser of all grace in us, even Jesus Christ. As he is said, Heb. xii. 2, 'the author and finisher of faith,' so he is of every grace, the beginner and augments of it in us; he is the head, we the members; he is the vine, we are the branches; all our life and growth cometh from him. For the better clearing of this, we will shew three things.

1. How Christ is a quickening head.

2. What this increase is.

3. The use.

1. To the first is answered, we must conceive of Christ the worker of this life of grace and increaser of it, as God and man.

(1.) As God, he is the fountain of life, the quickening Spirit that doth create it in us. (2.) As man, he doth give and increase grace instrumentally, he being to himself God, such an instrument as the body is to the soul.

(1.) Because he hath given himself a sacrifice of a sweet smelling savour for the abolishing of sin and death.

(2.) Because he, as man, maketh intercession, procuring it to us.

(3.) He, as man, doth by ministry of men exhibit it.

(4.) Because we come to have communion with God through the human nature in which he took part with us. For if God were not Immanuel, God made manifest in the flesh, he were a light to which we could have no access.

2. For the second. This increase is nothing but a further degree and strengthening of the divine quality in us, or nature, as Peter calls it, 2 Peter 1.

*Use* 1. Now, seeing our increase is from Christ, it must teach us to be nothing in ourselves; out of him we are nothing; yea, we must confess that it is not we, but his grace in us, which doth make us grow up. Again, when we find lack of this or that grace, we must look to Christ by faith, as who only can augment it in us; the Spirit is without measure on him, that we from him might receive grace for grace in a measure convenient.

*Use* 2. This must make us rest only in Christ, earning to know nothing but him, 1 Cor. ii. 2, counting all things dung and dross in comparison of him, Philip. iii. Fill yourselves with Christ, and there will be no room for aught else. If a woman's heart be full of her husband, she hath no room for other lovers, as before I observed; so shall it be with you, if you see by faith that your estate is full in Christ, lacking nothing, what will you care to look further?

*Use* 3. This should invite men to Christ. How is the case altered, if a poor woman should marry a

prince! She shall be no less a queen than he a king. So if we blind, naked, beggarly things, marry this prince of glory, our poverty shall be exchanged with riches.

*Doct.* 2. That he saith, the body knit together with him, say, and one with another, receiveth increase, this doth teach us, that before we can have anything in Christ, we must be coupled to him. If a member be cut off from the body, it cannot receive anything from the head; so if we be not jointed with Christ, we cannot have the influence of that life of grace which cometh from him: 1 John v. 11, 'This is the testimony, God hath given us life, and that life is in the Son.' But how come we, or when, to have it? 'He that hath the Son hath this life.'

*Obj.* But it may be objected, our being in Christ doth not bring us to this life, for there are branches in Christ dead and fruitless.

*Ans.* There is a double being in Christ and knitting with Christ; the one is by the external bonds of profession, the other by an internal bond of a true and lively faith. Now, our knitting in the first kind doth not help, but in the second; if we be coupled with him our head, we shall receive increase from him. If a graft be tied to a stock with a thread, it receiveth not the sap of the stock, neither is it fruitful, but if it be engrafted, then it liveth in the stock. So it is betwixt Christ and us; if by a lively faith we be set and engrafted into him, we then shall live in him.

*Use.* Wherefore, as we would live with the life of Christ, so we must get our union with him through a true and lively faith; for by faith we are united with Christ, so that we come to have communion in all that is Christ's; for even as a graft set into a stock partaketh with it in the sap and life of it, and as a woman now truly and lawfully married to a man cometh to have promotion in him, and joint possession of all good things with him, thus we, being truly one with Christ, have all our debts answered by him, have right in his righteousness, yea, we receive that quickening Spirit issuing into us from him our head.

*According to the efficacy which is in every part.*

*Doct.* Observe how that Christ worketh in us according to the place we sustain in his body. So the soul worketh in the body that it giveth each member that increase only which is proportionable and fitting to it; both in respect of the necessities of our particular callings, and as is agreeable to the capacity of every one, being such and such members in the mystical body.

*Use* 1. The which consideration, that we have increase but for one member, must make us careful and tender of keeping communion with all our fellow-members; for if the eye can but see, it will have the hand handle for it, the foot go for it, then it must keep with the hand and foot.

*Use* 2. It doth comfort us, that whatsoever wants be in us, yet we shall receive that growth which is fit for

us ; for as if the parts shoot out beyond measure, so if they be shrunk in more than due, it is a blemish and imperfection, such as shall not befall that body which hath neither spot nor wrinkle, but is every way perfect.

*Receive it increase to edify itself.* *Doct.* Observe what we must do with the grace we receive from Christ ; we must increase further, and build with it grace in ourselves and others. He that hath most must so use it that he must make it more ; and every private Christian is bound to impart the grace he hath to the good of others : 'Edify yourselves in your most holy faith,' Jude 20 ; which is spoken to private Christians, teaching them what they are to do one to another.

Of this, three things.

1. By what means we are to edify one another.

2. How this can be a duty belonging to private Christians, seeing they are the building, the ministers of the word are the builders.

3. The use.

1. The means are the duties which tend to edification, and they are of two sorts :

Either such as prepare us or go before ;

Or such as are joined with the effect itself.

The thing that prepares us is the diligent observing and marking one another : Heb. x. 24, 'Consider one another ;' for though to pry into others, that we may have a hole in their coat, and know how to take them down, is a curious playing the busybody, yet for good purpose to mark one another, is a fruit of Christian love. The duties by which we help forward one another are in deed or word ; for by good example we build one another, yea, those that are without. Hereupon the apostle, 1 Peter iii. 1, 2, exhorteth 'wives to be in subjection to their own husbands, that if any obey not the word, they may without the word be won by the good conversation of the wife.'

By word, partly by instructing, admonishing, by provoking, exhorting one another, Heb. x. 25 ; by reproving, Lev. xix. 17, Mat. xviii. 15 ; by comforting, 1 Thes. iv. 18. And by these we do not only increase and confirm grace in such as stand, but restore such as are fallen, Gal. vi. 1.

For the second, we must know : 1. That God doth build this body : 'On this rock I will build my church.' 2. The ministers of God : 'I as a master builder have laid the foundation, and others build thereupon.' 3. Every private Christian hath a part in it. The difference is this : God doth put out all the efficacy and virtue that doth create this body ; the ministers as instruments public whom he hath joined to himself by virtue of public calling : 'How shall they preach unless they be sent ?' Rom. x. Every private Christian is an instrument, privately doing that which the minister doth in public, by virtue of the bond of brotherhood, or some more near relation, as the husband, father, master, build those that are subject to them, because these private bonds do tie them hereunto.

*Use.* The use to us is, we must learn whether we live and grow up in Christ ; if we have hearts that are set to spread grace, and increase it in ourselves and others ; if we can instruct, provoke, rebuke, comfort one another in the Lord, it is an evidence that ourselves do live and increase in the body. The smell of an ointment will not be held in between the fingers, fire will cast heat ; so this fire and ointment of grace cannot but manifest itself to others, and whosoever doth not aim and give some endeavour to this, that he may edify others, he never knew the grace of God in truth.

*In love.* *Doct.* Observe, through love we come to help forward the work of grace in others. The apostle saith of 'knowledge,' that it 'puffeth up ;' but he giveth this commendation of 'love,' that it 'edifieth,' 1 Cor. viii. 3. For we, without love, could not receive this increase ourselves, nor benefit others. This being the effect of love, it doth make men partakers in the graces one of another, and doth make men impart what they have received, and that fruitfully. What maketh a member in the body receive nourishment from another but this, that it is knit to the other ? So if love do not knit us together, we could not receive anything each from other.

Secondly, Love doth make us impart that we have fruitfully, for love maketh us communicate that we have : 'Love is bountiful, love envieth not,' &c., 1 Cor. xiii.

Thirdly, Love makes us bestir ourselves in that which may help the party beloved. Love is diligent, 1 Thes. i. 3.

Fourthly, Love doth make us avoid everything that may offend our brethren.

Fifthly, It doth make us bear with rudeness. Love is patient, 1 Cor. xiii. 7.

Sixthly, It doth make the duties we perform to others acceptable with them, for 'strokes in love are better welcome than kisses in hatred,' Prov. xxvii. 6.

*Use.* We must, then, labour for this grace of love, if we will receive or do good one to another ; if we have love, no excuses will keep us from doing good to our brother. I have a friend, he is a great man, I would admonish him, but I should lose his countenance. Self-love will make us sin against our neighbour's souls, and see them perish rather than venture our own dis-easements, or forego our own liberties and self-will.

*Ver. 17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.*

Now the apostle cometh to lay down exhortation negatively to the 22d verse of the next chapter, more generally to the 25th verse of this chapter, more particularly afterward. The general negative precept is, that they should 'not walk as other Gentiles.' The matter from this to the 25th verse, is fitly thus contrived :

1. He maketh a preface, *This I say therefore, and testify in the Lord.*

2. He layeth down the precept.

3. He giveth a reason.

The preface hath two branches.

1. An asseveration, *I say and testify.*

2. The manner of it, *in the Lord.*

Which phrase noteth three things :

1. The name or authority.

2. In the presence.

3. By virtue and strength ministered from the Lord.

The commandment is generally propounded, then more specially declared ; generally propounded, *It ask not as other Gentiles.* Why, how walk they ? The special explication, *in the vanity of their minds*, that is, in vain conversations, which their minds teach and advise.

The reason standeth thus :

Such as are unlike, their conversation must be unlike ; but your estates are unlike.

This part he giveth us to gather from the next words, in which at large is laid down the diverse condition of the Gentiles, from them who now are brought to know Christ. To come to some instructions :

1. Here, then, we see the apostolic fervency cometh to be noted, who doth not content himself to speak it, but doth by testification enforce his dehoration, that it might more forcibly enter into them. Observe, hence,

*Doct.* The ministers of the word must both speak, and with protestation enforce the ways of God. Thus Moses, Deut. viii. 19, 'If you forget the Lord, I testify to you, ye shall perish,' yea, he 'called heaven and earth to witness the same' with him. So the sermons of the prophets are said to be protestations wherewith God 'protested against his people,' Neh. ix. 29, 34. Thus the prophet Isaiah begins, 'Hear, O heavens, and hearken, O earth,' &c., Isa. i. 2. And this manner of delivery doth often, through the work of God's Spirit, more affect the conscience, and maketh the sentence pierce like as an headed arrow doth above another.

*Use.* Wherefore, it is good for dispensers of the gospel to imitate this apostolical spirit, and in the name of God to protest and testify to their people the will of God. Profane men do construe such phrases as the passions of men in the spirit ; but these things bodily imitated, shall not prove jests with those that deride them.

The second thing ; that he saith he testifieth in the Lord, *i. e.* with strength from Christ, as in the presence of God. *Doct.* Observe, what we speak, we must do it as in the sight, as from God enabling us. So the apostle, 2 Cor. ii. 17, 'As of sincerity, but as of God, in the sight of God, speak we in Christ ; for all our ability to the least thing is from the Lord ; we cannot think a good thought ;' and the setting of ourselves

as in the sight of Christ doth make us speak in all sincerity : 1 Peter iv. 11, 'Speak the word as the word of God.'

*Use.* We must therefore labour to see that all our help and sufficiency standeth in the Lord, and ourselves and others must therefore entreat the Lord to enable us for these things, for which who is sufficient ? forsake our own wisdom, and become fools, that God may make us wise through faith ; go not to any duty of godliness in thy own strength, but in sense and conscience of thy own utter inability, set upon it in and by the power of God : Eph. vi. 10, 'Be strong in the Lord, and in the power of his might.'

*That ye, who are members of Christ, would not, &c.* This word *ye* is emphatical, and insinuateth from their present condition in the state of grace. *Doct.* Observe, to consider who now you are, must persuade us to leave our old courses. Our condition, to which faith hath advanced us, is a great motive to avoid the evil way of the world. If we could but seriously weigh and ponder with ourselves spiritually and powerfully that we are members of the body whereof Christ is the head, that we are the temples of the Holy Ghost, that we are a peculiar people, a royal priesthood, the sons of God, heirs, even joint-heirs with Christ, these things would clothe us with new spirits, if we could heartily discern them : 'Every one that calleth on the name of the Lord Jesus Christ, let him depart from iniquity,' 2 Tim. ii. 20. Every Christian professeth enough to bind him to all holiness : 1 Pet. i. 17, 'If ye call him Father, who, without respect of persons, judgeth all men, pass the time of your sojourning here in fear.' To see the children of nobles to consort with base ones, it degenerates from true nobility, and stains their birth ; so for a Christian, whose descent is from heaven, born a child of God, a member of Christ, and an heir of everlasting glory, for such an one to live otherwise than becometh his condition to which he is advanced in Christ, is most unbecoming his holy profession.

*Use.* Let us carry ourselves answerable to our calling and condition in Christ, let us bear up ourselves, take upon us an holy state and place agreeable to our birth and privileges we receive in Christ our head, not behave ourselves like beasts : 'They that are Christ's have crucified the flesh with the lusts thereof.'

*That ye henceforth.* *Doct.* Observe, that we must not spend the time after grace as the time before ; or thus, the consideration of the time past must move us unto holiness. Thus much the apostle giveth us to consider, when he telleth them that now they must not do as before they had done : 1 Peter i. 14, 15, 'But as he that hath called you is holy, so be ye holy in all manner of conversation ;' Acts xvii. 30, 'The times of that ignorance God winked at, but now commandeth all men to repent ;' Titus ii. 11, 'The grace of God hath now appeared to all men, teaching us to deny all

ungodliness and worldly lusts, and to live righteously and soberly in this present world.'

*Reason 1.* For, first, it is more to God's dishonour and our own danger to sin after grace, for God will be sanctified in all that come near to him, or he will by his judgments sanctify himself in them. The times of ignorance God doth not so strictly look to.

*Reason 2.* We should be worse servants to God and holiness than we were to sin and the devil; for when we were in the flesh, we walked after the devil, Eph. ii., and were free men from righteousness.

*Reason 3.* The time of grace itself includeth a persuasion, for it is a *day*, wherein the Sun of righteousness shineth in our hearts, as the time before our conversion was a night. Now the day is not for works of darkness, but of light; 'walk therefore as children of light,' Eph. v. 8.

*Reason 4.* It is great injustice to spend the time after grace in the lusts of our own hearts; for would we not think ourselves wronged, if, having hired one to work here or there, he should loiter or swagger in this or that blind house? So when we are called by God to know him effectually, we are then hired to work in his vineyard, to 'work out our own salvation with fear and trembling.' Now, what injury is this, to stand idling, and yield our service to the devil, being hired with him?

*Use.* The use, therefore, is, that howsoever we have spent the time heretofore, yet we would not henceforth continue any sinful courses. If a good husband hath lost an hour or two, he will think that enough for that day; he will ply the remainder of time for the finishing of his business. So must we: 1 Peter iv. 2, 3, 'Let it suffice (saith Peter) that the time past of your life was misspent after the lusts of the Gentiles, walking in wantonness, in lusts, in drunkenness, in gluttony, and in abominable idolatries, that henceforth we live after the will of God.'

*Ye walk not as other Gentiles.* *Doct.* Observe, that we who are brought to faith must not live like them that have not fellowship in the same grace: Rom. xii. 1, 2, 'I beseech you by the tender mercies of God, that ye would not conform yourselves to the fashions of the world;' and Peter, Acts ii. 40, biddeth the Christian Jews now converted take heed, and 'save themselves' from the other, who, though they are outwardly the people of God, yet he calleth them 'a forward generation;' and thus here the apostle doth bid the Ephesians not to profess as others professed, nor to walk like other men of the world, wholly taken up in seeking and following the profits, pleasures, and vanities of the world, inasmuch as they were chosen out of the world, and regenerated by the word of truth, that they 'might be as first-fruits of his creatures,' James i. 18.

*Use 1.* This, therefore, we must warn you of, that ye walk not as those that have no fellowship in the grace of God. What if some live breaking the Sab-

bath? What if they neglect private exercises and duties of prayer in their families? What if they make no conscience of their gain? What if they jest and mock at better things than they will imitate? What if they can apply themselves to all company? Yet you must not do so. Thus the ministers must call off, and make a separation of the precious from the vile. This is not to lead families, but to do the office of a true pastor: Jer. xvii., 'If thou separate the precious from the vile, thou shalt be a prophet for me, saith the Lord;' and Paul spake to this purpose often, yea, with tears, exhorting them to be 'blameless and harmless, the sons of God, without rebuke, in the midst of a crooked generation, among whom ye shine as lights in the world,' Philip. ii. 15.

*Use 2.* This doth take away the vain fears and pretences which in weakness we make to justify our courses; for why should men be afraid of being singular? If this be singularity, not to walk as those do that make no conscience, then we must be singular. We shall be traduced by them as proud puritans, who think none so good as ourselves. It is better that they speak ill of us without cause, than that God should come against us on just reason. So we think sometime we may do thus and thus, and such and such do it.

*Ans.* If they be such as follow the example of the holy men of God, then we may imitate them: 2 Thes. iii. 9, 'Walk,' saith Paul, 'as ye have us for an example,' as we walk; otherwise we must not become conformitants to those that are worldly-minded.

Now he expresseth more particularly what was the way of the heathen, 'the vanity of their minds;' that is, such vain courses as their own minds did suggest. Whence learn two things.

*Doct. 1.* That to follow our own unregenerate mind is walking rather heathenish than Christian. If a man do not order his life as an obedience of faith to the will of God, but doth the things he is occupied about, because his own mind doth lead him to them; for there are but two ways, the ways of God, that is, which God hath commanded, and our own ways, that is, such courses as we ourselves think good of.

In the first, the children of God walk; in the second, all the children of the world. The Lord left the heathen to their own ways. Neither is it tart to make that way of an unregenerate Christian after his own mind no better than the heathens, for the Scripture maketh (which is more) his person while he liveth no better than a heathen: Rom. ii. 25, 'If thou keepest not the law, thy circumcision becometh uncircumcision.' If you that are professed Christians make not conscience of God's commandments, leaving your own minds, you are no better than Turks or pagans.

*Use.* Now, if this should be close followed, it would be found lying at many of our doors; for what do we live after but our own minds? What maketh us avoid this or that? Not the conscience of God's will for-

bidding it, but it stands not with our liking. What maketh us do this or that? We have a mind so to do; so we take our pleasures even as our minds lead us, never considering the Lord's allowance, and that prayer doth sanctify them to us. So to raise our estate, or prevent evils we fear, never look at the promise of God, which doth tie these things to faith, the study of a good life, repentance, but do altogether rest in such courses which our own carnal reason teacheth. If we see this, we must bewail it, for this is a heathenish, not a Christian, conversation. And on the contrary, we must look to the word of God, proving what his good and acceptable will is, that our lives may be a doing of God's will, not a service to the lusts of the flesh.

*Doct. 2.* Observe hence, that whatsoever course of life the natural man can devise, it is but a vain thing; for all the courses of life which their minds lead them to are called vanity. So Solomon, Eccles. i. 3, 'Vanity of vanities, all is vanity.' If we were most devout in taking up worships, 'in vain do they worship me.' If they could follow all kind of pleasure, knowledge, profits, Solomon hath passed sentence, for all these things perish, they are but shadows, they profit us nothing; nay, often prove hurtful, hindering us from true happiness; for worldly wisdom and wealth are impediments to men, keeping them back from the way of salvation: 1 Cor. i. 26, 'Not many wise;' Rom. viii. 7, 'The wisdom of the flesh is enmity against God.'

*Use.* Let us therefore learn to reckon of our courses which we take up of our own mind, thinking ourselves wise in them; but it is nothing so, for we follow the wind, we labour for the fire, pursue vanity that will not avail us.

*Ver. 18.* *Having their cogitation darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardness of their heart.*

Now he cometh to the reason: you must not walk as they, for your condition is much unlike theirs. He setteth not down these words, but the matter of them, touching the Gentiles; therefore he layeth down four things:

1. *Their blindness.*
2. *Their estrangement from the life of God, amplified from the cause, ignorance; the fountain of that opened, hardness of heart.*
3. *Their dedolency.*
4. *Their flagitious life; which are things following one another.*

*Doct.* First, then, we see what we are all by nature. Though we had all natural knowledge that could be gotten, we are such whose minds are full of darkness. For this must be marked in general, that we by nature are no better than others: 'Children of wrath as well as others,' Eph. ii. 3; Rom. iii., there is 'no excellency of the Jew above the Gentile;' by nature we are under the power of the devil, the prince of darkness,

and all kind of darkness: 'Ye were once darkness;' 'None understandeth, none seeketh after God,' darkness of lusts and ungodliness, darkness of condition. Oh dismal cloud! Temporal princes, if men treasonably rebel against them, shut them up in dark dungeons, where they are denied outward comforts, and live waiting their fearful execution. God is a Spirit; we have all rebelled against him in the loins of our first parents, we lie before him guilty, from the womb we rebel. God hath his spiritual darkness; he giveth men into the hands of Satan his gaoler; he taketh away his spiritual light from them, letting the devil hold them in chains of ignorance, lust, fearful expectation of judgment.

*Obj.* But we feel no such thing.

*Ans.* That is because we are all darkness, and never saw nor heard, some of us, other, that maketh us think that there is no such matter; those that are in hell wot there is no other heaven. Our first parents were less miserable than we in this regard; for they knew that the glorious light of God was gone from them, and that their souls were in all kind of darkness, because they had left that lightsome and blessed condition; but we that never knew other, we think there is no other. If men at forty years of judgment should be shut up in a dark dungeon, they could perfectly know what a comfortable world, what goodly heavens, what a fruitful earth, they were deprived of. But say they should get a child in this dungeon, he could not tell further than he were told, and so conceive by hearsay that there were such a matter; so it is with us, because we are born and bred up in spiritual darkness, we think there is no other light. These heathens were some of them such as had great knowledge in nature, in policy, in the doctrine of civil virtues, in arts, history, nay, curious arts, judicial astrology, alchemy, magic; for the Ephesians, Acts xix., are noted for curious arts, and magic by name; yet the apostle pronounceth of them, that in regard of God's things, their thoughts were darkened, there is none that understandeth by nature, which the knowledge of them did lead them to see in some sort, for some knew that they did know nothing, and some exclaimed, *Quantum caeca noctis!* &c. How great a night is there in their understanding! The reasoning and discourse of the natural man, the devil hath conjured it in such a circle that it cannot turn itself to anything but what is evil, or hath an appearance of good only.

*Use.* This then must let us see what we are by nature, and what in part we are, for we are regenerated but in part; we may say therefore that our understanding in some measure is darkened, that we know nothing as we ought to know it. In which consideration we must seek to Christ to help us with eye-salve, and cry as the poor blind man did for mercy in this behalf.

*Doct. 2.* We see how by nature we are all void of the life of God. Though we live this natural life which the soul present with the body causeth, yet we want



that life which the Spirit of God begetteth in present in the soul. For the life of God is sometime put for that life wherewith God liveth in himself. 2. The life of nature is in a sort God's life. The Spirit of God doth efficiently work it in us; and therefore Acts xvii., these Gentiles are said to 'live, move, and have their being in God;' say, in regard of life natural. 3. It is also put for the life of grace wrought by the Spirit of God, and thus those that lived in God are here said to be 'estranged from the life of God.' We by nature (saith the apostle) 'are all sinners, and come short of the glory of God,' Rom. iii. 23; that is, the glorious life of God, which beginneth in grace sanctifying, endeth in glory. We have not a thought, the motion of the will, the deed, the word that is good by nature, 2 Cor. iii. 5; in us, so far forth as we are unregenerate, dwelleth no good, saith the apostle, Rom. vii. 18. The benefit of nature doth beget us carnally, but it is the Spirit which doth regenerate us to a life which is spiritual. It might be amplified by induction, we have no saving knowledge, no righteousness, no holiness, no joy in the Holy Ghost by nature, therefore we are estranged from the life of God.

*Use 1.* This therefore doth let men see their miserable estate. Oh, if I should tell thee thy soul were fled from thy nostrils, thy body is dead and senseless, this would astonish thee: but is not this more fearful? God hath left thy soul, and thou art void of the life of God.

*Use 2.* It must comfort us that we are delivered from this death. Is not this joyful, that we who were once dead are alive? that we who were strangers to the life of grace should have now acquaintance with it?

*Use 3.* It must let us see what we are in part; for what we are altogether by nature, that we are still in part, void of God's life. Oh there is great emptiness in us, want of light in our minds, want of love, want of fear, want of holiness; we cannot do anything, but we may discern it. If a man could not stir a hand or foot, but he would swoon and be ready to go away, or take a step, but his legs would bow under him, we would say, life were weak in such a person; so we cannot begin any good thing, enter any good conference, set ourselves to any good meditations, but our hearts die away and sink down within us: this argueth the life of grace is very faint and weak in us.

*Through ignorance.* Whence we may observe. *Doct.* What a fearful estate the state of ignorance is, which doth keep us in death from having fellowship with God and his life; for this is life, that is, the beginning and way to eternal life, to 'know God, and whom he hath sent, Jesus Christ,' John xvii. 3. So on the contrary, this is the beginning and way to eternal death, the ignorance of the Father and Christ Jesus. Again, how can it be otherwise? for what is the life of God, but to love him, joy in him, trust in him, fear him? Now as it is in the 9th Psalm, ver. 10, 'They that

know thee will trust in thee;' so as there can be no trust, no more can there be fear, love, joy, where ignorance of God prevaileth: 'God is light, in whom is no darkness,' 1 John i. 5.

*Use.* Such therefore as will have fellowship with him, must be light in some measure, and darkness of ignorance is a fit lodging for the prince of darkness; and therefore the Scripture maketh all wickedness follow on it. They were without the knowledge of God; what came then? Full of lying, swearing, murder, &c., Hosea iv. So that we must not sew pillows to this woful estate, we must not think it excusable, and trust to our honest meanings; but know that nothing can be good where ignorance reigneth; much less must we think that it is the mother of devotion. So the disciples, Mark xvi. 11, what made them continue so ignorant of the article of Christ's resurrection, that with so many monitors could not learn it?

*Use.* Secondly, We must learn to lament and take to heart this miserable estate. If we lay in some darksome prison, loaden with irons, as many as we could bear, committed to the custody of some Cerberus-like keeper, how would we lament our hard fortune? but to lie in such a condition, wherein is no light of knowledge of God, loaden with chains of darkness, hellish lusts of wrath, covetousness, pride, filthiness, in the custody of the devil himself, this none bewaileth.

*Through the hardness of their heart.* *Doct.* Observe hence, what is the cause which keepeth us in blindness, even the hardness of heart. When the heart is grown so fat and brawny—so the word *παχύνει τῆς καρδίας* doth signify—a wilful embracing of error and the lusts of it, then we shall be far from understanding, whatever means be vouchsafed. The Israelites, notwithstanding all the wonders that God did shew, all the teaching they had, yet they were without understanding, because their hearts were hardened; so the people of the Jews, notwithstanding the teaching and miracles of Christ, were still full of darkness, because their hearts were hardened, Isa. vi. 10, John xii. 40, Acts xxviii. 27. To speak to the point more particularly, hardness of heart doth cause ignorance three ways:

1. It doth keep us from knowing in the letter, making us pass over with neglect the means which God granteth. The hard-hearted Jews would not hear their seers, but 'said to the seers, See not; and to the prophets, Prophecy not unto us right things,' Isa. xxx. 10.

2. If we come to know, yet it maketh us we will not yield to it; if we do assent unto it, yet it keepeth us from hearty embracing of that we yield to; and thus it excludeth the powerful knowledge of the truth. Thus the Jews did see the light, but they loved darkness more, could not yield to it, some of them 'resisted the Holy Ghost,' Acts vii. 51. Thus we know many things which we know not as we ought to know, because of the hardness of our hearts.

3. It causeth ignorance, inasmuch as it doth make the light we have to be taken away, when we, like

giants, rebel against it. Thus, by keeping us from attaining knowledge, and by causing that we have to be taken from us, it doth become a mother and fountain of blindness.

*Use.* The use is to us, if we be at a loss, and know not the reason why we cannot come to knowledge, we must not so much blame things without us, as this hardness of our hearts within us. This will make us neglect all means of coming by knowledge, make us learn slowly, keep us from the powerful and lively knowledge of everything. This kept the people of Israel, that they could never learn the end of the law. Though the law was a schoolmaster to Christ, yet they could never learn it because of the hardness of their hearts, for this was the veil that hindered, 2 Cor. iii. 14.

*Doct.* Here further it is to be marked, what a chain of misery is linked with hardness of heart; a blind mind, absence of God's grace, readiness to all evil. Whence we see, that sins go not alone, especially hardness of heart, but one followeth on the neck of another. As in the body, if the stomach do not his office, the head will be the worse, the liver cannot do his part, many evils are coupled one to another; so in the soul, &c. For sin hath more considerations than one, for it is not only an offence, but a punishment of some former, a desert of future sin, as a just recompence of reward: Rom. i. 28, 'As they regarded not to know God, so God gave them up to a reprobate mind;' 2 Thes. ii. 10-12, because they 'received not the truth with love, God gave them up to strong delusions, to believe lies, that they might be damned.'

*Use.* Wherefore it doth behove us to take heed of hardness of heart, as which hath attending upon it a world of evil. And if we look about well, we shall find that we have all of us too much of it. What maketh us so little affected when we see the heaven and the earth, with the furniture of them, that we praise not, fear not him whose goodness and power is manifested in them? If we see a lion in the tower, or some strange creature, we will talk of it; this is a hardness of heart. What maketh us hear of judgments, as the plume destroying thousands weekly, these inundations, strange and prodigious apparitions in the air, and be no whit moved? It is the hardness of our hearts. Pharaoh regarded not so many personal judgments of God upon him, because his heart was hardened. What maketh us, when we have good purposes in afflictions, not to perform them? It is the hardness of heart, by reason whereof we are the old men when the rod is off, Exod. ix. What doth make us when the word cometh near us, that we discern it to meet with us, what maketh that it goeth away with general terms, Lord have mercy on us? He tells us the truth; but the hardness of heart, this doth cause it to drop off and not enter, as the rock doth shoot off water. What maketh us hear the curse against sin and never tremble? What maketh us hear the promises, and never elasp them with joyfulness, but hardness of heart? Finally,

when our souls have just cause to humble themselves and seek to God, what maketh us slip the collar and turn aside to this or that, but hardness of heart? As the apostle maketh impenitency to come from this ground, Rom. ii. 5, 'Thou after thy hardness, and a heart that cannot repent, treasurest up to thyself wrath against the day of wrath.' Now then what must we do? *Ans.* We must deal for our souls as we do for our bodies; if one one should assure us that we have the stone bred, nay, a spice of it, we would cleanse our kidneys quickly. So now we tell you that you have the stone in the heart, how should you pray against it! Seek to the healing God, that healeth all our rebellions, and loveth us freely; ply him with his promise, that hath said, Ezek. xi. 19, 'I will take away the heart of stone, and give you a heart of flesh.' Take heed of it; if God did punish it in the heathen, that resisted by means of it but the light of nature, how will he punish it in you, that shall resist the light of the glorious gospel of Jesus Christ.

*Ver. 19. Which, being past feeling, have given themselves unto wantonness, to work all uncleanness, even with greediness.*

The third thing followeth, that they were *without feeling*, or grief, as the original word is, ἀπηλγησάμενοι. To understand it, you must know that the soul hath a faculty which we call *conscience*, which doth bear record what we do, and give sentence excusing or accusing, according to the nature of the fact; the excusing breedeth joy, the accusing conscience begetteth grief. Now, these being without the light of knowledge, and being hardened that they could not feel the check of conscience in that they did know, came to be remorseless after their wickedness; which doth teach us,

*Doct.* How blind-hearted men are affected after their sin; they are void of grief in the midst of their wickedness. This is not the state of every sinner, but of one that is smitten, through the desert of his former sins, with fearful blindness, and more than ordinary hardness of heart. This we see Prov. ii. 13, 14. They turn from the ways of innocency, and rejoice when they have done evil; the wicked make but a sport to have committed sin: Jer. viii. 12, 'Were they ashamed when they had committed their abominations? Nay, they were not ashamed, neither could they have any shame.' And thus Esau, when he had most profanely sold his birthright, 'he went his way,' it is said, 'and despised his birthright.' The conscience is as the eye, it is a most tender part, feeling grief from the least offence; but if a hard flesh doth overgrow it, of all the parts it is most insensible. So men that have had some feeling in conscience, if once they let it be covered with hardness of heart, they will be void of feeling; they will not be ashamed to carry their sins in their face like Sodom.

*Use 1.* This, therefore, being the guise of desperate

sinner, must make us take heed of this estate of conscience, when we can now sin without being pricked after it. Let us therefore take up grief for our daily offences, for custom in sin taketh away the feeling of it, and letteth sin pass without grief; we shall hardly be able to grieve when we would.

*Use 2.* It teacheth us that, when we feel our conscience upbraid us, and cause us grief in such things as many feel not, we must not mislike this, for it is the work of the Holy Ghost in us, this convincing us of sin, John xvi. 8; and thus David his heart smote him when he had numbered the people, when he had cut off the lap of Saul's garment; when he had sinned, his sin was always before him, Ps. li. 3. Thus Peter, 'he went out and wept bitterly,' Mat. xxvi. 75. Thus the penitent Corinthian, when excommunicated, did so grieve that there was contrary medicine applied, 'lest he should be swallowed up with grief,' 2 Cor. v.

*Doct.* The fourth thing is the consequence of this; when they had lost this sting of conscience, they did run upon all kind of wickedness. Whence observe, that a man will not stick to commit any evil, that hath no restraint in conscience. Thus when the pharisees had resisted the Holy Ghost a while, they grew hard-hearted and senseless, and went out of one sin into another, murder, hypocrisy, bribing, lying, what not? The entering into sin is as the wise man speaketh of one sin, viz. the sin of contention, Prov. xvii. 14, 'It is as the opening of waters,' the pulling up of sluices, or breaking down dams, which letteth in waters that overflow all. So sin, when once it hath prevailed to pull up this floodgate, to take away the feeling of the conscience, it doth let in floods of iniquity, the sins these heathen did break into, as Rom. i. And the things the story mentions, as the feasts of Bacchus, as the Romans also at the solemnities of their goddess Bona, were such as cannot honestly be named.

*Use.* And therefore it is good, seeing sin is as the opening of waters, to do as the wise man counselleth, stay, break off ere it beginneth, or at least in its beginning. For that which is easily (by God's grace) subdued when first it springeth out, will, when it hath got head, prove unconquerable. *Principiis obsta,* withstand and resist the first motions and beginnings of sin; kill it in the egg, lest it become a cockatrice.

But two things more must be marked, which open the manner of their sinning.

1. They gave themselves to it.

2. They did it greedily. Whence mark,

*Doct.* In what manner the unregenerate do sin; they sin, yielding themselves servants to sin. For though these did it in a higher degree, even sold themselves to all filthiness, yet to give themselves up to sin in sinning is common to all in some measure that have not the spirit of Christ.

1. I will prove it.

2. Shew you how these gave up themselves, seeing it is said, Rom. i. 25, 'God gave them up.'

3. Shew the use of it.

1. For the first, the apostle, Rom. vi. 13, giveth us to understand how that, till grace change us, we do yield ourselves up as vassals to sin; it is set up in us as a king which reigneth and hath obedience from us, for by nature we are servants of sin. 'A man is a servant to that he obeyeth,' saith Peter, 'and a man is a servant to that of which he is overcome,' 2 Peter ii. 19. Now, we obey sin, and are overcome of it, till by Christ we are freed. And this is not so in the godly, for they sin indeed, but they give not themselves to it; they admit it as a strong usurper, they do not obey it as a lawful commander over them.

2. For the second, the answering of it is in opening these two things:

1. How far forth God giveth men up.

2. How these gave themselves up.

For the better conceiving God's giving men up to sin, you must know that sin hath a double consideration.

1. As it is a breach of God's law; thus he no way doth give up to it, but hateth it.

2. As sin is a punishment of former sins, and hath the consideration of a spiritual judgment, thus God doth effectually deliver up to it; as, for example, the execution of a malefactor, justly condemned, by a malicious executioner. The death of this party, as it is maliciously effected by the headsman, is murder in him, that the judge willet not; the death of him, so far as it is a just recompense of his wickedness, is the work of justice, coming from the judge. So sin, as it is a breach of the commandment in men (whom God maketh, by his unspeakable power, their own dooms-men), is not of God; as it is a just recompense of former wickedness, he that is the Judge of all the world doth inflict it and effectually bring it about. Now then, sin thus considered, God doth give up to it three ways.

(1.) By withdrawing himself, and leaving men to themselves: Acts xiv. 16, he left the Gentiles 'to their own ways.'

(2.) God presenting sovereign things to sinful men, even from such things also their corruption taketh occasion to sin, though the things be good in themselves, as his word, his works of mercy and of judgment: 'I will lay stumbling-blocks before this people,' Jer. vi. 22. What then, doth God lay stumbling-blocks to make men offend by? No; he layeth them to promote his just judgments, for, as sin is sin, he no way can tempt or provoke unto it: James i. 14, 'But every man is tempted when he is drawn away of his own concupiscence, and is enticed.'

*Obj.* Yet God doth see that man will sin upon such things.

*Ans.* Foresight of things causeth not things. A wise father foreseeeth that a lewd child will come to the gallows; he doth not cause it. Secondly, though God foreseeeth that a man will sin, yet he is not the

cause of his sin, because he doth not intend sin, but executing his spiritual judgment. Thus the physician foreseeeth that he cannot so purge out a malignant humour, but he shall take with it something that is good, so that he cannot restore a man and profit him, but he shall in part hurt him; yet the physician, when he healeth, is not said to hurt, because this, though it goeth together, yet it is not intended by him. So, &c.

(3.) God doth give such sinners into more full power of the devil, who is effectual in the sons of disobedience; for the devil is God's torturer. Now, they gave up themselves, because God doth work his works so as, in the mean while, he letteth us work ours also. They then gave up themselves,

(1.) In that their former sins deserved these.

(2.) In that they voluntarily did commit them, not admit them unwillingly.

*Use 1.* Now then, to return to the doctrine. This doth give us to see what is the estate of many; they may hence know themselves not to be regenerate, nor in Christ, if they do willingly, when they sin, yield unto it.

*Use 2.* It doth also let us see how the wicked (whatever the blind reason of man may say) are altogether without excuse, because they sin wilfully, yielding themselves to it.

The second thing, they did it greedily; which doth teach us,

*Doct.* That sin is an unsatiable thing; it draweth men at length to be greedily addicted to it: Isa. v. 18, 'They draw sin forward with cords of vanity;' Jer. vi. 8, 'They went to their courses as a horse to the battle.' This is threatened under the terms of 'adding drunkenness to thirst,' Deut. xxix. 19; for it is as a dropsy, that the more we drink of it, the more we thirst after it.

*Use 1.* Therefore, we must serve it as we do agues, give it not that it craveth, for that is the next way to be rid of it.

*Use 2.* Seeing sinners are thus hot in following sin, it must teach us to take occasion to pursue diligently after righteousness; then we make good use of viewing the field of the sluggard, Prov. xxiv. 32. If they serve the devil in so ill a work, and for so ill wages, how then should we serve God in righteousness, the end whereof is everlasting life? Rom. vi.

Ver. 20. *But ye have not so learned Christ.*

Now the apostle removeth these things from these Ephesians; to the 25th verse.

1. He denieth them of those that had learned Christ.

2. He excepteth, or putteth in a caution, how he would be conceived, of what kind of learning he would be understood. 'If you have learned Christ as the truth is in Christ,' that is, as the true being, or as those have learned him who are truly in Christ, not in show and profession only.

3. He expoundeth what he meaneth by this kind of

learning, viz., such learning as goeth with true sanctification of us, which hath two parts set down: 1. Our mortification. 2. Our regeneration.

First, We see in this 20th verse, he doth oppose the learning of Christ to the blindness, hardness of heart, lusts of the Gentiles, as a thing which would not stand with them; which doth let us see,

*Doct.* That the knowledge of Christ will not stand with worldly conversation. You have not thus learned Christ, as if he should say, if you have learned Christ as you ought, you have not to do any more with these ways, 2 Peter ii. 20. This is made an effect that followeth on knowing our Saviour Christ. We 'escape from the filthiness of the world;' and he that learneth that 'the grace bringeth salvation,' Titus ii. 11, 12, it will teach him to deny ungodliness and worldly lusts, and to live godly and soberly and righteously in this present world. For look, as when the sun riseth, the darkness is dispersed, so when this Sun of righteousness doth rise in our hearts, the darkness of sin will be dispersed in us.

*Use 1.* Wherefore, such as with their learning set no less on the score of lust than heretofore, they have not as yet learned Christ as they ought. What communion hath Christ and wickedness? If ever thou hadst rightly learned Christ, it would teach thee to abhor thy former sinful lusts; they would not have that vigour and strength that was usual, but the power of them is weakened and over-ruled. And thou shalt find something now that was not in thee before; so that though thou doest evil, yet not so much as thou didst before, and thou dost the good thou didst not before. Thou wilt be of another mind than heretofore touching the things of grace and salvation; thou seest another beauty and excellency in Christ and grace than heretofore, a vanity in all worldly delights which thou never sawest before.

*Use 2.* For trial. Hereby a man may see whether ever he were converted. Do you retain your old opinion still, an old mind, and an old weather-beaten sinner still? Thou hast not yet learned Christ, there never came grace into that heart. He that is in Christ is a new creature; he hath experience of the venom of sin, of the good of grace, and of the vanity of these things here below. The drunkard seeth the bitterness of such a course, and he detesteth it; the course he thought pleasant, but now he hath learned better. Before he despised Christ, slighted the word and means of grace; now he seeth nothing but a Christ can relieve him, not friends, not wealth, but only Christ is all in all with him; now he knows what a privilege it is to be a member of Christ.

Ver. 21. *If so be ye have heard him, and have been taught by him, as the truth is in Jesus.*

*Doct.* In that the apostle thus excepteth, 'If ye have heard him as the truth is in him,' hence we see, that there is a double learning of Christ, and that every

kind of learning doth not exclude corruption. There is a knowledge of the letter, another spiritual, as the Scripturo calleth them; a knowledge speculative and affective. The one doth conceive and apprehend the things of Christ, but maketh no change; the other doth alter and dispose the affections to Christ and the ways wherein Christ hath walked; and this knowledge and learning of Christ doth far excel the other, as much as the experimental tasting of any creature doth the knowledge we have of it by reading authors. He that tasteth a cup of wine knoweth it far otherwise than he that readeth this or that of the taste of it. The Scripture therefore sometimes distinctly speaketh of knowledge: Col. i. 5, 6, 'The gospel hath been fruitful in you, since you knew the grace of God in truth.' It is not all hearing, no, nor all knowing, but the true, inward, powerful, affectionate knowledge which is fruitful in us. The greatest clerks are not always of most conscience, knowledge and conscience are often divorced; the devil knoweth more than all the learned doctors in the world. Literal knowledge only conceiveth of things, but hath no feeling of them in himself, nor is affected with them. Now, this knowledge doth not alter nor change a man; but the knowledge which is spiritual, lively affecting the soul, this transformeth a man into the image and pomp\* of that which he knoweth. Paul blesseth God for the believing Romans, that they 'obeyed from the heart unto the form of doctrine whereunto they were delivered,' Rom. vi. 17. This is a saving knowledge which breedeth the fruits of true obedience, true desire of increase. To read of the nature of honey leadeth a man into some conceit of it, but nothing affecteth him; but to taste an honey-comb, this maketh him know more feelingly, and desire to taste further. So it is in knowledge, *sapientia* is *sapida scientia*, true knowledge is savoury knowledge, which relisheth the soul.

*Use.* This therefore being so, it becometh us not to content ourselves with every learning or knowledge, but to get this lively knowledge. What good doth that knowledge which affecteth not the heart to obedience? It maketh us to be beaten with many stripes, as who know the will of our Master and do it not. Let us know heavenly things as we do earthly, for the end of our knowledge in them is action. If I know this or that to be good for me, I will get it; if I know fire touched will hurt me, I will not come near it. Here also must be marked who doth teach us this true knowledge: 'If ye have heard him, and have been taught by him,' i. e. Christ. Whence observe,

*Doct.* Though we have many teachers, yet it is Christ himself that teacheth us inwardly and effectually by the Spirit. These Ephesians had Paul and other ordinary teachers, yet he that taught them that effectual learning is said to be Christ. The voice of the Son of God is it that doth raise us up from the death of sin to the life of righteousness. Christ

\* Qu. 'stamp'?—Ed.

'opened the heart of Lydia,' Acts xvi. 14; that is, did teach her inwardly when Paul did teach her outwardly. And, Luke xxiv. 32, he opened the understandings of his disciples, and made their hearts to burn within them. We are but petty nishers, it is Christ that is the chief schoolmaster in this school; he is the doctor of the chair, whom we must hear before we can learn anything to purpose: Mat. xxiii. 8, 'One is your doctor, even Christ.' 'Paul may plant, and Apollos may water, it is God only that giveth increase.'

*Use.* Wherefore this doth warn us whom we should seek when we come to be taught, we must seek Christ in the temple. And because that men seek not this teacher, therefore they are idol hearers, have eyes and see not, ears and hear not; for they lift not up their souls to have him teach them, who is the eye of the blind, the tongue of the dumb, the ear of the deaf, Jer. xxxi. 34. And the rather we must seek to him, because this is a thing promised to us: 'We shall be all taught of God.' Wherefore we must say to Christ with the church when we come to the assemblies, Lord, let us see thy face and hear thy voice; for this voice is sweet, thy voice is pleasant.

Ver. 22. *That is, that ye cast off concerning the conversation in time past, the old man, which is corrupt through deccivable lusts.*

Now, he cometh to explain who they are that have learned Christ as the truth is in Christ, such as are sanctified, that is, mortified in regard of sinful lusts, and quickened to righteousness and holiness. Whence two things are to be marked in general before we come to the particular consideration.

*Doct. 1.* Who they are that have truly learned Christ, they that are truly sanctified through the Spirit of Christ; they whose sin hath received a deadly wound, whose souls are regenerate: Gal. v. 22, 'They that are Christ's have crucified the flesh with the lusts thereof.' And as this place sheweth death to sin to follow upon being in Christ, so the apostle telleth us that 'whosoever is in Christ is a new creature,' 2 Cor. v. 17. And the apostle maketh this the true knowledge of Christ, to know experimentally the virtue of his death working in us, and the power of his resurrection. And therefore none are truly, I mean inwardly by the Spirit, baptized into Christ, but that the death of Christ doth make them die to sin, and his life doth make them rise to righteousness.

For we cannot get faith, which is the learning of Christ, and so be coupled to our Head, but we shall die and live with him. Even as a natural head, when it is stricken from the body, all the members die with it, and while it is quickened (if nothing withstand) they live with it; so it is with this head mystical, his raising was ours, his death ours, and accordingly is made manifest in us from the time we know him effectually.

*Use.* Let every man, therefore, examine himself

whether he hath truly learned Christ, by this course ; if his knowledge leadeth him to sanctification through the Spirit of Christ, it is well with him ; but if otherwise, his knowledge of Christ is made a pack-horse for his sin, or hath going with it an appearance and show that wanteth the power of godliness. Let him not rejoice nor lie against himself ; he hath not learned Christ. Oh woful condition ! 2 Cor. xiii. 5. ' Know you not that if Christ dwelleth not in you, you are disallowed of God ? ' John iii. 36, ' His wrath abideth over you.'

*Doct.* It is to be marked that first he setteth down the killing of sin, then our new life ; whence we mark, that whosoever will come to true holiness, must first begin with removing his corruption. Though in time these go together, and so far as we get emptied of sin, we grow to be filled with holiness ; yet for nature, there must be a departing from the evil we are in, before we can be clothed with righteousness. If we be like Christ in dying to sin, as he died for the abolishing of it, then we shall be like him in life. So the apostle saith, Rom. vi. 3, ' If we be grafted with him to the similitude of his death, so shall we be to the similitude of his resurrection.' And the prophets calling us to newness of life, bid us first forsake our old evil ways : Isa. i. 16, ' Cease from evil ; put away your iniquities from my sight, and learn to do good.' Look, as it is in apparel, we must first put off an old suit before we can draw on a new ; so these rags of sin must be put off before we can put on the robes of righteousness. Nay, till we take this course, grace will not grow in us ; as if one plough not up his ground, kill the weeds, and clear it, seed will not prosper. So, till the ground of our hearts be broken up and weeded out, grace will not thrive in them.

*Use.* Which is to be marked, for many begin at the wrong end, setting first upon a kind of new life, as they deem it, before they have laboured to put off their inward corruption. They deceive themselves, when now they have some good purpose and meaning, and like of this and that, which they could not brook heretofore, they think all well, though they never search their hearts, never have groaned under the burden of their hidden corruption, never truly have left their old conversation ; these must turn back again, or that will befall them that doth these forward springs when they set in before the winter hath had its course, they have a cooler of their forwardness. So these leap-Christians, that leap over this winter-like work of mortification, will have after-claps that shall nip all their over-hasty proceedings. A building reared upon old studs will not stand, no more will these semblances of holiness that are reared upon unrepented corruption.

Now, for the particulars ; this 22d verse setteth down three things :

1. The duty itself of mortification, *Put off the old man.*

2. The manner, *Put him off concerning the conversation which ye had in him*, for this is all one with Col. iii. 9, ' Put off the old man with all his works.'

3. The description of this old man which is to be put off, from this, that he is *corrupted by deceivable lusts.*

*Doct.* First, then, we see, that such as are in Christ must not put off the outward show, and in part, but the inward whole man of corruption ; the old man, that is, the old quality of our whole nature must be laid aside.

Touching these three things :

1. What it is to put off the old man.

2. How we come to put him off.

3. What degrees we go by.

1. To put off, is not to lay aside a thing for a time and take it up again, for so too many put off sin as appeareth, which at night they lay aside, and take up in the morning ; but this doth note all one thing with those phrases, to crucify the flesh, Rom. vi. 6 ; to mortify our earthly members, Col. iii. 3 ; to purge out all corruption of flesh and spirit, 2 Cor. vii. 1 ; to offer up ourselves a sacrifice, Rom. xii. 1. So to put off, is to forsake and die to our corruptions.

2. Now the way to put off these lusts is,

(1.) To get a sight of them by the law, ' For by the law cometh the knowledge of sin,' Rom. vii. We must, therefore, by the benefit of this glass, see our corruptions, that we may afterwards cast them from us.

(2.) We must groan repentantly under the burden of them ; and, like as pores are to the body, by which hurtful humours are evacuate, so are these sighs and penitent tears of repentance to the soul, for the life of sin doth evaporate and breathe out by them.

(3.) We must by faith hold the promise of God, who hath promised to sanctify us, to write his laws in our hearts, Jer. xxxi. 33 ; to pour out clean waters, and wash us from all our filthiness, Ezek. xxxvi. 25. We are like children, we cannot make ourselves ready, neither put off nor on, unless our Father doth help us.

3. For the degrees ; here we do it in part, in heaven we shall be clean rid of all corruption.

*Use.* Now this doth convince too many that they are not in Christ, for they are the old men, no changelings, as themselves will affirm. Deceive not thyself, do not think thou art in Christ, if thou findest thou art not a new creature, 2 Cor. v. 17. Wherever Christ is made righteousness, he is made sanctification ; his blood hath not only power to take away the guilt of sin, but to purge our consciences from dead works. Thou must feel corruption destroyed ; you cannot have two contraries together, as heat and cold, health and sickness ; in what measure the one cometh in, the other is weakened. It is impossible a man should be in Christ and not have his old lusts mortified. If you be in Christ, regenerated and made a new creature,

then you must pull down all that is old, for whatever is old must be rejected; a man must be in everything otherwise than he was before; so that thou must say, I had such a lust, I had delight in such and such company, but now the Lord Jesus Christ liveth in me, now I am a member of Christ, I must bid adieu to all my former lusts of vanity.

*Use 2.* It doth detect such not to be in Christ who only look to reform a little of their outward conversation, but never put off the inner man of corruption within them. They are angry for this or that deed more exorbitant, but they repent not of that leprosy wherewith their whole nature is infected. Now such persons are like the snakes, that cast their coat, but keep their sting and poison; whereas the godly they do put off that which compasseth them about: Rom. vii., 'The law of evil, that rebelleth against the law of God in their minds and affections.'

*Use 3.* Such as put off by halves (like Herod) this or that less needful member as it were, this or that sin they do not much care for, but they put not off the old man, which is here commanded; for the godly man, though he find all evil present, yet he disalloweth and turneth from all of it in his spirit.

*Obj.* You will say, This is impossible; then we should have no sin.

*Ans.* Thou must hate all, strive against all. Sin may be in thee as a thief crept in, but it must be resisted; and therefore let them think of it, that stoppage is no payment, such as would do some things that they may not do others. The whole man must be turned to the Lord; this the Lord complained of, Jer. iii. 10, 'They turned to me, but not with their whole heart, but feignedly.' If thou findest anything wherein thou art willing to take liberty to thyself, certainly thou art as yet an old man.

*As concerning the old man.* *Doct.* Observe, that whosoever doth truly put off their inward corruption, will, and must likewise put away evil conversation. Whosoever purgeth the heart will purge the hand likewise: 'How can we that are dead to sin live yet therein?' Rom. vi. 2. How can we that have put off our corruption converse after it? The old man and his works must be put off together, Col. iii. 9; for men cannot put off their sin while they put not off the works of it, no more than men can quench fire while they bring store of fuel to the fire; and men cannot put off the inward corruption, nor crucify this, but they shall likewise crucify the conversation of it, as a man that cutteth down the tree killeth the fruit of the tree in so doing.

*Use.* Which doth convince such presumptuous ones as fear not to be liars against themselves, who will boast of their hearts as good, while their old conversation is with them; justify themselves, as if the worst piece were outward, that within they bear as good minds as others, though in their lives they are not so strengthened. Now these are wide; for whoso

doth put off the old man, must and will put his works off also.

Now followeth the description of the old man. 1. Set down from this, that he is *corrupted*, which is set down by the cause, *through lusts*, which are noted by the quality of them, *deceitful lusts*. This old frame I would have you put off is that corrupted estate of soul and body which is caused by sin, even by the manifold lusts wherewith we are compassed, which lusts are exceeding deceitful both to insinuate themselves for to be entertained, and to plead for the retaining of them, once admitted. Here, therefore, are three things to be considered:

1. That lusts breed the corruption of soul and body.

2. That not this or that single sin, but a multitude of lusts, are in the unregenerate, *the old man corrupt through lusts*.

3. That the lusts of the flesh are guileful, very full of deceit, corrupt with *deceivable lusts*.

For the first, we must know that sinful lusts they bring corruption throughout the whole man, soul and body. They corrupt the soul, not in regard of the essential life of it, for so the soul is of an immortal, incorruptible nature, but in regard of the life of God which sometime it had, and soundness of grace wherewith it was clothed. In this respect lust hath brought forth death and corruption on the soul. For what is all kind of lusting but a death of the soul? What are the notions of this but stench streaming from the inherent corruption? And the body, how it is corrupted we need not speak, when some one little member hath armies of diseases which beset it. For look, as a moth bred in a garment doth fret and consume it, so sin bred in us by our own free wills, at the devil's suggestion, doth more corrupt and consume us.

*Use 1.* Which must teach us, first, to take notice of our estate by nature: We are all of us corrupted, Ps. xiv. 3; our souls and our bodies have death seated in them, so that we have cause to lay hold of him that is the way, the truth, and the life, John xiv. 6, that (though we stink in the grave) can raise us up. Because we see not this corruption work out in the strength of it, therefore we can hardly be persuaded of it; but all poisoned bodies die not presently. And look, as wood-worms eat the heart of a board, when no hole appeareth in the top, so it is with lust, all outwardly seemeth well, when corruption hath taken deep hold of us.

*Use 2.* It must make us willing to put off this old man, to think that it is altogether corrupted. Who would not part with old rotten apparel, that might have new? Who would not let an old rotten house be pulled down, that a new might be builded? So we should, seeing the old man is all corrupted, easily and willingly forego this estate, that we might come to a new more glorious condition.

*Use 3.* Seeing lusts do corrupt us throughout, we must, as Peter exhorteth, abstain from them. We



would not feed upon that this spring, that we know would breed us diseases at the fall; so much more must we avoid that which will bring sicknesses, nay death, to soul and body. For look, as holiness is the beginning of life everlasting, which goeth on till it end in glory, so is sin the death of the soul, which doth (if the grace of Christ heal it not) never stay till it cometh to everlasting damnation; I mean the body of sin dwelling in us, for even as noisome savours come from a putrefied body, so do these motions from a corrupt soul. If thy child do swerve from morality and civil virtue, following whores, be a rioter, a thief, &c., when thou seest an absence of civil virtue, thou sayest he is even a lost child; what, then, shall we think of ourselves, being without all heavenly virtue of faith, hope, joy in the Spirit, godliness, temperance? &c. Wherefore learn we to consider of sin and our estate through it, that we who have not thought of it may yet set our hearts to the way of life, that we may be thankful who have escaped from it, that we may take heed of it, and labour to be healed of it more and more. Should some learned physician tell you such or such a deadly thing were growing on your body, how would you thank him, and make use of it! Oh, it is well with thee if God make thee wise, that thou hearest this day how thou art in every part corrupt, even dead in spirit! How glad are we when we escape from some desperate bodily sickness, and if there dwell relics of sick matter with us, we keep rules *de sanitate tuenda*; how much more should we be wise for our souls.

*The old man corrupt with deceitful lusts. Doct.* Observe, that not some one single lust or sin, but many lusts, beset the unregenerate person. There is in us all a body of sin, and the apostle doth bid us crucify our earthly members, Rom. vi. 6, naming many particular sins, fornication, uncleanness, covetousness, inordinate affections, &c., Col. iii. 5; for as a natural body hath not one member only, but divers, so this spiritual body of sin hath not only one, but many evils to make it up.

*Use.* Which is to be marked against such as ignorantly, when they give entertainment to some one sin, think they have no fault but that one in which they live. Therefore, when their consciences upbraid them with the sin in which they live, thus they salve the matter: they confess the sin, but comfort themselves that though it be a fault, yet it is their only fault; they hope if a man speak that by them, he hath spoken his worst, he hath said all he can say; not knowing that it is not one lust that hangeth about a natural man, but, if the matter be well examined, a man is nothing but a fardel of diverse sinful lusts. And as in the body great diseases never go alone, but have petty infirmities accompanying them, so it is in the soul in regard of sins.

*Doct. 3.* It is to be marked that sinful lusts are exceeding deceitful. Thus the Holy Ghost attributeth

this to sin, that it is 'full of deceitfulness:' Heb. iii. 13, 'Exhort one another, lest any be hardened through the deceitfulness of sin.' It pretends that it never performs, and, like a baited hook, it shews meat and covers murder.

1. Now these lusts are deceitful, in that they promise and pretend such ends as they never lead unto; even as the devil persuaded the first lusting by this argument, it should make them like God, Gen. iii., so sin, it promiseth pleasure, profit, and pays a man home with pain and misery.

2. They are deceitful, inasmuch as they put on the semblance of virtue. Thus covetousness and griping will go masked in the appearance of good husbandry, making the best of a man's own; pride will go in a vizard of comeliness, of wisdom, challenging the authority of one's place; profaning the Sabbath will put on the colour of Christian liberty; in which they resemble thieves, that, overtaking honest men on the way, will ride along with them, as if they meant well, and were honestly minded, that they may the better attain their booty. Neither is this deceit in sin admirable, when the devil himself doth transform himself into an angel of light for his greater advantage.

3. They are deceitful in pleading for the retaining of them, in holding their own; hence it is that they blear the eyes of many that live in them, as if all were well, nothing to be blamed; hence it is that if a man come to see this or that a fault, they will have twenty excuses; Who liveth without his fault? You do not this alone: God is merciful. If the judgment of God be threatened, this bold-faced harlot, the lust of the heart, will say, Tush, if God were thus angry with this or that sin, we should not have lived thus long and prospered as we have; no evil hath found us out. Yet I am sure lust is as crafty as serpents are, for they will twine about with manifold turnings, and so entrench their heads (in which is the life of them), that you shall hardly be able to hit them on the head; so sinful lusts wind about with twenty excuses, as which is full of deceitfulness, and knoweth how to save itself from receiving a deadly wound in us.

*Use.* We must therefore learn to be cautious, get the wisdom of serpents; they will stop their ears so against the enchanter as he cannot prevail. Let us stop our ears, shut up our eyes, upon the persuasions of sinful lust. If there be such a crafty copes-mate that we know, we will not converse with such a person. No coney-catcher so full of guile as the sin of our own hearts is deceiveable.

Ver. 23. *And be renewed in the spirit of your mind.*

Now he cometh to the second part of our sanctification, which is our renewing. The apostle, 1, setteth down the particular and fundamental part of it in this 23d verse; 2, the universal body of it, in the verse following.

The universal hath two parts:

1. It is propounded, *put on the new man.*

2. The latter part is expounded three ways :

(1.) From the manner of working it, *which is created.*

(2.) From the pattern of it, *after God.*

(3.) From the essential parts of it, *in righteousness and holiness.*

Before we consider the doctrines of this verse, we must look what is meant by *spirit of the mind*. Some say the Holy Ghost which dwelleth in your minds, but the phrase is insolent, and the matter impertinent. Some say the spiritual quality of the mind, but that is comprehended in the words *be renewed*; for what is that but to get a new quality in the spiritual quality of your mind? It is best construing the spirit by that 1 Thess. v. 23, 'The God of peace sanctify you throughout: and I pray God that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.' It is taken for the supreme faculty of the soul, and so let this be the meaning, get a new quality, viz., of divine light in the supreme power of your mind. This is most natural for the words, and pertinent for the argument. For thus in the doctrine of our renovation, we bring in that principal and fundamental part of God's image reckoned: Col. iii. 10, 'Put on the new man, which is renewed in knowledge;' fundamental and principal, because it is first in nature and causeth the other: 2 Pet. i. 3, 'As his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue.'

The doctrine from the words is this, that the true scholars of Christ have not only their outward man, but the spirits of them renewed to the knowledge of God. For understanding it the better, we must know,

1. How we were at our first creation in the spirit of our minds.

2. How we are by nature.

3. To what end we are renewed in them.

1. You must know, therefore, that by creation we had in our minds a divine light, which did let us see the wisdom, power, mercy, and justice of God, as was manifest by creation, and covenant stricken with us. And this light in the spirit of the mind, did make us look to our God, as an image in a glass doth look to himward from whom it is reflected. This the apostle giveth us to consider, when he saith, *be renewed*, giving us to understand that some time we had it, and man was created in the image of God, a principal part whereof is the acknowledging of him.

2. Secondly, You must know that the spirit of our minds is stripped of this heavenly understanding: Ps. xiv. 3; 2 Cor. ii. 4, 'The natural man perceiveth not the things of God, neither can he.' As before the fall of man his mind was enlightened with the perfect knowledge of God, so since the fall it is overcast, and even wholly possessed with palpable dark-

ness, being destitute not only of all actual knowledge, but also of all ability of attaining the true knowledge of God, by any faculty, virtue, industry, or any means inherent in himself, so that the natural knowledge of man is mere darkness and ignorance; the understanding is altogether occupied in things natural and secular, that is, things which appertain to our natural life and civil condition, and hath no knowledge distinct of God, but a little confused, which maketh us the more inexcusable.

3. The point that we must get our spirits renewed to, is not simply the knowledge of God as a creator, but the knowledge of his glory, mercy, justice, as they shine in the face of Christ: John xvi. 3, 'This is life eternal, to know thee to be the only true God, and whom thou hast sent, Jesus Christ.' This is the first and chief part of man's glorious image to which he is renewed. We call it the first and chief part, because that in the work of regeneration, the illumination of the mind with the true knowledge of God, both hath the first place, and also is the cause of all the rest of man's holiness; for as Christ doth teach, 'If the eye have light in it, it doth enlighten the whole body, but if it be dark, there is nothing but darkness in the body,' Mat. vi. 23; that is, if the mind, which is the eye of the soul, be truly sanctified and renewed with knowledge, there followeth holiness in all the faculties of the soul, and in the whole man. But if there be darkness and ignorance in the mind, there is nothing but sin in all the parts of man.

Neither can it be otherwise, for as it is impossible that a man should either trust or hope in God, or love, fear, and obey him, or perform any duty of holiness unto God, whom he doth not know in his mercy, love, goodness, promises, power, justice, and the rest of his attributes, so it is no less impossible that any man should know, and be fully persuaded that God is true in his promises, merciful, bountiful, and just, and not be affected to him accordingly. And, therefore, the first action of the Holy Spirit, framing the new man in the elect, is to take out of their minds their natural blindness and darkness of ignorance, and to make them able to conceive, understand, believe, and know God. Thus the apostle teacheth: Rom. xii. 2, 'Be ye transformed by the renewing of your minds;' thus he prayeth for the Colossians: Col. i. 9, 'That they might be filled with the knowledge of the will of God.'

Use 1. This, therefore, must cause us to consider of two things: first, how the most excellent part of us is corrupted; these bodies of ours were mansions of an immortal spirit, which had such light of grace upon them, that the brightest star shineth not so bright as they. They saw the wisdom of God, and looked to it as our image in a glass looketh to us, whose image it is. Now our souls are incarnate, this divine breathing that came from heaven is buried in earth; now our contemplation is the creature, our

thoughts are about earthly things, that serve for our natural lives, or our civil estates; the very spirit of our minds is become earthly and sensual.

Use 2. As we must bewail this, so we must learn where true reformation must begin, not so much in conforming our outward man, as in reforming our inward spirit. Let us not paint sheaths, make ourselves whited sepulchres, look to the outward man only; this is good when it followeth and accompanieth the inward information, which must be first, as here you have it.

Ver. 24. *And put on the new man, which after God is created in righteousness and true holiness.*

Now followeth the universal body of this new creature.

1. For the words, What it is to *put on the new man*?

Ans. To get into the divine nature, and to grow up in the graces of the Spirit to perfection.

2. Which is created according to God, that is, which by no less than a created power is gloriously framed in us after the image of God, Col. iii. 10.

3. It may be asked, What is meant by righteousness and holiness?

Ans. Some by *righteousness* understand the quality of justice in us, which maketh us do whatsoever is just toward the creature. And *holiness* they take for a divine quality, whereby we exercise and perform religious offices toward God. But the Scripture is not favourable to this distinction, for, Rom. i. 18, this is made unrighteousness in men, that they praise not, and are not thankful to God; and therefore, by law of contraries, righteousness is to be extended to the Creator as well as the creature, as the Scripture putteth holiness as well in doing things one with another, as in duties about God: 'That you may learn to possess your vessels in holiness and honour,' 1 Thes. iv. 4. I take it, therefore, that these virtues must be taken in their latitude and full extent, righteousness noting forth a divine quality whereby we perform whatsoever is our duty to God and the creature. *Holiness* is a divine quality, which in ourselves, and our duty to God and men, excludeth all spot of corruption; it is a universal purity, which taketh away and denieth the least mixture of lust, and it is as general as the other.

It is further said, *holiness of truth*, which might be taken as noting the instrument begetting holiness: John xvii. 17, 'Sanctify them with thy truth, thy word is truth.' But here it must be taken for soundness, for as righteousness and holiness are opposed to lusts, so truth is opposed to deceitfulness. The sum of the words is, 'You that have been truly taught Christ, and have learned Christ,' so as to put off corruption, so to get yourselves throughout clothed with the divine quality, with the grace of the Spirit, which is by the almighty power of God, framed after the example of God himself, and standeth in no external things, but in righteousness and holiness, and not in every kind

of these, but in such righteousness and holiness as is sound and sincere.

Doct. Here, therefore, 1, we must consider, that every one that is a true scholar of Christ, must put on the new man, must more and more get himself clothed with the grace of the Spirit, which is as a new creature in the heart. To amplify it by the same considerations wherewith we did illustrate the putting off the old man.

1. We must see what it is.

2. By what means we come to put it on.

3. By what degrees this is done in us.

For the first, it is a borrowed speech from bodily putting on of garments, in which three things are to be marked:

1. There is the body clothed.

2. The garment clothing.

3. The action whereby the clothing is applied to the body, viz., the putting on.

So here are three things answerable:

1. The clothing with the divine quality or hidden man of grace.

2. The soul, which is the thing principally to be clothed.

3. The fitting upon us, or the applying of this to our souls, by those means which in the next place we are to reckon up.

1. So that to *put on the new man*, is to get settled upon our souls the divine qualities which make the man a new man, that is, touching divine qualities throughout renewed. We must so grow up into Christ, that not we, but Christ, may be everywhere from top to toe seen to live in us; this is sembled by the action of putting on, which doth so cover the body, that not the body, but the raiment only, is discernible.

2. Now for the second, we come by these means more and more to be clothed with this garment. (1.) By seeing where we are naked, espying where our souls are uncovered. (2.) We must come and buy these things: Rev. iii. 18, 'I counsel thee to buy of me gold tried by the fire, that thou mayest be made rich, and white raiment, that thou mayest be clothed,' &c. Now we buy of God without money; the thing is thus, God setteth forth these things in the word of promise; when we by belief reach them and apply them to ourselves, then we make purchase of them. If we will give God anything, then he dealeth by way of exchange with us; he doth wish us to surrender to him our old robes, and for these he giveth us new raiment, we are made 'partakers of the divine nature, having fled from the corruption which is in the world through lust,' 2 Pet. i. 4. The foreskin of these Philistines are the only current money with our God.

(3.) We come, by exercising ourselves in well-doing, to be more and more clothed with the grace of the Spirit: 'For he that hath' (that is, that so hath grace that he doth husband it), 'he shall have more,' but 'he that hath not' (that is, so hath it that he doth not

use it, like him that hid the talents), 'even that he hath shall be taken away,' Mat. xxv. 29.

3. For the third thing, we do put on this new man :

(1.) By beginning to be new creatures.

(2.) By proceeding in it.

(3.) By receiving it perfected in us, when we shall be filled with the fulness of God.

*Use.* The use of it to us is, that as we will have assurance that we have truly learned Christ, so we must put on a new nature. If we have been fierce, covetous, sensual, we must put on us meekness, laying aside wrath, we must put on heavenly-mindedness, contentation, holiness. We can never look that our souls and bodies should be clothed with glory, if here they put not on the clothing of grace : 2 Cor. v. 4, 'We would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life.' And this spiritual clothing of grace should dwell with us continually, we should, lying down and putting off our clothes, think of putting off our old corruptions ; putting on our clothes, think of getting the white raiment of God's grace to cover our nakedness.

*Doct.* The second thing to be marked is, that God himself is the pattern after which this new man in us is framed, even the divine nature of the Father, Son, and Holy Ghost, as the sampler which God doth look on in the renewing of us. For we are restored in Christ to that in substance which we had in creation. Now God created us after his own image, Gen. i. 27. Since man's fall, we are begotten not to God's image, but after the image of the corrupted Adam. Adam begat a son in his own image, Gen. iii. 1. Now, therefore, when God doth renew us, he doth, according to his own image, create in us a new creature, a divine quality, and so make us conformable to him. For the more distinct conceiving how we are according to God's image restored, we must know, a thing may be so after the image of another, as equally to partake in the same nature with him after whom he is framed. Thus sons are begotten according to the image of parents, thus Christ is the image of his Father.

Secondly, Things are according to this or that which do represent them, though they are not of like nature ; thus is the king's picture in money, seals, &c., and thus the creature is after the image of God. Now, this is either general or special. Generally all the creatures are according to God ; he had no other sampler after which he should create the world than himself. And if we were good clerks to read, every herb hath the name of God written in it.

*Præsentemque refert quælibet herba Deum.*

The more special kind is proper to angels and men, who so represent the divine nature, as that they imitate the virtues of their heavenly Father.

*Use.* Now, the use of this doctrine is, 1, to confute those that have made the Son of God as to be incarnate, the image after which man was created ; for the

text saith, not after the Son of God, or after the human nature of Christ, but after God, the essence common to the Father, Son, and Holy Ghost, and therefore in Genesis it is said, 'Let us make man after our image.'

*Use 2.* This doth let us see, and provoke us with thankfulness to acknowledge what an excellent privilege we have. Gen. i. 27, this is redoubled, 'God created man after his image,' and he goeth over it again, 'in the image of God created he him.' And truly it is no small favour, when he might have made us toads. Who gave aught first to him, why he should have this benefit bestowed on him ? Rom. xi. 35.

*Use 3.* It must provoke us to love this new creature, to seek after this renewing of our nature. When the devil told our first parents they should be like God, they listened to it to their destruction ; much more must we listen to this, unto our salvation.

*Use 4.* Seeing God's image is on us, we must walk as becometh a divine generation, for if this should move us to all godliness, that the glorious name of God is called on us, 1 Peter. i. 17, how much more should this move us, that this image of God is engraven in our souls ? This should make us 'express the virtues of him who hath called us from darkness to light.'

3. It is to be marked that he saith, this new creature standeth in *righteousness and holiness*. Whence observe,

*Doct.* That not external things, but inward graces make the new creature. The new creature is opposed to things external ; 'not circumcision, nor uncircumcision availeth anything, but a new creature,' Gal. vi. 15 ; which new creature the apostle Paul calleth 'the hidden man of the heart,' 1 Peter iii. 3. He therefore that is a new creature according to God, must have his will righteous, pliant to all obedience, all duties towards God and man ; he must have all his nature sanctified, though not perfectly and throughout, yet truly and in some measure. Now this, that Paul maketh this new man after God's image to stand in these things, doth teach us three things.

*Use 1.* That the image of God is not to be conceived in bodily things, as the anthropomorphites imagined, nor yet standeth in the essence and faculties of the soul, as memory, reason, will, as Augustine took it, for wicked men have these ; nor in dominion and rule, which made man as a little god amongst the creatures, for this is a consequence that followed on the image ; but, as Paul teacheth, it standeth in these divine qualities, which as certain forms and signs express the divine nature, most holy, most just, so far as the Creator can be figured forth in such a creature.

*Use 2.* It doth teach us, that if we will be new creatures, we must never stay in outward things, rest not in them. What if we come to church, be baptized ; what if we have acquaintance and a good liking of the better men ; what if we could preach the word,

do any outward duties; what if our tongue, our countenance, our external actions, be renewed: if we rest here, we have made clean only the outside of the platter, we are not new creatures. If our hearts be not righteous, be not holy, all is nothing.

*Use 3.* In the third place, it letteth us see what a fearful wickedness they commit that do mock at righteousness and holiness in men; it is a vile part, they trample the image of God under their feet. Now it were petty treason so to misuse the picture of a prince.

*Use 4.* It is to be marked, that he saith, holiness of truth; that is, in such righteousness and holiness as go with uprightness of heart; which doth teach us,

*Doct.* That whosoever are new creatures in deed, the graces they have are sound and sincere. Thus the Scripture testifieth in particular of their faith, that it is unfeigned; of their love, that it is without dissimulation; of their wisdom, that it is without hypocrisy; of their repentance, it is a rending, not of their garments, but of their hearts. Their obedience is from the heart; and whatsoever is in them, hath truth accompanying it, as here they are said to be renewed in righteousness and true holiness.

2. If we should look at the new creatures which the Scripture recordeth, we might have a cloud of witnesses, which would give testimony to this truth, Enoch, Noah, Abraham, Job, David, Hezekiah, Zechariah, &c., all of them commended for this uprightness; and it is the most proper grace of one that is indeed a new creature. For there may be temporary graces in those that are not truly in Christ, but this they never have in any measure, this soundness of heart; and therefore those only that are the 'good ground,' are said to have 'a good and honest heart,' Luke viii. 15; that is, hearts without guile and dissimulation.

*Use 1.* We must therefore examine ourselves, whether the little things we have are joined with truth in the reins; for if our religion be not without reigning hypocrisy, it is but a mask and vizard of virtue; it is like Absalom's vow, like Jezebel's fasting, like Herod's going to worship Christ, like the Pharisees' long praying. Dissembled holiness is double iniquity; if we be without this truth, we are no new creatures, but shall have our portion with hypocrites.

*Use 2.* On the contrary, if we will have an evidence, that we are the true scholars of Christ, we must seek above all things to make sure that our hearts be upright with our God. The least grace with uprightness maketh a new creature, maketh you blessed: Ps. cxix. 1, 'Blessed are the upright in their way.'

This maketh you Nathanaels, 'true Israelites, in whom is no guile.'

*Quest.* But it may be asked, How a man may find out this, that the heart is upright? and that he hath this truth?

*Ans.* It sheweth itself in four things.

1. It will make one in all his course draw himself into God's presence. These are coupled together, Gen. xvii. 2, 'Walk before me, and be upright,' and the guise of hypocrisy is to look who looketh on, to exercise holiness that they may be seen of men, rather than to approve themselves before God. And though hypocrites may boast of their coming into God's presence, yet this is sure, that a guileful heart never dare into God's presence, Isa. xxxiii. 13. The hypocrite saith, 'Who may dwell with the consuming fire?'

2. Truth, where it is, will make you do things not with your outward man only, but from your hearts and spirits, for these are all one in the Scripture, to do a thing from the heart, and to do it uprightly; to do it without the heart, to do it feignedly. 'Judah hath not turned to me with her whole heart, but feignedly,' Jer. iii. 10. And the hypocrisy of the Pharisees was manifest in this, they did not join with their lips, their hearts, and reins, as Isaiah and Jeremiah foretold of them.

3. It will make one in all things propound a good end, even God's glory, as the apostle exhorteth, 1 Cor. x. 31, 'Whatsoever ye do in word or deed, let all be done to the glory of God.'

4. It will make us obey in all commandments, it will not divorce the first and second tables, but will join with works of religion to God, works of mercy to men. For many that make some profession and frequent religious duties, may hence be convinced not to be truly religious, because, though they are thus holy in these regards, yet look at their dealing with men, they have no truth nor mercy. So many men, for moral parts unblameable, one would think them little saints, void of wrath, of uncleanness, no swearers, true in their dealings, yet they have nothing in truth, because the same men have no acquaintance with faith and repentance, nor no care of holy and religious exercises.

*Ver. 25. Wherefore, putting away lying, speak every man truth unto his neighbour: for we are members one of another.*

Now he cometh to more particular precepts: the first, concerning truth in speech.

The sum of this verse is, the duty and the reasons.

The duty laid down: 1. Negatively; *cast away lying.* 2. By affirmation; *speak the truth every one with his neighbour.*

The reasons are two: 1. To be gathered from the word *wherefore*, which, Col. iii. 9, is laid down at large, 'Seeing you have put off the old man, with his works, and put on the new.' The second reason followeth in the end of the words, *for we are members one of another*: for we are by the bond of love more straitly tied one to another.

To come unto the points of the verse: 1. Here we see,

*Doct.* That such as are the true members of Christ must avoid all lying.

Before we can handle it, we must tell you what it is to lie.

*Ans.* Though we distinguish betwixt lying and telling untruth, yet the Scripture doth call the telling of untruth lying, for whatsoever is not speaking of truth, that is lying by the phrase of Scripture.

To lie, therefore, is to speak that which agreeth not with our mind, or which agreeth not with the truth of the matter, or which disagreeeth from both. This every one granteth to be a lie, when a man speaketh one thing and knoweth another, or thinketh another to be true. And this again is a lie, when a man speaketh as he meaneth, but yet his meaning misseth of the truth of the matter; as if I say and think so, that it is nine of the clock, when it is but eight, it is a lie; for as the first is grounded in wilful falsehood, so this latter is grounded on a sinful heedlessness, for a wise man should work and speak by knowledge, Prov. xiii. 15. Now, then, that we know what the Scripture calleth lying, we may more profitably handle our doctrine, which we will prove and apply, and then conclude with clearing, in way of caution, some kind of speeches which have appearance of untruth, but are not so.

True Christians must avoid all lying; for, Zeph. iii. 13, the Lord saith of the remnant of Israel, that is, all the true members of the church, 'they should do no iniquity, neither should they speak lies.' We need not more places; and this is to be conceived of all lies, not only hurtful ones, but delightful, officious lies; for all lies are alike in this text forbidden, which we may thus gather. Every lie that standeth not with truth is here forbidden; but all lies dissent from truth; for if one should save a soul with a lie, and another should destroy a soul by a lie, they both differ from truth alike, though the one hath more charity than the other: 1 John ii. 21, 'No lie is of the truth.'

2. That which is in the nature evil, cannot be bettered by the end; now, a lie is in the nature evil, against truth, perverting the natural use of words. Stealth is a thing bad in nature, because against justice; now, if one would build a church with that he stealeth, his stealth cannot hence be justified.

3. The Scripture indefinitely reproveth and condemneth lying, excepting no kind.

4. If one might lie for anything, then for God's cause; but Job doth shew plainly that one may not speak deceitfully for God's advantage: Job xiii. 7-9, 'Will ye speak wickedly for God's defence? and talk deceitfully for God's cause? Will ye accept his person? or will ye contend for God? Is it well that he should seek of you? will you make a lie for him, as one lieth for a man?'

5. Lastly, If the Scripture maketh every idle word condemnable, much more every lying word, Mat. xii. 36.

*Use.* This, therefore, doth reprove many among us with whom this vice is frequent. In public, how many do prosecute lying suits! How many for advantage deny this or that which their conscience knoweth in private! How many do counsel lies! Say I am not within, when I would not be spoken with; say such a one sent you. In contracts, covenants, the buyer and seller, the one dispraising, the other overreaching. In covenants, promising without any care of performance, which is a double breach, both of truth and fidelity. In common discourse, men telling this or that often drop in something they know more than the matter; men will deny that which they have for fear or shame, like Sarah who denied she did laugh; men affirm falsehoods in their talk of others, in praise, dispraise; of themselves, many bragging of things they have not; many complaining as if they were not able to bear the charges on them, when they go as near the wind as their neighbours; dissembling their estate; as many rich men, deal with them for anything to good use, and they are thus poor, have had such losses, are at such charges, &c. Thus this vice aboundeth. But we must take heed of it, it is of the devil; the heathen have detested a liar, holding him as hateful as hell gates, that would affirm one thing and think another.

*Quest.* But you will say, How may we overcome this?

*Ans.* First, find out the cause, and take that away, for some lies are grounded in pride, as the boaster's lie; some in covetousness, as the lie in bargaining, in dissembling one's estate; some in fear, as that of denying; some in the vanity of our natures, as that in telling a thing otherwise than I know it, without any purpose any way. We must labour against the cause, and the disease will soon cease when the ground is removed.

Secondly, We must accustom ourselves to few words: 'Where there are many words, there will be iniquity'; and it is just with God that idle words should be punished with lying words.

Thirdly, We must think of the judgment which God hath threatened against lying, and 'them that love lies,' Rev. xxi. 27.

Now followeth the last thing, the necessary prevention in this doctrine, lest that we should condemn of lying things that have no untruth.

1. We must know, therefore, that allegories, fables, &c., they are not untruths, because the sense and meaning of them, though not the letter of them, doth not disagree from truth; for a fable is nothing but a speech by pictures.

2. Concealments are not lies: such was Abraham's, that Sarah was his sister, Gen. xx. 2, 11; Samuel's, in saying that he went to sacrifice, 1 Sam. xv.

3. Speeches spoken according to present intention, without prejudicing future liberty: as when I refuse a thing at board, and presently after take it; when I

say I will come and see one, and do not: as, Gen. xix. 2, the angels being invited by Abraham to come into his house, said, 'Nay, but we will abide in the street all night;' but upon importunity 'they turned in to him,' 2 Cor. i. 17.

4. Fictions or ironies, as when I see my child have a knife, I draw the back of it over his hand, and tell him I will cut off his hand. To proceed.

*Speak the truth.* *Doct.* Observe, as we must avoid lying, so we must be careful that the thing be truth which we speak. Before we handle it, we must mark what it is to speak the truth.

*Ans.* To speak as I think, and think of this or that as it is. This double harmony of the mind with the matter, and the mouth with the mind, maketh up the speaking of truth. And that all Christ's are bound thus to speak the truth, it is laid down, Zech. viii. 16, 'You shall speak the truth one to another.' Jerusalem, whose children we are all, is a city of truth; he that 'will dwell in the everlasting tabernacles, must speak the truth from his heart,' Ps. xv. And this speaking the truth includeth these three things.

(1.) That I shall not deny that I know to be truth.  
(2.) That whatsoever I speak be truth, and that known to me.

(3.) That then I do confess truth when it is to be spoken, and may no longer be concealed.

Now, this is a question which must be assailed.

*Quest.* When am I bound to speak the truth?

*Ans.* When authority, temporal or ecclesiastical, doth lawfully require.

2. When God's glory or my neighbour's good is procured, or God's dishonour and my neighbour's hurt avoided by it.

3. When circumstances of time, person, and place make it fit to be uttered.

*Use 1.* This, therefore, doth convince the want of truth which is in us, as likewise the unjust concealment of truth; as sometime we know that which would make a cause go where the right of it is, and yet open not the matter. Sometime we hear, contrary to truth, our brethren charged, yet witness not the truth in challenging their names. As thus opened, it doth not favour such blab-tongues, as know nothing but they will blaze. And what is their defence? Why, they hope they speak the truth, as if this were not the property of a fool, to speak all he knoweth, whereas a wise man doth keep it for afterward.

*Use 2.* And as it rebuketh these things, so it doth warn us of our duty, that we do take heed that we get knowledge of that we speak, and that we speak according to our knowledge; for many speak untruths by heedlessness and rash affirmations of that they thoroughly know not. This care to speak the truth will approve us to be the children of the God of truth, and be an evidence to us that we shall dwell in the heavens for ever.

*For we are members one of another.* *Doct.* Observe

hence, that this, that we are tied in love one to another, must make us be careful to speak the truth. Love doth not teach to lie, as these officious liars will pretend, love 'rejoiceth not in iniquity,' 1 Cor. xiii. 6; and that love is falsely so called that persuadeth men to such courses. Do the members of the body, as the hand, doth it mock the mouth and deceive it, because it is so straitly knit in the body? Nothing less.

Ver. 26. *Be angry, and sin not: let not the sun go down upon your wrath.*

Now followeth a precept of anger: and the verse doth lay down touching anger two things:

1. Touching the beginning or rising of it, *be angry, but sin not.*

2. Touching the durance and continuance of it, *let not the sun go down upon your wrath:*

Which is amplified by the reason, *give not place to the devil.* You must not do that upon which the devil will further and further close with you, as he will, if you give place to and cherish wrath in you. Now a little to unfold the words. These words may be taken as giving a commandment, or a permission only, like as that, Gen. ii. 16, 'Thou shalt eat of every tree in the garden,' did not bind Adam to taste them all, but gave him leave if so he would. So one may take this *be angry*, but think it rather commanding spiritual anger, with forbidding carnal. For as it is sin upon one's soul not to have the just exercise of love, so of anger in due place of it.

Secondly, We must know that by being angry three things must be understood:

(1.) The indeliberate passion; for this, if it rise unjustly, is sinful, a spark of the fire of hell kindled in the soul.

(2.) The revengeful affection yielded unto, and willingly entertained.

(3.) The inward affection now accomplished in look, word, behaviour. All these are here, and every one of them to be conceived.

*Let not the sun go down upon your wrath.* These words do proverbially import as much as, let it not lodge with you, nor take up an inn in your breasts. The sum of the verse:

Be ye holily angry, but be not sinfully angry; and if such anger enter, yet continue not in it, let not the devil further and further close with you.

*Doct.* First then we see, that it is not unlawful to be angry, yea, that in some manner a Christian may and must be angry. Our Saviour doth not in general threaten all anger, Mat. v. 19, but that anger which is rash and causeless; and here Paul doth not say, In no case be angry, but Be angry so as you sin not in your anger. And anger is ascribed to God himself, which if it were bad in the kind, as envy and such like, it could not be. And the philosopher teacheth that these affections, absolutely considered, are neither praiseworthy nor discommendable; but to be angry in



one manner is commended, to be angry in another is dispraised. The Scripture therefore, as it condemneth some for anger, so it commendeth other some, and sheweth us a holy anger both public and private. Moses was justly angry: Exod. xi. 8, 'He went out from Pharaoh very angry;' Exod. xxxii. 19, 'And when he came near the host, he saw the calf and the dancing: so Moses' wrath waxed hot.' Num. xvi. 15, he was very angry for the murmurings of the people. Elijah is commended for his zeal to God; which is an affection compounded of love to God, and anger against that which dishonoureth God; Phinehas, Elihu in Job; Christ himself, Mark iii. 5, 'He looked upon them angrily,' &c. So in private persons, as Lot in Sodom, 2 Peter ii. 7, 'His soul was vexed with the unclean conversation of the wicked.' And the apostle, 2 Cor. vii. 11, where there is a goolly sorrow, there is a 'holy indignation' against sin, and 'revenge.'

*Quest.* This being so, that we must be spiritually angry, it may be asked how we may discern a spiritual anger?

*Ans.* It riseth from a love of God and our neighbour, with hatred of sin; thus Moses his anger did kinde, in the place above named.

2. It is well ordered; that is,

1. It doth not rashly arise in us: yet we must take heed of confounding rashly and suddenly; for that is rash which hath no just cause. Now Moses his anger was sudden, but not rash, because the occasion was so grievous; and this doth conform our anger to God's anger, who is slow of anger.

2. It must be duly proportioned to the fault. Thus God is angry at all sin; yet idolatry, tempting God, blasphemy, oppression, shedding innocent blood, &c., his fierce wrath is poured out upon such sins.

3. Again, in regard of persons, wrath must go as love goeth: it beginneth at home, then it goeth to those who are nearest us, then further off. So God stirreth more quickly in temporal corrections against his own household than those that are without.

4. Our wrath, and the accomplishment of it, must be within the compass of our calling. So Moses powdered the calf and took vengeance, but it was within compass of his calling, for he was a magistrate. So that if a private person should reform public abuses and plead zeal (unless his calling were extraordinary), it were carnal fury, not holy zeal.

5. It must stand with love of those at whom we are angry, and with the duty of prayers. So Moses he did love the people notwithstanding his anger, and did pray that he might rather be shut out from God's favour than they should not be received to favour; and Christ, with his anger, mourned in spirit for them with whom he was angry.

*Use.* The use of this to us is, that we do stir up ourselves to this holy anger. Whose blood riseth at the sins of men, at seeing the Lord dishonoured? We are cold as ice this way. We must be angry at our sins,

we must hate the ways of evil, that God hateth; if we love the Lord, we must hate evil.

*Doct.* 2. It is to be observed, that we must take heed of sinful anger; be not angry sinfully, or sin not in being angry. Now then our anger is sinful, whenas pride and self-love doth cause it in us; as when men are altogether angry, because they are disgraced, wronged, receive not such measure as they look for, or are moved because their minds are not served. Thus was good David angry, 1 Sam. xvi.; thus was good Jonas angry, Jonah iv. 9.

2. Secondly, When our anger keepeth no due bounds, is excessive. Such was the anger of the sons of Jacob; it had a just cause, but they knew no measure in revenge. Secondly, their displeasure brake out against the innocent as well as the guilty.

3. When it hindereth good duties, breaketh off love, occasioneth other sins: 'The wrath of man accomplisheth not the righteousness of God,' James i. 20. And anger never goeth alone, if it stay with us. When Sarah was angry at Abraham, Gen. xvi. 5, see how she brake to offend against the ninth commandment, by accusing Abraham wrongfully, and against the third commandment, to take God's name in vain unadvisedly.

*Use.* Now this serveth both to teach us to discern how deep we are in sinful anger, and also to be a ground of exhortation. We must therefore be watchful against this inordinate passion, and must not excuse it, as if it were our nature to be hasty. If I be borne with a little, I have done, I love not to bear hatred. It is well we love not hatred, but it is ill we are addicted to sinful anger. And the more we must arm ourselves against this sin, by how much custom in it doth make it less felt and bewailed, by how much our corrupt reason will more justify it in us, as Jonas said, he 'did well to be angry,' Jonah iv. 9.

Little sins breed us more woe when they are not felt and feared, than great ones when they are resisted.

*Quest.* If you ask how we may preserve ourselves?

*Ans.* By getting conscience of our own deservings, for pride will make frays of nothing, but poverty of spirit will withstand anger; in remembering what we are and may be, will cool choler: Tit. iii. 3, 'Shew all meekness towards all, for we ourselves were sometime foolish, disobedient, deceived, serving divers lusts,' &c.; Gal. vi. 1, 'If any be fallen through weakness, ye which are spiritual restore such a one with the spirit of meekness, considering thou thyself must be tempted.'

2. Consider the thing that moveth us, as in regard of the party, so in regard of God, both inflicting it on us and ordering it for us. As it cometh from the party, it is a fit of frenzy in him; for every one is out of himself so far as he wrongeth his neighbour. Now this weighed will incline to meekness: Luke xxiii. 24, 'Father, forgive them; they know not what they do.'

2. As God doth bring it upon us, it is most just.

3. As he doth order it for our good, it is most amiable. For the wicked are like bees, they do sting, but yet yield honey also. In one regard they are requested, though in another not to be brooked.

3. To suppress anger, it is good when we feel it coming on us, to bind the whole man to the good a-bearing; for as it is with flames, if they have no vent, they soon go forth, so this flame, if it have nowhere issue, will soon be extinguished. Hither we must call that practice of David, Ps. xxxix. 1, though he could not hold it out so happily as he began it holily; and the counsel given to Augustus, to tell the Greek letters; and the saying of the heathen philosopher Socrates, I would beat thee, but that I am angry.

4. We must take heed of occasions. The heathens\* have been wise in this behalf, as Cæsar, he of whom Plutarch telleth, that broke the glasses. Abraham with Lot. We must not come in the company of angry men, flint striking on flint will bring forth fire: Prov. xxv. 15, whereas a 'soft spoken person breaketh the bone,' as it may be Solomon spake from remembering his father enraged, and Abigail.

Lastly, We must take occasion, by anger, to be angry at our inordinate affection, to be meek and gentle; and this is to kill the devil with his own weapon.

*Doct.* The third thing, Though we cannot always resist these passions from entering, yet we must not let them lodge with us. We must not let anger gather a head in us, and grow upon us. This Christians through God's grace may and do attain to. We must not, though we be touched sometime, be either bitterly or heavily disposed: this bitter and sad anger, that will dwell till it have revenge, is detestable with God. And look at the saints, they have been angry, but not continued it. David, 1 Sam. xxv. 31, 32, blessed God, and brake off displeasure at the speech of Abigail. So Gen. xxxi. 35, Jacob 'was angry, and chid with Laban,' but he was friends presently after; whereas the wicked, they, like Absalom, 2 Sam. xiii. 23, will year after year carry anger in their bosoms, and never forgive till they have revenge. Anger burneth like fire in iron, or such solid matter, in the wicked; but it is like fire in snow, or thorns, in the godly, soon kindled, soon extinct.

*Use 1.* This therefore reproveth such as let not the sun set only, but years pass them in their wrath, that will never forget nor forgive; a man shall never come in their creed that once is out with them; and they count it manhood, when once they are moved, not to be reconciled easily. But let them know this wrath is cursed, for it is fierce; they are men, but foolish men: 'Wrath lodgeth in the breast of a fool,' Eccles. vii. 9. How unlike are these to God, who is 'slow to anger, but ready to forgive,' Ps. ciii. 8.

*Use 2.* It must teach us, though wrath do assail us, not to give it any long harbour; it will not much hurt us, if it dwell not with us. A spark or coal, if it light

upon us, and be presently shaken off, it proves not so hurtful; but if it lie still, then it causeth burning. So this coal of the devil's blowing; the devil will labour to make us continue wrath, he will amplify the indignity done us, the untowardness of the person, he will say, Bear this, and you shall have enough, &c. But remember, 'the wisdom from above is pure, peaceable, gentle, easy to be entreated, full of mercy,' James iii. 17. Turn from these suggestions.

*Ver. 27. Neither give place to the devil.*

*Doct.* 4. Observe hence, the more we give place to any sin, the devil hath further power of us. The devil is said therefore to 'fill the heart' of some persons, Acts v., who now gave themselves up to sin desperately, and he is said to be 'effectual in the sons of disobedience,' Eph. ii. For as we, being good in righteousness, have the Father, Son, and Spirit further and further making their mansion in us, so, on the contrary, such as do yield themselves to sinfulness give entertainment more and more to those spiritual wickednesses. For when we are moved to sin, these are about us: 'Satan hath desired to winnow you,' Luke xxii. 31; 'The devil, like a roaring lion, goeth up and down continually seeking to devour,' 1 Peter v. 8. Now giving place to sin, which they suggest, we give place to them. For the more clear conceiving of it, you must know that by five degrees we do give place to the devil.

(1.) By communing with him. When we find some spiritual wickedness to plead for this or that which God forbiddeth, we must not hold dispute with them. It was Eve's first degree of giving place to the devil, that she durst hold a parley with him; for though Christ did it, no man may do it. He was that man that was to bruise the serpent's head, to dissolve the works of the devil.

(2.) We give place, when the first motions of sin are not grievous to our souls, though we yield not to them.

(3.) When we consent to them.

(4.) When we accomplish them.

(5.) When we reiterate an evil deed, and do continue it once begun.

*Use 1.* This therefore must teach us, seeing sin yielded unto letteth in the devil upon us, to resist sin even as the devil himself, 'abstaining from the appearance of evil,' 1 Thes. v.; 'hating the garment of the flesh that is defiled,' Jude, ver. 23. Men think, why, to be a little angry is no such matter, who is not sometimes? But mark the consequence, it doth let the devil in to have power on us. Count no sin small, for the devil would have it, that so thereby he may endanger us for the committing of greater. And know this, that lesser and lighter sins do more insensibly and dangerously harden the heart than greater; and he that maketh not conscience to avoid small sins, will come in time to make conscience of no sin. He that lies in one sin

\* Seneca de Ira.

(without labouring to recover himself by repentance), although he counts it but small, is sure to fall into greater sins: 'The beginning of a foolish man's speech is foolishness, but the latter end thereof is wicked madness,' Eccles. x. 13. David admitted at first but a little idleness, he would not go to war, nor be employed, but gave himself to his ease, to take a nap in the afternoon; and by this entertaining of idleness, what followed after but lust, whereupon ensued murder and adultery? They that dwell by the sea banks will not let a small breach lie unrepaid, for they know it will endanger the losing of much ground, that will hardly again be recovered but with the loss of as much in another place, for the sea will have his course, and therefore they are very careful to keep the walls in repair, and to fortify every place, knowing that fire and water have no mercy. Surely such a case as this, the inundation and coming in of sin and fire of wickedness, if it have once made but a little breach and is broken over the banks of a Christian conscience, it is hard to be recovered. Learn therefore this true Christian wisdom, to deal with sin and Satan as the apostle Paul dealt with false brethren: he 'gave them no place, no not for an hour,' Gal. ii. 5. Give no ground to the devil, not an inch; you know not what you do, when you give him a little liberty for never so little a time; for he is such a one that, when he is once let in, will scarce be driven out with fire and sword, fasting and prayer will hardly get him out again.

Use 2. Seeing the continuance of sin is an entertainment of the devil, it doth let us see the fearful estate of many that live trading themselves in evil; the devil hath such hold of them, that, without God's almighty power and grace, he will never be removed. It is with the devil as with a serpent; while it slideth upon a thing, it is easily shaken off, but if it hath wound itself with many foldings about this or that, it is not easily unfastened. So this serpentine evil of sin, having once wound itself into the heart and affections of a man, it will hardly be cast out, nothing but the divine power of God's Spirit can drive it out. When Satan is re-entered into a man, there is less hope of dispossessing or dislodging him again than before; when now he is returned, he will use more policy, and bring more forces for the fortifying of his new invasion. In a word, if it be true concerning a man that never was converted to the faith, that the devil 'hath him in his snare, and takes him at his will,' 2 Tim. ii. 18, surely much more is it true of him that hath escaped the snare of the devil, and the devil hath got him in again, for now he will look more narrowly to him, and make the snare stronger than ever before.

Ver. 28. *Let him that hath stolen steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

Now followeth another precept concerning justice,

and it is laid down, 1, negatively, '*Let him that stole steal no more*'; 2, affirmatively, first propounded, *but let him labour rather*; then expounded, (1) from the manner, *working with his hands*; (2) from the matter, *that which is good*; which phrase is to be marked as opposed against playing the busybody, 2 Thes. iii. 11, against working *τὰ περιεργα*, Acts xix. 19, against unlawful using of lawful callings; for he that so doth worketh not the thing that is good; (3) from the fruit or end, *that he may have to distribute to him that needeth*. The sum.

'You that are in Christ must have care to live justly. Though you have stolen, yet that being covered through mercy, and you received to grace, know that you must steal no more; and because you cannot avoid stealing if you be idle or ill occupied only, therefore you must labour and work the thing which is good, by which mean you shall not be in poverty, which persuadeth to theft, but you shall be enabled to be helpful to others.'

Doct. 1. Then we see Paul doth not reject from fellowship with the church such as had been thieves. Whence observe, the gospel doth not except against any for that he hath been, but tieth him to refrain from evil for hereafter, Luke iii. 13, 14. Publicans, soldiers, harlots, are called by the gospel, 1 Cor. vi. 11. For what is the church in some sort but a company of thieves, railers, extortioners, fornicators, &c., that are now sanctified through the calling of Christ? We must not, then, because we have known them such and such, reject them, but say as Paul doth, Rom. vi. 17, 'Thanks be to God that ye were the servants of sin, but now ye have obeyed from the heart,' &c.; and seeing that the gospel binds us from our old ways, we must say like true penitentiaries, 'I have done iniquity, I will do no more,' Job xxxiv. 32. Thus much in general.

Doct. In particular, 1, we see that Christians must abstain from all theft, and for that more gross theft, simple or compound, the secret or open taking away of our neighbour's goods, the joining violence with it, as in the highway assaults, burglaries, this theft it goeth in irons, every man will bless himself from it. We must therefore open a more close kind of theft, which we must certainly refrain that are the true scholars of Christ, such as the law of God calleth theft. Now this is a deceiving of our neighbour in his goods to our advantage, or an unjust wronging of him with any benefit at all to us. It is done two ways, either by doing it ourselves, or by partaking with others.

The first is committed three ways:

- (1.) By hooking to us that our neighbour hath.
- (2.) By withholding from him that he should have.
- (3.) By unjust damnifying him.

(1.) For the first; he that by any injustice getteth from his neighbours, he stealeth before God; as if by unlawful means I get anything, or by abuse of lawful means. Thus our common bankrupts, our players,

our gamesters, our trades to no good purpose. God saith not, In wandering idle, in playing, in gaming, in doing that which is sinful, but 'In the sweat of thy brow thou shalt eat thy bread,' Gen. iii. 10. 'Work that which is good, that thou mayest eat thy own bread,' so that whatever they have, not working in some good calling, is not their own. 2. If, having a good trade, I abuse it, use deceit in it, I am a thief before God; if one use false weights, measures, falsify wares, if only to fetch off his neighbour, it is theft. Look 2 Kings v. 25, that Gehazi got with telling a lie, he stole, and was punished accordingly. Lev. xix. 11, 'Thou shalt not steal,' saith Moses. He expoundeth it in the next words, 'thou shalt not deal falsely, neither lie one to another,' to gain by; and Zeph. iii. 1, God called Jerusalem 'a robbing city,' as if one should call London a city of robbers, because they used deceitfulness in their dealings, and so robbed one another. Thus borrowing is lawful, but to get my neighbour's goods that I may have to spend on my lusts, or with a meaning to break and make him take what I please, it is gross stealth. Ps. xxxvii. 21. Many more innocent thieves are hanged, and according to law justly; so when one by pretence of damages getteth more than is his due, he stealeth it. Many make such false estimates that they will ask a noble for ninepence; they might as well steal it by the highway; so in the way of reckoning, when another doth bear my charge, to demand more than my conscience knoweth is due, is theft.

(2.) The second way of stealth is by withholding that our neighbour should have, as to withhold dues from the commonwealth, from the church, from the poor; to withhold wages from the servant, if it be but the least space of time to his loss: Lev. xix. 13, 'The wages of him that is hired shall not abide with thee all night until the morning.' But especially this detaining is in things we find, in things lent, in things committed to our trust, when he purloins this or that which he hath in trust for the good of another, and so handles the thing that he goeth away with the sweet of it, in not restoring what we have unjustly gotten of our neighbours. He that maketh not means that a thing he hath found may come back to the owner, is a thief. He that returns not a thing he hath borrowed, is a thief; yea, it is notable wickedness, Ps. xxxvii. 21. You will say, What! every one? *Ans.* No; for understanding the truth it standeth thus: he that restoreth not the thing he hath borrowed, doth it either because he cannot, or he will not, or heedeth it not. Now the two latter is never without theft; the former may be, which if it be, we must consider whether the person, when he did borrow this or that sum, might lawfully borrow it, that is, whether he borrowed no more than he saw how he might be able to restore. 2. Whether his inability be caused by God's hand humbling him, or by his own riot; if neither of these be found in him, then he is free, and his debt goeth

into a gift; if otherwise, he is a thief in not repaying. So not to husband a thing committed to trust, but to make our own gain, and keep back somewhat, is theft, Acts v., as we see in the fact of Ananias; and so not to restore that we have defrauded, with Zaccheus, Luke xix. 8, 'If I have taken from any man by forged cavillation, I restore it fourfold.'

(3.) If we endamage by giving heedlessly occasion of our neighbour's hurt, or by not preventing his hurt, when we are able, it is against the commandment, *Thou shalt not steal*, as those laws of kindling fire, of not helping our neighbour's beast under his burden, do testify. Now we partake with others when by counsel, concealment, sharing with them, gaining wittingly by their stealth, as brokers that buy this or that for nought which a thief hath stolen, are thieves at the second-hand receiving.

Now, then, this thus opened, how many Christians continue stealing! how many overreach in bargaining! use deceit in weights! how many by lying, false reckoning, by wicked borrowing! how many thievish Nabals! how many careless what scare they do another! We that are Christians must take heed we get not anything unrighteously. Naboth's vineyard did eat out all that wretched king's possessions. A little got by stealth may waste great substance. Men think it is a little thing, but be the gain never so small, it excuseth not theft. Be a man naught with a woman, rich or poor, noble or base, fair or foul, his uncleanness is not excused. Again, he that for a little will sin, will mend his service if the devil will mend his wages. Above all, overreach not poor ones; say it be but a penny matter, it may be that penny is like the widow's mite, all they have. God is an avenger of all these things, 1 Thes. iv. 6.

*Doct.* 2. The second thing to be marked is, that every man must occupy himself in labour of body or mind, or both, that we must have some particular callings beside our general. This speech, that he should labour with his hands, is a synecdoche, and doth signify all kind of labour, both bodily and mental. In innocency Adam had this enjoined, to dress the garden; since the fall, this is God's ordinance, 'In the sweat of thy forehead thou shalt eat thy bread.' In the fourth commandment the Lord commandeth us to do our works in the six days; and we see how men and women, married and unmarried, married ones in wedlock, in matrimony, all have their labours lying on them, God hath given us example. Christ, Mat. xiii. 55, Mark vi. 3, Luke ii., is gathered to have used a handicraft. Again, it is necessary, that we may not be thieves in the things we use; for we are not absolute freeholders, but hold *in capite*, and our tenure doth run with condition of service: 'Let a man labour, and so eat his own bread,' 2 Thes. iii. 12; as if he should say, 'This maketh us have title\* to the things we use, our labouring in an honest vocation.'

\* Qu. 'title'?—Ed.

Again, it is necessary for humbling of us ; for mental and corporal businesses do take down the pride of our natures : Eccles. i. 13, ' This sore travail hath God given to the sons of men to be exercised therewith ; ' Ps. lxxiii. 5, ' Because they were not in the travail of men, nor plagued as others, therefore pride compasseth them about as a chain.' It is God's yoke which doth subdue the haughtiness of our nature.

Again, it is necessary to keep us from pride : Ezek. xvi., idleness and pride go together, to keep us from lust, as we see in the example of David and Solomon. From playing the busybody : 1 Tim. v. 13, speaking of idle women, they ' wander about from house to house, and not only idle, but tattlers and busybodies ; ' for idleness is the butt the devil shooteth at, the pillow he sleepeth on ; and standing waters are filled with filthiness.

*Use.* The use of it is to rebuke such as live idly ; as what is the life of many gentlemen but that of Potiphar's ? They know nothing but the dish they feed on. If one would paint them, he must bring them in with dogs, hawks, dice, cards, courtizans ; their days are passed in pleasure. Men must have their pleasure ; true, for a bow still bent will prove a slug ; but recreation is a condiment for a calling, not itself an occupation. Again, such is the life of some irreligious and idle scholars with us in the university ; what is the life of such but jetting up and down, jangling, swaggering, gaming, having a tobacco pipe, walking in their chambers from hand to hand blowsing, thieves, in that they misspend, while thus they continue, both their founders' allowance and parents' means. Many that profess, full of idleness, for they some of them pass their time in talking, in drinking, gaming, &c., that they make the world condemn religion of idleness.

And the papists are here evinced, that teach the lawfulness of an idle life ; their monks, as they taught before an art of lying in their equivocation.

*Use 2.* This being the will of God, we must sweeten the weariness of our callings with this consideration, and must make our daily labours an obedience of faith to his ordinance ; so it shall come to pass that though God doth not release us quite of labour, yet he will ease us of wearisomeness, and make our labours delightful to us.

*That which is good,* that is, lawful and profitable. *Doct.* Observe hence, that our calling must be about such things as are honest and beneficial. We must labour. So do thieves themselves. Ay, but about that which is good. This is a rule in callings, such things as make with the good of church, family, commonwealths ; and therefore the kinds of calling we read of in the Scripture, they are either church callings or serving to policy, or serving the particular good one of another, as husbandry, merchandise, handieraft, &c. It is better be idle than ill occupied.

*Use.* So that many may be hence convinced. The

stage-players they labour, but what tends their labour to ? The corrupting of the mind, and the freighting it with vanity. The common usurer, he occupieth himself, but about that which is not good. The pedlar-like parasite, the trades that make ornaments for superfluous curiosity, dice-making, the astrologer, alchymist, &c., the one labouring in that which it cannot foretell, the other in that which cannot be found out. We must have care, therefore, not to chase the wind, and take up ourselves with new nothings, but we must see that our labour be about that which is lawful and fruitful.

*Doct.* The fourth thing to be noted is the blessing of God which is upon labour. Work, that ye may have not only for yourselves, but for others also. Note, then, that walking in our calling, by the blessing of God, is beneficial unto us. Labour is painful, but God doth sweeten it with the gain it bringeth : ' The diligent hand maketh rich,' Prov. x. 4 ; ' He that tills his ground shall be satisfied. The diligent hand shall rule,' Prov. xii. 24 ; ' The soul of the sluggard desireth, and hath nothing : but the diligent soul shall be made fat,' Prov. xiii. 4. The heathens could speak thus much, that the gods sold everything for labour, *Dii laboribus omnia vendunt* ; and the Scripture doth give us examples, as to what Jacob rose from nothing by the blessing of God on his diligent travail ; for this must be known, though Paul taketh this for granted, that our labour shall not be fruitless ; yet this, that it is commodious, doth not come from our toiling, but the Lord's blessing : Ps. cxxvii. 1, 2, ' Except the Lord keep the city, the watchman watcheth but in vain' ; Prov. x. 22, ' The blessing of God maketh rich,' else we should fish with Peter all night, and take nothing. For God, though he will not have our calling neglected, which were to tempt him, yet he suspendeth all the success of them upon his blessing ; that while we lack things, our trust must be in him ; that when we have anything, we might thank him, not our hands, for that were to sacrifice and burn incense to our own nets.

*Use.* And this consideration should comfort us in our travails : if they should bring no good to us, we might say, As good play for nought as work for nought. But seeing God doth accompany them with his blessing, our plough must not stand still : ' He that keepeth a fig-tree shall eat the fruit of it,' Prov. xxvii. 18 ; and we may lawfully consider this for our encouragement, 1 Cor. ix. 10, ' He that soweth, soweth in hope' to be partaker of that he hopeth for ; yet though we may have these ends, not to charge others, to have of our own, to be helpful to others, yet the principal end must be to glorify God, else, as we say of hunters that look more for the roast than the sport, it is but pot-hunting. So this labour, that looketh more to our own backs and bellies than to God's glory in the obedience of faith, is but pot-labour, beseeeming heathens rather than Christians.

*Obj.* But it may be said, that many true labourers live most poor labourers.

*Ans.* 1. This must so be taken as commonly for the most part true, not universally.

2. Again, that which is a poor life, compared to others more rich, may be a good comfortable condition to the labouring man; for no man's prosperous life doth stand in abundance.

3. Many are poor a while, though labouring; yet God at length doth bless them.

4. If that poverty do dwell with them, then they must set down, that for their good God doth call them to glorify him by patient walking in that estate.

*Use* 2. This must teach idle wretches what they may look for, even penury and confusion: Prov. vi. 11, 'Poverty, like an armed man, invadeth the slothful;' it hath a warrant from God to arrest them: Prov. xxiii. 21, 'The slothful shall be clothed in rags;' as many as might have done well, by this have been brought to live on the basket.

2. *That he may have to distribute.* *Doct.* Observe, hence, that all of us whom God blesseth with any measure of substance, we must do good to others; even this is required here of the labourer, that with his handiwork did get his living. God hath given charge of this, Gal. vi. 10, 1 John iii. 17, Luke xi. 41, Heb. xiii. 15, 16. This is the blessed man's practice: Ps. cxii. 9, 'He distributed, he gave to the poor; and his righteousness endureth for ever;' and the primitive church did not only ordinarily relieve their own poor, but extraordinarily sent relief to other churches, the Thessalonians, Acts xi. 25: the Macedonians and them of Achaia, 1 Cor. xvi. 2, Rom. xv.

But for the better conceiving of this, three things must be opened:

1. Who are to give alms, and whether the commandment do lie alike upon all persons.

2. How far.

3. In what order.

1. For the first. This is not given to all, but to those that have goods, and power to distribute them: 1 John iii. 17, 'If one hath this world's substance,' saith St John, either of themselves or from other; for some have goods and power to give them, as the master in his family; some have neither goods nor power to distribute them, as servants to a man, unless they have some estate of their own, which many have not. Thirdly, some have right and property in goods, but have not absolute power to dispense, as wives. Now the commandment is first and chiefly given to masters or persons that have goods, and power to dispose them without dependence. 2. It is given to others, but so as the sixth commandment must stand with the fifth, they must give so as honour the superior to whom they are subject, with having his warrant.

2. For the second, we must give that which we are able to spare. *Liberality* must not devour herself: Prov. v. 15, 16, 'Let thy fountains run abroad,' but

let them be *thine*, not *another's*; the use must be so communicated, that our property in them must not be altered. Yet in some case, as if the body of the church should be in lack for the common good, such particular persons as have that grace given them, and are raised up to it by God, may impropriate all their substance to the relief of it.

3. If we will perform this duty acceptably, we must look to three things:

(1.) To the ground of our alms.

(2.) To the end.

(3.) The manner.

(1.) The ground of it must be, a loving and merciful heart; this is the soul of an alms deed. If we should give all we have without love, it were nothing.

(2.) We must do it, only eyeing God's glory and our neighbour's good, not for ostentation. 'He that distributeth must do it in simplicity,' Rom. xii. 8. Many will sound trumpets, and blaze abroad deeds of this nature.

(3.) For the manner of it, it must be *readily*; 'Be ready to distribute.' 1 Tim. vi. 18. *Cheerfully*; 'God loveth a cheerful giver.' *Liberally*; 'He that soweth sparingly shall reap sparingly.'

*Use* 1. This, therefore, that God will have even the labourer that fetcheth his money out of the fire, that of the little wherewith he is blessed, he shall distribute, it doth evince of vanity many school discourses that run upon this, as if mere superfluity were matter of men's alms. For the labourer was not when now he had feathered himself, and got his crumbs up, when he was come to some good estate, then to give, but weekly, it was the apostle's custom to ordain collections for the poor, 1 Cor. xvi.

*Use* 2. Again, this doth rebuke the hardness of heart in many, who, being rich, will not part with anything; they have their chests full of the lives of men, that they may be called the sepulchres in which the poor are buried: though the Scripture tells you that no love of God is in such a person, yet the devil will whisper many excuses.

*Obj.* 1. Why? That we have is our own, we take not ourselves bound in this case.

*Ans.* It is yours at the common law, but in the court of conscience it is not all thine, for thou art but a steward, and receivest it from God, not to take it all thyself, but to give part of it to others.

*Obj.* 2. We may lack too ourselves.

*Ans.* And you take the next way to it; for 'there is one that scattereth, and hath abundance; but he that spareth more than he should, shall come to want,' Prov. xi. 24. Nay, this should make us give to the poor, for this is lent to God, Prov. xix. 7. If hard times come in, in which all should be gone, this stock would be safe for thee. 'Sow your bread upon the waters,' Eccles. xi. 1; we know not what times may come upon the earth.

*Obj.* 3. We have a charge upon us, servants, children, &c.

*Ans.* So had these poor labourers. This is an objection of those who are full of self-love: so said Nabal, 1 Sam. xxv. 11, 'Shall I take my servant's meat?' But though he had nothing for David, yet he feasts himself like a king; and though the ghton had no crumbs for Lazarus, yet he could 'clothe himself in purple, and fare sumptuously every day,' Luke xvi. 19.

*Obj.* 4. We are poor (say some).

*Ans.* So might they have said.

A man need not be a Cæsus to give an alms: remember the widow; 'If we have a willing mind, we are accepted according to that we have,' 1 Cor. viii. 12. Look not at these winds and clouds, they will neither let you sow nor reap for your soul's health.

3. It is to be marked that he biddeth them not steal and distribute, but labour and get rightfully, and so give. Observe, then,

*Doct.* That we must give alms of that which is our own lawfully gotten, or at least sanctified unto us. 'Honour the Lord,' but 'with thy substance,' Prov. iii. 9, with that which is thy own; and we see that God will not have 'the price of a dog, nor the hire of a whore, brought into his house,' Deut. xxiii. 18, and offered to him; and that is to be marked in Zaccheus, Luke xix. 8. He gave half of that which was his own; for to give that which is not ours were no deed of mercy, but manifest injustice, to take from one to whom a thing is due, and bestow it where it is not due. God will have mercy and justice coupled together: Micah vi. 8, 'He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy,' &c. We cannot give that which is not ours; for a man can never dispose of that which is not his own acceptably, but by restitution. Nothing but a vomit will heal the scensence of one that holdeth that which is not his own, neither may he give alms of it, but where restitution is to be made by way of alms. Now it is not of like necessity that we should lawfully get that we have; for if the owners of this or that have willingly passed the title of anything to us, though the consideration was nought, yet our repentance doth sanctify such things as we have just title to, though the means were not good. As put case Demetrius should have been converted, who grew a rich man by making shrines, which was as bad a trade as if one should make crucifixes and images of our lady, to sell to devout catholics, yet seeing they, blinded, did for these commodities willingly give him what he received, therefore repentance coming, the sins which defiled his substance in regard to his trade is took away, and the possession sanctified. See what is spoken of Tyre when it should be converted; 'Her merchandise, and her hire, shall be holiness to the Lord,' &c., Isa. xxiii. 18.

*Use.* This being so, we must not think to overreach and hold back the right of others, and think to make all whole with dealing something in way of alms, or to some good use. Alms are like waters, pure ones make all clean, but he that washeth in foul water is further defiled.

*Doct.* Lastly, it is to be marked, who are to be relieved, such as are truly needy. These the Scripture everywhere bringeth in: 'Distribute to the needy,' Ps. cxii. 9. 'He that slutteth up his bowels from him that hath need,' 1 John iii. 17. 'Break thy bread to the hungry,' Isa. lviii. 7. 'I was sick, naked, in prison,' &c., Mat. xxv. You are to know who are needy, according as the Scripture determineth, that they might by alms take an ordinary relief; for men extraordinarily impoverished, as by piracies, inundations, fire, thieves, &c., these we speak not of. Ordinary poor persons are,

(1.) Such as have no possessions nor substance.

(2.) Such as have no friends able to relieve them.

(3.) Such as are not able to labour for their relief. 'If they be able to work, and will not, let them not eat,' saith the apostle, 2 Thes. iii. 10. And these are wholly to be maintained by the devotion of others.

There are poor who, having something, and taking pains, yet cannot from it make sufficient supply of their wants. Now these likewise are to be holpen.

*Use* 1. We see, therefore, hence that our lusty vagrants are not to be relieved; and though, in the time of Christ, there were some begging, yet it was quite besides God's institution.

*Use* 2. Secondly, he saith to them that have need, not to the good that have need, meeting with the excuses of many, who, because the poor are so naught, will not do for them; whereas, if they have need, though they want grace, we must do good to them. Do good to all, though it is good husbandry to choose the best so much as may be.

*Use* 3. This doth reprove the bountifulness of many which is toward those that are not in need, that can return the like; they bring water to the sea, are full of self-love, void of mercy: 'If ye do good to them of whom ye hope to receive good, what singular thing do ye? do not heathens and publicans the same?' Mat. v. 46, Luke vi. 34.

Ver. 29, 30. *Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, by which ye are sealed to the day of redemption.*

Now followeth a precept of speech, amplified by a reason. The precept layeth down,

1. What words we must avoid.

2. What communication we must use, which is described by the end.

(1.) Set down, *good to the use of edifying, or needful edification.*



(2.) It is expounded, what is good for edification, *that which ministereth grace to the hearer.*

The reason is this: that must not be done which grieveth the Spirit; this doth.

The description of the Spirit from so blessed a fruit or effect of him, doth prove the proposition. He who sealeth you to the day of redemption must not be grieved.

In the words of the 29th verse this only is to be opened. What is meant by *corrupt speech*?

*Ans.* Not only filthy speech, but all speech that hath not the life of grace, that edifieth not; the word is *rotten*.

For look as in a putrefied corpse there are three things:

(1.) A privation of the soul and life of it.

(2.) An entrance of corruption.

(3.) A heavy smell which passeth from it.

So in speech which is rotten and putrefied, it wanteth grace to quicken, it hath corruption in it, it casteth a savour forth offensive to the discerning soul.

For the 30th verse, there are three things to be marked.

1. That that the Spirit is said to *grieve*, not that sorrow or any such sick passion doth befall it, but because it doth that which they do that receive grievance. As a guest in an inn being molested, will withdraw himself displeased. So the Holy Ghost is said to grieve when he doth not manifest his comfortable presence, and surceaseth his comfortable working in us, shutting it up as it were in displeasure.

2. For *sealing*, mark that this phrase is used interchangeably twixt God and us, he is said to seal us, we to 'put seal to him that he is true,' John iii. 33. The latter is nothing but believing God. Now what this sealing of us meaneth, we shall better understand, if we consider the use of sealing.

(1.) It doth enclose things and provide for the secrecy of them, as sealing letters; and thus we are sealed, a sealed fountain, because the things that are given us are hid from the eyes of the blind world, 1 John iii. 1. But this sense belongeth not to this place.

(2.) To seal a thing is to mark it and distinguish it from other: John vi. 27, 'Him hath God the Father sealed.'

(3.) It doth confirm things and make them authentic, as in all kind of instruments, they are blanks till the seal be passed. Now these last senses may here be conceived, by whom we are marked forth and set apart to redemption; as also inwardly assured touching our final deliverance from all evil, and glorious liberty of the sons of God. And I think the former of these most fitly meant; for in 1 Cor. i., the Holy Ghost distinguisheth these things, the confirming, and anointing, and sealing of us.

3. *Redemption* is here put for the redemption of the

body, when we shall be delivered from all bondage into the full liberty of the sons of God.

The sum of the words is this:

You that are Christ's true scholars must not think that to restrain gross deeds is enough, and that words are free, but you must make conscience as well of sinful and idle rotten words as of evil deeds; and though that many evil things will be at your tongue's end, yet have stay of your lips, as not to let any rotten word come out of your mouth, but when you are to speak, see your speech be good to edification; that is, be such as either the matter or manner of it, or both, may increase the graces of God in them that hear it. And the rather you must do this, because this sinful idle discourse doth grieve the Spirit of God, who deserveth no such thing at your hands, for he doth, working in you, both assure you inwardly, and set a mark upon you, that in the great day of the Lord you may have full redemption.

1. Then we see that we that are new creatures in Christ must make conscience as well of evil words as evil works. For he that is a new creature, must as well get a new tongue as a new hand; our tongue hath the poison of asps under it, it is gone with corruption, that all the salt in Rome will not fetch it again. Again, idle words shall be answered for in our reckoning before the judgment-seat of God, Mat. xii. 36.

Thirdly, Words, look what kind they are of, such kind of heart they manifest; for as money by the ring, or lungs by breathing, so the heart is seen in speech, for it venteth itself in speaking. A sinful speech argueth a sinful heart; words of wind, a windy soul fraught with lightness.

Lastly, Words are contagious, they 'corrupt good manners,' 1 Cor. xv. 33, they 'fret like a gangrene,' 2 Tim. ii. 17; and it is undecent to belch out rotten language. Civility teacheth us to hide our breaths, if they be not sweet, from the discerning of others; and Christian modesty should teach us to hide the stink of our putrefied souls, and not to perbreak it in the hearing of others.

*Use 1.* Seeing therefore that Christians must restrain sinful and unfruitful words, many are reprov'd who have the old tongue in their head still, profaning God's name, cursing, swearing, taunting, railing, detracting, glozing, &c., their talk is of this nature. And others of us do fill our mouth with idle speech, which tendeth to nothing but to promote laughters; and we think that we must be merry, we mean no hurt in it; if we never do worse, we may be borne with. Whereas our rotten bleat doth argue we are not sound sheep. And this idle talk it is the devil's minstrelsy, for while we drink this in and utter it delightfully, the devil fetcheth a nap, have they never so good things otherwise.

*Doct. 2.* We see that we must exercise ourselves to have stay of our tongues. Let no rotten speech come

forth out of your mouth, though it will come upon you, and thrust itself forward, yet stay it, let it not proceed forth of your mouth. 'A wise man refraineth his lips,' Prov. x. 19, and xvii. 27. 'If a man refrain not his tongue, his religion is in vain,' James i. 26. It was David's practice: Ps. xxxix. 1, 'I said I will take heed to my ways, that I offend not with my tongue,' for it is 'an unruly member,' and therefore we had need to deal with it betime, and to pray God to keep the door of our lips for us; and when we fence our grounds and hedge them about, how much more should we fence our mouths, for 'life and death is in the tongue,' Prov. xviii. 21.

*Use.* So that they are wide that will sometime, when they have spoken evil, defend it thus: Why, as good speak it as think it, we are no hypocrites. But if such learn not to keep the door of their mouth, and seal up their lips, it is to be feared they shall bite their tongues for grief, as it is said of some in Rev. xvi., when God shall take account of idle words.

*Doct.* 3. We see what kind of speech we are to use in our communications, speeches of grace, 'ministering grace.' 'The righteous man's words are like silver, his lips must feed many,' Prov. x. 20, 21. 'The just man must talk of wisdom, for the law of God is in his heart,' Ps. xxxvii. 30, 31, and Ezek. xlvii. 12. The righteous man is said to be such a tree, whose leaves, that is, whose words, are medicinable, as admonitions, reprehensions, consolations do heal; and the church, Cant. iv. 11, 'her tongue drop-peth honey-combs, her lips have milk in them,' she speaketh such things as are sweet and nourishing. Now that which is spoken of her agreeth to every member.

Thus David, he would rehearse God's righteousness, and all the day be telling of his salvation: Ps. lxxvi. 16, 'Come, I will tell you what he hath done for my soul.' Thus Moses and Jethro, Exod. xviii., when they were met, there was telling of God's great deliverance and mutual thanksgiving. Thus Mary and Elizabeth, their spiritual songs give us to conceive what conference they had all the three months they continued together. All the talk of Christians should be such as should spread the leaven of grace in the hearers.

*Quest.* Why, you will say, shall we talk nothing but gospel?

*Ans.* Yes, but not only the matter of talk, but the manner doth edify. We have our own words, as well as our own works without sin, but when we speak of earthly things, we must speak of them in a heavenly manner, so that we may say, not I, but Christ by his Spirit speaketh in me. We must speak so, that our fear of God, our reverence, our wisdom, truth, plainness of heart, may spread a sweet savour even in our secular discourses.

*Use.* This, then, is a ground of exhortation, that we would have care to commune one with another

more fruitfully. Let us not only so do, but 'so speak, as those that shall be judged by the law of liberty,' James ii. 12. I know it is not in our power, for our tongues are not so nimble in unfruitfulness, but they will be as soon tired in such speech as is of edification; but we must seek to him that must confirm us as well 'to every good word' as work, 2 Thes. ii. 17. And as all are to look to this, so especially we ministers must have a care of this, because we must 'shew ourselves patterns as well in words as works.'

Ver. 30. *And grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption.*

Now followeth another precept, which hath the force of a reason, *grieve not the Holy Spirit of God.* *Doct.* Hence, observe, what is the working of sin, it grieveth the Holy Ghost. For all sin is a most filthy thing, which the eyes of God are too pure to behold; no outward filthiness is like the filthiness of sin, for eating with unwashed hands and outward pollution defileth not as sin doth, as our Saviour speaketh; even as if we burn filthy savours, and fill a room with smoke where a guest lieth, we offend him. So it is grievous to the Spirit which dwelleth in us, when we do send the stench of the corruptions which are in us; Mal. ii, the Lord complaineth that the words of that people wearied him.

*Doct.* The second thing to be marked is, the fearfulness of sin, with what caution we must avoid sin; for this is a woful matter, for to grieve the Almighty: 'It is a small thing for you to grieve men, that ye will also grieve my God,' Isa. vii. 13. And surely when we will avoid the offence of a great personage, how much more should we be afraid to do that which the Lord should take grievously? This cannot but be ill for us, for, Heb. xiii. 17, the Holy Ghost biddeth us 'obey our teachers, for they watch for our souls, as they that must give account, that they may give it with joy, and not with grief.' If they be grieved, it is not well for us; if the grieving men be hurtful to us, how great hurt do we ourselves when our God is grieved.

*By whom ye are sealed unto the day of redemption.* Now followeth the description of the Spirit from the sealing of us; and first, that we are marked to redemption, it doth teach us, *Doct.* The certainty of our salvation, how sure we are never to miscarry. For those that were marked, Ezek. ix. 6, the Lord's charge was that they should not be touched; and Exod. xii., the houses that were marked, the destroying angel did not come near them. And things to which the seal is put are out of doubt, and truly the state of God's children, in whom is his Spirit, is such, as they never can totally nor finally lose this Spirit; for it is an everlasting life wherewith they are quickened, not like Adam's, which had not perseverance added to it.

Again, our head, the second Adam, is 'a quickening Spirit,' such a one who doth expel death and give himself as our head, and by consequence all his members such a life as cannot die, Rom. vi. 10, 1 Cor. xv. 45.

The devil is stinted at this, that he shall not be able to hurt, unless it be the heel of Christ, Gen. iii. 15. Now if he should utterly by temptations put out the life of God in them, he should wound them at the heart.

But against this collection two things may be objected.

*Obj.* 1. That indeed it must be true which the Spirit sealeth, and therefore it is true that they shall finally come unto it, but yet they may fall quite away in the mean while.

*Ans.* To which it is answered, that if they could totally fall, they should finally fall also.

*Obj.* 2. It may be said that those things are true that the Spirit sealeth, but true only in that manner it sealeth them; now it doth seal our redemption upon condition that we believe and persevere.

*Ans.* Conditional promising doth not hurt the certainty, but when the condition is doubtful; now the condition is out of all doubt, for God hath absolutely promised to work it in us; he is the author and finisher of our faith, he will confirm us, he will perfect his good work.

*Use.* This is comfortable, that I may assure my conscience while I stand that I shall have redemption, because the graces of the Spirit which I find are God's mark, and the seal to me of my salvation. This is comfortable when I shall fall, that my falls cannot bring me under death, seeing God hath marked me to eternal life. And this doth not breed security, but as the mercy of God, it teacheth the faithful soul to fear, and as the grace of God, it teacheth to walk godly. Whereas this doctrine that teacheth us that we may lose all grace, it doth make our salvation as uncertain, as if it were not indeed and effectually sealed; when I am most near it, it is but a peradventure, full of doubtful uncertainty.

*Use* 2. Again, here we see that no outward thing can so assure us that we may rest in it; it is the Spirit of God which doth seal us, and assure us of our full redemption; we are ready to lean upon reeds that will break and fail us. Num. xvi. 3, 'All the people of God are holy.' 'The temple, the temple.' 'We are the children of Abraham.' These outward matters men have always presumed on to their own destruction. For it is not circumcision without, but it is inward, that is circumcision before God, Rom. ii. 29. It is not our outward profession, nor our external services, nor our being baptized, but it is the Spirit of God in us, enlightening us, and sanctifying us, which only can give us assurance that we are God's, and heirs of salvation: Rom. viii. 15, 'The Spirit beareth witness with our spirits, that we are the children of God.'

*Use* 3. This doth let us see with what care we should keep and seek the Spirit of God, for we do keep our seals boxed up that they may not be broken, and if we have deeds of any moment drawn that will be very beneficial to us, we will not be quiet till the seal be passed. So should we seek the Spirit by prayer, by coming to his ordinances, by careful and diligent obedience, that we may have our consciences sealed, fully assured of our full redemption. Suppose we were all malefactors, and the king should send word, that at the assizes all of us that had not the great seal to shew should suffer, but the other should be received to grace, and restored to their liberty, so it is with us.

*Doct.* Lastly, that he saith, *to the day of redemption*, it doth let us see that we have not our full redemption as yet. Our life is such that the best is last; the deeper we go in it the sweeter. 'The way of the righteous is like the sun, which doth shine brighter and brighter to full strength,' Prov. iv. 18, 19, whereas the way of the wicked is like to travellers that have a timely shine when they are setting forth, but when they are a little gone on it thickens, and turns to clouds and storms. Though it smoke a little awhile, we should comfort ourselves in this, we shall have a blaze anon. 'Rejoice, for your redemption draweth near,' Luke xxi. 28.

Ver. 31. *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.*

Now followeth a precept forbidding wrath particularly, amplified by another commanding the contrary. The wrath is double, that which is less grown, in the first part, or that which is settled, in the last, with maliciousness. The first is set down as it is in the affection, the second as it is in the word. In the affections a threefold distemper. 1. Bitterness. 2. Fierceness. 3. Wrath.

In whole, two things must be marked;

1. The things to be avoided.
2. The measure, bitterness, *all bitterness.*

*Doct.* 1. Then we see, that all true Christians must avoid bitterness. Before we can depart from it, we must know what it is.

For answer, It is a smothered displeasure of which one will not be known, that maketh a man a burden to himself and others, till it be digested; for this wrath is fuller of discontent than revenge, and it is a fret that rankles inwardly, we will not be known of the cause often. It is some matter that we cannot mend ourselves in, often some such thing we are ashamed to be known of it, it is so unjust a cause of moving us; and this maketh the other, the tediousness of it, for a fire when it hath no vent must needs be violent.

*Use.* We, therefore, that are Christ's, must be ashamed to think how it hath been sometime with us,

when our souls have been full of bitterness, and we have gone with secret displeasure champing on the bridle, eating our own livers, looking on our dearest friends so sour and malcontent, being implacable. For this bitterness, the more a man would with gentleness overcome it, the more it will burn sometime, like as lime doth with water; when all our behaviours have tasted of the gall of bitterness. For as in the jaundice, all the skin is coloured when the gall overfloweth, so all our looks receive a tincture when this bitterness doth deeply possess us. All must avoid this, especially husbands to wives. 'Husbands, love your wives, and be not bitter to them,' Col. iii.; there is bitterness in a more large sense.

The next word, *wrath*, or fierceness, noteth an impetuous anger, that is headily carried, not hidden, as the first, but manifest, soon up, soon allayed, for it is too violent to hold. This men of hot blood are subject to, and they think it the lesser, because it is but a bruut; they have soon done, and are sorry for it after. But take heed how that hellish fire kindleth, for it endangereth the whole state of a man. It is a frenzy for the time; where were we if God should not keep us?

The third is *anger*, set upon desire of revenge; but of these before, and clamour. Mark then, *Doct.* How there goeth disorder in words with disordered affections, and how we must avoid the one as well as the other. For as fire kindled here or there will fasten upon the next things unto it, if they are combustible, so this fire of hell burning in the heart will fasten on the tongue and hand, if it be not more timely quenched. More particularly loud clamours, and unseemly elevating the voice, is a companion of anger. When Lamech was angry, we see how he did take on and breathe out loud menaces presently to kill and slay, Gen. iv. 23, 24. So the Jews, when by Pilate's fact washing his hands, their galled consciences was stirred, they cried, 'Crucify him, crucify him,' Mat. xxvii. 23. So Paul's enemies. So the Ephesians, angry at Demetrius his suggestion, cried, 'Great is Diana of the Ephesians,' Acts xix. 28. So Acts vii. 57, Stephen's enemies 'cried aloud, and ran on him.' And this is it we must take heed of. We must not, when we are angry, use any inordinate speeches; but especially we must take heed of setting up the throat, so that the house we are in will scarce hold us.

The next thing is *evil speaking*. Observe, *Doct.*, that we must take heed of disorderly speech, but much more of cursed speech. This evil speaking may be against God, Isa. viii. 21,—Blasphemy is the daughter of anger often,—against our neighbour, ourselves, such as imprecation, revilings, &c. For this, to use cursed language, is dangerous to us: Ps. cix. 17, 'He loved cursing, and it shall light on him.' Such as cast up stones in the air, may crack their own crowns. Again, men should not, dealing with the devil, use cursed speaking. The godly bless such as

curse them, for the tongue of Canaan is their speech, and this doth testify them to be the Lord's children. But such, on the contrary, as use cursed speaking, a man may say to them as the men said to Peter, 'Thou art one of them, for even thy speech bewrayeth thee;' thou art one of the hellish brood, for thy language is devilish. An Englishman is known by speaking English. Yet we must know that the same words which are revilings in some, are but just reproofs in other some. For if one, from love of a party, and hatred of his vice, do (to make him ashamed) call him fool, it is not to be counted cursed speaking; Christ called the disciples *foolish*, Peter *Satan*; Paul called the Galatians roughly. The same action, as the bereaving of life, is in a magistrate justice, in another is murder. So the same speech coming from diverse grounds to diverse ends, may be lawful in one, unlawful in another.

*With all maliciousness.* *Doct.* Observe, another root of bitterness which we must root out, viz., maliciousness. It is well filed on the same string with these former, for usually it is engendered of wrath; for as wine turned doth make vinegar, so wrath settled and increased in us becometh hatred.

Of this, two things:

1. What it is.
2. How it doth manifest itself.

It is a sinful affection which doth separate and make us evil disposed toward our neighbours; and though sometime it is professed, yet for the most part it is smothered.

Now, it doth appear three ways:

(1.) It speaketh evil, and practiseth openly or underhand against the party maliced, as in Joseph's brethren, 'they could not speak peaceably,' and mark their practice, Gen. xxxix. Therefore the wise man saith, Prov. xxvi. 26, 'Malice shall be discovered in speech.'

(2.) It envieth at the good of our neighbour, whether spiritual or temporal; thus Cain, Laban, Saul, the princes of Darius.

(3.) It doth make one rejoice when evil is befallen him or one maliceth, as the Philistines made a play and solaced themselves in the sight of Samson's misery, Judges xvi. 25; the drunkards made songs of David.

*Use.* Now then, we that are Christians must away with this; we are by nature hateful, and haters one of another, and it is exceeding natural doctrine, which we may learn without a teacher, to have a shadow of love to our friends, but true hatred to our enemies. And it is, in the natural man's judgment, a good wisdom to carry fair weather in the countenance, but to sit on his skirts whom we brook not. Who hath not spoken hatefully? Who hath not had an ill eye at his neighbour's coming on? Who hath not laughed in his sleeve when sometime he hath crossed one he loves not, though it cost him the setting on to compass it? But let us put it away, for our hope of

secrecy will fail us : Prov. xxvi. 26, 'Hatred covered with lying lips shall be made manifest in the assembly.' Let us not care to be men in this ; 'be babes in maliciousness,' 1 Cor. xiv. 20. If ye be not babes in this regard, you shall not enter into the kingdom of heaven. Now babes, if they be angry and fight together, they will be friends presently. The name of it should make it odious, for the word is as large as *raynah* with the Hebrews, which signifieth the evil of punishment, all naughtiness, but therefore signifieth maliciousness, because it is the chief kind of wickedness, as we call the plague by the name of the sickness, a name common to all diseases, because this is the principal kind of all other. Now the quantity followeth ; if we say he is a malicious man, we say everything that naught is.

Ver. 32. *And be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

Now this dehortation is amplified by a contrary exhortation to the opposite virtue, which is set down,

1. In particular in this verse, and the next.

2. In general, in the second verse of the fifth chapter.

The particular hath, 1, a commandment ; 2, a reason.

The precept commandeth two Christian affections, courtesy and mercy.

Secondly, A fruit declaring them, *forgiveness*. For many will say they are gentle, good persons as need be, if they be let alone, and yet offended they will not forgive. Now these are neither gentle nor merciful. But because this duty goeth against the hair, the apostle doth urge it with reason. That which Christ hath done to you, you must do to others : Christ hath done this, therefore you. The second part is in this verse, the conclusion in the first verse of the fifth chapter. But because one might say, Why should we be followers of God in all things ? Therefore the apostle proveth this : children must imitate their fathers. You are God's beloved children ; therefore, &c.

1. Then we see what is a virtue we must shew forth, even courtesy ; for this our God goeth before us in, Titus iii. 4. Kindness or courtesy to mankind, it is a virtue that maketh us carry ourselves amiably and sweetly towards others, as may be gathered by the contrary, not bitter, and it may well be called the flower of love, for it doth swim in the top of all offices of love, and maketh the things we do exceeding lovely ; it is everywhere required of us : Col. iii. 12, 'Put on (as the elect of God) bowels of mercy, kindness,' &c. Courtesy, it is a fruit of the Spirit : Gal. v. 23, 'The wisdom from above is gentle.' James iii. 17, 'Easy to be entreated.'

Now it sheweth itself :

(1.) In the matter and manner of speech.

(2.) In respectiveness of our carriage and gestures of reverence.

(3.) In some appropriate works of it.

For speech, it doth make it kind and affably uttered ; quite contrary to Cain's language, 'Am I my brother's keeper ?' For this, look what sweet language Abraham gave to the sons of Heth ; and how gently he entreated the angels, Gen. xviii. 23. And so for the second, it maketh one put honour upon another. The works of it are many ; as, 1, usual salutations ; 2, commendations, Rom. xvi. 3. Going forth to meet our friend on the way, taking our leave kindly, Acts xviii. 18. These are sufficient to give a taste of the rest. Religion is mannerly, and he is an unmannerly pout that thinketh he may speak curiously, flying away unrespectively by men, neglect such circumstances as are named, he is so far irreligious.

Use 1. Many are hence rebuked ; some swaggering ones that think it their glory to look big, and carry a proud countenance, give a currish answer ; they think it an honour to condemn everybody, men hateful to God and men. Again, our common rudeness, our melancholic waywardness, unevill austerity, which will make people, as they did by John, Mat. xi. 18, ask, if we have a devil in us. We must not take up a foolish imitation of examples extraordinary.

Use 2. We must learn to grace our religion with sanctified mannerliness, and must be courteous, yet take heed of popularity ; let us not be courteous as Absalom, this is as bad as morosity. What if these things be but compliments, they are of great moment unto love ; and how was the discourtesy of the Ammonites avenged ? Take heed of flattery, of apish superfluity, as a deal of kissing the hand, scraping, cringing, overspreading the countenance with a smile.

Doct. 2. We see that we must all of us be merciful. 'Be ye merciful, as your heavenly Father is merciful.' 'Put on bowels of mercy, as the elect of God,' Col. iii. 12, 13. Now this doth contain two things, this being tender-hearted :

(1.) That we be touched with the miseries we see.

(2.) That we be inclined and inwardly moved to yield them relief : the one followeth upon the other.

Thus Job xxx. 25, he did weep with those that did weep, and his soul was tired for those that were in heaviness. So St Paul, 2 Cor. xi. 29, 'Who is weak, and I am not weak ? Who is grieved, and I burn not ?' And this the word principally intimateth, a man whose bowels yearn easily ; and this was in Christ : Mat. ix. 36, 'his bowels were moved for them.' Hence followeth the second, a willing mind to help ; for he that is thoroughly touched with grief for his brother's case, will put the best leg forward, and be ready to help. Christians, then, must get fellow-feeling in misery, and readiness of will to relieve ; and then all the works, both spiritual and corporal, will follow.

Use 1. First, then, we see our senselessness here reproved, that little are broken at the breaking of

Joseph, that when we come to those that are in smart, ask how they do,' &c., but have no bowels of compassion stirring in us, are no more moved than if we were marble. There are few works of mercy, but less of tenderness of heart.

*Use 2.* We must labour for the affection of mercy.

1. If we were fellow-members, how could it be but we should be touched? For there is a sympathy betwixt them. 2. Again, this mercy is most acceptable to God; he preferreth it before his outward worship; 'I will have mercy, not sacrifice,' Hosea vi. 6; and it is not the work, but the affection, that is the mercy God looketh at. He is a Spirit. 3. How can we comfort ourselves, or assure ourselves, that we are righteous, if we want this toward our brethen, when a 'just man is merciful to his beast?' Prov. xii. 9.

*Doct.* Now followeth the fruit testifying of these virtues, *forgiving one another*. Whence we see, that this is a duty Christians must practise; they must remit offences which are done them, Col. iii. 12, Mat. vi.

For the better understanding, we must open three things:

1. What it is to forgive.

2. What it is we do forgive.

3. In what order, whether we are bound to forgive, if one will not ask pardon, because the commandment, Luke xvii. 4, and Mat. xviii. 21, 22, doth run otherwise.

1. Forgiveness includeth three things:

(1.) A removal of all inward displeasure; a man must forget, that is, he must have no ireful remembrance of the injury done him: Lev. xix. 18, 'Thou shalt not avenge, nor be mindful of wrong, against the children of thy people.' Contrary to such as will forgive, but not forget.

(2.) A man must not endeavour anyway to revenge. Which meeteth with such, who, though they will deny that they bear ill-will, or are angry, yet they will seek to come even with such as have offended them.

(3.) A man must be so lovingly affected, as if he had not been offended; that is, he must in love be ready to do any good to the party offending, according as God ministereth occasion and ability. Joseph forgiving, was ready to feed his brethren with the best, who would sometime have fed themselves with his blood: which is to be marked against such as will forgive and forget, but they will have done with a man.

2. For the second; in our offences, there is always an offence against God, sometimes against the laws. Now we forgive not that debt which is owing to the justice of God, nor that satisfaction which the law challengeth; but that debt which is owing to us, our personal offence. Now in our offences are two things: 1, the injury; 2, the damage. This understood, we shall answer the question more easily. The injury is the want of that love which, through God's ordinance, my neighbour oweth me, with presence of the con-

trary. The damage is this or that scare which the former hath caused to me; as if one should smite a tradesman, so that on the stroke he should keep his bed, and be at expense with the chirurgeon; this is injurious, that a man bound to shew me love, and the offices of love, should treat me so spitefully; this that upon his injurious dealing, I have lost that I might have earned, and spent that I might have saved, this is a damage I sustained by him. Now the answer is, that always the injury must be forgiven, the damage then when wisdom and charity so require. God, that did command forgiveness, forbidding revenge, he, Exod. xxi. 18, 19, doth allow damages in the case propounded. Only in seeking them, we must take heed that we do it not on trifles. This seeking right upon every trifle is a defect, 1 Cor. vi. 7.

(2.) Without revenge. (3.) It must be done with intendment of good to him against whom we complain, to others, to ourselves.

For the third question, it is answered, that be he who hath offended never so far from his duty, we might forgive. 'When you stand to pray, if you have aught against anybody, forgive it,' Mark xi. 25; where we are required absolutely, before we can pray acceptably, to forgive. Yet we must know that forgiveness is inward only, or outwardly testified by word and gesture.

The first we must always do, that is, cleanse our mind of rancour and revenge, be in love, or else we cannot pray.

The second we may refrain, when in Christian wisdom we see it behoveful; as a parent forgiving his child in his purpose, doth look big and threaten deeply.

*Use 1.* This doctrine, then, doth check such as are so disposed that they will not bear with any wrong; they will carry a grudge seven years, and if they do not seek revenge, yet they will remember, and will never meddle nor make to nor fro. We are sons of thunder if we be moved, we will call for fire from heaven: the spirit that is in us lusteth after revenge; the pharisees' doctrine is pleasing: Mat. v. 38, 'An eye for an eye, a tooth for a tooth;' and who saith not that, Prov. xxiv. 29, 'I will do to him as he hath done to me'?

*Use 2.* But, in the second place, we must know, that casting off this spirit of revenge, we must labour to forgive and forget injury, like good Joseph, Gen. xlv.; like David, who forgave Shimei, 2 Sam. xix.; like Moses, Num. xxi. 5. There is none of us but may stand in need of our neighbours; we give offence, and have need to be pardoned. Again, because it is so hard a knot, our Saviour driveth it with as hard a wedge: 'Forgive, or you shall not be forgiven,' Mat. vi. 15. And what do we when we will not forgive, but like the bee which loseth her sting, and becometh a drone, and so hurteth herself more than others. So do we when we will not forgive; we set ourselves

thousands in God's debt, while we will not forgive the few pence which our neighbours owe us.

*Doct.* Lastly, this doth let us see, that our God is a God of forgiveness; for if he will have us, who are sinful, forgive one another, how much more will he forgive us! 'Who is a God like our God?' Micah vii. 18: not a father like earthly fathers, who, though themselves like to live as libertines, yet they will have their children nursed by puritans; but God is otherwise, what good he will have in us, that is in him far more excellently and incomprehensibly.

*As God in Christ, or Christ.* Some read Christ; the thing is not much to be stood: Rom. viii. 39, 'The love of Christ,' or 'the love of God in Christ,' are indifferently used, and as it seemeth, express the same thing; and to read *God* here seemeth more probable, Be you therefore followers of God. The scope of it is from God's example forgiving us, to draw us to forgiveness. Mark from it two things.

*Doct. 1.* How God's forgiveness doth cause us to forgive; this, that thousands are remitted to us, must make us willing to forgive others. Look, as a wall doth cast heat to those that stand by when the hot beams of the sun do rest upon it, so we reflect pardon upon others when the beams of God's pardon have shined upon our hearts; which doth teach us three things.

1. Whom we must chiefly thank for love, and all the fruits of love which our brethren shew us, viz., God. His love to them maketh them shew love to us, his forgiving them maketh them forgive us.

2. It doth let us see how that our forgiving doth not deserve forgiveness, because it followeth, and doth not go before; for none can forgive his brother that doth not love his brother; none can love his brother truly that loveth not God and his brother in him; none can love God but these that are first loved of him, and have their sins covered with him. And this forgiveness is an action of God *simul et semel*, and therefore cannot be caused by the fruits which follow it, as moral virtues cause the actions of them, and are again increased by their exercise. When the Scripture, therefore, biddeth us forgive that we may be for-

given, it meaneth of the sense, that we may feel sealed to our spirits God's pardon.

3. It doth teach us what we must do when we find our love cold, not ready to forgive, look at God. Even as it is the next way to warm us to stand by a good fire, so our hearts (frozen in regard of love) cannot be holpen better than with standing in these flames of God's grace to us-ward.

*Doct. 2.* This teacheth us the manner of forgiving which we must labour to resemble; we must forgive as God hath forgiven; not that we can with equal perfection, but truly and in some sort like unto it, as the fifth petition. Now if we look how God hath forgiven us, we shall find, 1, that he hath forgiven us many sins in number, great ones in nature; 2, he hath freely done it, though it cost Christ dear; we have it gratis: Rom. iii. 24, 'We are justified freely by his grace; 3, he hath done it perfectly, as all those phrases shew, 'remembering them no more,' Jer. xxxi. 34; 'removing them as far as the east from the west,' &c., Ps. ciii. 12.

*Use.* Which doth teach us that we must labour even thus to forgive. And this is the rather to be marked, because it doth answer all objections which make us hang back in this duty.

*Obj. 1.* How should I bear it at his hand? Of all other, he had least cause.

*Ans.* Not so little as we have to sin against our God, yet God forgiveth us.

*Obj. 2.* I would it were once or twice, but he hath often.

*Ans.* To seventy times seven forgive as God doth; he hath forgiven us many times.

*Obj. 3.* I knew his nature; I should have more of his work; he would do me the like turn again.

*Ans.* God saw that we would often sin against him, yet he forgave us; we must forgive as he hath forgiven us. It is a base woman-like cowardice not to stand our ground, but stir in being abused. God holds it no disparagement to his majesty to condescend thus far as to forgive us. We may find a bush to stop every gap at which our corruption breaketh out.



## CHAPTER V.

VER. 1. *Be ye therefore followers of God, as dear children.*

In this chapter the apostle prosecuteth and concludeth his former exhortation, vers. 31, 32, of the chapter foregoing, touching mutual forbearing and forgiving wrongs and injuries done, and he doth enforce it from the example of God himself, who hath pardoned and forgiven us all our sins in Christ. And because it is a duty hard for flesh and blood to come off with, the apostle interreth the example of Christ himself, to persuade Christians to brotherly love, from this consideration, how merciful and gracious God hath been unto us, in pardoning all our sins in Christ, and how infinitely Christ himself hath abounded in love to us.

Then the apostle enforceth his exhortation from the diverse state and condition in which these Ephesians were before, and now since their calling, and thereupon dehortheth from many vices most unbecoming the children of God, and exhorteth to the practice of those duties which best suited with their calling and condition. The last part of the chapter setteth down an exhortation to subjection in such conditions of life wherein it is required, especially in the married estate, that wives be subject to their husbands, as the church is to Christ; where, by the way, is laid down that admirable mystery of the spiritual marriage betwixt Christ and his church.

The chapter then contains three parts.

The first in the two first verses, inferred from the latter part of the former chapter.

The second from the third verse to the twenty-first.

The third from thence to the end of the chapter.

In the first part we have three particulars to consider,

1. A duty of imitation of God; as in other things, so especially in forgiving and pardoning offences.

2. A duty of love; we must 'walk in love, as Christ hath loved us.'

3. Touching the sacrifice of Christ, wherein both the love of God and Christ are most clearly manifested toward us.

*Be ye therefore followers of God:* as if he had said, howsoever men deal with you and the world behave themselves towards you, do not you follow them to do like them, to reward evil for evil; but as God's children, imitate and follow God your Father, and do towards all men as he doth towards his enemies and towards

all, who letteth his sun to shine on good and bad, and his rain to fall on just and unjust; therefore saith Christ, do ye so, that ye may be the children of your Father which is in heaven, that ye may prove yourselves to be the true children of God your Father by this imitation of him. Observe,

*Doct.* We must imitate and follow God only, as in all things, so especially in forgiving of wrongs and injuries done us. We must imitate none but God: Mat. v. 44, 45, 'I say unto you, love your enemies, bless them that curse you, do good to them that hate you, pray for them that persecute you, that you may be the children of your Father which is in heaven,' &c.; Rom. xii. 2, 'Fashion not yourselves according to this world,' nor 'walk after the course of this world,' Eph. ii. 2. To live in envy, wrath, and contention, as we see men to converse one with another, and to carry themselves toward us, we must not learn their ways so to behave ourselves towards them; but if they deal perversely, unjustly, and cruelly with us, by lies, fraud, and oppression, we must not do the like to them, but learn of God our Father, and imitate him, to do as he hath done to us, and to all, and to bless as he hath blessed us. 'Keep not company with an angry man, lest thou learn his way to do like him,' to be provoked to bitter words and actions against him, as he useth against thee. 'He that will compel thee to go a mile,' strive not with him, but be meek and gentle; overcome his perverseness and ill qualities with the contrary goodness, 'go with him twain:' Rom. xii. 21, 'Be not overcome of evil, but overcome evil with good.' This is true godliness, to look to none but God, and to conform ourselves to none but to him; yea, this is only true and sincere obedience to all God's commandments, in avoiding all sins and practising all duties God's law requires, not in imitation of men, and so far as men's examples and laws direct us, but as God himself, who gives us his example, and sets it before us to be imitated; as Saint Peter exhorteth, 'that we should shew forth the virtues of him who hath called us out of darkness into his marvellous light,' 1 Peter ii. 9.

*Reason 1.* For we have no other perfect light of good example in this dark world to walk by but God's light: 'in thy light we shall see light.' He is our Sun, and we must 'walk in the light, as he is in the light, that we may have fellowship one with another'; in that light of his example of love, mercy, grace, and

goodness, wherein he reveals himself to us in Christ and his gospel, and shines to us. For all the world walks in darkness, and gives us ill example or imperfect; therefore, to walk in the light, is to walk and work in God, and after his example; and to imitate God, is to make him and the light of his example our daily direction to walk by.

*Reason 2.* Again, whatsoever we do after the light of God's example as our sun, he is also our shield to defend and save us, to bless and prosper us, and such actions as we do according to his will, and our works can never succeed ill, being wrought in God.

*Reason 3.* We are God's image, and therefore we must resemble him in all things, as the shadow the body. This is our happiness and full perfection, our conformity with God, whose image we are. And the goodness of all the good works we do, stands not in the substance of the work, but in relation and conformity to the rule and example by which they are done, that they be done in faith, which only looks to God to imitate him. As the image and shadow is in form and shape like the body, so it moves as the body moves; so we must walk after the Lord and follow him, and we are no longer in being or well-being of soul or body, life or conversation, than as we follow God.

'We are God's workmanship, created in Christ unto good works, which he hath ordained that we should walk in them,' Eph. ii. 10; not such works as the world sets before us, and men's example and our own flesh leads us unto, but such as God prepares. How? Partly by his own example and practice. For this end hath God created us anew to imitate and follow his example, as all wicked men are Satan's workmanship, made fit to follow him.

*Use 1.* For trial of our nature, whether regenerate and born of God, or of the world. We naturally follow the world, and imitate it in all things, especially in wrongs and injuries; our nature is to do to others as we see them do to us. But the nature of God's saints is to look up to the Lord, who only gives us the light of better example. Every creature naturally doth as it seeth those of its kind and nature to do in good or evil. Hereby we may know our kind and generation, whether we be of God or of the world.

*Use 2.* For instruction, it letteth us see what is true grace, holiness, and what are good works and God's ways, viz. such as by faith are wrought in resemblance of God, looking up to him, and as before him, and done according to his example. Have we never so good a nature, never so glorious virtues shining in us, if they be not wrought in us after God's image and glory shining in the glass of the gospel, by faith changing us into God's image, as we behold God in Christ, they are false and counterfeit. Whatsoever good works in worship of God or service of men, not wrought after God his wisdom, will, example, they are wicked: Micah vi. 6-8, 'Humble thyself,' and submit thy reason and

will to be shaped according to God's will; this is to walk with thy God.

*Use 3.* For consolation and encouragement to seek grace and holiness, and a differing nature and conversation from the world, and to be unlike to it, though this estate and condition, and this unconformity to the world be maligned, defamed, hated, and persecuted as base and vile, yet it is glorious and precious with God, because it is his image, our conformity and likeness to him. It is no base thing to be so precise and pure as to endure no stain of any sin in nature and life; it is to be like to God, 'perfect as our heavenly Father is perfect, holy as he is holy,' Mat. v. 48. This we must strive unto, to conform ourselves to this glorious image and pattern, to be like to God in perfect holiness. To what other end is this message, that God is such a light as can dispense with no darkness, and hath sent his ministers to preach this purity of his nature, but to this end, to conform us thereunto, that we should walk in the light as he is in the light? Therefore, 'forgetting that which is behind, let us strive to that which is before, for the prize of the high calling of God in Christ.' Doth God call us to bonds, imprisonment, banishment, and all kinds of misery? It is no base estate he calls us to be like himself, to be 'conformable to the image of his Son,' Rom. viii., to God incarnate, humbled, crucified. If we endure these miseries with Christ's spirit, mind, and heart, with like obedience, humility, love, patience, &c., in this we become followers of the Lord Jesus Christ.

*Use 2.* In the second place here observe, how the children of God must walk after God. They must do the works of God their Father: 'Ye are the children of the Lord your God; you shall not cut yourselves as the heathens do,' Dent. xiv. 1. And the Scripture doth set it down both denying and affirming: 'He that is born of God will not sin;' 'He that is of God will walk even as he hath walked.' For look, as those that are brought forth by carnal generation have the natural life their parents have, and commonly walk in their ways, for when the horse and mare trot, the colt doth seldom otherwise, so whosoever is begotten of God by spiritual regeneration, hath the life of God, and will walk according to him. These are of equal extent: 'So many as are God's children are led by his Spirit;' 'So many as are led by the Spirit are the sons of God,' Rom. viii. 14. More particularly, in saying, *as dear children*, it implies three things.

1. Answerable to the honour and dignity of children, as becometh the children of God: Philip. ii. 15, 'As the sons of God without rebuke, in the midst of a naughty and crooked generation.' Children of nobles consort not with vile and base ones; it stains their birth, and it degenerates from true nobility. So here. As it is the highest and most eminent honour and dignity, so it requires a nature and conversation eminent and transcendent above the course and conver-

sation of this world : Philip. iii. 20, ' Our conversation is in heaven,' &c.

2. Naturally, according to the nature of a child, and that is humbly, Mat. xviii. 2, 3; Micah vi. 7, ' Humble thyself to walk with thy God,' as a child with his father. Let God go before thee in his counsel and will, to direct and lead thee as a father; and do thou submit thyself, as a child to his father, humbly to follow and obey him in all his ways; for a child, as he is a child, is humble, and gives his father all due reverence and subjection, else he denies the nature of a child.

3. With natural affection and propension, not as servants and slaves by compulsion, to imitate God, and so to seek to please God, but as children naturally affect both to imitate and by imitation to please their parents. For as a father naturally communicates life and being to his child, and by natural propension and affection doth his child all the good he can, and not by any compulsion or fear, so he by generation communicates the like nature to his child, to imitate and serve him and please him cheerfully and gladly. So is it between God our Father and his children, they perform all duties of love, worship, service, and obedience to God in free childlike affection and propension to God as to a father, not as to a creator, a king, or judge of the world.

*Use 1.* This, therefore, doth prove to many, that they are not the children of God, for like the Jews, John vi. 48, we will say, We are the children of God, because we are baptized, and such with whom God outwardly at least hath stricken covenant to be our God. But what said Christ to them? Ye are not God's children, ye are the devil's. How doth he prove it? Ye do the works of the devil; you follow not God, nor do not the works of God. So many that live in covetousness, in sinful fleshly pleasures, in neglecting the word of God, they are not the children of God, for these are not the works of God.

*Use 2.* Again, it letteth us see how we may gather ourselves to be his children, if we do walk in the ways of God and follow him. Those that follow him are his children; those that are children must follow him. If we tell a good child his father and mother would not do thus, or your father will do thus and thus, the one will hold him back, the other will move him to do accordingly. Indeed, there are many outwardly children that do otherwise, of whom God may say as he speaketh, Isaiah i., ' I have brought up children, and they have rebelled against me; ' but beloved children will do as we have spoken.

Again, hereby we may judge what is true holiness and godliness. It is a childlike resemblance and imitation of God as a father. It is nothing what love, fear, service, and obedience we perform to God, and what graces we have, but in what nature and kind and relative imitation of God as a father, we do them. We must look to God as a father, and as children frame ourselves to please, honour, and imitate him as

a father: not as flatterers and time-serving hypocrites, that please God for a time for their own advantage, and to serve their own turns and bellies, as they do men: ' they flattered him with their lips.' Then they would be holy and like God when they were in distress; then they will be saints, and none so godly and holy as they; but all was but flattery for their own advantage, no childlike heart in them naturally affecting to be like unto God as children, a father in holiness: Deut. v., ' Oh that there were in them such a heart to fear me!' After the affliction was over, they condemned holiness. So many in sickness and troubles will be godly and imitate God, and leave the world, but after as sinful and like Satan and the world as ever. You shall see flattering parasites that will serve, honour, and imitate kings and great personages, and conform to their minds and wills more than their natural children, but not with childlike hearts, but with base spirits for their bellies' sake, for honour and profit's sake. Children do sincerely, heartily, and naturally affect to be like their parents, and love their similitude simply for itself's sake. Had we faith to remove mountains, could we speak with the tongue of men and angels, were we never so much enlightened, and had tasted of that heavenly gift, and were made partakers of the Holy Ghost, and of the powers of the world to come, if we have not those virtues and graces communicated to us by regeneration, as are the stamps and impressions of God's fatherly attributes regenerating us and conforming us to his divine nature, all were of no use for any good we shall reap by them. The strongest reason to persuade to this conformity with God is this, because he is God's child and beloved son of God, not his creature alone, as all other; for we must obey God, not as beasts, or as slaves, or as servants, but because we judge ourselves his children and him our Father.

*Ver. 2. And walk in love, even as Christ hath loved us, and hath given himself for us, to be an offering and a sacrifice of a sweet smelling savour to God.*

Now followeth the general exhortation, walk in love; that is, let love be in all your deeds and works which God hath prepared for you to walk in. The reason of it or manner of it is set down by example, or from comparison of Christ's love, which is first propounded, *who loved us*; 2, amplified from the effect, *and gave himself for us, to be an offering and sacrifice of a sweet smelling savour to God.* The latter words are somewhat difficult.

1. It may be asked what it is to give himself an offering.

*Ans.* To give himself all to death for us; for *giving himself for us*, signifieth dying for us: Gal. ii. 20, ' Who loved me and gave himself for me.' The Scriptures make Christ's love to stand in laying down his life: 1 John iii. 16, ' Hereby we perceive love, that he laid down his life for us.' Again, the Scripture

knoweth no giving himself to be an oblation without suffering, Heb. ix. 25, 26.

2. It may be asked of the difference of oblation and sacrifice.

*Ans.* The first answereth to the meat offering, the other to the holocaust, the first being an appurtenance of the other, which was the principal sacrifice, and therefore cannot be a type of the popish absolute bloody sacrifice, seeing it was not a solitary sacrifice, but an accessory of a bloody sacrifice.

*Quest.* Why doth he rather speak thus than say, *Christ loved us, and died for us?*

*Ans.* Because he might thus point forth Christ as the body and substance of all those ceremonial sacrifices, whether they were of lifeless things or living creatures.

*Quest.* The third thing is, What he meaneth by *sweet smelling savour?*

*Ans.* It noteth the effect or fruit of this sacrifice, viz. the appeasing of God towards us, for the Hebrew phrase is a *savour of rest*. The cause is put for the effect, a sacrifice propitiatory. It is borrowed from the use of smells, which by reason of the consent they have with our spirits (as harmony), doth still them when they are offended and disquieted. So Gen. viii. 21, 'The Lord smelled a savour of rest, and said in his heart, I will henceforth curse the ground no more for man's cause,' &c.; Exodus xxix. 42-46. The sum is this:

Whatsoever you do, do it in love, considering how Christ hath given you example, whose love we must follow; who so did love us, that he gave himself all to death, being the body whereof all the legal oblations and sacrifices were shadows only, that he might lay the anger of God, justly kindled against us.

*Doct.* We see, then, 1, how we must in all things shew forth love: 'I give you a new commandment, that you love one another,' John xiii. 34; a new commandment—as the Hebrews say, a new song—an excellent commandment, that shall never wax old nor be repealed. Faith and hope shall cease, but love shall endure: 'Above all things put on love,' Col. iii. 14. Now, as malice appeareth by the effects of it, so love by that which doth accompany it.

Love therefore will make us diligent to procure the good of them we love.

Love is full of fellow-feeling in matter of joy and grief: Mary loving Christ, a sword pierced her soul when he suffered.

Love is patient; as in mothers loving their children is manifest, how they will endure breaking their sleep by night, many a wearisome hand in the day.

It is hopeful, persuading itself the best that may be of matters.

It is humble, as in Christ: John xiii., he loving his disciples, washed their feet.

*Use.* Love, then, being accompanied with these fruits, we may see how wanting we are. How are we altogether taken up in our own things! How void are we

of affections! If our own skin be free, we care for nothing upon our brethren. How contentious, making tragedies of trifles, being in strife for nothing! How doth jealous suspicious trouble us, impatience, a self-willed pride, &c.!

*As Christ.* *Doct.* Observe hence, how we are to set Christ before us for an ensample, that are Christians. He is our Master, we must follow him that are his scholars; yet this is not thus to be conceived, that we should do everything that Christ did, or that men should not do that Christ did not, but that in general every one in his calling should give obedience to God, as Christ did. For, 1, as Mediator he did things which, so far forth as they are mediating actions, are inimitable; 2, as one in whom the Godhead did dwell personally, he fasted forty days, he told the thoughts of men's hearts, he did miracles; 3, the singular facts he did in regard of time and place. Again, he did not some things which Christians must do that have calling thereto, as he did not draw the sword against heretics, &c.; but such things as he left himself an example in, which is, in general, love to his Father and men, within the compass of his calling, in this he must be followed: 'Learn of me, I am lowly.' He washed his disciples' feet, leaving an example of humility, John i. 16. We therefore must not look what men do, what the most do, the common road will lead us to destruction, but look what Christ did.

*Doct.* 2. Mark, that our love must be conformable to Christ's love. The properties of Christ's love are observed. 1. It was free: 'Not that we loved him first,' 1 John iv. 'When we were enemies,' Rom. v. 10. 2 Cor. viii. 9, 'Ye know the love of Christ, when he was rich, he became poor for our sakes,' &c. 2. The love of Christ was fruitful, not in word, but in deed; he loved us that he gave himself for us. 3. It was constant, John xiii. 1. 4. It was discreet; he so drew near our nature, and made himself like to us, that he would not be like us in sin; which is commanded: Rom. xii. 9, 'Let love be without dissimulation,' hating the evil as well as cleaving to that which is good.

*Use* 1. This, then, letteth us see what kind of love we should bear one to another. And this rebuketh the love of many, which is a pot-friendship; they love them that they can benefit themselves by, them that will quit their courtesy, like the heathen; otherwise, no penny no *Pater noster*. So many love like the dead creatures in St James, 'Get thee clothes, and warm thee,' &c., but they will not put to their helping hand; good words, court holy-water enough, no deeds of love.

*Use* 2. Many again whose love is swallow-like friendship, they are not friends in all times and seasons. And some, through a kind of lightness in them, use their friends like nosegays, which longer than they are fresh are in no reckoning.

*Use* 3. Others also so love that they are like shadows, which go when we go, stand when we stand; they are

everything, be it good or bad, that their friends like of. The heathen may shame such doating love, who would let their friendship go but to the altar; who have set down this law of love, to ask nothing that is evil, nor to yield it though entreated.

*Who loved us, and gave himself.* Where are four circumstances:

- (1.) The person offering.
- (2.) The thing offered.
- (3.) The persons for whom.
- (4.) The fruit.

*Doct. 1.* We see here in what the love of Christ doth stand, in giving himself a sacrifice for our sin in his death for us: Rom. v. 8, 'In this God setteth out his love to us, seeing that while we were yet sinners, Christ died for us.' John xv. 13, 'Greater love than this hath no man, when any man bestoweth his life for his friends.' 1 John iii. 16, 'Hereby we perceive love, that he laid down his life for us.' But for the better understanding of it, two things must be opened:

1. What was sacrificed.

2. What the sufferings were in which he was offered for our sins.

For the first, the text answereth, *himself*; for actions and persuasions properly belong to the whole person, yet because the person doth them not by every nature, therefore the Scripture doth appropriate them to that nature in which the person did endure them. St Peter saith, 1 Peter iv. 1, he 'suffered in the flesh.' For example, if one should kill any, he doth murder man; yet he killeth not the soul, but the body. So Christ offering himself to death, the whole person was offered up; yet not in the divine, but in the human, nature.

For the second, these sufferings were either outward or inward, of body or soul; for all this nature was offered, or he could not have been a holocaust to God. The bodily sufferings are manifest in the garden, in Caiaphas his hall, on the cross. The soul sufferings stood in three things: 1. In that desertion of God, whereby all comfort was eclipsed and hidden from the sight of his soul, when he cried, 'My God, my God, why hast thou forsaken me?' Not that the union was dissolved, or that he had not the life of grace in him; but he was sequestered from the sense of all comfort, as if he had been utterly forsaken.

2. In the impression of God's wrath, for this seized on his soul: 'My soul is heavy unto death.' 'I have trod the wine-press alone.' The Father smit him for our sakes, whose sins he answered, God knowing how to be pleased with him as his Son, and how to let him feel anger as our surety.

3. In the assaults of spiritual wickednesses, that did tempt his innocent soul with the power of sin. They did every way assail him, though they could not in anything prevail against him, which was no small hell to his spotless soul. 'The hour of the powers of darkness was come,' and those that in the beginning of his ministry, much less would now leave him untempted;

and these things were even a degree of the second death, so far as with the union and innocency of his person could be admitted. And these sufferings were shadowed in the law; for the holocaust was not only bloodily killed, but burned with fire, Exodus xxix.; and, Lev. xvi. 10, the sacrifice propitiatory of two goats, the one killed, the other not killed, teacheth that as well the soul which could not die was sacrificed (in some manner) as the body by death.

Now this doth teach us three things:

*Use 1.* What is our duty to God, viz. to love him so as to give ourselves up acceptable sacrifices to him. This the faithful did signify in their offerings, that they did present themselves to God by the hands of Jesus Christ, the high priest, yielding their old man to be slain and consumed by the fire of his Spirit, that they might live to God. Thus we are exhorted Rom. xii. 1, 'I beseech you, brethren, by the mercies of God, that you offer up your souls and bodies a living sacrifice, acceptable to God.' We should be affected like Moses and Paul, wish ourselves anathema for God's glory. If one should ransom us from the galleys, we would hold ourselves his servants for ever, so, &c.

*Use 2.* It doth teach us that we must in some cases lay down our lives one for another; love like Christ, who gave his life for us. This St John inferreth: 1 John iii. 16, 'Hereby we perceive love, that he laid down his life for us; therefore ought we to lay down our lives for our brethren.' If we see their souls in jeopardy, we may with adventure of our bodily life reach them the hand; as in the plague time, when more profitable members are endangered, we may rescue them from evil with the peril of our own lives. St Paul witnesseth this: Rom. xvi. 4, speaking of Aquila and Priscilla, he saith, 'which for my life have laid down their own neck.' So in the natural body, the hand, though it be stricken quite off, will put itself up to save the head; for the common good likewise Esther went and put her life in her hand. Yet this must be known by way of caution, that though we lay down our lives, yet it is in far other manner than Christ did. He as a mediator prayed and died (1.) to satisfy the punishment which we did owe to God's justice.

(2.) To procure all good things for us. Now, we do these things for substance, but the property is altered; we pray not in our own worthiness, but in Christ's; not as an effect of mediation, but as a fruit of love. We do not to satisfy, and redeem, and merit, but to strengthen the faith of others in him who hath made satisfaction for them. Thus Peter was crucified, and Paul was beheaded, and for the church in this last sense, Col. i. 24. But in the first sense we may say, 'Was Peter or Paul crucified for you?' 1 Cor. i. 13. We must then imitate Christ in laying down our lives one for another, though the quality of the action is far other in us than it was in him. It principally concerneth pastors and teachers, this being the

property of a good shepherd, to lay down his life for his flock.

*Use 3.* This doth let us see, to our comfort, how we may gather whether we are beloved of God, viz. if we feel ourselves interested in his death.

*Doct. 2.* That he is said to give himself unto death, observe hence, how Christ Jesus our Lord did willingly and readily submit to his sufferings. He laid down his life, it was not taken from him by violence; he suffered because he would, he humbled himself to the cursed death of the cross. For though he knew of his sufferings before, yet he did not withdraw himself, or seek places to lurk in, but went to the garden as he was accustomed.

2. The strong voice he gave immediately before his death, did signify that there was more than a natural power yielding up the human nature to taste death.

*Use.* It should teach us, in all our offices of love, to be willing, ready, and cheerful. That which is willingly done is twice done; that which is hardly wrung from us, doth lose the grace of it before it be performed.

Again, it may be marked here, that he that offereth is the sacrifice offered; which is everywhere affirmed, that the priest and sacrifice in the New Testament must be all one, which doth strike off all the rabble of the popish priesthood. But this by the way.

The third consideration, *for whom*, in the chapter beneath is more fitly discerned. The last thing to be marked is.

*Doct.* That in the suffering of Christ, God is well pleased with us. Look, as it is with us, if our sense be offended with some stinking savour, we cannot be at quiet till some sweet thing be burnt which prevaileth above the other; so the noisome smell of our sin did so move the Lord to wrath, that he would not be at rest till the sweet smell of his Son's obedience did come into his nostrils. It was not all the sacrifices of bullocks and rams that could do this; it is the bloody death of his dearest Son on the cross which did reconcile him to us: Col. i. 20, 'It pleased the Father by him to reconcile all things unto himself, and to set at peace, through the blood of his cross, both things in earth and things in heaven.'

*Use 1.* Which doth teach us, seeing Christ offered is the sacrifice with which God is pleased, daily, by the eye of faith, to look to Christ, to hold out to God this Lamb of his that taketh away all our sins. Besides the solemn service of the church of the Jews, they had, every morning and evening, a burnt offering, which did signify our Christ offered, that their faith might thus still be renewed on him in whom God was well pleased.

*Use 2.* Again, it doth let us see what is the filthy stink of sin in the nose of God, for that is a strong ill smell, if mighty strong things be not applied to correct it. Oh the sin, the traitorous rebellion of man is so vile, that nothing could put out the stench of it but

the subjection of the Son of God to the heavy curse of the cross! Strong medicines argue strong maladies; the strength of the corrector shews that the contrary ingredients are strong likewise.

*Ver. 3. But fornication, and all uncleanness, or covetousness, let it not once be named among you, as it becometh saints.*

Now, he cometh to another dehortation from lust and covetousness.

In the verse there is,

1. A dehortation.

2. A reason: that you must do which becometh saints.

In the first part these two things must be opened:

1. That Christians must refrain the vices here named.

2. How far forth, viz., that they must not name them without detestation.

For the first, to open them particularly. *Fornication* and lust, against the seventh commandment, is either natural or unnatural. This latter belongeth not to this text. Natural is either with persons near us in blood, or persons further off. The first is incest, not here spoken of. The latter is either of parties single, or between such as both of them, or one of them, are married, which is adultery. Now, this uncleanness between persons which are free from bond of marriage, is here forbidden; and the apostle doth everywhere expressly forbid it, because the heathens did account of it as a thing indifferent, as may be gathered from the 1 Cor. vi. 9, 10, 18.

The precepts forbidding it are many: Acts xv. 29, 1 Thes. iv. 4, 1 Cor. vi. 9. Now, we must know that we may lie in this, not only that live in the practice of it, but that, having at any time fallen, have not risen by repentance. This is a fearful sin; break it off, and fly from it; as in the plague, they that will make sure work, fly before it. But this is a sin which will not be outwrestled, if we do not run from the occasions, and by flight save ourselves, as Joseph. And such as have been overtaken, but lie in impenitence, let them know that they are guilty still of their old sin. What if now they keep them to their own? What if they have married with the party? This may make satisfaction world-ward, but the sin is still before God, till by faith and repentance they have got the blood of Christ sprinkling their consciences, and freeing them from the guilt of dead works; till then, thy old sin lieth at the door like a ban-dog; whether it sleep or bark, it will never leave till it hath worried thee to destruction.

2. For *uncleanness*; it may signify all sin, but here it is to be taken to note all inferior filthinesses of the same kind with fornication. Observe, that Christians must keep themselves not only from more gross swervings, but from the least filthiness of flesh or spirit. There is a double purity, 2 Cor. vii. 1, of the spirit, or the flesh, which we must labour to preserve.

(1.) Now, when either their own motions of uncleanness like lightnings running through us, though they abide not, nor win not consent, yet it is a spirit of uncleanness to be resisted.

(2.) When filthy imaginations and thoughts do settle with us, and get assent within us, this is higher contemplative filthiness. So for the body, there is in the eye, hand, gesture, ear, tongue, filthiness in all these rolling looks, unchaste touchings, lascivious behaviours, lustful smilings; these must be avoided. A sparkle, if it lie, maketh a great fire; a little leaven doth run through the whole lump.

Again, if we pull not out this eye of lust, and cut off this hand of it (for touchings and seeing are two principal instruments to uncleanness), we shall be all of us east into hell fire.

Again, there is an uncleanness in married parties, out of time, out of measure, for they may be drunken with their own fountains, in such kind as modesty, much more religion, cannot but blush at. All such things must likewise be avoided of Christians; they must learn to possess their vessels in holiness.

The second vice here forbidden is *covetousness*, that which the Scripture doth well call us from, for there is no vice more dangerous, nor less regarded. But of this we shall after speak of in the fifth verse.

Now followeth the second thing, how far we must turn away from vice. *Let them not be named*, that is, let them be had in extreme detestation, have nothing to do with them; do not so much as name them without detesting of them. So the Lord speaks, Exod. xxiii. 13, 'In all things that I have said unto you, be circumspect, and make no mention of the names of other gods, neither let it be heard out of thy mouth.' Which God promiseth to work: Hosea ii. 17, 'I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.' The phrase noting nothing but that they should extremely detest them, and have nothing to do with them, as Hosea xiv. 8, 'What have I to do any more with idols?' saith Ephraim repenting. Otherwise Paul should sin in naming them, while he doth forbid it.

*Doct.* We see then that we must have sin in extreme hatred; that we must be so far from doing it, that we must not name it without hatred: 'Hate the very garment that is spotted,' Jude 23. 'Abhor that which is evil.' The original word signifieth vehemently hate, or hate as hell, that which is evil. Thus David, Ps. xvi. 4, 'I will not take the names of their idols into my mouth.' And the Hebrew (as other tongues) expressing sins by words that signify the contrary virtue, as *blaspheming* God by *blessing*, do shew that even the names of them are to be declined: 2 Cor. vi. 17, 'What agreement can there be betwixt light and darkness? Go out, separate, touch no unclean thing.'

*Use* 1. This, therefore, doth shew us how extremely

we should abhor sin, what kind of persons we should be in all godly conversation and holiness. We should not abide the least communion with it; we cannot run too far from it. If one were suborned to kill us, or rob us, if we had hint of such a person, we could never be at quiet till we were far enough from him.

*Use* 2. It rebuketh such as do not only let the name of sins, but great sins, dwell with them, not labouring to root them out; like as the Geshurites among the children of Israel, Joshua xiii. 13, the Jebusites in Jerusalem, and others.

The reason followeth: *as becometh saints.* *Doct.* Observe that our condition of being saints by calling must move us to all holy conversation. We are washed in blood, washed with the clean waters of the Spirit; therefore we must have care to avoid the defilements of the world. New conditions require new manners. If we had a garment out of which we got some stains with great cost and travail, how carefully would we keep it from receiving new spots; much more must this move us, that we have been cleansed not with silver or gold, but with the blood of Christ, and those clean waters of the Spirit, and therefore the apostle St Peter saith, that those that join not faith, virtue, knowledge, &c., together, have forgot the washing away of their sins and sanctifying of them. We must therefore remember our estate, and labour to walk worthy of it; titles without substance are foolish. The pope, tolerating stews under his nose, is far from any semblance of St Paul's spirit.

Ver. 4. *Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.*

Now followeth the prohibition of uncleanness in word, this verse being an exposition of the 29th verse of the former chapter. We are to consider the prohibition of speech, which endeth occasionally often in uncleanness. The reasons why even all uncleannesses, and all words occasioning it, should be avoided; for the reason hath reference to this verse and that before. The prohibition is in this verse; and, first, he expresseth speech we must avoid; secondly, speech we must use.

In the first he layeth down,

1. The kinds of sinful speech.

2. The judgment of the Holy Ghost.

The first in these words, *neither filthiness*, that is, filthy speaking, and foolish speaking and jesting; the second in those words, *which are things uncomely*.

*Doct.* 1. Then we see that filthy speaking must be left of Christians. Cast away filthy speaking, for 'evil words corrupt good manners;' and he that can speak filthy words without blushing, will commit filthy works without shamefacedness.

*Use.* It doth check such whose black mouths can speak so broad that nothing in the old comedy is more beastly, and it must teach us to be chastely spoken.

*Foolish speaking.* *Doct.* Observe, 2, we must be



void of all foolish words. For the meaning of it, in general every word of a sinner (whom the Scripture calleth a fool) is foolish, for he wanteth the true wisdom from above, James iii. 17. But here he meaneth such words as reason itself may condemn of folly. Now, these are,

(1.) Speeches to no end, idle words; for natural reason telleth us that whatsoever is spoken or done in wisdom must have some good end in truth or appearance.

(2.) Lavish, superfluous speech: Prov. xxix. 11, 'A fool poureth out all his heart; a wise man keepeth back till afterwards.'

(3.) Rash speech, which a man speaketh before his understanding leadeth. Is it not foolish in a messenger to run without an errand? So in the tongue to speak without the information of the understanding.

(4.) Absurd, inconsequent speech; as that, 'I find nothing in him; let us scourge him, and send him away.' Common reason would have said, Let us dismiss him with commendation.

(5.) Personal speeches, boasting, &c., 2 Cor. xi. 17. For the rule of wisdom is, that another's mouth should commend us, not our own.

*Use.* This therefore sheweth us that we must avoid this kind of discourse, not be such as can spend hours in telling tales and stories, as if we were read only in the golden legend. We must not be superfluously spoken, for in the multitude of words there will be folly; nor yet in speeches of ostentation, for these and such like are palpably foolish.

*Doct. 3.* We see that we must avoid *jesting*. This is a speech or gesture in which one afflicteth the moving of laughter without respect of Christian sobriety, and oft of charity; for this jesting is not only by word, but by action, for the word, as Chrysostom doth construe it, doth signify a *flexible fellow*, that turns his speech or behaviour any way to cause merriment. Now some of these do only intend procuring laughter, from the foolish lightness of their natures, their hearts delighting in the house of laughter, Eccles. vii. 4, 5. But commonly this jesting, as it always goes with forgetfulness of sobriety, so often of charity; as look Judges xvi. 25, 'When their hearts were merry, they said, Call for Samson, that he may make us sport,' &c. Ps. cxxxvii. 3, 'They that carried away the people of God captive required of them a song, saying, Sing us one of the songs of Zion.' Neh. iv. 3.

*Use 1.* This doth rebuke many amongst us, who are rather like professed jesters than Christians; nothing so foolish but it shall forth to further mirth: men's gait, gesture, manner of speaking, all shall be acted to draw forth laughter. They are men of the song rather than members of Christian assemblies; Christians they mourn here, the world shall laugh, you shall weep, this life is a vale of tears. 'We sigh,' saith the apostle, 2 Cor. v. 4, 'being burdened,' &c.; 'Fools' hearts are delighted in the house of

laughter.' What is the use of it? It doth harden the heart in impenitency, and keepeth it from looking toward the exercise of a broken heart, that we turning in sorrow might be saved. The devil wisheth no other musicians, and what agreement hath the behaviour of vices in plays with Christian sobriety?

*Use 2.* We must therefore avoid this foolish ridiculous speech and behaviour, especially ministers. Their mouths are sanctified, that men may ask the law from their lips; their behaviour is not like Paul's: he went from house to house with tears, he wrote with many tears to the Corinthians.

*Quest.* But what! is there no place for a speech more merry?

*Ans.* Yes; we may shew sharpness of wit or our dexterity in a more pleasant sentence, but our rejoicing must be in fear, Ps. ii.

2. Moderate; these speeches must be like salt: we may lightly corn, we must not powder our speeches with them.

3. It must be with respect of circumstances, what time, place, persons may inoffensively endure.

*Doct.* Lastly, it is to be marked what judgment we are to make of these speeches, what quality they are of; they are altogether unseemly. For bawdy unclean terms none will greatly stand, but for foolish talk and for jesting (which is deemed with ridiculous creatures very commendable) the matter will not easily be yielded. To see the truth, consider the state of a Christian; he doth profess that he is wise, Christ being made to him wisdom; what can be more indecent for one that is wise than words foolish? He is in a vale of tears; he is full of woful sicknesses; he is in the midst of fearful enemies. Were it not unseemly for a soldier to lay down his weapon in the field, and fall to jesting and laughing; for a man in lamentable case, having a thousand causes of tears, to cast forth pleasant speeches, and make all smile about him? How pitiful and indecent are the laughs of men gone with melancholy and frenzy! so unseemly are these carnal laughs in a Christian compassed with a body of death.

*Use.* Wherefore it doth rebuke the opinion which these jesters have of their vice, for they think a great grace a graceless grace, and are so in love with them, that, rather than they would smother these deformed births of their foolish mind, they would incur great displeasure, rather lose a friend than lose a jest, which becometh not Christian love but Jewish friendship.

*But rather giving of thanks.* Now he setteth down the speech that doth befit us, 'giving of thanks.' The word some take for any gracious speech, and in the third of Colossians he saith, Be ye thankful: gracious or amiable, *ἐὺχάριστοι*. But because of custom of Scripture, by one special kind to set down the other, and the continual acception of this word, therefore it is best taking it for praise and thankfulness.

*Doct.* The duty then to be considered is, that our tongues must be thankful, and sound the praise of God; in all things give thanks. Heb. xiii. 15, 'By him let us offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to his name.' These are our sacrifices that are Christians, the calves of our lips confessing to his glory. Homer tells us how the princes of Grecia, till they had sacrificed to their gods, did not eat; and those uncircumcised Philistines, Judges xvi. 24, 'they did praise their gods' when they were met together; and this is the seemly language, Ps. cxlvi. 1, 'Praise becometh the saints.'

*Use.* We must then labour to exchange our unfruitful speech into the praise of God's name. He hath put a song, a new song, into our mouths, the glorious deliverance of us through Christ, a benefit which shall never wax old; and the men of God, how fervent are they in this! 'While I have any breath I will praise the Lord, I will tell his wondrous works and declare his righteousness all the day long.'

There is little true prayer in the world, but less praise; we are like the lepers, we return not with thanksgiving. Eaten bread is soon forgotten, though this duty is more excellent than the other; for, as the apostle saith of faith and love, so we may say of petition and thanksgiving, This shall cease, that shall be our exercise in heaven. Now that we may give thanks feelingly, these things must be done.

1. We must labour to have a feeling of our unworthiness, for if anything come in of debt to us, we count it as our due, and take ourselves not to owe thanks in that behalf; none can bless God as he should for all his mercies, but he that feeleth himself less than all his mercies. When David apprehended on one side his weak belief, and on the other side God's faithfulness and goodness, then he said, 'What shall I give the Lord?' Ps. cxvi. A papist cannot give thanks for heaven, but formally as the pharisee did, 'Lord, I thank thee,' &c.; for this cause God letteth us not receive his mercies often till we have matter broken forth, that maketh us see our unworthiness.

2. We must labour to feel the love of God, and see the hand of our heavenly Father in all things, for this is it the soul feedeth on, by this it is quickened. Now we are like little children that have twenty things provided for them by the provident parent, but they take them, and through weakness of understanding are not able to consider the care of the parent in them.

3. We must get some sense of the comfort and necessity of our daily benefits, both spiritual and corporal, which are continued.

4. We must not too much look at the things we lack; for we are like children, who, if they want some one trifle, care not for twenty other good things which might give them content.

*Ver. 5.* For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Now he cometh to the reason, which is first simply propounded; secondly, by prevention, he doth repeat it with a farther asseveration, as if he should say: 'You must refrain all uncleanness and covetousness, the lighter occasion of them, for unclean ones (as you know), and covetous ones especially, who are idolaters, do forfeit their estate in God's kingdom. I know the devil and his instruments will prompt many things, as if this were too forwardly spoken, but I warn you not to be deceived, for these things do not only deprive us of blessedness, but bring down God's wrath temporal and eternal upon us.'

In this verse, then, three things must be marked.

1. That the knowledge of the hurt sin bringeth, is a sufficient means to dissuade from sin.

2. What a filthy sin covetousness is, from hence, that it is called idolatry.

3. That these things defeat us of our everlasting glorious inheritance in the heavens.

*Doct.* For the first, the Scripture doth teach us, that nothing will cool the heat of a sinful lust sooner than to consider the issue of it; to the same end, therefore, in 1 Cor. vi. 9, he preferreth the same consideration: 'Know ye not that the unrighteous shall not inherit the kingdom of God?' Therefore, as God hath tilled us on to obedience by promises, so, from the beginning, he hath hedged his commandments in with threatenings, that we might not break out to the transgression of them: Eccles. xi. 9, 'Know that for all this thou shalt come to judgment.' And this was Eve's first halting mentioned on which the devil did work, that she did not firmly persuade herself of the death that would ensue upon her trespass, for she saith, *test*; teaching us, that to make the judgment threatened matter of peradventure, is the next step to transgress the commandment. We see that, if we have a true knowledge of harms, there followeth a declining of them: as we know snakes will sting deadly, therefore, if we be upon them at unawares, we leap back. Knowing that fire burns, we will not touch it. So if we knew not in the letter, but spiritually, fruitfully, affectively, that sin doth bring destruction, we would recoil from the appearance of it. If we know that doing thus or thus, we forfeit a band of any moment, how careful are we not to be overtaken!

*Use.* This doth let us see what maketh sin so rife, even this, that there is no powerful remembrance of judgment: Eccles. viii. 11, 'Because sentence is not executed speedily against an evil work, therefore the heart of the sons of men is set in them to do evil.' It is pitiful to see how the world doth change sin with sin, superstitious fear with gross security. Our forefathers were afraid of painted fires. We have no

consideration of the loss of heaven and God's wrath, which is a consuming fire: the devil hath made us worse than himself, for he doth believe judgment and tremble. This openeth a window to wickedness; for when the drunkard considers not his headache which followeth, or the thief thinks not that hemp grows, no wonder if both run to their wickedness.

*Use 2.* It must teach us our duty to labour for an effectual knowledge of the punishment of sin, that it may be a bridle to restrain our flesh from sin. Now our hearts are senseless, and if they know, yet full of secret presumption, so that we must pray to God to give us fleshy hearts, that we may believe and tremble.

*Doct. 2.* It is to be marked what a filthy sin covetousness is.

But before we consider it, two things must be opened.

1. Who is a covetous man according to the Scripture?

2. Why he is an idolater above other sinners.

For the first, there are four rules of covetousness.

(1.) He that seeketh goods with neglect of heavenly things, so far forth as he doth neglect the things of his salvation, he is covetous: look Luke xii. 15, 'Take heed, and beware of covetousness;' and ver. 21, 'So is he that layeth up treasure for himself, and is not rich towards God.' And therefore Christ, telling his disciples what kind of seeking wealth was free from covetousness, he giveth them this rule: Mat. vi. 33, 'First seek the kingdom of God and his righteousness.' In the first place, with your principal strength; as if he should say, If you chiefly seek other things, you are wrong, worldly, like the heathen that know no greater matters.

(2.) He that sinfully doth make after wealth, and doth hold it sinfully, is covetous. For the first, he doth not alone sinfully get it that dealeth unjustly, that by lying, cozening, oppressing, cometh to it, as many do, of whom we may say as Christ doth by the covetousness of the pharisees, 'their cups are full of rapine;' but he that unbelievingly, self-confidently, hard-heartedly, doth follow the world, is covetous; therefore our Saviour, forbidding covetous courses, charged his disciples not to be careful, which is not meant of the care of a commendable diligence, but of distrustful cares of the success, which make us unfit to call upon God, yea, to follow our business. So excessive labours, multiplying of lawful practices in themselves; which doth come from unbelief in God and confidence in the means; for as it excludeth negligence, which tempteth God, so that double diligence in which the heart resteth withdrawn from God. This is a secret which bringeth many within the compass of covetousness, this doing so much that they think all sure enough without looking to God; and therefore, Eccles. iv. 8, this is made to decipher a covetous miser, 'there is no end to his travail;' he hath more irons in the fire than he can turn to. And

this is a truth in Christian experience, that multiplying outward means excessively in any kind, goeth with distrust in God and confidence in the flesh. Look, as one that is always getting crutches, his deed saith he cannot go alone; so a man that is always in this or that mean of health or wealth, proclaimeth that his trust Godward is exceeding lame. It alike fighteth with faith to neglect means, and so to tempt God, as to multiply means and rest there, the heart not lifted up to God. And as these cares and double diligence, so want of love in our dealings maketh us sinful seekers of wealth and covetous; as when I care not how another is pinched, so I make a good hand myself. This for the unrighteous seeking which discovereth covetousness. Now, the keeping is more easy, for it will make a man for the love of money deny himself and others the relief they should have; the first is often seen, as Eccles. iv. 8, but that is not always, there may be a covetous glutton; but the latter is always, for a covetous man, though he may give little of his superfluity, yet will never open his hand to due relieving others distressed. Thus the covetous pharisees, our Saviour for this covetous humour doth everywhere tax them: Luke xi. 39, 41, Luke xii. 33, 'Sell that ye have, and give alms.'

(3.) Now for the third, a covetous humour is detected by want of contentation; for look, so far as thou dost not rest contented in that thou hast, so far forth you are covetous: 'Godliness is gain with self-sufficiency.' Heb. xiii. 5, 'Let your conversation be without covetousness; and be content with such things as you have;' for this lingering, and having month's minds after this and that new project still before us, are a plain covetous conversation.

(4.) We may see it by our taking of losses, for a covetous man will grieve more for his wealth gone than for God's countenance estranged: Hosea vii. 14, 'They howled upon their beds; they assembled themselves for corn and wine.' Look, therefore, so much as our grief or joy in possessing and losing these things is greater than that we have for heavenly things, present or absent, so much are we overgrown with covetousness and idolatrous love of our corruptible riches.

2. Now for the second, why it is idolatry. The answer is in three regards.

(1.) In respect it hath the heart, the thoughts, desires, endeavours, affections run that way; where the treasure is, there the heart will be: 'When riches increase, set not thy heart on them,' Ps. lxxii. 10.

(2.) Because we serve them. That which one of us worshippeth and serveth is our god; many therefore that say, We know money is but refined earth, we esteem as basely of it as others; all these words will not excuse it; for he that saith No to a thing, but doth it after, is a better servant than he that saith Yea, and never obeyeth. Thou givest money ill words, but what the love of it doth wish thee to do, that thou doest, and therefore art a servant of it. He is not a

servant of God that giveth God good words, and cometh to church, &c., but he that doth the will of his heavenly Father.

(3.) Because the confidence of the heart is set in wealth: 1 Tim. vi. 17, 'Charge the rich in this world, that they be not high-minded, nor trust in uncertain riches,' &c. The rich man can make his riches a tower of defence. The covetous man saith to the wedge of gold, Thou art my hope. And so far forth as we are covetous, we have a secret confidence in wealth, which we may see if we be injured a little, we will crow from our molehill, and will think, Why, my chest is as well lined as his, I hope I shall find him play well enough. If we would get anything, and have money, why, I have a silver key will open any door; and as a man promiseth himself to find his cause ended as he is befriended, so he will be confident in anything so far as he knoweth he hath wealth enough to bear him out; and in this it exceedeth sin, which is not properly called idolatry; for a drunkard, though his heart be in his cups, and he is a slave to his gullet, yet he hath not trust in it. We see, then, these opened, that covetousness is a filthy sin; what can be more odious than idolatry? That it is a monster of many heads, a nest of wickedness being in it, trust in ourselves, distrusting God, hardness of heart, carelessness of our brethren, unmercifulness, service to the creature, nay, the devil, for in these courses men worship him, Luke iv. 6. That we may say of a covetous man, as they say of the grounds that gold and silver grow in, they are squalish, fruitless, nothing that is good doth grow in them.

*Use.* Wherefore, let us be warned hence to avoid this sin; oh it is full of spiritual harlotry! What a shame were it for a woman, if her husband, allowing her a man to go before her, or run on an errand for her, she should withdraw her heart from her husband, and set it on her servant! Yet thus we use God; these fruits of the earth, which he giveth us to be serviceable to us in our pilgrimage, we set our love on them, our joy, hope, withdraw our hearts from God.

Again, we that are Christians profess that we are pilgrims, that our dwelling is above; why do we then seek to settle ourselves here? Why is not our conversation above? Why do we not seek the things where Christ sitteth?

Of all other, you that are rich, it is odious in you, as adultery is in him that hath a mate every way able to content him, it is abominable. So a rich thief; now every one so far forth as he is covetous is a thief before God, is detestable. Nay, if you love wealth, take heed; for will not fathers deny their children things that they see them too much set on? So will God you; or if he give them, it is worse, he will give them as the quails, you know the story. We are all earthly minded, like the woman that could not look up.

*Use 2.* This doth meet with the gentle censure of

men, that if they know a man to have no other fault, they will say, he is a good man, indeed worldly and near himself; but how can he be good that is an idolater? The Scripture doth not speak in such terms.

Now the third thing followeth, viz.,

*Doct.* That the living in those sins doth forfeit our estate in heaven. He that will hold the filthy sinful pleasures of this life, shall not taste the pleasures of God; he that will covetously follow an earthly inheritance, shall not inherit God's kingdom. But for the clearing of the words, two things must be shewed:

1. What is God's kingdom? *Ans.* Such a state begun here, and perfected in heaven, wherein the chosen creature is willingly subjected to God, who hath all rule over him, and who is all in all to him that leadeth to happiness.

2. How it is said Christ's kingdom, when, 1 Cor. xv. 21, Christ is said to give up his kingdom?

*Ans.* Christ is God and man, and hath the same kingdom with the Father and the Spirit as God, the same eternal kingdom. As man, he hath a kingdom by commission and assignment from the Father: 'All power is given to me.' This begun after his resurrection, and shall end after judgment. Now for the doctrine. Observe hence, the living in these sins doth cut us short of our glorious inheritance. 1. For look at the nature of sin; it doth fight against the soul, and bring us more and more under the power of darkness; so that whosoever followeth sin, cannot but exclude himself from God's kingdom. (2.) Again, the estate of this kingdom and inheritance is an estate of light, Col. i. 12, brightness of knowledge, purity, righteousness, joy and peace in the Holy Ghost. This inheritance is a crown of righteousness, not of uncleanness, covetousness. Now, then, what concord betwixt the darkness of sin and this glorious light? (3.) God is a Father that giveth this inheritance, and that wisely. Now a wise earthly father, if he discern that some who go for his are base ones, or of such wretched quality that they will consume all, he will not let them be joint inheritors in his estate. Abraham sent out Ishmael, and the sons of Keturah; much more will God, if he see that we are a base descent, that are not begotten by him, that we are children of the earth, always crawling in the dust, he will not give us a part in his heavenly inheritance.

(4.) Lastly, look at the quality of them that are to inherit; they must be such as though they cannot buy it, yet in thankfulness, and in high estimation of the hope to which they are begotten, they must part with all they have, with the dearest sins in which they have lived; we must be fitted for the state of grace: Col. i. 12, 'Who hath made us meet to be partakers of the inheritance of the saints;' they are worthy. So that all these considered, here is no part nor portion for filthy covetous wretches.

*Obj.* But yet I know that a worldly man thinks this

is hard; he may (he hopes) have both, look after both well enough.

*Ans.* None can serve two masters, such as command contrary things, as God and covetousness doth. God saith, 'Commit your ways to me.' 'In nothing be careful,' Philip. iv. 6, either distrustingly, or with such double diligence as causeth to rest in your own practices, looking no further. Covetousness saith, you cannot make things too sure. God biddeth, 'First, seek the kingdom of God;' love God with all your heart. Give to the poor plentifully: covetousness enjoineth the contrary. We cannot have both; he that followeth two hares, catcheth neither; and such we see that grapple too much, let fall all. If heaven will not fill your hearts, take heed you lose not both heaven and earth.

*Use.* Think now, and consider what you do, that thus moil after earth, what good husbands you are. Are you not penny wise and pound foolish, when you get a little fading substance, and lose your everlasting inheritance? What if you could get the whole world and lose your soul? So think, what do your voluptuous, unclean delights and carnal merriments get you? They put you by that delight of angels, that fulness of joy in the sight of God. How like Esau you are? For pottage you part with birthrights: think not this a little thing, to be shut out of God's paradise. Oh, it will sting worse than hell! We see it is more irksome to us to see ourselves shut out for wranglers, when others are taken to this or that, than to sustain great punishment. What thorn, then, shall this be to your eyes, when you shall see men that you mocked for preciseness, because they would not spot themselves with your filthiness, taken into the everlasting kingdom, and yourselves debarred?

*Ver. 6, 7. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not therefore partakers with them.*

Now he cometh to go over with the reason again, preventing all that false teachers whispered to the contrary. The verse layeth down two things:

1. The meeting with all such vain words as might bear them in hand, the matter was otherwise.

2. The further aggravating the former denunciation.

There is nothing needeth exposition greatly. A *vain word* is every word that excuseth sin, or secureth us in regard of God's judgments. The apostle therefore, cutting down with the sword of the word these things that lift themselves up against the power of God, doth give us to consider of the power of the word: Heb. iv. 12, 'It is sharper than a two-edged sword, and divideth between the joints and the marrow, and is a discernor of the thoughts and intents of the heart.' 2 Cor. x. 4, 'It casts down all high imaginations, and every stronghold,' &c.

Again, giving warning of false teachers, he doth set us that are preachers an example of fidelity. But the things to be marked principally are these:

*Doct. 1.* That the devil will not cease to prompt us with such things as serve to excuse sin, and secure us from judgment though we live in sin. For the apostle so circumspectly preventing these things, doth let us know that the devil, by his instruments, doth bend himself this way, else he should fight with his own shadow. Now it is a good diligence to search what kind of teaching the apostle here doth glance at. We read, therefore, of four kinds of teaching that did cut the sinews of these denunciations.

(1.) Of those that took away future judgment; for some said the resurrection was already past; some that there was none, as the Sadducees, 1 Cor. xv. 12; so that these held no further evil to wait upon sin than the doing of it.

(2.) Some abased the doctrine of grace, and make it give liberty to sin, of whom St Jude speaketh, ver. 4, They 'turn the grace of God into wantonness:' as seeing it was faith, not our works, therefore we needed not heed so much our life. Paul, therefore, preventeth this, saying, Rom. vi. 1, 'Shall we sin, that grace may abound? No, God forbid.' In which regard St James writ his epistle, to shew that it is a working faith that justifieth and saveth.

(3.) Some abused the doctrine of Christian liberty, as if it gave indulgence to the lusts of the flesh: Gal. v. 13, 'Brethren, ye have been called into liberty, use not your liberty for an occasion to the flesh.'

(4.) Some did teach amiss touching the nature of these sins, as the pharisees, of fornication and uncleanness; some in the church of Corinth, 1 Cor. vi. 13. And no doubt there were that did cast coverings over covetousness, 1 Tim. vi. 5; such as 'supposed gain to be godliness, and devoured whole houses,' Titus i. 11. Now all these we may conceive in this sentence. Thus the devil still, though not by false teachers' shattering doctrines, yet he doth buzz into our ears speeches to keep us from thinking our sins so odious as they are, and from fear of judgment: as have we not some that say, 'All things are as they have been; where is that judgment?' 2 Peter iii. 4. Threatened men live long: for uncleanness, why, it is a frailty; years, and a wife, will help this, if in youth. God is merciful: Did not Noah and David fall? But God's mercy calleth us to repent of sin; it doth not embolden us to sin. These are such frailties, that whoso liveth in them cannot please God. It is one thing to slip by infirmity, another thing to take our course in evil. So for jesting; why, may we not be merry? What then? If a drunkard should plead for his drunkenness, May I not drink? It were absurd. So to make lawful, moderate mirth justify madness. God biddeth us be merry. Ay, and God doth pronounce a woe on them that laugh. May we not shew wit? Yes, so as you scape folly.

We mean no hurt. But you shall be judged according to your work. So for covetousness, may we not make our best? must we not provide for those of our family? God loveth diligence; we must not tempt him.

All which things do tend to sew pillows under our elbows, and to hoodwink us, that we may neither see sin nor judgment. Hooded hawks are quiet; but know this, that God he denounceth the loss of heaven, that thou mayest be kept from it; the devil covereth it that thou mayest fall into it; like as cunning hunters hide their nets that the game may the easier be ensnared.

*Doct. 2.* The second thing is, that all these things are vain words. Observe, that such things as do east covering over sin, as do hide judgment belonging to it, are vain; they are spiders' webs, sandy foundations, fig-leaves, untempered mortar; they will mock all those that listen to them.

*Use.* Wherefore, take heed of them, and love that word that brings you to the sight of sin, that brings you to fear judgment. These are sound, wholesome words; though they smart, yet they are medicinal.

*For because of these things cometh the wrath of God, &c.* Now he cometh to reiterate the denunciation with increase, wherein you have,

1. The sins causing.
2. The wrath caused.
3. The persons.

*Doct. 1.* Then we must mark that these sins do not only exclude us out of heaven, but procure all God's wrath, temporal and eternal. Thus uncleanness in this life, how hath God revealed wrath from heaven against it? In the old world, in Sodom, what shame, poverty, sickness doth he pursue it with in many that live in it; and they shall burn in the lake. So worldliness, God doth often pronounce a woe on it, and doth disburden wrath many ways upon it. It may be considered two ways, either while it is possessed, or when it is taken away, whether they be taken from it, or it from them, yet surviving to behold the vengeance.

Now while it is possessed, God doth shew his wrath either in permitting a delightful use, or denying the use, or giving leave to use it, but taking away the pleasure of it. For some covetous rich men there are that live like Dives, that feed their hearts as in a day of slaughter, but the curse of God and his woe is in the midst of it; for God's curse doth kill in as great diversity as poisons, which do not all kill with painful convulsions and gripings, but some by casting into a sweet sleep, some by so affecting the spleen that a man will laugh till he fall down dead. We count not the state of fat ware happy, because we know it prepareth for the slaughter. Sometime God doth not let a man use that he hath, but giveth him up to such an evil eye that he cannot endure to touch anything, Eccles. iv. 8. Sometime he letteth men take a por-

tion, but with such cares as take away the delight with stings of conscience, as Saul, with inordinate desire of some things they would have; as Ahab, who, for want of Naboth's vineyard, grew so discontent that he fell sick of the sullen and died; so Haman, the stiff knee of Mordecai did so vex and gall him, that all his honour did him no good. The Lord doth make all things they have as if they were nothing; that which he giveth with one hand he takes away with the other.

2. God sheweth wrath sometimes in taking them from their wealth when they begin to sing, *His requies mea*. Sometime while they live doth many ways take their wealth from them, giving them into offences which do confiscate all, and so maketh them like sponges, leaving them to sinful vice, which doth spend all, letting them undertake foolish practices, which justly doth waste that which unjustly they have gotten, and in the end letteth their covetousness and injustice be punished with hell fire.

*Use.* Wherefore this must much more make us take heed of these sins, this wrath of God which doth accompany them. We must not think that all shall be well, and say as some say, that hell is not so hot as we speak for; strike not covenants with hell. Look, Deut. xxix. 19, 'He that heareth the words of this curse, and shall bless himself in his heart, saying, I shall have peace, although I walk according to the stubbornness of my heart: the Lord will not be merciful to that man.' Woful is their condition; do not, then, hold on in those sins which God doth so threaten: 'Who ever hardened his heart against God and prospered?' Job ix. 4. Let no fears hold you back. The devil will tell you it is a shame to do otherwise than thou hast done. It would undo thy estate not to follow matters as thou hast done. These are foolish fears; be not such children. They, if one play the bull-beggar, are afraid, but if one bid them put their finger into the fire or candle, the weakness of their judgment maketh them not afraid at this. So we like babes are afraid there where there is no fear, and fearless in regard of God's wrath, which only is dreadful.

Now the last thing to be marked is from this, that he saith, 'God's wrath doth fall on the children of disobedience,' *i. e.* such as are enemies to persuasion, and will not be reclaimed. Whence observe,

*Doct.* That it is not falling of infirmity sometime, but an impertinent course in sin, which is fearful, not spices of corruption dwelling in us, not slips through frailty, but the not yielding to God's persuasions, the wilful continuing in any evil, this causeth God's vengeful wrath overtake us here and hereafter. Look, Rom. ii. 5, 'Thou, after thy hardness, and heart that cannot repent, heapest to thyself wrath against the day of wrath.'

'He will wound the hairy scalp.' Of whom? 'Of him that walketh on in his wickedness;' and Prov. i. 24, 25, this is the thing that God threateneth,

Because I have called, and you would not hear, therefore your destruction shall come speedily ;' John iii. 19, 'For this is that condemnation, that light is come into the world, but men love darkness, and will not obey the light.' This rebellion is worse than witchcraft, 2 Sam. xv. 23. If God's own children do sin, he will be angry and scourge them as a father in this life ; but his revenging wrath and eternal belongeth to impenitent courses in wickedness.

*Use 1.* This, therefore, is a ground of exhortation, that we would not harden our hearts, but while he speaketh, hear him. Let us not be like deaf adders, that though God charm with us, command us, entreat us, will not be reclaimed. Let not God complain of our hard hearts, nor upbraid us with hearts of adamant, necks of steel ; this sin is of all other most deadly, if we will not hear and obey ; nay, this maketh all the rest deadly ; the rest should not hurt us if this were not added. Look, as a man that hath many diseases, yet hath a medicine shewed him, and a diet which will recover him if he will take them ; if he die, it is not so much his diseases as his wilfulness that doth kill him. So we shew you faith in Christ, the diet of the apostle : 2 Cor. vii. 1, 'Purge from all filthiness, and grow up unto full holiness.' If you will not use this, disobedience doth chiefly bring your destruction.

*Use 2.* Secondly, it doth teach us the fearful estate of them that do not yield, when God in his word doth persuade them, and call them to this or that duty. Woful is our estate ; what shall become of such rebellious children ? Look Deut. xxi. 18, the Lord there commanded that if any man had a son, stubborn and rebellious, and will not hearken unto the voice of his Father, that man should be stoned to death, 'What, then, if we be rebellious still to the Father of our spirits ; yet this we count no sin, to hear this or that go away, and never yield obedience ; we see it not to be an offence, which is the highest rebellion.

*Ver. 7. Be not therefore companions with them.*

Now the apostle cometh to a new precept by way of deduction. The precept is, that we should not be companions with them ; that is, seeing such judgments come down upon these sinners, have nothing to do with them, not only refraining their sin, ver. 11, but not taking them to be familiar consorts to you, which will bring on you their sin, and make you share in their judgment. This is not the same with the thing to be concluded : it is one thing not to do sin ourselves, another thing not to accompany familiarly those that do it, or to be accessory in the sins of others. This exhortation is urged in the verse following from their present condition, which is amplified from that they had been, and then from an exhortation inferred on it, viz. that they should walk as the children of light, the reason of which is interserted, and he doth describe the manner of this conversation to the 15th verse.

*Doct.* The thing, then, to be considered in this verse

is, that we not familiarly accompany the wicked. 1. To open the terms of this conclusion, the meaning is not that we may not be in place where they are, for then we must go forth of the world, 1 Cor. v. 47, nor that we may not do common courtesies towards them : 'Salute your enemies,' Mat. v. 47 ; nor that we may not upon some occasion come into more near meetings, but that we must not let them have our more frequent and familiar fellowship with them, take them to consort with us, make leagues of intimate amity with them.

2. He is not to be counted a wicked man who hath a number of weaknesses, but some good thing, who is naught, but not discovered ; but he is such a person, 1, that is without the church ; 2, that is justly excommunicate ; 3, that though he be in the bosom of the church, yet doth by his work manifest that he is a mere carnal man ; as in the text, be he a mere worldly man, I must avoid familiarity with him.

*Obj.* But it may be objected, What if my wife do by fruits make me see she hath nothing in her that is truly good, shall I not keep company with her ?

*Ans.* This must be excepted from not consorting. The wicked are double ; such to whom we are not bound by any special bond ; others to whom religious bonds, as marriage, civil callings, natural, as nearness of consanguinity. The rule therefore is to be understood of the first. For the second, we must afford them the presence of our outward man, familiarity, and outward benevolence, though we cannot be of one mind and heart with them as the multitude of believers. 1 Cor. vii. 13, if an unbelieving husband will dwell with a believing wife, she must not leave him. This then is the thing, that we may not let ourselves familiarly accompany the wicked, let them have our presence so far as it is free from us to refrain them : this was that was typically signified, Lev. xiii. 44. God would have the clean and the leprous separated, and Prov. iv. 15, he biddeth us 'go away, pass by, baulk the way of the wicked ;' that is, not only their sin, but the familiar accustoming with them. And David doth propound his example, 'I have not dwelt nor haunted with vain persons,' Ps. xxvi. 4. So Acts ii., 'Save yourselves, make escape from this generation ;' and 2 Thes. iii. 14, 'If any man obey not our word, note that man, and have no company with him.'

For this doth subvert and confound that order, that God will not have all barked in one bottom, but the vile and precious separated, Jer. xv. 19. Again, it is hurtful for God's children, for it doth infect them, as he saith, Prov. xiii. 20. A companion of fools will prove naught ; so the text saith, and he giveth a particular instance : Prov. xxii. 24, 25, 'Make no friendship with an angry man ; and with a furious man thou shalt not go ; lest thou learn his way, and get a snare to thy soul.' It is hard to tread on coals and not to be burnt ; or to touch pitch and not be



defiled, as good Lot, though he vexed his soul, yet what an excessive love was stolen upon him out of that place; what a poison was entered into his daughters and wife, as the story doth manifest.

3. It hurteth the wicked, for it keepeth them from being ashamed, and returning to God, this being a thing that they take heart by, if they may have the familiar presence of such as are virtuous: Luke xiii. 26, 'We have eaten and drunk in thy presence;' and it maketh us unable effectually to rebuke them, when we are in such a league of familiarity with them. Ho that will throw a stone forcibly must stand some good distance from the thing he would smite.

4. It is offensive to weak ones.

*Obj.* But you will say, May we at no hand deal with them?

*Ans.* We may enter leagues thus far with them not to do them hurt; as Laban and Jacob, Isaac and Abimelech. Have peace with all men, so much as in you lieth, Rom. xii. 18.

2. We may commerce with them. [David] and Solomon, with Hiram and his men.

3. We may be sometimes in familiar meetings with them to seek them and gain them to God, for the sick have need of the physician amongst them, and thus Christ did company with publicans and sinners on this ground, that mercy was better than sacrifice.

*Use 1.* This being thus, that we should not be great and familiar with carnal men, it doth rebuke many of us who can walk hand in hand in meetings, in recreations, and be all one with those who are no better than atheists in conversation. Yea, some think through weakness (either fearing to be smitten with their tongues, or accounting it credit to have their good words, or admiring too much the external things wherewith they are endowed), they think it their advantage, that they may be graced so far as to be their familiars. Again, how many having no regard of religion in their choice of friends and servants, do bring a necessity upon themselves of dwelling as it were in the tents of Kedar! How many like Lot, and those that would have kept still in Babylon, care not what the neighbourhood be, if so be they may dwell in some fair and fruitful situation?

*Use 2.* And it doth teach us that we must follow this advice, avoid the wicked. Great is the force of example; the counsel against the plague is here the best, Fly quickly far enough, return late enough, especially eschew these good natures (as we call them) when they are perverted; for as in drinks, the sweeter they are, when they turn, they make so much the sourer relish, so these good natures corrupting, prove the most pestilent lures of the devil. And especially the young must take heed; for as corn grown up is not hurt, when that which is in the herb will easily be smothered. And we must all pray for good resolution, for they are inveigling, their external parts amiable; the fact of declining ever falsely

charged as pride, singularity, &c., but no childish fears must keep us from doing the will of God, nor no syren-like songs must bewitch us from yielding obedience: 'I know no man after the flesh.' Let us be far from delighting in any, or the presence of any, but the saints: 'All my delight is in the saints,' Ps. xvi. 3; and, 'I am a companion to all that fear thee,' Ps. exix. 63.

Ver. 8. *For ye were sometimes darkness, but now ye are light in the Lord: walk as children of the light.*

Now followeth the reason, which first doth lay down their estate, amplified from their former condition. 2. It hath an exhortation annexed. First, to consider their conditions; then how the reason standeth. When the apostle saith of them, they were darkness, he doth let us see, *Doct.* What was their condition and ours by nature; we are nothing but every way darkness, ourselves, our ways, our estates, all woful.

There is a threefold darkness: (1.) of ignorance; (2.) of sin; (3.) of misery.

(1.) Now for the first, How had it been with these Ephesians, and how is it with us? Truly they had not the spirit of enlightening on the eyes of their mind, they had not the lamp of the sanctuary, this glorious light of the gospel of Christ. Now, consider what a dark world were this if the sun were forth of the firmament, if the eyes of men were all plucked forth; and though we have the sunshine of the gospel, yet while we are ourselves we have no eye of the mind to see by it, and therefore are darkness.

(2.) From this cometh another darkness, of sin, in our wills, affections, words, works; 'for if the eye be dark, all the body is dark likewise,' and if the eye of the mind be forth, all the powers of the soul and body that should be ordered by it, cannot but be full of error, being blindly guided.

(3.) So all of us in the third place are full of miseries, which the Scripture calleth darkness, the wrath of God, many evils in this life; and we are all subject to eternal condemnation in the life to come, which the Scripture calleth utter darkness.

*Use.* Wherefore let us labour to come out of this estate. Darkness is fearful and uncomfortable. He that is in darkness knoweth not where he goeth, on what danger he runneth; such is the way of the wicked, Prov. iv. 19, they see not the crooked ways of their sin; the judgments of God threaten them here and there, they go on and fall into them.

*Doct. 2.* We see that these and all of us, when we are in Christ, are enlightened, yea, made light by him: we are renewed to knowledge, 2 Cor. v. 17; we are made new creatures, cleansed from the lusts of the flesh: Gal. v., 'You that are Christ's have put off the flesh with the lusts of it.' We are such with whom God is pleased, on whom his bright countenance shineth here; who are 'begotten to an everlasting inheritance in light,' such as never eye beheld.

*Use.* This therefore should make us bless God, who hath called us to such admirable light, and it must warn us to shew forth the property of light, that is to shine, if we be such as are light in the Lord. We have lost our shine, our light is under some bushel or other; we do not let the supernatural light of grace so shine from us that [they who] behold us, &c.

*Obj.* It may be, some will say, that they find nothing less to be true than this we say, they are full of darkness.

*Ans.* We are made light but in part, like the moon in the wane, not when she is in the full. Though therefore in part we are dark, yet we are likewise in part enlightened.

*Obj.* 2. Some will say, that if they do shew forth these things, none doth regard them, nay, many will mock at them as precise and holy.

If men will not look at this to take benefit, yet we must shine. The sun shineth though blind ones cannot see, nay, though weak sighted ones be dazzled with it. So, though men should mock us, we must shine. The moon doth never blush nor veil her light when a dog barketh at her; no more must we though impure dogs should open, we must not be ashamed to shew forth the glorious light of grace, and of the word of God.

Now for the argument, because you are light, therefore be not companions of them.

*Doct.* Which doth teach us, that our condition to which we are begotten, doth bind us from familiar conversing with the wicked, as from their wickedness. New estate doth require new associates as well as new manners. What agreement is there betwixt those that are light and those that are darkness? And the prophet Amos saith, 'How can two walk together that are not agreed?' Amos iii. 3. For this we know, that the similitude of manners is the greatest bond of friendship; there cannot be any true friendship where there are qualities altogether dislike.

We may see, on the contrary, this (that the wicked are in their darkness) doth make them that they cannot like to company with the godly, for this seed of the serpent doth resist the life of Jesus Christ in the other.

*Use* 1. It is plain therefore that such as can be all one with wicked men forget their estate. When noble persons will converse with vile ones, do they not argue that they are of base mind, degenerate from their nobility?

*Use* 2. And seeing because we are light, we must not converse with those that are darkness, it doth warn us what kind of company we must joy in, even in the saints: Ps. xvi., 'All my delight is in them;' Ps. exix., 'I am a companion to all that fear thee: my eyes shall be to them.' 'I know no man after the flesh,' saith the blessed apostle. Thus much for their condition, and for the reasoning from it.

Now followeth the duty deduced from it: *walk as children of light* (the reason of which interlaced in the

next verse). He doth open the manner how they might thus walk:

1. By searching out and practising that which is pleasing to God.

2. By declining evil, which hath two degrees:

(1.) That they should not communicate in the fruitless works of darkness.

(2.) That they should reprove them.

Not communicate in them; why? Because they were things that could not be honestly named. Rebuke them; why? Because they should thus bring the wicked to a sight of their sin; for light doth manifest things hidden, which is proved from the saying of Christ.

Now, first, for the duty, it comprehendeth two things:

1. That they must *walk*.

2. The manner, *as the children of light*.

He doth not say, you are light, now stand still, sit you down; but walk, that is, bestir yourselves in the works of God. Observe,

*Doct.* That the light of God's word, and the light of knowledge in our minds, do bind us to work in the works of God: Isa. lx. 1, 'Thy light is risen over thee, arise and shine out.' So, 'the day is approached, walk,' saith St Paul, Rom. xiii. 13. When God calleth us, it is to work in his vineyard: 'Work the works of God;' 'Labour for the food that perisheth not;' 'Strive to enter in at the strait gate.' Endeavour by faith and obedience to enter into that rest. 'Work out your salvation;' 'Give all diligence to make your calling and election sure;' 'Seek first God's kingdom.' For when God doth let the Sun of righteousness arise, it is fit we should about the business of our soul. We see that the night is dedicated to rest, and therefore God, that doth order things sweetly, doth draw a curtain of darkness about us, as which is friendly to rest, like a nurse that, when she will have her little one sleep, doth cast a cloth over the face and every way hide the light. But when this natural sun ariseth, then men go out to their work. So must we; though in the darkness of the night we snorted in sin, now we must bestir ourselves, seeing the Sun of the spiritual world is risen over us.

*Use* 1. Which doth rebuke many amongst us that are fetching naps by broad daylight, that are slothful, and cry with the sluggard, A little sleep, a little folding of the arms. As for example, we tell you, you must not be covetous, not follow the world more than heaven, the beam of knowledge shineth from us, and God letteth his Spirit enlighten your minds to see that it should be so; yet the worldly man saith, he must a little more follow his matters, till they are at that pass he desireth. We say, 'the grace of God teacheth you to live soberly, denying ungodliness and worldly lusts,' Tit. ii. 11. And God letteth so much light shine in at the crevice as that you know it should be so; yet a little more pleasure (saith the voluptuous man). So

of idle, foolish, much more scoffing, jesting talk; though the Lord's judgment shine (as the light) out of his word, and your consciences see it, yet we must have leave to be merry. If a man find a light burning and nothing done by it, he putteth out the light. Take heed that God turn not your light into darkness, because you would not walk by it.

*Use 2.* We must be warned to labour in the works of God, in quickening our faith, hope, repentance, increasing our obedience. Now we must play the merchants, not loiter, and then go to buy with the foolish virgins, when it is too late; while the sun shineth it is good to ply the harvest. While we have light, let us work, for we know not how soon God may make it night with us, when we cannot labour.

2. It is to be marked that he biddeth them 'walk as the children of light;' which to understand, we must consider how men accustom themselves to walk in the day season.

(1.) We see that howsoever they be homely in the night, yet they will have care to have their apparel filthy about them before they come forth in the day season.

(2.) They will do their business. (3.) They have care that the thing they do in the sight of the sun, and all men, be some honest affair, for they that are drunk are so in the night, in Paul's time. The thief taketh his mark by day, where to break in by night: 'the eye of the adulterer watcheth the twilight.' 'He that doth evil hateth the light.' He therefore that loveth to work by the light, loveth to occupy himself in that which is good. These three things therefore must be with us.

1. We must walk decently, putting on the armour of light; putting on as the elect of God the graces of his Spirit, which are both the raiment and coat armour of a Christian soul. It is pitiful to see how many run about stark-naked by daylight, we pity it in the body, but have no compassion of it in the soul. Again, it is fearful to go without the wedding garment, Mat. xxii. 11.

2. Walk busily in work, and be not slothful; 'Let him that is righteous be more righteous.' The sluggard is an unworthy person. 'Why stand you here idle?' So see that you occupy yourselves in the works of light; if it be a shame in the face of the sun to commit a filthiness, how much more before this glorious light of the gospel of Christ and the illumination of the Spirit within you. But we have foul birds that fly now at high noon.

Ver. 9. *For the fruit of the Spirit is in all goodness, and righteousness, and truth.*

Now lest they should say, Why, though we walk accompanying such, following the world, pleasures, &c., may we not be the children of light? the apostle therefore doth urge unto the duty from the necessary conjunction of the grace of the Spirit and the works

or fruit of grace. This verse (it is plain) doth give a reason of something in the verse before. Now there are two things:

The one, the condition of the Ephesians.

The other, the duty.

Now, if it should serve the former, it should come in thus. Marvel not that I say you are light, for where the Spirit is (as you are the temples of God by his Spirit), there the Spirit doth work, as a fruit, the light of grace and holiness. But our inherent graces are not so termed as fruits of the Spirit: and the *fruit of the Spirit*, hath opposition to the fruitless works of darkness. Let us take it therefore as serving to the latter, viz., that they (seeing they were light) should walk as children of light, for (saith he) this is the nature of the light of grace, which the Spirit worketh; that it will have works in all goodness and righteousness and truth; for the word *fruit* doth most properly note the work, as Col. i. 10, 'Being fruitful in all good works.' 1. The spirit here doth not note the Holy Ghost, but the light of grace wrought by the Spirit; for here was no mention of the Holy Ghost before, but of light. 2. The Greek copies do read the word light. 3. The spirit is so taken, Rom. vii. 25, and Gal. v. 22, 'the works of the flesh,' 'fruit of the spirit.' As fruit answereth to works, so *spirit to flesh*.

For the new quality (which Peter calleth the divino nature) is the tree of righteousness, and our works the fruits. We see, then, 1, that wherever the grace of God is, there will be works or fruits of grace; and, 2, there will be the particular fruits here named.

For the first grace, as sin is a law in the unregenerate man, so grace is a law that doth command subjection to it. Again, it is likened to a leaven; to a tree which, being good, cannot be severed from the fruit; it is the life of God, if you live in the Spirit. Now, while the life of the body is in the body, there will be breathing, moving, &c., so in the soul these cannot be severed; therefore he saith, 'If ye live in the Spirit, walk in it.'

*Use 1.* Wherefore this must be noted against such as do deceive themselves, thinking they have the Spirit of God, but yet they have no fruits. It is well if many of us do not mock ourselves this way, for we persuade ourselves that we have the Spirit, yet no faith, no temperance, no patience, meekness, love, joy, &c.

*Use 2.* Seeing the grace and fruits cannot be separate, it doth warn us, that we would bring forth the fruits of grace if we will assure our consciences that God's grace is in us. If we be true trees of righteousness, we will be like good trees, which though they have their wintering, yet when the spring cometh that the sun shineth favourably, then they will bud and blossom; so let us, though in time of temptation grace may gather to the root more, yet let us with the first occasions of God's favour shining to us be ready to shew our fruits. We are like the vine in Isaiah, our grapes are soar; or we bear nothing, an empty vine.

It is a fearful thing not only to be taken with ill fruit, but to have nothing but leaves, and without good fruit; God shall serve us, if we so continue, like the fig-tree, cut us down in displeasure. And let us not think we have stood thus long, we have no hurt yet, for this is a token God is coming against us; for when he had forborne the fig-tree three years, and had no fruit, then he said not, It hath stood thus long, let it stand still; but because I have been patient thus long, and have no fruit, therefore, Luke xiii. 7, 'I will cut it down.'

2. By the way from this, that works are called *fruit*, we may note how acceptable they are to God. For we see how, when we plant a thing, we expect the fruit long before, and accept it; and it is sweet to us when it cometh. Forget not the works of merey, for 'with such things God is well pleased,' Heb. xiii. 16.

*Doct.* The second thing is, that the Spirit hath these fruits in particular works: 'full of all goodness.' To open them: *goodness* is a general word that noteth all kind of virtue; compare Exodus xxxiii. 19 with xxxiv. 6. But especially let it note here meekness, bountifulness, pureness, against that wrath, against the covetous withholding the fruits of merey, against uncleanness. *Righteousness* noteth justice in our dealing with all men, against that covetousness. *Truth*, either the truth of speech and promise, or the truth of things, against the deceitfulness of sins and vain hopes, with which many were deceived, there being no truth in them. So that if we have the grace of God, let us shew it in those things, in purity, meekness. If any be wise, let him shew it in meekness of wisdom, let us shew it in goodness, that is, in being good to and seeking the good of others. A good man must be a common good in righteousness and truth.

Ver. 10. *Proving what is acceptable unto the Lord.*

Now, the apostle sheweth how we may walk thus: by 'approving what is acceptable to the Lord.' The word *proving*, it signifieth to make search or trial: 'Prove all things,' 1 Thes. v. 21. Zech. xiii. 9, 'To try as gold is tried in the fire.' 2. To approve, as we allow things of which we can say, *Probation est*. Now, here must be meant such an approving as is by knowledge and practice, for else it is the way of a child of darkness to take the testimony in his mouth, and applaud it, and not be reformed by and live after it. And none can approve it truly, nor know it, but by obedience. Obey, and 'you shall know my doctrine is of God,' John vii. 17. The meaning is therefore, you shall walk as the children of light if you diligently search out and practise that which is the acceptable will of God, Rom. xii. 2. So that here are two things to be marked:

1. That we must search out and get true knowledge of God's will before we can walk as becometh us.

2. What must be the mark and white that we must shoot at in all our ways, even to please God.

*Doct.* For the first, none can walk as a child of light

that doth not get the knowledge of God's will out of his word. The apostle therefore, before he prayeth that the Colossians might 'walk according to God,' doth wish them that they 'might be filled with the knowledge of God in all wisdom and understanding,' Col. i. 9. And in Isaiah ii. 3, the members of the church say thus, 'Let us go up to the house of God; he will teach us his ways, and we will walk in them.' Ps. cxix. 9, 'How shall a young man cleanse his way? By ordering it according to the word.' For that which we do cannot be an obedience of faith, if we do not know it the will of God out of his word. Those who in a dark night will have light in their way, must follow the lantern; so if we will have light in the darkness of this world, we must follow the lantern, even the light of God's testimonies.

*Use 1.* Which doth teach us what is our duties in the whole course of our lives, to take the direction of the word. Men that traverse the law will do nothing without their learned counsel, so we should make these things the men of our counsel; for we are more ignorant in the law of heaven than any man can be in the laws of nations.

*Use 2.* It doth shew that their walking is not in the way of the children of light, that go by no other rule than their own minds, that run at the very venture; for such as search not the Lord's pleasure in all things cannot walk aright, without knowledge and acknowledging of his will; all is as nothing, neither can there be love, good intention, motion of the Spirit, which men pretend: 'If the eye be darkness, all the body is dark likewise,' Mat. vi. 23.

*Doct.* The second thing is manifested by scriptures and examples. St Paul, setting down what it is to walk according to God, doth give us this rule, 'That we may labour to please him in all things;' and, Rom. xii., setting down a good conversation, he bid-deth us 'prove what is the acceptable pleasure of God.' And thus Paul, 2 Cor. v. 9, 'I ambitiously covet, whether living here, or dying, to please God.' And Hezekiah, 2 Kings xx. 3, 'I have walked before thee, doing that which was good in thy sight.' But two things are to be asked:

1. What works they are that please God.

2. How our works can please him.

For the first, they must be works that come from a good ground, a heart purified by faith, and therefore all good works are called fruits of the Spirit, Gal. v.; for if they come not from the grace of the Spirit, that tree of righteousness, they cannot be pleasing to God. 2. They must be for the matter of them commanded by God, else the Lord may say, Who required these things at your hands? 3. They must be done in a good manner, especially faithfully and voluntarily, for 'he that will please God must believe,' and 'God loveth a cheerful giver;' otherwise it is with the things we do as with good stuff, which are often marred in the making. 4. Lastly, they must be to God's glory,

or done to this end, that God may be pleased. Now because that though we in some measure do things thus, yet our best deeds are full of imperfection, and we think, How should they please God, seeing that we are so full of weakness, and cannot do them as others do, much less as we desire? The answer is, our works please by faith on him in whom God is well pleased. By faith Abel and his sacrifice received testimony from God. It is the sweet smell of Christ's sacrifice that doth perfume our sacrifices, and make them such with which God is well pleased, Heb. xiii.

*Use 1.* Now this, that in all our course we must seek to please God, doth convince many whose lives do spread a banner of defiance against God, they do nothing but that which is displeasing to him.

Again, others do seek altogether to please men, as flatterers, and such who look to approve themselves only to man, who dare not look any way unless their patrons do favour it.

A third sort, who, because they can live without dependence, they do not care for others, but are altogether in this, to please themselves; for as our love is turned from the Creator and set on the creature, others and ourselves, so is our pleasing; but whosoever they are that seek to please others or themselves, not seeking to please God, they are no servants of Christ, Gal. i. 10, John v. 44.

*Use 2.* Again, it doth teach us our duty in all things to labour to please God. How the favourites of princes will labour in all things to do the pleasure of their lords; how it is death to them to have the frown of their sovereign, as of Absalom! So we should above all things seek to have the light of God's countenance upon us. He that seeketh to please men is a perfect slave, but he that seeketh to please God shall have freedom, comfort in everything, as David in dancing before the ark, and it shall have recompence with God. A cup of water given to him is not lost, and it shall prove to us that the grace of God is in our hearts when we labour to please him.

*Quest.* But how may we know that in the things we do we desire to please God?

*Ans.* Three ways.

1. He that laboureth to please God will bring the action of his spirit as well as his body, and will bewail the want of that which is inward as well as that which is outward, for 'God is a Spirit, and will be worshipped in spirit.' Hezekiah, walking so as to please God, did walk in the uprightness of his heart.

2. He that seeketh to please God will not rest in the applause of man, unless God give testimony to his works by his Spirit witnessing to our spirits that he is pleased.

3. He will be in private careful as well as in public, for his God is with him alone as well as assembled with other. David walked according to God's heart. Now he did not only praise God in the congregation,

but professed that he would walk 'in the uprightness of his heart in the midst of his house,' Ps. x. 1, 2.

Ver. 11. *And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

Now followeth how we may walk as children of light, by declining evil, touching which two duties are set down:

1. That we must not have fellowship in evil.

2. That we must reprove both by deed and word. 'But rather reprove them.' Which word *rather* is not set down as making comparison, but by way of correction, not as if this were the sense, I would not tell you absolutely to reprove, but rather than to communicate in them; but this is the sense:

If you will walk as children of the light, have nothing to do with the unfruitful works of men, corrupt and darkened in their understanding. What said I? Have no fellowship with men? Nay, rather see that your lives and words convince such things.

*Doct. 1.* Then we see that those in whom there is the light of grace and true knowledge, must not walk in evil works, nor communicate in them. For what agreement hath light with darkness? 2 Cor. vi. 14. And this is true religion, to keep ourselves unspotted of the world, James i. 27. Seeing the night is past, and the day come, walk not in chambering and wantonness, &c., Rom. xiii. 12.

Now this hath four branches to be opened.

1. Not to have fellowship in sin is not to be an agent in sin, in whole, alone, or in part with others, neither in greater or lesser measures to live in it.

2. Not to be accessory unto the sins of others, as,

(1.) By provoking to sin, as many will stir up lust in others, provoke them to drunkenness, blow the coals of their choler, though that they themselves will not be overtaken these ways. Now this that we cause another do is our sin, and maketh us sinners in worse degree than those that do commit it; as the devil tempting our first parents, was deeper in the sin and judgment than them, for ringleaders in sin must be ringleaders in judgment.

(2.) By commanding, for he that doth command this or that, though another do it, he is the chief offender. Thus David murdered Uriah.

(3.) By counselling, as in the 2 Sam. xiii. 5, Amnon's friend Jonadab: for the devil hath novices and doctors in his school. Such are they that can read lectures of wickedness.

(4.) By consenting, as Ahab, 1 Kings xxi. 19, 'Hast thou killed and taken possession?' Though he had not killed, but because he consented, and could see Jezebel do the deed, it was his sin.

(5.) By carelessness to prevent sin, for we are not to say as Cain, 'Who hath made us our brother's keepers?' but we are to 'watch one over another,' to 'consider one another,' to 'exhort,' to 'provoke;' for neglect, when Achan sinned, all Israel is said to sin,

Josh. vii. 1, and were the whole body of them punished.

(6.) By not repressing sin when it is entered. Thus Eli's children's sin is made Eli's sin, 1 Sam. iii. 13.

(7.) By applauding sin, Rom. i. 32. This abetting of sin doth wrap us in the guilt of it, and maketh us subject to that woe: 'Woe to those that call evil good, that strengthen the arms of the wicked.'

(8.) By not testifying against sin, Lev. v. 1.

3. Not to have fellowship with sin bindeth us to 'avoid the appearance of evil,' 1 Thes. v. 22.'

4. It doth bind us not only to abstain from it, but to turn from it with detestation; for he that is not against sin, so far forth as he is not against it, is with it, and the soul hath no feet but the affections. If it will come to a thing, it will joy in it, love it, hope, &c. If it go from a thing, it will fear, hate, as these Ephesians did, who hated the works of the Nicolaitans, which it may be well the apostle biddeth them here have no fellowship with. Thus David wept rivers of tears, Hezekiah rent his clothes at Rabshakeh's railing, and Lot vexed his soul. Now the use of this, that we that are enlightened, and sanctified, must have no fellowship, &c.

*Use 1.* It doth convince such to be no children of light that walk in the works of darkness, as many do. The bottomless pit cannot afford more profane persons than many among us; but it doth principally check the best of us, who, when we consider how much this doth enfold, not to have fellowship with the works of darkness, may see how that pitch doth cleave to us, and beg of God pardon for our secret sins.

*Use 2.* And it doth teach us what we must aim at, even to keep ourselves unspotted by avoiding evil, the appearance of it, by having it in detestation. For the beams of the sun, though they should shine on the dunghill, yet they do not mingle themselves with any filthiness. So must we, and Christ hath for this purpose prayed that we should 'not be taken out of the world, but kept from evil.'

*Doct. 2.* The second thing to be marked is, that he calleth the works of darkness unfruitful; which doth teach us, that the ways of sin bring no good to those that walk in them. 'What fruit have ye in those things whereof ye are now ashamed?' Rom. vi. 21. Sin 'bringeth forth fruit unto death,' Rom. vii. 5. How can those that are darkness bring forth any good fruit? for we 'gather not grapes on thorns, nor figs on thistles.' To consider it more particularly, those that are changed are trees of righteousness, and they bring forth fruit pleasing to God, fruit to men, to themselves. Now, on the contrary, look at the works of unregenerate men, they do dishonour God, they do hurt their neighbour, for sin is a universal unrighteousness, everywhere wronging man; and thirdly, they do breed themselves all misery in this life, shame, sickness, poverty, &c., and endless misery in the life to come, so that they may well be said unfruitful.

*Use 1.* Wherefore let not men think that their sinful courses are good to them, profitable, full of pleasure, for the end of that pleasure will sting like a cockatrice, and the profit that sin bringeth shall prove like the manna, Exod. xvi. 20, it rotted and came to nothing. Sin is a baited hook, it shews meat and covers murder.

*Use 2.* It must make us avoid sin as hurtful to us; do with sin, as we do with crafty brokers, we will not talk with them, when we know we cannot speak but they will have us at advantage. So we must stop our ears against the syren-songs of sin, not meddle with the least, seeing the devil useth by little sins to bring on greater, as wood-cleavers by little wedges make way for greater.

*Use 3.* This consideration may make us never wonder at that abundance of sin; it is an unfruitful thing, and evil weeds grow apace and come up thick.

*Doct. 3.* Now the third thing followeth, viz., that such who walk in light must reprove and convince those that walk in evil. But it is a question what manner of reproof is here to be meant; some say, that only which is in the light of works, not that which is made by word. Their reasons are these:

(1.) Brethren only owe a reproof by word to brethren: Mat. xviii., 'If thy brother offend thee,' &c.

(2.) This is bidden to all the children of light;

Now to reprove is a duty to some.

(3.) It is bidden by the heathen.

Now they are dogs and swine, therefore not to be rebuked by word.

(4.) Works are rebuked with works, persons with words.

*Ans. 1.* *Rebuke thy brother*, therefore rebuke not one out of the church followeth not; no more than *love thy brother*, therefore love no other.

*Ans. 2.* We must distinguish of rebukes. Some are parts or preparative to censure; now these belong not to our laws. Some are offices of love which we only intend for conviction; now these are common to all that go astray.

2. We say that every one is bound (circumstances considered) to this duty.

3. Heathens out of fellowship of the church, are not dogs and swine in the strict signification; in a large they are, as Christ said to the Canaanitish woman, but in a strict sense, he is a dog that hath left his evil way, and wilfully returneth to it.

4. Works as well as persons are convinced with words; understand, therefore, that such as walk as children of light must every way rebuke the ways of sin.

*Reason 1.* Because we owe love to those without, and ought to pray for them, and therefore by proportion use this or any such mean when it shall be beneficial.

*Reason 2.* Not only works, but words, are a piece of our Christian walking.

*Reason 3.* St Paul referreth this, Philip. ii. 15, walk in the midst of a crooked generation, not only shining as lights in works, but holding out the word, viz., as amongst yourselves, so before them, so far as you profane not a holy thing.

*Reason 4.* We cannot else have no fellowship with them, for sometime not to testify against sin in word, maketh us accessory to sin, Lev. v. 1.

*Reason 5.* Lastly, the state of them was not as ours, that all in a family, town, and nation did profess the same, but one somewhere gathered, all the rest of the household without; the wife taken, the husband refusing the fellowship of the church. Now it is unlike that these (called to grace) could keep silence in words, and see the ways of men so near them, never labouring to convince them even by Christian reproof. Such therefore as are the children of light must every way reprove the works of sin. Thus the lives of them have done, as Noah in his obedience is said to condemn the world, Heb. xi. 7. David by his innocent life did convince Saul, and gain himself a good testimony from the mouth of that tyrant, 1 Sam. xxiv. 18. So the apostle saith, that to do good instead of evil, it convinceth and maketh the enemies of grace to blush, it 'heapeth coals on their heads,' maketh their cheeks glow with penitent shame. For the truth, and so every virtue, doth shew itself and detect the contrary; and Christians must in word reprove, Levit. xix. 17, when it is fit, in meekness, wisdom, and love.

*Use 1.* Now this doth shew us how we must labour to walk, viz., letting grace so shine out in our course that the wicked may see the wickedness of their ways. Would you know how? If you live with those that are covetous, you must 'have your conversation without covetousness,' Heb. xiii.; 'seek heavenly things,' and you have rebuked them. If you are amongst those that are intemperate, you must use sobriety; if you be with those whose tongues are ever running idly, you must keep silence, or speak the words of wisdom; if you meet with a furious man, use meekness; if with merry companions, keep but your countenance with Christian gravity, and they are checked; and if you will walk as children of light, you must sometime convince in word the evil you see in men. If you should see a beast straying, would you not set it right? If a blind man missing his way, would you not warn him? Will you see men in the broad way to destruction, and ever keep silence?

*Use 2.* It doth reprove our walking, as not in light, when wicked ones can take pleasure in us, and wish no better companions; for if our ways were not like theirs, it would so sting them that they would not endure us; but our deeds are like theirs, and our white livers, whatsoever we see and hear, dare say nothing. We think sometime the persons have no reason, cannot conceive if we should tell.

Sometime, what is it to us? We shall answer for ourselves; what should we procure ourselves causeless

hatred, we should but make them worse. With looking at such clouds and wind, we neither sow nor reap.

These are reasons which lack of love breedeth; for who ever, when any member of the body is amiss, heard the head say, Why, let it look to itself; peradventure you shall but hurt it, let it alone; I should make myself unnecessary trouble, the fellow-member of that body. Or if we do speak, it is in such a merry careless sort, that it nothing moveth, and therefore they are well pleased in us.

Nay, where our lives should reprove the carnal sort, now they can justify themselves from our precedents. If one would be proud, look at such men, they let their children go thus or thus; if voluptuous, such a man would have been as merry as need to be. Our lives, which should ferret them from their dark corners, are become burrows which they take for their shelter.

*Use 3.* It letteth us see what maketh this great fray in the world betwixt God's children and worldly ones, they nickname these, persecute them so far as they dare. Why? Because that the lives of the godly do control them, this is it that breedeth the hatred, great estrangement; for so Christ teacheth, John iii. 20, 'Every one that doth evil hateth the light.' Why cannot the wicked endure the light? It reproveth his works. This maketh him hate the godly; a wicked man will have no acquaintance with him: Prov. xv. 23, 'A scorner hateth him that reproveth him, he will not come to the company of the wise;' Isa. xxix. 21, the people would bring one in compass of law for a word of rebuke. Let none rebuke (saith Hosea) this people as they that rebel against the priest. This reproof that the life doth give, made Cain so hate Abel, that he could not cease till he had stabbed him. St John saith, the cause was, because Abel's works were better than his; for light doth so rub the galls of their consciences, that they cannot but fling out; this cheek being as painful to their festered souls as the riling of sores is to a wounded body, in which men often cannot hold patience.

*Ver. 12.* For it is a shame even to speak of those things which are done of them in secret.

Now followeth the reason why we must have no fellowship with them. That which is shameful to speak, must much less be done. The words are easy, only *in secret* here signifieth out of sight of all, having none present they need to care for.

Two things are here to be marked.

*Doct. 1.* That Christians must shew a holy shamefacedness in their speech. The apostle, as blushing, doth decline the very name of vices in which the heathen lived. There is a holy bashfulness which doth not become women and children only, but all of us: Heb. xii. 28, 'Let us have grace with reverence,' that is, with bashfulness and fear, to please him. Now this virtue, as in action, so in speech, it doth shew itself, causing us name dishonest things, things that



are uncleanly, though without moral dishonesty, decently; as the matter of casement, the Scripture calleth it the covering the feet; the mutual benevolence betwixt men and women, knowing one another; so notorious things, as blaspheming, is intimated by the contrary word of blessing. So sometimes it sheweth itself in concealments, as here it maketh their sins dumb matters, that were not to be named amongst Christians.

*Use 1.* Which doth rebuke that shamelessness in many who can speak, nay, do things never so broad, without blushing, of whom we may truly say, Void of shame, void of grace.

*Use 2.* It doth teach us, that we must shew modesty in our speech, and us ministers especially. We must not, in reproving sin, take the liberty of the stage rather than the pulpit, in the deciphering of it, defiling our own tongues, offending the ears of others, and teaching men further knacks in sin, which we labour to suppress. Yet, though we are bound always to this modesty, we must not think that it doth always tie us to pass the names of sin with silence; for the dumb sin in this place named, Saint Paul doth name to the Romans, 'They left the use of the women,' &c. 'Know ye not that buggers shall not enter into the kingdom of God?' For where never so filthy sin taketh place, there it must be named; neither can they be offended at the naming of it that live under the stench of the thing itself; neither can the naming there teach sin, where it is too frequently practised already.

Men must be so indulgent that they must not regard the ignorant niceness of many who cannot endure such things uttered as the text of Scripture itself doth not abhor from.

*Doct. 2.* Mark from this verse what is the guise of evil doers; they love secrecy, and to make all hid before they go about their business. Sin loveth corners: John iii. 21, 'He that doeth evil hateth the light;' a man that is about any open evil laboureth to hide himself from God, his own conscience, and the presence of men. The atheism in the heart shutteth out any serious consideration of God's presence: Ps. x. 11, 'He hath said in his heart, God hath forgotten, he hideth his face, he will never see it.' Job xxii. 13, 'How doth God know? Can he judge through the dark cloud?'

Again, a man, by sinning against the light of his conscience, doth lash the eye of it stone blind; and for men, he will avoid their presence well enough, if they be such that he suspecteth any reproof from them. Thus the practices against magistrates, how secretly are they carried. Plots of murder, like Cain, he got his brother into the field alone. Of adultery and theft, both in secret, Job xxiv. 14, 15. Of false witnessing, for these tale-bearers, that like pedlars walk with their merchandise, they will tell you a thing, but you shall promise them to say nothing.

For besides, that many sins could not without secrecy take effect, 'for in vain is the net spread which the fowl discerneth,' Prov. i. 17, and that many are dangerous; all sin hath shame, and fear of it, for a companion. Again, sinners would sin with delight to themselves, which they cannot do till the coast be clear, that there is none to control them. And this is the property of sinners about anything that is evil, unless it be masked with appearance of good, or unless they be grown to Sodom-like impudency, that they have brazen foreheads and harlots' faces, not caring what they do.

*Use 1.* The which practice letteth us see the folly of sinners, for they think all sure, and none seeth them when they dance in a net; seen of God always (for shall not he, that giveth thee an eye and discerning spirit, see?). and oft of men. But you that think all well if no man see you, what a madness is this in you! What a foolish thief were that, who, hiding a thing from his fellows, should think all well though the judge looked on him! Woe to them that say, None seeth us, and play. All hid thus: Isa. xxix. 15, 'Woe to them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and Who knoweth us?' 'Everything secret shall be manifested.'

*Use 2.* It doth give us occasion, seeing that sinful works love secrecy, to suspect those things which we dare not do nor speak, but in secret. We are about things, if such a one come, all under board. Though there may be a secrecy in preventing offence, yet this, that cometh with a shame, that such and such should take us napping, doth testify that we are ill occupied, or condemn ourselves in that we do; so those words that we will not speak, unless one will say nothing, they are commonly sinful words. The righteous man is in his way bold as a lion, he seeketh not to shroud himself in such clouds of darkness.

*Ver. 13.* *But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.*

Now, he sheweth why we should reprove them: for 'all things when they are reprov'd are made manifest;' for the nature of light is to make things manifest, or that which maketh things manifest is light. Observe, then,

*Doct.* What fruit it hath, to witness against evil in word and deed; it bringeth men to the sight of their sin, or maketh a discovery of sin, which is a step to salvation. The power of reproof is set down, 1 Cor. xiv. 25; and Solomon calleth reprehension a thing that giveth light: Prov. xv. 31, 'The ear that heareth the reproof of life, abideth among the wise.' For an holy life, such is the power of it, that it driveth sinners to admiration, and gaineth them without the word, convincing them that they are in an evil way, and making them see that which is acceptable. This

is a great benefit; for sins discovered are not so dangerous; as rocks, which hang like mountains before the mariners, are not so fearful as those which lie so covered with shallow waters that they cannot be discerned.

*Use 1.* The which should make us in love with these things, to be every way reprov'd. We love them that do lince us and bind us sometime, and give us sick phisic, and count it mery in them; so we should count these things, even to be reprov'd, mercy, for it is helpful to the soul; we should delight in their companies that we may find it: 'The ear that heareth reproof bringing life, will lodge with the prudent,' Prov. xv. 31.

*Use 2.* And it must make us, if we would have those we live with see their evil, that they may return and be saved, we must so live and so speak that their course may be reprov'd. If you should spy diseases deadly, growing on your wives or children, should you not tell them, you should murder them. So you shall be soul slayers, if you do not open such diseases in their souls, the end whereof will be destruction. Do not for your ease in the flesh partake in their sins, saying, there will be no quiet else; this is to draw a curtain, that they shall never see what hearts they have, till there be no place for medicine.

*For that which doth make things manifest is light.* The reason why we were to reprove went before; now followeth the proof of either thing set down.

1. Of the latter, that they are manifested of light.

2. Of this, that this light shineth by means of reproof.

The latter is proved from the nature of that which must make manifest, it must be light; the former is proved thus, that God himself, by passing reproof, doth let the light of Christ shine to us, therefore reproof hath light going with it, whereby things are manifested.

*Doct.* The first doth let us see what is the nature of light, whether of good example or doctrine, it doth reveal the things where it cometh, which before are hidden. For light doth not only comfort, the light of the eye, the rejoicing of the heart, nor direct, but maketh discovery of things which in darkness are not discerned, as if there were twenty things in a dark corner which one could not see, bring a candle, all are discerned; so the dark corner of the conscience, which is dark and sluttish, bring the light of the word, of a holy conversation, to shine to it, and the secret filthiness will be manifested.

*Quest.* Why, then, do many remain without light?

*Ans. 1.* All wicked ones are not without light, but some have so far light, that they are condemned in their consciences.

*Ans. 2.* Many remain blind, because they keep their eyes shut and will not see by the light.

*Use 1.* This doth shew the cause why the wicked do so malign the light, because it is a tell-tale, which

telleth their consciences such things they would not hear.

*Use 2.* And why the godly do rejoice in it, because that their works are not checked, but manifested to their praise: John iii. 21, 'He that doth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.'

*Ver. 11. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.*

The sum of this verse is, an exhortation with a reason; and the scope of it is, to call us from our sleep and death, to partake in the light and life of Jesus Christ. But the coherence and words are full of difficulty. The coherence is taken three ways.

1. That the apostle doth here prove out of the Old Testament, that they who are light in the Lord must walk as children of the light. But then the apostle would have told us what Christ had done for them, not what he would do.

2. Some refer it to this, that 'light maketh things manifest.' But then, what needeth the apostle bring out this form of solemn reproof, if he would shew that Christ, who is the true light, did make things manifest.

3. The best reference of this *wherefore*, is to the matter of the verse before going. Reproof hath going with it manifestation, therefore reprove. How is this proved? God himself rebuketh the world of sin, and with passing reproof doth send light forth.

Now for the words: 1. We must seek who, and how he speaketh. 2. What is meant by *sleep* and *death*. 3. What is the difference betwixt *awake* and *arise*. For the first, ver. 10, what is acceptable unto the Lord. *He saith*, he answereth, it can be conceived but four ways:

(1.) Either in some express Scripture, which it is not found, or by personal speech before this not recorded, as Acts xx. 35, Christ said, 'It is better to give than take.'

(2.) But this is not to be granted, because the matter of this is everywhere written, it being the sum of the gospel, repentance from dead works, and faith on Christ.

(3.) By assistance, as Acts xvii. 30, 'God now admonisheth every one to repent;' he whose Spirit rather spake in them, as Christ saith, than they themselves. Or,

(4.) All abroad, not in any one place of the Scripture written. And either of these senses is safely taken.

2. *Sleep* and *death* signify one thing, viz., the spiritual sleep, which is not an image of death, but a true spiritual death. There are three sleeps in Scripture.

(1.) Of nature; so Eutychus 'fell into a deep sleep,' Acts xx. 9.

(2.) Of death ; so it is said, ' They slept with their fathers,' 1 Cor. xi., ' many sleep.'

(3.) Of the soul in sin: Rom. xiii. 11, ' Now it is high time to awake out of sleep ;' 1 Thes. v. 6, ' Let us not sleep as others do.' This is here meant ; a sleep and death which doth grow upon the soul from hence, that the good Spirit of God is separated from it, which worketh all life, sense, and motion in us.

3. For the third thing, *awake* and *standing up* differ, being one thing in the degree. *Awake* is to break off sin by repentance, to get grace in us ; to *stand up* is to exercise this grace, and watch against sleepiness. The sum, therefore, of the words is this :

I bid you reprove the works of darkness, for re-proving doth make them manifest, both which I say not without good reason, for God himself doth reprove in his word the world of sin, and by re-proving, conveyeth into them the light of Jesus ; for the Lord doth call on us as who are dead asleep in our souls, and biddeth us shake off our sins, get grace, and work the works of it. And lest we should say, It is in vain to speak to deaf men, much more to dead men, God doth shew us Christ, who is the true light and life, that enlighteneth and quickeneth us that look to him.

Here, then, are three things to be opened :

1. What is our estate in which we lie by nature.
2. What is our duty.
3. What must excite us hereunto.

*Doct.* For the first, we are all of us dead sleepers, or compassed in part with a spirit of slumber. Men by nature are ' dead in sins and trespasses,' Eph. ii. 1. The Lord's people are often asleep, though his work of grace is in their heart : Cant. v. 1, ' I sleep,' saith the church ; Rev. iii. 1, the church of Sardis ' had a name to live, and was dead.' For the opening of it, these two things are to be marked :

1. What this sleep causeth in the unregenerate, and in God's children.

2. What doth cause it in the one and other.

1. For the first, it causeth in the unregenerate two things :

(1.) A loss of all spiritual sense and true discerning, Rom. xi. 8. You may see how the spirit of slumber worketh no true sight, no hearing ; they cannot taste that which is sweet as a honey comb ; no feeling, even as men asleep see not, hear not ; put things in their mouth, they taste not ; let them have never such diseases, they feel them not.

(2.) It doth cause the fancying of things that are nothing so : Rev. iii. 17, ' Thou sayest, I am rich, and have need of nothing, and knowest not that thou art wretched and miserable, poor, and blind, and naked.' So natural men think that all is well with them, and have dreams of golden mountains, when they are most miserable.

2. In the godly it doth,

(1.) Shew itself in cooling their graces. This is a peal to bed, as toward night a damp cometh upon the

spirits, they lose that activity they had, and this is a forerunner of sleep.

(2.) It maketh them nap in lusts ; sometime they nod into wrath, intemperance, covetousness, &c., and that either of infirmity daily, which is rather a winking than sleeping, or of presumption, as David, which maketh the sleep of more continuance.

(3.) If the devil cannot thus rock us asleep, yet he will get us napping in unfruitfulness.

(4.) If we look toward God, he will get us rejourn it, and be full of dilatory pleas.

(5.) If we will set on doing things, he will cause us do coldly with indevotion, like men that do things and give answers when their hearts are asleep within them ; as the church sought Christ, but on her bed, Cant. iii., which noteth not her diligence but drowsiness in seeking, as the event sheweth, for the devil will rather play any game than shut out with us.

Now for the cause in the unregenerate, it is their reigning sin which doth cause a total obstruction of the spirit of sense and motion. In the godly it is the relies of flesh which lust against the spirit, Gal. v., and draw us to intermeddle too far, and fill ourselves with the profits and pleasures of this world. For the S-rapture cometh sobriety and watchfulness ; so this repletion causeth sleepiness, as in the body, when the belly is full, the bones would be at rest.

*Use 1.* This, therefore, may convince us how that all of us are sleepers. If bills should be brought in, none of us would be forth ; which doth let us see,

1. How dangerous our estate is that sleep compassed with chains, and enemies that seek to devour us.

2. How helpless the natural man is, that he hath no power to help himself, no more than one can call himself from death to life.

*Quest.* Why doth God then bid us awake and stand up ?

*Ans.* 1. Because he may. I may ask that which is owing me of a bankrupt.

*Ans.* 2. God's privilege is to call the things that are not as if they were. His word is a creating word.

*Ans.* 3. Because though we cannot of ourselves, yet when his effectual call cometh to the heart, we can awake and stand up, as if one should bring fire and bellows, and blow at a bundle of sticks, and say, Burn, though they have no power of themselves, yet so soon as this is done, they can do it ; so the coal of grace, being blown up by the Spirit, breaketh out into a flame.

2. It letteth us see that we need not wonder that sinners can go on so contentedly, for sleeping is an easy trade, but the end of it is death. Men stung of asps and of the serpent both sleep, but to death both.

*Doct.* For the second, this is our duty, to awake and rise up. For this, God's commandment bindeth all those that have lived in impenitency and spiritual death. Now God admonisheth to repent ; though he say not, Come up, Lazarus, yet that in John v. 25 is true, he speaketh to sinners that stink in the death of sin, and they rise and live ; and as for us that are

his own children, he calleth at our door likewise : Cant. ii. 10, ' Rise up, my love ; ' and Cant. v. 6, ' I rose up to open to my beloved, ' &c. Rev. iii. 2, ' Be watchful, and strengthen the things that are ready to die ; ' ' I stand at the door and knock ; if any man hear my voice and open the door, ' &c.

*Quest.* But one may ask what this duty doth enfold ?

*Ans.* 1. That we break off our sin by repentance, for the matter of sleep it is this repletion of lust.

*Ans.* 2. We must get grace, spiritual senses and power of grace, which doth make us fit to work the works of God. Thus in natural awaking, 1, the matter of sleep is dissolved ; 2, the senses and power to move doth return into the members ; this order is set down 2 Tim. ii. 25, 26, ' God giveth repentance ; ' 3, Men do ἀναγίξεν, ' awake out of their drunken sleep. '

*Ans.* 3. Men must exercise these graces, bring their faith, make it lay hold on the promises : 1 Tim. vi. 12, ' Fight the good fight of faith, lay hold on eternal life. ' Bring the eye of hope, make it still be in heaven, whence cometh their help. Look for the accomplishment of God's words, as the watchmen do for the dawning ; exercise the care of the heart, and say, ' Speak, Lord, thy servant heareth. ' Shew the diligence of love in the work of it, 1 Thes. i. 3. Till men come to this, they are not well awake ; as a man that lieth stretching and turning in his bed, Prov. vi. 10, is still a sleepy sluggard till he hath awaked himself, got up, settled his clothes, and set his hand to something : 2 Tim. i. 6, ' Blow up the grace of God ; ' Rev. iii. 2, ' Awake and strengthen that which is ready to die ; ' and St Peter saith, 2 Peter i. 5-8, that those in practice must join faith, virtue, knowledge, &c., that will be kept from idleness and unfruitfulness, which are branches of spiritual slumber.

*Ans.* 4. Lastly, we must watch against sleepiness, 1 Peter v. 8, 1 Thes. v. 6. Besides, the phrase signifieth an exciting to the prompt and constant performance of anything.

*Use.* Now, then, we must be exhorted to shake off all slumber. If God should call the bills, who should not be in for sleeping, sometimes winking in unfruitfulness, sometimes napping in lusts through weakness, sometimes without life and power. Now let us consider how odious it is to God, as vinegar to the teeth, or as smoke to the eyes : ' Cursed is he that doth the work of the Lord slothfully. ' How hurtful to ourselves, for that which is halting will quite go forth, if it be not reformed. What pains we take for the things of this earth ! What comfort it is when our conscience can give us testimony of striving, though with much discomfort. Say, therefore, Lord, draw me, and I will follow, Think that spoken of God, ' Seek my face ; ' say, ' Lord, I will seek thy face. '

*Doct.* Now followeth the third, viz. that this must move us, because Christ with helpful grace is present, and will make himself known to us. Repent, for the kingdom of heaven is at hand ; Christ the Melchisedec,

who will by his Spirit free you from bondage, and bless you with righteousness, peace, and joy, is at hand. I knock, open. Why ? If any open, I will come in and sup with him.

*Reason* 1. And, first, this reason doth persuade us by the equity of it ; for is it not meet that if the King of glory give warning of his presence and being with us, we should open to receive him ?

*Reason* 2. From the possibility of it ; for this doth shew us where is our strength to do that which we are called on, Christ shall give light.

*Reason* 3. From the profit and pleasure of it ; for this is a brief that enfoldeth all, besides to have God lift the light of his countenance upon us : Num. vi., Ps. iv., ' Lord, lift up the light of thy countenance on me. ' This clause doth open three things :

1. That men who will not awake are now without excuse, guilty of their own destruction ; for as if one had a lethargy, if I should say, Be whole, such an one will certainly heal you, if they would not go to the physician who is able and willing to heal them, do they not call on themselves wilful destruction ?

2. This letteth us see how great indignity we proffer unto Christ, for he biddeth us awake, telleth us he will help us, and come and dwell in our hearts. We, like Nabals, will not yield him entertainment, will not come forth of warm nests. This is the state of God's people, Cant. v. Now what disloyalty were it if the king should bid men prepare, he would be with them at such a time, and men should sleep, taking no notice of his gracious warning ! So much more if the King of glory, the Lord Jesus Christ, call on us, and we snort or slumber, put ourselves in no readiness to entertain him.

3. It letteth us see where is all our help and sufficiency, in this that Christ will do, ' Awake, Christ shall give you light. ' We feel slumber, it maketh us we cannot see, hear, taste, slothful ; we cannot go in the way of the commandments. Where is our help ? Christ is the light and life, that quickening Spirit ; he is the eye of the blind, the foot of the lame ; he maketh the lame leap like a hind, and giveth eyes, openeth ears, &c.

Ver. 15. *Take heed therefore that ye walk circumspectly, not as fools, but as wise.*

Now the apostle cometh to a new precept. The connection of it is to be marked in the word *wherefore*, which especially hath reference to that, *partake not with them, but rebuke them rather* ; for this precept is the way to perform that. The matter which first is set down, *walk circumspectly*, i. e. exactly, accurately, 1, is either expounded, walk as wise men should walk ; or amplified, as I take it, first, from the reason binding to it, for this particle *as* (like to the Hebrew) doth not always make comparison, but sometime render a reason. 2. It is amplified from an effect that testifieth of a circumspect conversation, *redeeming the*

time, that is, foregoing anything, rather than letting go an occasion of well-doing, which hath his reason set down, *because the days are evil*. 3. He doth amplify this *walk circumspectly* from the means of attaining it, which is the knowledge of God's will revealed in his word.

*Doct.* Now, first, we see, what is the duty of us all, to be precise and careful in our whole conversation. 'Walk exactly;' we must not live wittingly in any kind of evil, any degrees, any occasions, any appearances, but, as the Lord speaketh, follow him exactly, neither turning to the right hand nor left. Thus Paul walked exactly, as he witnesseth of himself, Acts xxiv. 16, 'I have endeavoured always to keep a clear conscience both before God and before men;' thus Zacharias and Elizabeth 'walked in all the commandments of God without reproof,' Luke i. 6. For that must needs be exact, which all of it must be drawn by line and rule, as the lives of Christians must: 'So many as walk after this rule,' Gal. vi. Now it doth unfold three things:

1. That we walk avoiding every extremity (both the right and left); for this circumspection doth keep us, that we fall not into one vice while we fly another.

2. Walking cautiously, that we be not deceived with false colours, for the devil doth sometime dye vice in the colour of virtue.

3. Walking providently; for he that walketh circumspectly must be double-faced: he must not only see the things present, but have eyes behind, eyes to look before him, to procure and provide good things, to prevent evil, impediments to good.

And there is great reason why Christians should walk thus exactly:

*Reason 1.* The way they are to walk in, it is a strait way, steep, having fearful downfalls, narrow. Such as have seen narrow, dangerous, chitty ways, may conceive the comparison. Again, if one should walk amongst nets and snares, had he not need of circumspection? Now, what is this world but a place full of lime-twigs, which the devil layeth, that he might bring us to destruction.

*Reason 2.* Our own estates; we are heetical persons, always more or less in an ague. Now little errors in such persons breed great hurts and distempers. So sin, if we begin with *I know not the man*, it will come to forswearing.

*Reason 3.* Circumspection is required in regard of others, that they who watch our halting may have nothing against us, that we may offend none; for our lives and words must give a rebuke. Now, if ourselves be uncircumspect, we shall quickly be taken, and hear from them, 'Physician, heal thyself.'

*Reason 4.* Again, we must give no offence: Col. iv. 5, 'Walk wisely toward them that are without;' 1 Cor. x. 32, 'Give no offence, neither to Jew nor Gentile, nor the church of God.' Lambs among wolves howling, had need to be circumspect.

*Reason 5.* In regard of our God, as Moses, in Deuteronomy, exhorteth, 'Walk in his commandments, go neither to the right hand nor left; your God is a jealous God, a consuming fire.'

*Use 1.* This, therefore, doth rebuke such as think men that are anything strait, why they are more curious than needeth, as do openly inveigh against a Christian preciseness; who can cite their scripture, 'Be not too wise, be not over just,' &c.; but, though straining gnats and swallowing camels be naught, yet there is no preciseness too much in dying to sin.

*Use 2.* Such as walk at rovers, even as it hitteth; such as can swallow foul sins, and have no sense of them, as unfruitfulness, deadness, lusts of intemperance, fits of choler, &c., and those that count this a yoke intolerable.

*Doct.* The second thing to be marked is, that preciseness in our lives is a fruit of true wisdom: 'Walk exactly as wise' (saith the apostle); if the heathen should give the verdict, this would prove a truth: Deut. iv. 5, 6, 'I have taught you statutes and judgments, even as the Lord my God commanded me. Keep therefore and do them: for this is your wisdom.' And Solomon everywhere doth make this the property of a wise man, to look to his ways: Prov. xvi. 23, 'The wisdom of the prudent is to understand his way.' If we look to particulars, we shall find that wisdom doth order the whole man. The *heart*: Prov. xxiii. 19, 'Be wise, and guide thy heart in the way.' The *thoughts*; wisdom will not let the mind give place to idle ones, it will not let us think of ourselves as wise: 'A fool is wise in his own eyes.' The power of *reason, judgment, memory*, are all guided by this. So *remembrance* itself. The *words* are ordered by wisdom: 'The heart of the wise teacheth his mouth, and addeth learning to his lips.' The *gestures*: Prov. xvii. 24, 'Wisdom is before him that hath understanding.'

Concerning this wisdom we will shew two things:

1. What it is.

2. What are the special fruits that testify of it; and so make use of the doctrine.

1. Wisdom is a light in man: 'The wise man's eyes are in his head,' such as directeth us in our ways, Eccles. x. 10; James iii. 13, 'If any be wise, let him shew out of a good conversation his works, with meekness of wisdom.'

2. It doth affect us, so move the will that it doth follow, for Christ maketh no true wisdom to be without doing: 'He that doth my words, I will liken him to a wise man;' and wisdom is the counsellor of state, which is obeyed in that she adviseth, for it hath, first, knowledge; secondly, sweetness. As knowledge, it directeth; as sweet to the soul, it affecteth. This is the most proper work to direct all the virtues; taciturnity, patience, sobriety, courage, all are ordered by this. For the fruits which testify of it.

(1.) It maketh one teachable. A fool will despise the wisdom of words; if one do smile or chafe, nothing

will sink with him ; so a wise man will incline his ear and be teachable.

(2.) It maketh the heart to fear in prosperity and in adversity : prosperity, because that extreme good health is tickle and dangerous ; adversity, so far as to hide himself from the storm : Prov. xxii. 3, ' A prudent man foreseeth the evil, and hideth himself : but the simple pass on, and are punished.' A fool is full of security, a word sullieth the wise.

(3.) It doth make the heart relish things to the flesh grievous : Eccles. vii. 4, ' A fool's heart loves to dwell in merriment.'

(4.) It will make us make sure work with God : Mat. vii. 24, 25, ' He builds his house on the rock,' &c.

(5.) He will provide for the time to come, for that enduring substance, Luke xvi. 3, 4 ; this was the wisdom of the unrighteous steward.

*Use 1.* Which doth reprove many as unwise ; for if wisdom be to be measured by the conversation, we shall find it true, that the greatest clerk is not the wisest man. We must not think that knowledge of the letter is enough to wisdom, nay, it argueth us more foolish when it is not practised. If there were two riding a way, where they were sure both to be robbed, the one heedlessly ignorant, the other well knowing of it, who were most foolish ? And we may see all of us, when we come so short in our conversation of that we know, how far short we are of true wisdom.

*Use 2.* This must move us to seek wisdom, seeing that we cannot have a good conversation without it.

(1.) By denying our own wisdom : ' Let him that would be wise become a fool, that he may be made wise.'

(2.) By prayer : James i. 5, ' If any lack wisdom, let him ask it of God.'

(3.) By numbering our days : Ps. xc. 12, ' Lord, teach us to number our days, that we may apply our hearts unto wisdom.'

(4.) By observing the vanity of all things, Eccles. i. 2.

(5.) By frequenting the company of the wise, for as he that consorteth with fools will bring home the fool at the last, so a companion of wise men shall wax wiser, Prov. xiv. 20.

Ver. 16. *Redeeming the time, because the days are evil.*

Now followeth the effect that testifieth of wisdom, amplified by a reason : the effect is this, *Redeeming the time : the reason, for the days are evil.*

Now, first, to open the word. This word *time* is used indifferently to note time in common, or most properly it is used for the opportunity. Now here take it in the latter sense : But opportunity is general, or particular ; the whole course of our lives, till the eleventh hour be past, is an opportunity of working through our salvation. The particular occasions are such as God doth offer to this or that particular duty ; **now both are here to be conceived.**

2. What it is to *redeem the time.* *Ans.* 1. To forego anything which would hinder us from taking the opportunity. 2. To make it our own by using it, so that we recompense former unfruitfulness, and lay up a good foundation for the time to come ; as in buying a thing, first we pay the price, then take it into our possession and use, to which this redeeming doth look.

3. In clearing the reason, we must know what is meant by *evil days*.

*Ans.* Days are said *evil* or *good*, according to that which befalleth in them, as a *good time* when matter of commodity or merriment is in hand, an *evil time* when the contrary. Now the *razzia* or *evil* of the day (as Christ calleth it, Mat. vi. 34), is either general or special.

Generally, the shortness and manifold trouble which doth accompany the time of our life ; particularly, when any special evils take place, as this must be understood, because it is spoken with an eminency of those times.

Now it is apparent that the evil stood in these three things :

1. Tares of false doctrine, begun and ready to increase.

2. In flagitious lives, such as Simon's school was.

3. In persecutions, which were ready to grow hotter and hotter.

The sum then of the verse is this : ' See that all the time of your life, and all particular occasions, be carefully laid hold of by you, to work out your salvation, for the times grow more and more dangerous and tickle, that there is great reason to take time while it lasteth.

Two things are then here laid down :

1. That all our time, and every particular occasion, must be taken up to glorify God, and work out our salvation.

2. That the more evils of all sorts befall our times, the more diligent we must be to occupy ourselves well while the occasion lasteth.

*Doct. 1.* Of the former. The Scripture doth ask us to be careful that our whole time (one day as well as another, yea, every hour of the day) be redeemed, as the apostle here exhorteth : Heb. iii. 13, Luke i. 74, 75, 1 Pet. i. 17, 1 Pet. iv. 2, Acts xxiv. 16, Acts xxvi. 7. So likewise the Lord doth charge us to take the occasion : Isa. lv. 7, ' Seek him while he may be found ;' while you have opportunity to give alms, give them ; Gal. vi., ' While it is called to-day ;' Heb. iii., ' While the light is with you ;' John xii. 35, ' Pray in all opportunity ;' for so time is there to be taken. And thus Christ redeemed the opportunity, John iv., he (though weary) was not careful of hasting to meat, because he preferred the opportunity of bringing home a lost sheep, and made it as meat and drink to him ; so he chose rather to leave his friends unsatisfied, than to leave his opportunity. So St Paul was ready

to lay down his life then, when occasion should be offered, not to bear a testimony to Christ.

*Obj.* But it will be said, How can we spend all our time in seeking to glorify God, and work out our salvations, when we have many outward businesses?

*Ans.* 1. We must wisely seek to remove those things which do disable us, that we cannot take opportunities offered, nor redeem all our days and hours, to the glorifying of God.

Now, these are: 1. Ignorance, many think they are not in so strait manner to be countable for time. Again, we want heavenly wisdom to discern opportunities to this and that particular duty: whereas in all occurrences God doth offer us occasion of faith, love, sobriety, righteousness, patience, hope, thankfulness, &c. 2. Slothfulness, which maketh us not care for doing anything. 3. Love of fleshly liberty. 4. Want of taste in heavenly things, for because we find them not sweet, that doth make us we cannot hold out in them.

*Ans.* 2. As one must labour against these things, so one must task themselves daily with some good duties; as prayer, meditating, reading, exhorting one another.

*Ans.* 3. Seeing our callings and many other occasions are to be served, we must redeem the time, while we are in these, by doing them in obedience of faith, by making them instruments whereby to shew our love, righteousness, sobriety, &c.

*Ans.* 4. We must use diaries, daily take a note how our time slippeth, that when we consider how unfruitful we are, as of ten, not to tithe one hour to God out of the whole day, that it may make us ashamed, and to grow more fruitful, as Rev. ii., considering from whence we are fallen, is a mean of repenting. Now this truth, that we are bound to gain our whole time to the glorifying of God, and to take all opportunities;—

*Use* 1. It doth first rebuke us that do not once consider of the gracious seasons God giveth us, that God may complain as he did in Jeremiah, chap. viii. 7, 'The stork and the swallow know their seasons; but my people know not the judgment of the Lord: and Christ might say to us as he speaketh, 'O hypocrites, can you discern the face of the skies?' So many wholly misspend their time, like those in Job xxi. 13, 'They spend their days in mirth.' Many that are so far from buying it out at any price, that they know not how they may shake their hands of it; as if it were a most refuse commodity, they know not (as many complain) how they may pass it. Many again who delay, and upon never so little matter let go the occasion, and all of us who in our meetings, visiting one another, are so ill husbands of good hours, so prodigal of nothing as of that which is most precious.

*Use* 2. It must stir us up to employ all the hours of our lives more fruitfully, to take every good occa-

sion; time and tide stay not. He that will not strike the iron while it is hot, doth lose his labour when it is cold. It is notable folly to sleep in harvest, Prov. x. 5. And in earthly things we will take the occasion of our gain, redeeming it with loss of pleasure, with rising from our tables.

*Doct.* For the second thing, we see that evils must not make us give place to unfruitfulness, but more diligent in taking every good occasion. If a harvest day be full of clouds, and windy, men will not keep in, but work more diligently and warily. If the evil of sin abound, we must increase in holiness. Is it not enough we [see] our God dishonoured with others? Thus David wept, Ps. cxix., 'Mine eyes gush out with rivers of tears because men keep not thy law.' Lot 'vexed his soul.' Solomon, when he saw the field of the sluggard, learned wisdom. If calamities be in our times, we have more need to draw near to God. It is a strong thief that, east into prison, will not cease to steal while he is in hold. So if God let chains of common calamities hang on us, it is notable lewdness not then to become converts; as it is noted with an emphasis of Ahaz, 2 Chron. xxviii. 22, that even in his afflictions he ceased not to offend. Again, this may hence be persuaded; the more rare commodities grow, the more we engross them.

Again, the less while a thing is like to abide with us, the firmer hold you lay of it. Now opportunities in evil times are hard to come by, and not like long to continue with us; so that as men who are at work, when it is now but an hour to night, they will double their diligence.

*Use.* This therefore doth reprove those who, because there are hindrances and crosses, and such abundance of evil, think it a folly for them to strive against the stream and do otherwise than others do; this is the devil's logic with which he beguileth sluggards: Prov. xv. 19, 'The way of the slothful man is as a hedge of thorns;' Prov. xxii. 13, 'He saith, there is a lion in the way.' But we must learn the contrary, unless we will let the devil kill us with our own weapons; because men are so sensual and earthly everywhere, because there are so many evils and distractions ready to take the occasion out of our hand, therefore we will be more careful to take it. If one had a commodity we liked, though there were some brokers that did lie in the wind for it, we would not go sit still, and say, Let them take it, but we would go betime and bid well, that they should know how they carried it; so the more things come between us and home, the more careful we must be, like good merchants, to buy the commodity, even the opportunity of doing good.

*Ver.* 17. *Wherefore be not unwise, but understand what the will of the Lord is.*

Now followeth the third amplification, from the rule or mean enabling us in this circumspect walking; and



the precept concerning it is given negatively and affirmatively. For the opening of the words.

*Wherefore*; that is, to the end you may walk circumspectly, and that the rather, seeing the difficulties of the times do call us to it. 'Let us not be without understanding;' that is, ignorant of the will of God, manifested in his works and word. But let us know with relishing of it (as sweet to our souls) 'what is the pleasure of God,' which the evils of the times do testify, which his word doth manifest, that we might walk after it. In the next verse the apostle layeth down a new precept, which removeth an impediment that would hinder from wisdom and understanding: 'Be not drunk with wine,' for he that erreth in wine is not wise, it taketh away the heart. Knowledge hath temperance as a help joined with it. The precept is propounded with the reason of it, and amplified by the contrary: 'Be not drunk with wine, in which is excess;' that is, which is a fruit, or which hath accompanying of it all prodigality and riot; for this word signifieth luxuriousness or riot (but change is no robbery). If you will fill yourselves, 'fill yourselves with the Spirit,' which is amplified from three means of it: 1, use of psalms; 2, thanksgiving; 3, decking ourselves with lowliness of mind.

Now, then, in this 17th verse mark three things:

1. That he saith *wherefore*; viz., that ye may walk circumspectly, know the will of God; hence observe,

*Doct.* What must be the mark we must shoot at in seeking knowledge, viz., that we may carry our whole course of life accordingly; we must seek to know that we have direction in our works daily: Isa. ii. 3, 'God teacheth his ways, that we might walk in them;' Ps. cxix. 34, 'Teach me thy statutes, I will keep them with my whole heart. I have hid thy word in my heart, that I might not sin against thee.'

*Reason* 1. For the effect of knowledge is hurtful, if it be not obeyed; it causeth men to be justly beaten with many stripes, Luke xii. 47.

*Reason* 2. Again, the word is not given that it might resolve questions, so much as that it might be 'a lantern to our feet, and a light to our path,' Ps. cxix. 105.

*Use* 1. Wherefore, this doth reprove such as do not come to learn with this purpose, that they might know how to work daily, as many come in this kind; for hence it is that ascetical sermons, which are concerning the Christian exercise, are not in that request; whereas if our hearts were set to walk aright, they would be most welcome.

*Use* 2. Again, 1, many care for nothing, but increasing their speculation; 2, others that they may knowing be able to hold argument, and jangle about questions; 3, that they may censure and malapertly quip better than themselves.

*Use* 3. It doth serve for a ground of exhortation, that in all our seeking to know, we resolve our hearts to obey and bring into practice that which shall be

made known to us, as Cornelius. For what should men do buying sconces or links if they meant to walk stumbling alone in the darkness of the night, not to make use of them? So what should we get into our understanding this torch of the word, if we mean not to use it, but walk still in the darkness and vanity of our own understanding. Let us in all things labour to see this lantern before us, and 'then we shall not be confounded, when we have respect unto all his commandments,' Ps. cxix. 6.

*Doct.* 2. We see for the matter of the verse:

1. That it is all our duties to labour to put off that folly which still is bound in our hearts; for this folly is but in part purged out, in great measure we lack understanding hearts, Deut. xxix. 4. Now it doth shew itself in this:

(1.) That it will not let us remember the things that God hath done for us, to take benefit by them; it putteth out the eye behind us, Deut. xxxii. 6, 7.

(2.) It will not let us take deeply to heart the things present, whether mercies or otherwise. If a wise man laugh on a fool, nothing will sink with him, Prov. xxix. 9. And for the hand of God chastening us, the folly of our hearts will bid us not take it grievously, but shoot off the sense of it, as the rock doth waters; for a foolish heart loveth not the house of mourning; wherein our foolishness is like to theirs that will take nothing which should make them sick, though it would heal them; so it will not let us foresee and fear for the time to come. 'A fool cannot be admonished, a fool runneth on and is beaten.' The beast and fowls better than we: 'In vain is the net spread, if the fowl see it;' and a horse will bogle where he hath been foiled; but we like fools cease not to reiterate folly, and so like 'dogs return to our vomit.' And thus folly hindereth us from seeing powerfully what God, by calamities and other experiences, doth call us to.

(3.) Folly doth keep us from knowing, or at least from affecting, the will of God which we know. As a fool, though you may make him repeat a wise saying after you, yet it will never relish in his foolish understanding, as wisdom; so it is folly that will not let us admire and find sweet to our souls, as honey to the taste, that which is the wisdom of God in his word.

*Use.* Wherefore seeing we are thus full of folly, for who forgetteth not things of use? 2. Whose heart can take grief at just occasion of grief? 3. Who doth take warning, and not run his finger again and again into the same fire? Who findeth not that there is want of tasting and admiring the wisdom of God which he knoweth? Let us therefore see it and hold that healing word: Isa. xxxii. 4, 'The heart of the foolish shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.'

*Doct.* 3. We see from this verse, What it is that can make us truly wise in all our ways, viz., the effectual knowing and obeying of God's word: Deut. iv. 6,

'Keep these words and do them, for this is your wisdom, and your understanding.' What wisdom can be in them that have left the law of their God? This is one commendation of God's word, that 'the entrance into it giveth wisdom to the simple,' Ps. cxix. 130.

*Use 1.* Wherefore we must not be deceived, and too much admire any wisdom of worldly ones, falsely called wisdom; not deep reaches, not craft, not profoundness in this or that knowledge, which maketh wise, but knowing and obeying the will of God. True it is that others that take another way are wiser in their generation; but this is not because theirs is greater wisdom, but because we keep not ourselves so to our rule, but often foolishly swerve from it; else Abithophel's wisdom should be infatuate, and prove foolishness, in comparison of that which is in observing the commandments.

It letteth us see what we must do if we will be wise, take our direction from the word. For look, as a fool, if he will do a wise action, must follow better heads than his own; so we, foolish in regard of all true wisdom, must follow the counsel of the only wise God, before we can do anything in wisdom. Let us therefore deny ourselves, our own wisdom, and yield ourselves in all things to God's direction, that we may be wise.

Ver. 18. *And be not drunk with wine, wherein is excess; but be filled with the Spirit.*

Now followeth the next precept, 'Be not drunk with wine.' For the opening of the precept:

1. It doth intimate that there is a lawful use of wine, for health and strength, 1 Tim. v., Eccles. x.

2. For delight, for it is the end for which God did create it.

3. To satiate and content the desire of nature; for it is a piece of the curse, to drink and not be satisfied. But this precept forbiddeth all excessive or inordinate, either affecting, or using of wine, or any drink intoxicating. For drunkenness is not only such as taketh away the use of reason, the feet, taking of wine to vomit, to sickness,—they 'made the king sick with flagons,' Hosea vii. 5,—but all excessive use is so called, drinking to inflammation, Isa. v. So all inordinate affecting or using; for as there is an inward gluttony, when the thoughts run upon the diet only, and a man cheweth the cud before he get his meat, so when the thoughts and affections are carried inordinately toward the cup, it is a kind of inward drunkenness, when a man's lips are always hanging after such lettee; his heart is drunken, though he sitteth in private. So all inordinate using of it, either in hunting after it, in doating upon the quality of drinks, or in taking it unseasonably, or in drinking for gossiping, for company, they are all to be conceived as degrees and occasions forbidden.

*Use 1.* The use of this is to rebuke the liquid lives of many that do nothing but follow the buttery, in

running to seek their delight, such whose thoughts have no other object.

*Use 2.* It doth teach us our duty, even to keep ourselves unspotted this way, and to labour to get out if we be entangled. And for to help in it, I will set down,

1. Some considerations.

2. Some rules of practice.

(1.) It is good to consider how it is a deceit that doth delude us, for it promiseth us pleasure but doth not perform it. What pleasure is that which leaveth so bitter a tang; the after headache, the crudities which follow are more irksome than the drink was delightful, the end of it stingeth like a cockatrice.

(2.) Consider the tyranny of it. This inordinate lusting, it doth never rest satisfied; serve it once, it will call again and again; and if it be not followed to the end, resteth as much displeased as if it had at the first been denied, yea, it giveth no rest to the thought; but when the mind would be sequestered for other purpose, then will these matters be running in it, a bondage worse than the Egyptian.

(3.) Consider what a fearful thing it is to have such an inordinate lusting, Num. xi. When the cup is in thy hand, fear lest the wrath of God go with it, as it is said, 'while the meat was in their mouths, the wrath of God came upon them.'

(4.) Lastly, consider how it excludeth from heaven. The rules of practice are likewise four.

(1.) Avoid the companies of them; mark such youths, as, like beads, call such cursed congregations, and avoid them.

(2.) Think how sweetly thou goest on when thou dost keep the bonds of sobriety, and compass as you are able such a portion (in the due seasons) which may give content. For we must not fight against inordinate appetite to drink and meat, as against fornication; that must be fled from altogether, that cannot be made good in any degree; but this must have the excess reformed, with our liberty reserved, lest we do fight with too heavy armour. Convenient food in the seasons is a good help against exorbitant appetite, as our own fountains are remedies against unlawful lustings.

(3.) It is good to wean ourselves something in that we may do. He that will still do all he may, will at length do that he may not. And if we have been impotently affected to a thing, labour like David, when thou hast it now in thy power, to refrain it, 2 Sam. xxiii., though but for one time. Little things will flesh us to further victories, and to break agues from their times in coming is some good token that they will be removed.

(4.) A vow. We rather, than still to be ensnared by wine, or this and that circumstantial matter, may by vow bind ourselves to be abstinent. 'I have sworn to keep thy commandments.' But this must be done with great discretion, lest it prove as unfit for us as Saul's armour was for David.

Now followeth the reason, *in which is excess*, that is, which hath all kind of riot and lasciviousness going with it. Observe, then,

*Doct.* That drunken courses are accompanied with all prodigality and filthiness. When men grow into drink, they are lavish every way; their tongues have a double door opened to them, superfluous speech a daughter of drunkenness. Their affections are as excessive, then no difference betwixt mirth and madness; then if the humour so work, they will weep in kindness. Their action riotous; then come, call in more, something that may provoke and be a spur; then they will vomit that they may drink, and drink that they may vomit; the tobacco, that they may be fit for a cup, cups for tobacco; then minstrelizing, gaming; what not that is riotous? And for uncleanness, no villany of that nature that wine warms not, Prov. xxiii. 31, 33; that this vice may well be called a hydra, a capital one, that hath a brood with it worse than himself. Abstinency is to vice as fasting spittle to serpents, the bane of it: this drunkenness is a fruitful parent of wickedness. It fareth with these inundations of drink, as in land-floods, they bring often store of filth where they overflow. So these do bring all kind of filthiness into the soul that is drowned in them.

*Use.* Which should cause us to detest that which is so fearfully accompanied, and leave off such cup-shot conversation as will let into our souls all kind of wickedness.

Now, that we might the more easily do it, the apostle doth shew us, and invite us to a better beverage, to be *filled with the Spirit of God*. Where two things are to be marked:

*Doct.* 1. That these two things stand not together, a drunken course of life and the Spirit of grace.

The Spirit may be in one, that through infirmity doth slip, like Noah, into it; but one that doth delight in following a tipsy course of life, he that affecteth this, grace is far from him. How can the Spirit of God dwell in such a person, as 'maketh his belly his god'? It is impossible till that be reversed, viz., that 'one cannot serve two masters.' Again, till we get union with Christ, there is no communion with the Spirit.

But he that putteth on Christ must cast off the care of pleasing the flesh in the sinful desires of it. Rom. xiii. Nay, wine doth take away the heart; it doth not only bereave a man of grace, but of common natural abilities and endowments.

*Use.* Wherefore let us not deceive ourselves that are haunted in this way, the spirit of the buttery and God's Spirit have no agreement. This inordinate drinking is as water to fire, it quencheth grace; nay, if this were all, the matter were not so heinous, but it maketh one unfit for the teaching of the Spirit: Isa. xxviii. 9, 'Whom should I teach knowledge,' &c.; for as the earth, glutted with rain, is unfit for tillage,

so a mind sowed in this voluptuous course, is unfit for the tillage and husbandry of God.

*Doct.* 2. It is to be marked how he doth not say, *sip lightly*, but '*be filled with the Spirit*'; which doth teach us, that we must not content ourselves with a little, but must endeavour to a fulness of grace; that it may be said of us that is said of the Romans, they were 'full of grace, knowledge, of all goodness.' We are here the most conscionable; if we put our lips to this cup, we have done; but we must labour to drink deepest of this above all other, for these are flagons which will not hurt us, and sweeter than any other. Again, the Lord doth invite us to it, to these waters of the Spirit, John vii. 37.

*Use.* Wherefore it doth rebuke us that have quickly done, and think everything enough in grace; we love abundance in other matters, we love perfection in our trades, but to grow up to perfection in the trade of a Christian, we regard not. And it must move us still to seek more and more to be filled. They are the best Christians that consider. Oh how little fear have they of God, that can hear his threatenings and not be affrighted! How little love to him, that can so hardly forego any degree of their corruptions for him? How little joy, that though they can laugh at things of no moment, and joy in trifles, yet their hearts are like stones, where the things of the gospel are piped? How little hope, who can hear of his coming, and never once look after him? We must hunger, and still by faith be drawing this spiritual learning from these drunkards. How will they fill their skin with swill in comparison, and draft! How will they take it discourteously if their draughts be broken! So should we in this wine of the Spirit, the rather because Christ doth here, and John vii. 37, invite us. Wisdom hath mingled her wines, and crieth, Come, &c., Prov. viii. Now men would not endure it, if one without reason should not accept of their kindness. If the drunkard would but taste this, he would quickly leave his tap; this is so sweet. When the woman of Samaria heard of the water of life, she left her pitcher, and followed that.

*Ver. 19. Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.*

Now followeth the means.

1. Is recommended the exercise of psalms.

2. Thanksgiving, ver. 20.

3. Lowliness, ver. 21.

1. The exercise is laid down:

(1.) As it serveth for our instruction.

(2.) As it respecteth God's glory.

In which the true manner of singing is determined, such as is our mutual edification, and such as maketh for God's glory. Now for the words, three things serve to clear them.

1. What this is, *speaking to yourselves*? *Ans.* Not

speaking inwardly, so as none but God and ourselves know what we speak, 1 Cor. xiv. 19, but speaking, that by voice others may understand; for this phrase in the plural number noteth a mutual and interchangeable affection, and Col. iii. 16, he biddeth them 'instruct and admonish one another.' The general word here put for those particular.

2. It may be asked, What is the difference betwixt these words?

*Ans.* Some take it from the matter of them, some from the manner. That of the matter will not hold: for a *psalm* and *song* are of a like consent and art; the difference is, that a *psalm* noteth a ditty, which hath instrumental music going with it, or beginning to it. So *mizmor*, the nature of the word doth lead to it.

2. *ᾠδὴς* doth signify a ditty, for the matter of praise, but it noteth no circumstance of delivering it, but leaving it indifferent whether said simply, sung, or played.

3. A *song* is that which is of any matter, but is delivered in vocal music, is sung forth with the voice, at the least hath the voice first beginning it; which is to be marked, because in the Psalms the same *psalm* is sometime called a *psalm* and *song*, sometime a *song* and *psalm*, because in the one instrumental music did begin, in the other vocal, though both voice and instrument were together in the whole.

3. It is asked, What is a *spiritual song*?

*Ans.* It is put in by way of distinction, opposite to the sensual songs which profane riotous persons are delighted in. Now there are two kinds, the one extraordinary, such as the Spirit of God did immediately suggest. 2. Ordinary, such as men by benefit of memory could say out of the Scripture, or frame of themselves conformable thereto, and both these kinds are here meant.

The sum of the verse given, the instructions follow.

*Doct.* 1. We see in general, that the exercise of psalms is a mean of increasing in us the Spirit. If we be joyful, they increase joy: James v. 13, 'Is any merry? let him sing psalms.' If heavy, they refresh us. Paul and Silas sung a *psalm* at midnight. The fullness of the Spirit in that excellent man David went with this help, as we may gather from that in the 2 Sam. xxii. 1, that he is said 'the pleasant singer of Israel.' Look, as, on the contrary, the devil's song is of great force to fill with wickedness, for we may see some upon some wanton sonnets filled with a spirit of wantonness, so God's song is of great force to make us be filled of his good Spirit. It cometh from the Spirit, and maketh the Spirit take increase in us; the tree of grace taketh increase by the fruit it beareth.

*Use.* Wherefore this should stir us up to frequent this duty, not only joining in the church, but in our chambers. They were wont at their feasts, before they gave their latter thanks, to have a *spiritual song* by those that were able among them (such a *song* being to a supper as a precious stone set in a golden ring),

saith Tertullian. They were wont that the ploughman, the vine-dresser, the reapers, they would, following their works, sing the psalms of David. Pastors were wont to call upon parents to teach their children psalms. The children in the church of the Jews could sing understandingly, 'Hosanna, blessed is he that cometh in the name of the Lord.' We who are of great sufficiency to be thus exercised, through the course of the year sing not a *psalm* in private, which maketh us to walk with lean spirits. Amongst many other things, this want is not the least.

2. We see in the verse these two things laid down:

*Doct.* 1. That all our use of psalms must be such as may edify us; whether it be private or public psalms, it must instruct and admonish, and so edify us in our holy faith. If God will have our private talk,—chap. iv., 'Minister grace one to another,'—how much more our private services of him; if our prayers and psalms in private, how much more must our singing in public serve for our instruction! As all singing, both in private and public, which this scripture and Col. iii. 16 do commend, they must serve for instruction, and all things, psalms, prayers in the church, must be to edify, 1 Cor. xiv. 26. But a papist hath three things to say against this:

(1.) That it followeth not, if private psalms be to edify, therefore public; because the end of public is not so much to edify, as to honour God in the ministerial duties performed.

(2.) They will say, that place speaketh of psalms not in ordinary service, but extraordinarily suggested by God's Spirit, and therefore concludeth not against the singing of the ordinary liturgy.

(3.) That though in the primitive church the most did join and understand, yet now congregations being more numbersome, the church hath fitly ordered it otherwise.

To the first I answer, that the reason is nought; service is for God's honour, therefore not for edifying; for these are subordinate, yea, the latter resulteth from the former. For, 1, all the ministry tendeth to edify; 2, from edification God's glory accrueth. Again, we might by like consequent say, private prayers are not for God's glory, because they are chiefly to edify.

To the second, it is true that those psalms are extraordinary, yet so that the apostle doth from the particular deliver a general rule. For the apostle his reason doth not go against these psalms, because extraordinary, but because not understood.

To the third we say, that the church of God hath no power to bring in any custom against edification, 2 Cor. x. 8.

*Use* 1. This doctrine, that the use of psalms must serve for our instruction, doth first condemn that practice of Latin service in the church of Rome, who would have their tongue chanted out, where it is not conceived. And it doth rebuke a common practice amongst us, who do run forth at psalms, if sung with instru-

ments, as the organ and others, comfortable and landable, as if they were no part of God's ordinance for our good ; whereas we are expressly charged by God's Spirit to praise him both on stringed instruments and organs, Ps. cl. 4. If it were at a comedy, men would not lose the song and instrument, or dance, though played on diverse pipe instruments ; yet the wind of one pipe in the organ will blow out their zeal in the church, and them from the church.

*Use 2.* It must teach us, that we must aim in singing at our edification ; we must not, like daws or popinjays, speak words we understand not, but, like men of understanding, speak to our souls, while we are singing : sometime comforting ourselves, ' Why art thou cast down ? ' sometime provoking ourselves forward, ' O my soul, praise thou the Lord ; ' sometime admonishing ourselves, ' Be not like the mule, ' &c., Ps. xxxii ; and this done, we shall speak to ourselves in psalms, and one to another.

*Doct.* The last thing to be marked, that in singing we must not bring our voice alone, but our heart, to God. ' My soul shall magnify the Lord, my spirit shall rejoice in God my Saviour. ' ' O my soul, praise the Lord. ' He that will sing aright, must with the use of his psalm join sense, understand it, with sense, affection (get the spirit of David to sing a psalm of David) ; with affection, exultation with that gravity, lest our mirth savour of lightness. Get the Spirit ; till we play on this organ, there is no music in God's ear. Therefore the eastern and western churches used a kind of singing, not much different from reading ; it may be our college kind of singing is a remainder of their ancient custom. They more cared to bring the cry of the heart, than concert of voice. Again, on the other side, heretics have refined their song, as the Arians in Chrysostom's time, and the Donatists in Augustine's time. Let us not stand so much upon the melody of voice, as on the harmony of holy affections. God is a Spirit, and he will be worshipped in spirit. Again, the Lord detesteth empty sounds ; it is odious to his ear to hear the din of them : Amos v. 23, ' Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols ; ' Isa. xxix. 13, it is accursed to draw near with the tongue, &c.

*Use.* Which doth rebuke many who never look to their hearts in performance of these duties. Let us further look to our hearts, that they speak. As he that will make music must tune his instrument, so we must tune our hearts, a kind of instrument that is strung with affections, or all will be but an unpleasant discord in the ear of God.

Now if you would understand how your hearts should sing, I will tell you :

The matter we sing doth respect God, his people, or the enemies of his church.

Now, that we sing of God is of his properties, or works. If I sing of his goodness, I must find my heart inflamed with love to him ; if of his wisdom or power,

I must have a holy admiration of them ; if of his works of mercy to the saints, I must congratulate in it ; if of his judgments, I must fear. For ourselves, we sing for the most part of things we want and would have, of things we have received, of evils which dwell with us, from which we would be delivered. Now, in the first, I must labour to have a desire of those things. In the mentioning the second, labour for thankfulness. In the third, for fear, grief, lowliness. When we sing of wicked men's ways, we must have hatred, zeal, compassion, &c.

Now, before we leave this place, I will point at the considerations in it which do overthrow all their abuses, the rather because they are not ashamed to bring this and Col. iii. 16 to justify their cause.

1. Paul speaketh not to the choir of singing men, but to all common Christians that were able, exhorting them to this duty ; which doth teach, that lay Christians have right to join in this part of church service, in the psalmody of the church. Tertullian saith, the Christians met to their *antelucanos cantus*. Yea, after the order of singers was received, it is a canvas whether the people did sing with them,\* though they led, and sitting in a higher place, gave direction ; but at length men ordered came to sing only ; and that at the first jointly. After, they came to responsory song, one half of the choir singing one while, the other another ; and last of all, instrumental music was entertained by the church.

2. St Paul's music must give mutual instruction. Where then is the Latin song ?

3. Church music must not be only vocal, but internal, from the heart ; which we urge not, as they slander, to take away the voice, but the unknown language.

4. The apostle his songs must be spiritual, out of the word ; Col. iii. 16. They have hymns containing matter not grounded in the word.

5. The church and house psalms must be sung to God. They have hymns to St Peter, St Paul, &c.

Ver. 20. *Giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ.*

Now followeth the second mean, *giving thanks*. In the verse, beside the person to whom and in whom (which often meet us), mark two things :

*Doct.* 1. That thanksgiving procureth increase of God's gracious Spirit.

2. That we are in all things, in daily little things as well as in great, in evil as well as good, to give thanks.

1. For the first, nothing doth more make God bestow blessings on us than the praising of him in things he hath bestowed : Philip. iv. 6, ' Let your requests be known with thanksgiving. ' What followeth ? ' God's peace shall keep your hearts and minds in Christ Jesus. ' It is true of prayer, but specially of thanks-

\* Πάντες συνισαν, καὶ ὑπὲρ πάντων καὶ πάντων.—*Chrysost.* See the 29th Dist. Grat.

giving; it is the key of heaven. it unlocketh the treasures of God; up goeth thanks, down cometh blessing. In outward things thankfulness procureth increase: Prov. iii. 9, 10, 'Offer to God the first fruits of thy substance,' there is thankfulness; 'and thy barns shall be filled, and thy presses shall burst out with new wine,' there is an increase. Unthankfulness maketh God strip us of that we have, Hosea ii. 8, 9. For God (that wise husbandman of the church) he doth as husbandmen, who there cast their seed plentifully, where they know the ground is good, and will give it them with advantage.

*Use.* This therefore must rebuke our backwardness to thanks. Which of us have not been in some straits, which we thought we should never have forgotten? but eaten bread is soon out of remembrance. How many are like swine that eat the mast, but look not up? like ass colts, that when they are filled kick the dam. And in spiritual things we go not so far as that pharisee, Luke xviii. 11, who said, 'I thank thee I am not thus and thus.' But here we are our own foes, we do shut God's hand against us, that we go with lean souls, because he hath not praise in that which he hath done for us in his Christ.

*Doct.* For the second, the Scripture teacheth us that we must in all things, little, great, evil, good, have thankful hearts: 1 Thes. v. 18, 'In all things give thanks.' So accordingly Job blessed God when he had taken all away, even in the fires, Isa. xxiv. 15. In all David's persecution, which was heavy, yet, so far as God was the worker of it, David did praise him, and most thankfully entertain it: 1 Sam. xxvi. 19, 'If the Lord have stirred thee up against me, let him accept an offering,' let him receive from me an offering of praise and thanksgiving. We do thank the physician, as well for his sick potion as for his restoratives; nay more, when we have found recovery by them.

*Use.* Which doth convince many of us, How many of us are from duty? Though we have words of course when all goeth well, yet if we be a little touched, we are ready to prove the devil's words true; we curse God to his face. We are like untamed mules, full of grudging. Take heed, murmur not as some of them did, and were destroyed, but pray for hearts which may praise God from the nether hell. 1. This is glorious to God. 2. This will ease all thy smart. Give thanks, 'and the peace of God which passeth all understanding, shall preserve thy heart and mind in Christ.' 3. This maketh the devil retire confounded.

Ver. 21. *Submitting yourselves one to another in the fear of God.*

*Doct.* Lastly, in general, humility is the way to be filled with grace: Mat. v. 3, 'Blessed are the poor in spirit.' Luke i. 53, 'The hungry he filleth with good things.' 1 Peter v. 5, 'God giveth grace to the humble;' he letteth them find favour in his eyes. If

one would drink of a fountain his fill, he must stoop down to it; and of all grounds, the valleys are filled with fruit, they have the fat dews and moistenings lying on them, thither it cometh, there it continueth. Thus much in general. The verse layeth down two things:

1. The thing which is to be done, *submit, &c.*

2. The manner or ground, *in the fear of the Lord.*

For that *submit* doth not teach inferiors their due to superiors, but it commandeth such a submission as all owe interchangeably one to another, 1 Peter v. 5. The apostle maketh this general submission to extend itself as far as decking ourselves with humility. The thing here laid down is this, viz., that the highest must shew submission toward the lowest. Now, the thing here required, standeth especially in two things:

1. That we are to conceive of ourselves in comparison of others.

2. In that which we are to do to our inferiors.

The first is laid down in that rule, Philip. ii. 2, 'In lowliness of mind, let each esteem other better than themselves.'

*Quest.* How can Paul truly practise this rule, think and say, he is the least of saints?

*Ans.* He may.

(1.) If he consider himself as of himself, and others in regard of things they have from God.

(2.) If one consider themselves as lacking something that the meanest may have.

(3.) In consideration of some circumstance, as what others would do if the like grace were shewed them; or what notorious sin I have committed sometime, which others have been kept from.

(4.) According to that which a saint feeleth, and which God discovereth to him; for he cannot see that spiritual wickedness in any that he findeth in himself.

The second thing is the duties of submission, which one must practise to another.

(1.) The superior must honour the inferior, as well as receive honour from him, Rom. xii. 10; as the rich must think that the poor are exalted of God, the master must think of his servant as God's freeman.

(2.) They must fear them, stand in awe to do anything which might open their mouths, Job xxxi. 34.

(3.) They must serve them, and sometime rather deny their own minds than not please their inferiors. For what is any pre-eminence? It is a more honourable service, and for that voluntary laying down ourselves toward any that are weak in things indifferent, the apostle setteth it down, 1 Cor. ix. 19. 'Though I be free from all men, yet I have made myself servant unto all, that I might gain the more,' 1 Cor. x. 33.

(4.) Lastly, They must shew submission in hearing their grievances: Job xxxi. 13, 'If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me.' Thus all of us are to shew submission one to another.

*Use.* Now, if we lay ourselves to these things, we shall see how far we are from our duties; for we nourish swollen conceits of ourselves; we think it a credit to take upon us, and lift ourselves above those to whom, as fathers, we owe submission. So, what a deal of high contempt is there in many a heart towards inferiors! And for making ourselves their servants, denying our own mind, we will not bate an ace, but do what we think we may. Why, if he be offended, he may thank himself; I hope I have liberty; I take not myself bound thus and thus. So for hearing, men are like Nabals; the text saith, his men durst not speak to him, he was so froward. Thus being with child of ourselves, and the love of ourselves, we are swollen so big that there is no room for the Spirit to enter into us.

*Doct. 2.* Observe what the fear of God doth: it maketh submiss, and all true submission must flow hence; look Job xxxi. 14. Gen. i. 19. The fear of God is the hammer of pride; the wing of pride is cut where this dwelleth. And it serveth for two things.

*Use 1.* It letteth us see that there is little fear of God in men, there is such small submission, such a mass of pride and self-love. If thou despisest thy inferior, thou art full of contempt, Prov. vii. 15, devoid of the fear of the Almighty.

This doth shew us that our common submission of courtesy is not all God requireth. We have formal phrases, *At your command, Your servant, Remember my duty*, &c.; but, like the Spanish courtesy, which will kiss the hand they would cut off, it is not for conscience' sake in God's fear, but mere hypocrisy, and a counterfeit semblance of that reverence which is not in us.

Ver. 22. *Wives, submit yourselves to your husbands, as unto the Lord.*

Now the apostle cometh to the particular precepts, which concern not all persons, but those that have a respect or reference, such as is here named. Now these precepts are concerning a threefold rank or order of authority and subjection.

1. The most ancient, man and wife. 2. The father and children. 3. The master and servant, to the 10th verse of the 6th chapter.

For these do the one beget the other. Touching the first, he layeth down the duty of the wife in three verses.

Of the husband, in the rest of this chapter.

The first is laid down and enforced with a reason. This verse hath three things to be marked.

1. What is required at the hands of wives, *subjection*.

2. To whom, *to your husbands*.

3. In what manner, *as to the Lord*. Which phrase doth not make a comparison, but doth shew the manner of obedience, that it be not outward, but of conscience; as who in obeying must remember they have

to deal with God, not with man. Thus in the 5th and 6th verses of the next chapter this phrase is taken.

Wives, be submiss and dutiful, not where you do not owe it, but at home; not with counterfeit semblances, but as having conscience that you have to deal with God, whose ordinance this is, that women should live in subjection to men.

*Doct. 1.* Then we see that women do owe submission; and so they do as taught by nature itself, which hath made them the weaker vessels, and bound to it by their own voluntary covenant, as well as by God's ordinance. But to open this duty, we must consider what this submission doth lie in.

*Ans. 1.* In reverence. 2. In obedience.

1. Reverence is inward, viz., the fearing them (but of this in the last verse, or outward); which is the signifying of their inward reverence, both by word and gesture, which doth testify submission, 1 Peter iii. 5. This was a piece or testimony of Sarah's submission, she called Abraham *Sir*.

2. Obedience hath specially four branches.

(1.) They are to be obedient to their rebukes, and teachable in the things wherein they are instructed. Job's wife, when he called her fool, did not return him the fool again, but laid her hand on her mouth, and was silent. 1 Tim. ii. 12, learn with all submission; yea, if a man should go to blows, she must endure with patience, not striking again, not railing; this is to shoot with the devil in his own bow.

(2.) She must be subject to his commands, and take his authority with her in that she doth; Gen. xviii. 6, Sarah. And a woman must not, ἀνταρταῖν, take upon her, run upon her own head, for she hath no authority but what she holdeth by commission from her husband. Sarah would not keep a racket in the house, nor thrust out her maid till Abraham did put her in her power, Gen. xvi. 6.

(3.) She must submit all her desires touching matters indifferent to her husband's pleasure; as having children go in such a fashion, wearing this or that, going to make merry here or there. The man hath a negative voice; if he say no, all must be dashed, Gen. iii. 16, 'Thy desire shall be subject to thy husband, he shall rule over thee'; though she be never so set upon this or that, if he be otherwise minded, he must carry it. This is God's yoke on you, though the devil in your husbands may put it on.

(4.) They must follow them whithersoever they go with God's calling, as Sarah, Rebekah, &c.; though if men, in a jetting, inconstant humour, wander hither or thither, they may let them go alone till their own rod hath beaten them home again.

*Use 1.* This doth in part shew what should be the subjection of a wife, how far we are from it. Many think it their glory to carry themselves so malapertly that every one may take notice they stand in no awe of their husbands; many, instead of bearing rebukes, will be upon the top of their husbands, and give them



twice as much as he bringeth. For teaching them, they are too old to learn, he may preach over somebody else, or flee it over; for commands, if they like them not all the better, he may command and go without; and for taking his authority, they think they have as good a patent for one half as he hath for the other; for their desires, they will be their own carvers, and rule the roast, or there shall be no peace in the house. But these behaviours do resist, not only Christian carriage, but all heathen morals may convince it.

*Use 2.* Let us labour therefore to be subject, and to deny ourselves, and lay down our wills, considering our natural infirmity, our voluntary promise, especially God's ordinance.

*Doct.* The second thing is, that women do principally owe this submission to their own husbands. It is to be marked for the occasion of this, *their own husbands*; and so husbands, love *your own wives*. The occasion of this circumstance, which the apostle never forgetteth, is this, because many women were adulterously given, many had their friends; as men, beside their wives, had their concubines and mistresses. Many, by rule behaviour, causing themselves to be divorced, did leap into second marriages, never seeking to win the favour, and return to them that indeed were their husbands. There were like the Samaritans, John iv. 18, that of six they served had not one, as it is probable, a true husband of them all; no wonder, therefore, if he saith, 'to *your own husbands*.'

*Use.* Which consideration doth meet with many who are good to everybody but those to whom they owe all duty. They will speak well of other men; they will commend them, tell what they could do by them, but their own they cannot set them vile enough. But let us make the best of our own in all other things; that which we have is better to us than the best things which we have not.

*Doct.* Lastly, for the manner. We see that it is not enough to yield duty, but it must be done with conscience, that it is the will of God. And this is of great use, for it will make us do two things at once, serve God in serving man; it will, secondly, make our obedience an easy yoke, when we have the Lord before us; and thus obeying, we may look for our recompense of reward from God.

*Use.* The doctrine doth meet with many who obey not as to the Lord, whom they serve in so doing, but because they have such boisterous men that they dare not do otherwise, or because they know it would be out of their way, or because they would with that outward counterfeit semblance of duty blanch over foul matters from the eyes of men, or thinking the contrary would be reproachful to them.

Ver. 23. *For the husband is the wife's head, even as Christ is the head of the church, and the same is the saviour of his body.*

Now the apostle doth urge it by a reason. You must be subject to him who is made of God a head to you. Man is a head; therefore you must be subject. The second part in this verse, the conclusion in the next. Now each of them is laid down, and illustrated by comparison. Man is the head, as Christ, which must not simply be understood, but proportionably; man in external regiment doth resemble Christ in the spiritual government of the church. Now, he doth describe Christ by a further respect, that we may know what kind of head he is, and man ought to be, who is to resemble him. 'The same is the Saviour of his body;' hence he repeateth the precept not simply, but amplified by comparison. As the church obeyeth Christ, her head, so let women obey their husbands.

1. Then we have to consider that man is a head over his wife.

2. What kind of head; a saving head, such a pre-eminence as is beneficial to her who is subjected.

3. That it is not enough for women to obey, but they must do it in good sort and manner, even as the church doth, obeying Christ.

*Doct.* For the first: 'Man,' as the Scripture witnesseth, 'is the head of the woman,' not as she is a wife only, but as she is a woman, 1 Cor. xi. 3, the woman not governing in public, not teaching in church, not otherwise usurping authority over man, though we must understand with exception, unless God do immediately or mediately call a Huldah or Anna to prophesy, raise up a Deborah to be a mother and commander above his people. Now, much more is man a head over her that is his wife; he should have been the head if sin had never entered, and since the yoke is justly aggravated. Look, as the head is in the body, Christ in the church, so is man in the family, he is the highest in eminency above the other. Man is the image of God, that is, in regard of government; the woman is not. 2. In regard of perfection, the woman is the weaker vessel. 3. In regard of influence, for all her authority cometh from him, and therefore she is said to be his image and glory.

*Use 1.* Wherefore this should persuade women to be subject. What a confusion is that where the heels are upward and the head downward! Such it is where the woman taketh upon her, and the man looketh on.

*Use 2.* And this should persuade them to use their husbands well, though they were bad heads. If our heads ache, we do not beat them and disturb them, but use them so as they may be better; so our husbands, though ill, gentle using will quiet them and make them more tolerable.

*Doct. 2.* We see that, though God make man a head, yet he must be a saving head; he hath authority, but such as is for the good, not the hurt, of the party subjected. A good wife doth her husband good,

not evil, so a good husband must do his wife good; he hath power for this, but none from God to hurt her. But to see how man resembleth Christ in this, we may know that Christ is a saving head in four regards:

1. Redemption.

2. Protection.

3. Provision, for the church and every member is furnished by him.

4. Direction, for by his Spirit he doth lead her through this wilderness.

1. So a husband is bound to rescue his wife if in jeopardy: see David's case when Ziklag was spoiled. 2. Again, a man giveth coverture; no action is brought against the wife; the man is to answer, she goeth under covert baron. 3. Man is to provide: 'He that provideth not for house,' &c. 4. To direct her by life and word in all her ways, so that this consideration, that man's power is for the good of the wife, doth more effectually persuade obedience to it. How can she make a better market? She giveth submission, receiveth four for one.

*Use.* This admonisheth men, how they are not so much to think they are heads like Christ, as that they must be preservers wholly for the good of them, as Christ is for the church. Many do quite contrary, undo the wife and children, make the most of them, turn them begging instead of directing them; they seduce and pervert them, provoke them. It is no wonder if they complain of wives, when themselves are so foolish. How should the body be well in frame if the head be light and distempered? Let us take heed of continuing such disobedience; look not what others do, think not what thyself bringest in: If my husband were thus and thus; listen not to ill counsel, the asp borroweth poison from the hedgehog.

*Ver. 24. Therefore, as the church is in subjection to Christ, even so let the wives be to their husbands in everything.*

*Doct.* 3. We see that women must not only obey, but in all good manner shew their obedience, as the church; and Ps. cx. Now the church, for the manner of her obedience, it is in four things.

1. It is willing.

2. Constant.

3. With fear and reverence, Heb. xii.

4. It is in all things.

Which doth meet with the corruption of many that obey, but it is such a patience perforce, do a thing as Zipporah circumcised the child, with such grudging terms that they mar the thing they do in the making. Again, many they will now be in good mood, but sick of the sullen presently, and not do anything. Again, some things they will do, but if it please them not the better, they are heavy of hearing; though the husband call twice, they will turn a deaf ear to it.

*Ver. 25. Husbands, love your wives, even as Christ loved the church, and gave himself for it.*

Now the duty of the husband is laid down to the last verse, in which both their duties are included, and conclude the matter. Now this verso layeth down three things:

1. What is asked of men.

2. To whom.

3. In what manner, as *Christ hath loved his church*. Which love is amplified by the effect of it; the effect enlarged by the end.

(1.) Sanctification, which is set down by the author and instrument.

(2.) Glorification.

*Doct.* The first teacheth us that husbands are to be loving, Col. iii., for, as the spirit of a woman detracteth the yoke, so a man's spirit lusteth after a less liberal subjection, and is ready to turn his pre-eminence into tyranny, and to lay hold on *Wives be subject*, as making for him; for we sooner claim more than our own than bate an ace of that belongs to us. Therefore this lesson is seasonably taken us forth; it teacheth us two things:

1. What it is.

2. In what office it doth shew itself.

1. Love is a most entire affection to one woman, a wife, as who is given me of God to be a helper and ornament of my life, and one person with me to raise a seed to God. It is such an affection as doth translate a man into the power of the woman, not grounded on beauty, riches, great alliance; this is lust of the flesh, covetousness, pride of life; but it is grounded on the considerations here named, Gen. ii., Prov. xii. 4, Mal. ii.

2. The fruits in which it emptieth itself. 1. It will seek to edify them in grace; love edifieth, teach them, &c. 2. It will rejoice in them, make a man comfortably contented in his portion: Prov. vi., 'Rejoice in the wife of thy youth;' not that it teacheth wantonness, but it cutteth off sinful discontents, Isa. lxii. 2.

3. It doth make us converse with them willingly, Cant. ii. 'Let me hear thy voice, and see thy face'; hither that of cohabitation must be referred.

4. It doth communicate with the party beloved. Hither the providing her things necessary, preventing her in them, committing charges to her, her husband's heart must rest in her; yea, a man must, *ceteris paribus*, allow her more liberally in matters of comfort than himself; she is the weaker vessel.

5. Patient winking at infirmities.

6. Fellow-feeling with her in her grievances.

*Use.* Now if we lay ourselves to these duties, we come short of them; our love will seek sermons for them when they are dead, but never teach them while we have them. We often are not pleased in our portions; we are never well but when far enough from them, never ill but when with them; like Nabals

toward them, make them be countable to a farthing, a chafe for the least trifle, no whit affected with their griefs.

*Doct. 2.* We see that this singular love must not be divided to many, but afforded to our one only wife, 1 Cor. vii. 2. Let every one have his own wife; for these phrases in Paul, and that in the 19th of Matthew, and in the 2d of Malachi, do interpret Moses, and shew that God did knit in this bond one man to one woman; and it cannot be other, for this love doth translate a man into the power of a woman, that he hath no power to give himself further, nor she no power to authorise it in him. He that loveth once, can love no more at once; and the proverb is true, and this is it, Prov. vi., if the heat of love vex thee, quench it with water; but out of thy own fountain, running waters. Where there are two arguments:

1. From the wholesomeness.

2. From the propriety.

For it is better to drink of a clear running water than a muddy puddle; so better quench thy love with thy own wife, who is a sanctified fountain, than with a quean that is a standing troubled water, yea, a filthy puddle. Again, who would not rather have wholesome water within their house, than go to the common river, where we know not what rags was washed? Such is a wife, she is thy proper fountain.

*Use.* This, therefore, as it doth teach us our duty, so it doth convince them that live adulterously, that have queans, concubines, mistresses; and this age is grown flagitious this way. Now younger brethren may breed, elder will live at a higher rate; now change of pasture maketh fat calves; but God will root out the unclean man.

Now the manner followeth, *as Christ*; in which mark two things:

*Doct. 1.* That it is not enough to do the duties of love, but we must do them in such sort as we have Christ for ensample. Now the manner of his love is to be considered in three things:

1. In the chastity of it.

2. In the sincerity.

3. In the constancy.

1. Christ doth so love his church, that he prizeth all other as a nettle or a thorn matched with a rose or lily. Again, he doth not command her the least thing which hath a show of impurity.

2. For his sincerity, he doth love his church, not hers; for when he made love to her she had neither wealth nor beauty, but was poor, blind, miserable.

3. And his love, where it is once, continueth to the end.

*Use.* Thus should husbands love, not with whorish affections, nor in uncleanness, but in chastity and honour; they should love the woman for the grace and womanhood, no by-respects; their love must continue and grow.

*Use.* And it doth convince the practice of most, who

are full of lust, but have little love; who have wandering affections, impure dalliances; who love the wealth more than the woman; whose love is a while, so long as there is wealth to keep it warm, while the honeymoon lasteth; and when the flower is cropped which they lusted for, then it seetheth down as fast as ever it boiled up.

*Doct. 2.* Mark hence, that Christ is such a husband as that his love is exemplary to all husbands. Which doth open a fountain of meditation; for as by the comparison of a father's love, we, marking the love of parents, do gather God's love to us, and how we like children should be affected to him, so this earthly resemblance of man and wife is a spectacle helping us to see spiritual things in Christ, and our duty toward him. We may, therefore, thus use it:

1. I see husbands that are sinful provide for their wives; how much more will Christ provide for me!

2. I see that husbands stand betwixt their wives and dangers.

3. I see husbands cover and forbear many things.

4. I see husbands touched with feeling in their wives' griefs; how much more are these things in my Lord toward me, when in men that are sinful they are in some measure!

So for us, first, I see that a wife who hath a loving husband, her heart resteth in him; so must mine in Christ. If any action be brought against her for some old debts, she will say she did owe such a thing, but her husband hath made himself answerable to such things; so we, if the devil do arrest us, as who are debtors to the justice of God, we must say, it was so indeed; but since by faith we gave our hearts to Christ, he is to answer it. So if a woman will not doubt but she shall find favour with her husband, though she hath made some little default, so we much more, while we play not false, but keep the loyal faith of our heart to him alone. Lastly, if she can comfort herself that her husband doth bear at one end of her burden with her, how much more must this refresh us, that we have such a husband as knoweth how to be touched with our infirmities?

Now, he doth shew this love of Christ to his church from the effect of it, he gave himself for her. Observe, then, *Doct.* How Christ, as he loveth not with the love of a husband any but his church, so he gave not himself for any but his church. Men were wont to give dowries for their wives, as Saul had for Michal, and men do not give dowries nor make jointures but to her they marry; so the Lord's dowry is himself, his jointure is the kingdom of heaven; the one given, the other made sure to none but the wife of the Lamb, Isa. viii., Luke i., Mat. i., his people; John iii., believing ones; John xv., his friends; Acts xx., his church redeemed with his blood.

Two things will clear this truth:

1. That the commandment Christ received from the Father was not to do that which might be sufficient,

but to do that which might raise those to glory who were given to him; and this he did accordingly, John vi. 39, xvii. 4; for their sins were satisfied, all spiritual blessings procured, and the thing presently and infallibly to be applied, as if it had been done already.

2. He that did not let all come in his prayer, did much less let them have part in his passion; now, John xvii. 9, Christ did not pray for the world. Exceptions are made two ways:

*Obj.* First, To the second part, he prayed not effectually as for his own; else, Luke xxiii. 34, and Isa. liii. 12, he prayed for them.

*Ans.* 1. This is to be disliked, that they give Christ an ineffectual prayer, contrary to that is testified, John xi. 22, whatever thou askest thou receivest. 2. He was heard in that he prayed.

2. The instances are false; for Christ prayed not for the world, but for those who ignorantly did that which was done, whom he saw might be converted; and if Christ had not prayed so graciously, Peter's sermon would not have been so fruitful; and in Isaiah, the same sinners he died for, the same transgressors he prayed for. Again, Christ's prayer must be for them that they might be saved, if they would believe through their own free will, or his effectual working of faith. Now the first were heretical, the latter is effectual. Some except against the first part, thus: It followeth not though he prayed not for the world; that is, say they, worldly men while they were thus, that therefore he might not offer for them to the end they might be converted from the world.

But here are three errors in this answer:

(1.) It maketh the sacrifice of larger extent than the intercession.

(2.) It maketh such the world who had not grace nor faith; whereas it is not the not having of grace, but the not belonging and being preordained to grace, that maketh of the world; for Christ in this prayer prayeth for those that had not faith as yet.

(3.) It doth insinuate as if the prayer did not serve to obtain conversion, as well as the sacrifice. This ground therefore standeth sure; and to wind up this matter, let us hold three things:

[1.] That God could not be challenged of injustice if he should not have given Christ to redeem any man, no more than in not giving the angels a redeemer.

[2.] That the sufferings of Christ cannot be intended so largely as the transgression of Adam, for then Christ should have offered himself for those that were damned in hell remedilessly.

[3.] That it is only purposed for those that in time were to have a spiritual being from and by Christ, as Adam's sin was intended chargeable upon such as should come by him; therefore Christ, though in the loins of Adam, yet because the Holy Ghost did separate, sanctify, and frame that nature, was not wrapped in the guilt of Adam, John x., for my sheep who shall hear my voice and know me.

*Use.* Now for the use of this truth. It doth confute the German divines and papists, who do make both that God the Father and Christ in death did purposely aim at the redemption of all, though few attain it; even as a woman hath as sore travail in bringing forth a dead child, as one that is living. But though weak women, that often want good midwifery, may have their fruit still-born, far be it that the Lord of hosts should travail, and miscarry in that he goeth with. And it is good to mark the ground of their error: in the one, a dream of universal grace; in the other, a conceit of an antecedent will in God, which doth so desire the salvation of all, that he will do that which is sufficient for all. But God's whole delight prospered in Christ, Isa. liii. 10, whereas that conceit would cut the Lord short of a great deal of his pleasure.

But they object, 1, if it be true that the damned believing on Christ should have salvation, then he died to save them, for he can save no more than he died for; but you testify to the reprobate, that if they believe, &c.

*Ans.* The consequence is nought; the reason is this, because there is sufficiency in his death to save a thousand worlds, though he did not purpose any such thing. God purposeth the sun shall give the benefit of light to no more than have eyes; yet suppose that all the eyes of the blind were opened, nay, that as many more men were created and set on the earth, the same would give light to them all. So the sin of Adam, if another world were to come of him, were sufficient to condemn them too.

*Obj.* 2. The Scripture doth witness that Christ is affected no less toward the obstinate sinners than others: Mat. xxiii. 37, 'How often would I have gathered you together, and you would not!'

*Ans.* It is one thing what Christ doth in his human nature, as a minister of the Jews, through a holy commiseration; another thing what he willeth by reason of his priestly office. Christ as a minister of the people, by his human will, did wholly wish the good as well of one as the other; for ignorance of secret things, love of mankind, zeal of God's glory, and due caution of subjecting his will, might make him without sin wittingly or unwittingly wish somewhat that is diverse from the pleasure of God. But in his priestly office he hath his commandment only to deal, and that effectually to salvation, for such as are given him of God.

*Obj.* 3. It is said, he hath the nature of one as well as another.

*Ans.* He doth not therefore redeem us because of our nature; but because we are given him of God to redeem, therefore he doth take our nature. This reason is as if one should say, a man is of the same flesh and blood with all women, therefore he must be a husband as well to one as to another.

*Use* 2. It doth prevent a temptation, for the devil doth pipe many a man to hell with this persuasion,

that Christ died for all mankind, all the world, and therefore for him ; but he died for the believing world, &c. It doth shew us his great love to us, that hath loved us and given himself for us. They that make Christ's love so lavish, do diminish his love, and rob from the wife, to give to the harlot ; from the believing, to bestow upon the world, which is an adulteress ; they get not so much in the shire, but they lose in the hundred. What a love were this in a man toward a wife, to love her indeed and live with her, but yet to have as good a mind to other women, and do what lay in him, only they will not come to lure, &c.

*Use 3.* It doth teach us that, if we will have any benefit by Christ, we must be of this his church, not only in outward profession, for thus the devil's chapel is in that church, but to be added to the number of the faithful by faith and repentance, like them in the Acts, 'Men and brethren, what shall we do to be saved?'

Ver. 26. *That he might sanctify it, and cleanse it, by the washing of water through the word.*

Now followeth the double fruit of his death.

1. Our sanctification.

2. Our glorification.

*Doct.* In general, then, we see that we must not sever these two benefits of Christ's death, pardon of sin and true holiness. Whosoever hath his portion in Christ's death, hath his nature cleansed, no less than his conscience cleared from the guilt of dead works ; for the death of Christ doth cause sanctification, not only as an exemplary cause being meditated on ; but his death hath a work against the three things which are in sin.

1. The power and activity of it, he made the power of the world a crucified thing by his cross.

2. The guilt of it.

3. The blot, which his death doth purge, inasmuch as it doth procure the spirit of sanctification to be sent into our hearts.

*Use 1.* This, therefore, as we would have any benefit sure to us by the death of Christ, must make us seek to get a part in this first resurrection. No holiness, no part in Christ's death, which was that those might be sanctified for whom he died. These first fruits of the Spirit, they will assure us that Christ died for us. There cannot be the effect, but the cause is gone before it. It is a casting ladder, we may climb to the cliff of the rock, see our very eternal predestination by mean of it.

*Use 2.* It letteth us see what a precious thing it is. Sure things dear bought, and much laid for, are to be esteemed. But how hath not God laid about, and what hath he not done that we might be holy ? 1, he hath chosen us, chap. i., for this end ; 2, he hath called us to this, 1 Thes. iv. 7 ; 3, he hath given us faith and justification for this, Acts xvi. 9, Rom. vi.

*Use 3.* It doth meet with a suggestion of the devil, who will persuade men, that seeing faith only is

enough, they shall have benefit by Christ his death, though they be not so scrupulous. What need they vex themselves ?—the poor publican.—But it is plain, for whomsoever Christ hath died, he must have holiness as well as faith to forgiveness of sin ; he hath died to sanctify.

*Use 4.* It is manifest hence, that he died not for all, or he attained not the end in all, for all are not sanctified. If one say, it is because they believe not ; I answer, that if he died to sanctify them, then he died that they might believe ; for this is the ground of sanctification. Now, if he died that they might have faith, as he did for all that are his,—Philip. ii., 'To you it is given for Christ to believe,'—either they must have belief, or else his death is still frustrate.

The particulars in the verse, two things :

1. Our sanctification.

2. The means.

The same Christ died that he might sanctify us, not any creature, yet so that he useth as a mean and instrument hereto our washing in baptism ; not that the water of baptism in itself hath such force, but because it is clothed with a word of promise, and so cometh to excite faith, by which all benefits are further applied. Where three things must be marked :

*Doct.* 1. Christ is he that doth sanctify us.

2. That he doth use our baptism to this purpose.

3. That all the effect of our baptism is by reason of the word of promise annexed to it.

For the first, those that are sanctified, that is, we ; and he that sanctifieth, Heb. ii. 11, and 1 Cor. i. 31. Christ is made our sanctification, that is, the sanctifier of us ; he doth procure this blessing, and is by merit, as they speak.

2. He with the Father and Spirit doth effectually apply it ; and for the right understanding of it, you must not, when you hear that God is our sanctification, understand it as when it is said, God is our life, for we live in him ; but so that it is by mean of creatures in which he hath put such a force ; so that though God be the efficient and more removed, yet the next formal cause which maintaineth life is the virtue in the creature. But God so doth sanctify us, that entirely and immediately himself doth work it, not giving efficacy to any creature to bring forth this work of our sanctification.

*Use.* The use of it is, that we should learn to lean upon Christ as the author and finisher of this work, which will be a sure pillar to trust to, for his strength is only able to lead us through all the enmities that are opposed : Dent. xxxi., 'Be not discouraged, for I am with you.'

*Doct.* The second thing is, that though the Lord doth entirely and immediately work this, yet he doth use means, the mean of baptism. Of which three things :

1. What it is : an instrument to work in us.

2. How it doth work.

## 3. The uses.

1. It doth first serve, in general, to seal the whole covenant of God, which is said of circumcision and the cup, 'This is my covenant in my blood'; but more especially, it doth work to our union with Christ, Gal. iii. 27, and our communion in the benefits of remission of sin, Acts xxi. 17-20, Rom. vi., Col. ii. 12, Titus iii., regeneration or the sanctifying of us.

2. Now, in the second place, to conceive how our baptism doth sanctify, we must know there is an error on both sides: some saying that God doth, by his motion, give force to the ministerial action to cleanse the soul, that though God is the principal worker, yet the ministerial action, through him, doth immediately bring forth our sanctification; so that our sanctification should come neither immediately nor entirely from God. Some say that God doth all entirely, but they do so tie his presence to the water, that where the minister's action is, there God is also, and at that time, unless, in parties of ripe years, unbelief hinder. Others say they are naked pictures and badges of profession, in these three conclusions:

*Conclusion 1.* God doth alone, wholly and immediately from himself, cause the work of our sanctification; though he use water, yet he doth not give any quality to it, nor lift, by any motion of his power, the water to effect our inward sanctification. Circumcision is nothing, Gal. v. And, lest the papists should say that Scripture doth not speak so of baptism, the apostle saith that all the ministry of man is nothing, 1 Cor. iii. 7, in regard of power to work in the soul; and, 1 Peter iii. 27, the apostle saith that the outward baptism doth not save. Such like places teach that the Lord doth so use these things, that yet all virtue and efficacy is in him, and goeth immediately from him; for when sanctification is greater than creation, no creature can be admitted to that fellowship in the power that doth work it. But this would deify the creature; and when Christ saith, Mat. xv. 18, that no creature can defile the soul, we may say, on the contrary, Not we, but Jesus of Nazareth hath made this man to walk, Acts iii. In the pool of Shiloh there is a resemblance, for a man by going into the pool was cured, yet the water had no virtue, nor was not lifted up by the angel to do the cure, for then it could not but have healed two as well as one. Natural causes cannot suspend their actions when there is fit matter, as fire cannot but burn if you put on oil, or cast on wood.

*Conclusion 2.* The sacraments, though they have no power to create grace in the inner man; this though Paul saith of the word preached, it is nothing, 1 Cor. iii. 7, yet, Rom. i. 16, he saith that it is the power of God to salvation, that is, a powerful instrument. To understand it, you must know a man, or a thing may be a cause of that which he doth not properly work. For example, I come and tell you there is a poor man, pray you to relieve him; you go and give him some-

thing; I cause this alms, and yet the matter that doth properly work it, is the inward compassion, which, stirred up, doth move you to do the alms. So Ezek. xvi. 17; wicked lust breathed, men did by picture grow to be filthy, the devil stirring up their lust, was the proper cause, though the other were the instrumental. So the sacraments, by reason of the word of promise, and the proportion of their effects to that which Christ worketh, who is signified by them, they do tell us that Christ is ours, given us, his blood sprinkled on us; they go no further. Now, the Spirit stirreth up faith, and so maketh us find that inwardly which they speak outwardly. God therefore sanctifieth, the blood of Christ sanctifieth: 'I am Jehovah, your sanctifier;' 'the blood of Christ purgeth from sin.' The word sanctifieth: John xvii., 'You are pure by the word.' The sacraments sanctify. God, by his almighty power, doth immediately, from himself, alone work; Christ his blood doth procure it. The word and sacraments shew us this blood, that we, believing on it, might have the spirit of sanctification.

*Conclusion 3.* Though God useth these things, yet he doth it as pleaseth him, to whom and when he thinketh good; for he doth all after the pleasure of his will. It pleased him, 1 Cor. i. 21; we must not bind God to the fount. Hence some that have the sign never have the thing, as Simon Magus, Judas, &c. Some at that present receive both; some have the effect of baptism long after. But one may say, then the signs are empty signs, if they work not at all, or not for a long time, that they signify. *Ans.* Thus, we may say, a good medicine is no medicine if it work not in a body irrecoverably obstructed; or the seed is no living seed, because it sheweth not the fruit all the winter.

*Obj.* One thing here is to be answered: How it can be said that God sanctifieth us by baptism, when we must have faith and sanctification before it can be effectual in us, as was manifest that Cornelius had.

*Ans.* Things are said to be done when they are manifested and more fully performed: 'I will choose Jerusalem,' Zech. ii.

*Use 1.* The use of this to us: 1. To shew to many how void they are of the fruit of baptism; they have the shell, they want the kernel. Many want this death to sin, and life to righteousness; they want that baptism of Christ, though that be not of man, but of God: Acts vii. 51, 'O ye uncircumcised of heart!' So it may be said to many, O ye unbaptized ones, not washed in your souls!

*Use 2.* It doth teach us that we must all strengthen ourselves, and further our sanctification, our fruition of Christ and all his benefits, even from this seal which God hath given of it. If a man hath put to his seal to anything, we count that sure; none can go against his seal. How much more should we hence assure ourselves of Christ and his benefits, because God hath sealed them to us! He hath promised, he

hath sworn, he hath put to seal, that we might be assured; we make dormants of them, never look to them; as good have no baptism, as not use baptism. When, therefore, you find doubting, touching the pardon of your sin, you must reason: Hath not God sprinkled on me that water which is the pledge of Christ's love sprinkled on my conscience, to wash away that sin of my soul? When we find that power of sin great in us, we must say, Have not I been set into Christ, shedding his blood, and dying by baptism, that I might die with him? So, when we find want of holiness and grace, we must reason, Have not we been sprinkled with that water which is the washing of the new birth?

*Doct. 3.* The third thing is in these words, *through the word*. Whence we see that all the force the water hath, is by reason of the word of promise with which it is clothed. Why, saith Austin, on the 15th of John, you are pure through the word. Why did not he say through the washing of water? Because all the force of the water cometh from the word: for take away the word, what is water but water? The word cometh to the element, and maketh a sacrament: *Accedit verbum ad elementum et fit sacramentum*. And lest we should think he meaneth it of the word sacrament, as it is pronounced by the priest, he saith, Whence hath water this force? &c. From the word, *non quia dicitur, sed quia creditur*; for water might signify cooling as well as cleansing, if God, by his word, should not determine it.

*Use.* This, therefore, being so, it doth teach us that all the working of the sacrament is from belief on that which is promised by it, for the water's work is because of the word; the word is nothing not mingled by faith, Heb. iv. 2. *Ergo*, baptism doth nothing but by means of belief; all the working of it is to be resolved into faith, Col. ii. 12. We are raised up by baptism. How? *ex opere operato*? No; through faith. And here is an excellent harmony of those things that are said to sanctify us: I am Jehovah, your sanctifier; the blood of Christ doth purge us; the word doth make us pure, John xv., 1 Peter ii.; the sacraments do cleanse us. God be, by his virtue from himself, immediately doth produce our sanctification. 2. Christ his blood doth it by procuring the Spirit that doth cleanse it. 3. The word and sacraments do it by stirring up faith on Christ crucified, and so leading us to God, who doth cleanse us. And this is to be noted against the papists, who, with tooth and nail, fight against this, that the effect of the sacraments should be brought to belief, or require faith to come between; for they say that faith is not necessary in the use, that, provided there be nothing done against them, a man need not do anything to help their working in him; they do their work by reason of God's power, Christ's merit, the faith of the church, not that faith of him that receiveth them. As a medicine, if a body be prepared, a man shall hear of it though he

sleep or wake; a wicked doctrine, that calleth men from faith, and communicateth God's honour with creatures. This text doth refute it, which fetcheth all the efficacy of the washing from the word. Now, all the efficacy and working of the word is from being mingled with belief, Heb. iv. 2.

*Obj.* But the papists will say that the apostle meaneth not here a word preached to beget faith, but a sacramental word which serveth to make a sacrament. But this distinction is absurd, which denieth to a word sacramental the common nature of every word of promise, viz., to be a word of faith: for though every word preached to faith is not a sacramental word, that is, doth not make a sacrament, yet every sacramental word is a word serving to beget belief.

*Obj.* But one may ask, Why doth the Scripture say, by baptism we are saved, cleansed by washing, if the laver be not the cause properly working? which, lest we should doubt, St Peter saith, Baptism doth so save us, as the Ark saved Noah. Now that did truly and effectually save him.

*Ans.* They thus speak because God hath ordained these things as instruments with himself to work that which himself only entirely effecteth. The place of Peter compareth the ark and baptism in that which followeth them both, not in the manner of working; in the consequence, not the efficacy. 2. Peter speaketh of baptism as it is wholly considered, comprehending God's action within as well as the mercies without.

*Obj.* 2. One may ask, Why do you give it to infants who cannot believe?

*Ans.* We do baptize them as expecting they should live and come to be instructed in that sacrament. If they die before they know good or evil, we say baptism is not in vain, it strengtheneth the faith of the parent, it entereth the child: though a papist need not ask this question; for we may ask him, How did circumcision work by stirring up faith? How then might it be ministered to infants that had no faith?

2. One may say that baptism, if it do but stir up faith, then one may have as much advantage by seeing another baptized, as by being themselves; as a sermon, though spoken to one man, edifieth all alike that hear it.

Two things in baptism: 1, instruction; 2, application to me in particular. Instruction in two things:

1. Touching Christ crucified.

2. Touching the applying.

And this I may learn by seeing another, both that Christ's blood is the laver that washeth sin away, and that some have this blood in the church sprinkled on them; but that this is sprinkled on me, I cannot learn unless by my personal receiving.

*Use.* Wherefore let us hold this, that without faith in the sacrament we can have no benefit by it; therefore let us look back and stir up our faith on this grace which was brought us. It is with the sacraments as with some medicines, which if one do not take broths



and walk upon them, they will not work; so the sacraments, if we walk not our faith in the promises annexed to them, they will not be effectual and fruitful in us.

Ver. 27. *That we might make it unto himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blame.*

Now followeth the fourth point: he sanctifieth and cleanseth us through baptism, that he may present us at length blameless. Mark then, the effect of baptism is not only when it is ministered, or when we first believe, but it reacheth to our whole lives. The apostle doth not say, Christ doth cleanse us in baptism and put us in good case while we keep in it, but when we fall, he doth then cleanse us with penance, that so he may present us spotless. But he maketh our sanctification by baptism continue, and serve to bring us to perfection. Baptism is like the ark: if it had carried them for a day or two, till the next waves rose, and then left them, they had not been saved by it; so if the grace of baptism did not serve against all surges and waves of sin present and future, it could not save us. And this may easily be convinced. For let me ask, whether baptism is not the seal of God's covenant? They will say, Yes. Then, whether is God's covenant to be merciful to some sins, or all? To all; but provided we believe and continue in it. Whether must faith be such as must hold on without being broken off, or my faith serve, which though it be shaken doth renew itself? It cannot be denied, but the faith which shall rise up being fallen, is always accepted of God to the covenant, Jer. iii. Then it is manifest, if God sealing his covenant do require faith, which never is interrupted or which reneweth itself, that so often as a man reneweth his faith he hath the benefit of the covenant and the seal annexed. Now the papists say that a faith which doth renew itself hath benefit by the covenant, but not the use of the seal. Their doctrine maketh a better seal of baptism. 2. God's promise, whensoever believed, is effectual; but baptism is not a naked washing, but clothed with promise. 'He that believeth and is baptized shall be saved.' Now, they say, He that believeth, and continueth, never failing; that is, breaking off that belief; but if he do, he shall no more be holden by baptism. Then this word of promise is not as Peter saith, enduring for ever, but lasteth only till the next deadly sin.

3. The fathers had help by their circumcision both in right and mortification, Rom. iv., Dent. xxx. 6, they had not the bark of penance to sail home in when they offended.

4. It is against Christian experience. But it is not to be wondered at; for when they are ignorant, or will not see the righteousness which baptism sealeth, nor will not have us by belief, but by virtue of the ministerial action, have benefit at the first by baptism, no wonder if renewing faith doth not, say they, help us

after; for in their judgment it did never avail us, because they do make the virtue of it *ex opere operato*; therefore, without repeating the act, they think the virtue of it cannot be attained. Their scripture is the text to the Hebrews, which hath no show to this purpose, for their reason that men must not find such easy reconciliation after baptism as before; and all the ancient say there is no other way and cure of sins after and before baptism.

*Ans.* It is easier to recover a sick man than to quicken a dead man, and as easy to be cleansed of one sin as of a multitude, and to be forgiven when we sin of frailty, now friends, as at the first when we were enemies. But say that it be more difficult, this maketh not a new way, but the old way must be with more sorrow and revenge traversed: and the fathers never thought that there was any other way than faith in the grace sealed in baptism. But they therefore call it another manner of curing.

1. Because the act of baptizing could not be repeated.

2. Because they might not come to that grace of baptism with simple profession of faith and repentance, but were further to give testimony of it in penitential exercises, for to wash away the stain wherewith they defiled the church, and to spread a wholesome terror, that others might not dare so to offend. A new way, because for circumstances it was otherwise administered.

*Use.* We therefore, seeing our baptism is effectual all our life long, must learn to look to it. These elements are not like material bread; we cannot eat that and have it; but these are a visible word, and clothed with a word of promise which lasteth for ever. We must chew the cud, and then these things will still give us nourishment as fresh as when we first believed. And that none should think himself too good to profit by baptism, think of Abraham, Cornelius, yea, Christ himself, that took it leaving us an example.

Now he cometh to the second effect, our glorifying, where two things are to be considered:

1. Our *presenting*, for so the word signifieth, which is amplified by the person to whom we shall be presented, *to himself*.

2. The manner set down: 1, generally, a *glorious church*; 2, expounded particularly, from the removing of that which is against it, and from the perfection of holiness in which it standeth.

The sum of the verse: that Christ doth sanctify us through the course of our lives, helping us by faith on the word of promise in baptism hereunto, that we who have some conjunction, and are contracted to him here by faith, may at length all of us be presented before him and given him in marriage, being for quality perfectly glorious, that is, such as have no superfluity of sin spotting us, nor no defect nor running, which the lack of grace causeth, as the lack of natural moisture maketh the face wrinkled, but we shall have unblame-

able holiness, and perfect happiness the companion of it.

*Doct.* 1. Then we see, how that they who shall be glorified in the last day must be first sanctified here. He doth sanctify, and he at length doth glorify us. The pure in heart shall see God; without holiness you cannot see God, Heb. xiii., Mat. v. Those three benefits cannot be severed in Christ: 1, justification, it is forgiveness of sin; 2, sanctification here; 3, glory hereafter, Rom. vi. You being justified have your fruit unto holiness, and the end is eternal life. For though it be no cause of glory, yet it is a necessary antecedent, as a man must be a child before he can be a grown man, though his childhood doth not make him a man. And it is comely that the spouse of Christ should be cleansed and fitted as it were, before she be presented to him. When earthly majesties have not had their women brought to them till they were anointed, washed, perfumed, exquisitely by the whole year adorned. Esther ii. 12, how much more is it meet that the believing, who are to be the queen of the King of kings, should be prepared hereto!

*Use.* Wherefore, as ever we look to have part in glory, so let us first strive here to be holy. No saint here, no saint in heaven hereafter; nay, he shall be an incarnate devil, that scoffeth at being a saint on earth; no unclean thing, no dogs shall enter there. Men will not match with foul ones, and dost thou look that while thy soul is full of all filthiness, darkness, profaneness, atheism, wrath, worldliness, uncleanness, intemperance, that the Lord of glory should marry himself to thee, and take thee to his glory? No; he first sanctifieth, then he glorifieth.

*Doct.* Now, particularly, first from this he saith, *that he may present us, ἵνα παραστήσῃ*, we see, that while we are here, we are absent from the Lord; we see that as yet, or rather that we are not given in marriage, and taken home to him. As in earthly marriages, first, there is a contract, and then some space of time between that and the marriage, as standing with the chastity of proceeding, as which trieth the truth of love, and maketh the consummation more welcome, when now it hath been expected; so every believing soul is, when the Father draweth it to Christ, contracted to him. Cast but the eye of faith to Christ, and thou hast won his heart, he is his own no longer, Cant. iv. 9; yet for good purposes the taking of us home to himself, and the consummation of these beginnings, is put off till all the faithful, the wife of the Lamb, shall be presented to him, all of whom shall then be given him by the Father: yea, ministers having a part in this matter, 2 Cor. xi. 2.

*Use.* This should move us, seeing there is a time wherein the Lord will fully wed us to himself. This must make us long after the hour when all shadows shall flee, when all of us shall be brought into the house of our Lord, and be with him for ever. We see how contracted persons think a day a year till they each

enjoy the other; the same affection should be in us toward Christ Jesus.

*Doct.* 2. The second thing to be noted, viz., that the church belongeth as a wife to none but Christ, we shall be presented or given to him. What are ministers? Not the bridegroom, but his friend; not who are suitors for themselves, but such as go betwixt Christ and his church, to fit her a virgin for Christ their Lord, John iii. 39, 2 Cor. xi. 2.

*Use.* The which doth rebuke the insolency of the pope, that, among other titles, is not ashamed to have this maintained, that he is the husband of the church. But no consideration doth more throw down that claim of his to be a head, than this chapter. For Christ is so a head that he is a husband. Now we know that a husband-like headship is of that nature that it doth not brook partners, the husband cannot have deputies, or do that which belongeth to him by proxy; fie, it standeth not with the chastity of a husband to depute another for him in any sort, nor with the chastity of a woman to admit it. But thus to plead himself co-rival with Christ, is fit for him that lifteth himself up above all that is called God.

*Doct.* 3. We see what a glorious state is reserved for us in heaven; yet it appeareth not what we shall be, but when Christ appeareth, then we shall appear in glory with him. Col. iii. 1, John iii. 2; a state of perfect glory both in soul and body. In soul, perfect light, flaming love, joy unspeakable; in body, such glory, that the face shall shine as the sun, the body be covered, as it were, with light, it shall be immortal, spiritual, neither needing meats nor drinks, and of admirable agility, even able to move whither the spirit doth carry it. This glory is kept for us till we shall be handfast to Christ, and that fitly; for look, as we put off our bravery till the wedding-day, though they will go handsome, yet the wedding apparel shall not come forth till then; so we, though Christ maketh us comely, yet all this sumptuous attire is reserved till the wedding of the Lamb is to be solemnized. Then we shall have it as a piece of his glory, that then we should be stately arrayed.

*Use* 1. And this, that our spotless holiness is not attained here, doth teach us, 1, to decline such erroneous spirits as would have a glorious church on earth, such as were the Donatists, as are the anabaptists, and in part the papists, who affirm thus much of a true believer baptized, that he is without spot, and that there is nothing in him which may not endure trial before God's justice, nothing that God can hate. Now, what doth this, but before we come to Christ, either by death or otherwise, make a person without spot, contrary to Scripture, as 1 John i. 8, 'If we' (saith so great an apostle, including himself) 'say we have no sin, there is no truth in us.' In which place they stick as in pitch, for saying is not only speaking with the tongue, but with the heart: 'The fool hath said in his heart.' And when the Scripture affirmeth the

naming or saying, it affirmeth that thing; he gave them this privilege to be called, to be. When it denieth that a thing may be thought or spoken, it denieth the being; and so Paul complaineth, Rom. vii. 23, of sin dwelling in him which doth lust against the Spirit of God; it is the law which the spirit writeth in our hearts, and therefore is properly sin, which the apostle, mourning under the burden of it, doth further evince; for if it were a disease left for to exercise us for our further glory, the apostle should have rejoiced as in other afflictions, rather than otherwise.

But about this the papists err, not marking, (1.) that God doth forbid the losing of grace in us, whereas every commandment doth forbid, for sin is not ended in the outward deed, but begun in the breach of inherent grace, Be upright, they lost their first love.

(2.) That the commandments do shew some things which they bind not to do. Cursed is he that abideth not in all; and they require in obedience all the heart and might.

(3.) That thou shalt not lust, forbiddeth lusting only with consent of our own will; but such lust may be known without the law. 2. Lust in an infant unbaptized is sin, yet it hath no voluntary consent in the infant; if sin, it is a breach of some commandment, as themselves yield, though they will not admit of the contrary.

But to return; they say that sin is so abolished in baptism, as none remaineth, not only making us guilty, but as having being in us; we grant no guilt, and a deadly wound of it, so that, successively, it shall be quite abolished.

*Obj.* The Scripture saith, that not only guiltiness is removed, but that our sin is dead and buried in baptism.

*Ans.* The Scripture speaketh of things as done when they are in doing. Now this is begun to be done, though not as yet to be finished, Psa. ii., Acts iv., Isa. i. 18; he saith that a convert is as white as snow.

*Answer.* In regard of that righteousness which stands in forgiveness of sin, Christ's put upon us; and thus, seeing that Christ is put upon us in baptism, we may say, as Chrysostom, that a baptized person is purer than the sunbeams, for the Sun of righteousness doth clothe him, no speech can be excessive.

*Obj.* 3. How can sin and righteousness, life and death, dwell together?

*Ans.* They cannot in the highest degree. Thus reigning sin excludeth righteousness, and perfect righteousness in heaven shall exclude sin. 2. They cannot so dwell together as to be accorded, but in inferior degrees, and one fighting against another, they may dwell together; Gal. v., the spirit and flesh are contrary, yet dwell in us lusting one against another.

*Obj.* 4. How can a man sin, and yet not be guilty; have sin which God hateth, and yet be accepted?

*Ans.* The relation of condemning in this person may be severed, though the being remaineth. How

can a stone which is a landmark cease to distinguish ground and be a stone? How can a bee cease to sting and be still a bee? How can a physician hate a disease and love his patient?

*Use 2.* This must stir us up to wait for the glorious appearance of Christ, when this glory shall be put upon us, even to groan after it with sighs which cannot be uttered.

*Use 3.* It must comfort us in seeing our nakedness and our ragged souls, to hear that we have better raiment, a more happy condition. Children, with their companions, when they are homely clad, and see others gay, will say, they have finer coats than those, they are locked up, they shall wear them on Sunday; so we, though but naked and ragged here, should comfort ourselves, as who know that we have better laid up for us.

*Use 4.* Lastly, hence a note may be gathered by proportion, for the instruction of husbands. Christ his exemplary love sheweth itself in these two things: 1. He doth cleanse us from spots; 2. He doth it in most kind manner, not giving us the whore, though we be adulteresses, but laying down his life, and making a bath of his own blood; which doth teach husbands that they must labour to cleanse their wives of the spots of their souls, not by playing the lion in the house, as the wise man saith, but by trying all loving means that serve to this purpose.

Ver. 28. *So ought men to love their wives as their own bodies; he that loveth his wife loveth himself.*

Now followeth a second reason why men should love their wives, because they are their bodies; for the apostle doth not only intimate the manner of love, but rendereth a reason by affirming this of them, that they are the bodies of men, which is plain by the deduction which is inferred upon this, viz., he that loveth his wife loveth himself, which could not be said out of the former if he had not affirmed of them, that they had been the bodies after a sort of men, and pieces of himself. Having propounded it, he doth prove the first part of the reason by three arguments, viz., that men are to love their bodies:

1. From the precedent in nature. None but loveth his own flesh; it is against kind to do otherwise.

2. From Christ's example. He doth cherish his body, which the believing are affirmed by way of prevention to be, or by way of rendering a reason why the church is cherished.

3. From the constitution which doth give the wife a nearer place than father or mother, as being one flesh.

Having thus propounded and proved his reason, he concludeth this point with acclamation, bearing record that there was a hidden contemplation in some things that before he had spoken, which his sentence is first propounded, then expounded: propounded in those words, 'This is a great mystery;' expounded by way

of correction in the next words. I mean this which I have said concerning Christ and his church.

*Doct. 1.* Then we are to consider that therefore we must love our wives, because they are our bodies. For opening it, two things :

1. How they are the body of the man.
2. What duties may hence be concluded.

1. For the first. If we look to the first beginning, we may literally understand this, for Eve, the wife of Adam, was a piece of his body, Adam having in him not only that which made him a perfect man, which he remained when Eve was made of him, but that which made him a perfect beginning principle of mankind. But thus she is not our body in any special manner.

Secondly, The wife is the body of a man *juris fictione*, in supposition of the law, for the law putteth the case as if they were both one person.

Thirdly, and principally, she is one body with him *jure conjunctionis*, because she is by God's constitution and lawful consent made as one person with the man in begetting a seed to God ; for look, as a plant of one tree now set in another, they do grow up, not as two, but one tree, bringing fruit, so God hath incorporated the man and woman that they should be one tree, and, as it were, propagating fruit unto himself.

*Doct. 1.* Then hence, that she is thus our body, we see how that we must be more nearly affected to her, for every man is next himself, 'skin for skin,' &c.

2. She is to have communion in all things with the man, for what hath the head which, after a sort, is not for the body ?

3. A man is, notwithstanding defects, to rest in her ; for if our bodies be without beauty and feature, if lame, crook-backed, or otherwise, we do content ourselves with them, and make of them the best we may, so it must be in husbands towards their wives, as who are their bodies.

4. Lastly, Note hence, that the woman is not having power of herself, as the man is not his own likewise ; both have mutual affection one in another, for the body is the body of the head, and the head is a head for the body.

*Doct. 2.* It is to be marked, lest we should stick at this point, how the apostle doth infer that loving our bodies we love ourselves ; whence mark, that as we would shew love to ourselves, so we must love our wives. This is a lesson we are sorry to take forth, Master, be good to thyself, for there is in nature an inclination to this ; whence it is that men who stand frozen at motions never so equal, tell them that you can shew them that they are parties, then you shall have them tooth and nail for you. If, therefore, we have such a readiness to love of ourselves, let us love our wives, for our love is not lost, the grist cometh to our mills, we love ourselves in this love. And so it is ; for, as the good done to a member redoundeth to

the head, so with the wife ; and, on the contrary, he that loveth not his wife loveth not himself, for he doth make her worse, and so disease himself. Or if she be a good woman, that will not shoot with the devil in his own bow, and requite evil with evil, yet, in not loving her, a man doth kindle such a discontent in himself, which, like a gentle fire, doth dry his bones, which doth make him eat his own liver, and after a sort become his own hangman.

*Ver. 29.* For no man ever yet hated his own flesh ; but nourisheth and cherisheth it, even as the Lord doth the church.

*Doct. 3.* It is to be noted when he saith, *none hateth*, &c., that it is a monstrous unnatural part to be unkind to the wife.

But for the better understanding of it, three things are to be considered :

1. That this is to be understood with caution ; for some may be found that hate their flesh, as those Donatists that would throw themselves down from the top of hills, and mortify their flesh ; those Baalites, that lanced themselves ; and, Col. ii., many cruelly murder themselves ; therefore it is to be conceived with this limitation, that none in his right wit and reason doth hate his flesh.

2. It is to be marked that there is a double self-love, one sinful, a disease of these last times, 2 Tim. iii. 2, a cherishing of it in fulfilling the lusts of it ; which is a viperous love, that eateth out all love to God, to our souls, to others, for it maketh a man affected as if the world were made for him. 2. There is a self-love which is *σφοδρῆς*, graven in the bowels of man, which, when it is sanctified, becometh that rule of man's love, which is then good when it is ordered rightly in regard of God in respect of our own soul, so far that the body may still be in subjection to the soul.

2. When it seeketh not itself only, but is diligent abroad, so that here is no warrant for such epicures as trick their skin, and have no other trade of life ; for he allegeth the natural instinct, not the excessive vice, which indeed is upon the matter hatred of the flesh, not love.

Thirdly, We must remember in what the love of the flesh standeth : 1. Men hate it not ; that is, they do not entreat it despitely, grieve it, &c. 2. They provide to cherish it : 'a man's labour is for his mouth,' Eccles. vi. 7, back and belly. 3. A man doth cherish ministering things that serve for strength and comfort, and succouring it against annoyances, as persons more tender do so foster that they will not let the wind blow on it, which therefore doth prove that it is an unnatural thing to bait and grieve the wife. It is as if one should dig and raise his own flesh, to be careless of her whether she sink or swim, to deny her comforts, and such tender usage as a man doth give to his flesh ; as those monsters are here also to be whipped

that defraud themselves of their portion, deny themselves comforts, martyring after a manner their own flesh.

*Doct.* The last thing to be marked is, that we must cherish our wives, as Christ doth the faithful souls who are of his flesh and body. Now this his cherishing and fostering of the believing soul is to be gathered from sundry parts of love we mark in him: as, 1. he doth avoid and shun the grieving of us so much as in a word, which may be noted in all these qualifications whereby he allayeth the tartness of any speech he speaketh to his: John xvii., 'But ye are pure.' 2. He doth converse amiably with us, kissing us with the kisses of his mouth; that is, making us feel his comforts by the work of his Spirit in the words of his mouth, taking his repast with us, I will come and sup and feast in you. 3. He thinketh and speaketh honourably of us, calling us his love, his friends, not ashamed to call us brethren, saying we are beautiful, pure. 4. He doth take in worth our weakest duties, and useth great patience toward us. 5. He doth comfort us in heaviness, his left hand is under us, his right hand doth embrace us, Cant., Isaiah lxiii. He doth comfort us as a mother doth a son in heaviness. How he speaketh to the hearts of his in John, in that last speech he made to them! 6. He doth shroud us under his wings from all evils which might hurt us, as a hen her chickens.

*Use 1.* Which doth serve not only to inform us how we should cherish our wives by not grieving them, by sweet and amiable behaviour toward them, by thinking reverently and so speaking of them, by equal acceptance of their services and patience towards them, by bearing their burdens with them, by sheltering them from evil; but it doth convince the behaviour of men, which is often in every point so contrary; for many that are never well but when they call them by words and provoke them, that are always sour and lumpish in behaviour toward them, in not giving them that countenance they shew to common friends, that think and speak to, and of them to others most basely, that take nothing in good worth, quarrel at everything, have no patience, if anything never so little be amiss, that if they be heavy will bring fuel to the fire and increase it: they do make them water their plants without cause, and yet are merciless at their tears, not loving them truly; they become murderers of them by unjust wrath.

*Use 2.* This truth serveth for comfort of such persons as bear this heavy yoke of unkind husbands. They cannot have a more cordial comfort applied than this, to turn their eyes unto their Husband in heaven, in whom they shall find heaped measure of love undeserved, for all the lack of love which they might claim as due at the hands of men. Yea, it comforteth us, for as St Ambrose said, I fear not to die, I serve a good Lord; so we need not to fear, though we have many wants in our best duties, besides our sinful infirmities,

for we have a gracious husband that doth cherish and foster us, who is full of acceptance and patience.

*Use 3.* It doth teach us our duties, viz. if Christ be so kind a husband to us, then we must be circumspect in nothing to grieve him: love requireth love, and the soul that feeleth the sweet of love will be loth to interrupt the course of it. This the church in the Canticles doth charge her maids, that they occupy themselves in the works belonging to them, and no way by any rudeness awake her love before he please.

Ver. 30. *For we are members of his body, of his flesh, and of his bones.*

Now the apostle sheweth the reason why Christ doth so cherish his church, viz. because she is so near and dear to him. In which three things must be marked:

1. How that the ground of all the fruits of love we receive from Christ is our union with him. Look John xvii. 21. For as betwixt man and woman, the man cannot shew the fruits of love, nor the woman doth not communicate in the man's goods, till, according to God's ordinance, by mutual consent they are joined one to another, so with us and Christ.

Wherefore this is made the reason of his kind cherishing of us, our strait conjunction we have with him.

*Use.* Which must teach us to labour for faith, which is the wedding ring which maketh the contract twixt Christ and us, Hosea ii. 22, that by faith made one with him, we may have communion in the benefits by him.

*Use 2.* It is to be marked that he doth not say, for the church is his body, of his flesh, which the sequel of his discourse did require, but he putteth himself and the believing Ephesians instead of the church, and doth appropriate to himself and them this blessed union here named, which doth teach the property of faith, viz. to assume in ourselves that which belongeth to the church, and to apply to ourselves that which is in general taught of the church. Paul here assumeth that he and the believing Ephesians are the church, and this which is agreeing to the church, which is, chap. i., the body of Christ, he avoweth it of himself and the believing Ephesians. We must know ourselves true members of the church. It is not the bishop of Rome with his clergy, nor any of their kin, that are the church, but such as are effectually called through faith on Christ to holiness here and that hope of glory, they are the church. If others take that name to them, having might though no right, it is but as a true man's purse in a thief's hand, it is none of theirs. And as we must know ourselves the church of God, so we must apply that to ourselves which belongeth to the church. Christ gave himself for his church, in this chapter; Gal. ii. 20, 'who loved me and gave himself for me.' The church is the body of Christ, chap. i. In this we are the members of Christ's body; for that which is promised to the

church and is spoken of it, is spoken of every member after a sort; and what is essential to the whole church is to be found in every believer: 'I will build my church,' &c., Mat. xvi; 'hell shall not prevail against it.' Every member is to apply this as spoken of him.

*Use.* Which is to be marked against that faithless faith of Rome, which assenteth to the truth of things in general, but counteth particular affiance damnable presumption.

*Doct.* 3. We must mark, believers are nearly coupled to Christ. What can be nearer or dearer to him than those that are flesh of his flesh? To shew,

1. The thing.
2. The manner how we conceive it.
3. The uses.

1. This it is which by sundry comparisons is shadowed forth, as the vine and branches, the head and members, man and wife, things that are most strictly conjoined. The Scripture doth translate them to signify our union with Jesus Christ, that God may well say he carrieth us as graven in his hand, Isa. xlix, that we are 'as the apple of his eye.' Now Christ may be said of the same flesh with us, and we with him, in regard we have one nature with him, Heb. ii. 14. But thus the wicked might be flesh of his flesh.

2. In regard that the faithful are by the sinews of faith tied to Jesus Christ, flesh to him, God and man.

3. Which is most proper, in respect that God doth make and frame us, and nourish us up, so far forth as we are new creatures, with the flesh of Christ crucified; that as Adam sleeping God did frame of his flesh and bone Eve, so Christ sleeping on the cross God did make of his flesh crucified as it were a matter to beget a new creature, and to feed it up: 'The bread I give is my flesh, which I will give for the life of the world.' That look as if you ask me, What is a natural man? I answer, A piece of the first Adam's substance by propagation carnally derived. So if you ask me, What is a Christian man? Christ Jesus God-man spiritually applied. Mark those speeches: Col. iii. 11, 'Christ is all in all;' 'Not I live, but Christ in me.'

Now for the uses of this consideration, they are manifold.

*Use* 1. This letteth us see the prerogative of the faithful, to be of the blood royal, near akin to some great personages. What a dignity but to be flesh of the flesh of that great God incarnate! Oh how excellent! that if there were nothing else, well might the believer say, 'Glorious things are spoken of thee, O Zion, the city of God;' heavenly nobility.

*Use* 2. This doth let us see what a fearful thing it is to deal against the true members of the church. Who would not be afraid to have his hand against one of the king's issue, or the queen, that is one body with him? Thus near are the faithful to the King of kings, the Lord of glory, that hath all power in heaven or in earth, they lift at a stone which will bruise them.

*Use* 3. This doth help to beget confidence in us,

that Christ will deny us nothing that is good. Laban could upon this ground protest kindness to Jacob, Gen. xxix. 13. And if God abhor in men voidness of natural affection, shall he be unkind and hide his eyes from us that are his own flesh? Would we not presume to obtain any reasonable thing from one near us in blood? What, shall he withhold, who hath made us flesh of his flesh, and bone of his bone?

*Use* 4. This doth let us see that our God hath not might only, but right to redeem us. Those were to be of the kin and blood to whom the right of redemption did appertain. Our Saviour as God is our king and creator, and therefore hath might; as man, is flesh of our flesh and bone of our bone, and therefore hath right that we may say, He is our God, as Job said, My Redeemer liveth.

*Ver. 31.* *For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.*

Now followeth the third proof, that seeing wives are the bodies of men, therefore they should be loved. The proof is taken from God's ordinances in this behalf, which are cited out of the Old Scripture; *for this cause*, that is, because God hath given her, and mutual consent made the woman so near the man, ver. 28, his body, therefore *shall one leave*, that is, he shall esteem none as her. 2. He shall most dearly affect. 3. They lawfully, holily, and inseparably till death, go into, know, perform benevolence one to the other only. These must be further explained.

For the first, a man shall leave father and mother. It doth not teach children to be without natural affections to parents, which God and nature condemn in them, nor justifieth continuance in such marriages as children have made without the privity of the parent, because the wife is nearer than the father, &c; for this speaketh of lawful marriage with the parents' advice, and those are nothing but licensed fornication. But this doth include three things.

1. That in body the children shall not come near the parent, refraining all incestuous conjunction with them, such as Oedipus and Lot's daughters.

2. He shall leave them in affection, that is, he shall not so affect them and love them as the principal in his heart; for after marriage, though we owe the parent reverence above the wife, yet we owe them love next to the wife, who must be the best beloved.

3. He shall leave them in regard of cohabitation, or being in the number of his father's family, as before he was; for the parent giving a child in marriage doth give them a kind of freedom, allowing them to be for themselves, and for that family which God shall raise of them; not that the child must presently void his parents' roof, only this doth warrant his separating, when it is most for furthering his estate. Joli's children had their houses; Rachel and Leah left their parents for their husbands, and lawfully.

For the second work, *he shall cleave to his wife*, in body, that is, by making a surrender to her of his body, yielding consent of it to her. 2. In affection, most tenderly loving her. 3. In cohabitation; let them dwell with their wives, 1 Peter ii.; not that a man should be tied with a clog and chain at home, for the merchant, the lawyer, hath his term of absence, but his fixed dwelling shall be with her, and his presence so much as his calling doth permit.

In the last place it is said, *they shall be one flesh*, which words have not this sense, they shall become (by the issue God doth give them) one flesh, for 1 Cor. vi. 16 sheweth another meaning, viz., the consummation of all in their actual benevolence, which here by God is authorised, sanctified. And it is to be marked that he doth not bind them to meet only together in saying they shall be one flesh, but lawfully, holily, and inseparably use together till death depart, which is a distinction between the being one flesh of a wretch with a harlot and a man with his wife, for theirs is neither lawful, holy, nor inseparable.

*Doct. 1.* The things I would have you mark from hence are these: first, that a man must therefore love his wife, because it is not a statute of man, but God's institution; for we see here that the apostle doth teach it even from those ancient canons of God's own making, which have been from the beginning of the world. For though in Moses it is questionable whether Moses or Adam doth speak these, or God immediately, yet this Christ hath put out of controversy, that God did enact this. Look Mat. xix. 5; have you not read that God created them, and said, &c.? so that, as we hence enforced the duty of the woman, let her be subject as to God, as knowing that this is God's will, so let the husband love, as knowing that this is God's own constitution. If we should transgress men's canons in our matrimony, we might happily hear of it in the court; take heed of trespassing, especially of wilful breaking God's canons, who can not only punish the purse and body, but fling into hell.

*Doct. 2.* Mark hence, that the wife is not only to be loved, but more tenderly than the parent, for she is become himself. Great love is due to them who have been God's instruments in giving us our being; how great is that love by which this is exceeded!

*Use 1.* So that this may let us see how vile a thing it is not to love the wife; for if one should be unkind to his parents, wayward toward them, provoke them to wrath, &c., would not men say, the ravens of the valley might pick out the eyes of such a party? Then how monstrous is such measure to a wife, who is to have place in love above the parent!

*Use 2.* Again, it doth teach men that they must sometime rather sustain the parents' unjust displeasure than leave the bond of love in which they are tied to the wife. If the father and mother should not brook the wife of their child, he must live in loss of their favour rather than let his wife be oppressed in

innocency, or neglect his love where he doth principally owe it.

*Doct.* From the last clause sundry things may be observed, that the meeting together in marriage benevolence, being the ordinance of God, is pure and holy: Heb. xiii., 'the bed undefiled, marriage honourable.' They do wickedly that accuse it of any sinful filthiness. True it is that our corruption doth sprinkle it with pollution often, but who would rave against wine, which rejoiceth the heart of man, because the sin of man doth abuse it to drunken distemper? And that is a foolish query why men should seek secrecy in these things, as if this could argue the action as sinful. Why do men covering their feet retire themselves secretly? Moral uncomeliness is one thing, sinful filthiness another; and therefore let them look that do give wibes to God's ordinances, how they will escape that curse which is threatened against them that call evil good and good (as this is) evil.

*Doct. 2.* It is to be marked that he saith *they two*; each keep themselves to other entirely this way; which doth condemn not only polygamy, which the wise heathen have condemned, which is a fitter fruit of Turkish atheism than of Christian religion, but all wandering uncleannesses, when a married party shall do anything that appertaineth to the delight of the flesh with those that are not theirs. Mistressing is a thing so frequent, that men are not ashamed of it. For men to be toying and kissing with strange women (such are all but thy wife), many blush not at these points; but are not those sparkles of that fire of lust in thy flesh, which thou shouldst quench only with thy own waters? Is not thy wife to have the veil of her eyes, and is not she to be the delight of thy kisses? Take heed, for some think that when with the harlot they have learned to wipe their months, and ask what is the matter, that all is well, none seeth; but God seeth, Prov. v. 20, and it may be he will say, as to David, 'Thou didst in secret, I will do my judgment in the sight of all Israel.' It may be he will reveal it in the congregation, and thy shame shall not be blotted forth.

*Doct. 3.* Our Saviour useth this sentence against divorces.

Ver. 32. *This is a great secret, but I speak concerning Christ, and concerning the church.*

Now, having propounded the duty, and proved it by three reasons, he doth wind it up with an acclamation, wherein he doth commend something that went before from the hidden secrecy in it, that so their attention might be the more excited to give it that more serious consideration.

1. He doth propound it.  
2. He doth by prevention expound of what he meaneth, *This is a great mystery.* 2. He doth explain what it is, of which he affirmeth this, *But I speak as concerning Christ and his church*; as if he should say, This I have said to you is a thing of hidden secrecy,



but I mean not this which next of all went before touching man and wife, but that I said a little before about Christ and the church, the which is, as other points about Christ are, a great mystery. 1 Tim. iii. 16. Thus, having finished the laying down of their duties in several, he doth come to conclude this matter with unfolding them jointly: first, laying down a singular citation of the persons, *you, every one of you*; secondly, a charge which concerneth either repeating the duty of the man before delivered, annexing a new duty of fear to that of subjection, 'Let the woman fear her husband.'

Now for the order. Some read it *wherefore*, making it a conclusion in the virtue of all the reasons going before, but it is better thus to conceive the conveyance as by a turning from the occasion offered of other discourse, and resuming the matter in hand, and to read *but* as in 1 Cor. xi. 11, as if he should say thus, This I told you is a thing of great secrecy, I mean that which I speak of Christ and his church. But not to prosecute the unfolding of it (for one nail would but drive out another), every one of you remember what I said. Men, love your wives; and further, your wives be not only subject, but learn in your hearts to fear your husbands.

Now, before we can come to open the doctrine, we must refute the false interpretation which is made, and conclusions which are deduced, from the former verse. The papists who forge matrimony for a sacrament will hence prove it, and therefore make this the sense. This I said of a man and woman is a great sacrament, inasmuch as it is ordained to signify Christ and his church; and they underprop this construction with three reasons:

(1.) From the first word, *this*, which is a word that doth point you (say they) to that which goeth before next of all.

(2.) From the argument, for here is a new argument, say they, that therefore they should live holily, be in love, because their matrimony is a holy thing, a great sacrament.

(3.) Because the apostle interpreteth how matrimony is a sacrament in the last words.

*Ans. 1.* The relative doth not always point to that which goeth next before, but is often referred to that which is further off, Gen. x. 11, 12, 2 Sam. xxi. 19, Heb. ix. But if it may serve either, why do you take that which is further off rather? *Ans. 1.* Because in the marriage of a man there is no such great mystery. 2. Because in the end the apostle telleth what it is he affirmeth to be a mystery, viz., that he said of Christ and his church. But mark this: if *this* be referred to the conjunction of man and woman, it is nothing for their sacrament, which is not the bond or conjunction. This the best of them say is an effect of it, but the ceremonial handfasting with these words or signs of equal force, *I take thee*, &c., of which the apostle never spake word.

*Ans. 2.* For the second, you must remember how the argument lieth, for this is but the commending of that former point of Christ and his church, which he would not now follow, from the secret speculation enfolded in it, that so they might ponder it with more attention.

*Ans. 3.* And for the third, it is plain that the apostle doth not tell us how matrimony may be a sacrament, but what that is which is affirmed to be a great mystery. If a man look through a spectacle of green glass, all is green, and when the eye of the mind hath before it a forged sacrament, all seemeth to make for it, when, if we come without such prejudice, these words are most plain. This, I told you before, is a great secrecy, but I speak not of man and woman, but of Christ and his church. But say it were so as they say, here is no proof for a sacrament properly so called. Marriage is a mystery, therefore a sacrament; we may as well reason a beast is a creature, therefore a man, for the word *mystery* is far more large than the word *sacrament*, as we speak in English, or as they take it when they speak of a sacrament properly so called. Concerning matrimony, by the way I will set down three things which we may hold, and one which we may not:

First, That it is an ordinance of God which hath grace annexed to it in those that are his; for all things are pure to the pure, every ordination or creature is sanctified to us, our painful callings are means and have grace going with them, Eccles. i. 13. Here the papists shoot their powder in vain, while they prove this point.

Secondly, That the prayers of the church do obtain both blessing of fruitfulness and grace to be given, for even private prayer doth sanctify things to us; but it followeth not hence, because marriage is solemnised with the church's prayers and blessings, therefore a sacrament. Thus churching of women might be preferred for that eighth sacrament.

Thirdly, Though it cannot be extorted, yet we may yield that marriage is a figure of Christ his conjunction with the church. What then must we not yield, viz., that the external hand-fasting with words or gesture testifying consent, are either signs or much less causes of any grace of God; for though grace go with the state of marriage, it is to be referred to Christ's death, God's calling, which is not unaccompanied of a gift to the condition of life as a mean God useth, not to any ceremonial rite whatsoever.

2. Because the apostle saith it is a sacrament, not it *was*, therefore they say that under the New Testament it is, but was not from the beginning.

*Ans.* The ground is nothing, for the time present doth enfold the time past, and argueth continuance of the action in the time to come; and look what marriage is, it was from that first institution, for the Scripture useth this allegory in the Canticles, and Ps. xlv., Hosea ii. 20, Isa. liv. 5. Neither doth the

polygamy and divorce hinder, for these were not of that essential institution, but only of God's toleration in some for the hardness of their hearts. Beside that, polygamy had (as some will have it) a sacramental signification.

*Doct.* Here then, first, is to be marked, how that there is a hidden secrecy in points of godliness, 1 Tim. iii. 16. Look above. Only make this use here.

*Use.* To stir up attention in hearing of it; for men in teaching, when they come to a hard knotty thing, they will say, Here is a hard secret point, mark well here. So we, when the Holy Ghost doth thus style this matter, must double our diligence in attending to it.

In the next place, we must open some points in which standeth the secret speculation of Christ with his church. Having met with many before, we will unfold three more, and so pass to the verse following.

(1.) We see that in marriage there is a giving of the persons married by the parents, and a mutual acceptance, whereby the persons take each other. This is to be seen in Christ and his church. 1. God, the Father of all the family in heaven and earth, giveth Christ to us, Rom. viii. 'If he hath given us his Son,' &c., and giveth us likewise to his Son, John x. Again, there is betwixt our Lord and us a mutual consent, he taking us for his, we him for our Lord: he saith, Thou art mine; we say, We are thine, Lord. I am your God, we are thy people.

(2.) In the effects mark, in marriage, each party leaveth the parents to cleave one to another. This is in Christ and the church, for Christ came down from heaven, from the bosom of his Father, emptied himself of glory, in regard he manifested himself in flesh, like to our sinful flesh, laden with infirmities, and we leave this world, whose children we are, having our conversation in heaven, yea, sometime leave our parents indeed, for Christ doth erewhile put a sword twixt the parent and the child. Look Ps. xlv. 10, where this is typically delivered of all the church of God.

(3.) Again, in the fruitfulness of marriage; for as they beget after their image children of wrath, so Christ the quickening Spirit, by the seed of the word, in the mouths of his faithful ones, doth beget sons and daughters to God.

Lastly, consider some considerations about marriage.

1. The marriage betwixt man and woman is made and continued when the persons are not in one place together (local conjunction belongeth not to that simple being, but complete and perfect being of marriage), as by letters and consent signified one may be contracted to another twenty miles off him; and we that are married, if one of us be in England, another in France, are still man and wife as truly as ever. So Christ with us, though he be in heaven and we in earth, yet we are as truly married to him, as if we were present with him.

Lastly, marriage doth so couple that nothing but

death departeth, except adultery, or that ease of desertion, when one is unwillingly forsaken of the other. This in Christ's marriage with us is to be seen, who loveth his to the end, and putteth his fear in us, which will not let us wholly depart from him, yea, giveth us such love as no waters can quench, Cant. viii. 7, such faith as hell shall not prevail against.

*Use.* We must therefore desire God to teach us these things. Our hearts would burn within us if we could see them as we should. That God of hope give us that faith which may fill us with joy and peace in believing!

Ver. 33. *Therefore, every one of you do so; let every one love his wife, even as himself, and let the wife see that she fear her husband.*

Now followeth the concluding of this point by a joint exhortation of them both. Mark, first, he had spent a great deal of pains in this point, yet he doth not so pass it, but doth repeat to them again that commandment, and particularly applieth it, *every one of you*, as if he would point them forth by the head. Observe,

*Doct.* That we must hear again and again of our duties, and have them in particular charged upon us, for we are slow of heart, dull of understanding. Again, if we do conceive, our memories are like colanders, they hold as sieves do water, as weak stomachs do meat, which they cast up as soon as it is taken. Again, we must have these things again urged, because there is a reluctance in our nature, our corruption unsubdued cannot be subject to the law of God; that as a stomach which endureth not medicine must again and again be forced before it will let it down, so it is with us.

Our devotion, if we do receive a thing with affection, is so soon cooled that we must still be excited; for we are like the strings of an instrument, which a little played on do fall down lower, and therefore must often be set up; and we must not hear only again of things, but have them personally applied, for there is such a carelessness in our natures, that what is spoken to everybody, is as if it were spoken to nobody.

*Use.* Which is to be marked, for it doth meet with that foolish wisdom of many, that love not to hear twice of one thing, a word for a wise man, a thousand will not do with a fool; too much honey is naught, too much of one thing good for nothing. What, nothing but husbands love your wives? But the Holy Ghost, which never doth teach a superfluous word, will have the same point often repeated, one cannot drive a nail thoroughly with one blow.

*Doct.* Again, mark how he applieth that was indefinitely spoken, 'Let a man love his wife,' 'every one of you;' by the head as it were pointed forth, love, &c. That therefore which is indefinitely spoken, is to be taken as if it were singularly delivered. The papist ask, Where have you, Thou Thomas believing shalt be saved? We may ask, Where read they,

thou John, &c., love thy wife, do not kill? Yet when God saith, Let a man love his wife, it is to be taken as if he had said, Do thou; so a man is justified through faith on Christ, Believe, thou shalt be saved. And for husbands the duty is before explained.

For wives here is a further lesson, viz., that it is not enough outwardly to obey, but we must inwardly fear those that are our husbands, 1 Pet. iii. 2, which is chiefly, when we have a dread to do aught that may offend, and are carefully fearing lest in aught they be offended, as the church, Cant. iii. 5, 'Take heed you awake not my love.' 2. When the heart is cold to see the husband in just displeasure, as the faithful soul trembles to see God's wrath revealed. 3. When we walk, having conscience and respect of that superiority which God hath put in that man above the woman. Without this, all our reverence is but a copy of countenance, and lasteth till some thing do vex us; then because the heart hath not this bridle, we will fly out into any unruliness.

But you will say, We must love our husbands. *Ans.* Both do well stand together. Love is full of carefulness, fear, though void of slavish or superstitious terror. *Res est solliciti plena timoris amor.*

*Use.* Which doth meet with the lewdness of many women, that think it their glory to know no awe. For pleasing, they stand on no such points: if they like not, they may leave, say they, let them get others do it better. To see their husbands moved, they will not stick to bid them go walk themselves. For fearing them, they cannot, why should they make bull-beggars of them? they are their wives, not their slaves. Should they be pointed at for sheep all the town over? These things the devil will round you in the ear with; but know, that you had better be God's sheep than the devil's shrew, though the provers say otherwise. Meekness and lowliness of spirit are a woman's chief ornaments with God and man; and what if you fear them, this doth not make you slaves. Are believers slaves? Or do they make Christ a bull-beggar, because they fear him? No; this is the thought of one that acknowledgeth nothing for liberty but corrupt licentiousness, which their sinful hearts affect. Wherefore repent, turn from these self-willed courses, and truly reverence your husbands, letting them see that there is a loving fearfulness in you to offend, or to see their patience broken any way.

## CHAPTER VI.

**VER. 1.** *Children, obey your parents in the Lord : for this is right.*

Now followeth the second division of particular precepts, concerning father and children ; for these respects are the next in antiquity, and therefore have the next place to the former. The exhortation is absolved in four verses. Concerning children in the three first, the parent's duty in the fourth verse.

The children's duty is first laid down in the first verse, and backed by a reason, *Children, be subject to your parents.* 2. The reason : *it is a just thing to do so.* 3. He confirmeth this reason by the tables of all equity, quoting God's commandment, which is the rule of righteousness. That is just which God hath commanded. This is God's commandment, which is, first, propounded ; secondly, described from this, that it is the first with promise ; that is, first of the second table, or first with a particular promise ; thirdly, it is persuaded from the promise annexed.

Now in the first verse must be marked four things :

1. That children stand charged with obedience to parents.

2. That he doth not say, obey thy *father*, but both the *parents*.

3. That he saith, *in the Lord* ; which hath a double force, for it stinteth obedience, and sheweth the true manner of it. Be subject so far forth as they cross not God's commandment ; be subject to them, as knowing thou dealest not with man, but God, whose ordinance this is.

4. Lastly, the equity of it. These four things must be prosecuted farther.

*Doct. 1.* It is to be marked, that children stand charged from God to subject themselves to the parent, Col. iii. 20. Be subject in all things ; and our Saviour Christ did leave an ensample of it, Luke ii. 51 ; he was subject to both, though the one was his father reputed only. But for the more fruitful considering of it, you must know that this subjection hath five principal branches.

1. To their instructions, Prov. i. 8, and vi. 20, we must, when they teach us, lend the ear of our hearts.

2. We must subject ourselves to their commands, be it never so homely, if we may do it without sin, and that readily, *in all things*, saith the apostle ; and we have example of Joseph, Gen. xxxvii. 13, 'Here I am ;' though he was sent to those that bare him no

great good will, yet he went roundly. 1 Sam. xvii. 20, David's example.

3. To their corrections, for many can endure to be told gently, or put up a more smart word, but for blows they will not bear them ; but the Scripture is plain, Heb. xiii. 9, 1 Peter ii. 18. A servant must abide the correction of his master, though over-rigorous and causeless ; how much more must a child submit himself to his father's correction ! The heathens saw it so equal, that going too far on a good ground, they did allow the parents power of life and death over their children. The power of life is in God's hand that still createth it ; yet, Deut. xxi. 18, you may see, that if they did not profit by correction, the parents might bring them to the magistrate, and cause them to be stoned.

4. We must obey them, in taking the callings of life to which they train us ; for children are under the power of the parent to be ordered this way ; and if the parent be charged to bring them up in a calling, as I shall shew you in the fourth verse, then children must be subject in this point. Thus Jacob brought up his children to be graziers, as himself ; and 1 Sam., Hannah, with Elkanah's consent, devoted Samuel to divine ministry ; and the outward profession of the Reelabites' calling they took from their parents ; and Christ (it is probable) did shew subjection in this point, for one Gospel did call him the carpenter's son ; in another they say, 'Is not this the carpenter ?' Whence it may be probably inferred that he did work sometime in his father's handicraft, which Justin affirmeth.

5. Lastly, The parent must have obedience of the child in the matter of marriage ; for the reason is plain :

(1.) That which is mine cannot lawfully be altered from me without my consent, who am the owner. Now the child is a part of the father's quick self-moving substance. Job i., when the devil had commission to meddle with that which was Job's, his children were comprehended in it.

(2.) Again, the Scripture doth teach it, 1 Cor. vii. 37, 38.

(3.) Continual practice doth make it evident. Abraham took Isaac ; Isaac appointed Jacob ; Tamar bade Amnon ask his father that he would give her ; yea, Israel stood to his mother's choice in this point.

(4.) The light of nature hath taught it.

*Quest.* But here two things may be asked: If the parent be to have obedience herein, whether may he constrain his child to this or that marriage? Which question is necessary in these times, because that, over-lash in their expense, and by over-renting themselves, they weaken their estate; and this is made the last refuge, the eldest son must, on pain of losing blessing and inheritance, take any one whom the parents find out and know to have money enough to make all whole again.

*Ans.* The parent cannot enforce a child to marriage, though a child must with all reverence use his liberty, and not without good reason dissent from the parent; for consent maketh marriage, but enforced consent is truly construed as none. Again, we see that Bethuel and Laban, though they gave Rebekah, yet they did it with asking her assent, Gen. xxiv. 57. Thirdly, the fruits of these things testify whence they are, for these forced matches do often overthrow the patrimony which is left, yea, the bodies and souls of those thus bestowed.

*Quest. 2.* It is asked, on the other side, whether the parent can let his child of marriage; which is needful, because in these days (wherein natural affection waxeth cold), some are found so hard-hearted that they will not let their children use their liberty.

*Ans.* The parent hindereth marriage, either after a sort from this or that party, or altogether denieth it, or at least the seasonable benefit of it. In the first, the parent must be obeyed; in the second, he is not to have obedience. The reason is, because when he doth deny me seasonable marriage with any whosoever, he doth come against that commandment, 1 Cor. vii., 'Let every one, for avoiding fornication, have his wife.' Now he is to be obedient, but in the Lord.

*Quest.* But if he will not let me, what must I do?

*Ans.* By all good means try to win his favour this way. If it will not be, seek relief by the magistrate, who is a common parent to you both; if there be no help here, if thou marriest, we can say nothing to thee, but go in peace.

*Use.* Now for the use of this doctrine, it doth serve us first to remember our former defaults, and to see the present disobedience in which many of us do live; for many of us have been like Samuel and David's children, who (no doubt) wanted not instruction, but they heard it with their heels, they did not hide it in their hearts to yield obedience. Which of us have not let much seed of this kind fall to the ground fruitless? So, for obedience to commands, we are like Eli's, 'Do not thus, my children,' but they heard not. We withdraw the shoulder, if we like not that which they bid us; and have no legs, if they send us of errands that please us not. Yea, when we think a more homely service is enjoined, it would disgrace us to do it. But for correction, oh, we have a world of rebellion against this; we think this cometh but from hatred; we [say] that we will not be made fools to

take any such matter, we scorn it as a great shame to us; we swell here with desperate resolution, rather to make away ourselves than be so basely entreated. Children, obey, be subject to parents, and those who are in the place of parents, in correcting you; it is not hatred, but love, the Scripture saith, Heb. xiii. 4; it will not make you fools, but wise men, Prov. xiii. 1. Your proud hearts will make you fools; our proverbial speech, *Thou art a proud fool*, sheweth that pride and folly are companions, but lowliness is a mother of wisdom. So to obey correction shall make thee glorious, Prov. xiii. 18, but to refuse instruction set on with correction (for the word signifieth both), shall make thee reproached. Refusing the parent's and tutor's correction is the high road to the gallows, when a man is a spectacle of shame to God, angels, and men. And what untowardness is in children: they will not take that they are set to; what self-will'dness in marriage, casting themselves away without parents' privity, like Esau, Gen. xxvi. Well, let us repent and amend these things, for fearful is the judgment that shall follow such disobedience; 'the ravens of the valley shall peek out the eyes' of such a child. And what became of that Esau, of Eli's sons, of Amnon, of Absalom, Adonijah; did ever any prosper? No; though temporal punishment do not still find them, eternal vengeance doth never miss them.

*Use 2.* We must be exhorted to lay up these things, and practise them, that in your callings, and hereafter in change of your conditions, you may know your duties, and shew your obedience of faith in them.

*Use 3.* These things must be held against the church of Rome, who in two principles cross this doctrine. 1. They teach that a child may enter religion, as they call their monkish orders, without his parents' consent, at fourteen years a man, twelve a woman. 2. Though they like not blind marriages for the conveyance of them, yet their council doth ratify marriages, where the consent of the parent is not sought.

A man might as well justify theft from present possession; but for that other, you must know that the child oweth this obedience to his parents, to take the kind of life they depute him to. And about this remember three things.

1. Christian callings are general, the Christian profession; or particular kinds of life in which the general is exercised. For the first, a child must be-take himself to that profession of Christ's religion, though parents be never so unwilling, and the papists' proofs run upon this point.

2. A particular calling the parent is bound to set his children to, and they are bound to obey him in being ordered this way, till either a parent do leave a child to himself, or in marriage giveth him freedom, for then not man, but God also in some sort doth enfranchise a child, as that charter above, *For this shall a man leave*, doth seem to imply; no years do not, the twenty-four of civil constitution, nor that papists' twelve. I doubt

not but the term of Christ's subjection in Luke ii. 51, is to be extended at thirty years old; and the papists do greatly forget themselves, to make children at their own hand, before they be adults, past the rod, especially seeing their blasphemous hymns do not give Christ, now by thousands of years glorious in heaven, freedom from his mother's subjection. 'Command thy son by thyself a mother!'

3. Their monkish orders are not religious callings, but religion falsely so called; they are idle bellies, and the houses of their religion the truest dens of thieves that ever the world did know, for they rob king and country, creditor, master, parent. Let a man get these houses on his back, he is discharged his allegiance in secular service; let a debtor get into one of their weeds, though, by leave of the governors, he may work and return something, yet he is not bound to it, he is dead to this world. A servant stealing thither, his master must lose his right in him; and a child running thither, his parent must forego all claim in him.

Use 4. Lastly, We must learn hence how obedient we must be to our heavenly Father. If he will have the parent thus obeyed, what subjection do we owe to him who is the Father of all the family in heaven and earth! Let us think with ourselves, whether God might not speak to us as he did to those Jews, Jer. xxxv.; may he not say, Your children do thus and thus when you bid them; how do you stir at my commands? How do you receive my instructions? How do you regard my corrections? &c.

Doct. Now followeth the second point, which is to be marked, obey your parents, both of them, not the father only; which doth teach us, that we must of conscience be subject to the mother as well as the father, Prov. i. 8. And so we have the example of Jacob to Rebekah; for though the circumstances are not imitable, yet the subjection was commendable; so Solomon, and virtuous Ruth to her mother-in-law. And the Holy Ghost doth so expressly provide for the mother, because her sex being the weaker, she is the more subject to be despised; for the devil will teach us to break over where the hedge is lowest.

Again, because of their own indulgent conversing with their children; for familiarity doth breed contempt.

Use. Let us, therefore, learn to submit ourselves to the mother, of conscience; the weaker the sex is, a good child must put the more honour upon them. Many are scarce crept out of their shell, and yet they will be more than half master with the mother. It is good for the mother to think, whether beside the considerations above, this be not the punishment of her neglect of duty, as her not nursing her child, her not being subject to husband, which clippeth half her duty; but such children as shake off the yoke of the mother, the Lord will judge.

The third thing is, *obey them in the Lord*. Observe,

then, that our obedience to parents must be in conscience of God's commandment, and no further than is pleasing to him. We must love them to the altar, obey them as far as we can obey God in so doing; which is to be marked, for we may obey them in the Lord, when they command not in the Lord; as if a youth have a special inclination and capableness of learning, and his parent be every way able to give it him, and see his towardness, the parent may sin in bestowing him otherwise, but he doth well in taking that course of life which his father will train him to. So a parent may perversely provoke to many things, where a child may suffer without offending God; but in sinful things, we must not yield to them, like good Jonathan, 1 Kings; like good Asa, 1 Kings xv., who did depose his queen mother for her idolatries; yea, like Christ, who, rather than he would with carnal respect of persons, or prevent the season which his Father had set for those miraculous works which should testify of him, said to his mother, 'Woman, what have I to do with thee? my hour is not yet come,' John ii. 4. Though we must love them dearly, yet if they come against God, we must not know them, Deut. xxxi. 'Yea, he that hateth not father and mother for my sake, is not worthy of me,' Luke xxi. 14. The wife is nearer than the parent, yet if the wife in the bosom persuade against God, &c.

Use 1. Which doth meet with many children, who, as the old ones crow, so they will follow; like as Ahaziah, 2 Chron. xxii. 4. Mark vi., Herodias begged John Baptist's head, being schooled by her mother; so many, if the parent bid them lie, use deceit, ride on the Sabbath, run, they will do so.

Use 2. In the second place, it must teach us, that no companions must have such interest in us, as to draw us to evil; surely our parents are of all the dearest, yet we must obey them but in the Lord. Many, in good nature, as they count, and in kindness of heart, though they have no mind to many matters which are naught and unprofitable, yet if a companion give but the whistle to them, they cannot refuse him; but should your father persuade you to unfruitful courses, to mis-spence your time, you were not to hear him in it. Obey your parents so far as you may in the Lord, in so doing, no farther.

Doct. Now the reason followeth, *for it is just*; which doth shew us how equal a thing it is that we should be subject. Our boisterous natures do think it a hard word, we think it unreasonable, but there is nothing more equal; the heathens have seen it, and therefore have enacted most severe laws to punish the contumacy of children, as a most notorious part of injustice. And how just is it that they should have duty to whom we owe ourselves? We say to a friend, and think it meet, that if he have done us any special favour, we should be at his command in what we are able.

Use. The use of it is to persuade us to obedience, even as we have any care of just dealing. Many of

us would not take sixpence, nor keep the worth of a penny with us which belongeth to another; much more must we avoid this injustice, to withhold obedience where we owe duty.

Vers. 2, 3. *Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long upon earth.*

Now, he proveth it just from the tables of equity, where you have to consider three things:

1. The commandment.
2. The description of it, from the precedency and manner of propounding it; not nakedly, but with promise.
3. The promise annexed. St Paul seemeth to cite the promise otherwise than he should, adding in the beginning, 'that it may be well with thee;' and withdrawing in the end, 'which the Lord thy God giveth thee.' But you must know that he citeth it faithfully, interpreting the meaning of long life promised, and not expressing that which was circumstantial, more directly concerning the Jew than Gentile. When God in mercy promiseth long life, he doth promise a prosperous life; have we little or have we much, no man's prosperous life standeth in abundance, for without this, our life would be but a living death, *vita non esset vitalis*; and though that God give us the land where we are, for the earth is his, and all that is therein, yet he was landlord of Canaan after a more special manner than any other part of the earth; as he did not only prescribe them their form of religious worship, but did enact their civil laws, by which their country was governed. Now that his peculiar right, which he pleased to hold in Canaan, every one farming his possession as it were from him, made the clause added, *which thy God giveth thee*.

Now to open the matter of these words. First, the commandment itself, *Honour thy father*, &c. The sum of this commandment is, that honour be given to him to whom it belongeth. The explication hath two parts:

1. Who is to be honoured.
2. What it is to honour.

Generally, every one is to have honour from another, chap. v. 21. Rom. xii., 'Go one before another in giving honour.'

Particularly, the superior is to have honour of the inferior. Superiors are of two sorts, either above us in power or in authority; a superior in power is such as are so over us, that they have power to govern us; they are public or private; public in commonwealth, kings and queens. Deborah, called 'a mother in Israel;' and so kings, the heathen themselves have called fathers of their countries. And to this head must be referred all magistrates, from the king to the constable; that a public father is in the church, ministers. Paul, 1 Cor. iv. 15; and Judges xvii. 10,

that idolatrous Micah saith, 'Be a priest and a father to me.'

The superior in power private is the husband. 2. The master, for so the Scripture calleth masters fathers, 2 King v. 13. And hither must all that have master-like power be referred, schoolmasters, tutors, heads of colleges: Elisha called Elias master, 2 Kings ii. 12. Though he was to succeed, yet he lived in some sort with the prophet as a scholar with his tutor.

The third private father is the natural parent, called the 'father of the flesh,' Heb. xiii. 9; and hither must be called grandfather, grandmother, uncle, aunt, stepfather, and all that after a sort are linked to that parent.

The superior in authority is such a one, who, though he have no power over us, and rule at his pleasure, yet he is in estimation above others, for something in him deserving honour. Hither are referred the aged, Lev. xix., 1 Tim. v. 1, 2, whom we accordingly salute fathers; for a gray head in the way of righteousness is honourable, as the heathens have seen.\* 2. The learned. 3. The wise man; Gamaliel, Acts v.; and thus, one that hath no power, nay, that is under the power of another, may be father to him, Gen. xlv. 8: Joseph was Pharaoh's father. Many children have not a good word for their parents, if they deal not with them so liberally at their death as they desire.

2. For the second, honour enjoineth four things: 1. Reverence, which is an inward acknowledgment that God hath made them our superiors, with all outward testifications. Thus Joseph and Solomon; and thus we are bid to know, that is, acknowledge reverently in our hearts those that are over us, 1 Thes. v. 12.

2. Obedience to the natural parents; you have heard to ministers, Heb. xiii. 17.

3. Love of them, which is also enjoined to their minister: 'Have him in singular love,' 1 Thes. v. 13. Now love to the parent hath many duties.

- (1.) It covereth infirmities.
- (2.) It is patient.
- (3.) It maketh a man endeavour to win favour by doing them all kindnesses.
- (4.) It prayeth for them.
- (5.) It doth requite their love, Mat. xv. 6; a piece of honour, thankfulness, 1 Tim. v., practised by Joseph, and Christ on the cross.
- (6.) It doth wish their continuance, Ruth; and as she said, 'Let my lord king David live for ever.'

4. To honour parents, is so to live as may credit and adorn our parents. Children are the crown of their parents; a foolish son shameth his mother. And this must further be marked, that these things are not only to be done while the parent liveth, but so far as we are able after death; we must reverence them, remembering them reverently, and with thankfulness to God.

\* Capitis quanta est reverentia cani?



2. Obeying them, in remembering their counsels and precedents, love; in using such lovingly who were dear to them; in doing all offices of love toward them which may be for their credit, as satisfying their debts; in living so that all men may, after their heads are laid, bless them in us.

*Use 1.* To reprove many who are full of contempt to their parents, instead of reverencing them, they will be Hail fellow, well met. Sometimes young ones that are a little for company and apparel, lifted up above their country training, they are ashamed of that mean and homely condition of the parent. Sometime, if the parent mistake in a phrase or term, they will laugh at it in them. So for love, the proverb is not for nothing; it descendeth, it ascendeth not, one parent to a hundred children, for they are churlish; yea, some are found that will put their natural parents in suit for trifles. They are again careless of them, live in the same town with them, and by the quarter not have them home, nor visit them, forgetting thankfulness; and like birds, when they can fly and find their meat, they regard not the old ones any longer; yea, some that long to be dealing with what they have, and see them well buried, like Esau.

*Ante diem patrios inquit in annos  
Filius.—Ovid. Met.*

And after death they will not satisfy their debts, and so make their names stink; and if you tell them, when they tread contrary steps to their parents, they live by laws, not by example. Wretches that delight to cast dung in the face of the parent, instead of giving them that honour that God requireth; so pupils that have no reverence of tutor, nay, they will simper before him, and make a pageant play of him behind his back. No love and thankfulness, longer than with them, whereas thankfulness should ever be green; they should, like David, when Jonathan was dead, ask if there were, &c. Others so living that they are the shame of the tutor; surely they had not so good example, they were not so looked to as they should. And for honour to our teachers in life, after death remembering them with reverence, and looking what posterity they have, that we may shew love to the deceased parent in them; there is not a shadow of this amongst us. Finally, no reverence of young to old, that we may well live in the days of such as are disobedient to parents. And though we live under gracious government, yet this vice is as rife as if we had an anarchy, the vile rising again, and honour no man. But let such know that God's curse will find them, 'Cursed is he that maketh light of father or mother; and all the people shall say, Amen.'

*Use 2.* It must always be before us, when we find others vile in our eyes, whosoever go one before another giving honour. When we find our hearts not with reverence respecting our parents, that we are about to shoot out any speech, which is a speech of

the least dishonour to any superior, let this come before us, Honour, &c., that as it may draw us to repent on the one side, so it may teach us the obedience of faith on the other.

*Use 3.* The papists do many ways cross the obedience of this commandment. For the father of the country to whom every soul is to be subject according to the flesh, that is the outward man, they plead exemption from the secular authority; for the church's honour they speak enough; for as they cut the skirt of the commonwealth, so they enlarge their own fringes, giving to Peter what they rob from Paul, as we speak in the proverb; but for honour to parents, they do by donaries to churches, altars, by their *corbans*, oblations to God, saints, for souls in purgatory, so milk them, that they often are not able to yield their natural parents due benevolence, that this way may be said what Christ said of the pharisee, Mat. xv. 15.

Again, by their entering religions, which they put in the power of the child, they free one from relieving the parents. Indeed, they grant that, in case of extreme necessity, a man may leave his profession to minister to parents, but as we say, while this grass groweth the steed starveth, for this point is then seen when help is too late.

*Use 4.* Lastly, we must hence learn how God must be honoured.

*Doct. 2.* It must be marked that he saith, this is the first, and delivered with promise, which doth let us see with what care we must keep it; for that which is first in place, and of principal use and reckoning, may have the first respect, it is the key to all the other: for if this be kept, all is well; if not, why then every one will be soon broken. Now that which is first told us, and which is not propounded, but hath promise, must be more regarded. Above he said it was just; Col. iii. 10, he saith it is pleasing to God; here he saith it is the first commandment, it hath a promise going with it. A fourfold cord should not easily be broken.

*Ver. 3. That it may be well with thee, and that thou mayest live long upon earth.*

Now followeth the reason, which doth teach two things.

1. Particular concerning children, and them in subjection.

2. Concerning us all.

*Doct. 1.* That obedience to parents is a way that leadeth to a long and happy life, look at Jacob, Solomon, at Ruth, the Rechabites; for, first, it is equal that such as honour those by whom they receive life, tho authors under God, and maintainers of it, they should have the same prolonged.

2. Those that live in obedience governing\* in the

\* Qu. 'go on'?—ED.

way of prosperity, for, Prov. vi. 23, the commandment is a light. Now, as we wonder not if a man that maketh much of himself, looking to wholesome diet, &c., have his body well because he useth that mean.

3. Obedient children cause their parents' hearts often to be lifted up to God in their behalf, and have their parents' blessing, which is a mean under God procuring these things; therefore in Exodus, honour them, that they may lengthen thy days. For though we cannot bless extraordinarily, and infallibly foretell what shall befall our children, yet we may seek at God, and pronounce them blessed, and probably foretell by a common spirit of discerning, for many parents prove now-a-days too true prophets.

4. Lastly, the obedient children are commonly of such disposition as that God is for them; they are meek, to whom he hath given his word they shall possess the earth, though men put them to the wall as the weakest.

*Use 1.* And this doth meet with the vain thoughts of many youths, that think pride, and stomachfulness, and disdain all yoke, to be their only way to rise by, though experience teacheth that such courses have caused many to be disinherited.

*Use 2.* Again, many parents are here met with, as they would not have their children rake-hells, so they love not to see them of any special forwardness, for they think that it is an ill sign, they will not long live, as they take it. But though God may take a good child timely, when the parent is unworthy, when God seeth that standing he would be more corrupted, or when he will not let him see judgments he hath to bring, though God may thus sometime take a good child, yet obedience and towardliness hath the promise of prosperity and length of days.

*Use 3.* And it doth let children see what they may look for: if they have given honour, good; but if not, the contrary judgments will find them.

*Doct. 2.* Note hence in general, what is the true way of thriving, walking in the way of God's commandments. If one be of such force, what is the conscionable endeavour of yielding obedience to them all! Look Deut. v. 29. This Solomon often teacheth, wisdom, the beginning of which is the fear of God, bringeth length of days, prosperity, maketh the navel strong, supplieth the bones, hath length of days, in one hand is prosperity, in another is a tree of life, is medicine to the flesh. And for this present life nothing is so helpful as keeping in the commandments, for they keep us from all such things as are hurtful, gluttony, drunkenness, uncleanness, covetous care, inordinate affections, which are things that hurt not the soul only, but overthrow the state of our bodies.

2. They do teach us wholesome ways.

3. They do bring us to have further fellowship with him who is our life, and the length of our days; whose grace tasted is the only cordial that can keep us fresh

and renew our age. We see examples hereof in Deut. xxxiv. 7, in Num. xiv. 10, of Moses and Caleb.

*Use.* Wherefore this doth convince the most, as taking a wrong way to the wood. Some seek patrons on whom they hang their hopes, some heap up money, some watch themselves for diet, some by right and wrong seek to rise to some estate; whereas the only way is to keep the commandments, seek for righteousness, this will bring all things. What do men for their bodies? They will keep diet, use medicine, go to baths in the most remote parts. But if we could keep us close to God, we should do two things at once, provide for that life which is eternal, and attain a better constitution of body for the present. If one had a trencher physician, nay, could command a college of them, they could not all do that which the endeavour to walk always righteously will perform. But three things will be said against this truth.

*Obj. 1.* That many wicked ones have in prosperity and life larger portions than godly.

*Ans.* Their happiness differeth as much from true, as a dream of a thing from the substance of it.

Again, their last dish doth spoil the feast.

Thirdly, there is a secret poison which doth kill them (even God's curse), in the midst of prosperity. Some poison killeth by casting into sleep, with laughing, &c.

*Obj. 2.* It is said that God's children often neither have great wealth, nor good health, nor long life.

*Ans.* Their happy condition standeth not in abundance; no man's life, the prosperity of life. A middling little nag performeth a journey as well as a great demt-lancee.

2. God's children wanting these things must be distinguished into a threefold rank.

(1.) Many there are that as yet have them not, which shall seasonably in this life be made partakers of them. Now, if I say the sun shall rise to-morrow, it is true if it rise at noon, or a little before the evening. So those promises are made true, though a great part of the life be overspread with clouds of poverty and infirmities; and this is no unusual thing with God, who trieth his children, that he may do good to them in the latter end.

(2.) Many of God's children have not these things, not because they are not given to godliness, but because we fall into ungodliness either after grace, or have, before we knew God's grace, done that which God seeth meet thus temporally to correct. Look, 1 Cor. xi., as God may forgive that sin, and not release the temporal chastisement which belongeth to it; and the most are in this order. They must not therefore disenable the godly course, to which they owe all that blessing they have, but blame their own ungodliness, when they reap that correction which themselves have sowed.

(3.) But, thirdly, it will be said that some in whom there is no such particular offences are soon taken

away, Gen. v., Enoch ; and may live miserably, Lazarus, Heb. xi.

*Ans.* These are rare, and have these wants recompensed in a more ample possession of things heavenly in that life eternal, by which way God doth pay them with use whatsoever outward thing might be expected.

*Oly.* 3. It may be said, Be it so, that keeping the commandments would bring us to blessedness here, yet all the craft is in the catching ; for the law promiseth nothing but to perfect fulfilling of it, which we cannot.

*Ans.* As we scape the curse of the law by believing on Christ, so we attain the promises by believing on him in whom all the promises of God are yea and amen. For our works are covered, accepted, rewarded through faith on him, as our persons are by the same accepted. Grace freeth us from the rigour of the law, therefore the same promises are renewed to imperfect endeavours which we are able to make, Mat. vi. and 1 Tim. iv. 8.

*Quest.* But do our works procure these things, as they should under the law have done ?

*Ans.* No ; they were motives and causes procuring. Now they are rewarded as fruits of a person who is received to grace in Christ, and therefore an heir of blessing ; they be conditional corequisites, not causes.

Ver. 4. *And ye fathers, provoke not your children to wrath, but bring them up in instruction and information of the Lord.*

Now followeth the duty of parents : 1. What they must avoid : *parents, provoke them not.* 2. What they must practise : *bring them up, &c.* And two things must be marked :

1. What they are to do
2. To whom.

To their children indefinitely, not this or that whom they affect principally.

*Doct.* The first teacheth this Christian duty, that parents must no way give unjust grievance to the child ; which is not superfluous, as if it spurred too free horses ; for parents are subject erewhile to indiscretion, and to want of natural affection toward some of their children : a most equal precept, that they should not provoke those that are their own flesh so nearly. Now, it is done by indiscreet or unnatural parents ; for the prodigal favours to some, especially when there is no reason for it, are offensive to others who are less respected. Like as beggars envy alms, so do children the parents' favours, if unequally distributed. Joseph's coat, the prodigal son's brother. But the most frequent provoking is by unkindness, too much severity in correcting, which doth kill the heart of them like continual spurring, and make them not pass for it ; for correction is like physic, if too frequent, it worketh no more than our meat with us.

2. By unjust denying them favours, as many will

not, though they have abundance, help their children with any stock to begin, which give them liberty to change their conditions when it is expedient ; will not let them have anything (which lawfully they might) like to others. Now, as a horse too strait reined will but rise up on the forefeet, so children curbed in these kinds cannot but take it grievous.

3. By pressing them out of measure, using them as drudges rather than children ; for worms trod on will turn again, and a child cannot take it well, if not handled somewhat ingeniously.

4. By immoderate wrath and touchiness and displeasure against them ; for as fire kindleth fire, so doth anger provoke to anger. Yet this must so be conceived as not befriending the Cockney-like cockering of our times ; for men must not, like Lamech, kill and slay, nor yet, like Eli, omit correction ; yea, bring up sons, as David did his Adonijah, 1 Kings ; but we must walk, that our severity make us not justly hateful, nor our indulgency contemptuous. We must so walk towards children that, as we must not make them malcontent on the one side, so we must not have them malapert on the other.

*Use* 1. Which duty may be a direction to parents who have, by partial carriage and less loving hearts, provoked their children, and driven them either to cast all riders, or lie down with hearts tired, Col. iii. 20. He that should soil the mettle of a horse with indirect usage, it would grieve him, if a just man, and how much more, &c.

*Use* 2. And letteth children see what equity we shall find with our heavenly Father.

*Doct.* Now followeth the parties, not one child that must not be grieved, but indefinitely : *provoke not your children*, teaching that the parent-like affection and duties of love must be afforded one child as well as another. Some are so indulgent to some one or two that they could put them in their bosoms, and know not how to make enough of them, but of others they are careless ; and so in their favours they are as unequals, giving to some one all in a manner, and to others as if they were base born, rather than legitimate children. Thus Isaac was partially affected to his Esau ; thus David impotently loved his Absalom. And it is to be marked how that our corrupt natures are ready to doat, not on those that are the best, but on such as have the least grace. As it is commonly seen that such children as are of outward parts and the nimblest head, these go away with all the love, when those of better deserts and hopes in way of grace are neglected.

*Use.* Wherefore remember that the parently love must be extended equally to your children. Do not like eagles, which turn some out of their nest, and bring up other some. I would many did like them in regard of their trial ; but as the respect of childhood is in them all alike, so let them be handled accordingly ; not that there may not be a pre-eminence in love, but

the Scripture alloweth it, and a double portion, but let not the difference of more and less take away the substance of a parently love. The same difference that Abraham made twixt Isaac and his concubine's children, do men now make twixt their legitimate issue.

Now followeth the duty to be performed by them, viz., to educate them. 2. The manner of it, in doctrine and information, amplified by the author, the Lord. Some make the difference of παιδεία and νομοθεσία, to be civil institution and religious; but that in the Lord seemeth to belong as well to doctrine as the other. This sense, therefore, in this translation, is the fittest retained. See that you do not only avoid unkindness, but bring them up, and let not the back and belly be all your care, but so bring them up as feeding their souls with instruction; and do not only teach them to know things, but, by admonitions, fasten in their minds and affections the things they understand, and let your doctrine and admonitions not be such which your own wisdom doth suggest, but such as God doth teach you in his word. The first of these words may be read, and is (as I take it) otherwise to be construed here, viz., for correction. So is it taken in the 13th of the Heb. 9, and 1 Cor. xi. And the apostle useth two other words, διδασχλή, διδασκαλία, not this, to my remembrance, though in the 1st to the Romans there is παιδόντης for an instructor; and the second word you have in the 1st to the Colossians, the end, translated, we admonish.

Now then, the sense is this: though I bid you not provoke them unjustly to anger, yet you must not run, on the other hand, to cocker them, but bring them up with correction and admonitions, not such as your preposterous displeasure would take, or such as your own wisdom can suggest, but such as the Lord doth teach in the wisdom of his word.

The things to be marked are three: 1, the duties that parents owe their children. Now, these may be called to four heads, and all the four found in the text:

1. To education.
2. Provision.
3. Instruction.
4. Correction. A little to open them;—

1. Parents must bring up their children, which I conceive as taken up in giving them food and raiment, and such like necessities for sustaining of them. And here the mother hath a special part, till three year old, with her nursery, though the father may be said to educate them, for he that keepeth the nurse keepeth the child; and this point of education God hath made helpful to the soul of the mother; for by bearing children, that is, through the faithful and patient enduring of the trouble, in breeding, bearing, bringing forth, and bringing up, she shall walk as in a way to salvation. 2. It is a natural thing. 3. It is a curse when God sendeth dry breasts in displeasure, Hosea ix. 14, there-

fore to dry up our own unseasonably is a double curse; as if God strike one with death in his wrath, it is a curse, but if one kill himself, it is more heinous; and Sarah, Gen. xxi. 7, she took this to lie upon her, as sure as she had brought forth a son, that she was to nurse it. So jointly after they must raise them up, further and further by education, and he that doth not this is worse than the ravens, for they will feed their young, and fly with them till they can find for themselves.

2. They must provide for their children. Parents must not only sustain them for the present, but be storers, and as God shall bless them lay up beforehand to help them hereafter, as with some stock, when they shall set up daughters with dowries; and at death, 2 Cor. xii. 14. For God maketh me the owner of all that I have, so that I am a feoffee of trust for others; and though the possession is mine entirely, yet out of cases of necessity, I am stinted in the use to a part, Eccles. v. 10. When God dealeth most bountifully, a man must but take his part; this is a second duty, which must thus be understood, that future provisions must not let us from taking present necessities; and that is necessary for one that is sinful superfluity in another, and he that hath not this point of provision, may go to school to the ants.

3. We owe them instruction. Now this is civil or religious.

(1.) Their civil instruction is taken up in three things. In looking to their manners, that they carry themselves, at home, abroad, before ourselves and others, comely.

For, as I told you in the end of the last chapter, courtesy is a Christian virtue; and religion must be mannerly.

(2.) In giving them learning, such as we are able, Acts xix. 9. These Ephesians had schools no doubt amongst them: the school of one Tyrannus, a noble personage the founder, or a teacher, of the name, as is most probable one of them. And here parents must take warning, to let their children at least have the benefit of reading, which, as it is helpful to their soul's health, so it is an ornament in any condition of life; and the purchase is easy in comparison of the benefit.

(3.) The third thing is to enter them into some calling of life. Thus the ancient brought up their sons in husbandry, in being grafters; their daughters in the flocks. And the heathen have seen it necessary; for as the Grecians generally would have all children to be bound to sustain their aged parents, the Athenians put in this exception, unless their parents had taught them no trade wherewith to earn their living, which if they had not they should not be bound to keep them in age. But the religious instruction is in this verse chiefly enjoined, as God doth command it to parents, Deut. vi. 7, Gen. xviii. 19, Isa. xxxviii. Parents shall tell their children, Exod. xiii., of the passover; and while they are young, they must season them. An

old dog will not learn to lead: Timothy's mother an example, who brought up her son from a child in the Scriptures.

(4.) The parents must correct their children seasonably; for this maketh all the other beneficial to them. Feeding them without this, will prove pampering, and make them kick when the provender pricketh. Provision of inheritance will puff them with pride, and cause them grow to prodigal humours without correction. Words of instruction will prove wind, all will be as nothing, if discipline be neglected. It is a handmaid which tendeth on all the former, Prov. xix. 18, 23. We teach them ourselves or others, bringing them to the church; Christ went up with Joseph: or getting others that have a gift, to bestow a word on them this way.

But we must be circumspect in it; for it is medicine, and physic must be given with good advice.

1. We must humble ourselves in repentance, for it is not enough to have a good cause to fight for, we shall beat ourselves, if we first judge not ourselves in some measure, as they did twice sit down with the worst for this want, though they had a most just quarrel. [Judges xx. ?]

2. We must look by faith to that promise of God, folly is bound, it is our belief, not our blow that worketh.

3. A man must have discretion, marking what the disposition of the child beareth; as the strength of medicine must be measured by the strength of the patient. Children are like herbs for diversity: some, the more you cut them down, the more they thrive; if you cut other some, unless you flatter them after, you kill them. Men beat not cummin with flails, nor wheat with little wands; which may be marked in his correction. The sum of this is, that parents must sustain their children, or they are worse than beasts; 2, must provide for them, or they are worse than ants; 3, must instruct them in manners, literature, and some calling, or they are worse than heathen.

4. Because they do not only aim at this, to have their children members of some corporation, but citizens of heaven; they must teach them the doctrine of salvation, else their righteousness doth not exceed the heathen's.

5. Because that the former will not succeed without discipline, they must give them in good manner fit correction.

*Use 1.* Now to apply this, it meeteth with many in way of reproof; for not to speak of such monsters as sometime bestow their children under stalls, how many sin against this, bringing up their children by neglect of nursery, not caring how slightly they put it off, if themselves are shut of that trouble. In so doing, they hinder their own salvation; for he that putteth away physic, being sick, hurteth his own life, and accordingly we may see how their souls are filled with an evil spirit. For putting by God's yoke, they grow

to pass their times in idle talking, gossiping, this or that merry meeting; and thus, while their flesh will feel no sour, they lose the sweet of grace in their soul. Again, they break up the bounds of nature, for, Lam. iv. 3, the very dragons or sea-calves draw the breasts forth and give suck. In such, therefore, as for pleasure, ease, trifling profits, neglect it, the sin is grievous.

*Obj.* But you will say, If it be such a necessary thing, why is it not expressly commanded?

*Ans.* Some things are so natural that they are taken as granted, not expressly commanded. The Scripture doth not say, Thou shalt love thyself, yet it taketh this as granted, when it saith, Love thy neighbour as thyself. For this is a most natural thing, written about thy nipples, written in the wife and colour of the milk. Beside that, unless you will have the mother's duty not taught, here is a precept, she must bring it up; if nursery be not a part of education, let her plead exemption.

2. There are many parents that riot out all their increase in fellowship, gaming, &c., and bid to-morrow profanely care for itself, they sing care away.

3. Many neglect looking to the manners of their children, they are rude, they can, like those cursed children, call bald-head, nickname, swear, curse. Again, some that are able will not bring them up to read. Others, let them be as idle as they can hang, which doth fill jails, which was the first ground of vagrants; which maketh such store of idle housewives, who know not how to get a penny, if they lay not their body to pawn. But some they think they have done enough if they have brought them to be able to shift, and live men in this or that corporation; they have no care of instructing them, telling their children they are lost, how Christ came to seek that was lost, what duty they owe in way of thankfulness; and for correction, the age is so indulgent, that like as apes do their young, they kill all with kindness. Thus tutors likewise, they nurture not their pupils mannerly, as their rude carriage in the churches may testify. They instruct them not in learning, which maketh them sometime lose more in grammar learning than they gather in university knowledge. But for religion, how rare are those who are fathers to the souls of them, teaching them the things that concern their peace; and this is the fountain of all misery. The Switzers law foresaw this, who enacted, that if a child was condemned to die, the parent should execute him, because that neglect in parents is the fountain of all the rack of their children. I know a preacher of righteousness may have a Shem, and a Seneca may be a tutor to a Nero; but usually this is the root of all evil, and that in good men otherwise, as Eli, David. He doth not trouble the house only that is a lion, a covetous miser, a prodigal master, but he that neglecteth instruction and discipline. This maketh those that should be cordials to our age become corrosives, those that should be ornaments to us for virtue become gulfs of mischief;

and when things are thus, then we complain and say, Who ever had such children, such pupils? Thank thyself. If men should let a horse run in the fields till eight years old unbroken, and then when he would not be backed should say, Who ever saw such a jade? what would another answer? You should have taken him up betime, and given him to some cunning rider; then he would now have obeyed the bridle, and paced it pleasantly. So, &c.

*Use 2.* This must teach us our duties henceforward, not to look to back and belly, and matter of inheritance, but to see that the souls of our children be instructed and ordered by discipline. We are careful to procure midwifery, that the young infant may have every part harmoniously knit in it; we are angry if there fall out through negligence the least disproportion. Let us help the gaping spirit which is separate from God, which is disjointed in itself, that reason and appetite fighting together, let us knit these joints by timely instruction.

*Doct.* A second thing must be marked in this word *admonition*; for the force of it is such as that it noteth a fastening this or that upon the whole mind; teaching us, that we must not be content to see them know, but must labour to see their hearts entertain these things, working it upon them by admonition. Thou shalt repeat, Deut. vi. 7. Thou shalt not simply recite, but so as setting an edge upon them, that they may strike deep. And in outward things the parent will find twenty ways to make a child do this or that. Good children will do thus; they will give them such a thing; their brother will do it before, &c. But the Lord teach us to till them on to love and practise these things which only can make them blessed!

*Doct.* Lastly, we see here laid down, that all our dealings with children must be such as the wisdom of the Lord teacheth in his word. If we correct or advise out of our own wisdom, we do but offer to cast out Satan with Satan. Again, our children are as foolish as wild ass colts by nature, void of heavenly understanding. Now what wisdom can recover them, but this which is the Lord's, and this word of his; this doth beget them to become as seed to God.

*Use 1.* This, therefore, must teach us to see that our instructions, counsels, be all such as we have learned of God in his word, and this let us betimes teach them. Idolaters will teach their little ones to kiss their idols. Again, if we be careful of the health of their bodies, that we will not let them drink hot things, nor eat sour things, nor any way distemper it for them (for that contrary were some degree of murder); how careful must we be that the milk of their soul be sincere, that they hear nothing from us, nor see nothing in us but according to God! For the souls of our children feed at the ear and eye, on that they hear and see, as the body feedeth on the breast by the month.

*Use 2.* And it convinceth such as will teach others

craft, lying, teach them to break the Sabbath, gaming, yea, delight to see their little ones unseemly tumbling together, as if they would have them learn the devil's catechism without book. It may be some will bless themselves from these things: God forbid they should thus poison the souls of their children! But what wholesome food do you give them? Do you instruct them, call on them? If you do not, you murder their souls as well as others. If a mother should not give a child any poison, yet if she should let it lie and never give it any suck, she should kill the babe, not by giving it poisonous meat, but by letting it want due nourishment. These are the duties jointly of both parents. But they will excuse these matters sometime from the untowardness and unteachableness of children; sometimes from the tenderness of years, they are not capable; sometime from business; sometime they will ask, what serve the ministers for?

*Doct.* Now, if we should read in *correction and admonition*, then beside that which hath been spoken, another thing may be marked, viz., that we must join admonition with giving correction; not bite with silence, nor give strokes without a word, which may make the party corrected see his fault, and come to amendment. As in the public chastisement of magistracy, there goeth evicition of the fault and a word of admonition, before the execution is served; so in private correction the same order, and we should be too injurious to neglect it, for we beat a dog, but so far as we can put into his sense the fault he is beaten for. It is good to do as mothers: if a child heedlessly fall into the dirt, they do not let him lie and beat him, but first they help them up, and settle all things about them well, and then teach them to look to their feet better. So first help them up by admonition and instruction, then remember them with correction. And thus one thing answered, we will leave this verse.

*Quest.* For whereas these are duties of parents and a way of their salvation, it may be asked, What is to be said to such whom God hath not blessed with any children?

*Ans.* They must not take occasion hereby of further fleshly liberty, but must do that which is proportionable to educating, three ways:

(1.) They must be humble themselves under this want, which is the want of temporal blessing; and take occasion by it of further repentance, so making a Christian virtue of their necessity.

(2.) Fathers must not revel with their substance, nor mothers live like idle persons and busybodies for want of this employment, but they must save the matter of their estate and depute some as adopted children, and be helpful in educating others.

(3.) They must, whether married or unmarried, being exempted from these troubles, double their devotions toward God, 1 Cor. vii. 35.

Thus much concerning the duties of the second rank belonging to the man and wife.

Ver. 5. *Servants, be obedient unto them that be your masters according to the flesh, with fear and trembling, in singleness of your hearts, as unto Christ.*

Thus we are come to the last parcel, his particular exhortations, concerning servants and masters; which respect came in beside nature, and is less ancient than the former. The apostle setteth down the duty of the servant to the ninth verse; then of the masters.

In the servant's duty two things:

1. The thing to be done.

2. The reasons.

1. The thing teacheth to the end of the seventh verse, and hath in it two principal members:

(1.) The obedience itself.

(2.) The manner, in three points.

[1.] With fear and trembling.

[2.] With singleness.

[3.] With readiness of mind.

He beginneth with the duty, and,

1. Setteth down the persons that owe it, *servants*.

2. The duty they owe, *be obedient*.

3. The persons to whom they do owe it, *to the masters*, whose authority is limited from the subject of it, viz., that they are masters *according to the flesh*, or outward man.

*Doct.* The first thing to be marked is, that servants stand charged from God with dutiful obedience.

The two things must be opened:

1. What we mean by servants.

2. What we unfold in this, that they must obey.

For the first, service is a state of subjection, grounded partly in the curse of God for sin, partly in civil constitution; for though it be not a sinful condition, yet it is a miserable condition, which entereth through sin. Now, servants are either more slavish, or else more free and liberal. The first are such whose bodies are perpetually put under the power of the master, as blackamores with us; of which kinds servants are made sometime forcibly, as in captivity; sometime voluntarily, as when one doth willingly make himself over; sometime naturally, as the children of servants are born the slaves of their masters; and this was the most frequent kind of service, wherein parties are upon certain terms or conditions for a certain time only under the power of a man; such as our apprentices, journeymen, maid-servants, &c. Now, because there were mercenary servants as well as bondmen in these times, we must conceive all sorts of servants here schooled by the Holy Ghost. For the second, you must know generally that our obedience doth note a subjecting of our souls in all things, Titus ii. Whether they command in God's name the religious carriage of our outward man, or anything concerning domestical affairs, nothing is excepted which is not sinful; for if we were the vassals bought with money, that must not be yielded to, Gen. xxxix. Joseph's example, refusing his mistress in her unchasteness; 1 Sam.

xxi., Saul's servant, not yielding to run upon the priests.

But for more particular direction, three things are here to be conceived in which they must obey.

1. They must suffer themselves to be directed in their businesses, and the things they go about by their masters; his command is thy watchword: Mat. viii., 'I,' saith the centurion, 'am a man in authority, and I say to one Go, he goeth; Come, and he cometh; Do this, he doth it.' And when God doth lay this upon the master and mistress, to give direction, as is gathered by proportion, Prov. xxxi. 13, he will then have the servants be subject, which is to be marked of such self-conceited ones, as think nothing will do well, but what they take up of their own head.

2. They must obey them in correction, whether by word or blow; if rebuked, they must not mumble and answer again, 2 Tim. If corrected, they must humble themselves under it, Gen. xvi., yea, though the governors would causelessly and beyond measure take on, yet they must be endured, 1 Pet. ii. 18.

3. We must stand to their allowance in diet, apparel, for liberty; for the master is to measure these things to us, we are not to be our own carvers, Prov. iii. 13. If they be such as through unmerciful hardness trouble the house (for as he said of the Massilians, it is better be their sheep than children; so it may be said of some, it is better be their horse than servant), if they be thus, we may relieve ourselves with meek complaints to the magistrate, who are both their masters and owners.

*Use.* This, therefore, thus opened doth shew how reproveable the course of many is, who, if they be bid do a thing, will sometime deny, sometime say, Well, but do nothing; who, if they be called to religious duties, think they are not bound to anything, but to do their work for which they are hired; who are so self-conceited, that they love to follow their own minds, like these forward lapwings that will run on ahead, when the shell is not off their head, and before they be their trades' masters, love to go with their own direction; hence, bidden do a thing thus, they will tell you of this way and that, of some other thing, forgetting that God did not file their tongues to talk, but bore their ears, that they might hear and obey. And he that is a servant must not do his own will, but his master's whom he serveth. For reproof, they will give word for word, for blows they will take none; rule their master's hands, if they cannot his tongue, else they will shew a pair of heels, as Hagar did run away from her mistress. For their allowance, some so manchet-mouthed, that if their bread be a little coarser, they will grumble at it; and so in the rest, if their minds be not all out pleased, instead of being dutiful, they are altogether rebellious; but we that are the servants of Christ must lay up this sentence, 'Obey your masters in all things;' we must count it our glory to be ruled in all things, and make their



wills ours; yea, to bite in the lip with patience, though they be too strait, and deal too crookedly with us.

*Your masters.* *Doct.* Observe, then, that whosoever are in place of our masters, they must have obedience from us. He doth not say to the good master or wealthy, but to those that are your masters, for it is not goodness and greatness which doth chiefly bind us to obedience, for then we should be servants to all that are of authority and that are good. This, therefore, is truth, that if he be a master, though evil, he must be obeyed, 1 Peter ii. 18; and thus Jacob, how obediently did he live to Laban, Joseph to Potiphar, David to Saul. If he be a good master, there is a double cord to tie thee to obedience, both as a master and as a good master: 1 Tim. v. 17, 'Let them be counted worthy double honour.'

Now we must know that not only the master, but the mistress, is here to be understood; yea, any whom the master doth set over us, as Mat. xxiv., the steward that is set over the master's house in his absence, for he is a master paramount as we say, and if he come not against the express will of his master, must be obeyed as the master; for the master's authority where-soever, though in a fellow-servant, must have subjection to it, as the king's authority in the constable must not be resisted.

*Use.* Which doth rebuke such who excuse their un-serviceableness to masters, because they are evil, unjust, not qualified as others. Are they not masters? If they be, though no better than Laban or Saul, obey. It is the more praiseworthy in thee, and who knoweth whether thy dutifulness may not gain them? Howsoever, woe to thee if thy lack of duty should put a stumbling-block before the blind. And such servants who, though they can stoop to their masters, yet they will not veil, if he leave in his absence a fellow-servant, they are as good as he, and will be no man of his, though man to his master.

*Doct.* The third thing to be marked is, that those who are over us have no power but over the bodies and outward man of us. All the power of a man doth but reach unto the body; yea, all that a magistrate can do, either as a magistrate or Christian, it is but to the body, as to bring us to that outward conformity, to keep the tongue from swearing, to debar open things, profaning the Sabbath; therefore, as we are the servants of men, so we are not; we are bodily, but free in spirit, 1 Cor. vii. 23, and James iv. 12, there is but one lawgiver; for all that man can command, is proportionable to his reward or punishment. Now his reward is temporal, and the worst of his punishment can but kill the body. Though, therefore, man hath no power over the body but in God, yet the utmost of his power is bounded in the outward man.

*Use 1.* Which is comfortable to servants.

*Use 2.* Doth rebuke the voluntary thralldom in many, that do not yield their bodies only, but pin their spirits

on the sleeves of men, like those in Hosea vii. 3, that would do anything to rejoice princes. Such as are now-a-days common smoke-sellers, parasites that will profess that they will do it if such a one bid it, their religion shall be as the king's is.

*Use 3.* Lastly, it taketh away the excuse of servants who will not be yoked with religious orders; they shall answer for themselves; faith cannot be forced; their conscience is their own; masters are but masters of the body. *Ans.* Masters shall answer for their servants, if they fail in duty towards them. 2. Though faith and your conscience is free, yet your body is not free, and therefore your master must compel the outward man to conform itself unto Christian courses, and if he go thus far his duty is discharged.

*Doct.* Again, hence must be marked that it is not enough to obey, if we do it not reverently. Be subject with fear and trembling; for when God will have a wife fear her husband, how much more meet is it that servants should walk in fear and trembling toward their masters, in a loving care lest they should offend them. 2. In awe and dread of their displeasure. 3. In the due reverence which we have of them, being in such place over us by God's providence, for these three are the grounds of this fear; the last, see 1 Tim. v. 2, and in the 2d of Samuel xii. 18, it is said of David's servants, they feared to tell him news which they thought would be grievous; and Abraham's servant, with what careful fear he executed his master's charge. And contrary hereunto is that contempt which is testified of Hagar; she despised Sarah; and that carelessness which is in many how their businesses speed.

*Use 1.* And this doth rebuke many who are malapert, and so saucy that they scorn to be in any awe. That is for prentice boys in their first years. Many will give cap and knee, but they are void of hearty reverence. Many of the best servants are most tainted in this kind, that they do like Joab, 2 Sam. xix. 5, after a good piece of service they will be so peremptory and saucy in terms as is not tolerable, setting light by their service, twitting them with that they have done for them. We must both be obedient and heartily reverent, that will be Christian servants.

*Use 2.* Remember with what fear we must serve God, who must serve earthly masters with trembling, Mal. i., Heb. xii. 29.

*Doct.* The second property is, that their obedience must be in singleness and uprightness of heart, which is amplified by three circumstances.

1. The person to whom a single heart looketh in obeying, to Christ.

2. The work; which is set down by the opposite, *not eye-servants, as men-pleasers, but doing the will of God*; that is, yielding obedience of faith inwardly, as well as doing that their masters bid outwardly.

3. From the manner, *from the soul*.

Thus he cometh to the third quality of their obedience, which is set down with the ground of it by way

of prevention. Their service must be with good will, which, though it be hard, if they look to man, yet if they serve not man so much as God in man, it will be easy ; and the reason of all followeth, from God's recompense. The sum, then, is as if Paul had said, You must not only be reverent, but must do whatsoever you do in uprightness, without dissimulation, looking at Christ, not man only, not contenting yourselves with the outward work which man taketh knowledge of, much less with such service as is measured by the eye of your master overlooking you, which is the custom of men-pleasers, but looking further to do the will of God when you obey the will of man, and that not formally in show, but from the soul. You must see that you be not only reverent and upright in your obeying of them, but you must further serve them with heart and good will, which though it be hard, because masters sometime are wayward and unjust toward you, yet it will be easy if you look not at your masters, but the Lord whom you serve in them ; and lest you should think that in thus doing you should lose your labour, assure yourselves that God will pay you good wages, he will see you recompensed, ver. 8.

*Doct.* 1. First, then, we see that whatsoever service we yield, it must be single-hearted. All that a Christian doth must be so, his whole course, Ps. xv. 1, Acts ii. 44, for this is a thing with which God is delighted : Ps. li. 6, 'truth in the reins thou art delighted with.' Now this principally is seen when we stand not upon the outward shows in our service to them, nor yet serve them with any sinister end, as seeking ourselves, but approving ourselves principally to God, and next seeking the good of them every way.

*Use.* This, therefore, doth rebuke a great deal of counterfeit service amongst us ; for how many are there that serve their masters only for their own advantage, because they can make it a sweet service ? Now though one may have some consideration of himself, yet when principally or only he looketh at this, he serveth with a hollow heart ; like the priest, No penny, no *Pater noster* ; and many do look so to their vails, that their gleanings are better sometime than their master's harvest. Again, the untruth in their dealings doth convince this guileful service. Many that are our only chapmen so will wind in with customers that they will be served with no other than such an one ; but what is their end ? They are kind to their master's customers, as Absalom to his father's subjects, to this end, that if they set up they may carry all with them, toiling another man's pigeons to their own lockers. Again, the detracting their masters, like Ziba, 2 Sam. xvi. 3. A customer taketh himself ill used, hardly dealt with, you shall have a hollow, smooth companion will say, They are but servants, though it might be thus and thus, yet their master must make his own price, loading their master's back with anything odious.

Finally, the disloyalty of men once out of service

doth testify they never served with soundness of heart, for that duty would be constant ; whereas many now will beard their masters, and if they could cut their throats with telling a word, out it should. All such servants may assure themselves that they served in hypocrisy, and therefore that it was most hateful to God ; for what is more odious to that God of truth than such guileful courses ? Hypocrisy is compounded of pride and untruth ; the Lord hath both of them in high abomination.

2. We must all, hence, consider, that if God will not have hypocrisy in the service which one man doth to another, how doth he hate it in his own service ? Let us labour, therefore, to do that we do with soundness.

*Quest.* But how may we know that the thing we do is with uprightness ?

*Ans.* 1. If we call ourselves into the presence of God ; for hypocrisy dare not abide before him : 'Walk before me, and be upright ;' 2 Kings xx., 'I have walked before thee with a perfect heart.' The Pharisees looked to men. 2. If we do from our hearts that we do ; *with the heart, and unfeignedly* are all one, Jer. iii. 10. Hypocrites give God their lips, but their hearts are far from him. 3. To his glory only, 1 Cor. iii.

Ver. 6. *Not with eye-service, as men-pleasers ; but as the servants of Christ, doing the will of God from the heart.*

*Not with eye-service.* *Doct.* Whence observe, that eye-service staudeth not with uprightness of heart. An eye-servant is not an honest-hearted servant in God's account. Now we must, to understand it, know that it is not eye-service which looketh often to the eye of the master or mistress ; for, Ps. cxxiii. 2, the whole duty of a servant is set down by this, and it is a lawful thing when it is to have their direction and know their pleasure ; but eye-service is, 1, all outward service which goeth no further than that a man can take knowledge of ; for he that doth the outward thing only, though with a moral honest meaning, God's will, as well as man's work, is such an one. 2. He that doth set himself to please man thoroughly, will do his best endeavours thereunto. But the second eye-service, which is most damnable, is, when a man maketh this the measure of his service, viz. the eye that his governor hath over him. The meaning is this, further than his master looks on himself, or some that will tell how he is occupied ; or further than his master hath so took his marks that he can tell, though absent, how he doth bestir him ; further than his master can thus see him, he will do nothing, and he careth not what lewd part he commit, if it shall not come to his master's knowledge. Now all such servants, even as the first, before God, are not sound-hearted ; but these second eye-servants are full of most damnable hypocrisy. Such an one was Gehazi,

2 Kings v. 25 ; he cared not to steal, lie, nor do anything which he thought his simpering could hide from his master's eye. So, Mat. xxiv. 48, there is a servant, who, when his master is sure for a while out of the way, he doth beat his fellow-servants, and fall a revelling. This, therefore, is a vice to be taxed in servants ; the world is full of such chameleons as can shew any colour white, that can look with all countenances ; but they cannot shew such a face as cometh from a white sincere heart, they are deeply gone in eye-service. Hence it is, that while a man is nearer them they will be silent, and as busy at it as ants ; let one turn his back, they will take them a stool, fall a-talking, laughing one with another, yea, step aside to drink here or there. If some watch to give them a call before their master's return, all is well ; hence come those doing our own lusts with pretence of our master's business. Such a one would have me go forth : Well, I cannot presently ; but be at such a place, I will meet thee there an hour hence. The time draweth on, my youth taketh his cloak : Whither go you, sir ? I will see if such a thing be done, I will call on such a one for money ; whereas he goeth only to meet with such a companion. This maketh them, if they go of an errand, they will be sure to take as much time to their own privacy as their master's business ; they know he is not at their heels, yea, this maketh some that will look you demurely if their master eye them ; but if he look off them, they will deride him to his head, by nodding or simpering to some of their fellows that stand by ; and servants are so far from seeing these damnable sins, that they will laugh as tickled one to another, to think how cleanly they have carried the matter. But you dance in nets ; God seeth you, yea, and man sometime, when you think not so, as it fared with Gehazi.

*Use.* Yet even this, that a hollow-hearted servant will be an eye-servant, good while the master looketh on it, must teach masters this wisdom, to overlook the ways of their families ; the master's eye fatteth the horse. It is true, in all other affairs the master's eye doth set them forward : Ruth ii., Boaz went out to his reapers ; Prov. xxxi. 34, the good housewife looketh over the ways of her family. It is a piece of wisdom in domestical government, belonging to the eighth commandment. And this may be profitable to such as, like Potiphar, Gen. xxix., to Joseph, so they trust all to the servant so far as they take the next way to make him trustless ; for opportunity maketh a thief. Let our eye be given, but yet let us remember, it is not our eye that keepeth safe, but God's blessing with it ; it is not rising early, &c., but God that buildeth the city ; and who hath such quick eyes that can see all the water that slideth by his mill ?

It followeth, *Not with eye-service, as men-pleasers.* *Doct.* Observe whence it cometh that men serve with eye-service ; even hence, because they seek not to please God, but man. If one did seek to please God,

he would do inward obedience from his heart as well as outward, for God is a Spirit, &c. Again, he should have an eye that would reach him everywhere, and therefore should not hence take liberty because that the eye is off him ; but when one shooteth at this white only, to keep the favour of men, he careth not for further service than that which is necessary to this purpose. But to conceive this aright, you must not think that all man-pleasing is here condemned ; for we are bid, Rom. xiv. 2, ' please one another,' and servants are bid, 1 Tim. ii. 9, ' please their master in all things.' 1. Seeking to have God approve us. 2. Our consciences. We are, in the third place, to seek the good approbation of our governors ; but this is here laid down as a wicked sin, when servants do only or principally aim at this, that their masters be pleased, not caring for any further matters, which is to be condemned, as hindering our salvations, John v. 44.

*Use.* Seeing, then, that this is the fountain of eye-service, let us, as we desire to avoid such hollow service, seek not only to please man, but principally to approve ourselves to God ; and let masters, as they would have one that is not an eye-servant, so seek that he be such an one as hath a care to please God. And thus it followeth,

*Doct.* That a single-hearted servant must do the will of God from the soul. This is to be marked, hence, that a Christian servant must give the obedience of faith to God's will in the businesses which he doth for man ; thus Joseph so served as fearing God. Now that maketh a man behave himself, as well in one deed as other, reverently toward God ; and in Gen. xxiv. 42, 52, we may see how religiously that servant walked toward God in his master's errand, praying and giving thanks ; and that which St Peter speaketh of enduring must be extended to all the obeying ; it must be for conscience to God, if they will have it commendable service before him ; for so it is that we have in every work enjoined us a double command : the one from our master in earth, he saith, Do such a thing ; the other from our Master in heaven, he saith, Honour thy father ; see you obey your master in everything. Now we must principally look to the Lord's will. If we should serve in some nobleman's house, if the nobleman present with his steward, whom he setteth over the rest of his household ; if when the steward biddeth one do this, he should speak to him, and say, Sirrah, see you do it ; if the servant should curry with his fellow-servant, but have no regard of his lord's word, were it not a part that every one would condemn in him ? So God is present with our masters, who are our fellow-servants, but that God doth set them over us ; now, when they speak, God commands likewise. We must not, therefore, only look at our fellow-servant, and give no respect to him who is the Lord of us, and our masters also ; and the want of this is to be bewailed. Whereas it should make us find our services blessed and successful, as

Gen. xxiv., and it would procure us a hopeful recompense of reward.

*Ver. 7. With good will serving the Lord, and not man.*

*Doct.* The last thing to be marked is, that all our obedience must come with heart and good will, it must be cheerful and diligent, for that which is not done heartily is done discontentedly and drowsily. One may be reverent and mean honestly, yet fail in this third point, in being voluntary, ready, diligent, and quick in the duty he performeth. Thus, Gen. xxxi. 6, Jacob served with all his strength, and seven years was but a day to him, so cheerful was he in it; for that a man doth with a good will, it is done both readily and diligently.

*Use.* And this doth meet with many who will follow their businesses close, but with such sour discontented humour that a man had better miss their service than endure lowerings of their behaviour; for how can that be accepted which a man goeth on with perforce, and yieldeth to as a necessary evil?

2. Again, many who are both reverent and honestly minded, yet for want of this heart and good will, they are so drumbling about their businesses, going like snails about them, that it is irksome to their governors; for though they do love their other parts, yet when they see themselves in the suds, and their work behindhand, it cannot but grieve them: Prov. x. 24, 'A slothful servant is as smoke to the eyes.'

*Use.* Wherefore servants must remember to be cheerful in that they do. Till then they martyr themselves, and increase their vexation; whereas, getting to this point, they should be as free as their masters. What is thy master's freedom? He commandeth in the Lord what he will; and thou shouldst do in the Lord nothing but thy will. We have in heaven this perfect good will; our service shall be perfect freedom.

3. Their service is marred in the making, for who can esteem that which is done perforce, altogether unwillingly? And so servants must make conscience of diligence and quickness in despatch of business. Look in Prov. xxii. 29, what a promise this hath; and though we have not dexterity, yet, seeing the want, God will bring us to it. He that maketh the feet as the feet of a hart can make the hand nimble likewise.

*Doct.* Now followeth the ground of it, as to Christ, ver. 5. Observe then, what will make us yield cheerful obedience, even the eying God, whose will this is, be our governors never so unworthy; and without this ground it would often fall out that men could not serve with cheerfulness, for masters sometime are most unequal, are crooked, and will not be pleased in anything, are unjust, will recompense and consider no travail. Now how should we be cheerful in serving such, if we had not a better master than man, to whom we tender our service? This looking to God doth change the nature of things, so that which is intolerable and odious in man becometh easy and lovely, as from God. Even as

poison mixed in one's meat and drink by the ill will or negligence of a party is murder; but poison tempered by the art of the physician, and given one, is a great mercy; so these unjust parts, as they come from the hands of men, they are irksome, but as from God, who is the healing God, they are wholesome for us. These deeds are like those feathers which shew divers appearances according to the diversity of light in which you hold them.

*Use.* Wherefore, if servants will go through whatever befall with cheerful service, this is their way, to look how just, wise, faithful, merciful God is and his will is, even in charging us to obey them, who deserve nothing less than cheerful obedience, yea, how just his will is in charging us to endure that at their hands which in them is most injurious.

*Ver. 8. And know ye, that whatsoever good thing any man doth, that same shall he receive of the Lord, whether he be bond or free.*

*Doct.* Now the 8th verse layeth down the reason, and teacheth thus much, that God will not see conscienceable service unrecompensed, for the Lord doth give it an eternal reward when all good works shall be rewarded; but because present things stay the stomach more, he giveth us even here a reward of it in part of payment: 1, bringeth them that have been faithful in service to have substance of their own; 2, blessing them with servants good and faithful, for the most part; for God doth raise the poor servant often to great estate, sometime by giving him favour with his governors, who are able to advance him. The master finding the faithfulness of his servant, doth set him over all his substance; and Mordecai, Esther ii., keeping his portership diligently, came to make discovery of a treason, which afterward made his master advance him; but if God give them not favour with those that owe it them, yet he doth let them find it in the eyes of strangers. So Joseph his hopes with Potiphar were dashed, and the butler had forgotten, but God brought him to find favour in the eyes of Pharaoh, so that he was made the second from himself in all the kingdoms. 3. If God let them find no favour with men (which he doth that they may know him their portion and sustainer of their lot), yet he doth by his blessing, extraordinary or ordinary, bring them to riches or some complete portion. Though Laban dodged with Jacob, Gen. xxxi. 42, and turned every stone to keep him low, yet the Lord blessed him and saw him rewarded. Again, God giveth such good servants for the most part, for what measure we make we receive the same for the most part, and Joseph had a steward of great secrecy, and fearing God, as he had been both religious and faithful.

*Use* 1. Which should encourage servants, for they have the Lord's word pawned to them, who can raise from the dunghills to kingdoms; his word, I say, that they shall be recompensed. Say thy master were a

Laban, and would go as near the wind as he, and seek every way to keep thee fasting, yet God hath undertaken to pay thee thy wages; for, Prov. xxvii. 18, 'he that keepeth a fig-tree shall eat the fruit, and an observant servant shall be honoured.' Look and you may see, some have given up their occupying to their servants, some have found great help from strangers, some have thriven though their masters have done their utmost to hold them down, all which do shew by experience the truth of this promise.

*Use 2.* Let us learn hence to be afraid who have been lewd servants, and repent us of it; for if that which is conscionable be blessed, then this is accursed. That such may fear God will blow upon their substance, and make them meet with such like servants as themselves were in their time; if he forbear thee, yet that it is not thus, let his goodness and patience call thee to repentance.

*Use 3.* This doth let us see how no service to himself shall be left unrewarded. If that we do to our fellow-servants shall have recompense, how much more the service we do to him! Let us not therefore say, as Mal. ii., 'It is in vain to serve the Lord.' If we be wise, it is for ourselves; if righteous, for our own good.

Thus much touching the duty of servants.

Ver. 9. *And, ye masters, do the same things unto them, putting away threatening; and know that even your Master also is in heaven, neither is there respect of persons with him.*

Now followeth the duty of masters:

1. The duty.
2. The reason.

1. The duty is laid down, 1, generally; 2, particularly. In general, *do the same things*, that is, do you likewise conscionably what duty soever you owe about your servants. 2. *Without threatening*, which is a negative precept, forbidding all crooked and cruel dealing toward them, the cruelty of words most usual put for the whole, and on the contrary, commanding all equal and gentle usage of them.

2. The reason is, because *we have a Master in heaven*, who is by way of prevention described from this property, that *he is no respecter of persons*; for masters might think, though God is above us, yet he doth make more account of us than our servants.

Now two things must be opened.

1. That we must conscionably perform all duty about our servants, as they theirs to us.

2. That we must avoid all crabbed cruel dealing with them. For opening the first, we must consider the duties that masters stand charged with, which may be most fitly called to these two heads,

To our choosing of them, and

Those which we must do, having made choice while we enjoy them.

Now for choosing them we must observe two things:

1. What we must chiefly look at in a servant.

2. What order we must proceed by when we take him.

The things are two:

(1.) Religion, Ps. ci. 6, and this is our gain; for if one Achan might trouble a whole land, how may one irreligious servant trouble a house! Again, God's blessing is with the religious, as in Joseph and in Jacob is manifest.

(2.) We must look next at the hope of serviceableness, not looking at accessories so much as substance; which many observe not, who look at money and friends, and so fingering a little money, want a man.

Now in this order we must take them, getting knowledge where they have lived, getting testimony of them, and trying before we trust; for as Laban saw in a month what Jacob could do before he hired him, and before Potiphar did trust Joseph, he saw that God was with him, and that all he had prospered, Gen. xxxix. Now when we have chosen them, they answer our hope, or prove otherwise. If they prove naught, we must, when we see that our courses will not reclaim them, give them their passports so soon as may be, Ps. ci. 7; Luke xvi. 2, 'Thou mayest be steward no more,' take that which is thine, be packing. If we keep them, then we must perform duty to their souls. 2. To their outward man; to their souls, we must instruct them and order them privately. 3. Must see them serve God publicly, 'I and my house will serve the Lord.' Abraham will teach his household, Gen. xix.; and the fourth commandment doth bind masters to see their servants sanctify the Sabbath.

2. For their outward man, we must govern them; for that commandment which forbiddeth rule with cruelty, doth bid that we rule them. 2. A man must employ them and direct them. The master in the parable setteth the steward in his place, the porter in his; the housewife, Prov. xxxi., giveth the several tasks to her servants. But to this purpose of direction, three things are necessary:

*First*, To assign and appoint out what we would have them do.

*Secondly*, To overlook them sometime ourselves, sometime sending amongst them, Prov. iii. 24, Gen. xxxvii.

*Thirdly*, To give them example. If we would have them diligent, we must not lie abed till noon. Look Prov. xxxi. 16, she there riseth herself betime, layeth her hands to work; no direction so effectual as is that which is exemplary.

3. We must shew love to our servants: Philem. 16, 'Receive him as a beloved brother.' A Christian servant must be in the place of a beloved brother or sister. Now, love standeth in esteeming of them: Mat. viii. 6, the centurion made precious account of his servant. Prov. xvii. 2, 'A wise servant is to be preferred before a lewd son.' 2. In communicating to them all necessities, and all things for encourage-

ment of them. 3. Thinking how we may do them good as well as be benefited by them; and especially, it will appear, if they be sick, Mat. viii. 6. 4. Lastly, we must do justly with them: Col. iii., 'Masters, do that which is just toward them.' Now, this justice is seen, both in making provisions—for, Luke xvi., 'the labourer is worthy of his meat'—and in giving them recompense; both that which may be claimed as due, Lev. xix. 13, as some voluntary gratifications to help them forward for themselves, Deut. xvi. 13. And these and such like the apostle doth wrap up in this general speech, 'Do you that are masters the same things.'

*Use.* Now, if we lay ourselves to these things, we shall find a great want in masters. For,

1. First, In taking them we look not at the things we should. Many have no care of religion; but if he be a servant of quality, like to be gainful, then he is entertained, whatever his conditions are. Now, say he were gainful, yet we should be of Abraham's mind, who would not be rich with the king of Sodom's wealth, we should not like that a rake-hell swaggerer should enrich us; but it is otherwise, for what such an one getteth us, shall have a curse going with it. And if receiving a traitor be dangerous to a subject, it cannot but endanger us to receive such who are open rebels to the ways of God.

2. Again, for looking at hope of service. Men look now what friends of account they shall make beholding, what money outright, or in use, and thus proceed; which maketh them often catch a frog for fish, get, instead of a good servant, a prodigal boy, who will be their young master, and know no subjection; and if anything be found fault, he can say they had this with him, and his friends will bear him out. A just whip to follow such neglect of poor ones that are friendless, who having known hardship were like to prove better.

3. Men take servants hand over head; they are careful to keep bodily infection away, but manners, which are more contagious, they receive any. In the sickness we keep out such as come from infectious places, and would not receive one to serve us who came from a house that all were dead out of; but we will take a servant, never ask him whence he cometh, though he hath lived where all are dead in sin and trespasses. We care not, we forget, that a little leaven doth leaven the lump. Which must not be so taken that if a good servant come from such company he must not be\* rejected: in Pharaoh's house some feared God, and in Caesar's court, heathenish Caesar, some loved Christ.

Now, for looking to their souls in private neglected, and seeing that they should sanctify the Sabbath, many care not for bringing them to church, but fewer for examining what they remember. This maketh the streets so full of swarms, everywhere openly breaking the Sabbath. If we should send them on our errand, we would ask them what was said to them, though we sent them about a trifle, fool them if they had for-

\* Qu. 'must be'?—Ed.

gotten; but when we send them on an errand that concerns their salvation and the furtherance of our reckonings, we never ask them, nor blame them if nothing be remembered.

Now, for government many fail, letting servants know no duty, but be hail fellows well met.

2. For directions and employment, many keeping such as live like idle drones by them; for it is a vice of the times, they do multiply servants that the one doth make the other idle.

3. For direction, especially by example, we fail: we would have them painful, but follow our pleasures; them sober, and ourselves feast it.

4. For love, we prize them not, care not for them, further than to serve ourselves by them; thinking all too much, but what for shame must, that is bestowed on them.

5. If sick, we are as kind as the Amalekite, 1 Sam. xxx. 13, who left his man on the plain field; so we cast them off as burdens and hindrances rather than otherwise.

6. For justice, we pay them their dues dodgingly, we help them not when we leave them with free kindnesses; nay, many would break the necks of them in the rising, lest themselves should have less doings; that the want of the wise choice, of religious education, prudent government, exemplary direction, love, justice in us that are masters, is the cause of such a naughty race of servants as pester every place.

*Use.* And let us look to these things, to their religion; when one Achan might trouble a whole nation, may not one servant a whole family? to poor friendless ones, if they be like to prove serviceable. Let us look to their souls, sending them forth on the week-day so many as may be spared; it would not hinder us, but further us. As in the Gospel, after a sermon, though before they had fished and taken nothing, ye after Christ's preaching, the net was full. Let us for their outward man keep them in awe, employ them with direction, shew love, and do that which is just to them.

Now followeth the second, viz. that we must avoid all crabbed and cruel dealing in our calling over them; for the curishness in speech is here named, because men break the most into it, and think the least of it; for words are wind, and when they have said their minds they have done. This therefore being frequent, and not much stood on, is named for all the rest: Lev. xxv. 43, 'Thou shalt not reign over thy brother cruelly;' like as the Egyptians made the Israelites serve, Exodus i. 14. God would have all power tempered with mercy. Husbands are the heads; yet, Col. iii. 20, they must love, and not be bitter. Parents are over their children, yet they must not exasperate them. Masters have power, but they must wield it without rigour and too must austerity, 'laying aside threatenings.' And the apostle had need to call for it, masters having power of life and death, and

ready to execute servants for trifling defaults; as Pollio would have done for his breaking a glass, which occasioned the remarkable story of Augustus Cæsar, who brake them all lest they should give occasion to such rash enterprise. And if that dominion should not be mixed with clemency, it would degenerate to hurtful tyranny. Yea, nature hath prints of this truth: the master bee, they say, is the mildest, as which hath no sting when the other have. For more particular explication, as the boiling in the heart of an unjust displeasure, so the manifest of it, and breaking forth in look, word, or works, is forbidden us. Thus, Gen. xxxii. 2, Laban, when he could not give his servant Jacob a good look, sinned in such austere carriage in words. This text is sufficient, which will not have a threatening, cruel language used. The meaning is not that a master may not threaten, when he hath cause, by way of caution, that he may not be forced to fight moderately; for God himself doth threaten when he hath cause, and it is great mercy when we do it to prevent further anger, not to disgorge our choler; but this vixen-like rating, and huckster-like menacing of them on every occasion is here forbidden; as when men cannot speak, but knave, varlet, &c., quean, drab; I will set your head and wall, &c., I will send something at head of you, I will give you something shall stick by you; this worm which causeth raving speech, the Holy Ghost would take out of the tongue of you when he saith, *Laying aside threatening.*

Lastly, All rigorous dealing in work is forbidden. 1. By default, as when we will not hear them speak, 1 Kings xxv. 17. Nabal, though in reverence and wisdom, will not give them any respite, when God taketh order that the very beast shall have his rest. By committing cruel parts in correction, Deut. xxv. 23. Thou shalt not bear them till vile in thine eyes, as some laying on like stocks, overloading their strength, as Isa. lviii. 6, there were some who did overburden their servants, as if they had been made for the pack-saddle. Micah iii. 3, some did break the bones of them.

3. Not only by omitting and by doing cruelly ourselves, but by bolstering any cruel part or arrogant behaviour of one servant against another, as to allow a journeyman or foreman to deal curiously with a puny apprentice; for, Prov. xxx. 22, a servant governing is intolerable; though this doth not take away presidency of one servant above others, Gen. xv.; the steward in the parable.

*Use 1.* These things, therefore, first, rebuke a great deal of crooked unmerciful courses with us, which we must reform. What do our sour looks? That which Laban did with Jacob, make a servant have no heart to us. What do our words so cruel and base? It maketh them turn against us, as worms trod on will (as we may see the servant often giving word for word), or else it maketh them despise us as barking curs are, which we know bite not, or it doth awe

them that they seem besotted by it. What doth our denying them fit liberty? It maketh them break the Sabbath, be as if hell were broke loose, as on Shrove Tuesday. What doth our other rigour? It hurteth them, and layeth load on our consciences. How shall we think of our estate who are cruel to our brethren, when a just man is merciful to his beast!

*Use 2.* This must teach us our duty, that in conscientious obedience of God's will, we shew mildness and love, Col. iv. 1, shew justice and equity. Equity is such a mild course, in which, so far as wisdom will give leave, we make ourselves equal with them, and he that can carry this behaviour wisely shall be twice as much feared, if he frown, as any other looking and speaking, as Boaz did, bidding his servants God speed. 2. Hearing them as Naaman, and Job xxxi. 14, seeing that they receive no measure but good from our hands, nor from others that are under us. Yet we must take heed that we do not through folly run out of one extreme into another, for we may kill all with kindness, as apes with hugging, Prov. xxix. He that bringeth up a servant daintily, shall have enough of it, the excellent director is wisdom.

*Use.* This doth let us gather an argument that our God will be a good master, shewing all equity to us, for he will not bid us be one thing and himself another. 'My yoke is easy,' 'All my ways are equal;' this God professeth of himself, Isa. xliii. 23, Ps. ciii. He doth not love chiding, he is and will be found for ever a good Master to us.

The reason followeth, because *we have a Master*, &c., who is described from his not accepting of persons, to prevent the deceitful thoughts which we might fancy with ourselves.

*Doct. 1.* Then we see what is an excellent consideration to beat down all proud cruelty, to bethink us of our Master in heaven, that can call us to reckon; pride is the mother of cruelty, and there is not a better for them both than to look at God, Gen. xix. When Abraham saw the Lord, you see how he did abase himself, as low as dust and ashes; and Gen. xxix. 6, when Joseph's brethren feared lest he would deal cruelly with them, Joseph assureth them that this is far from him. Why? Because he was under the same God with them. And Job xxxi. 14, this consideration of the Master in heaven made Job he durst not deal rigorously with his servant, and nothing can contain us in our duty like to this. For one servant will fall off smiting another, if he see his master, and will reckon with him for it.

*Use.* This, therefore, doth shew that such have not God in their sight who break out to such cruel entreaty of others. But let such know they have a Master who will keep an audit with them, and pay them their due; he that hath been merciless shall have judgment without mercy.

*Doct.* The last thing to be marked is, that our God is no acceptor of persons. The meaning of which is,



not that God doth deal alike with those that are equals, for in matters of favour God may, and doth, deal diversely with men all alike. 2. It is not meant that God hath not regard of the being and existence of some before other, for he taketh some and rejecteth other some; but *person* doth signify all outward circumstances, which men use to regard, power, wealth, kindred, &c.; and the meaning is, God is a God that will not for any by-respect go a hair's breadth from justice: Deut. x., 'I am a strong God, &c., that accepts not persons;' Job xxxiv. 14, a worthy place; Acts x. 34, 'Of a truth I perceive God is no acceptor of persons;' for God that will not allow this in man, Deut. i. 17, will himself be far from it. And we see that heathen men, as those Arcopagites, have been so impartial that they have judged in the night, that they might not be moved to unjust proceeding by the countenance or person.

*Use.* Which hath not only comfort for poor ones, but a double instruction. 1. To shake a great many vain hopes, for you have many that hope well they shall go to God to rest when they die. Ask them, why they think so? Because we have known a great deal of misery and sorrow here, as much as any one poor man. But though thou hast never such motives of commiseration, these will not help, if thy cause be not good, if thou canst not by a working faith plead thy innocence; God is no respecter of persons. Others, because they are in better and more glorious estate, they think the Lord will let them find him more easy, for he looketh not, as they think, for such strictness in them as he doth in others; but God hath no respect of persons, you shall be stripped of mastership and gentry when you come before him. Others, they think to find God merciful because they are ignorant and have not means; but God he will not look at this, he will look at faith manifested by good life; if this be lacking it will go against thee: Rom. ii. 12, 'Such as are without the law, perish without the law.' Because God will not for by-matters decline from righteous judgment, so many because they by profession are his people, and do hear his word sometime, and receive; but it is not this respect that God judgeth by, thou art not a doer of the law. Though thou knowest it never so, and braggest of it, God will condemn thee, because he looketh at the thing itself, not at any respect in thee, Rom. ii. 13, Luke xiii. 27. So preachers, if they would say they have taught others, if they live not according, God hath no respect of person, and therefore will say, Depart ye, &c., Mat. vii. 23.

*Use 1.* So that we must not lean on such sandy foundations, trust to such reeds as these are, but seeing we call him Father that judgeth without respect of person, let us pass our conversation in fear and trembling, 1 Pet. i. 17.

*Use 2.* This teacheth us that we shun this vice; Eph. v. 1, those that are the beloved children of God

must follow him. Sometime men give allowance in their hearts of men according to outward things, James ii.; they knew men according to the flesh, for it is not that bare pre-eminence of seat, but the inward estimation signified by the other, that is there condemned. Again, what maketh us in some we cannot see great faults? We immoderately extol little things when commendable, in others we take any moat so heinously, and if they tread awry we cannot satisfy ourselves in discommending it; the ground of it is respect of person, one is gracious with us, the other out of favour.

Ver. 10. *Finally, my brethren, be strong in the Lord, and in the power of his might.*

Now follows the conclusion of the epistle, in which are three things: first, an exhortation, to the 21st verse; secondly, a narration of despatching Tychicus, verses 21, 22; thirdly, a farewell, verses 23, 24.

The sum of the exhortation is, that we would fortify ourselves, to the end we may go through with these things which oppose us in our Christian warfare.

Now the manner is twofold: first, by looking at the strength we have out of ourselves in God; secondly, by harnessing ourselves, with a spiritual strength inherent in us. For these do not one explain the other, because, 1 Peter i. 5, God's strength and faith are distinguished, as the matter apprehended, and the hand apprehending, and it is more suitable to this allegory. For the strength of the common soldiers is as much, yea, far more in the wisdom and power of their leader, than in their own valour and furniture.

*Quest.* But one may say, Why doth he say in the power of his might, and not in the Lord only?

*Ans.* The first is a more general object of our faith, in the Lord, in his wisdom, mercy, faithfulness (for all these do strengthen us). The other is that immediate thing in which is all our help, as keeping us to salvation. Now that the apostle having exhorted to belief, and godly life, doth strike up a drum, and sound an alarm;—

*Doct.* It doth give us to understand, that the practice of good duties hath no small enmity against them. The devil will soon (if we set ourselves this way) cry for clubs and reach us some knocks. We shall know that these things shall cost us the setting on. Thus in Christ, when he set upon the work of our redemption, Satan did tempt him, as Mat. iv.; and Rom. vii. 21, when he would do good, evil would stir in him; and when Paul, 1 Thes. ii. 18, did purpose to come and visit them for the strengthening of their faith, Satan did hinder him; and Mat. xii. 46, when Christ was fruitfully teaching, there we see his acquaintance at the door to speak with him, calling him from the work in hand, Mat. xvi. 22, 23, when he told them of his suffering, Satan, by Peter, sought to turn him from it, 'Save thyself.' Oh, such is the force of Satan's opposition, that a man, when once he setteth himself

to this or that good thing earnestly, he is beaten from it farther than before, even as the people were who are types to us, when they turned themselves to forsake Egypt, their servitude was redoubled, Exod. v.

*Use 1.* They, therefore, must teach us not to count it strange when we find such difficulties in the ways which are good, for when a man doth look to righteousness, he doth then leave the kingdom of darkness, and the tyrant cannot endure this with patience. As at other trials, so at this we must not wonder: 1 Peter iv. 12, 'Dearly beloved, think it not strange concerning the fiery trial.' Why should we think that so strange which is so frequent, as our meat is not more usual? When we would buckle to some more spiritual duties, then such an ill disposition cometh upon us; evil is present, the devil doth make us to be annoyed with swarms of idle thoughts, then what need we use such strictness! Be good to yourself, then this friend would speak with us, this business is undone, this matter lieth in despair, thy mother is at the door, then we are moiled and deeper often in the sin we fled from than before: 'While I was musing, the fire brake forth, then spake I with my tongue,' Ps. xxxix. 3. We must not think this strange, but though we be beaten on our knees, yet go still from Egypt, the kingdom of darkness, to the glorious inheritance of the saints in light.

*Use 2.* This doth shew such whose course is clear and even, go smoothly away with all their enterprises, that they are taken of the devil to do his will; for if they did not please him, then he would have a saying to them. Now, particularly in this verse, two things must be opened. 1. That Christians must have a resolution in their courses. Secondly, who it is, or upon what strength it is we must be courageous. For the first, the apostle teacheth so much: 1 Cor. xvi. 13, 'Watch ye, stand fast, quit yourselves like men.' He doth call upon us to be valorous, like as Joab exhorted his soldiers fighting for their country, 2 Sam. x. 12. And of the Christians, it is said, they did with full purpose of heart cleave unto the Lord; and the selfsame spiritual fortitude is necessary in the things we undertake or suffer, if we mean to go through with them: 1 Chron. xxviii. 10, 'Take heed therefore, for the Lord hath chosen thee to build the house of his sanctuary: be strong therefore, and do it.' Luke ix. 51, it is said of our Saviour Christ, when his time was come to suffer, he 'set himself fully to go to Jerusalem.' Now this spiritual courage doth shew itself in three things.

1. First, it doth expel the fears of cowardice, when we see great enemies against us, Dent. xx. 23. Let not your hearts fear nor be afraid of them, for though a man see a hideous mass of corruption, yet shall it not affright him.

2. It makes us not to be dismayed at the difficulties that meet with us. Though a man come by knocks, yet he maketh not daunties of them. For Paul, though

he was driven upon that he would not, yet he was not dismayed, but gave God thanks that the best part of him did look another way, and that Christ was his righteousness.

3. It doth shew itself in this, that after we are foiled, it maketh us renew our battle, and valiantly charge our enemies with fresh assaults, Jude 20, 22. The men of Israel plucked up their hearts (there is courage), and renewed the battle; so Paul, though the devil did buffet him again and again, yet being courageous, he did renew his strength against it by often prayer.

*Use.* This, then, doth rebuke the timorousness in us, that when we see the manifold enemies which we have, our hearts melt, and if we be foiled, are ready to cast away our weapons, which cowardice doth encourage the adversary, as courage doth daunt him. The devil is like a serpentine crocodile, the property of which is, if one followeth, if flieth away; if one fly, it pursueth him; resist him, he shall fly; be afraid, he will follow. Men are, as Jeremiah complaineth, 'courageous to do evil, but they have no courage to do good.' If a bear or lion be in the way, they will encounter the greatest difficulties; if one course prove not, they will turn every stone; which should make us much more double our courage in that which is good.

2. We see hence, how that God's almighty strength is it on which our courage must be builded: Isa. xxx. 15, 'Thus saith the Lord God, in quietness and rest shall ye be saved, in quietness and confidence shall be your strength.' Philip. iv. 14, 'I can do all things through Christ that strengtheneth me.' 1 Peter i. 5, 'We are kept by the power of God unto salvation;' for no strength but his can prevail against the strong one in the world, he bruise the serpent's head, he dissolveth the works of Satan, Gen. iii., 1 John iii. 8. The Israelites could not have come out of Egypt, nor entered the land of Canaan, if the Lord had not subdued their enemies, neither might they be confident in sword or bow, but in the name of the Lord only, in their strong God. Much more must our courage be builded on God, seeing their enemies are flesh, ours are spirits of great power. Look, as it is in soldiers, their chiefest strength lieth in their captain, so it is true here, that all our strength lieth in Christ, the captain that leadeth us to salvation, his power doth all our works for us; and that which is to be in us, doth but fit us to stand still and look to this almighty power of God, which subdueth all things for us.

*Use 1.* It must teach us, therefore, to disclaim our own strength. He that will be wise must become a fool, he that will be strong must learn to see himself to be weakness itself. We ourselves, before our conversion, are 'of no strength,' Rom. v. 6. After, of no strength: 'Not that we are sufficient to think a good thought,' 2 Cor. iii. 5. 'None can name the Lord Jesus but by the Holy Ghost,' 1 Cor. xii. 3. He is happy that is grown up to be empty of himself;

we are as full of self-confidence as of self-love, though we cannot discern it. This is the reason we are so often foiled, that we might see we are of no strength, that all our victories must come from God, Jude 20. The Lord let the Israelites fall in a most just quarrel against their brethren, that he might strip them of that self-confident presumption they had in themselves. And Paul, so holy an apostle, was brought to the gates of death that he might learn this lesson, 2 Cor. i. 9. What maketh us, after divers falls, to be no more afraid of the enemies that buffet us? What maketh us that we can no more feelingly run under the wings of Christ? Whence is it that we have no more poverty of spirit in the experience of our frailties, but that secret self-confidence is mighty in us? Seeing that all our courage must be in this, that God is with us, let us be nothing in ourselves. The blessed souls can say with Paul, Philip. iii. 3, 'We are those whose hearts being circumcised, rejoice in the Lord Jesus, and have no confidence in the flesh.'

*Use 2.* Secondly, let us learn to build ourselves on this rock, on our strong God Christ Jesus. As those uncircumcised Philistines did place all their hopes of the battle in their Goliath, so must we place all our hope in Christ Jesus, this is our strength. Exod. xiv. 13, 'Stand still, fear not, behold the salvation of the Lord which he will shew to you this day.' This is a most blessed estate, to lean on the Lord, and on the power of his might; many are the benefits of it. It will fear no opposition. For what cannot God's almighty power subdue? Ps. xxvii. 1.

2. It will not be dismayed when all means in ordinary consideration fail us; he saveth by few, yea, without any, as well as many, Rom. iv. Abraham cared not for the deadness of his body.

3. He that hath no trust in himself, but leaneth on the power of God, will, though he fall often, still have hope; for he that knows he hath no strength, cannot wonder if, when God leaveth him, he do fall. And he that maketh God's strength his stay, though he be never so far from a thing, yet will not cast away hope in time to obtain.

4. Finally, he will desire to grieve silently for his weakness; he will so learn to see there is no ability in him, that he will further lean his faith on the power of God: Ps. lx. 11, 'Give us help against trouble, for vain is the help of man:' Ps. lix. 29, 'When I am poor, and in heaviness, thy help, O Lord, shall still exalt me.' What use the psalmist maketh of this, that the Israelites had fought unsuccessfully, as left of God.

5. Lastly, this is all our security, that it is not the strength in us, but the power of God's might, that must help us to salvation. If we had the strength of our first parents, and were left to ourselves, we should come short of happiness; but this being it that doth keep us (God's strength being trusted to by faith), the selfsame strong God being 'the author and finisher of

our faith,' Heb. xiii., this puts all out of doubt. We must glorify the power of God in all things; it is he that strengtheneth us: Isa. xxv. 10, 'He worketh all our work for us;' Ps. cviii. 13, 'Through him we shall do valiantly;' he is our shield, tower, rock, strength, and glory.

Now followeth the second part of fortifying, concerning the furniture we are to have, laid down in general to the 14th verse, in particular to the 21st. First, he layeth down the duty; secondly, he doth, as a faithful herald, again repeat his proclamation, because we cannot hear on this side easily, but would save ourselves peaceably, without looking after warfare. In laying down the duty, he delivereth, in the beginning of this verse, the thing to be done: *put on the whole armour of God.* 2. The end, *that you may be able to resist.* 3. The reason, which hath reference to the duty, and end, in the 12th verse. Now, in the thing to be done, three things are to be marked: 1. That Christians must have armour that is complete armour, to cover them from top to toe. 2. That they must not have it lying by them, but must put it on. 3. That the Christian armour is, for matter and making, of God, that is, divine and spiritual. For the first, there is great reason to prove that a Christian must have armour; for he hath enemies that would wound him deadly otherwise.

It is with us as with the Israelites in Exodus; so soon as he took them out of Egypt, he led them thence armed, because that Pharaoh, he knew, would follow them, and puissant kings encounter them as they marched to their inheritance.

2. Again, a Christian is born with his armour on his back, so that he can as well cease to be a Christian as cease to be armed. That which is fabulously spoken of the race of giants, is truly spoken of us; we are no sooner born than we have our swords girded to us, our shields on our arms, &c.; for 'the word doth beget us,' faith is the first thing formed in us.

Now that we must have *complete* armour, it is hence manifest.

Because it were in vain to have some parts covered, and to lie open to mortal wounds in other some. The devil is like those champions who, if they cannot wound the head nor the heart, they will prick any part rather than fail.

*Use 1.* Christians, then, must have their complete harness, covering them from top to toe; which doth shew us how unchristian many are, who know not, if they should speak truth, that there is any such armour. Like Israel, when there was not a smith nor a weapon in it, so is the face of our Israelites; they look not (though they have bound themselves by the sacrament to be warriors) after armour. If thou hast not this armour, know the devil hath surprised thee, and holdeth thee as a slave to him.

*Use 2.* Again, many forget that they must have

complete armour, such as must cover them all over ; and therefore, though in some things they seem covered, yet in others they are without defence.

*Doct.* Secondly, We must mark that he doth not say, We must have armour, or prepare it, but we must *put it on*. Observe thence, that it is not enough to know there is such armour, but we must have it buckled always upon us, in readiness by us. We must not do as many, who have wardrobes of apparel, but they wear them not ; as good have none as use it not.

*Quest.* But you will ask me, How may we put it on ?

*Ans.* If we do uncase us of that which will not let it be drawn upon us ; for as he which would put on a new suit must first put off his old, so we.

2. Secondly, We must, in conscience of our infirmity, pray to God to fit this furniture about us. For look, as little children, although they have apparel, they cannot put it on further than the nurse or mother doth make them ready, so it is with us.

3. Thirdly, We must put on these things by exciting and augmenting them. As, for example, wouldst thou put on the shield of faith, do it thus : I am a poor captive. Well, Christ hath bid me hold him, and he will make me free. I am troubled with laws of evil. Well, Christ is a sanctifier. Every time we renew faith, we put on this shield.

4. Fourthly, The use of this armour doth put it on ; for besides, as in apparel, by stretching ourselves, we make it fall to our bodies, these graces have this ; being exercised, they increase the more.

*Use 1.* This doth rebuke many, yea, many that have armour. Look, as evidences, till some flaw be found, are not perused, so our weapons, till God muster us with some calamities, are not used. When I see these rusty halberts, calivers, muskets, hanging up in the time of peace, I may see how it is with our souls. The graces of God are not kept shining ; we do not gird them daily to us as we ought. Therefore, when we should use them, we shall find them out of culture at the least. Again, many slothful soldiers for ease put on some, and leave off other some ; though they look to the main, yet they care not for the lighter wounds. Their eyes, tongues, ears, are shot through, as David, in Uriah's matter, had not his eyes fenced.

*Use 2.* Again, it lets us see how well a multitude of the faithful, a virgin betrothed to Christ, may be compared to an army (for terror) with banners. Is it not a fearful thing for an enemy to see an army all clad with glistening armour from the crown of the head to the feet ? So is it for these spirits to see their souls armed.

The last thing to be marked in the duty is, the kind of armour : *of God*, which word noteth both the maker and metal of it ; teaching us that the weapons wherewith we resist the devil must be spiritual. 'Our weapons,' saith the apostle, 'are not carnal, but spiritual,' 2 Cor. x. 5. There is no

armour of proof able to resist him, which God himself doth not forge, and is not spiritual ; for the strength of brass and stone is nothing to him : that of the leviathan may be applied to him, Job xli.

Secondly, Such must the armour be to resist, as the assault is which is made against a thing. Now, the devil doth not come against us with swords, but with spiritual suggestions, to withdraw us ; labouring to withdraw us from righteousness and fellowship with God, to unrighteousness and the creature, leaving the Creator. Wherefore, we must not fence ourselves against the assaults of Satan by any human means, by anything which the wisdom of man can suggest ; but, as David, encountering with Goliath, laid aside Saul's weapons and furniture, and went against him in the name of the Lord, so we must say, not, Armed with our own wisdom, strength, or helps of the creature, do we seek to put to flight the power of darkness, but in God's armour do we make resistance.

*Use 2.* Secondly, It doth convince many of notable folly, who will march against the devil with armour fleshly and devilish. As the papists, who in procession have banners upon poles, who on Palm-Sunday carry palm-boughs, who put trust on crosses, crucifixes, holy water, &c. ; for, not knowing the power of godliness, they think with fleshly ceremonies to chase away the spiritual powers of darkness.

Again, many troubled with tentations of blasphemy or self-murder, they will to physie, as if, by letting off blood or vomit, they could purge out the devil. Others, when the evil spirit doth annoy them, they make resistance ; but, as Saul, call for music, this or that company, and employ themselves more busily, that one nail may drive out another : in a word, so resisting that evil one, troubling themselves, that they make themselves twofold more the children of the devil.

Fourthly, There are some who, when they are so troubled, will not stick to go to wizards. When the devil doth wound them, they will seek to him for a plaster ; that cure will be done when the murdering spirit must play the surgeon.

Now followeth the end, *that ye may be able to stand*. Two things must be unfolded : 1. What this means, *to stand* ? *Ans.* A soldier standing orderly to his fight, doth neither run forth to his peril, nor retire through cowardice, neither is beaten down by violence. So that *standing*, is holding their course without hurt received.

*Assaults of the devil* are of two sorts : forcible or politic. Now the text speaks of those forcible stratagems, the word signifying one principal kind (to wit), ambushment, that put for the other ; the sense, then, of the words is, that you may be preserved harmless, notwithstanding the devil do practise all his stratagems against you. Thus you see what is the benefit of our Christian furniture : it doth put us out of danger. This is tried proof ; we need not fear any shot if it be well buckled unto us. Thus Christ, being thus

harnessed, the devil could not fasten anything on him ; for even some pieces are of no less force, much more the whole, 2 Peter i. He that joineth faith, virtue, knowledge (which all is but the breastplate of righteousness), shall not fall. John saith, faith (which is but our shield) is our victory. Now if one piece be of such use, how beneficial is the whole ! Again, in the falls of the saints, it may be seen how they caught their wives for the lack of their armour.

*Use 1.* Which must teach us, first, to prize and get us this furniture. We see how, going to wars, we esteem more than life such an armour as can secure us, that we need not take care for gunshot ; how much more should we count of this, which keepeth the life of God from being wounded in the soul ? Which, if we were fully clad with, we might fight at the cannon's mouth secure from danger.

*Use 2.* It doth let us see what we must blame when we are wounded ; our want to ourselves in not putting on this armour : for hence it was caused.

2. We see that the devil doth use policy in assailing us. Thus, from the beginning, he shewed more of the serpent than of the lion : 2 Cor. xi. 3, he did 'through deceit beguile Eve ;' 2 Thes. ii. 8, 'his working' is not 'in all power' only, but 'in all deceivableness of unrighteousness.' He is the father of common Machiavellism ; he knoweth the lion's skin will not come where the foxes may enter ; and if he were strength without subtlety, he were the less to be feared. For what is the poet's Polyphemus, when his eyes are wanting ? What is strength, if wisdom and policy be wanting or absent ? But, for our further instruction, we must search out what these subtle stratagems are, wherewith he doth circumvent us ; not that we can find them all out, but that we may point at the fountains of further meditation.

These may be considered generally, or more particularly. Generally, his policy in fight is, that he observeth all circumstances for his advantage, as person, place, time ; and as he set upon Christ in the desert, when he was now hungry. The condition of the party, whether in prosperity or in adversity, religious, or otherwise, his weapon, in choosing and using of which he hath great skill ; and two things are here remarkable and most eminent. First, that he will then redouble his forces, when after God is ready to remove him ; as men that besiege a city, if they have intelligence of any power coming to remove the siege, they will put forth all their courage, trying if they may make breach, or scale the walls and enter. Rev. xii. 12, He can so watch opportunity, that he can be ready to hurt us with our own weapons. As, 2 Cor. ii. 7, he would have swallowed up the Corinthian in his repentant sorrow.

The more particular conflicts and assaults, some are less seen, some are more openly hostile. The less manifest assailing us, when he dissembleth his person or his strength ; for when Satan often cometh in the

person of a friend, sometimes in an angel's of light, sometimes in the persons of saints departed ; and he is like that policy of the Gibeonites, Joshua ix. 9. Like the king of Israel, who fought with Aram in other apparel, 1 Kings xxii. 30 ; or like as if a man of war meeting an enemy, should hang out the same colours with them, and set men speaking the self-same language, and of the self-same habit with their enemies, and so should board them, and sink them at unawares ; these, therefore, must be a little opened. First, he cometh and closeth as a friend, insinuating, as if he bare us more good will than God : Gen. iii., 'God knoweth if your eyes should be opened,' &c. ; so to Christ, 'Master, spare thyself ;' but mark what Christ replieth, 'Go behind me, Satan.' So he cometh to another ; What ! he hath abused thee ; do not let him do thee that wrong, others will be heartened to do thee the like. So when he persuades covetousness, you must have something more than this. You have, and may have a great charge ; so to him that would double his diligence, What need you so disease yourself ? God forbid none but such great painstakers come to heaven. Thus he would with a friendly parley, with a Joab's kiss, utterly betray us.

Secondly, He hath sometimes taken on him the person of an angel of light, in words which he can speak good : Mark i. 24, and v. 7, 'Thou art the Son of God.' The maid with the Spirit of divination saith, Acts xvi. 16, 'You are the servants of the most high God.' But he profaneth the words, and useth them unto evil ends, to win himself credit in his lying, or weaken the truth of them by his confessing. So *In nomine Domini* beginneth much wickedness. Secondly, He will set us unseasonably, and busy us about good works ; and thus he did Martha, Luke x. 40, making her so busy in the entertainment, that she had no leisure for the better work, that which Mary chose. This is his wickedness, and he always doth it either to jostle out a better work, or to draw in with that good some greater evil. So in the church, many read often, and are thinking of good things, but the devil doth draw them to this, that they might not attend the work in hand. Thirdly, He will persuade to evil under the show of good. Thus he will make us, under the pretence of discretion and moderation, be like those who were neither hot nor cold, fit for nothing but to be spued out of God's mouth. He will, with a show of zeal, fetch us off to murder, Luke ix. 54. He did the disciples, and thus he beguileth such who will reform without authority ; and the Brownists, who, beguiled with a false spirit of zeal, make separation. So by persuading providence, he doth fill the heart with covetousness ; so by persuading perfection, he foileth in will-worship ; so these doctrines of devils, forbidding meats, marriage, religiously, are broached under pretence of chastity, abstinence ; invocation of angels, and doubting, under pretence of humility, Col. ii. ; and unwritten truths with curious questions, under pre-

tence of profound learning. Such like doctrine, Rev. ii. 24, so styled, is called therefore the depth of Satan. Fourthly, By dissuading that which is truly good, as if it were a vice: thus repenting, and leading new lives, and taking up the orders of God, this is new-fangledness and levity. Thus doing any duty that is not so generally received, it is dissuaded as singularity and pride. Thus zeal is madness, as in Christ's practice censured, Mark iii. 21; and Paul was thought to be mad through much learning. Thus the lawful remedy is calumniated as uncleanness; depending on God's providence is counted tempting him, as in that example of Ahaz, Isa. vii. 12. Particular faith is pride, &c.; and thus he doth set fine colours on foul clothes, and like an angel of light doth beguile us. 3. He taketh on him the person of saints departed; as apparitions for the confirmation of erroneous doctrines do fully assure us.

The second less apparent action is, his dissembling of his strength; sometime elevating, lessening his power: as when our Lord hath foiled him in us, he will make as if he were easily withstood, that we might after a sort command him, that then we might wax secure, and be betrayed. 2. By dissembled flight, like the stratagem used, Joshua vii., Jude 20. He will seem as fled, but then he playeth the Parthian, he fighteth most dangerously. Thus many that have been prodigal, given to women, are grown better husbands, and become new men; the devil seemeth to be fled. But if they be not new creatures indeed, having new hearts, hungering after righteousness, and the knowledge of God in Christ, the devil hath them far surer than before.

So in Saul, when the evil spirit came upon him, when David played, the devil seemed to be gone, but alas, nothing less! So some have been troubled in conscience, and they have skinned all over in their manner, all is quiet now; but let them beware, for if they have not met with the right cure, the devil, by lying still, and dissembling flight, will make them secure to their destruction.

Now, we cannot find them out better, than by considering of warlike stratagems, to one whereof the Holy Ghost here hath reference. Now these are divided into three bands; for they are either in prying out, or in concealment, or in manner of attempt. For the first, the devil doth pry into us, and knoweth us but too well; he is named from knowledge, yea, he hath his intelligences from every look, gesture, affection, &c., that we may say, as Aram did, We can do nothing in our bed-chamber, but he understandeth it, 2 Kings ii. 11, 12.

Secondly, For concealment, he is as subtle to find us out as to hide himself; and therefore carrieth his matters so, that the most are murdered by him before they wist who hurt them; being like the fox, who entereth fetching leaps into her hole, that one may not be able to trace her to her den she lieth in: which will appear

more in his more apparent practices. His more apparent practices are these:

1. First, His ambushment: and this word doth note a stratagem used by the Israelites against Ai. This is the noted course of the devil, that he shall bite at the heel, and come upon us behind our back as it were. Thus sometime he tempteth us to gross neglect of our duty, or the contrary, but he cometh upon us stealing, with indevotion, or eyeing man in the performance of duty, seeking to corrupt the manner or intention; but these things not taking place, he hath lying in ambush, pride and security; with which, after performing any good duty, we are ready to be overtaken.

2. A second stratagem, to restrain course of victual from the besieged, or to take away weapons from the enemy; the one practised against Samaria, the other by the Philistines against Israel, 1 Sam. xiii. 19. Now this is the attempt of Satan against us, to famish us if it were possible. For now at a sermon, the milk, bread, and meat of our souls is dealt forth by God's steward; but how many doth the devil keep from tasting one mouthful? Some vanish in wandering thoughts; some sit like pillars; some, if they be held too long, or have it not trimly dished forth, fall out with their meat, and will none. So many worthy communicants he maketh afraid to touch the sacrament; uncomfortable performance, indispositions so trouble them. So he doth labour nothing more, than to wring our weapons out of our hands; as prayer, what a deal of discomfort do we know in it! Such swarms of thoughts impertinent, such mists, such loss of all comfortable sense! But the devil knoweth, that a prayer preferred in the obedience of faith, though out of the depths of death and spiritual thralldom, is twice acceptable; but his drift is to make us lay aside prayer. So faith: what is the matter that, renewing our faith, we have some trial presently that shaketh us more than ever? The matter the devil aimeth at is, to make us by such continual foils, after renewing our faith, be weary of this, and so cast our shield from us.

3. A third stratagem in enemies is, to get the contrary forces out of their hold, or to disorder their march and battle array, Joshua vii., Judges xx. Now this is the devil's politic practice: for our wall and mount is, first, our belief in the word of promise, and threatening of God if we sin. 2. Our constant course in good exercises. Now the devil will draw us from these, as those in Mal. iii. 14, who were brought to say, 'It is in vain to serve the Lord'; as Eve, the devil brought her to make a peradventure of death, that was so peremptorily threatened, and then stabbed her deadly. So David was wont to pray thrice a day, and take times for such devotions; but the devil (as it is probable in 2 Sam. xi. 2) had caused him to come from his trench, and then did presently wound him.

4. The fourth stratagem is, spreading of false terrors, Judges vii. Gideon, with a frightful show, did so

astonish the enemy, that they turned one against the other. Thus the devil doth often marshal many causeless terrors, as he makes others presume when they should tremble. Hence it cometh, that he maketh God's dear Christian children be sometime troubled with fear, whether they are in the favour of God, whether they ever had true grace, whether they have not sinned against the Holy Ghost. So in particular actions, if one will make a conscience of unlawful gain, he will fear them with poverty, they shall not be able to live; so, if they be liberal, he will cast in this fear, they may want themselves; so, if they defend an innocent helpless person, he will bid them look what they do, they may draw an old house on their heads; and he doth fill the eyes of the spirit with such disguised bughbears.

5. The fifth stratagem is, to send in some small forces, or suborn some treacherous instruments which may betray all. Thus the devil will often fasten small sins on us, to bring us on to greater; suborn false brethren.

*Use.* Now, what is the use of all this, but to stir us up to look about us? Seeing we have so secret and so subtle an adversary, instructed with a thousand arts to circumvent us, what need have we to be innocent as doves, but wise as serpents!

*Quest.* Now, if you will ask, How we may be kept safe?

*Ans.* Learn to fear and suspect the evil one: this is the sentinel of the soul, which maketh discovery of the adversary. Be watchful, &c. Credulity is full of peril, but wise suspicion secureth from danger.

2. Secondly, Let us keep within our holds; keep the threatening within thy heart, and the daily course of Christian duty, and they shall not be able to hurt.

3. But, above all things, hold Christ and his wisdom by faith: for, Prov. viii. 12, he 'dwelleth with prudence,' he findeth our counsels, the Spirit of wisdom is in him. If we had to deal with some crafty broker, we would join the wisest head we could meet with against him. But get Christ, the Wisdom of the Father, and no wisdom shall be able to hurt thee.

4. Fourthly, Pray with David. Abithophel's stratagems, in the time of peace, were like the oracles of God. But what said David? 'Lord, confound the wisdom of Abithophel.'

*Use 2.* This should teach us thankfulness to God, who in his word doth make discovery of such like stratagems. If one discover to us any wily device of an enemy, we are glad, nothing doth come to us more welcome; so nothing should more rejoice us, who are in our warfare, than to know what plots our enemies have contrived against us; forewarned, fore-armed.

The reason followeth. *For we wrestle not against flesh and blood, &c.*

In which three things are to be considered: 1, who are the wrestlers; 2, the wrestling itself; 3, the antagonists that wrestle with us.

*Quest.* 1. But the words are difficult. Therefore may be asked, What is this wrestling?

*Ans.* 1. A speech borrowed from an earthly exercise, to shadow a spiritual course. For wrestling against one is the putting of a bodily force forth, that I may cast down from his standing, and lay along him against whom I wrestle. So the life of a Christian is the receiving of a spiritual impression from the powers of darkness, which they make to this end, that they may cast us down from the state of faith, righteousness, and blessedness; to an unbelieving, unrighteous, and cursed condition.

*Quest.* 2. Secondly, It may be asked, how it is said we fight not against flesh and blood, seeing the apostle saith, he 'fought with beasts at Ephesus,' &c., that is, savage men, of beastly quality; seeing again that men make us no small exercise?

*Ans.* The meaning is not simply to exclude them, but after a sort: in this manner, we have not only, or principally, flesh and blood. The like speech is to be found elsewhere. God saith by Samuel, they have not cast thee off, but me; that is, not thee only or principally, 1 Sam. viii. 7.

*Quest.* 3. Thirdly, It may be asked, how the apostle can say, that these do thus molest us, the powers of darkness; when, Col. i. 13, we are said to be delivered from them; John xvi. 11, the prince of this world is said to be cast forth, and judged.

*Ans.* We are delivered from the raging power of them, not power of tempting for exercise sake. 2. We have deliverance, and Satan is subdued in part. For the Scripture speaketh of things begun, and in doing, as done; in some measure we have deliverance, but not perfect. We see not all things subject to Christ, Heb. ii. 8 and Rom. xvi. 20. Satan is not, but shortly shall be trodden down under feet. This serves in general.

But the last part of the verse is difficult, and therefore requireth more particular examination. For the sum therefore of it, here is a description of the devil and his angels, which are the assailants of us in the way of salvation. Now they are described three ways: 1. From the respect of power they have in regard of this world, and that particularly called principalities, and powers; generally called worldly governors; which is expounded by way of correction, governors of the darkness of this world. 2. They are described from their nature. (1.) Their essence, *spirits*. (2.) Their quality, *wicked*. (3.) From the place of them, in *high places*, or *heavenly places*.

The air, called by the name of heaven, as the fowls of the air are called the fowls of heaven. Now for the meaning, we must open the words. 1. What is the difference betwixt these three words?

*Ans.* They do lay down a difference of degrees in evil angels, which is plainly taught in Scripture. 2. The exact difference is not comprehended by us, though the Lord hath revealed it. We say it is taught



in the Scriptures, that if any thing be found out pertinent and sound, it may be known to have been revealed by God. 2. We say, that these things, though in Scripture not fully conceived, we may teach modestly, and conscience of our infirmity, when we come to the Scriptures; that so we may seek to have our understanding unlocked. 3. That we may banish the pride of being wise above that which is written, when we cannot conceive all things written. 3. That we may teach, that the perspicuous knowledge of this doctrine of angels is kept till we shall be *ἰσαγγέλαι*. But yet with reverence, so far as the word of God doth hold forth light, we may impart that we conceive.

First, therefore, you must know that there are two spiritual kingdoms in the world: the one of light, God, Christ; the other of Satan, called also the power of darkness, Col. i. 13. 'Who hath delivered us from the power of darkness,' Acts xxvi. Now, as the kingdom of God is not in word, but in power, in righteousness, peace, and joy, so the kingdom of Satan is in power, which especially stands in four things: in sin, which is a spiritual judgment he doth execute; in the curse, Heb. ii. 14, 'that he might destroy through death him that had the power of death'; in inflicting evils apparently, evil in body, soul, goods; and in giving things good in themselves, yet bestowed in God's fierce wrath. And thus he bestoweth, through God's just judgment, the glory and riches of this world: for when God will let a man thrive in sin, the devil will serve him in prosperous success, above that his heart can desire. This is his proper power in regard of the wicked. Now in respect of the godly, he hath a power to exercise them with sundry temptations.

Secondly, You must set down, that in this kingdom of evil angels, there are some in order before others; that is granted of all. More particularly, there is one universal commander of the rest, and prince as it were of the whole world; therefore the Scripture speaketh singularly of him, calling him the devil, with an eminency above his angels; Satan, the prince of this world, as our Saviour doth often call him, in John xiv. There are princes or principal spirits in nations or countries under him; thus the Scripture teacheth, Dan. x. 13. The prince of Persia, where he speaketh of an angel having power in that country, having power to work so in the sons of disobedience, that the matter of the church was hindered. And these are principally under the prince of the whole world.

Thirdly, It may be probably conceived, that in countries there are of inferior authority under them, and they are powers; for in earthly kingdoms, when these two words are joined, the one doth signify principal governors, the other second ones, or subdelegate under them. So that the first word may note the prince of the whole world, and such as are principal over nations under him; the second, such as are in authority under them, to execute God's spiritual

judgment of sin and curse, and have power of tempting the saints. Now the third word doth comprehend both the former, as the general doth the kinds under it; for both the princes of this world, princes national, and powers inferior to them, all are worldly governors.

Now he openeth the foundation of this their power, lest they should be thought governors, such as are the sons of the Most High, and have received magistracy for the good of men; he saith, they be rulers in the world by reason of the darkness in it; or by the world, I mean the darkness of sin, all kind of curses and spiritual temptations. The second thing they are described from is, their nature. First, they are spiritual, that is, intelligences that cannot be seen with eye; subtle and powerful. 2. For their quality, wicked; such as have at least eminently in them all wickedness. The third thing is the place, the doctrine of which you may remember in these three conclusions.

First, They are cast out of heaven, which was their first habitation, Jude 6. Secondly, the place appointed to them all, and where some are reserved to the last day, is hell or the deep, 2 Peter ii. 4; 'for if God spared not the angels,' &c., Luke viii. 31, 'And they besought him that he would not command them to go out into the deep,' that is, into hell; for these guilty persons are imprisoned before execution.

Thirdly, That God's just disposition is such, that for executing his spiritual judgments and curses on the wicked, and trying with temptation his own children, some of them are in the earth, Rev. xii. 12: for the devil is come down in great rage; Job i., the devil compasseth the earth. Some are in the air, as in this place to hinder the saving hearing of God's word; and in the story of Job, they stirred up tempests.

Now, then, the sum of these words may more largely in this manner be unfolded. You have good reason to put on the armour of God; for all of us who have received to believe, and have through faith our hearts purified to obedience; what is our life, but a continual conflict, wrestle? And who are those that encounter us? Not flesh and blood, for then we needed not armour of such high proof, forged by God himself. But those that strive with us are such, as if you look at their authority, they have a kingdom amongst men, the prince of the whole world, under him national princes; these have principalities and secondary powers under them. These principalities and powers, these, all of them are great governors in the world, do all of them resist us; yet I would not have you take them such as have a magistracy over the outward man, for the good of them, as worldly princes, who are therefore called gods; but the regency they have amongst men, is by reason of darkness. God's spiritual judgments, curses which God will have executed, and temptations wherewith God will have his children exercised; governors of the darkness of this

world. Again, for their nature, they are not weak flesh, but spirit; and therefore subtle, and mighty to spread their wickedness wherewith they are replenished.

Finally, they are such to whom, cast out of heaven, though the deep hell belongeth, yet the Lord by his just dispensation, that his judgments may be executed on the wicked, and his children tried, doth let them be in the earth, and hover over our heads in the air in great abundance, prying into us, and so having the vantage of the place against us.

First, then, we see here, that no man, whatsoever his worthiness is or graces, but is encountered by Satan. Our parents were set on in state of innocency; Christ; he desired to winnow the apostles; for of all other he is the most opposite to such, as who will still be busiest where he hath least to do. And no marvel, for the saints have received God's press-money, and bound themselves by sacrament to fight against him. Again, the saints are passed, by the power of God, out of his kingdom, and therefore he doth spite them as not of his family; as dogs use to bark and bite, not those of the house they are in, but strangers. And the saints finally have the golden graces of God, which are the treasure he would rob from them. Thieves break not into poor cottages, but houses which are fullest of treasure: so Satan will offer to break into those hearts which God hath filled with his spiritual treasure; there is booty for his malice to prey upon.

This, therefore, must be laid down, that all the faithful find spiritual enmity against them; for though sometime he go away 'for a season,' Luke iv. 13, though there be old men as well as young, yet this hindereth not but that it may be affirmed of all, that they have their enemies still begirting them, and assailing them, when they hope for advantage by it.

*Use 1.* Which doth refute the vain judgment of the world, which savoureth not the things of God; for whereas this is the estate of all saints, they count them either foolish or humorous, troubled with they know not what, or think that they are some notorious sinners, if they be in their minds molested.

*Use 2.* Secondly, It must teach all of us who are weak in grace, of small growth, not to wonder if we be troubled; for if the green wood escape not, what, shall we, dry in comparison, be exempted?

*Use 3.* Thirdly, We must be admonished, though of never such proceeding, not to lay aside our armour, seeing that we are still subject to be assaulted:

*Nunquam bella bonis, nunquam certamina desunt.*

Secondly, We must see what is the course of a Christian life: it is a conflicting course, or wrestling continually; power of darkness seeking to throw him from faith, holiness, blessedness, to sin and a cursed estate. Our life is a warfare. The life of all men generally is full of commotion, Job xiv. 1, much more

of them who, for opposition in this world, are 'of all men the most miserable.'

Paul saith, his life and course was a warfare: 'I have fought a good fight,' &c., 2 Tim. iv. 7; Jacob, Gen. xxxii. 28, being a pattern of all true-hearted Israelites, whose lives are a wrestling by tears and prayers against all spiritual wickedness. Sometimes it is not manifest to the eye of the world, that the matter is so with them as it is, they are thought to have fair lives; but many a man, merry in company, hath a shrew at home. So the saints, though they may seem to be pleasant, have that in secret which doth fill their hearts with sighs, and their eyes with tears, something outward, or inward, or both, wherewith they always wrestle. It must be thus; for the fire of grace is like the heat of the body in this, if the heat of the stomach had nothing to wrestle with, it would bring all the body, and so itself, into an utter consumption. If God's grace had not something without or within, exercising of it, with which it might wrestle, it could not, in this estate we are in, be preserved.

2. Again, these wrestlings in temptation do bring us to know the power, wisdom, and faithfulness of God, to know ourselves and others.

3. Thirdly, Without striving, we must not be crowned, 2 Tim. ii. 5; and if any man strive for a mastery, &c.; for though this is not the cause, it is the way to our glory.

*Use 1.* The which doth first let such know who lead pleasant lives, and are at ease in Zion; who are not poured from vessel to vessel, but walk on, as if their league and covenant were stricken with hell, that their course is not the life of Christians. This is a wrestling and conflicting estate, and it is a sign that the strong man possesseth the house, that all is so quiet.

*Use 2.* Secondly, This must make us, though we find much strife in the way, that we must not faint, nay, we must take heart; for this, that we find such a conflict, is a token we are the Lord's, and that he hath cast out the strong one of the world.

*Quest.* But you will say, May every one that findeth a strife be sure of this? Natural men have a fight often in themselves, condemning that they do, approving the contrary, *video meliora proboque.*

*Ans.* There is a fight between the natural light of conscience and the sensual courses. But by these three rules we may discern the fight of the spirit and flesh from it.

(1.) First, Our strife is caused not from enormous swerving, but from the corrupt quality which infecteth us throughout, our birth-sin, the law of evil which dwelleth in the members. Now, this is a thing which the light of nature doth not descry.

(2.) Secondly, The light of nature causeth a strife when we do some gross things, or in gross neglect; but the strife of the spirit is in good things, against the not perfect performance of them. Thus Paul's

fight was, that he could not *κατεργάζεσθαι*, accomplish the things he would, in the manner he desired.

(3.) Thirdly, This natural accusing was in us always; but this strife of the spirit, we find by experience, we never knew what it meant, till, giving our names to Christ, we did endeavour in all things to serve him. Hence it is, that they who now most complain, will say, they once thought themselves well enough, and every little thing too much forwardness, before God touched them more nearly.

Now followeth the third thing; who is it that doth in all things strive against us? The devil and his angels. This the Scripture hath of old taught, God putting enmity between the serpent and the seed of the woman, and therefore the devil by eminency is called the tempter, 1 Thes. iii. 3. And his hatred is so great, that there is nothing from which he will not take occasion to be dealing with us. For as God doth work the perfecting of his by the buffeting of the devil, so Satan doth turn the best graces of God to matter of temptation. But for the clearing of this, we must know that the devil doth sometimes tempt us immediately; as Ananias, Acts v. 3, Judas, Luke xxii. 2. Secondly, thus, in temptation of blasphemy, self-murder, in the judgment which he bringeth, and in this manner Christ was tempted, in two temptations; and Job's body and goods were touched by him.

Now he is plainly wrestling in this kind, but in those things wherein he is not the next mover, yet is the first and more remote agent; and therefore they may be said in some things to wrestle against us. As when the things of this world arm themselves, or the persons in the world do make us matter, Satan is a principal work in them all. The last branch is to be shewed in the next doctrine. The things of the world, as glory, riches, pleasure, must not be considered as naked things, but as instruments by his use lifted up, the force they have of bewitching and inveigling our hearts from God. Thus he used the glory of the world to Christ as a bait to take him with. Thus, 1 Tim. vi. 9, riches are his snare; thus the apple delighting the eye and taste, was an argument he preferred to our first parents; and that life in these things, which so worketh on the natural man, cometh partly from Satan, which is also crucified by the same cross of Christ by which he was subdued.

2. Saint James saith, James i. 14, that 'our concupiscence withdrawing us, we are tempted of it;' but though it be so fruitful a parent that it can without midwifery bring forth alone, yet we must conceive it so, that for the most part our lust is moved and excited by these evil spirits; they blow the coals up, and are the sires of the sin whereof our concupiscence is the mother. Be not angry, give not place to the devil; the devil therefore stirreth up anger, Eph. iv. 26, 27. David's heart did swell, but the devil persuaded and moved it, 1 Chron. xxi. 1. The widows following lust go after the devil, 1 Tim. v. 15. And

as it is always true that when we do any good thing, we do it from the principles of grace in us, yet the Spirit giveth us the will and the deed; so when we do evil, withdrawn by our concupiscence, the devil for the most part doth kindle, and excite the sin which dwells in us, that we may say it is true. The devil is, by himself, and by the things of this world, and by concupiscence, the principal tempter.

Now, more particularly, that he saith we wrestle not against flesh and blood, it doth teach us,

*Doct.* That in those things men do or speak offensively to us, our principal enemy is not man. Paul had much opposition by men, yet he saith we wrestle not against men; he saw worse enemies in them than themselves. Men did persecute the saints, but, Rev. ii. 10, the Holy Ghost saith, the devil doth cast them into prison. The false teachers did seduce the Corinthians, but, 2 Cor. iv. 11, the Holy Ghost saith, Satan did beguile them. The damsel and men that chafed Peter to the denial of his master, were not his chief enemies, but the devil, that desired to winnow him, Luke xxii. 21. So the Chaldeans and Sabæans, that spoiled Job's goods, were not the chief against him, but Satan by them. The devil doth like fowlers, who go with their stalking-horse twixt them and the fowl, that they may shoot more securely; so he doth put men, sometime our friends, sometime good men, of whom we are nothing afraid, between us and him, that he may work his mischief undiscerned.

*Use 1.* Wherefore seeing it is thus when any person doth offend us, or provoke our spirit, let us not so much look at them, as at the enmity the devil doth shew in them, who doth labour to winnow us, weaken our faith, break our patience by those things; and this would make us not take to heart so much persons that offend us, but bend our forces most against those principal enemies, whose trunks and instruments the other are. Saul left hunting David when he heard the Philistines were upon him.

*Use 2.* Seeing the devil doth even make men instruments of his wickedness, let us by the way take good heed that he do not circumvent us; the rather, because he will wind in himself, when we have no ill purpose in it; as Peter praying Christ to spare himself. The Corinthians being severe to the incestuous person, the devil would have used this their course to the overwhelming of him with sorrow.

*Doct.* Secondly, The devil, with his angels, are called powers and principalities. We see the evil angels have a great stroke in the frame of this present evil world, in ordering (or rather disordering) of states and kingdoms. These are not empty titles, but given them from a powerful action they have in the hearts of men, by God's permission. And the same must be gathered when he is called 'the prince of this world,' yea, 2 Cor. iv. 4, 'the god of this world;' his usurpation, and the spirits of evil men yielding him no less. Great is their power in keeping out good,

keeping in evil, procuring judgment; and he doth scour through court and country, for this purpose. Thus he provoked David by sin to lay the people naked to God's judgment: 1 Chron. xxi. 1, 'And Satan stood up against Israel.' Thus he laboured to cut off the hopes of the church, by stirring up evil princes, to entrap Daniel in the matter of his religion, Dan. vi. 5. Thus he stood at the right hand of Jehovah to resist him, Zech. iii. 2. Prince, priest, and people, he worketh in them all to hold up his own kingdom, and stablisheth all things that serve for it; as on the contrary to keep out light and truth, and all means which should befriend these. Hence it was, that the best kings of Judah never made a thorough reformation. Hence, that in some countries receiving the gospel, as in Germany, there have been such bones of dissension, as subscription to their books of concord, the apple of discord. For, Mat. xiii. 24, 25, the devil soweth tares, when good seed is sown by the Lord.

*Use 1.* Wherefore, seeing that these spirits have such a power in this world, we must not wonder at such speeches, 'Which of the great ones believe on him?' John vii. 48, 'You see your calling, not many wise men after the flesh, not many mighty, not many noble are called,' 1 Cor. i. 26. For then the devil could not have so great a sway in the kingdom of this world, if he should not hold great personages (for the most part) sure to him.

*Use 2.* Again, it letteth us see, that the successful proceeding of the church and commonwealth will not come off easily, for these powers do oppose against it. And such as are light of belief in this point, it proceedeth from ignorance; they do not know the power and latitude of the devil's kingdom.

*Use 3.* But the third and principal use is, to stir us up to pray that God would make these powers fall down like lightning from heaven; that God would bind up these powers of darkness, and send forth his good angels to watch for the good of church and country. If the devil be so busy to hinder the personal progress of a private man, what will he do to withstand the happy estate of a whole nation, if God should not rebuke him?

*Doct.* The third thing to be marked hence, is, that he saith they be governors of the darkness of this world. Observe hence, that whosoever do live in the state of darkness, they are under the devil's power. These are joined, the one as the foundation of the other; and before we have deliverance from the one, we cannot be freed from the other: Acts xxvi. 18, 'To open their eyes, that they may turn from darkness to light, and from the power of Satan to God,' &c. And therefore the Scripture affirmeth of one, who heareth the word, and cometh not to the affective knowledge of it (so to learn Christ, as the truth is in Christ), that he is in the hands of the god of this world: 2 Cor. iv. 4, 'In whom the god of this world

hath blinded their minds,' that is, of the infidels; 'that the light of the glorious gospel of Christ, which is the image of God, should not shine unto them;' for ignorance is the very foundation of the devil's kingdom. Again, 'whoso liveth in the darkness of sin, is of the devil': John iii. 8, 'He that committeth sin is of the devil'; and whoso is subject to God's curse (as every one not truly believing is) is as yet under the power of Satan; for he is God's executioner; even as we may say, if a man be led pinioned up the ladder, and have a handkerchief knit before his eyes, that he is in the hands of the hangman. If one be in the dungeon at the castle, with bolts on him, we may say he is under the power of the jailor; so if this veil be knit before the eyes of the mind, and so the face covered. If one do live in unrighteousness and unholiness, bound with the bands of many trespasses—'whose sins you shall loose,'—if one lie in the little-ease of an evil conscience, whether he be in a drunken sleep and feel nothing, or if he be waking, such a party is in the power of Satan; for the devil is but the jailor and hangman to the justice of God.

*Use 2.* Wherefore let us examine ourselves, and consider how it is with us; for we would bless ourselves, we would be loath to have one near us, come into such condition for the outward man, so shameful, so miserable; but let us look our souls be not in worse hands. It is so with us, that the eye sees not, the heart dreads not; yea, we count our chains and imprisonment the only liberty, and to know nothing, nor to care for anything in matters of religion, the pleasant life. Men love darkness better than light, and because they have ever been in this hell, they think there is no other heaven; but if you be thus imprisoned in darkness of understanding, in unrighteousness under God's displeasure, know this, there will come a day of execution too soon upon you.

*Use 2.* Secondly, We must stir up ourselves to thankfulness, who are now made light in the Lord; for if the devil's territories reach no further than darkness, we are delivered from his kingdom, who have received the light of understanding and holiness in any measure. This made the apostle, Col. i. 12, break out into thanksgiving. Is it not a merry time when the jail delivery comes, when their fees are paid, when the irons are took off, and themselves discharged that they now may walk at liberty? It is merry with them though they halt a little after; so with us. Though we limp by reason of the chains we carried so long, we should tell this treasure often.

*Doct.* The fourth thing to be marked from hence is, that the devils are called *spiritual wickedness*, or *spirits of wickedness*; that as we will have nothing to do with the devil, so must we flee from his wickedness. If we let in his wickedness, we cannot but give him entertainment, for the devil cometh unto us in suggestions of unrighteousness; if we consent to them, we entertain the devil. Ananias and Judas, when they con-

sented to the wicked motions the devil inspired into them, the devil is said to fill the heart of the one, and to enter into the other, Luke xxii. 3, Acts v. 3; and not only of these enormous sinners, but of all that walk in evil; and for the devil, he hath a dwelling in them. The strong man armed keepeth the house, Mat. xii.; yea, the godly, if they listen to wickedness, they give place to the devil, Eph. iv. For look, as when God knocketh at our hearts by a holymotion, if we open in obeying, the Lord doth come and further dwell in us, Rev. iii. 21; so when these wicked spirits do reach out their wickedness unto us, if we consent to it, they come to possess us after a sort, and have a dwelling in us.

*Quest.* But you will say, then, Who hath not the devil dwelling in him? for who doth not often yield to evil?

*Ans.* None but do sometime give place to him; yet he dwelleth not alike in all. Those that with full consent of heart receive his suggestions, he hath full hold in them; but the godly, when they give place to him, they let him come into the suburbs and outparts; but because Christ dwelleth in their hearts by faith, the tower being kept, he is, by the renewing of their faith and repentance, forced to retire. This, therefore, is to be marked, that, seeing the devil is nothing but a spirit of wickedness, that by consenting to wickedness, we let in the devil unto us.

*Use.* Now, then, take heed. Men will spit at his name, and bless themselves from having to do with him; but if you give place to wrath, stomachfulness, contention, pride, good fellowship, and the suggestions of this kind, you receive him into your bosom, and are notably foolish, like as men should be afraid at the name of fire, but care not to be burned with the heat of it. You must not conceive of the devil as of some hideous shape, as if he could come like as you dress him in May-games and pageants, with horns, in an ox hide, and cloven feet, squirting fire. No, saith he, I will go to such a one, I will be a spirit of untruth, I will be a spirit of error, 1 Kings xxii. 21, a spirit of covetousness, of pride, of malice; I will suggest these things. Consent to these wickednesses, and you receive the spirit which prompteth you with them to your understanding. And the Lord teach us to hate wickedness, even as the devil that is a spirit of it, full of it, and labouring to fill us with it.

Lastly, That they are in high places, are above us. Hence learn circumspection; for, seeing we lie naked to the view of them, we must be careful that they spy nothing in us to their advantage. Again, what are they? not only lion-like enemies, but malicious promoters.

Now, if a promoter, that should bear us no good will, should stand over our heads, would we not be watchful, knowing that every fault would be informed against us? So the devil is no other than a malicious accuser of us, and these spiritual wickednesses hang hovering over our heads, wherefore we had need be circumspect (ver. 13, and for this cause).

Now followeth the sounding of the alarm a second time by the apostle to us, the use of all this great description of the power of darkness, which though for substance it is all one with verse 11, yet the considerations in it are divers; for the Holy Ghost doth in repetitions enforce circumstances different, both for our further delight and instruction, as the same meat maketh divers dishes if diversely cooked. The words are plain, the parts are the exhortation to our duty (grounded on the words before), and the ends of our duty; he exhorteth to the one, leading to the other.

First, Resistance amplified from the circumstance of time, *in the evil day*; that is, in the hours of temptation, of afflictions, of the power of darkness.

Secondly, Perseverance set down by the antecedent, that having finished all things (that is, having outwrestled all the evils which meet you in these hard times), you may be able to hold your own; yea, to go on more and more strengthened, and fuller of resolution than before. We see then what is the end of all that is revealed of evil angels, their subtlety and power, that we pull up good hearts to resist them. It is not to feed curiosity, but to make us more vigilant: 1 Peter v. 8, 'Be sober and watch, for your adversary the devil goes about as a roaring lion,' &c. Much less is it the purpose of Paul to dishearten us, as those naughty spies, Num. xiii., who told of the giants of Canaan, so as to quail the courage of the Israelites; but this faithful servant doth so tell them that he may whet up our spirits to the resistance of them: 1 Peter v. 9, 'Whom resist, stedfast in the faith.' This, then, must be our care, when we know how powerful, subtle adversaries we have, to buckle ourselves to battle, and gird up our loins to martial resistance. Now, that we may be encouraged to wage this war, who are so weak, first, we must consider the Spirit in us is stronger than the spirit in the world, 1 John iv. 4. The Spirit which doth bear at one end of the staff in every godly fight is stronger than all the devils in hell. Secondly, all the devil's power is limited, and that short, that he is not able to wound us mortally: Gen. iii. 15, 'He shall bruise thy heel; he cannot wound us in the head or hurt us, as Christ doth him (yea, and maketh us likewise), when he doth tread him under our feet: Rom. xvi. 20, 'The God of peace shall shortly tread down Satan,' &c. All his power is derived and limited; he cannot touch a cattle that belongeth to us, nor a hog, if Christ do not make him his warrant.

This we may see by experience what is the cause, when we are in the best liking, the devil doth bring us down and moiil us in sin; and yet, when by sin we lie under him, he can do nothing till we are risen by daily repentance. He is at the chain's end, and can go no further. If we were in the mouth of this roaring lion, he could not couch his fangs without God's permission. Thirdly, notwithstanding all his power, he can do nothing with us but by our own leave; he must knock and ask our leave before he enter. Now a tyrant that

reigns by entreaty is not much feared; and an enemy, *qui non potest vincere, nisi volentem*, is not much dreadful. Fourthly, Christ hath unarmed and bound him, Col. ii. 15, and hath spoiled the principalities and powers.

His *panoplia* is gone. Now, for a man in complete harness to fear a naked bound giant were too much dastardice. Fifthly, we have the good angels with us fighting against them: Ps. xci. 11, 'For he shall give his angels charge over thee,' &c.; Heb. i. 14, 'Are they not all ministering spirits, sent forth to minister for their sakes, which shall be heirs of salvation?' So that if our eyes were opened, we might see (as Elisha said) there are more with us than against us. Lastly, our Captain, the Lord Jesus, the Lord of hosts, the first and the last, is with us for our encouragement. If one Joshua could stand against one and thirty kings of Canaan, what principalities, powers, virtues, shall be able to stand before our Joshua, the Lord of hosts? Wherefore, though they be mighty, yet we may say as he, Num. xiv. 9, they are as bread for us; and let us take heed how we let our hearts be daunted, and speak of our sins and such other infirmities as if we never should outgrow them, and wish ourselves dead rather than so yoked. For if God would take us at our words, it were enough to keep us out of that glorious rest of his: Num. xiv. 28, 'As I live, saith the Lord, I will do unto you even as ye have spoken in mine ears.' But we serve a gracious Lord.

*Doct.* The second thing to be marked is, we must prepare ourselves before the day of temptation cometh. Take up, that when it cometh you may resist. It is good for us to be appointed aforehand, when we know that we shall be set upon with evils, Job iii. 25. He, when it was fair weather, looked for a season of temptations; Paul, Acts xx. 24, he cared for nothing but this, that he might finish his course with joy, shoot the upshot well, and in the evil time surrender a comfortable spirit to his Creator. And this duty is enjoined when we are bid be sober and watchful.

For, first, in preparing to war, is the continuance of peace. If a nation grow secure, and let fall the care of all warlike munitions, it is a whistle that calleth upon them, some foreign enemy; when men go naked, it maketh knaves set upon them, that would not stir were they weaponed.

Again, we cannot despatch small things to come off happily without providence before they come. If one put off things to the point of time in which they are to be used, how many difficulties do they meet with, which with forecast are happily contrived! As it fared with those virgins, Mat. xxv., who brought not oil till their Lord was come,—they then came too late, the day after the fair,—so a thousand to one, that who neglecteth the present time, and provideth not, shall never in the evil day be able to compass it.

*Use 1.* This, then, rebuketh the way of many who

take no care for the time to come, let to-morrow care for itself; who may be sent to school to the ant, Prov. vi. 6, 8, 'She doth in summer store up for winter;' who may be checked by their own courses in things earthly. If they have a journey to make of pleasure, they will be weeks aforehand providing for it; if they fear hard times, they will lay up something against the dear year. Which wisdom in earthly things may evince their folly who will not get a stock of grace, on which to spend in hard times when it is no easy gathering.

*Use 2.* Secondly, It must teach us to have our eyes in our head; and foreseeing evil times are to come, let us hide ourselves under the wings of the Almighty. Let this be one of our petitions, that we may find grace from the throne of grace in the times of need. In anno '88, when we had intelligence of the ships coming against us, the drum was stricken up in our streets, press-money, walking, mustering everywhere, all kind of provision, that we might be able to meet them victoriously; so it becometh, that having certain intelligence, that these times will come, though it is uncertain when, we should put ourselves always in a readiness.

Thirdly, It is to be marked, that when he biddeth all the faithful provide against the evil day, he taketh this for granted, that whosoever are the Lord's, in the course of their lives shall know some hard seasons. He doth not shoot off false fires, making them afraid of moonshine in water, but forewarneth them of that which should befall them. Neither doth he tell them of evil times, on this particular ground, that persecutions were hard at hand only, which are not always; but on this ground, that the powers of darkness do fight against us, which is common to all ages. Wherefore the doctrine is plain, that the Lord's shall know in the course of their lives some times full of difficulty. We must not think that honeymoons will last all the year. True it is, there is great diversity; yet this also is true, that in all lives they have their evil days in them. Some are very dripping, ever and anon showers, like Jacob's; some fair in the fore part, and ending, but having a sound shower at noon-time, like Job; some in the ending cloudy and stormy, as John xx. 18, it is said of Peter, that when he was young, he went whither he would, &c. When these days shall come, it is hid: Job xxiv. 1, 'How should the times be hidden from the Almighty, seeing who know him see not his days?' But that such do abide us is revealed: 'Every one that will live godly must suffer persecution;' 'We must through many afflictions,' Acts xiv. 22. If we have not our chastising, we are bastards, Heb. xii.

*Use 1.* This, then, doth check the security of many, who because it is and hath been well, they think the hand of the Almighty will never alter; think they shall die on their nests: Job xxix. 18, 'Then I said, I shall die in my nest, I shall multiply my days as the

sand ;' t' think they shall never be moved, never see evil, Ps. x. 6 ; that their mount shall not be shaken. They might as well say, The sun shines ; they shall never see rain again.

*Use 2.* Secondly, We must learn to walk in fear. The more prosperous our estate is, the more we must fear. We are sure to know evil times sooner or later ; suppose thou shouldst escape till death, it will be an evil hour. For look, as enemies besieging a place, if some come to remove them, they will desperately make onset, as knowing, that if they win it not presently, they shall never prevail, so Satan in death, then or never must be get the day of thee. Think, therefore, how furiously he will assault ; fear, therefore, those times, and the rather because if you fear, and your hearts melt, God will be merciful. As Josias, when his heart melted at God's threatenings, God told him they should not come to pass in his days. If a rod shaken be enough, a parent will not strike with it.

*Doct.* Fourthly, That he saith, having finished all things, that is, outwrestled all the evils wherewith in those hard times you shall be exercised, observe hence, that when times of temptation come, we must look for many things wherein we are to be tried. Having finished all things, we must not look to have done. When some one trouble is outwrestled, one woe past, two follow, as well in personal as public visitations, Rev. ix. 12. Job, when God brought the evil days on him, how many things, one in the neck of another, did exercise him ? Changes, armies of sorrow, did beset him : Job x. 17, ' Wherefore broughtest thou me out of the womb ? Oh that I had perished, and no eye had seen me !' So Christ ; the devil came to him with a threefold temptation, and then gave back but for a season. The particular evil day is described thus, Eccles. xii. 2. that after rain cometh clouds ; that is, it is like this April weather, as one shower is unburdened, another is brewed ; even as in the evil day, when God doth muster his judgments against the wicked to consume them, God hath a pit, snare, fear ; as Isa. xxiv. 17, or as Amos v. 19, ' As if a man did flee from a lion, and a bear met him ; or went into the house, and leaned his hand on the wall, and a serpent bit him ;' that is, he hath one evil in the neck of another to destroy him, so in the day of temptation he hath many exercises, that his children may be thoroughly tried, as gold in the furnace.

*Use 1.* Therefore men must not think, when one evil is past, all their bitterness is over ; as children, if they have had their payment, think all sure for a time after ; neither yet must we be so short of spirit as to wax weary when God dealeth with us, though we, like weather-beaten birds, would sun our wings quickly ; for we are like Ephraim, Hosea x. 11, we love to thresh, but endure not the yoke easily.

*Use 2.* Again, there being many trials in our evil days which abide us, we have need to beg at God's hand that he would teach us to deny ourselves, that

he would strengthen us in the inner man, to all long-sufferance with joyfulness.

*Use 3.* Thirdly, We must learn to reckon on the worst ; the best will save itself. It is good to think : I see where the hand of God hath begun with me ; I know not where it will end with me. Cast the worst ; short shooting here may lose all. That is a worthy resolution of Job in his day, chap. xiii. 15, ' If thou wilt kill me, yet will I trust in thee.' ' He that believeth, maketh not haste.'

*Doct.* Lastly, We see that we must not only have care to outwrestle evils for the present, but to persevere after, that is, hold our own in grace, yea, have grace increased ; shewing itself in a holy defiance of all enmity if the hour of death be at hand, or in further resolution to encounter new enmities if life continue. ' We faint not,' saith the apostle, nay, we, are more than conquerors,' Rom. viii. 37. Hereto must be recalled the glorious exulting, Rom. viii. 38, ' I am persuaded that neither life, nor death,' &c. ' I have fought a fight ; what is laid up for me but a crown of righteousness ?' And while life continueth we must be strengthened for further resistance : 1 Peter v. 10, ' And the God of all grace, which hath called us to his eternal glory by Jesus Christ, after that ye have suffered a little, make you perfect, confirm, strengthen, and stablish you ;' where he maketh our confirming and strengthening of us a fruit following our subduing of temptations ; as trees shaken root more firmly, and cities besieged, when the enemy prevailleth not, they grow ever after more invincible.

*Use.* This, then, must teach us, who have endured many things, we must have care still to persevere. What would be more pitiful than to see a ship, having passed all the billows of the sea, run upon rocks in the mouth of the haven ? So when we have passed many surges in this world, and now should come into the haven, then, not to go on, and east our anchor in a safe road, were too too pitiful. Again, mark what mind we should have to persevere, that have suffered, seeing, when we give over to endure, all our former suffering is in vain. Now, if a man had laid much money forth on a thing, would he lose his former charge for a trifle ? No, he would rather double the cost he had been at ; for we must carry minds rather to double all our sufferings, than to give over before our end. Again, the more we have gone through, the more the Lord giveth us these minds, the more we should be fleshed against further assaults. Many fail in this, the standing after many trials have been well endured ; as David fought all the Lord's battles, and passed away his days happily, yet afterward fell most grievously.

Now follow the several pieces of armour, of which in general two things must be marked : First, That we must not so precisely difference these things as to think that one may not serve for the use of another, as that the shield may not do in some sort what the



breastplate doth ; for, 1 Thes. v. 8, Paul calleth faith a breastplate. Secondly, For the distinction of defensive and offensive armour, the truth is, that though some part may with more propriety and eminency be termed offensive, yet they are all such weapons as do strike down adversary power, as well as ward the blows which the devil reacheth us. Faith, therefore, is called our victory : 1 John v. 4, 'This is the victory that overcometh the world, even our faith.' Now, then, to consider of the several parts as they be in order, first he saith, *Stand, being girded about with the girdle of truth.* For the manner of proceeding, before we proceed to the doctrines and word of exhortation, we will seek out four things : first, what is meant by every one ; secondly, what is the use of it ; thirdly, how the devil doth labour to disarm us of it ; fourthly, how we may hold our own against him. The *girdle of truth*, then, cometh first. Now *truth* sometime signifieth the doctrine of truth, John xvii. 17 ; but that it cannot here signify, the sword of the Spirit being thus to be considered. *Truth*, therefore, here is soundness, which is always accompanied with constancy ; for which cause the Hebrews do in one word signify both.

For the second, this girdle hath three uses : First, it doth adorn us ; for this was the use of the studded belt which the soldiers did wear, to hide the gaping joints of their armour, which would have been unseemly. And nothing doth adorn a soul more than uprightness ; as our Saviour, commending Nathanael, gave out this speech of him, 'Behold a true Israelite, in whom there is no guile,' John i. 47.

Secondly, A girdle doth tie other clothes about to us, close to us, which otherwise the wind would blow about, and would hang but loose upon us ; so this girdle of truth doth contain and hold together all other graces wherewith the soul is arrayed, and without truth to keep them together, in time all of them are borne away with winds of temptation, Matt. xiii. 20, 21. That grace that was not knit together with honesty of heart, came to nothing in the end, as appears in the parable.

Thirdly, A girdle trussing up the loins of a man moderately doth strengthen a man, whence is the exhortation so often used, of girding up the loins. So this grace added great strength to the inner man, as we may see in Job, who when God seemed, and men did fight against him, when heaven and earth seemed to conspire against him, yet this did stick by him : chap. xxvii. 5, 'Until I die, I will never take away mine innocency from myself.' Now the works of it are exercised in our daily course, or in the evil times of greater exercise than ordinary. Daily it doth make us strike at the roots of hypocrisy we discern in us, and resist the temptations of the devil, which tend to make us corrupt our actions in their end, or manner of performance ; but especially it doth strengthen us in the evil time, when the devil shall be ready to bear

us down, that we have been but hypocrites. Now for the third thing, the devil doth by four means especially seek to wipe us of this girdle.

He will, from the example of others, reason thus : Such and such, as Judas, have had greater things than you, and gone further than you, yet they were but hypocrites. How canst thou tell ? Is it otherwise with thee ? Many first are last, &c.

*Ans.* We must avoid this objection, by learning to distinguish true constant grace from feigned and temporary, which is fitly done by these two differences.

(1.) First, The wicked have streams of graces often, but they have no communion with Christ as the godly have, and therefore their graces wither when heat cometh. Eph. iii. 17, it is a true living faith that maketh Christ to dwell in the heart, and this is the cause why our grace lasteth, as we find by daily experience ebbs. And this water runneth exceeding low, yet, having the well head in us, and renewing our faith on him the quickening Spirit, rivers do afresh run out of our bellies, and the current of grace as high as before. The temporiser, though he have a stream of grace, yet wanting the fountain to feed it, it must needs dry away, as those streams or ponds which have no spring nor head of water to maintain them cannot continue.

(2.) Secondly, These hypocrites receive the grace they have, retaining some notorious sin, or course in lesser evils, wherein they hate reformation, as Herod, Matt. viii. Now this maketh grace it cannot be held with them. For as a stomach ill affected through choler, though never so wholesome meats be received into it, yet it cannot hold them, but is provoked to cast ; so where there is this obstruction of the soul, the wilful love of any sinful course, whatsoever grace is received into the heart, it will not let it rest, but maketh the soul cast it up upon all occasions.

Secondly, The devil will, from our unsound performance of duties, thus reason against us. Thou knowest thou hast often looked more at man than God, and hast propounded indirect means when thou shouldst have eyed his glory only, therefore thou hast not this truth.

*Ans.* We must distinguish of hypocrisy as of other sins ; for as sin is reigning or not, so is hypocrisy. Now there may be this, not reigning hypocrisy in the hearts and consciences of God's people. David, Ps. xxxii., when he said, Blessed is he in whose spirit there is no guile, did take himself tardy in this evil ; and Bradford, with other of those most holy martyrs, do much seek pardon of hypocrisy and carnal gospeling ; but no sin that reigneth not must discourage us.

*Quest.* How may we know it reigneth not ?

*Ans.* If we have purpose against it ; secondly, if we have grief for it ; thirdly, if we seek for strength against it.

Thirdly, The devil will, through crosses we bear,

and from the prejudicate opinion of other men, bear us down that we are not sound-hearted.

*Ans.* The book of Job is but a canvass about this, where it is determined that no calamities can prove a man an hypocrite, nor no opinion of men, though wise and holy. The self-same thing befalleth him that sweareth, and him that feareth an oath, Eccles. ix. 1, 2.

Lastly, The devil will labour to foist in this leaven of hypocrisy in our daily course, that thus, by little and little, he may pick this good seed of righteousness out of our hearts. Here our resistance is to hold us to our own, and pray to God to rebuke him. And thus way is made for the fourth question, How we may keep this truth ?

First, By considering the woful curse that belongeth to the contrary ; for God detesteth nothing so as hypocrisy, and abhorreth those duties that are not done to him in sonndness. 2. The blessedness of it. Blessed is he whose heart is upright, Ps. cxix. ; it is the delight of God, and hither belong all the uses above named. 3. In our common daily duties to labour thus : (1.) to perform them with our heart ; (2.) as in the sight of God ; (3.) to his glory ; for this will make the grace of truth to be deeply rooted in us.

*Doct.* Now then for the doctrine and use. This is it that we are taught, that we must get uprightness of heart for the strengthening of us : Luke xii. 35, 'Let your loins also be girded about ;' 1 Peter i. 13, 'Gird up the loins of your mind.' Now this is the chief girdle that adorneth us, keeps all our clothes together, strengthens the loins of us ; thus David girded himself : 'I will walk in the uprightness of my heart, in the midst of my house,' Ps. ci. ; 2 Kings xx. 3, Hezekiah ; 2 Cor. i. 12, 'For our rejoicing is this, the testimony of our conscience, that in simplicity and godly pureness, and not in fleshly wisdom, but by the grace of God, we have had our conversation in the world, and most of all to you wards ;' and it must not be a natural truth, which may cause men to hate halting with their own knowledge, but hath a fruit of the Spirit ; such as must make us not only look to the outward duty, but to the inward performance of it ; such as must make us seek to glorify God.

*Use* 1. Therefore such as walk only giving their outward man in an outward conformity to God, they be counterfeits and slips in religion ; such as whose righteousness cometh like a tertian ague, and is as a morning dew, these are without this girdle ; and a man may be bold to say here, as to children, Not girt, not blessed ; but many that have girdles yet keep them sluttishly, who are here likewise to be reprov'd ; and few of us can wash our hands, we being all hollow pieces, if due examination be taken. Consider but these four things, and you shall be better able to ferret out the guile of your spirits :

1. First, how careless we are of the spiritual action in those things we perform, as in prayer. To the

spiritual doing of this duty is required, 1, preparation, or keeping the heart fit for it ; 2, a devout inward desire, groaning to God ; 3, an awaiting, after we have done, to see how God answereth us. But who doth not lightly pass over these duties ? which is no better than a wiping the outside of the dish, not looking to that within.

2. Mark that, in resistance of sin, we more are sorry, and deal against this or that branch of corruption which shooteth out to our disgrace, than against the root itself. Now, Rom. vii., in Paul we see the law of evil, which did dwell within him, was his principal matter of conflict.

3. Mark the course of our affections, and we shall see how unsound we are towards God. If a thing touch ourselves, our blood will quickly be in our nails ; if a man do know this or that by us amiss, it is grievous, the shame of it much upbraids us ; but things that offend God, and which we know he seeth amiss in us, we can let these pass nothing affected ; a sign our love to him is not so sound, our fear of him, and desire of praise with him, not so unfeigned.

4. Lastly, let us observe how frequently our actions are corrupted. As sometime we undertake to deal for some that speaketh to us, but do it without any hearty well-wishing to him ; sometime not sticking to say to our friend, I must speak to you for fashion, but do as you please ; we visit sick ones, but not stirring up our bowels of mercy, we speak a great many phrases of course, our conscience telling us it is otherwise, so is our behaviour ; we make a semblance of reverence, but how far it is from the heart this may testify, that we can (absent from the parties) use their names proverbially, we shall not have such a one break into sinister suspicions, as if the fifth and sixth commandments were blanks with us. So in fruits of love ; we can do this party good sometime, but it is to keep another under, who would else sprout forth so far that his shade would dim our lights ; as, I will do for such a one ; they know good behaviours, they will do their homage, such a one will thank me for it ; I am sure it will not be given clean away. In leaving sin, many leave it not because they hate it as sin, but it hath often broken out to their reproach, which is more, confess their own sins, not desiring to give glory to God, and gain a testimony of a sound heart, but because worldly wisdom doth tell them. It is best for them to tell their own tale, or it were double folly to make dainty of that all the world knoweth. Thus, in taking up good duties, as orders in our family, many often look not so much at the conscience of God's commandment as at this : the eyes of men are upon us ; all the world will cry shame, if such things be neglected altogether. But you that will keep truth, take heed of this halting ; for though there may be some relics of hypocrisy in a good man, yet the nature of halting is, it will go quite out of the way if it be not healed : Heb. xii. 13, 'And make straight steps

unto your feet, lest that which is halting be turned out of the way.' And he that limpeth thus still, may have a lame leg by it to his grave.

Use 2. Secondly, we must stir up ourselves to keep this girdle close to us, which is of such excellent use. This is woven in heaven; no shop can serve you with this, but that only. We buy us girdles for the body, and if costly ones we keep them carefully. Oh be wise for your souls.

Now followeth the second part of our furniture, having put on the *breastplate of righteousness*, to follow the self-same order.

First, For that which is meant here; there is a three-fold righteousness: one imputed by faith, but this cannot be meant, for this is the shield of faith.

Another righteousness inherent in us, which is part of the divine quality begun in us, Eph. iv. 24.

The third, a righteousness of course, or conversation, or work; thus the thing done is called righteousness: I John iii. 7, 'He that doth righteousness is righteous;' Ps. cxii. 3, 'Riches and plenteousness shall be in his house, and his righteousness endureth for ever.' Now the second is not so fitly meant here, because the apostle bringeth in the new creature armed, therefore it is fit to distinguish him from his armour. Neither is truth properly the new creature, but the quality of him; neither is faith and love properly taken in their differences the new creature, for they shall cease. Though therefore I will not strive against it, yet I take the righteousness of the course and conversation here principally intended. Now into this part of our furniture three parts are enfolded, for this righteousness hath these three branches:

1. First, For the time past, a testimony excusing us, which is the testimony of a good conscience, 2 Cor. i. 12, 'for our rejoicing is this, the testimony of our conscience,' &c.

2. Secondly, For the time to come, a purpose to avoid all evil, and to do that is good. Thus Paul and Barnabas exhorted the Antiochians 'with purpose of heart to cleave unto the Lord.'

3. Thirdly, In respect of our daily weakness, which doth dint and bruise this breastplate, there must be sorrow and humble confession of sin, with seeking pardon. This doth beat it forth again, and underline it, that it is as serviceable to us as ever. Forgive us (we say) daily our trespasses, for our righteousness is rather in purpose than performance, rather in confession of imperfection than in any perfection we can attain. Secondly, for the use of this: it is daily or more extraordinary; the daily use is this, that when the devil doth tempt us to sin, if the breast be covered with this purpose not to offend, then his suggestions will fall down like paper shot, and shall not pierce us. 'How can I do this great wickedness, and so sin against God?' The more extraordinary, when men shall load us with prejudicate opinions, condemning us; this will

bear it off: 'I know nothing by myself,' I care not for man's judgment, 1 Cor. iv. 3; as touching me, I pass very little to be judged by you. When the devil telleth us, 'Thou art not elected, thou hast no faith, thou art not sanctified, all doth come before the tribunal of righteousness, this confirmeth to us our election: 2 Pet. i. 10, 'Wherefore, brethren, give rather diligence to make your calling and election sure.' This assureth us that we are just, our sins forgiven, and we sanctified: John iii. 7, 'He that doth righteousness is righteous.'

The more beneficial it is, the more studious Satan is to disarm us of it.

Obj. First, therefore, the devil will keep us from getting this in this manner. What do you betake you to such care of your life? God is merciful; Christ hath died to redeem you: he will not lose what he hath bought so dear.

Ans. God is merciful to them that fear him; Christ redeemeth those whom he sanctifieth to be 'a peculiar people unto him, zealous of good works,' Titus ii. 14, 'who gave himself for us that he might redeem us from all iniquity, and purge us to be a peculiar people to himself, zealous of good works.' Obj. 2. If we will have some kind of righteousness, he will persuade us to such a kind of breastplate as is not of a right metal, that is, a general profession and an honest carriage, in this manner. Though it were requisite you should have all righteousness, yet what needeth all this ado? God spareth you as a father spareth his children. All the people of God are holy: it is not for righteousness you shall be saved.

Ans. We must have sound righteousness, and endeavour of perfection. 'If your righteousness exceed not the righteousness of the scribes and pharisees, ye shall not enter into the kingdom of heaven,' Mat. v. 20. 'Though Israel be as the sand of the sea, yet a remnant only shall be saved.' 'Not all that say, Lord, Lord, shall enter into the kingdom of heaven,' Rom. xi., Mat. vii. 'Be ye perfect, as your Father in heaven is perfect,' Mat. vi. 2. Desire and endeavour to follow after it.

3. If we will enter it, he will break us off by difficulties, discomforts, distractions, and make us yield our weapon as weary. But here the power of Christ, the author and finisher of faith, the beginner and perfecter of his own good work, doth carry us on, and the seed of God is of such force that it will not let us fall to sinning. Secondly, the conscience of God's commandment on one hand, and the comfort of his acceptance on the other side, do encourage us, so that this assault is frustrate.

4. He sheweth himself a devil indeed, and, by aggravating our imperfections, will offer to wrest from us the testimony of a good conscience in this wise. God's eye is too pure to behold any evil; thou shouldst love the Lord thy God with all thy heart, &c. But thy best deeds have been sprinkled with filthiness;

thy own conscience hath condemned thee in them ; God is greater than thy conscience. The answer is, by getting a sound knowledge, how far we are to stand upon the righteousness of our courses, of which mark these three things :

First, We do not account of it as able to abide the trial of justice, or to stand for our full righteousness before God. This we account is dross and dung. These things may dismay a papist, they cannot dismay us.

Secondly, We place the strength of our righteousness in two things :

(1.) That it doth testify of our true faith, for a work good in any measure doth argue a heart good in some measure, for you cannot have a fig of a thistle. Now a heart in any measure good doth argue a true faith, for that only can purify the heart.

(2.) In this that we know they are pleasing unto our God, not that they can endure the trial of his justice in themselves, but because faith on Christ doth cover their imperfections, and therefore are justly accepted through grace when the defect is covered, they being not so much ours, as the work of the Spirit (Col. i. 11, 'Strengthened with all might through his power unto all patience,' &c.), the wants set aside.

Now we shall strongly hold this part of our armour if we exercise these things. (1.) Labour to give obedience of faith in the least things, for there must be preciseness in keeping God's commandments, and we must count nothing little that he commandeth. Solomon will have us keep his precepts as the sight of our eye, Prov. vii. 2.

And little sins lived in will make way to greater. Men grow from stealing pins to points, from points to pounds.

(2.) We must renew daily a sorrow for our ordinary and smaller offences ; for, though it be the weakness of the stomach that is able to bear with nothing that is a little offensive to it, yet it is a blessed frame of the soul when it cannot digest the least sin, but is ready to turn at it.

(3.) We must think what secure and comfortable courses we have while we keep this purpose and practice of a good conscience, and what a bitterness it is when we have our consciences accusing for any more grievous swerving. The best is when it cometh home by weeping cross ; but how woful is the state of the soul till repentance be given ! for, as a stomach surcharged, which hath neither vent upward nor downward, so is a soul clogged with guilt, but wanting repentance. Now, then, to speak to the doctrine. We that are Christians must all labour to strengthen ourselves with the testimony of a good conscience and a righteous conversation. Thus Hezekiah walked, doing that which was good in the sight of God, neither turned on right hand nor left from all that God had commanded. Thus Zechariah and Elizabeth walked, Luke i. 6. But we have Paul by precept and practice teach-

ing the point : Philip. iv. 8, 'Furthermore, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, &c., think on these things.' And we may see, first, how his conscience did not accuse him for time present : 1 Cor. iv. 3, 'As touching me I pass little to be judged of you.' How he endeavoured for the time to come to keep it so : Acts xxiv. 16, 'And herein I endeavour always to have a clear conscience toward God and towards man.'

3. That he was not without his exercise of repentance : 'O miserable man that I am,' Rom. vii. This will keep us in our daily course, and in the evil hour ; whereas, if these be not renewed, we shall come by scar. As Judah, going forth without harnessing himself, by renewing this purpose, we see how soon he was wounded with evil.

Use 1. This then being the duty of Christians, doth rebuke such who either content themselves with a false armour, or have none at all. Some there are that are good churchmen, honest, righteous, just dealing men ; but because they lay not a good foundation of faith in Jesus Christ, and of repentance from dead works, because they care not for the spirit and power of godliness ; therefore, brown paper shall as well keep out musket shot as this will help them, when the devil shall let fly his murdering bullets. Many have none at all, but naked breasts shot through already, their conscience being able to accuse them, that they have lived in profaneness, contempt of God's ordinances, in pride, wrath, covetousness, pleasures ; their purposes have been to walk after their own hearts' lusts, doing that which is good in their own eyes. Instead of sorrow never to be repented of, they can tell you they were at such a place, where there were frolic, had entertainment with sports, &c. Poor thralls of the devil, that have no armour of God upon them.

Use 2. We must learn our duty, not to run on at adventure, but look to these rules. We are all priests of God ; we must not go without this breastplate enamelled with Urim and Thummim. Wherefore, look that our consciences speak with us ; God is greater than they ; renew your purposes every day ; strike sure covenants with God ; take up the blessed exercise of broken hearts ; bewail your daily wants : for we should not let a thought which is awry, no, not a dream which savoureth corruption, pass without a censure. Job rather sanctified his household on suspicion and jealousy, than neglected matters already apparently evil.

Now followeth the third, which answereth to the graves, or leg-harness : *and your feet shod*.

1. For the meaning. Some do construe the preaching of the gospel of peace, the readiness to confession ; but this is rather a fruit of our being shod, than the shoeing itself. And this is a more particular thing, as which agreeth with times of persecutions, and persons called to make confession. But all the parts of

this armour agree to all times, and to all persons. The sense is, being shod with such furniture as the gospel of peace doth help us to.

Now, the gospel of peace doth tell us two things that make us fully appointed for all adversities : that God is, through Christ, a merciful Father, for all enmity is killed in his cross ; secondly, it doth assure us that everything that can befall is made for us : 1 Cor. iii. 22, 23, ' Whether they be things present, or things to come, all are yours, and ye Christ's, and Christ God's.' Not life only, but death is ours ; that is, is made to serve for our good. So the soul, knowing these things, is harnessed to go in the ways of tribulation. Secondly, for the use : it serveth in undergoing our daily afflictions, for every day hath his misery. Secondly, in passing these extraordinary evils which shall betide us. Through many afflictions, we must look to enter into the kingdom of God, Acts xiv. 22 ; as the use of boots and greaves is against all roughness of the way, that we may tread on flinty paths, or thorns, and that without taking hurt.

*Obj. 1.* Now, the devil will first labour to keep us from seeking after this peace, by lulling us asleep with a false peace, as this : If God did not love thee, thou shouldst not thus prosper ; thou hast no troubles, nothing but peace shall follow thee. But we must learn to distinguish between a true and false peace.

First, This is grounded on no outward thing, but on forgiveness of sin, Rom. v. 1, ' Then, being justified by faith, we have peace towards God through Jesus Christ.' This is brought to us, and applied by the gospel, by prayer, the gospel of peace : Philip. iv. 6, ' Be nothing careful, but in all things let your requests be shewed to God, in prayer and supplication.' Now, the worldling's peace is so much the greater, the less the gospel is preached to him ; for this light will not let him sleep, and for wading to it by prayer, by believing the mercy of God, and promise that all things shall work for his good, he knoweth not what these things mean.

Secondly, The devil will tell us, that have our part in this peace, ' There is no peace to the wicked,' Isa. xlvi. 22.

*Obj. 2.* Thou hast much wickedness, which God cannot but hate.

*Ans.* The wicked, who is not justified through faith, can have no peace ; but Christ hath covered mine imperfections.

*Obj. 3.* Thirdly, Thou never knewest what trouble meant, till thou camest to this gospel. Since, thy own heart, men, spiritual wickednesses, thine own friends have hated thee.

*Ans.* John xvi. 2, They shall excommunicate you, &c. This peace standeth with all kind of disturbance. As the weather freezing never so eagerly, a man well booted and appointed in that kind may ride as warm as wool, so a man shod with this may be quiet in the midst of disquietness ; for this is his peace, in having

our minds prepared with knowledge of our peace which the gospel revealeth, not that he shall not have evil many ways, but that God's mercy shall not be taken from him, and that all of them shall work together to his good.

*Obj. 4.* Fourthly, Satan will say, God is angry with you, which the effects do testify.

*Ans.* By distinguishing anger, as thus : anger and love stand together in parents ; the more they love, the more they are moved at the dangerous courses of their children. Therefore it followeth not ; God is angry, therefore he loveth thee not ; therefore this or that shall hurt thee. Now for the fourth thing, how we may preserve our peace.

*Ans.* First, If ever we knew it, this will help us to assure us we have it still ; to remember, the covenant of peace with us is an eternal covenant ; not for a day, but for ever : Ps. liv. 10, For the mountains shall move, &c., but my mercy shall not depart from thee, neither shall my covenant of peace fall away, saith the Lord ; I have compassion on thee. The whole chapter to this purpose. And Christ saith, the world cannot take away this peace from us. If therefore seem it otherwise, it is but hid in a cloud for a season.

(2.) Secondly, If we will keep this peace, we must not judge according to sense, but righteous judgment ; we must control our sense by sanctified reason, which assureth that all things are for good to us. When here below there are pitchy clouds, storms, and such like impressions of the air, the starry firmament hath no change, the sun hath the same brightness when it is hidden from us that it hath when it shineth most gloriously ; so when we alter, and there is nothing but thunder, lightning, and storms in our sky, God is the same, the faithful mercies of the covenant are not changed.

(3.) Thirdly, We must, if our souls be out a little, school them, as David doth : Ps. xlii., ' Why art thou cast down my soul ? and why art thou so disquieted within me ?' There is an art of rocking the soul, and stilling it if out of quiet ; the Lord teach it us !

Now for the doctrine. We see how we are to strengthen ourselves with learning the doctrine of our peace through Christ. Paul was thus shod : Rom. viii. 38, ' I am persuaded, nothing shall separate me from the love of God.' ' All things, I knew, work together for the good of them that are beloved of God,' Rom. viii. 28. And this furniture made him go such hard ways cheerfully, in which showers of afflictions did fall as thick as hailstones. The church in the Canticles vii. I is commended, that her steps in these shoes are comely. This doth make God's children, though not in the letter, yet in some sort, tread upon the adder, basilisk, shake off vipers, and receive no hurt ; whereas, if the feet be bared a little with the absence of this (in sense or faith), anything smarteth sore on us : Job xiii. 14, ' Wherefore do I take my

flesh in my teeth?' and vi. 3, 'Therefore, now my words are swallowed up.' Hezekiah, seeing God like a lion, his peace somewhat clouded, chattered like a crane.

*Use 1.* Wherefore, we being to get ourselves thus fenced against the craggedness of the way, how are they to be blamed that never labour to have part in this peace which the gospel bringeth! They would be loath not to provide their bodies against weather, and difficulties of the way they go, but their souls they care not for. But look, as it is pitiful with one that goeth upon sharp flints barefoot, &c., or amongst the thorns and bushes, so as the blood trickleth down at every step, so pitiful shall thy naked soul be when adversity shall meet thee, if thou be not fenced with this knowledge of peace, through Jesus Christ.

*Use 2.* Secondly, We must labour to see this our peace. Oh that we knew these things concerning our peace! What could hurt? If the sting be pulled forth of an adder, we may play with it in our bosom. If we know everything is for our good, as Job saith, we may laugh when destruction comes. Above all things, have a care that it be a sound peace, for there is in nature and bodies a double sleep; one sick, another sound. Now, it is seen in the wakening. For sick sleep maketh us, when we awake, so much the more sick; the other strengtheneth us. So peace is the soul's sleep. Now, if thy peace be not sound, when God shall waken thy conscience, the more thou hast slept, the more shall thy griefs be increased; nay, nothing shall sting thee more than thy peace. Woe to thee that art at peace; but if thou art quiet, by knowing the doctrine of peace, by the gospel, then it shall refresh and strengthen thee.

Now follows the fourth thing, *the shield of faith*. First, we handle it generally, in order as before. Secondly, particularly, from the circumstances. First, the manner of exhorting: *above all things*. Secondly, the commendation of it: that it *can quench all the fiery darts*, &c. First, the thing here meant is, a true lively faith, laying hold on Christ for justification, and in the rest of God's word and special promises, for the passing of this present life. For not only faith on Christ, but on the special promises of God, is necessary for us, not that these are two several kinds of faith, but one employed diversely; as the soul in man working in the several faculties of nature, is not three souls, but one, exercising three diverse functions. Secondly, for the use of faith, it serveth not only to justify us, but to make us endure in all afflictions, without making haste. The just liveth, in time of his afflictions, by faith. He that believeth maketh not haste. 2. It doth work in us, and guide the course of our obedience: Rom. i. 5, 'To the obedience of faith,' not only in believing the gospel, but the other word of command and promise. 3. It doth prevail against all enemies. 'This is the victory that overcometh the world, even our faith,' 1 John v. 4. The

use shall be more particularly branched out hereafter. Thirdly, we must mark how the devil doth practise against us in this point. 1. He will labour to put upon us, and serve us with a counterfeit faith.

*Obj. 1.* You believe that God is merciful, and sent his Son to be the Saviour of mankind; you mean well, and have good hope to God-ward; that is enough. He that believeth shall be saved, Mark xvi. 6. And all that can be said for the popish faith may be brought hither.

*Ans.* That faith that saveth us must work by love, Gal. v. 6. It must purge our hearts: Acts xv. 9, 'And he put no difference between us and them, after that by faith he had purified their hearts.' It must make us to know Christ hath given himself for us: Gal. ii. 20, 'Thus I live, yet not I now, but Christ liveth in me: and in that I now live, I live by the faith in the Son of God, who hath loved me, and given himself for me.' And bring Christ into our hearts: Eph. iii. 17, 'That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,' &c.

Now, to have a faith without good works, a knowledge only of a Saviour given to mankind, this will profit nothing: James ii. 14, 'What availeth it, my brethren, though a man say he hath faith, when he hath no works? can the faith save him?' &c.

*Obj. 2.* Secondly, He will labour to wrest our faith from us, more violently or craftily; the first, in this wise, Simon Magus believed, Acts viii. 11, Herod, &c. Faith in temporisers doth not avail them; that faith is no better, for they have done many things, had joy, kept the apostle's company, and gone as far as thou.

*Ans. 1.* We must bear off this blow, by learning to distinguish true faith from false faith, by four things: (1.) For the nature of it, true faith doth apply Christ in particular, and saith, with Paul and Thomas, 'My Lord and my God;' 'Who hath loved me, and given himself for me.' (2.) Secondly, It doth increase in the ministry of the word and prayer, which did as God's instruments beget it. Now false presumptions are careless of these helps. (3.) Thirdly, It is perfected and groweth up through temptations, wrestling with doubting fears. For if our faith be a true fruit of the Spirit, our lust will fight against it, though we outgrow these things in process of time. And, therefore, it is to be marked, that all other faiths the devil never sifteth them, for either they are such as will not perfect the parties, as lusts, temptations, &c., or else such as are his own coin, bearing his inscription, as for example carnal presumption, and therefore he letteth them pass for current. (4.) Lastly, A true faith is seen by this effect, it purgeth the heart, so that it doth not retain the love of any sin, wherein it hateth to be reformed; the others come short, as Herod's did reach to many things, but not to leave his Herodias.

Secondly, The devil will thus shake our faith; true

faith is with many fruits, James ii. ; is accompanied with joy, 1 Pet. i. 8 ; 'believing we rejoice with joy unspeakable and glorious.' Without doubting, Abraham doubted not, Rom. iv. 20, neither did he doubt of the promise, &c. Now thou hast no fruits, thou art without feeling comfort, full of doubting.

*Ans.* We must examine whether we have any fruits of faith upon us, or none appearing. If we have few fruits, it argueth a weak faith ; not that there is no faith, dead trees have not any fruit at all upon them. If we have none, it must be considered, whether it was so always with us, or by occasion of some fall, having before been otherwise. Now, if in the first kind, it is plain we never had a true faith ; if in the latter, it argueth faith is in a swoon, or as a tree in the nipping frost of winter. 2. For sense of joy we must know, that it is a fruit may be severed from faith ; as in Christ, whose belief was firm, yet all comfort eclipsed, as in that speech, 'My God, my God, why hast thou forsaken me ?' And the rejoicing of faith is chiefly dispensed in three seasons : either in the first breeding of a Christian, that the joints of him may be knit the stronger ; or after great temptations outwrestled, that the broken bones may be comforted ; or in times of persecution and martyrdom, that we may be heartened in it to constant suffering. Witness our rejoicing in Christ Jesus daily.

*Obj.* 4. The devil will say, true faith groweth from faith to faith, Rom. i. 17. Grace is like a grain of mustard-seed. Now thy faith hath no growth, nay, thou art now more doubting than thou hast been.

*Ans.* True faith groweth, it is true, with these limitations : First, That it is not felt in him always in whom it groweth. 2. It doth not grow in all times, it may decrease in some degree ; the meaning thereof is, that the grace which is in the end shall be more than at the beginning, shall have his growth. Now, if the devil saith to any believer, Thy faith never had, nor shall have, any growth, the conscience may easily answer it, Faith hath two seasons, one of peace and building it healthfully, the other of temptations. In the first it groweth, and often is discerned by him in whom it is. 2. It is in temptations. Now these are of two sorts. First, Such in which faith is exercised, and maketh resistance, as in outward crosses. Secondly, Fears, doubting of his pardon, gripes of conscience. Thirdly, Laws of evil, that play the Lord of misrule in our members. Now these (faith causing us fly to prayer, seek the word of promise, renew repentance), these, I say, faith doth thrive by, as there are some growing sicknesses, in which the body shooteth out, and when men have been awhile exercised they perceive it ; there are other temptations of spiritual slumber, whether the heart be half-waking, or by some grievous sin fallen into a dead sleep. In these, faith may be diminished, as the Holy Ghost saith of their love, they had lost some degrees.

*Obj.* 5. The devil will tell us, where there is true faith, there the word is powerful and profitable : 1 Thes. ii. 13, 'The word is effectual in you that believe ;' Heb. iv. 3, the word did not profit, where there is no faith to mingle it with. But thou seest not the word's power, and dost not profit by it.

*Ans.* The inefficiency of the word is twofold : simple, when it hath no saving work ; or preparative, when it is said to work nothing as it should, as we desire, as we sometime have felt it.

Now the first standeth not with faith, the latter doth ; as for example, put aquavivæ into a dead man's mouth, and all the restoratives that may be, they do nothing with him ; but give food, or restoratives to a man in a dropsy, or consumption, though he still walk weakly, and have no appetite before, and hath flashing after, and qualms riding over the stomach, yet he is preserved by them ; now we say, things do no good when they do not so healthsomely nourish, as they use in sound bodies. Now this latter is the estate of a Christian soul, not the former ; he may answer, therefore, by denying the second part of the reason, it is effectual, though it do work nothing with him as he hath known it.

*Obj.* 6. The devil will thus suggest to thy conscience, If ever thou didst truly believe, God would hear thy prayer ; but thou askest, and receivest not.

*Ans.* The form of the reason is naught, as which runneth from hearing to receiving. The answer is, We must distinguish betwixt *hearing*, and *signifying that we are heard* by the effect. The first (in lawful things asked in the name of Jesus, John xvi. 23) is always, the second not always. For God, when he heareth, often maketh as if he heard not, nay, as if he were contrarily minded : Lam. iii. 44, 'Thou hast covered thyself as with a cloud, that our prayer should not pass through ;' that is, thou seemest so in effect. David, 'How long wilt thou smoke against prayer,' &c., 'open thy ears.' Daniel x., God made him see he heard him a good space after, yet he did hear him from the first request. This then is the state of God's people. But God when he hears doth make as though he did not hear, yea, were turned from them and their prayers in displeasure.

*Obj.* 7. Seventhly, True faith faileth not ; thine doth often fail, and thou art so weak, thou seest thou canst not hold out.

*Ans.* And the truth is, the best faith tried long will limp a little : Ps. cxvi. 10, 11, 'I said in my fear, all men are liars,' &c. ; 1 Sam. xxvii. 1, 'And David said in his heart, I shall one day perish by the hand of Saul,' &c. ; 'Is it not better for me that I save myself in the land of the Philistines ?' &c. And we by experience find, that often through unbelief and impatiency we yield the buckler, and leave awhile clasping that promise which only can relieve us. But the answer is, by learning what it is to have true faith fail ; there is a double failing, one of the grace, another



of the work. Now this latter, the work, may cease, while faith doth not fail, as Luke xxii. 32, 'But I have prayed for thee that thy faith fail not.' Yet compared with the end, Peter's confession, which was the work of faith, failed in his mouth, and yet the grace was safe in his heart, for Christ was heard in that he prayed for. So that if the reason be thus framed, that faith which faileth in the work is a false faith, this is a false sentence. If he say to me, Thine faileth in the grace, it is falsely spoken to a true believer, to make his grace extinct when the work faileth, for we might as well say a man is dead when he sleepeth. And for his threatening that it shall fail, we must remember, that hell gates shall not prevail. He hath prayed, &c.

*Obj.* 8. Eighthly, The devil he will from sense and reason weaken our belief. Thus he kept Sarah in unbelief, Gen. xviii. 12; she laughed because the thing spoken was against reason.

*Ans.* For answer whereof, we must know, 'They are blessed that believe and see not,' John xx. 29; that 'we walk by faith, not by sight.' Again, Heb. xi. 1, 'Faith is the evidence of things not seen.' We must therefore shake hands with this following sense and reason, if we will make way to belief.

Lastly, The devil will muster many troubles against us, and thus labour to shake our faith, Luke xxii. 31. He winnowed Peter's faith, by bringing him into jeopardy of his life. So when many believe, he stirs the tongues of naughty ones to whip them. If God give leave, he crosseth them in their substance, and otherwise. Not that he playeth so small games as to blot their name, or careth for their money; but he shooteth at this, to unsettle them in the way of faith, which they have entered. But we must resist thus, by getting knowledge that Christ will not let our smoking wick be put out; that these things shall work to our good, Rom. viii. 28. Ay, but we feel the contrary, they work so upon us.

*Ans.* He that beareth a torch seemeth to put out the light for a season, yet it maketh it burn more clearly. The shaking of trees maketh them root deeper. Secondly, by learning the means of holding our faith, which follow. These are his more violent practices, wresting of our faith from us; now his more subtle sleights are, his making us to presume on outward help, and withdrawing our hearts by them. Thus, 2 Chron. xvi. 7, he did prevail against Asa; for when he seeth us hold the rock wherein we are safe from him, he will set before us other things, suitable to our corrupt natures; knowing that so much as we come to lean on these, so much we come to leave our God. Thus he holdeth out that our lady, St Peter, and Paul, in the Romish church; and by the creature, withdraweth the hearts of the people from their Creator. In which and other like practices, the devil is like a fowler, that hath calls so like the natural notes, that birds come unto them; so

these speak our mother tongue, and have a note so liking to the reason and sense of us, that we cannot hear it but we are ready to flee unto it. But we must prevent this mischief by Christian caution. The devil's exchange will prove robbery, we shall change a rock for a splitted reed, which will hurt us in the end. He that leaveth his God, forsaketh his mercy: Jonah ii. 8, 'They that wait upon lying vanities forsake their own mercy.' Again, Jer. xvii. 5, 'Cursed is he that maketh flesh his arm,' trusting in any outward thing. Secondly, we must know that these things cannot do aught for us further than the Lord of hosts shall command them. He useth them at pleasure: 'The horse and chariot is prepared, but victory is from the God of battle.' 'Many seek the face of the judge, but judgment is from the Lord.' Men rise up early, but God builds the city. We may use meat and medicine, but God is our life, and length of our days. And it is seen, the swift hath not the race, the wise wanteth bread.

Secondly, The devil will labour to supplant our faith by indirect ways, leading to a release, and seeming to put an end to our evils. For seeing that we are weary in enduring, and would fain see rest from troubles, he then will open postern doors, in direct ways of deliverance. Like fowlers, when all is hard frost and snow, they shew meat, that birds sharply set may flee on murder. Thus Sarah: Gen. xvi. 2, 'And Sarah said, Behold, now the Lord hath restrained me from child-bearing, I pray thee go in unto my maid, it may be that I shall receive a child by her.' David: 1 Sam. xxvii. 1, 'Is it not better for me that I save myself in the land of the Philistines?' &c. Christ: Mat. iv., 'Command these stones to be made bread,' by miracle, now thou art hungry. We must therefore take heed that we often think on that in Isaiah, 'He that believeth maketh not haste.' And consider again, that the ease of such means is like a draught of drink to a hot ague, it maketh the fire burn worse after. Your issue in this kind is but breaking the jail, which maketh us subject to double punishment.

Now followeth the fourth consideration, how we may keep our faith against all assaults, and increase it. First, by expelling self-confidence and unbelief; secondly, by considerations that lead directly to the strengthening of our faith; thirdly, rules of either.

*First,* He that will believe, must deny all trust in his own wisdom, for self-confidence is a choke-weed of belief: Prov. iii. 5, 'Trust in the Lord with all thy heart, and lean not on thy own wisdom.' 'We are the circumcision, who have no confidence in the flesh, but rejoice in Christ Jesus.' And as we can grow down, denying our wisdom and all strength we can make, so shall faith in our great God grow up.

*Secondly,* We must strike at unbelief with the sword of the Spirit, taking up ourselves for halting, with such like places as these: Heb. x., 'Now the just shall live by faith; but if any withdraw himself, my soul shall

have no pleasure in him.' As the murmuring and unbelieving Israelites, who would not believe the Lord's oath given them, that he would make them dwell in the temporal land Canaan, were accordingly shut out of it; so faithless ones, who believe not God's promises concerning the true land of Canaan, the heavenly kingdom, shall be barred from entering that holy place; see Num. xiv. 29-32. Chewing on such words will tame the fireiness of unbelief.

*Thirdly*, We must consider the injurious effects which this sin doth to God and us. For unbelief giveth God the lie: 1 John v. 10, 'He that believeth not in God, maketh him a liar,' than which, what can be more reproachful? And it doth us all the harm; for nothing could hurt us if this were not: Heb. iii. 16, 'They could not enter for unbelief.' They were a churlish, lewd people, besides other distempers; but this did them the mischief, for it rejecteth the medicines that would cure us, taken; and pulleth off God's plasters, which lying on would salve our miseries; thus purging out this malignant humour, we shall strengthen faith the more commodiously.

First, By looking up to Christ when we feel our faith weak, calling him, the beginner, the finisher, of faith in us; praying him to increase our faith, and to help our unbelief: Thou must give it, and work it in me, or I cannot have it. A fainting body will taste something that is cordial and restorative, and a fainting soul must bait itself with looking to Jesus, who is our cordial, and restorative, and everything. Again, we must consider whom we trust, for this will strengthen belief; it is not with God as with man, who is better known often than trusted. The mother of our unbelief is the ignorance of the affectionate knowledge of God: Ps. ix., 'Those that know thee will trust in thee.' This confirmed Paul in faith, because he knew him he trusted to: 2 Tim. i. 12, 'For I know whom I have believed,' &c.; 'and I know that he is able to keep that I have committed unto him, until that day.' Now, concerning God, two things must be known: first, his power; secondly, his truth, Rom. iv. 21. Being fully assured that he which had promised was able also to do it, Abraham was thus strengthened, Heb. xi. 11; Sarah believed, for he was faithful that had promised. And, for example, I by faith believe my spiritual liberty in Christ, sanctification, my life, joy, &c. How should I support myself, when I see nothing but thralldom, and sin reigning in me, nothing in me but deadness of heart?

*Ans.* Thus: he that hath spoken this to me, Hold me, I will set thee free, I will circumcise thy heart, wash it, purge it, heal it of all rebellions; he that hath spoken it is God almighty, that giveth being to all creatures we see, and that invisible world of spirits; that calleth the things that are not as if they were; that if there were no print of these things in me, can increase them gloriously. And as he is able, so he is true and faithful to keep touch, his word being purer

than silver seven times refined. Thirdly, we must labour to see the preciousness of our faith; and this seen, will make us hold hard ere we part with it: 2 Peter i. 3, 'To you which have obtained like precious faith with us.' A man that hath great charge, his whole state about him, will as soon lose his life as part with his treasure. Now, in marking what it doth, we shall see how precious it is. For what a grace is that which, when we are buffeted with Satan, doth make us to stand; when our weapons are beaten on our heads, our prayers less comfortable, when we are laid along, doth raise us; when over-charged with afflictions, doth still lift our head to Christ our Lord; and maketh us say, He is ours, we are his, fire and water must not divorce us! And this for the general handling of the verse.

Now, for the particular. First, from the manner: 1, *above all*; 2, the fruit or use of faith, *with which you may be able to quench all the fiery darts of the devil*.

First, then, we hear that above all things we must labour after faith, our care must be chiefly about this. 1 John iii. 23, 'This, then, is his commandment, that we believe in the name of his Son Jesus Christ.' This is God's commandment wherewith we are charged; for nothing is so glorious to God, John iii. 33. It doth give God a testimonial as it were of his truth, and sealeth that he is true; and for ourselves, the Holy Ghost maketh all our riches to come in of it, James ii. 5. The poor God hath chosen to be rich in faith; not only that faith itself is a precious pearl, but because that by faith we have those unsearchable riches of Christ our Lord; and the manner of our delivery doth shew us plainly what care we must have of it. For if we bid a servant buy many things, but above all such a thing, he would gather what he should be most careful in; so here, get other things, but above all faith. Thus Paul, Gal. ii. 20, 'Thus now I live by the faith,' &c.; and Heb. xi. All those saints pleasing God had this belief towards him.

Now, then, to the doing of this, we must labour to ferret out our unbelief. Secondly, to enkindle and renew our dying faith, and increase it. The first we shall find these ways: first, mark how we are affected to the word of threatening, whether it breed in us fear and careful declining of sin: 'If ye live after the flesh, ye shall die.' If this were believed, we durst as well take a bear by the tooth as give the reins to our corruptions. Who is so hardy as to thrust his finger into the fire? but we often, though we know nothing, let ourselves be carried with lusts through unbelief. Secondly, let us mark how we are affected to the promise. We see, because by a civil faith we believe man, therefore if we have a man's word for this that was desperate, we are glad; we seek to get security. If we have bonds, we box them up; we know, when they expire, what to challenge by virtue of them. Now, for the promise of God, which secureth us of all good, temporal and eternal, who inquireth after it, who

seeketh it in his heart, who rejoiceth in it, who saith, I look for such a thing by virtue of such a word my God hath spoken? which argueth we are full of unbelief. Thirdly, our resting in means, and leaning to them; for so much as the heart doth rest on the creature, it is by sin withdrawn from the Creator. But how may we find this? By marking how it is with us three ways:

*First*, If we used means as not using them, what means soever we had, our fear and trust to God would be the same as if we wanted them; for we would know, that further than God did send forth his word, they could do nothing.

*Secondly*, If we did our duties, and means were wanting, we would be confident, still remembering that of Jonathan, 'It is all one with God, to save with many or with few;' with small means as great.

*Thirdly*, When we have things, we would think little of any means, but ascribe all to God's blessing. Now we do the contrary to these, for if we have means, upon them we are secure; as a man is friended, he hopes to have his cause ended, though judgment is to come from the Lord. If the judge himself were made for us, and if all means be at hand, we can rest; we are so fledged that till something cross us, the Lord is not cloven to, and sought to by us. Again, if this or that (requisites in our judgments) cannot be obtained, though we were never so diligent, we distrust and suspect the success, saying that it cannot prove well. And again, in the third place, when we have things, our affections do more lively work on this or that, which fell out (as men speak) more luckily, than on God's blessing, which is all in all. Which sheweth our secret resting in the creature. Fourthly, our tottering when we are tried. If we did walk, trusting on God, we should be like mount Sion, four square men, howsoever thrown down, standing firmly, whereas the least thing doth unsettle us. Shall God offer to pass his word, yea, give his indenture to me, for all good things, shall I not look after it! the points of our hearts still turned to the power, goodness, faithfulness of our God, which was and is the matter of our confidence. If weather fail a while, men are as if God would quite forget them; if doings do decay, such a world for taking they have not known the like; if crosses overtake us, we are at our wits' ends. He that hath crutches, if he lean not on them walking, take away his crutches, he walketh still; but take away a cripple's crutches, that goeth on them, and he cometh to the ground presently. So if we did not, like to cripples, lean on these things, we should not be so easily thrown down in their removal; so the impatient breaking off in holding the promise, the double diligence and excessive care: Mat. vi. 3, 'Shall he not do much more for you, O ye of little faith?' The shifts and sinful courses which men admit to thrive by, all prove that there is not right faith in us towards God.

Now the cure of this is, by being displeased with ourselves, taking up our souls in this manner. If the king or a great man should threaten me, would I not be afraid, and careful to decline their wrath! Shall my God threaten me, and I be secure and careless! If I have a man's word or bond that is of worth, I write upon the matter as if I had it. Shall I not joyfully rest in the word, seal, and oath of my God! If a man of worth should be asked a pawn, and not credited on his word, he would take it in evil part; what a shame is it that I will not believe God further than I have his caution. If I would not trust a man for a few pence, would I trust him for pounds? Cannot I trust God for the things of this life, and do I say truly that I trust him for life everlasting? With such reasoning, a man must make that sin loathsome to his soul, and then seeing himself a mass of unbelief, must look unto Christ, and call to him, as the author and finisher of faith; must cry, Lord, help my unbelief; must set the promises before him, and chain himself fast to the meditation of them.

*Use 1.* Seeing, then, we should give such diligence this way, how are they then to be blamed, that seek not after it, lying in unbelief! How are others to be taxed, who, though they have faith, never awake themselves to lay hold of God, which the prophet bewail-eth: Isa. lxiv. 7, 'There is none that stirreth up himself,' &c.

*Use 2.* And it doth teach us our duty, even to live the life of faith in all things, even in regard of natural actions and civil, to see Christ move us in them. In feeding, to labour to hold Christ by faith, that his Spirit may teach us to eat and drink to his glory, that is, with fear, thankfulness, sobriety, remembering of our duty, which we are after to perform. If we go hither or thither, we must do it by faith, seeing we move in God, and he is the keeper of our outgoings and incomings. If we sleep, we must not only consider fumes ascending, which cause, but the promise of God that giveth sleep to his beloved; yea, we must apprehend God as our life, and length of our days, not resting in temperaments and constitutions.

The second thing to be marked is the commendations of faith, teaching us what force is in faith to keep us against all assaults of the devil. 'We are kept by the power of God through faith to salvation,' 1 Peter i. 5. This one is as all the rest, and therefore is called 'our victory, which overcometh the world,' 1 John v. 4. And it is so mighty that the powers of hell cannot prevail against it.

Now, for the fuller understanding, you must know what is meant by *fiery darts*; secondly, how faith doth extinguish them. It is a borrowed speech from poisoned darts, which venom and cause fiery heat in the person they enter; so all those courses whereby Satan sendeth scorching heat into the soul are noted by them. These are either terrors apprehending a wrath, which is a fire that drinketh the spirit, as Job

speareth, and Paul, 2 Cor. vii. 5. Fightings without, terrors within, we had no rest; or sinful lusts which he doth wreath against us, which are as fire, James iii., fire of hell, Job xxxi. Adultery a fire burning to destruction; or outward calamities and persecutions, which are called heats and fiery trials. Now faith doth quench these after a double manner, sometime not letting them enter, but doth latch them, that they do fall off without piercing us. Thus Paul, Rom. vii., when the law came, saw his cursedness, 2 Cor. vii. 2, had inward terrors, the devil likewise did buffet him with sinful suggestions, 2 Cor. xii. He had troubles as thick as hailstones following him, yet this prevailed not against him, because he kept the faith. Peter, Luke xxii., had the dart stuck in him a while, but faith did renew repentance, and healed him, making the poison of sin a treacle. Heb. xi. 34, by faith the saints endured all affliction, yea, quenched the fire, yea, chose them before release. And we see by experience, that when the devil doth lighten about us with the wildfire of lusts, tempting us to them, that when we look to Christ, as who hath dissolved the power of Satan, who hath crucified the power of them, and said, they shall not reign over us, this doth slake the fire. Again, when fears assault us, coming to peace in Christ, we are saved; when troubles come, faith maketh us live like the bush in the fire, without burning.

Use 1. Wherefore this must first teach us how wretched their estate is who believe not, who have not their minds and hearts so wrought towards Christ, that his Spirit hath made them new creatures; they that have not this faith, lie open to all the assaults of the devil. He that believeth not, God's wrath is on him, the fiery darts stick in him.

Use 2. Secondly, It must teach us to seek after this, for God thus highly praiseth it, that knowing the worth of it, we may labour after it. If enemies did besiege us, were it not well with him that were locked up in a tower invincible? So when death and enmity cometh against us, this faith doth lock us in God's faithfulness, mercy, and power, that nothing can hurt us.

Use 3. That faith hath this effect is a notable dissuasive from ever embracing this popish faith, the which is severed from all alliance, and which a man may have (by their own confession) and be wounded with despair, and be full of all deadly sin. Their faith, therefore, is a wicked shield, it is so far from defending us from all the fiery darts of the devil, that a man may have it, and be an incarnate devil.

Now followeth *hope*, for salvation is here put for hope of it, the thing hoped for, for the hope itself. For thus it is construed, 1 Thes. v. 8. First, therefore, it may be asked, What hope this is? *Ans.* Not only hope of salvation, which shall be in the last day, but of all temporal deliverance from evil. And it may

be described, a certain expecting to attain everything faith believeth, grounded only on God's grace.

The proper work of hope is to make us expect, which is to be marked. For, measuring the word by our common acception, and distinguishing it from the expectance in heaven, it is one ground (amongst others) of the papists' errors, whereas expectation in the life to come differeth not from hope, in that it is certain expectation (Rom. viii. 15, Philip. i. 20, I certainly look for and hope), but in this.

First, That our expectation here is grounded in faith, that in sight; this accompanied with grief, that without any difficulty.

Secondly, It is a certain expecting, not in itself, but never failing the party which hopeth, ἀλγηδονής. Which must be understood, not as if we were certain in his sense, but in the event. The reason is, because hope hangeth on faith, which in that it believeth is certain. If the pin be sure, that which hangeth on it cannot fall.

Thirdly, The object is not strictly eternal life, but all the good things, temporal and eternal, which faith believeth.

Lastly, The means on which hope leaneth is here set down, God's grace. 'Trust perfectly' (the word is hope) 'on the grace of God in Christ,' 1 Peter i. 13. Not parting stakes, half on grace, half on works. Again, hope expecteth so to obtain as faith believeth, but faith believeth through the word of promise, not through working, Gal. iii. 3. A person, so soon as he is a true convert, hath hope as well as love, though he hath no works as yet; neither can a house be built, and a foundation be laid afterward. Besides, if he should die on his conversion, and being received though he had done no good works, he should be saved according to hope. And this error hath three things which occasion it. They conceive that works are partial causes of our salvation, with mercy, because the Scriptures use such conditional speeches, 'If you mortify the deeds of the flesh, ye shall live,' &c. But these conditions are spoken to parties already now believing, and are conditions that follow, not causes going before an heir of salvation. If we say to our children, Be good children, ply your books, you shall be my heir; who would gather that going to school is the cause of inheritance? Secondly, they distinguish not betwixt that which helpeth hope, and that which erecteth it to hope, from that on which it dependeth in hoping; but these are far different. If the stomach be well, that neither fumes nor distillations trouble, the eye seeth clearly, yet the eye doth not depend on the stomach as the means of seeing; so if the conscience be not surcharged (fume not up accusations, fears, &c.), the eye of the soul seeth clearly, which we may term hope. Yet it doth not depend on the goodness of the conscience as the cause why it hopeth. And hence it is that they abuse Scripture, which shew the cheery hoping of a good conscience, as if they proved that our hope expecteth

as well by works as mercy to attain that we look for. Thirdly, They consider not that these are such theological virtues as are appropriated to God, and are in no way communicable with the creature. Why, you will say, love is so too, yet we may love the creature; thankfulness, yet we may thank the creature.

*Ans.* It may be said we love not absolutely, but in and for God, and after a sort love God in the creature, as he loving us (so far as his work) loveth himself in us; but the reason is not alike of these. For, therefore, we love the creature, and give thanks, because there is in them matter of love and thanksgiving; but there is no matter to ground hope on in the creature. Psalm cviii., 'Give us help against trouble, for vain is the help of man;' Ps. cxvii., 'It is in vain to rise early,' &c.; Ps. cxlvi. 3, 'There is no help in princes.' Why, may one say, hath not God put virtue in creatures to do thus, and thus; as in a horse to carry one, in a medicine to heal one?

*Ans.* He hath, but yet the exercise of this power, he keepeth in dependence on himself; and cannot be further, than he pleaseth to put forth. For till he, who is the Lord of hosts, beckon, send forth his word, as Ps. cvii., and give them their moving, they can do nothing. As, I have power to go to such a place; yet God maketh me in it to depend on his pleasure: James iv., 'I will do this, &c., if God will.'

Now the use of this helmet is, first, to strengthen faith; which is the principal and first thing in the new creature, as the helmet covereth the head of the body. But faith, you will say, breedeth hope; yet hope is such a daughter, as is a staff to her aged mother. Secondly, it doth repel the battery of our daily distresses, and impressions of despair. 'I had fainted, had I not looked to see the goodness of the Lord in the land of the living.' For hope that God will send strength, and give issue, do so hold up the chin that we sink not in deep waters. For the third thing, the devil doth seek many ways to disfigure us of this munition.

*Obj.* 1. First, by putting us off with hope that will not serve, false, vain hopes, wicked hopes; such as are the presumptions of many, who by their honest lives, who with saying, *Lord, have mercy on us*, though they lie in ignorance, and the lust of ignorance, yet say, they have good hopes.

*Ans.* These are wicked hopes, and to hope upon vain grounds: as on this, that God hath blessed us with outward things; that therefore we are in his favour. But all our hope must be brought to this touch-stone: 1 John iii., 'He that hath this hope purgeth himself, even as he is pure.' He that hath true hope towards God, will be careful to cleanse out all corruption of flesh and spirit, which are displeasing to God. If we hope to have any good from man, we will be careful not to incur his displeasure, do that which he desireth. Whosoever nourisheth hopes from God, will not live in sin, which God hateth.

*Obj.* 2. Secondly, If we hope, the devil will labour

many ways to break it off, by pleading against us our unworthiness. If thy conscience did not tell thee thou art thus, then mightest thou have hope, and that by cutting the cable, which will make us lose our anchor.

*Ans.* There is double unworthiness: one, of an evil conscience that lieth in some sin, of which it will not be reformed; another, unworthiness of a good conscience, which desireth and endeavoureth to be disburdened of sin, but cannot, and therefore daily reneweth repentance. Now this unworthiness doth not take away hope; for God doth make good his promises, not for our sakes, the house of Israel, but for his name's sake: Ezek. xxxvi. 32, 'Be it known unto you, I do it not for your sake;' the zeal of the Lord of hosts which he beareth us doth it. He leapeth over the mountains of Bether to come to us; or if he stayed on our sufficient dispositions, we might all bid our hope farewell.

*Obj.* 4. Fourthly, From delay, the devil will shake hope: Prov. xiii. 20, 'Hope delayed maketh a sick soul.'

*Ans.* But we must know, that God's forbearance is no quittance. And when these usurers care not how much their money runs in a rich man's hands, why should we think much to trust our treasure with God, who will pay use for time he delayeth? Again, he doth not forsake any fit season, but only waiteth the opportunity; and examples of delayed hopes, yet certainly accomplished at length, may comfort us. Seventy years, the returning of God's people from the Babylonish captivity was rejourned, yet it was fulfilled in the season of it.

*Obj.* 5. Fifthly, From the greatness of our misery: Lam. iii. 18, 'And I said, My strength, and my hope is perished from the Lord;' remembering mine affliction, my wormwood, and my gall.

*Ans.* Not to be moved at present miseries, we must first learn wisdom, not to revolve them so much, as to be dismayed by them. He that will drink a potion, will not roll every drop about his mouth; and he that will go through afflictions, must not demur too deeply upon them. Thus Paul looked not at things seen, but unseen. The end of the cross must be eyed, or the cross will not be endured. Yet we must not, contrarily, run upon foolish lightness, that will not let the heart go into any mourning; this is as dangerous a work as despair itself. 2. We must remember that hope shews itself, when things are hopeless. Abraham 'hoped against hope': Job xiii. 13, 'If he kill me, yet will I trust in him.' Thirdly, when things press us most, we are nearest our deliverance. *Quam dupliciter laceres, venit Moses.*

*Obj.* 6. Sixthly, Hopes have miscarried, and therefore are not to be trusted to, Philip. i. 25. 'And these all through faith obtained a good report, and received not the promise,' Heb. xi.

*Ans.* To the first, first we may thus answer: rejecting the papists' opinion, that it was human credulity,

not Christian hope, we may say, that in some sort it was fulfilled, though he never was freed ; for God did in his first audience give him deliverance from Nero for a season, wherein he might have been beneficial to the Philippians.

Secondly, Hope is twofold : of things heavenly, or things earthly. Now the latter may miss of us, and yet hope remaineth certain, because hope so looketh for them, as faith layeth hold of them. Now faith doth not apprehend them absolutely, but so far forth as they shall be good for us. For that place in the Hebrews proveth, that all things believed and hoped for are not presently received upon death.\* It followeth not therefore, that they are frustrate ; we dying shall not, presently have the things promised concerning the resurrection of the body, yet our faith and hope cannot miscarry in it.

Now, fourthly, the means whereby we may strengthen our hope.

1. First, To consider the nature of it, and the promise annexed to it. It maketh not ashamed, it shall be rejoicing : Prov. xii. 18, 'The hope of the righteous shall be gladness.'

2. Secondly, The work of it for the present : it doth refresh us, and renew our strength : Isa. xl. 31, 'But they that wait on the Lord shall renew their strength, they shall lift up their wings as the eagle, they shall run and not be weary, they shall walk and not faint.' If this spirit of hope be in us, we, like a blown bladder, sink not in our distresses ; if this be down, we hang the wing, and daily use of it should make us studiously maintain and increase it. Thirdly, to think how we do in earthly things : we will wait upon things uncertain, dead men's shoes, attend persons early and late for a good issue in some suit, buy reversions, and respect them, though never like to fall in our time. Who is great like our God ? Shall we not attend his leisure ? What is precious like grace ? Shall we not wait on it ? Thus, James v. 7, from that the husbandman doth in earthly things, doth teach us our duty of patient expecting things heavenly. Fourthly, it will confirm us to remember experiences fore-passed, the precedents of good hope, how God hath made those partakers of their hopes whom he seemed to have put out of his sight ; David, his people in Babylon, &c. So to think how sweet they shall be to us when they come ! Hope, when it cometh, is a tree of life, Prov. xiii. 12.

*Doct.* Now, then, the doctrine of this, that Christians, by the grace of hope, must strengthen themselves in their conflicting days. If we want good things spiritual, we must walk by hope ; looking to him, who hath said, we shall want nothing that is good. If in adversity, we must hope to have a good issue out of it, our lives must be passed in looking for our full deliverance which shall be revealed in the last time. Thus, Ps. cxxiii., 'Our eyes are to thee as the eyes of

\* Qu. 'faith' ?—Ed.

a handmaid to her mistress, till thou shew mercy on us ;' Luke ii. 25, Simeon was 'a just man, looking for the consolation of Israel.' Thus Paul in his crosses had this hope : Philip. iii. 20, 'But our conversation is in heaven, whence we look for the Saviour,' &c. ; he conversed, looking for his everlasting glory. This is our anchor : without it, our lives would be tossed with the billows and surges of our manifold temptations ; especially we must remember to weigh this anchor in a safe road, for the papists cast it on the sands, even on their own worthiness, which maketh their head-piece as strong as a helmet of brown paper.

*Use 1.* But, alas, we are naked Christians. When we are in trouble, we are ready to wish ourselves dead, hopeless voices pass from us ; we never look to see it otherwise, and our corn (as we say) is shaken with every wind for want of this supporter.

*Use 2.* We must be exhorted, on the contrary, to wait on God : if in troubles, for the issue ; if in want, for supply ; if he be absent, when he shall return. This hope is a dormant with us, we do not rouse up the practice of it. If we send a letter, we look till we receive an answer ; we can say, I should hear from such a place, &c. Who looketh till God returneth an answer of his mind, which he hath often sent to him by prayer ? If one saith, I will be with you to help you, or do this or that for you, we look we should keep touch accordingly ; if one send us word he will be with us, we look and prepare till he cometh ; but if God speak, who doth wait ? Though he forewarn us of his coming, who doth attend ? We would be loath to tell an untruth, &c., but these great things, of neglecting faith and hope, we make no conscience of. When mint and cummin must be given, the great things of the law must not be forgotten.

Now follows *the sword of the Spirit* ; so called because it is put in our hands, and made mighty through the work of this Spirit.

1. First, That which is here understood by *the word of God* is, whatsoever out of the written word we have by reading and hearing, or what God doth teach us by experience, agreeable with that which is in the word written.

2. Secondly, For the use, it is either defensive, warding the blows which Satan doth reach us (as Christ used, Mat. iv.), or offensive, it doth strike down the darkness and power of sin in us.

3. Thirdly, The devil doth keep men from this sword by excuses ; they are not book learned, have not leisure as others to look into such matters : why may not men be saved without knowing the word ?

*Ans.* 'Search the Scriptures ; for in them ye think to have eternal life,' John v. 39. Again, 'First seek God's kingdom, and the righteousness thereof,' &c., Mat. vi. No seed sown, there can be no harvest ; no word, which is the immortal seed, there can be no begetting to God. If we have the word with us, first he will impugn it by suggestions, thus :

*Obj.* How canst thou tell this is the word of God ? It is not his word.

*Ans.* We must remove these things which are sparks of atheism in us. First, by taking to heart the gross atheism and unbelief of our hearts, and seeking to be purged of it. Secondly, by crying for the eye-salve of the Spirit of illumination. Thirdly, by obeying that we know, which doth open the door of the heart wide for the Holy Ghost to enter, which doth ascertain everything. Secondly, from want of effect in us. He will make light of it.

*Obj.* Men say, This is so effectual, so comfortable ; but what sweetness, what power, what terror dost thou find in the promises or threatenings of it ? And who are worse than they that live under it ?

*Ans.* We must distinguish from that the word doth of its own nature, and that which the corruption of men works, taking occasion by the word. Again, the physician's intemperancy will not make the prescript of diet less regarded. But for our own want of feeling, we must know when we are so, it is not for any lack in the word, but through our own default ; when the tongue is in loss of taste through choler, give it never so good meat and drinks, all is bitter ; yet it is not in the meats, but in the taste.

*Obj.* Thirdly, The devil doth by multiplicities of interpretation make some call the word in question.

*Ans.* Diversity of gloss doth not take away the uniform meaning of the text, and certainty of knowledge in it. If twenty-four lawyers should demur upon some case, though they had twelve diverse interpretations, it doth not take away certainty in the law. Again, this is a rotten bleat, not of Christ's sheep. How should we know the meaning of the Scriptures ? John x., 'His sheep hear his voice.' God hath promised we shall be all taught of him.

*Obj.* Fourthly, The devil will steal away the word from us, for he is light-fingered : Mat. xiii. 19, 'Then cometh the evil one and catcheth,' &c. There is an example in the apostles, out of whose hearts he did steal the word of Christ's resurrection, so plainly foretold them. And we see in sermons some remember not two sentences ; at the end of the week, not one ; cares, businesses, pleasures, &c., against which we must be armed, with remembering of Christ's admonition, Luke viii. 18, 'Take heed how ye hear.' It is dangerous meddling with edge tools : 'Blessed are those that hear the word of God, and keep it,' Heb. iii. 15. 'To-day, if ye will hear his voice,' &c. The danger of not keeping the word and bringing forth fruit is set forth, by the ground drinking in the showers, and fruitless, which is near unto cursing, Heb. vi. 8. And to this purpose, mark the fourth thing : How we may do, that the word may be held of us. We must above all things keep our hearts, for they are the vessels in which the word must be stored ; if the vessel leak or be not sweet, the liquor runneth out or smelleth of the cask ; if the heart be unbelieving, given to lust, covet-

ousness, voluptuousness, the word will run out, or be smothered, or perverted. Therefore David prayeth, Ps. cxix. 103, 'Incline my heart to thy testimonies, and not to covetousness ;' these two cannot stand together. Secondly, we must labour to see how precious the word is. David found it more sweet than the honeycomb, more precious than gold or silver, therefore he held it so constantly : 'I am like a bottle in the smoke, yet I forget not thy commandments.'

Thirdly, We must cry to God to give us that faithful remembrancer, the which may call things we know to our mind in the time of our need. It is said when the apostles received the Spirit, then they remembered, &c., John xiv. 26. Without the help of God's Spirit, we should be like Hagar, ready to die for thirst, though the fountain were by us.

Fourthly, We must lay up the word safe, as we coffer jewels : to which three things are necessary ;—

First, Musing and considering within ourselves of it : Luke ii. 19, 'Mary kept all these sayings, and pondered them in her heart.'

Secondly, Speaking of it : Deut. vi. 7, 'And thou shalt rehearse them continually unto thy children.' Not that we must talk lightly, with hearts untuned, but either with hearts prepared, or else with a holy purpose, to provoke our dull hearts by the words of our mouths ; for though words come from the heart, yet they help the grace in the heart ; as apparel is first warmed by the body, afterwards giveth and fostereth heat in the body. Such holy communication will make us ready in the knowledge of it.

Thirdly, One that will have it sure, must not only know it, and have it in his memory ; for if he go no further, it will putrefy and come to nothing ; but must affect it, that we may say, 'So love I thy statutes.' 2 Thes. Because they received not the truth in love, therefore they did not hold to it : Ps. cxix. 122, 'I rejoiced at thy testimonies, as if I had found great spoils.'

*Doct.* Now, the things to be marked are two. First, that all of us must strengthen ourselves by getting the knowledge of God's word. The sword is not more necessary for the soldier than this for us. Thus Christ played his prizes with it in the temptation, Mat. iv. Job xxiii. 12, 'Neither have I departed from the commandments of his lips ; and I have esteemed the words of his mouth more than mine appointed food.' Ps. cxix. 11, 'I have hid thy promise in my heart, that I might not offend against thee.' Such as have enemies, do not walk but having their swords girt to them. We cannot repel wicked suggestions, strike down our own corruptions, without the help of the sword, and knowledge of God's pure word.

*Use* 1. Which doth first let us see the lewdness of the papists ; for first, as they give us a wicker shield and paper helmet, so they give us a leaden sword, an unwritten word, the word of men, as well as of God. The mixture doth mar the metal ; but above all, herein



they sin, that they let not Christians indifferently have the word of God in their mother tongue; using against Christians the like hostilities that the Philistines used against Israel, they took away the smiths and weapons of Israel. And mark it, for this taking the word from God's people is an antichristian practice. If a man should transport our armour, and so dis-furnish the realm, it would not serve the subjects in time of need; we could count him no friend to the state.

*Use 2.* Secondly, It doth convince Christians that are careless of the word of God; or if they have the knowledge of it, they use it as our gentility wear their weapons, to shew the gilded pummels and velvet scabbards, rather than otherwise. So the word, which is a spiritual sword, many do discourse of it for ostentation, rather than to ward off wicked suggestions, or hew down their own corruptions with it.

*Use 3.* Lastly, We must be exhorted to get the knowledge of the word, and hold it fast: Prov. ii. 1, 'My son, if thou wilt receive my words, and hide my commandment within thee,' ver. 5, 'then shalt thou understand the fear of the Lord, and find the knowledge of God.' 'Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another,' Col. iii. 16. We should ever have his word in our hearts and mouths; it is no small disadvantage for a man to be without a weapon in the midst of his enemies.

*Doct.* Secondly, This doth teach us what word it is which the Spirit of God doth accompany and make mighty in the conscience; it is the word of God, Isa. xlix. 26. 2 Cor. iii. 8, 'How shall not the ministration of the Spirit be much more glorious?' Jer. xxiii. 22 and 29, 'But if they had stood in my counsel, and declared my words to my people, then they should have turned them from their evil way.' And in regard that it is thus accompanied, it is here, and in Isa. xlviii. 2, Heb. iv. 12, called 'a two-edged sword,' of so great efficacy, that we may see the apostles, who being but fishermen, yet having this word in their mouths, did cast down all the wisdom of the world that resisted them. And we see in that Nicene Council,\* when all the doctors could not silence an acute heretic, a simple man, unlearned in comparison, bringing out the simple testimony of this word, did subdue him, and convince him, so that he had not argument to answer.

*Use 1.* Which should teach us, as we would have the Spirit effectual with us, to keep to the pure word, these clear fountains of Israel; not to affect the depths of human curiosity, for the Spirit blows not in these voices. Every sound is not music, nor every such sermon preaching.

*Use 2.* And it sheweth people what they should desire: to hear the word of God, by which the Spirit doth work in them; not to applaud strange fire, which

\* Euseb. i. 13, c. iii.

men do through ignorance, which is the mother of admiration; and through indiscretion, which maketh them they cannot discern between Aaron's bells, between the silver trumpet of the sanctuary, and such tinkling cymbals.

Fourthly, From translations, objections are made.

*Obj. 1.* First, Your Bibles are not such as have infallible truth, but are the labour of men, and err here and there. That which is the work of man, and subject to error, is not God's word.

*Ans. 1.* Our Bibles are not so infallible as the first copies were, for in them not only the matter, but manner of writing, the *γραφή*, was *θεότυπος*, both infallible; and are such as, for matter, into which may creep some error; and for phrase of speech, some dissenting from the truth of the original.

*Ans. 2.* The word translated, though subject to error, is God's word, and begetteth and increaseth faith; not so far forth as man through frailty erreth, but as he is assisted through speaking and translating, to write the truth.

The papists say there must be infallibility in God revealing, and the church propounding, to beget faith. But this is false; for faith cometh by the hearing of the word of God, from the mouth of a particular minister, who, by all confession, is subject to error.

*Obj. 2.* But if we err in some things, how can we believe anything? They may as well err in all.

*Ans.* It cannot be; because as God doth immediately and infallibly assist them, that they cannot err at all, so we know he is in some measure with them, that they cannot altogether err. These grounds laid, it is easy to answer. Secondly, if it be objected, the word you preach and hear, translated and read, is subject to error; God's word is not subject to error, *ergo*, the word ye hear and read is not God's word.

*Ans.* The proposition, if general, it is false; but it is particular, and so concludes particularly, else it is false, and the conclusion false.

*Obj. 3.* A word that may err cannot beget faith; your word may.

*Ans.* The first is false, unless conceived with limitation, thus: a word that erreth cannot beget faith, so far forth as it erreth. I thought good not to propound this objection, because I would not teach men to find a hole in their Bibles, lest their corruption should take further hold by it than their grace would overcome. Yet the frequent audacious practice of ministers, in correcting the translations which walk in our lands, doth make it necessary that the truth of this point should for the diligent reader be unfolded, who will not take offence at the weakness of man, but extol the power of God, which doth put forth itself in the midst of human frailties.

Now followeth the second thing, in which the particular strengthening of ourselves doth stand, and that is a matter of fact: the exercise of prayer. The former things do present before us men clad in glistening

furniture from top to toe; and this doth shew unto us the muster of such glorious spiritual forces.

In this 18th verse, and the two following, are set down three things concerning prayer:

First, The duty itself. *Pray always, with all manner of prayer, &c.*

Secondly, The manner, partly from a virtue that must accompany it, and partly from a property of perseverance.

Thirdly, The object of parties set down generally in this verse, particularly in the verse following. This is the sum of the verse.

The duty hath his amplification from the generality of it, *with all prayer*, which is all the kinds of prayer; which are opened, 1 Tim. ii. 1, 'I exhort, therefore,' &c. First, Deprecative, or prayers that ask removal of evils; 2. Petitions, or wishes, of good things; 3. Intercession for others; 4. Thanksgiving. Secondly, The duty is set down for circumstance of time, *always*; which doth not note that we should be daily, or incessantly, occupied in prayer, but that ever and anon, in fit opportunities, we should betake ourselves to prayer. We have elsewhere the same manner of phrase, 1 Thes. v. 16, 'Rejoice always;' not that we should be, like Democritus, always laughing, but when occasion is offered, shew that rejoicing, as other whiles we must 'weep with them that weep.' The like phrase, 2 Sam. ix. 7, 'Mephibosheth did *always* eat bread at David's table;' that is, daily at the hours of eating, he did remain at the king's board. Thirdly, *In the Spirit*; signifying the fountain whence it must spring, from our spirits, moved by the Spirit of God, which is the inditer of prayer. These are opened, as having in them some difficulty. Now to return:

First, To the general handling of this 18th verse.

Secondly, To the particular. Prayer is an opening of the heart to God, in making requests, and offering thanks through Christ. For the nature of it is nothing but a motion of the soul in desire and thanksgiving; called the lifting up of, or the rearing up of, the soul.

The use of it is not to satisfy, or merit. Beggars pay no debts, but confess insufficiency, Dan. ix. 5. It pleadeth all guilty and unworthiness; and how can he demerit with prayer, that cannot requite aught he hath received? We are 'less than the least of his mercies,' as David, Ps. cxvi. 12. 'What shall I give the Lord for all his benefits unto me?' The use of it may be branched out. In regard of God, it doth glorify him, by acknowledging him the Father of lights, the fountain of all good we have and would have. In regard of men, the helping of them through love, by being suitors at the throne of grace for them through Christ.

Secondly, In regard of ourselves, the use is manifold; but here those uses of prayer are most pertinent, which do respect the warfare we have in hand.

First, It doth make us win the day without striking

a stroke. For it keepeth the devil out, that he cannot have leave to throw a dart against us: Mat. xxvi. 41, 'Pray that ye enter not into temptation.' Luke xxi. 36, 'Pray that you may escape these things that shall come to pass, and that you may stand before the Son of man.'

Secondly, It doth get us supply of strength, if we come to the encounter. For, Exod. xvii. 11, Moses's prayer was stronger than Jeshua's sword. Pray, and the peace of God shall like a watch-tower keep your hearts. Look how captains fighting abroad for their country, send their letters, and so have men, munition, victuals, money, &c., so prayer is the messenger of a faithful soul, and fetcheth everything from God.

Thirdly, Prayer doth strengthen us in faith and hope. For, look, as if we commune often and familiarly with a man, we have more confidence towards him; so, if we by often prayer speak with our God, it doth embolden us, and breed more liberty and confidence towards him, than if we were estranged.

Fourthly, Prayer getteth all our other armour fitted about us; we being not able to buckle it on, further than our heavenly Father doth help on with it.

3. Now for the third thing, How the devil doth labour to weaken us in the performance of this duty.

*Obj.* 1. First, from this, that prayers do not always speed, and therefore are in vain: 1 Cor. xii. 8, 'For this I besought the Lord thrice;' yet he missed of that he sought: much more we in temporal things.

*Ans.* That is not in vain, which doth not always get the thing we would have. About which we must learn three things:

1. First, That prayer often doth obtain what we would; as Moses, for the victory, and had it; Hannah, for a son, and had him.

Secondly, When it doth not obtain the things themselves, it gets something that may be worth our seeking; as, though it doth not quite remove evils, yet it prevailleth so far, as to have mercy mingled with judgment, our evils assuaged. Though we get not the things we wish, it getteth some things proportionable: as in Paul, 2 Cor. xii., 'My grace is sufficient for thee.'

Thirdly, Though it get not deliverance, *ad voluntatem*, yet it always procures issue *ad salutem*.

*Obj.* 2. Secondly, From this that prayers are needless: Isa. lxx. 24, 'Yea, before they call, I will answer; and whilst they speak, I will hear.' And John xvi. 24, 'Henceforth you shall ask me nothing.'

*Ans.* The latter is but a doubt from the phrase of speech; for *asking* there is questioning, as they had done before; which they should not need to do, when they had the Spirit to lead them into all truth. For the other it followeth not, God is ready to forgive us, therefore we need not ask. For although it is not needful to stir up mercy in him who is the bowels of mercy, or to inform him who is the searcher of hearts, yet they are necessary, as means which God will have

used, that we may receive the things which he of free mercy giveth, Gen. xxv. 21. Isaac knew he should have seed before, yet he prayed. Elias knew, and had told Ahab, God would certainly give rain; yet both prayed, and they are means to prepare us holily to enjoy the things received. The creature is sanctified by prayer; for things received by prayer increase our love to God, our thankfulness: Ps. cxvi., 'What shall I render unto the Lord for all his benefits?' maketh us ready to part with them for God's glory.

*Obj.* 3. Thirdly, From our unworthiness. 'God heareth not sinners,' John ix. 31. And also, 'If I regard wickedness, the Lord will not hear me.'

*Ans.* There are repenting and unrepenting sinners: the latter kind of sinners, nay, their very prayers, are an abomination, when they love to live in some sin, and hate to be reformed. The other God heareth.

*Obj.* 4. Fourthly, 'God heareth not such as doubt of his mercy,' James i. 5.

*Ans.* There is a reigning unbelief; and there is a doubting, and unbelief, which is a weakness left in the saints for their exercise. The first is in heathens and unbelievers; the latter, which is a doubting which is in a soul that would be rid of it, and prayer by faith fights against it, doth not hinder us from being heard: Mark ix. 22, 'But if thou canst do anything, help us.' Mat. xiv. 31, 'O thou of little faith, wherefore didst thou doubt?'

*Obj.* 5. Fifthly, From our long asking and not receiving. It is in vain for him to pray, that asketh and receiveth not.

*Ans.* First, We must examine whether our continuing in some lust do not hinder the effect of our prayer: James iv. 3, 'Ye ask and have not, because ye ask amiss.' We must know that God doth defer us, to try how we will persevere in prayer; as a friend, when he meaneth to do this or that, doth detract it at the first, to see if the other will importune him. Thirdly, That we may know the worth of things, and have our joy doubled in receiving them. Fourthly, It is a token God will give us more abundantly, the longer he doth hold us in request; the wider one openeth anything, it is a token he means to put the more in. It is not in vain, therefore, to ask, though we be not presently answered, seeing God doth on so good occasions delay us in our suits. And let us be sure of this, that he that bottleth up our tears, files up our prayers, putting them on record before him: Mal. iii. 16, 'Then spake they that feared the Lord, every one to his neighbour: and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.'

*Obj.* 6. Sixthly, The devil, by tempting us to sin, and distempering of us in the course of prayer: 1 Peter iii. 7, 'Likewise, ye husbands, dwell with your wives as men of knowledge, giving honour unto the woman, as unto the weaker vessel, even as they which are

heirs together of the grace of life, that your prayers be not interrupted.' For, when the conscience is defiled, we are so pricked in the foot, that we cannot go to God in prayer, and are not able comfortably to discharge it. We either neglect them, or profane God's name, in rushing upon them. We must therefore take heed of sin, as we would with comfort return to prayers. But here is a question,

*Quest.* I have been overtaken with infirmity, the time of prayer draweth on, what shall I do?

*Ans.* First, Thou must not neglect it, for this is to heap one sin upon another: Mat. v. 24, 'Leave there thine offering before the Almighty, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.'

Secondly, Thou must not, when thou hast offended God, rush boldly on him: Exod. xxxiii. 10, 'They worshipped every man afar off, in the door of his tent.' But, Num. xii. 14, there is a worthy example, if a man's parent should be so offended as to spit on him, durst he appear before him for seven days? And shall we be so bold, having offended the Father of spirits, presently to come into his sight?

In the third place, a man must gather himself together, and let his heart smite him in that he has done, the rather to think what straits he hath brought himself unto, either in neglecting his duty, or profaning the name of his God. If the party be at hand (as the man and wife), let there be a mutual confession; if otherwise, let there be a purpose of it; and having this purpose, and being in any measure touched, though nothing so well as we wish, and were meet, we may come to God, and he will accept us, and heal us: 2 Chron. xxxiii. 19, 'And his prayer, and how God was entreated of him,' &c.

*Obj.* 7. Seventhly, The devil will labour to prevent us, and break us off in this duty by distractions; this thing and that calling us away; by difficulties, in the while of prayer: such mists of darkness, such swarms of wandering idle thoughts, coming before our minds, that we are much discomforted.

*Ans.* We must be resolute against distractions. 'First, seek the kingdom of God,' &c., Mat. vi. 33. If we promise at this or that hour to meet a man, when the clock smiteth, whosoever we are with, we crave pardon; we are to go. Make not more bold with God than you would with man.

For the second we must inquire, whether letting loose our hearts all day do not cause this unfitness at night; and, if it be so, we must help the matter with watchfulness.

Secondly, We must know that the saints have felt both these things, darkness and wanderings. For there is a double wandering of the mind; one is of carelessness and contempt, such as is in many in the church, that pray, and their minds are in a wool-gathering; they say Amen, but know not to what. There is another wandering of the mind, which is through

infirmity : it being felt, is grievous to us, though we cannot overcome it.

Thirdly, This is a rule : we must not cease to do any commandment, because of our imperfection in doing it. And, to strengthen us every way, let us come to the fourth consideration, how to strengthen ourselves, that we may constantly carry forth this duty.

First, To consider that this is a commandment, and that necessity doth lie upon us.

Secondly, To consider the promise of God, 'Ask, and ye shall have; seek,' &c.

Thirdly, To muse often on the style of God : Ps. lxx. 2, 'He is a God that heareth prayer;' look the whole psalm. If princes will not lose any part of their royal title, God will maintain his.

Fourthly, To consider, it is ourselves that gain by prayer; and if we lay it down, we shall have the loss of it : Job xxxv. 7, 'If thou be righteous, what givest thou unto him,' &c. ? Yea, we must be so far from being offended at God's not answering, at our want of comfort and liberty, that we must hold even this, such a prerogative as we are unworthy of : 1 Chron. xxii. 14, 'What am I or my people that we should offer thus ?' what are we that we should speak to God, or have access to the highest majesty ?

Fifthly, To consider against all wants, that we are accepted, according to that we have, when there is a ready mind, 2 Cor. viii. 12; 'He spares us as a father doth his children,' Mal. iii. 17. They will hear with delight the lisping and stammering voice of their children; yea, because the soul is sick, the service is twice welcome. If a sick child reach us up a thing, we count it more than to send another of laborious errands.

Lastly, From all wants and discouragements, labour to see that thou canst not pray, if God by his Spirit help thee not. The more thou comest to be poor in spirit, the more freedom and strength thou shalt have in performing thy duty.

*Doct.* Now thus we see in general that Christians must by this exercise of prayer strengthen themselves. Everywhere we have precepts: 'Call on me in the time of trouble,' &c., Ps. l. 15. And precedents: David, Asa, Jehoshaphat, Hezekiah, when the armies of the heathen did assail them, by prayer prevailed against them. This is the refuge of the saints in all troubles. 'The name of the Lord is a tower of defence,' Ps. xlviii. 10. This is that just man's practice, Ps. xxxii., the whole psalm.

*Use.* Which doth rebuke such Christians as use not themselves to prayer. It is with us as in the time of Isaiah, lx. 7, 'And there is none that calleth upon thy name, neither that stirreth up himself to take hold on thee.' And as with the disciples, John xvi. 24, 'Hitherto have ye asked nothing in my name.' We have all things so cast upon us, that we use not prayer; but take heed, for the Lord will draw back his hand,

and rather strip you that are his own of all, than lose his honour. Hos. v., 'I will go and return to my place, till they acknowledge their fault, and seek me : in their affliction they will seek me diligently.' If we will not seek him, he will make us cry after him; therefore do not (whatsoever condition you are of) shift it off. Wives think the husband must do it; but his neglect will not discharge thy duty. Servants think if their masters use none, they are bound to none. Why should we need motives to this ?

If we might be familiarly admitted to the king's presence, we would easily accept it; in faithful prayer thou mayest commune with God.

2. Again, how worthy are we to miss good things, that will not open our mouths for them ? Spare to speak (we say), and spare to speed. When God bid-deth us ask and have, how unthankful and unworthy wretches are we that neglect such kindness, and will not prove him that is so gracious !

3. Again, there is no duty so acceptable to God : for that prayer is to grace as pounding is to sweet spices; it maketh grace, as faith, reverence, poverty of spirit, thankfulness, &c., cast a fragrant smell, as which (indeed) is nothing but the chafing of them.

*Doct.* Secondly, We see that, day by day, when it shall be most fitting our condition and occasion, we must return to this duty: 'Pray always.' That we are said to do continually, which we are said to do at fit times daily, as, Num. xxviii., that was a continual sacrifice which was daily offered, morning and evening only. And that we are daily to take up this exercise, it appeareth by David: Ps. lv. 17, 'Evening and morning, and noon, will I pray and make a noise, and he shall hear my voice;' Dan. vi. 10, 'He kneeled upon his knees three times a day, and prayed and praised his God, as he had done aforetimes.'

Secondly, By Christ's instruction, who would have us beg every day the things that belong to this temporal life, much more to the spiritual.

And by many reasons : as, first, our decay of grace when it is not renewed, or sundry wants and new appearances of evil which daily shew themselves, before not discovered, which must be supplied by prayer, as the decay daily of bodily strength by sustentation; secondly, the daily malice of Satan against us; thirdly, the benefit of daily prayer, it is as a hedge to us. When we have brought ourselves to this custom (it being with the soul as with the body), it will not go quietly without that to which it is accustomed.

*Use.* First, therefore, from the right understanding this phrase, we see it doth not enjoin us those canonical hours : for besides that their institution was not known in the apostle's time, this precept tieth all Christians; whereas their hours of prayer bind their clergy only, who of office are to pray; and their discourse that way, would have these things marked, that we do not deny that the church hath liberty to appoint hours, with caution of edification.

1. But the first err in this, that they make laws for all times, of some example, which particular men did freely upon some occasion extraordinary.

2. That they multiply their *ferias*, and hours abundantly, above that the church of God can attend unto, yea, contrary to God's institution; who hath, that we might keep his worship on the Sabbath, given us six days.

3. That they make them public prayers of the church, which are performed by the clergy; whereas the clergy are not the church, but the ministers with the people to whom it is ministered.

*Use 2.* Secondly, this doth convince many, who think that time lost that is devoted to prayer, who think it is enough to pray at church; as if God's public service did jostle forth the private. Many, who by fits sometime will pray, leaving off another while; many, who though they pray in evening with their houses, yet in the morning every man must be for himself, and God for them all; but we must pray always, evening and morning, day by day. It is most requisite that we Christians may offer up a continual spiritual sacrifice to our God, though every one cannot in the like measure perform these duties; for the circumstances of callings, and conditions of lives, do make them differ.

3. *In the Spirit.* *Doct.* Which doth teach us, that the inward man of our hearts must chiefly be occupied in prayer. In all our service, we should say, as Rom. i. 9, that we serve God in our spirits, but especially in prayer; it being not the warbling of words, but the yearning and panting of the heart after God, and the things of our peace. Such was Christ's prayer, Heb. v. 7, which 'in the days of his flesh did offer up prayers, and strong cries unto him,' &c. From his soul they came; for they were offered up with loud cries and many tears. And the ardent desire is the thing which God heareth, though there be no voice annexed; as appeareth in Moses, Exod. xiv. 15, 'Why criest thou unto me?' 2. The prayer outward of the lips, without the request of the heart, is abominable in his sight: Mat. xv. 8, 'Cursed is he that draweth near with his lips, but his heart is far from me.' The spirit is the rise of true prayer: if it proceed not thence, it is an empty ring, which God regardeth not. And this maketh prayer laborious, because the spirit is to travail in it; and the saints, in this regard, can endure better to hear an hour than pray a quarter; whereas the world, they think the outward repeating of words, with a general intention, to suffice. This popery is natural, they cry for praying, rather than preaching.

*Use 1.* It doth serve to convince such prayers as are nothing but vain babbling, and words without spirit; as with many, the mind is running on twenty things, while the body boweth to prayer. Yea, it doth check the ind devotion, and want of spirit, that doth creep upon us that are the Lord's. And let us take

heed; for a powerless prayer, if it come not from mere feebleness, which is accompanied with an abjectness of heart, but, as it doth the most times, from a spirit of sloth joined with presumption. If we, from these grounds, shuddle up our prayers without power and life, God will certainly punish our profaning his name, with letting us fall into some sin, which shall awaken us with smart enough.

*Use 2.* Secondly, This doth teach us that we must stir up our spirits in the action of prayer, use contention, and shake off such chillness as will run through us, crying to him that is the quickening Spirit, not being quiet till we get some warmth into our spirits; and these be the winged prayers that fly beyond all the visible heavens; these be the prayers of smoke, in which the church ascendeth to God, out of this world, a barren wilderness.

Fourthly, *Watching thereunto.* *Doct.* Whence mark, that as we must pray, so we must use watchfulness for furtherance of prayer. Not that we should sit up late, as in nocturns; or wake before day, as in morning matins; but we must all day long have a waking soul, that carrieth the duty of prayer in remembrance. 'Watch and pray,' Mat. xxvi. 41; Col. iv. 2, 'Continue in prayer, and watch in the same with thanksgiving;' 1 Pet. iv. 7, 'The end of all things is at hand, be ye therefore sober, and watching in prayer.' Where we may see, it is the mind's waking which is principally meant, though this will keep the body from drowsiness, in performing the exercise. The primitive Christians, this is recorded of them, that 'they did eat their meat,' as remembering they were to call on God by the night season. More particularly, there must be watchfulness before prayer; 2, in it; 3, after it. Now our watchfulness before, stands in preventing the impediments, in marking that in the course of the day, which may fit us for prayer.

*First,* This watchfulness will make a man to cast, and make such riddance of business, that he may not have hindrances when he shall go to his duty. God prefixeth a *memento* before the Sabbath, teaching that if one do not lift up his mind to it, and in the six days despatch his business, he cannot keep it when it cometh; so there is a mindfulness to be had of him that will not this way be encumbered with distractions.

*Secondly,* We must watchfully keep ourselves from sin. 'Let him that calleth on the name of the Lord depart from iniquity.' For if we be in the day time indulgent to our lusts, it will be a damp to our prayers; and when we yield to sin, it is a token our watch is down; we think not of prayer. For if we meant to make suit to a man at night, we would be watchful in the day, not to lose his favour, by giving him offence, lest he should refuse us in our request. 2. We must observe our wants in the daytime; as, how prone we are to run into worldly-mindedness, in wrath, in voluptuousness, in foolish and unfruitful speaking,

and therefore what need we have to cry, Lord, keep thou the door of our lips. Again, we must labour, as to have a sense of wants, so to have a feeling of the good things God giveth, of the evils he keepeth from us; for without the one we cannot be poor in spirit, nor beg unfeignedly; without the other we cannot be truly thankful, and offer up our praise heartily.

Now we must watch in prayer against indevotion and wanderings, &c. So Isaiah complaineth, lxiv. 7, 'And there is none that calleth on thy name, neither that stirreth up himself to take hold on thee.' After prayer we must mark how God hath answered us in this or that we have entreated: Ps. v. 3, 'Early in the morning will I direct my prayer unto thee, and will wait,' stand as in a watchtower, and see how the Lord will deal with me, and remember me in my requests: Ps. cxxx. 5, 'I have waited on the Lord, my soul hath waited, and I have trusted in his word,' verses 6, 7.

*Use 1.* This doctrine checketh many; such as, when their watch hath been down, rush upon prayer, even from pots to prayer; when they have stopped and given thanks, though they have let their hearts loose, eat, drunk without fear, sobriety, profaned their mouths with light unfruitful speech, yet then before parting of friends, call for a prayer. But though they may after a feast go to prayer, who eat and drink before the Lord, as Hannah, 1 Sam. i., after she had exceeded with a double portion, went and prayed devoutly; yet you that have let fall your watch in feasting, you profane God's name when you call for a prayer; and many are so far from remembering themselves all day, that they cannot keep their eyes open while they are a-praying, they are so affected, as if it would cast them into an ague to be kept a while in prayer. This want of watchfulness is a common evil, and doth us great hurt. This maketh us such poor orators, that when we come to God, we are barren of praise and request, because we do not observe in the day matter for this purpose. This, though we know it not, doth make us complain of such mists, roving thoughts, indisposition, because we walk all day long forgetful. If one should eat codlings, gooseberries, pease, would you wonder at night he were wrung in his belly? Would you not bid him mend his diet if he

meant to see it otherwise? So, when we let our hearts loose all day, feed upon earthly vanity, how should they be heavenly-minded on a sudden, when bed-time calleth on us to prayer?

*Use 2.* Let us stir up ourselves to keep this watch, that we may see, and walk in the strength of our prayers. If one be to make an oration in the schools, he will not venture *ex tempore*; how much more should we meditate on the orations we are to make before the Lord! So if we should devise anything by way of petition, should we not wait how it is received? what is said to it? would we give up our petition, and carelessly depart, never thinking on it? how much more should we wait to see what will become of our requests to God?

*With perseverance. Doct.* Whence, mark, that we must hold out our daily course of prayer. What if God delay, we must not give in, but like Jacob, not let God go till he giveth us the blessing; and like those remembrancers of Sion in Isaiah, give him no rest till he accomplish our desire. This our Saviour by two parables calleth us unto: one, of a friend importuning his friend in the night, Luke xi. 5-8; another, of a widow dealing with the unrighteous judge, Luke xviii. 2-5. This perseverance is a thing so lovely, that therefore God doth delay, to see how we will be instant, and importunate with him. For he doth not seem to reject our prayers, that he doth not hear, and grant them: nay, as seed which is the longest covered riseth the first with most increase, so do those prayers which God seemeth to bury in forgetfulness a long time; if we persevere, they shall spring out with the greatest blessing.

*Use.* Wherefore we must stir up ourselves, strengthening our feeble knees, erecting our fainting hearts; we must not let delay beat us out. Shall we stint God presently to hear us? Let hypocrites say, Isa. lviii., 'we have fasted, and thou regardest not.' Are we better than Paul, who prayed thrice, yet was glad to rest in this, that God's grace was sufficient? better than those that have said, How long? Have not we, when God hath called and knocked, often neglected to answer? Let us consider these things; and though God seem to turn a deaf ear towards us, let us continue our prayers with patience.

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