

Upon all: if an Epicurus was the best of the philosophers without an Elysium; if a Platonic lecture of the immortality of the soul made another cast his life away, that he might enter upon that state; if an Aristotle upon Euripus's banks, being not able to resolve himself of the cause of its motion, dissolved himself by casting himself into the stream, saying, "If I cannot take thee, take thou me:" when we have such a glory as "eye hath not seen, nor ear heard; nor can it enter into the heart of man to conceive the things which God hath prepared for those that love him:" (1 Cor. ii. 9:) how shamefully are we run aground, if we cannot "have" a kind of "lust" (*ἐπιθυμίαν ἔχων*) "to be dissolved;" (Phil. i. 23;) and [if], when Christ holds this price in his hand, and cries, "Come, ye blessed," we do not answer, "Come, Lord Jesus; come quickly!" (Rev. xii. 20.)

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## SERMON XXVIII.

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### THE CONCLUSION.

*Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.*—2 Timothy i. 13.

At the beginning of this month's Exercise I entered upon this text, and then resolved the matter contained therein into these four **DOCTRINAL OBSERVATIONS**:—

1. Evangelical words are "sound words." Or, All gospel-truth is of a healing nature.

2. It is of great use and advantage, both for ministers and private Christians, to have the main, fundamental truths of the gospel collected and methodized into certain models and platforms.

3. Such forms and models are very carefully and faithfully to be kept.

4. Faith and love are, as it were, the two hands, whereby we may "hold fast" gospel-truth.

I singled out the second of these doctrines to be the subject of that first introductory sermon which fell to my lot in the course of this Morning Exercise. I shall now, for the conclusion of this service, make choice of the third doctrine; namely,

**DOCTRINE II.** *Such forms and collections of the special heads of gospel-doctrine are to be kept and observed with all care and diligence.*

The other two doctrines, namely, the first and last, may be useful somewhere or other in the managing of the present truth; which is, *that forms and models of gospel-truths are carefully to be kept, &c.*

The Greek word *εχει* hath both significations in it; namely, to "have," and to "hold;" to "get" such models, and to "keep" them when we have them. Our English word implieth the first, and expresseth the second: "Hold fast;" that is, First have them, and then let them not go when you have them. And the word in the next verse expounds this to the same sense, both in the Greek and in the English: *Φυλαξον, Custodi, "Keep."* Keep as in safe custody, as under lock and key. "That good thing which was committed to thee." What was that? Some extend it to his whole evangelical ministry, which was committed to Timothy with the gifts and graces conferred therewith by divine ordination. Others restrain it to "the form of sound" doctrine in my text; which Timothy had received either by word of mouth, or *in scriptis*, ["in writing,"] from St. Paul. Whichever, or both, as he must have it, so he must preserve it safe and sound: "Hold fast," "Keep," &c.

Thus in the Old Testament the kings and princes of Israel must get a copy of the law of God; and when they have it, they must keep it, and keep close to it. For, first, he must "write him a copy of the law in a book:" and then it must "be with him, and he shall read therein all the days of his life." (Deut. xvii. 18—20.) The good king Hezekiah caused his secretaries to make a transcript of Solomon's Proverbs; a bundle or model of divine aphorisms, both for knowledge and practice: "These are also the Proverbs of Solomon, which the men of Hezekiah king of Judah copied out." (Prov. xxv. 1.) These were to be laid up safe as a sacred *depositum*; and carefully preserved for the public use and service of the church.

The Jews' phylacteries, mentioned by our Saviour in Matt. xxiii. 5, were, in their first institution, of the same nature; that is to say, "certain memorials appointed of God, by the help whereof they might have the law of God always in their minds and memories:"\* which the pride of the scribes and Pharisees, not contented with the command of God, had enlarged into broad scrolls of parchment, upon which were written certain abridgments of the law, which they wore (over and above God's institution) about their arms and necks and heads; which practice of theirs, although a superstitious addition to the divine appointment, yet it held forth God's design; which was, the having and preserving [of] models of divine principles, both for knowledge and practice.

It is the express command of God, in the close of all the prophets in the Old Testament, "Remember ye the law of Moses, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." (Mal. iv. 4.) Though gospel-times were drawing nigh, yet the law of Moses must not be forgotten; but must be kept exact and entire, as an eternal rule of righteousness.

In the New Testament the frequent repetition of those words of command,—*"Hold,"* (2 Thess. ii. 15; Heb. iii. 14,) *"Hold fast,"* (1 Thess. v. 21; 2 Tim. i. 13; Heb. iii. 6; iv. 14; Rev. ii. 25; iii.

\* The Hebrews call them *טוֹטֹפֹת totaphoth*; the Greeks, *φυλακτηρια*, from *φυλασσω* *conservatoria*, quibus memoria legis conservabatur.

11,) "Keep," (1 Cor. xi. 2; xv. 2; 1 Tim. vi. 20; 2 Tim. i. 14; Rev. i. 3; xxii. 9,) "Continue," (John viii. 31; Acts xiv. 22; Gal. ii. 5; Col. i. 23; 1 Tim. iv. 16; 2 Tim. iii. 14,) "Abide," (John xv. 7; 1 John ii. 14, 24; 2 John 9,)—these, I say, and others of like nature, all of them relating to gospel-doctrine, either in general, or in some of the special forms and models thereof, give sufficient testimony to the point in hand. For further proof whereof, I shall need to add no other grounds or reasons than what we made use of to the confirmation of the first doctrine. Those very considerations which commended to us the having of such collections and models of gospel-truths, do commend also the keeping and holding of them fast as a sacred treasure. The end of having is keeping, and the end of keeping is using. We cannot use, unless we keep; and we cannot keep, unless we have. The reasons, therefore, why we should get such models of evangelical truths, will sufficiently evidence the necessity of holding them fast.

All, then, that I shall do in the prosecution of the doctrine shall be to show you, *how, or in what respects, such collections or forms of doctrine are to be held fast.*

Now the rules and directions for the keeping of them are to be suited to the several orders and sorts of persons concerned in this great trust and *depositum*. And they are of three ranks and conditions; namely, 1. *Rulers and magistrates*; 2. *Ministers*; 3. *Christians of a more private rank and relation*. Suitable to each station and capacity must the rule be.

#### MAGISTRATES CONCERNED IN THIS CHARGE.

1. *Rulers and magistrates*,—they are to "hold fast" such "forms of sound words."

(1.) *Rulers and magistrates*,—*they are to keep these models and platforms of fundamental truth.*—And that for these three reasons:—

*For a test of the public ministry.*

(i.) *That there may be a certain test for the public ministry.*—That so they may know whom they ought to encourage with their countenance and maintenance; as it was Hezekiah's praise that he "spake comfortably to all the Levites that taught the good knowledge of the Lord." (2 Chron. xxx. 22.) Certainly magistrates are to take notice what kind of doctrine is preached in their dominions; for they are bidden to "be wise," and to "be instructed:" (Psalm ii. 10 :) which importeth more than a bare *negative* act,—that they should take heed only [that] they do not oppose Christ's doctrine; but something *positive*,—that they should protect and countenance it. The magistrate has a great trust as to sacred things, for which he is responsible to God; and many ways may he offend in the not-discharging of it; as, by opposing the truth, by tolerating errors, and, which is a higher degree, by countenancing those that broach them. To tolerate false doctrines, is a sin; but to share out his respects equally to the heterodox and orthodox, is a greater; much more, when

the heterodox are only countenanced, and those that preach the good word of the Lord in the land are burdened with reproaches and all manner of contempt. Certainly the least that can be expected from him is, that the true religion, by his civil sanction, should be preserved from reproach; and the professors of it, from being affronted in the exercise thereof.

*Because civil peace is bound up in ecclesiastical.*

(ii.) *Because, without preserving of unity and uniformity in religion, civil peace cannot be long maintained.*—No differences being carried on with so much heat and earnestness of contention as differences in matters of religion. For, that which should be a judge of strifes, then becomes a party; and what should restrain our passions, feeds them. Therefore, when one scorneth what another adareth, there must needs be great contentions and exasperations of mind; \* and when every man is left to hold what he lists in matters of religion, all manner of mischief and confusions must inevitably follow; and every one stickling for the precedency of his party, there can be no solid union of heart under so vast and boundless a liberty. Tumults in the church do necessarily beget confusions in the commonwealth; † for the church and state, like Hippocrates' twins,—they weep and laugh, and live and die, together.

*For the keeping of youth untainted.*

(iii.) *That youth may be kept untainted, and seasoned with good principles in churches and schools.*—The durable happiness of the commonwealth lying much in the education of youth, which is the seed-plot of future felicity. And we use to say, that “errors in the first concoction are hardly mended in the second;” when youth are poisoned with error in their first education, they seldom work it out again in their age and riper years.

But because the power of magistrates in sacred things is much questioned; and we are usually slandered, as a rigid sort of men that would plant faith by the sword, and are more for compulsion of conscience than information; I shall a little give you a taste of what we hold to be the magistrates' duty in and about sacred things. We say, therefore, that religion may be considered as *to be planted, or as already planted, in a nation.*

*What is to be done when religion is to be planted.*

*When it is to be planted* and hath gotten no interest or footing among a people, the preachers and professors of it must run all

\* ————— *Summus utrinque  
Inde furor vulgo, quod numina vicinorum  
Odit uterque locus.*—JUVENALIS Sat. xv. 35.

“High runs the feud; and this the cause of all,—  
Each holds the other's gods no gods at all.”—BADHAM'S Translation.

† *Nonnunquam tumultus ecclesiarum antegressi; reipublicæ autem confusiones consecuta sunt.*—SOCRATIS SCHOLASTICI Hist. Eccles. lib. iv. in præmio. “Not unfrequently have ecclesiastical disturbances preceded; but they have soon been followed by commotions in the state.”—EDIT.

hazards, and boldly own the name of Christ, whatever it cost them. The only weapons which they have to defend their way, are prayers and tears. And whatever proselytes they gain to the faith of Christ, they must use no resistance, but only "overcome by the blood of the Lamb, and by the word of their testimony; not loving their lives to the death." (Rev. xii. 11.) And thus did the Christian religion get up in the face of the opposite world; "not by any public interest and the power of the long sword, but merely by its own evidence and the efficacy of God's grace accompanying the publication thereof."\* And though it were a doctrine contrary to nature, and did teach men to row against the stream of flesh and blood; yet it prevailed, without any magistracy to back it. The primitive Christians, how numerous soever they were, never made head against the powers then in being; but meekly and quietly suffered all manner of butcheries and tortures, for the conscience of their duty to God. And what we say concerning religion in the general, holdeth true also concerning reformation, or the restitution of the collapsed state of religion. When men oppose themselves against the stream of corruptions which, by a long succession and descent, run down against them, and are armed by law and power, they are "in patience to possess their souls," and to suffer all manner of extremity for giving their testimony to the truths of God: and in this case we only press the magistrate to "be wise" or cautious that he do not oppose Christ Jesus, (Psalm ii. 10,) "by whom kings reign, and princes decree justice." (Prov. viii. 15.)

*What the magistrates' duty is, when religion is planted.*

But *when religion is already planted* and received among a people, and hath gotten the advantage of law and public edicts in its favour, not only for its security and protection, but also for its countenance and propagation; then it becomes the people's birthright, (as the law of Moses is called "the inheritance of the congregation of Jacob," Deut. xxxiii. 4,) and ought to be defended and maintained by the magistrate, as well as other laws and privileges which are made for the conservation, welfare, and safety of that nation. Yea, much more: because, if the magistrate be "the minister of God for good," (Rom. xiii. 4,) then he is to take care of the chief good, which is religion, as concerning not only the bodies, but souls, of the people committed to his charge; and therein to take example from the holy magistrates of the people of the Jews, who were zealous for God in this kind.

*The government of Christ is to be owned publicly.*

(i.) For, first, it is the will of Christ, who was appointed to be King of nations as well as "King of saints," (Rev. xv. 3,) not only to erect himself a government in the hearts of his people, but also to be publicly owned by nations, as to the religion which he hath established. There is a national acknowledgment of Christ, as well as a

\* *Ne videretur auctoritate traxisse aliquos, et veritatis ratio, non pompæ gratia, prævaleret.*—AMBROSIVS.

personal and ecclesiastical. Christ is *personally* owned, when we receive him into our hearts: He is *ecclesiastically* owned, by his worship in the churches of the saints: and *nationally* owned, when the laws and constitutions of the civil government are framed so as to advance the interest of his sceptre, and the Christian religion is made a national profession. This is spoken of in many places of scripture. (Gen. xvii. 8; xviii. 18; Isai. lv. 5; lx. 12; Matt. xxviii. 19, 20.)

*A contempt to Christ, when his interest is slighted.*

(ii.) When religion is thus received and embodied into the laws of a nation, it is the greatest scorn and affront that can be put upon Christ, that such an advantage should be lost and carelessly looked after, when other privileges and birthrights of the people are so zealously and with such heat and sharpness of contest vindicated and asserted.

In scripture God often debates the case with nations upon this account. In Jer. ii. 9—13, he calls upon the sun to look pale upon such a wickedness, and the creatures to stand amazed,—that any people should be so foolish as to cast off their God. So, in Isai. xliii. 22; Micah vi. 2, 3; Hosea viii. 12, God complaineth of Israel [that] they were grown weary of him. The sum of all those scriptures is this:—If magistrates, who are to open the gates for the King of glory to come in, (Psalm xxiv.,) and to welcome Christ into their dominions, should be so far from opening the gates to him, that they should turn him out when once entered, and should look upon “the great things of his law as a strange thing,” (Hosea viii. 12,) that wherein they were not concerned, or which they knew not what to make of; what a vile scorn is this, put upon the majesty of God!

It will be more tolerable for a nation who had never known Christ, than [if], after a public and national owning of him, they should be cold, indifferent, and negligent in his interest. If the business had been to introduce a religion, the crime of refusal were not so great, as when the business is to conserve and defend a religion already received, that it may be transmitted to posterity.

*The magistrate is to see that religion, when once established, be not violated.*

(2.) Briefly, then, that which we say is this,—that a religion, received by a nation, and established by laws, should not be violated; and the magistrate is to see that it be preserved against all open opposition and secret underminings, and in no case contemned and scorned.—The consciences of men are liable only to the judgment of God; but their words and practices come under the magistrate’s cognizance. Inquisition into men’s thoughts we condemn; but taking notice of their hard speeches and contemptuous revilings and public opposition against the truth, is that which we commend in the Christian magistrate. The law of Theodosius concerning heretics doth fully express our sense: “If men will perish by holding pernicious

doctrines, let them perish alone ; but let not others perish with them, by their holding them out.”\* The canon in this case is, “ Their mouths must be stopped.” We contend not [for] punishment so much (unless in point of blasphemy†) as prevention. If seducers be not severely chastised, yet, like wild beasts, they “ must be muzzled,” (that is the metaphor: *Οὐς δεῖ ἐπιστομίζειν*), that they may do no harm : their “ mouths must be stopped,” lest, by “ teaching things which they ought not, they subvert whole houses.” (Titus i. 11.) Once more : we are not such rigid imposers as the world doth make us to be ; as that in lesser things, wherein good men may err or differ, we should presently call in the power of the magistrate to avenge our quarrel. We know there is a due latitude of allowable differences, wherein the strong should bear with the weak ; (Rom. xv. 1 ;) and are so far from making use of civil censures in such cases, that we think the church should not use any extreme course, but rather all manner of patience and indulgence.

And thus much for the magistrates’ duty : the ministers’ follows.

MINISTERS GOD’S WITNESSES AND TRUSTEES TO KEEP THE  
TRUTHS OF GOD.

2. *Ministers* are to “ hold fast this form of sound words ;” for they are God’s witnesses to the *present* age, and trustees for the *future* : “ The glorious gospel of the blessed God, which is committed to my trust ;” (1 Tim. i. 11 ;) and, “ O Timothy, keep that which is committed to thy trust,” &c. (1 Tim. vi. 20.) Now they are to keep it,

*By catechising.*

(1.) *By catechising and instilling these principles into the hearts of young ones.*—Foundation-stones must be laid with great exactness and care ; for they support the whole building. It seems, by Heb. vi. 1, 2, that there was an apostolical catechism, wherein some principles were laid as a “ foundation ” for all other Christian doctrine.

*Preaching.*

(2.) *By assiduous preaching.*—That they may explain and apply these principles, and still keep up the remembrance of them in the church. God, that hath appointed apostles and prophets to write scriptures, hath also appointed pastors and teachers to explain and apply scriptures. Therefore are evangelical ministers called “ prophets,” because they are to interpret the oracles of God ; *נְבִיאִים*, *nabi*, signifying “ an interpreter,” as well as “ a foreteller of truths to come.” (Eph. iv. 11.) It is a part of our trust to keep these things still a-foot : “ The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also,” (2 Tim. ii. 2,) by solid explications, without innovating either as to the matter or expression ; for uncouth words make way for strange doctrines.

\* *Sibi tantummodo nocitura sentiant ; aliis obfutura non pendants.*  
blasphemer must die. (Lev. xxiv. 16.)

† The

(3.) *To vindicate them from the glosses and oppositions of seducers.*—For the good shepherd must not only fodder the sheep, but hunt out the wolf. This is part of our trust; for we are “set,” saith the apostle, *εις απολογιαν*, “for the defence of the gospel.” (Phil. i. 17.) And we are “to convince gainsayers,” to “hold fast the word of truth:” (Titus i. 9:) the word *αντεχομενος* signifieth to “hold fast a thing which others would wrest from us,” and implies that ministers should be good at holding and drawing, and be able to maintain the truth, when others would force it out of their hands.

Two things will hinder us in the discharge of our duty herein:—

*Ministers must not be of too easy a spirit.*

(i.) *A faulty easiness.*—“The wisdom that is from above is gentle, and easy to be entreated;” (James iii. 17;) but it is in that which is good. In other things we must be obstinate and resolute, and not betray the truths of God by our condescensions and compliances. It is said of Chrysostom that he was *δι’ ἀπλοτητα ευχερης*, “by his own simplicity and candour often drawn into inconveniencies.” When this goodness of nature is apt to abuse us, ministers should awaken themselves *by a zeal for God’s glory*. Shall we be yielding, when his truths are despised, his name blasphemed? No; let us resist them “to the face,” and “give not place, no, not for an hour.” (Gal. ii. 5, 11.) As also *by a compassion over souls*. Shall we suffer them to be seduced, and by droves led into error; and be sinfully silent? God forbid.

(ii.) *By a fearful cowardice.*—The prophet complains [that] none are “valiant for the truth upon the earth.” (Jer. ix. 3.) We must stand to these principles, though it cost us bonds and imprisonments, yea, life itself. (Acts xx. 23, 24.) “A good shepherd will lay down his life for the sheep:” Christ did, for their redemption; (John x. 11, 15:) and we must, for their confirmation in the faith; and not be light and vain, off and on, as our carnal interests [may] be more or less befriended.

Thus for the ministers’ duty: the people’s followeth.

#### PEOPLE MUST HOLD FAST.

3. *The people* are to “hold fast” these truths. Christians of all ranks and sizes,—they are to hold them fast in their judgments, memory, practice, and in contending for the truth.

*In their judgments.*

(1.) *In their judgments.*—Every Christian should have a platform of sound doctrine; not only some scraps and fragments of knowledge, but a distinct and clear delineation of gospel-truth; that they may know things, not only at random, but in their order and dependence,—how they suit one with another.

*Christians liable to two mistakes.*

Two faults are Christians usually guilty of:—

*To rest in affection without judgment.*

Either, [first,] they content themselves *with warm affections without knowledge*; and then are like a blind horse, full of mettle, but ever and anon stumbling. Their wild affections misguide them, not being directed and governed by an answerable light.

*In loose notions without method.*

Or, secondly, they content themselves *with loose notions, without seeing the truths of God in their frame*; and so are never stable and rooted in the faith. Therefore this should Christians first look after,—the “riches of the full assurance of understanding” in the mysteries of godliness. (Col. ii. 2.)

*In their memories.*

(2.) Christians must keep such models of truth *in their memory*.—The memory is like the ark, wherein the holy things of God are to be kept. The Spirit of Christ Jesus is given, not only to “teach us all things,” but to “bring all things to our remembrance:” (John xiv. 26 :) and scripture is written upon this occasion,—not to lay-in new truths, but to keep the old in remembrance: “This second epistle, beloved, I now write unto you by way of remembrance.” (2 Peter iii. 1.) His first epistle was like the sermon; the second, as the repetition: the first, to inform the judgment; the second, to help their memories. So must ministers peg-in one sermon with another, never leave repeating the same truths, till they are fastened upon their auditors: “To write the same things to you to me indeed is not grievous, but for you it is safe.” (Phil. iii. 1.) Men’s understandings are dull to conceive, hard to believe; and their memories, apt to forget: therefore we should press, if not *αὖ ταῦτα*, “always the same things,” which Hippias liked not; yet *περί των αὐτων*, “much about the same matters,” as Socrates advised. The memory is a leaking vessel: “therefore,” as the apostle exhorts, “it concerns us” *περισσοτέρως ἡμᾶς προσεχειν*, “more abundantly to attend,” “to give the more diligent heed,” “lest at any time we should let them slip,” (Heb. ii. 1,) and thereby we lose the ministers’ and our own labour. (2 John 8.)

*To live truth.*

(3.) Hold fast the models of divine truth *in your practice*.—A practical memory is the best memory: to live the truths which we know, is the best way to hold them fast.

There are heretical manners as well as heretical doctrines. “Profane Christians live against the faith, whilst heterodox Christians dispute against the faith.”\* There be not a few that live antinomianism and libertinism, and atheism, and Popery, whilst others preach it. Apostates are practical Arminians; a profane man [is] a practical

\* *Infidelis disputat contra fidem, improbus Christianus vivit contra fidem.*—AUGUSTINUS.

atheist. Whilst others, therefore, live error, do you live the truth; whilst others deny the gospel, do you live the gospel: "As ye have received" the truth as it is in Jesus, "so walk ye" in it, to all well-pleasing. (Col. ii. 6; i. 10.) Without this, a man forsakes the truth, while he doth profess it: "They profess that they know God; but in their works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus i. 16.)

*To hold forth truth to others.*

Yea, to live the truths we hear, is the way, not to hold them only, but to hold them forth to others; as the apostle speaks: *Επεχοντες*, "Holding forth the word of life," (Phil. ii. 16.) It is a metaphor taken either from the fire-lights upon the sea-coasts burning all night; the use whereof is, to give notice to seamen of some neighbouring rocks and quicksands that may endanger their vessel: or else from torch-bearers in the night-time; who hold out their lights, that passengers may see their way in the dark. According to which metaphor our Saviour calls true, real Christians "the light of the world, a city set on a hill," to enlighten the dark world with their beams of holiness. (Matt. v. 14.) It is a blessed thing, when the conversations of Christians are practical models of gospel-truths, walking Bibles, holding forth *τας αρετας*, "the graces," or "excellences," "of Him who hath called them out of darkness into his marvellous light." (1 Peter ii. 9.)

*To contend for the truth.*

(4.) Christians are to hold fast models of truth *by contending for the truth against all the opposition of the reprobate world; in contending [for] and publicly owning the truth, whatever it cost them.*—God ordereth the love which the people show to the truth, not seldom, to be a restraint to carnal magistrates, when they would introduce mischiefs into the church by force and power: "He feared the multitude." (Matt. xiv. 5.) "They feared the multitude, because they took Him for a prophet." (Matt. xxi. 46.) "They let them go, because of the people." (Acts iv. 21.) Thus doth God make use of the people—though contemptible for their quality, yet considerable for their number—as a bank of sand to keep back the waves of furious and opposite greatness. Yea, when the flood of persecutions is already broken-in upon the church, their zealous owning of the truth keeps it alive, and is a means to propagate it to after-ages. We owe our present truths, not only to the disputations of the doctors, but the death of the martyrs, who were willing to "resist unto blood, striving against sin;" (Heb. xii. 4;) by whose flames after-ages see the truths of the gospel more clearly.

USES.

USE 1. The first use may serve for LAMENTATION.

We live in a frozen and dull age, wherein men have learned to hold fast every thing but the truth. Rich men will hold fast their estates;

though Christ, his church and cause, have never so much need of them. Ignorant people will hold fast their ignorance; "ever learning, but never able to come to the knowledge of the truth." (2 Tim. iii. 7.) Superstitious people will hold fast their superstitious customs and idolatries. Vain people will hold fast their fashions and modes. Seduced wretches will hold fast their errors: *Non persuadebis etiamsi persuaseris.\** Yea, they are bold and impudent in justifying and propagating their false doctrines: "They bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth." (Jer. ix. 3.) While multitudes are *outrageous against* the truth, few, very few, are *courageous* for it. We may take up that complaint: "How is the faithful city become a harlot!" How "is our gold become dross, and our wine mixed with water!" (Isai. i. 21, 22.) Who would have thought [that] England could have so quickly forgotten Jesus Christ, and "changed the truth of God into a lie?" Have the nations been guilty of such a thing? (Jer. ii. 11.) The world once "wondered to see itself turned Arian:" England may wonder and be astonished to see itself turned Arminian, antinomian, Socinian, Anabaptist, Quaker, Papist, atheist; any thing but a Christian! "This is a lamentation, and shall be for a lamentation." (Ezek. xix. 14.) "O that my head were waters, and mine eyes rivers of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. ix. 1.)

USE II. And now, my brethren, to make some brief APPLICATION of what hath been said in order to this Morning Exercise.

#### APPLICATION TO THE MORNING EXERCISE.

As you have heard, so you have seen. This month now elapsed hath brought to your view a *ὑποτυπωσιν*, or "model," "of sound words." You have had, as it were, the sum and substance of the gospel preached over in your hearing. I know, it falls far short, both in respect of matter and method, of a perfect body of divinity, an exact and full delineation of all the chief heads and principles of religion: but, considering the smallness of the circle of this monthly course in which this model was drawn, I dare take the boldness to say, there hath as much of the marrow and spirits of divinity been drawn forth in these few morning lectures, as can be rationally expected from men of such various studies and assiduous labours in the ministerial work. Former ages have rarely heard so much divinity preached over in many years, as hath been read in your ears in twenty-six days. These few sermons have digested more of the doctrine of faith, than some large volumes, not of a mean consideration, now extant in the church of God,

Truly, every single sermon hath been a little *ὑποτυπωσις* within itself. Each subject in this Morning Exercise hath been handled in so ample a manner, and with so much judgment, acuteness, and perspicuity, that it may well pass for a little treatise of divinity; wherein many profound mysteries have been discussed and stated, not with

\* "How powerful soever thy persuasions, I will not be persuaded by them."—EDIT.

more judgment in the doctrine, than with life and vigour in the use and application.

"The preachers have sought to find out acceptable words: and that which was" spoken "was upright, even words of truth:" (Eccles. xii. 10 :) insomuch that a man that had never heard of a gospel before,—this month's conduct had been sufficient, not only to have left him without excuse, but, with the wise men's star, to have led him to Christ.

The more I dread to think what a tremendous account *you* have to make, *who*, after twenty, thirty, forty years' revelation of the gospel, have the addition of this month of sabbaths also to reckon for, in that day "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ;" (2 Thess. i. 7, 8 ;) if, while in this mirror "beholding as in a glass the glory of the Lord," you are not "changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.)

I shall not undertake, as formerly,\* to extract the sum and substance of what you have heard: I have some hope to be saved that labour, upon a better account. I shall recount to you the heads only and points of Christian doctrine which have been handled in this monthly Exercise; that now, in the close of all, you may behold, as in a map or table, the method and connexion which they hold amongst themselves.

ANAKE+AAAIOXIZ, OR A SUMMARY REPETITION OF THE HEADS OF DIVINITY PREACHED UPON IN THIS COURSE.

The *first* divine (after the preparatory sermon) that preached to you, began with that which is the first and chief object of knowledge and faith, that A [Alpha] and Ω [Omega] in divinity:—

SUBJECT I. *There is a God.*—"But without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. xi. 6.) Hereupon, because, if there be a God, then he is to be worshipped; and if to be worshipped, then there must be a rule of that worship; and if a rule, it must be of God's own appointment: therefore, the *second* day's work was, against all other books and writings in the world, to evince this truth:—

SUBJECT II. *The scriptures contained in the books of the Old and New Testament, are the word of God.*—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. iii. 16.)† By these scriptures that great mysterious doctrine of the Trinity, which the light of nature can no more discover than deny, was asserted and

\* "Morning Exercise," May, 1654. [See note on p. 27 of this volume.] † By referring to the former part of this volume, the reader will find that our author has here transposed the order in which the third and fourth sermons were preached and printed.  
—EDIT.

opened, as far as so profound a mystery can well admit : and so the *third* morning's work was to show,

SUBJECT III. *That in the Godhead there is a Trinity of persons in unity of essence ; God the Father, God the Son, and God the Holy Ghost ; " God blessed for ever."*—"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one." (1 John v. 7.)

SUBJECT IV. *The creation of man in a perfect, but mutable, estate, by the joint power and wisdom of these three glorious persons,* was the *fourth* subject, opened from that text : "Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions." (Eccles. vii. 29.) Man thus created, God entered into a covenant with him ; and so,

SUBJECT V. *The covenant of works which God made with Adam and all his posterity,* succeeded, in order to be the subject-matter of the *fifth* morning-lecture. The text was, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 16, 17.) This covenant [was] no sooner made (almost) than broken : the work of him that preached the *sixth* sermon was,

SUBJECT VI. *The fall of Adam ; and therein more specially of peccatum originale originans,* or "original sin in the first spring and fountain of it." The scripture [was], "Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned." (Rom. v. 12.) The fruit and sad effect whereof being the loss of God's image and the total depravation and corruption of man's nature ; the *seventh* thing that fell naturally to be handled was,

SUBJECT VII. *Peccatum originale originatum, or original corruption in the stream and derivation of it to posterity :* from, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psalm li. 5.)\* This is the source of all that evil that hath invaded all mankind : that, therefore, which naturally succeeded in the *eighth* course of this Morning Exercise was,

SUBJECT VIII. *Man's liableness to the curse, or the misery of man's estate by nature.*—"Cursed be he that confirmeth not all the words of this law to do them ;" (Deut. xxvii. 26 ;) or, "And were by nature the children of wrath, even as others." (Eph. ii. 3.)†

SUBJECT IX. *Man's impotency to help himself out of this miserable estate,* was the next sad prospect presented to your view, by that reverend brother that preached the *ninth* course : and he took his rise from, "For when we were yet without strength, in due time Christ died for the ungodly." (Rom. v. 6.) That the doctrine of man's impotency, when it had laid him in the dust, might not leave him there, the *tenth* preacher discoursed to you of,

\* The text actually preached from was Rom. vi. 6. See p. 115.—EDIT.  
 † The latter passage was the one discoursed upon. See p. 135.—EDIT.

**SUBJECT X.** *The covenant of redemption*, consisting of the transaction between God and Christ from all eternity: from that text: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." (Isai. liii. 10.) In the *eleventh* place,

**SUBJECT XI.** *The covenant of grace revealed in the gospel* came next to be unfolded, as being (if I may so say) the counterpart of the covenant of redemption; which the preacher to whom the eleventh course fell opened to you out of Heb. viii. 6: "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises." This done, it was very seasonable to let you hear of the Mediator of the covenant; which was performed by the *twelfth* minister, who preached to you,

**SUBJECT XII.** *Jesus Christ, in his person, natures, and offices*: from that scripture: "For there is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. ii. 5.) Next to his natures and offices, it was proper to treat of the two states of Jesus Christ: and therefore the *thirteenth* preacher opened to you,

**SUBJECT XIII.** *Christ's state of humiliation*, out of Phil. ii. 7, 8: He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The *fourteenth*,

**SUBJECT XIV.** *Christ's state of exaltation*, out of Phil. ii. 9—11: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Time not allowing a more copious and distinct inquiry into this "great mystery,—God manifested in the flesh;" that which came in the *fifteenth* place under consideration, as most proper, was,

**SUBJECT XV.** *The satisfaction which Christ made to divine justice*: and that was done on that text: "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (Col. i. 20.) And because the redemption made by Christ upon the cross signifieth nothing in effect without the application of it to the conscience, the minister to whom the *sixteenth* turn fell treated of,

**SUBJECT XVI.** *Effectual calling*, from, "Moreover, whom he did predestinate, them he also called." (Rom. viii. 30.)\* In and by which call the soul being really, but yet spiritually, joined and united to Jesus Christ; that which fell next under consideration in the *seventeenth* course of this Exercise was, that exceeding precious mystery,

**SUBJECT XVII.** *The saints' union with Jesus Christ*. His scripture was, "He that is joined unto the Lord is one spirit." (1 Cor. vi. 17.)

\* It will be seen, by reference to p. 269, that the twenty-eight verse of the same chapter was the real text.—EDIT.

And inasmuch as union is the foundation of communion ; interest in Christ, the fountain and spring-head of fellowship with Christ ; the subjects which followed naturally to be handled, were justification and filiation.

SUBJECT XVIII. *Justification* in the *eighteenth* course, out of Rom. v. 1 : "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." And the *nineteenth*,

SUBJECT XIX. *Filiation, or divine sonship to God* : which branching itself into these two great privileges of the covenant, *adoption* and *regeneration*,—the one, whereby our state is changed ; by the other, our natures,—they were twisted together into one sermon, on that portion of scripture : "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 12, 13.) In which filiation, it being evident, by the scripture quoted, that faith hath such a special ingrency ; therefore it was seasonable in the next place to speak of,

SUBJECT XX. *Saving faith* ; which was the subject preached on the *twentieth* morning of this month's Exercise ; the text being, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi. 31.) And although repentance be usually before faith in the order of sense and feeling ; yet faith being before repentance in the order of nature and operation ; it being the *primum mobile* in the orb of grace, as unbelief in the orb of sins ; (Heb. iii. 12 ;) hence it was proper, next after faith, to speak to you of,

SUBJECT XXI. *Repentance* ; which was handled by him that preached the *one-and-twentieth* lecture ; his place of scripture being, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts v. 31.) And because true repentance is always accompanied with "fruits meet for repentance," (Matt. iii. 8,) therefore, as the great and comprehensive fruit thereof, the *twenty-second* Exercise was spent in setting forth,

SUBJECT XXII. *The nature, necessity, and excellency of holiness* : from these words of the apostle : "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. xii. 14.) This giveth the believer a capacity, though not a merit, of a joyful resurrection : and the next preacher—took, therefore,

SUBJECT XXIII. *The resurrection* for his subject, upon the *twenty-third* morning ; and for his text, those words of St. Paul : "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts xxvi. 8.) And as upon the resurrection follows the day of judgment, in the same method the discourse of,

SUBJECT XXIV. *The last judgment* succeeded, and was the work of the *twenty-fourth* day. The preacher's text was : "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts

xvii. 31.) The sentence of that day was the next thing in order to be considered : and although the sentence of the elect be first in the process, yet, because it is last in the execution, (as appeareth in comparing Matt. xxv. 34 with verse 46,) therefore,

SUBJECT XXV. *The torments of hell* was the sad and startling subject which the *twenty-fifth* preacher insisted on, from, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 41.) And when the righteous have had the honour, as assessors with Christ, to behold with their eyes that sentence executed upon the reprobate, and their persons dragged away into everlasting burnings, by the ministry of the infernal angels ; then the joyful sentence shall be accomplished upon the elect of God, and they shall ride in triumph with Jesus Christ, the "King of saints," into the gates of the New Jerusalem : and so the *twenty-sixth* and most blessed subject, with which the last minister did most sweetly close this Morning Exercise, was,

SUBJECT XXVI. *The joys of heaven* : and his text was, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. xxv. 34.)

And thus, honourable and beloved, I have presented you with the epitome or compendium of sound words which hath methodically been delivered in the course of this month in divers of the chief heads and points of gospel-doctrine.

There is no man that is acquainted with the body of divinity, but may easily observe this method or system to have been in some points (possibly) redundant, but in more defective. He that will object the former, may consider that every man sees not by the same light ; inso-much as, if twenty divines should have the drawing up of twenty several models of divinity, not two of them would meet exactly in the same heads or order : in this case, therefore, *veniam petimusque damusque vicissim*.\* And he that will object the latter, must also remember that, if we had taken-in more points, there must have been more days ; which the course of this Exercise doth not allow.

Sufficient to the days hath been the labour thereof ; and when we cannot do all we would, it is honourable to do what we can. To the glory of God be it spoken ! since this Exercise was first set up, such a month hath not been known in this city.

USE III. A word of EXHORTATION.

What now remaineth, men and brethren, but that, the ministers of the gospel having done their work in holding out unto you a form or model of sound words, you stir up yourselves in the strength of Jesus Christ to do yours ?† And what is that, but that which is commended here to Timothy ?—that you "hold fast the form of sound

\* HORATIUS *De Arte Poeticâ*, 11. "We mutually expect and show indulgence."—EDIT.

† ΕΝ ΕΜΟΙ ΓΑΡ ΕΣΤΙ ΤΟ ΕΙΠΕΙΝ, ΕΝ ΣΟΙ ΔΕ ΤΟ ΠΡΟΣΘΕΣΘΑΙ, ΕΝ ΘΕΩ ΔΕ ΤΟ ΤΕΛΕΙΩΣΑΙ.—CYRILLUS HIEROS. in *Præf. ad Catecheses*. *Nostrum est dicere, vestrum verò agere, Dei autem perficere*. "It is my province to speak ; yours, to act ; but God's, to perfect."—EDIT.

words, which" you have received of them. They have held it forth : it concerns you to hold it fast.

1. See, therefore, that you hold it fast *in your understandings*.—My brethren, in this month's Exercise you have had many of the chief heads and points of the Christian faith unveiled to you ; not only as so many single truths and several precious jewels to lie by you, but, (that to which possibly most of you have been strangers hitherto,) as far as the design could well suffer, methodized,\* as it were, into a chain of pearls to wear about your necks ; truths "fitly joined together and compacted" into a body, "by that which every joint supplieth."

Now your duty is to wear this chain or bracelet carefully, that it may not be broken. Your labour must be to imprint this method of truths in your minds and judgments : by virtue whereof you may be able to know them in their series and connexion ; and when you hear any of these points handled in sermons, you may be able to know one truth from another, where they are to be fixed in the orb of divinity, and so to refer them to their own proper place and station ; which will prove to be a greater advantage to your proficiency in the knowledge of Christ than you can easily believe. It is observable in Rom. viii. 28, when the Holy Ghost having hinted effectual calling as the ground of that blessed truth,—“that all things work together for good to them that love God,”—yet he mentions it again in the very next verse. And why, but to show us what place it obtains in the golden chain of salvation, how it takes its room between predestination and justification ? “Whom he did predestinate, them he also called : and whom he called, them he also justified.” (Verse 30.) Of so great moment it is, not only to know gospel-truths, but how to posture them in their proper rank and file, where every truth is to stand ! This advantage in a great measure you have had by this month's Exercise : see that you improve it to the clearing of your understandings in the method of gospel-doctrines.

2. Hold them fast *in your memory*.—Truly the order of this month's Exercise, if you be not wanting to yourselves, will not contribute less strength to your memories than light to your understandings. The truths themselves have been a treasure given you by your Heavenly Father ; and the method will serve you for a sack or purse to keep them in. And truly it would be a labour neither unprofitable nor uncomely, to take so much pains yourselves, and to teach your families to do so too ; namely, to con this model without book : and the Lord teach you to get them by heart !

You may, once a week or so, revolve them thus in your minds :—

I. *There is a God.*

II. *The scriptures are the word of God.*

III. *In the Godhead there be three persons or subsistences ; Father, Son, and Holy Ghost ; “God blessed for ever.”*

\* Μη νομίσας τας συνηθεῖς εἶναι ὁμιλίας, ἀλλὰ τὰ κατ' ἀκολουθίαν διδομένα διδάγματα.—Idem, ut supra. Non existimes institutiones istas homiliis esse similes, &c. ; sed hæc quæ per ordinem traſimus documenta, &c. “Do not suppose that these instructions are of the same nature with homilies, but rather that they are precepts delivered in a consecutive order.”—EDIT.

IV. *God created man in a perfect but in a mutable estate.*

V. *The covenant of works God made with man in his innocency.*

VI. *Original sin in the first spring of it, in Adam's first transgression.*

VII. *Original corruption derived from thence into man's nature.*

VIII. *Man's liableness to the curse ; or, the misery of man's state by nature.*

IX. *Man's impotency to help himself out of this estate.*

X. *The covenant of redemption ; or, the transaction between God and Christ from all eternity about man's salvation.*

XI. *The covenant of grace revealed in the gospel.*

XII. *Christ, the only Mediator between God and man, considered in his person, natures, and offices.*

XIII. *Christ's state of humiliation.*

XIV. *Christ's state of exaltation.*

XV. *Christ's satisfaction to Divine Justice.*

XVI. *Effectual calling.*

XVII. *Union with Christ.*

XVIII. *Justification by Christ's righteousness.*

XIX. *Sonship to God, consisting in adoption and regeneration.*

XX. *Saving faith.*

XXI. *Repentance.*

XXII. *Holiness.*

XXIII. *The resurrection.*

XXIV. *The last judgment.*

XXV. *Hell.*

XXVI. *Heaven.*

Christians, this and other such-like catalogues or forms of the articles of Christian faith, imprinted upon your memories, will be of great benefit and service to you. Do ye serve your memories, and your memories will serve you. Labour to get them so imprinted upon your memories, that they may never be blotted out.\*

3. Hold fast, yea, hold forth, these precious truths delivered to you, in *your lives and conversations*.—Christians, let it be your care (and, behold, it shall be your “wisdom” in the eyes of all the beholders, Deut. iv. 6) to live this Morning Exercise, the glory whereof hath filled this assembly for a month together. To engage and quicken you herein, let me mind you of one rare advantage [which] this model carrieth with it, above most of the acute and learned treatises of Schoolmen, or solid tractates of catechetical divines, who have taken great pains in opening and stating the principles of Christian religion.

The reverend divines who have travailed in this service of your faith, have, in their several sermons, with singular skill and piety, brought down principles unto practice, and improved all their doctrines to use and application : wherein they have showed themselves “workmen that need not to be ashamed ;” wise builders, that know how

\* Τα λεγόμενα μαθήσει, και τηρεῖς εἰς τὸν αἰῶνα.—CYRILLUS HIEROS, in *Præf. ad Catecheses*. “Learn that which is addressed to you, and observe it for ever.”—EDIT.

to handle the trowel as well as the sword, and that made it their design to build up their hearers in holiness as well as in knowledge. The school and the pulpit met together; the doctor and the pastor have kissed each other. They have not discussed the doctrines of faith in a jejune, frigid, speculative way only; but what they cleared to the judgment, they wrought it home upon the heart and affections,\* with such warmth and sweetness as that the hearers seemed for the present to be carried into the mountain of transfiguration; where they cried out, with Peter, "It is good for us to be here." (Matt. xvii. 4.) So that, although their sermons were very large, yet the greatest part of their auditories thought they had done too soon, and went away "praising God, that had given such gifts unto men."

O let it be your care, dearly beloved, that, as this model hath been delivered unto you, so you "may be "delivered into" it.† What a sore judgment will abide such as suffer all these morning-influences to pass away as water over a swan's back; that come the same from these morning-visions [as] they came to them! "How shall we escape, if we neglect so great salvation?" (Heb. ii. 3.)

Hold it forth, I say, Christians, in your lives: "The conversation is a better testimony to the truth than the confession."‡ I have met with a general vote in the auditory that attended this morning-ordinance, that these sermons might be printed; that so what hath once passed upon your ears, might be exposed to your eye; whereby you might stay and fix upon it with the more deliberation. Whether I may prevail with the brethren, or no, for their second travail in this service, I know not. There is one way left you, wherein you may gratify your own desires, and print these sermons without their leave, though, I am confident, not without their consent; and that is,—Print them in your lives and conversations. Live this Morning Exercise in the sight of the world; that men may take notice [that] you have "been with Jesus." You have been called up with Moses into the mount to talk with God: now [that] you come down, O that your faces might shine! that you would commend this Morning Exercise by a holy life, that you may be "manifestly declared to be the epistle of Christ ministered by us!" (2 Cor. iii. 3.) "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.)

To that end take along with you these two great helps in the text,—faith and love: "Hold fast the form of sound words in faith and love." I know, some expositors interpret these as the two great comprehensive heads of "sound words," or gospel-doctrine, in this *ὑποτακῶσις*,—faith and love: faith toward God; and love toward men: faith the sum of the first table; and love, of the second: or faith in Christ; and love to Christ: or faith as comprehending the *credenda*, "things to be believed;" love as comprehending the *facienda*, "things to be

\* *Omne tulit punctum qui miscuit utile dulci.*—HORATIUS *De Arte Poetica*, 343. For a translation of this passage, see p. 25.—EDIT. † Rom. vi. 17: *Εἰς ὃν παρὰ-δοθέντε τυκρον διδασχης*. "The form of doctrine into which ye were delivered." ‡ *Efficacius vita quam lingua testimonium.*—BERNARDI *Confessionis privata Formula*.

done." But I am sure, it is not against the analogy of faith or the context, to improve these two as mediums to serve this command of "holding fast sound" doctrine. And so in the entrance it was propounded as the fourth doctrine; namely, *Faith and love are, as it were, the two hands whereby we "hold fast the form of sound words."*

FAITH.

(1.) First, then, Christians, look to your *faith*.—That is a hold-fast grace, which will secure your standing in Christ. As unbelief is the root of apostasy, and falling back from the doctrine of the gospel; (Heb. iii. 12;) so faith is the spring of perseverance: "Kept by the power of God through faith unto salvation." (1 Peter i. 5.) Faith keeps the believer, and God keeps his faith. Now faith keeps the believer close to his principles upon a twofold account.

*Faith realizeth gospel-truth.*

(i.) *Because faith is the grace which doth realize all the truths of the gospel unto the soul.*—Evangelical truths, to a man that hath not faith, are but so many pretty notions, which are pleasing to the fancy, but have no influence upon the conscience; they may serve a man for discourse, but he cannot live upon them. Suffering truths in particular are pleasing in the speculation in times of prosperity; but when the hour of temptation cometh, they afford the soul no strength to carry it through sufferings, and to make a man "go forth unto Christ without the camp, bearing his reproach." (Heb. xiii. 13.)

But of faith saith the apostle, It is *ὑποστασις* and *ελεγχος*: "the substance of things hoped for, and the evidence of things not seen." (Heb. xi. 1.) Faith makes all Divine objects, although very spiritual and subtle in their own nature—faith makes them, I say, so many realities, so many solid and substantial verities: it gives them a being, not in themselves, but unto the believer; and of invisible it makes them visible: as it is said of Moses, He "saw Him that was invisible." (Verse 27.) How? "By faith:" (verses 23, 24:) that which was invisible to the eye of nature, was visible to the eye of faith. Faith brings the object and the faculty together. Hence now men yet in their unregeneracy, though haply illuminated to a high degree of gospel-notion, in time of tribulation will "fall away, and walk no more with" Jesus; because, through the want of faith, divine truth had no rooting in their hearts; all their knowledge is but a powerless notion floating in the brain, and can give no reality or subsistence to gospel-verities. Knowledge gives lustre, but faith gives being; knowledge doth irradiate, but faith doth realize; knowledge holds out light, but faith adds life and power.

It is faith, my brethren, whereby you stand. Faith is that whereby a man can live upon the truth, and die for the truth: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. i. 12.) Look to your faith, Christians; for, again,

*Faith fetcheth strength from Christ.*

(ii.) *Faith will help you to fetch strength from Jesus Christ, to do, to suffer, to live, to die for Jesus Christ, and the truths which he hath purchased and ratified by his own blood.*—"I can do all things through Christ which strengtheneth me." (Phil. iv. 13.) Faith invests the soul into a kind of omnipotency: "I can do *all things*." Other men's impossibilities are faith's triumph. Faith is an omnipotent grace, because it sets a-work an omnipotent God. "In the Lord have I righteousness and strength," is the boast of faith: (Isai. xlv. 24 :) *righteousness* for justification; and *strength* for sanctification, and for carrying on all the duties of the holy life. This is insinuated in my text: "Hold fast," &c., "in faith which is in Christ Jesus." So that, if it were demanded, "How shall we hold fast?" the answer is, "By faith." "How doth faith hold fast?" "In Christ Jesus;" namely, as it is acted by, and as it acts upon, Jesus Christ. Jesus Christ is a fountain of strength; and that strength is drawn out by faith. Hence David's resolve: "I will go in the strength of the Lord God: I will make mention of thy righteousness, <sup>even</sup> of thine only." (Psalm lxxi. 16.)

## LOVE.

(2.) The second grace which you must look to is *love*.—Love is another hold-fast grace. "I held him, and would not let him go," said the spouse of her beloved. (Canticles iii. 4.) I tell you, sirs, love will hold fast the truth, when learning will let it go. The reason is, Because learning lieth but in the head; but love resteth in the heart, and causeth the heart to rest in the thing or person beloved. "I cannot dispute for Christ," said the poor martyr, "but I can die for Christ." Love will say to the truth, as *she* said to her mother-in-law: "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." (Ruth i. 16, 17.) Love is the glue that makes the heart cleave to the object; as it is said of Shechem, "His soul clave unto Dinah the daughter of Jacob." (Gen. xxxiv. 3.) Love is the twist of souls: *Crederes unam animam in duobus esse divisam*; \* "It is but one soul that informs lovers."

Christians, if you would hold fast the truth, love it. Love hates putting away: whenever your love begins to decay, you are in danger of apostasy. "For this cause God shall send them strong delusion, that they should believe a lie:" (2 Thess. ii. 11, 12 :) for what cause? Why, "because they received not the love of the truth." (Verse 10.)

Christians, look to your standing. There is much of this judicial blast abroad: the generality of professors have contented themselves with and rejoiced in the light of the truth, and in the notion of the

\* MINUTIUS FELIX in *Octavio*.

truth, and in the expressions of the truth ; but they have lost their love to the truth. Parts without grace have been the precipice of this evil and adulterous generation : the foolish virgins of this age have got oil only in their lamps, but none in their vessels ; and so perish. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Peter iii. 17.)

Let it be your care to receive the truth in the power of the truth, in the impressions of the truth upon your hearts, in the love of the truth. Love the truth, even when the truth seems not to love you ; when it makes against your carnal interests ; when it calls for your right eye and your right hand,—the right eye of your sinful pleasure, the right hand of your dishonest gain ; when the truth comes to take away all your false principles, and to take away all your false evidences ; not to leave you worth a duty or a church-privilege, not to leave you so much as a creed or a Pater-noster or a good meaning ; but casts you out of all which self and flesh have counted your gain in point of salvation, (as Phil. iii. 7,) to the loathing and abhorring of your persons, &c. : (Ezek. xvi. 5 :) Yet even then, I say, "receive the truth in the love of it." God intends you more good in it than you are aware of : and therefore say, with young Samuel, "Speak, Lord ; for thy servant heareth ;" (1 Sam. iii. 10 ;) and with Bernard, "Do, Lord, wound me, scorch me, slay me ; spare me not now, that thou mayest spare me for ever." \*

(3.) There is yet another means, and that is in the verse next to my text, relating to the same duty, though under a various expression : Την καλην παρακαταθηκην, "That good thing which was committed unto thee keep." (2 Tim. i. 14.) "The good or excellent trust and depositum" was either the ministerial office, with the gifts and graces which Timothy received by ordination for the edifying of the church ; or else "the form of sound words" here committed to him in my text. Whichever, this duty is inculcated upon Timothy again and again,—that he must "keep" it : Φυλαξον, "Preserve" it as under lock and key. And saith Beza, "He keeps his depositum that improveth it so, that the depositor finds no cause why he should take it away."

But how shall Timothy, or any other evangelical minister or Christian, be able so to keep it ? † It followeth : Δια Πνευματος Ἁγίου, "By the Holy Ghost." The duty, indeed, is very difficult ; but by calling in the help of the Spirit of God, believers shall be enabled to do it. And he is "not far from every one of" them ; for so it follows : "By the Holy Ghost which dwelleth in us." He is in them as a principle of life and power ; by his virtue and influence "helping their infirmities," (Rom. viii. 26,) and "working in them mightily." (Col. i. 29.) Great is the opposition that believers meet withal : and Satan and this present evil world have been too hard for many. Not professors only, but ministers also, men that seemed to be stars of the

\* Ure, seca, corripes, ut aeternam parcas.—BERNARDUS.  
is an occupying till Christ comes." (Luke xix. 13.)—EDIT.

† Occupatio est. "It

first magnitude,—they have proved to be but falling-stars, mere comets, that for a time make a great blaze, but quickly extinguish: “They went out from us,” because “they were not of us.” (1 John ii. 19.) But real saints, true believers, shall hold out: why? “Because greater is He that is in them, than he that is in the world.” (1 John iv. 4.) “Keep, by the Holy Ghost that dwelleth in us.”

Christians, “walk in the Spirit,” (Gal. v. 16,) and pray for the Spirit; cry mightily to God for the continual presence and operation of the Holy Ghost: and, for your encouragement, take along with you that blessed promise of our Saviour: “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke xi. 13.)

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.” (1 Tim. i. 17.)