



THE PRIVILEGE OF ADOPTION,

And

Tryall thereof by REGENERATION:

John 1. 12, 13.

But as many as received him, to them gave hee power to become the sons of God, even to them that believe on his Name.

Which were borne, not of bloud, nor of the will of the flesh, nor of the will of man, but of God.



He blessed Evangelist
Saint *John* in the entrance
into this Gospell discour-
sing of the admirable my-
stery of mans Redempti-
on describes first, the Au-
thour of it, *Christ* the Son
of GOD, and that accord-

ding to his two-fold Nature.

B b

His deity or God head in the first verse, *water* was from all eternity.

2. His Humanity or Man-hood in the 14. ver. in time assumed unto him. Secondly, in the midst betweene both hee describes the benefit which hereby redounds to all the faithfull, partly by their adoption in the 12. verse, partly by their Regeneration, in the 13. verse. For the former there is,

First, The persons to whom this benefit doth accrue; and they are such as entertaine *Christ* not outwardly, but inwardly; not into their houses, but into their hearts.

2. He shewes what manner of entertainment it must bee; not corporall but spirituall, by trusting in *Christ*, or believing in his name, which are in effect both one.

For the other, the benefit it selfe that doth accrue unto them, that is described

1. In general, it is a privilege or prerogative.

2. More particularly, they are said to be the adopted ions of God.

Now because this Adoption may be hid with God, and so may not be known unto themselves who are adopted; There followes therefore hereupon a reall change in them; which change is described in the 13. verse partly by the manner of it, that is a new casting, moulding, change or alteration; and partly by the Assurance, or means whereby it is wrought, laid downe

First, Negatively, or a bloody or fleshly breeding, according to naturall concupiscence, as it is
in

is part described, *Ezechiel 16.*

Secondly, Positively, or affirmatively, that is, of the spirit; as our Saviour saith, unlesse a man be borne againe of water, and of the *Holy Ghost*, he cannot enter into the kingdome of God, *Iohn 3. 5.* yea the words of Peter may bee a comment on my Text, *1 Peter 1. 23.* where he saith, *being borne a new not of corruptible seed but of incorruptible,* by the word of God, which liveth and abideth for ever; And so much for the summe or substance of these words, with their severall branches.

Not to stand upon the nature of faith at this time, (because wee have had occasion to speake of it formerly and may likewise have hereafter) as also to passe by divers instructions that may be from hence observed; I will pitch only at this time upon two, which the Evangelist mainely intends in this place.

First, That all the faithfull are the adopted children of God.

Secondly, None are the children of God by adoption, but only such as are so by Regeneration. The former being the summe of the 12. ver. the latter of the 13. ver.

Doct. 1. *All the faithfull are the adopted children of God.*

There are saith one (who goes under the name of *Gregory Nazianzene*) three sorts of sonnes of God.

1. By Generation.
 2. By Creation.
 3. By Adoption.
1. By Generation, and so is Christ alone.

Luke 3.
Iob 1. 6.
Gal. 3. 26.

2. By Creation, so *Adam*, Luke 3. and the Angels, Iob 1. 6.

3. By Adoption, and so are all the faithfull, Gal. 3. 26.

This point will more fully appeare, if we consider the ground and end of our Adoption.

Rom. 6. 11.
Rom. 11. 23.
1 Cor. 12. 27.

First, The ground of it, which is our union to Christ the naturall Sonne of God. We are alive, saith the Apostle, *to God in Iesus Christ our Lord*, Rom. 6. 11. *Being grafted in him*, Rom. 11. 23. and *so we become one with Christ*, 1 Cor. 12. 27. as therefore a sienne taken out of one stock, and so inoculated into another, or as a child taken out of one family and translated into another, even so we are taken out of the household of Sathan, and inserted into the family of God; yea into the mysticall body of *Christ*, for the head and the body make but one *Christ*, Gal. 3. 16. he saith not to the seeds, as speaking of many, but unto thy seed, as of one, which is *Christ*, and so he and the faithfull make but one *Christ*, 1 Cor. 12. 12. This was the end of his Incarnation, to make us the sons of God. The Son of God became the sonne of man, that wee sons of men might become the sons of God, Gal. 4. 4, 5.

Gal. 3: 16.

1 Cor. 12. 12.

Gal. 4: 4, 5.

Secondly, Consider we the end of our Adoption, that we might have a right and interest unto our heavenly inheritance.

Rom. 8. 15.

The end of *Christs* Incarnation is our adoption; and the end of our Adoption is our right and title to that inheritance without the which wee could not have had it, that therefore which is called Adoption, Rom. 8. 15. *Is called the earnest of our inheritance,*

heritance, *Ephes. 1. 14.* Yea the inheritance it selfe *Eph. 1. 14.* is called by the name of Adoption, as *Piscator* observes, *Rom. 8. 23.* for our iustification restored *Rom. 8. 23.* to us is no more then *Adam* had before his fall. But our Adoption advanceth us to an higher estate which *Adam* never had, nor (for ought we know) had never promised him before his fall.

We passe now to the second point.

Doct. 2. That none are the children of God by Adoption, but such as are so by Regeneration.

There are (saith *Augustine*) three sorts of adopted sons.

1. There are (saies he) sons of God in our account, which are not so in Gods, *Gen. 6. 1.* The *Genesis 6. 1.* sons of God saw the daughters of men that they were faire, and so are all false and counterfeit Christians, which are Christians in name and title only, not in deed and truth, they are so in shadow and outward semblance, and profession, and yet but a counterfeit generation; a bastardly brood.

Secondly, There are some that are sonnes in regard of God, but not in regard of us; nor may so bee in regard of their owne esteeme neither; and so are all the elect as yet uncalled and ungathered together, as the Evangelist speakes, *John 11. 52.* they are for all that (as *Augustine* sayes) in *John 11. 52.* their fathers role, and predestinated to be adopted through *Jesus Christ* unto himselfe, according to the purpose of his will, *Eph. 1. 6.* as a man may *Eph. 1. 6.* purpose to adopt one, and set him in his will, though it be a long time ere it be knowne to the party so adopted.

3. There are sonnes of God really, that are al-

ready received into the family of God, and actually incorporated into the body of Christ; the former shall be, but these are to already, these are adopted, and regenerated also, and the son ship both by adoption and regeneration, we shall find conjoynd, *Rom. 8. 10, 11.* where also hee makes one to argue the other.

This point also will appeare more evidently, if we consider, as before the ground and end of our Regeneration.

1. The ground of our Regeneration (as before of our Adoption) is our union with Christ our head, and this is wrought by faith on our part, and by the spirit on Gods part. First, I say, by *faith on our part, which is a most holy faith, Jude ver. 20.* so difference it from the faith of reprobates, *Tit. 1. 1.* and from the faith of devils, *Iam. 2. 19.* the one being holy, the other unholy. *This faith of Gods Elect purifieth the heart, Acts 15. 9. and Act. 26. 18.* Hereby Christ dwells in our hearts, *Ephes. 3. 17.* and where he dwelleth there he moulds fashions, frames, and renues the heart, there he makes a new Creature, yea I may say, a new Christ. *My little children, of whom I travell in birth again, unill Christ be formed in you.* saith the Apostle, *Gal. 4. 19.*

Secondly, by the spirit on Gods part, he that is joynd unto the Lord is one spirit, *1 Cor. 6. 17.* By which spirit he knits and fastens us to Christ, *Gal. 2. 20.* *I live, as the soule in the body; yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by faith in the sonne of God.* And marke what the Apostle saith excellently to this purpose, *Rom. 8. 10, 11.* *Yee are not in the flesh, but in the spirit*

Rom. 8. 10, 11:

Jude 20:
Tit. 1. 1.
Iam. 2. 19.

Acts 15. 9.
Acts 26. 18:
Eph. 3. 17.

Gal. 4. 19:

1 Cor. 6. 17.

Gal. 2. 20.

Rom. 8. 10, 11.

spirit because the spirit of God dwelleth in you, and
 velle so If Christ be in you, the body is dead because
 of sinne, but the spirit is life for righteousnesse sake,
 and ver. 11. If the spirit of him that raised up Iesus
 from the dead dwell in you, hee that raised up Christ
 from the dead, shall also quicken your mortall bodyes,
 because of his spirit that dwelleth in you. This is
 that seed of God, which whosoever hath abiding
 in him hath the power of sinne quelled and sub-
 cured in him, 1 Iohn 3. 9. And unlesse yee be borne
 againe by water, and the Holy Ghost, saith ou Saver-
 our, Iohn 3. 5. Yee cannot enter into the kingdome of
 God. Ioh. 3. 12

The second thing that confirms the point is
 the end of our Regeneration. As the end of our A-
 doption is to give us a right inheritance to our heave-
 nly inheritance, so the end of this is to prepare and
 fit us for the same. For unlesse we become new
 Creatures, that place is not for us; that is a pure
 and an holy place, into the which no unclean thing
 must enter, Revel 21. 27. If some beggarly roaghe
 were taken up to attend upon some great man
 (much more if to be the adopted son to a Prince)
 he must be stripe of all his ragges; and washed and
 purified, and even (if it could be) have a new hea-
 t put it to him too; as Saul had, 1 Sam. 10. 9. and
 as Rehoboam took Abijah, and set him to be ruler
 over the people, and for that purpose instriced
 him, that so he might demean himselfe accordi-
 g to that state whereunto he was advanced, so when
 wo (wretched and forlome creatures) are admit-
 ted not to be attendants only, but to be the sons
 and heyres of the King of heaven, we should be
 stript

stript of our naturall defilements, and rid of our filthinesse; *put off the old man, Ephes. 4. 23. 24.* that so we may be fit to live with them, which are holy, as *A&ts 26. 18.* *To have an inheritance among them that are sanctified, without holinesse no man shall see God, sayes the Apostle, Heb. 12. 14. and except yee be borne againe, saith our Saviour, Iohn 3. 3. Ye cannot see the kingdome of God; if wee cannot see God, or his kingdome without holinesse, much lesse can we enter into it, and so we see the second point also proved.*

Use.

The Use whereof serves first to informe us of the great dignity, the honourable estate, the wonderfull excellency of every true believer, of every member of *Christ*; so great and so high, that the Apostle speakes not of it without admiration, *1 Iohn 3. 1.* *Behold what love the Father hath shewed us in that we are called the sonnes of God.* And indeed, it is a wonder, that we can thinke of it without wondering. When it was told *David* that he might be the Kings sonne in law, what (sayes *David*) thinke you it a small matter to be the sonne in law to a King? *1 Sam. 18. 23.* How can we then thinke it a small thing to be not a sonne in law, but an heire, not to a mortall, but to an immortall King; the King of Kings? How can wee but deeme it a speciall and unconceivable favour for us vile, wretched, wicked, and miserable sinners, dust and ashes, silly wormes, vessels of wrath, and vassals of Sathan, to be preferred to so great a dignity, as to be sonnes and heyres apparent unto the kingdom of God!

Consider it, I beseech you, by some degrees.
It

It is no small matter to be an Attendant unto a Prince, or to some great man under the Prince, as it is said of the prudent, *He shall stand before Princes*; and the *Queene of Sheba* accounted *Solomons* servants happy that stood before him, *2 Chr. 2. 2. 2. 7.* *9. 7.* But how much greater an honour is it to be servant to Almighty God? Which title not only the Apostle *Paul* took unto himselfe, and stiled himselfe by in the beginning of sundry his Epistles; but also the blessed Psalmist entitles the *18: 36.* and divers other Psalmes, *A Psalm of David the servant of the Lord*; as a matter of excellent dignity; as *Theodosius* thought it a greater honour to be the servant of God, then to be Governour of the people of God.

But yet a greater honour is it to be the Kings friend, as *Zabud* is tearmed, *1 Kings 4. 5.* but not onely *Abraham* is called the friend of God, *James 2. 23.* (taken out of *2 Chron. 20. 7.* and *Isa. 41. 8.*) but also all the faithfull, the sonnes of *Abraham.* *John 15. 14, 15.* *Ye are my friends, if ye doe what I command you.* *1 Kings 4. 5.*
James 2. 23.
2 Chron. 20. 7.
Isa. 41. 8.
1 Joh. 15. 14, 15.

But yet further, because the servant abides not in the house for ever, *John 8. 35.* but the sonne abides for ever; thou art alwayes with me, and all that I have is thine; as he speakes in the parable, *Luke 15.* eventhis high priviledge we have also by our adoption, as the Apostle saith, *Gal. 4. 7.* *Wherefore thou art no more a servant, but a sonne:* and what followes thereupon? Now if thou be a sonne, thou art also the heire of God; through Christ, *Rom. 8. 17.* If we be sonnes, then are we also heyres, eventhe heyres of God, and heyres *John 8. 35.*
Luke 15.
Gal. 4. 7.
Rom. 8. 17.

Revel. 21.7.
Heb. 1.1.
1 Cor. 3.22, 23.
2 Chron. 11.22
Revel. 1.6.
Luk. 12.32.
Math. 25.34.

annexed to Christ. And therefore as Christ is heyre of all things, Heb. 1. 2. so also are we, Revel 21.7. for whether they bee things present, or things to come, all are yours, and ye Christs, and Christ Gods, 1 Cor. 3. 22, 23. It is not with God as with great men, Abraham could make but one son his heyre; and Rehoborn onely might succede Solomon in the kingdome, 2 Chron. 11 22. but Christ hath made us (even all that are regenerate) Kings and Priests to God his Father, Revel. 1 6. God will give a crowne, a kingdome, unto every one of his children. Feare not little flock for it is your fathers good pleasure to give you a kingdom, Luk. 12.32. and Come yee blessed of my Father, receive the kingdome prepared for you from the beginning of the world, Matth. 25. 34. This is the first use, to set forth the great dignity wherunto the faithfull are advanced; so great, as greater cannot be conceived.

Use. 2.

The which then in the second place should stir us up to receive, and embrace Iesus Christ, by a true and lively faith offered unto us in the word of God, the Gospell of salvation. We see how ready men are to creepe and insinuate themselves into great mens favours where they have some hope to get somewhat by them; especially if hee be a rich man that is without posterity. But here is an inheritance beyond all in the world, and yet how few labour and strive for it! we should then check our selves for our backwardnesse; and labour for a true and a lively faith, whereby wee may become the adopted sons of God. And so should wee bee as careful of our children, not onely to bring them unto baptisme, but that they may have the

the fruit and effect of it; to labour to unite them, as to the politick body of Christ, so unto his my-
sticall body; not to teach them (as most Parents do) civilly only, but christianly too.

But may some say, *Sir*, All this exhortation is needlesse, and might well have bene spared, for we are the sons of God already, and so have right unto the heavenly inheritance.

Object.

I could wish, it were so. But there are many so called, and conceived so to be by us, which nevertheless are not so with God.

Sol.

It stands us in hand therefore (and so to passe to a third use) to try our selves, and examine our Adoption by our Regeneration, for unless thou art regenerated, thou canst have no assurance, or knowledge of thy Adoption.

Vse 3.

But how then may we know that we are regenerated?

Quest. 4

I answer, by the nature of it, it is a breeding; now breeding is a producing of a living entire creature, resembling the party by whom it is produced. For in every naturall birth there are these four things.

Answ.

1. A producing of a new creature. Now it is a rule in Philosophy, that the generation of one is the corruption of another. So in the spirituall birth, the old man must be put off, before the new be put on, *Rom. 6. There must be a death unto sinne* *Rom. 6. ere there can be a life of Grace*; a dying to sinne before a living to God; as the seed cast into the earth must dye, ere it can quicken, *1 Cor. 15. Unless* *1 Cor. 15* therefore we finde in our selves that sin is not only curbed and restrained, but even quelled and killed,

wce are not as yet borne anew.

Eph. 2. 5.

Ezek. 36. 26.

2. Breeding is of some living thing; so in the spirituall birth, *Ephes. 2. 5.* *You hath hee quickned which were dead in trespasses and sinnes, Ezek. 36. 26.* A new heart will I give unto you, and there will be an alteration and change in a man when hee is once regenerated; a new joy, new love, new feare, new desires; and the Sabbaths of God, which formerly were wearisome and burthensome unto him, are now delightfome; and so of the rest. In a word, he will love what before he loathed, and loath what before he loved.

Eph. 4.

3. Breeding is a producing of an entire body; children have at the first not a rude masse, but an organically body, all the parts and lineaments of a man. So it is in this spirituall breeding likewise; put on the new man, *Eph. 4.* when men therefore shall seeme to be renewed in some part alone, and not in the rest, they are not regenerate, they are not borne again, if they deny themselves in some lust, and not in others, so long as they live in any not controverted, but confessed sin.

Rom. 8. 29.

4. Breeding must be the producing of a Creature after the image of the party producing; every living creature begets his like; a sheepe brings not forth a wolfe, nor a Pigeon hatch a Kite. Even so God begetteth not young devils, but saints like himselfe. Those whom he foreknew, he predestinated to be like unto the Image of his sonne, *Rom. 8. 29.* But now if God be pure, and thou a professed Impuritan (as I may say) one to whom the very name of purity is reproachfull; if God be holy, mercifull, humble, and thou beest unholy,

unholy, cruell, proud, thou mayest assuredly hereby know, thou art not as yet regenerate; and so consequently canst have no assurance of thy adoption.

But if upon strict examination, thou canst finde thy selfe regenerate, then in the next place learne thy duty; for every honour hath a burden attending upon it; This duty is described by the Apostle Peter, *1 Peter 1. 14. as obedient children, not fashioning your selves according to your former lust in your ignorance, verse 15. but as he which calleth you is holy, so bee yee holy in all manner of conversation, verse 17.* and if ye call God father, who without respect of persons judgeth every mans work, pass the time of your sojourning here in feare.

Use 4.

1 Peter 1. 14, 15, 17.

First therefore, art thou called to be a sonne? then this estate requireth other manners, thou must behave thy selfe as a sonne; that is thou must abdicate and abandon all bad company, all thy former sinnes and lusts, never to resume, or take them into thy practise againe.

It had beene a shame for *Saul* after he was made King to follow his fathers Asses; it had beene a shame for *David* after he was made King, to follow the *Eves* with young, as before *Psalme 78. 71.* It had beene a shame also for *Agathocles* a Porters sonne, to bee raking in the dirt and mire, when he was a King. In like manner must it needs be a shame for us, who are heyres apparent to the kingdome of heaven, to bee groveling among things of this life with others; but as we are partakers of that heavenly calling, *Heb 3. 1. So should we have our conversation in Heaven, Phik 2. 20.*

Heb. 3. 1.

2

Secondly, Thou must be an obedient son; because thou art a son thou must not therefore think thy selfe exempted from duty; It is true indeed, the Apostle saith, wherefore, thou art no more a servant, but a soone, *Gal. 4. 7.* but that frees us not from Gods service, and from our obedience unto him, as many would take occasion by these words likewise of the Apostle, *1 Cor. 7. 23.* *Ye are bought with a price, be not ye therefore the servants of men: so shake off all bondage and service to man;* whereas on the contrary it is to be understood, that because now they are professed Christians, being redeemed and bought by *Christ*, they should now serve men, not as the heathen did, but as the children of God; in singleness of heart as unto *Christ*, *Ephes. 6. 5.* Even so should wee serve God now professing to be his children, in a more free and honourable manner then heretofore; not for feare of the whip, or for hope of wages, but for love, the love of *Christ* constraineth us, *2 Cor. 5. 14.* It stands us upon now therefore to be more circumspect over our selves, and more carefull of our courses, then ever heretofore we have beene, that ye might walke worthy of the Lord, saith the Apostle, and please him in all things being fruitfull in every good work, and increasing in the knowledge of God, and giving thanks to the father who *hath* made us meete to be partakers of the inheritance, of the Saints in light, *Col. 1. 10, 12.* If wee be sonnes, then must our light so shine before men, that they seeing our good works may glorifie our Father which is in heaven, *Matth. 5. 16.* There is a good speech of *Nazianzen*; If thou art a slave, then serve God for feare,

Gal 4.7.

1 Cor. 7. 23.

Eph. 6. 5.

2 Cor. 5. 14.

Col. 1. 10, 12.

Matth. 5. 16.

fear of the whip, if an hireling, then for hire: but if a son, then for love; more affectionately, diligently, lovingly, cheerfully, and freely, then ever heretofore.

The last use then, (for I am enforced to cut off many things) is for consolation, and encouragement against any misery that can befall us.

Vse 5th,

First, Here is comfort against the sight and sense of our own unworthinesse; if a man were to expect heaven by way of merit, indeed (as the Papists teach and maintaine) then should our hope be little enough of ever coming there. But our hope is grounded on the promise of God; for ye are all one in *Christ Iesus*, and if yee be *Christ*s, then are yee *Abrahams* seed, and heyres by promise, *Gal. Gal. 3.29,* 3.29. What if a rich man will take up a rogue, and make him his heyre; who can hinder him? or what if a Prince (that hath power to dispose of his crown) should bestow it upon a Peasant, where he lists, what shall let him? so what if it pleaseth God to take mee and thee, and bestow upon us merely of his owne good will, a crowne of life, an heavenly inheritance? who shall hinder him? though it were presumption in any to have moved God in it, unlesse God should merely upon his owne free love and good will have offered it.

1

Secondly, Here is comfort against outward poverty; it cannot hinder, or keepe us from heaven. *God hath chosen the poore of this world to be rich in faith, and heyres of evernall glory, James 2.5. and James 2.5,* blessed be yee poore, for yours is the kingdome of heaven, *Luke 6.20. Matth. 5.3.* who would thinke *Luke 6.20;* much to live in a poore and low meane estate for a while,

Gen. 45.20.

a while, it hee knowes hee shall soone come to a rich and wealthy estate, especially if hee knowes he shall be advanced to a kingdom: as *Ioseph* therefore was bid to tell his brethren, that they should not regard their stuffe, for the best of all the land of *Egypt* was theirs, *Genesis* 45.20. So all the want and poverty which the faithfull suffer should no whit dismay them; when their thoughts are set upon their heavenly inheritance. This made the faithfull suffer with joy the losse of their goods, knowing that in heaven they had a better and an enduring substance, *Heb.* 10.34.

Heb. 10.34.
3

1 Ioh. 3.1.

Thirdly, Here is comfort against contempt of worldlings, who know not the dignity which the godly have in being Gods children; nor the account which God makes of them. Behold, saith the Apostle, what great love the father hath shewed upon us that we should be called the sonnes of God! but this the world knoweth not. Will a great man be troubled if a beggar scornes him? what if base wretches (for they are no better) should contemne and despise Gods children, what need they care? when our King went into Spaine disguised, was he troubled (thinke ye) because he was not respected according to his worth by those amongst whom he came? No surely; he knew that when he returned he should find royall entertainement with his father. In like manner the faithfull need not be troubled for that the men of the world set so light by them, seeing God hath them in so high account and estimation; and seeing a time shall come when those persons, by whom they are so undervalued now, shall bee trodden

trdden under their feet, as the Prophet speaks, *Mal. 4. 3.*

Fourthly, Here is comfort against feare fo of want; they may be sure God will provide for them. *Matth. 7. 7, 8, 9.* Which of you having a childe that shall aske you bread, will ye give him a stone? or if he aske a fish, will ye give him a serpent? If ye that are evill know how to give good things unto your children that aske you, how much more will your Father which is in heaven give good things to them that aske him? As he said by *Hezekiah, The King my Master can deny you nothing.* So in *Matth. 6. 26.* Consider the foules of the aire, for they sow not, neither doe they reape, nor gather into barnes, yet your heavenly Father feedeth them: are not ye much better then they? He is but their Creatour, he is your Father. Will any man be so unnaturall, as to feed his hawkes and hounds, and suffer his children to want food? And will God our heavenly Father take care (thinke you) for crows and ravens, and suffer his children to want?

But how comes it to passe then, that sometimes they doe want:

Answer. Dost not thou thy selfe compell thy children to fast, when as thou knowest meat would hurt them? If God should see any outward and temporall good thing to be good for them, they should be sure to have it; and whensoever he withholdes it from them, he foresees, that by their enjoying it, the more hurt would redound unto them; otherwise (saith *Augustine*) he that will graunt a crowne will he deny a crumbe? Feare not little flocke, *Luke 12: 32.* It

is as easie a matter for God to bestow upon us all the wealth in the world, as for us to bestow a crumbe upon a beggar.

5 Fifthly, here is comfort against those infirmities and weakneses that hang upon us while we live here; we may be sure our Father will beare with them; as a father hath pity on his children, so will the Lord have compassion on them that feare him. *Psal. 103. 13.* I will spare them as a man spareth his owne sonne that serveth him. *Mal. 3. 17.* A small thing, we know, done by a sonne is more acceptable then a great deale done by a servant; a man respects his weake childe that cannot get his bread; as much as him that can earne his owne living: Will fathers thrust their children out of doores because they are no: able to help themselves? No they will the more tender them, and beare with them. In like manner our heavenly Father makes account of his weakest children notwithstanding their manifold infirmities.

Psal. 103. 13.

Mal. 3. 17.

6 Sixthly, Here is comfort against afflictions. Can a woman forget the sonne of her wombe? (Sion thought that God had forgotten her) though she should, yet will not I forget thee, *Isa. 49. 14, 15.* he will lay at no time more upon us then we are able to beare, *1 Cor. 10. 13.*

Isa. 49. 14, 15.

1 Cor. 10. 13.

7

Seventhly, Here is comfort against persecutions, wrongs, and injuries offered them by the wicked; for God will be sure to right them, he will be unto them a wall of fire; and he that toucheth them, toucheth the apple of his eye, *Zach. 2. 5, 8.* Men are commonly as chary of their children

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dren as of themselves, and had rather many times suffer wrong then their children shou'd. So sayes the Psalmist, *Psal. 2. Kisse the Sonne lest he be angry*; take heed how ye offer any indignity to Gods Sonne; and what is there said of Christ, is true of all the co heires with Christ; whosoever shall offer the least injury unto them, shall be sure to smart for it. It were better for him to have a millstone hanged about his necke, and he cast into the sea, then to offend one of Gods little ones, *Mat. 18. 6.* For he that redeemed them is mighty. *Matth. 18. 6.*

Eightly; Here is comfort against perils, dangers, and distresses, for God will guard such as be his. They that trust in him shall be as mount Sion, that cannot be removed, *Psal. 125. 1.* The Angel of the Lord is about those that feare him, to guard them and keepe them continually. Nay mark that famous place in *Esay, Isa. 43. 1, 2.* Thus saith the Lord, feare not, for I have redeemed thee; when thou goest thorow the water, I will be with thee, that the waves drowne thee nor, that the billowes swallow thee not up: and when thou goest thorow the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. Let afflictions, let perils like the raging seas fall upon thee, let dangers fiery and fearefull overtake thee;

here is comfort against the worst, God will be with thee. He will never leave thee,
nor forsake thee.

FINIS.