

A Godly and Learned

# EXPOSITION Vpon

## The whole Epistle of Iude.

Containing threescore and six Sermons.

Preached in CAMBRIDGE by that reverend and faithfull man  
of God, M. WILLIAM PERKINS.

And now at the request of his Executors, published by *Thomas Taylor*,  
Preacher of Gods Word.

Whereunto is prefixed a large Analysis, containing the  
summe and order of the whole Booke, according to the  
Authors owne method.

REVEL. 3. 11.

*Behold, I come shortly: hold that which thou hast, that no man take away  
thy Crowne.*



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1 6 3 1.

# TO THE RIGHT HONOURABLE,

WILLIAM Lord RUSSEL, Baron of Thornhaugh,  
Grace and all good blessings from God our Father,  
and our Lord Iesus Christ.



Right Honourable, as it cannot be but true, which Truth it selfe hath uttered: *"Him that honoureth me, I will honour"*; no more can it bee but sure paiment which such a creditor hath undertaken, and not by any surety, but by himselfe to bee performed. Bootlesly had the world beene bestrusted with such a charge; which by suffering some to walke through dishonour, and by powring out contempt upon others, unwittingly further the condition of the servants to the case of the Sonne, who said: *"I honour the Father, but yet dishonour me"*. Well then is it with us, that hee whose bare word is above all bonds, hath said, *"I will honour"*: not those who by treading downe his honour, honour themselves, neither whom men honour, nor who honour men; but those who honour him: by *"loving him as a Father, and fearing him as a Lord"*. Nor that any man can enlarge his honour; the *"infinite perfection"* where it is in it selfe incapable of any accession: nor that any can of himselfe expresse his honour; seeing himselfe *"worketh both such wills and deeds also, of his owne good pleasure"*: neither that if any could, he might merit the returne of honour; for *all that I were but his duty*: nor that if any could and would, he should thereby profit God, to whom *"mans goodnesse is not extended"*: nor lastly, if any could and would not, God should thereby be disprofited; for *"if one be wicked, he hurteth not him"*: but because the Lord, who delighteth to be the portion of *Jacob*, is pleased to accept the broken and homely service of his children, as an high honour done unto himselfe; and themselves as *honourers* of him, and such as he (by crowning his owne worke in them) cannot but honour.

But *what shall be done to the man whom this King will honour?* Ans. If *"Belshazzar King of Babel"* were to promise his highest honours: if *"Human"* were to advise *"Abshuerosh, King of 27. Provinces"*, in the bestowing of what honours himselfe could with or hope: if *"Pharaoh"* should call againe his Nobles to consultation, how to enlarge *Josephs* advancements: no more could bee either promised, expected, or performed, than that such an one should be arraigned with royall attire, as cloth of purple and fine linnen, with a golden chaine about his necke, the Kings Ring on his hand, his princely Diadem set upon his head, and withall by Proclamation published the third man or Vice-Roy in the Kingdome. Which indeed were singular advancements: but yet the highest of these farre inferiour to the least and lowest honour, which this King of Kings vouchsafeth to bestow. For even those Kings whilst they enriched and invested others with such royalties as belonged to a kinde of externall happinesse, themselves were exceeding poore and destitute of the things truly good; the which (being of an higher straine, and of nature internall and eternall) are incomparably and onely the best blessings. In a word then, *thus shall it be done, yea, "this honour have all his Saints"*: that being borne of God, their descent is from the King of glory, all of them Kings finnes, all brothers to Christ, the first borne among many brethren: all younger brothers indeed, but (which is admirable) all *"Princes apparant"*, and to the same incorruptible Crowne of glory. Tell me now: was it not almost the highest staire of earthly honour, to which *Moses* was mounted, when he was called the sonne of *Pharaoh*?

<sup>a</sup> 1 Sam. 2. 30.

<sup>b</sup> 1 Ch. 3. 49.

<sup>c</sup> Mal. 1. 6.

<sup>d</sup> Job 11. 7.

<sup>e</sup> Phil. 2. 13.

<sup>f</sup> 1 Ch. 17. 10.

<sup>g</sup> Psal. 116. 3.

<sup>h</sup> Job 35. 6, 7.

<sup>i</sup> Ester 6. 6.

<sup>k</sup> Dan. 5. 7.

<sup>l</sup> Ester 6. 8.

<sup>m</sup> Gen. 41. 43.

<sup>n</sup> Psal. 149. 9.

<sup>o</sup> Rev. 5. 10.



Dauid's daughter? and yet justly <sup>¶</sup> *refused* he, nay, despised he the title, that he might be called but the *servant of God*. But <sup>¶</sup> *behold what love the Father beareth us, that we should be called* (not servants any more, but friends, Ioh. 15. nay more) the *sonnes of God*. Was it such an advancement that *Dauid* should become the sonne of *Saul*, a wicked King of Israel? and <sup>¶</sup> *can it seeme a small thing to become* the sonnes of the holy one the God of Israel? Is it to be reputed a great grace to be nobly descended from great men, and backed with the alliance of the mighty? who then can deeme it other, than the top and tower of trust Nobilitie, to be (as the beleever) so neerely allied unto Christ, who sprouted out of the most honourable stocke that ever the great field of the earth bare upon it? unto which their descent, if you adde their whole suitable estate, they will appaere so absolutely glorious, as it seemeth no further honour here below can befall them. Whose <sup>¶</sup> garments are the white and unstained robes of Christs innocency and righteousness; their chaine is the golden chaine of their salvation, the linkes whereof are described Rom. 8. 24. their <sup>¶</sup> King or signet is the Spirit of God, pledging and sealing up in their hearts the assurance of their salvation: their Jewels and <sup>¶</sup> ornaments are the graces of that Spirit, as *Humility, Knowledge, Faith, Love, Hope, &c.* their diet more choice than that Manna, which was but a shadow of this <sup>¶</sup> *bread which cometh downe from Heaven*: their Ministers are all the creatures; their attendance are the Angels, not onely going before them and at their heeles, but as a guard <sup>¶</sup> *pitching themselves round about them*; their Diadema is that <sup>¶</sup> *crowne of righteousness*, which the righteous Iudges shall give to all them that love his blessed appearing. This is such honour as darkneth all the honour of the world, as the bright shining of the Sunne obscureth the light of the lesser starres; this causeth the heart that hath it to contemne the contempt of the world, and quiet it selfe in the holding hereof, as in a choice inheritance and a precious purchase.

Now (my Lord) by all that hath beene promised, you *may* behold what *goodly grounds* your Lordships lines are fallen into: whom the Lord hath not onely thus inwardly honoured by putting his feare in your heart, (whereof I might truly relate more than either your Lordship would be willing to reade; or my selfe (hating even the suspicion of the base sinne of insinuation) am heartened to write) but also in your whole outward estate: a great honour is it to bee the sonne of so noble and worthie an Earle, as was your father of famous and perpetuall memorie: but that the same love of religion, zeale to the truth, practise of piety, wise care of your Country, noble and valiant resolution, bountifull hospitality and liberalitie should be so eminent, and that the best part of his better part and vertues should so seat themselves in your person, this is it which maketh your Lordship honourable, not in him so much, as in your selfe; neither in your selfe alone, but (as <sup>¶</sup> *Samuel* was) *in the hearts of all the people*. These (my Lord) especially of the former kinde, are qualities well becomming <sup>¶</sup> *Nebuchadnezzars* Nobles. For who are so fitted to stand before earthly Kings, as they who are often in the presence of the great King, to whom all Kings are to bee countable? or who are so worthy to stand in the presence of our earthly Gods, as those whom the God of Heaven hath vouchsafed to set in his sight, and gracious acceptance? Whereunto when I have added how God hath honoured your Lordship to be the husband of a vertuous and religious Lady, the Father of an hopesfull heire, the brother of three so worthy and religious Countesses (two of whom of late have received the end of their faith, even their glory with God, the possession of a goodly renew: I may well say, <sup>¶</sup> *not many thus noble*. Now because to *whom much is given, much is of them required*, and where the Lord soweth liberally, there hee expecteth a plentiful crop: let your Lordship be pleased to give me leave by *writing to stir up and warne your pure minde*, by calling to your remembrance that duty, which you religiously received from my mouth (and that not seldome) those divers yeares I employed my paines and poore talents in your Honours house, namely, that as either you tender the continuance of the Honour which the Lord hath already powred upon you; or expect any access thereunto, so you faithfully proceed in the waies wherein Honour may redound to the highest: persisting to honour him with your <sup>¶</sup> *heart*; by giving it unto him: with your *life*; by <sup>¶</sup> *adorning the doctrine* of God: with your *converse*

## The Epistle Dedicatorie.

ance; by <sup>h</sup> encouraging the practices of piety: with your <sup>h</sup> riches and increase; by relieving the poore members of Christ: seeing that in all these your large receipts God hath made your Lordship his Steward, and requireth your faithfulness. These be the paths beaten by the feet of the faithfull, wherein they are well experienced of the Lords faithfulness. In these standeth the whole duty of a man: upon performance whereof, and no other condition, the Sonne of God himselfe made challenge of the glory of his Father: <sup>h</sup> *I have glorified thee on earth, and now glorifie me with thy life.*

1 Pet. 1. 6.  
2 Pet. 1. 9.

1 Joh. 17. 3.

Among other furtherances of your Honour heretunto, may your Lordship be pleased to receive this booke, and give it the reading; after what time I hope you will not deny it your protection, in regard of it selfe: although neither your Honours affection to the Author himselfe whilst he lived; neither his love towards your Honours house made knowne to the world, in the dedication of sundry of his workes unto the same; neither yet my owne duty (which in many regards as your Lordship may justly challenge, so my selfe am straightly bound alwaies to tender) could suffer me elsewhere to seeke the shelter of this orphan Commentary. My hearty desire of the Lord is, that as he hath directed it unto your Lordship, so he would also direct your Lordship by it; and make it as fruitfull unto your Lordship, as it is in it selfe, in leading you into all the waies of Gods honour; that as his faithfulness hath honoured you, so your faithfull heart may out of settled resolution say in it selfe: *Him that hath thus honoured me, I will still honour*: and so he who is first and last in mercies, *who<sup>h</sup> giveth to his grace and glory,* shall (after your Lordship have many good daies through his grace beene found faithfull before him and your Sovereigne) decke your soule with perfect righteousness as a Robe, cloath your body with immortality, crowne your head with glory, and (in a word) shall be all in all unto you and all his, who beyond all times be blessed for ever.

1 Pet. 1. 11.

*Amen.*

*Your Honours to command,*

THO. TAYLOR.

Yyy 3

TO THE CHRISTIAN READER,  
Much peace and prosperity from the Author thereof,  
even the Prince of Peace, the Lord Iesus Christ.

A M E N.

**S**ince it pleased the God of light by chasing away the blacke mists of popish darkness to restore the cleare and sun-shine light of his glorious Gospell unto these parts of Europe, he hath never beene wanting in raising up most faithfull and furnished instruments, who as golden Trumpets have sounded out, and like golden Candlesticks have held forth before his people that great light, even the word of truth which we preach; wherewith they have beene mighty through God both by voice and pen, by word and writing; not onely to discover and to detest that Antichrist, but to overthrow and cast downe his strongest holds: yea, and have by the power of the same spirit in their mouthes, which out of Christs owne mouth shall most powerfully utterly abolish that man of sinne at the brightnesse of his appearing, given the beast already his deadly wound: yea, and by the light have driven away that former Egyptian darknesse and blinde barbarisme wherein men sate, and could not for many daies, yea hundred of yeares before stir out of the place wherein the corruption of their nature had set them. Witnesseth this truth with me can those incomparable lights of Germany (that I may beginne where the Lord began) Luther, Melancthon, Bucer, Oecolampadius, &c. France justly glorie; of her three worthies, Calvin, Beza, Marlorat: and of her three Nobles, Sadcel, Morney, and Ionius. How happy hath Helvetia beene in her fruitfull Gardens, whence so many sweet flowers, such as Bullinger, Lavater, Zwinglius, and others (not a few) have sprung? Ten, Italy herselfe, whose soile is a step-mother indeed to such plants, hath yet beene so farrre manured by the hand of the good husbandman, that even from thence two faire branches, neither of them inferiour to the former, Martyr, and Zanchius have sprung up, that as out of the mouth of two witnesses from among themselves, their sentence might be sealed against them. But among the Nations, glorious art thou Great Britaine in this thy greatnesse, which as thou hast stripped all these thy neighbour Nations in other externall beauties: so no whit art thou inferiour to them in this honour; yea, herein is thy truest triumph over them, that as peace and truth have kissed each other within thy walls, and as the scepter of the Prince of peace hath beene almost full fifty yeares upheld by the scepters of peaceable Princes: so thy S. and Seminaries have not beene destitute of their Jewell, Whittakers, Fulke, Reynolds, Rolock, Sutcliffe, Willet, and their late Perkins, whom alone I make mention of, not because either they are alone, or alone worthy; but partly that I may bee moderate, and not (as I might) infinite in recitall: and partly for that these have most valiantly like Davids worthies broken through these Philistims forces, and brought unto us in despite of them the pure water of the well of life, among whom this our Author last named was not the least, nor of so small note through the Christian world, that I can thinke by my pen to adde any moment unto his: whose writings so fervory and so innocent, have sufficiently proclaimed his profound knowledge in all learning, his prudent zeale, his mature judgement, with an admirable dexterity and facility, yea, I may say felicity, (for herein he reigned, that I may use the phrase of the reverend Deane of his Majesties Chappell, properly applyed unto him at his funeralls, which with singular approbation he performed) in the direct resolving the obscurest doubts of Divinity, and the acute losing and dissolving the hardest knots of Papists, so briefly and so perspicuously, as that his most polemickall writings, being first by himselfe in our vulgar tongue published, could scarce meet

even amongst our common people, with such an uncapable Reader (if any will call him self) into whom they might not convey some competent conceits and understanding of the deepest and darkest differences between the Parties, those patrons and defenders of darkness, and our selves. But beside these, such a tongue of the learned had the Lord God given him, that he knew to minister, and ministered according to knowledge; a word in due time to him that was weary: the which most weighty duty of the Minister, was so familiar unto him, that he made it his holy duties exercise (as his recreation) to resolve cases of conscience. In his ordinary Ministry how powerfull was he? which of his hearers cannot confesse that he spake as one having authority? Adde now unto these his labours, an holy and blamelesse life: for why should I disjeyne them, seeing they were so happily combined in him? betwene which two (both of them conspiring to the glory of God, and his cause) was such a sweet harmony and consent, that in reading his writings any man might see the manner of his life, and in seeing his life, he might also therein reade his writings: for his life spake what his pen writ, and his person was the president of his written Precepts. But when these unmeasurable labours had quickly worn out such a candle, who so freely spent himselfe to give others light; such a life was not shut up, but by a proportionall, even a religious and Christian death: of the which when God made (with some others) my selfe a beholder, I could not but conceive him a messenger one of a thousand, singled out by God to give directions to others, both how to live, and that well, as also in the right manner of dying well, who himselfe was so trained to a blessed death, by a holy life, whereby he became born in life and death a most happy and blessed man, for whose written Precepts concerning both, the whole Church is bound to blesse God with us: but especially wee his ordinary hearers in Cambridge, who besides were also the beholders of both, cannot be but so much the more strengthened and confirmed (our owne heedlesse in variance not resisting or withstanding us) by how much the eye is quicker than the eare, and the sight a more certaine sense than can be the hearing. But we will leave him with God, and omit those worthy workes which himselfe whilest hee lived (according as the relaxation both from the weekly labours of his calling, and the daily weaknesse of our body would permit) did publish, not onely for the watering of this famous Seminarie where he lived, but even out of his abundance and full buckets, to be refreshing of all the heritage of God, and come to our owne purpose. It is not now to be wished, but bewailed rather, that all his workes were not finished by himselfe before his owne comse, seeing the orphan writings of the learned published by others are commonly lesse polished: for sometimes the Author's minde is not taken, and sometimes his matter is mistaken, otherwhiles his forme is inverted, and not seldome either his owne elegancies and proprieties, which are like goads, are neglected, or something besides his owne is injuriously inserted: but yet the Lord having loosed him from his labours, the Christians care of his Executors commendeth it selfe to the Church herein, that before it should be deprived of any part of his paines so profitably employed, desirous they are to communicate them, if not altogether in such exact manner as they would, yet as perfectly as they can, contented rather to hazard the due regard of the Author himselfe, by committing unto his scholars hands the publishing of his labours; then that the Church should want them by their holding and hiding them with themselves. As for my selfe, my wish was to have beene spared in these paines, both because of my owne weekly employments, and that in that place wherein the businesse might have beene committed to divers others farre better furnished with gifts, and fitted with opportunity than my selfe: but especially seeing how sife and wise a thing it is to sit silent where a man need not speake, and that in these dayes, wherein every mans oare is in every mans boat, and most men are become left-handed in receiving things which are reached unto them with the right; too like the 700. left-handed Benjamins, whose sole commendation seemeth to stand in this, that they can throw stones and dart against others at a haire-breadth and not faile: yet notwithstanding considering my calling hereunto, as also being after a sort reared up by the Poets rule, not doubting but that the mitter folloving is farre better than silence, I was contented, at the instant intreaty of the Authors Executors, to undertake the publishing of this Epistle, which himselfe had in his heart (if God had given him longer time) to have with his owne hand set and sent out in it owne native beauty and perfection: wherein what my paines have beene, they onely know who have gathered other mens posthumous writings. I have not trodden in their steps who make the

lsa. 50. 4

Iudg 20. 6.

ὁ ἀγὼς ὁ σῶν  
καὶ ὁ πῦρ ὁ ἀντὶ  
αὐτοῦ. Euripid.

grounds

1. Salutation, wherein are considered the

Person saluting, described by his

Office: a servant of Iesus Christ.

1. Alliance: brother of Iames.

2. Called.

Persons saluted, members of the militant Church, which are

Sanctified of God the Father.

3. Mercie.

4. Reserved to Iesus Christ.

Forme of salutation, viz. a prayer for

Blessings, Peace.

Love.

1. His Love, Beloved.

Increase of blessings: be multiplied.

2. Motives exciting the Apostle, viz.

1. His Ready minde: Gave diligence, enlarged by three arguments

1. All diligence.

2. To write unto you (when he could not speake.)

3. Of most weighty matters: Of the common salvation.

3. The present necessity: It was needfull for me.

Maintaining: Saints.

Oppugning: Seducers.

Propounded, viz. to maintain the faith: wherein are considered the

1. Hypocrisie: Crept in.

2. State before God: Oratined of old to this condemnation.

3. Religion: Piously men they are.

4. Doctrine: which turne the grace of our God into wantonnesse.

5. Lives: and deny God the onely Lord, and our Lord Iesus Christ.

1. Kinde: Spirituall.

2. Weapons

1. Doctrine.

2. Confession.

3. Example.

4. Prayer.

1. The state of the Church in his time pe

1. Exhortation, wherein are con

1. Persons destroyed: the people, viz. the Iudaics.

2. Time: after he (God) had delivered them out of Egypt.

3. Cause: which beleevd not.

1. Persons sinning: the Angels.

2. Sinne it selfe, and in it the

1. Author set downe

2. Parts

3. Measure of their fall: A totall defection.

1. Custody: Reserved in chaires under darknesse.

2. Full punishment: unto the judgement of the great day.

1. Names: Sodome and Gomorrah, and the Cities about them.

2. Sinnes.

3. Against

1. According to Nature

2. Committed fornication.

3. Followed strange flesh.

1. Punishment: wherein

2. Matter, suffered vengeance of eternall fire.

1. Vncleanesse: They defile the flesh.

2. Contempt of Magistacie.

3. Intemperance in it.

4. Cruelty against Gods people, comparatively called Cains way.

5. Covetousnesse by similitude from Balaam with the

6. Ambitious gain saying of the truth, illustrated by

7. Riotousnesse: proved by example and instance from Love-feasts, in which

8. Unprofitableness in their places: Clouds without water.

9. Unconstancy: Carried about with every wind, as light clouds.

10. Barrennesse in themselves, illustrated by a comparison, and described by foure degrees of naughtinesse, viz.

11. Impatience: raging waves of the Sea foaming out their owne shame.

12. Unprofitableness in doctrine: waxing barren.

13. Murmuring.

14. Complaining, which proceeds from

15. Walking after their owne lusts.

16. Proud boasting.

17. Admiration of mens persons.

18. Covetousnesse: for advantage.

1. Kinde.

2. Assumption, viz. But these seducers take libertie to sin: proved by enumeration of their finnes, in their

3. Conclusion, inserted in verses 13, 14, 15, viz. Therefore these seducers shall be destroyed. This conclusion is

1. A Preface: But ye beloved remember, &c. Verse 17.

2. The testimony it selfe, and in it are

3. The application of it to thicke

1. Mockers.

2. Fleishly, walking after their owne lusts.

3. Mockers, common to makers of Seils.

1. Faith, on which as upon a foundation they must build up themselves, enforced by

2. Love of God, in which they must keepe themselves.

3. Hope: looking for the mercy of God, &c. and in it

4. Christian meeknesse in recovering weakes

5. Christian severity in gaining

1. Person praised: Christ Iesus

2. Inducements moving to praise him, drawne from

3. Epilogue or conclusion, consisting on a praising of God: wherein three things:

1. A direction in forme

2. A prophesie answered in a perfect forme

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A Godly and Learned  
**EXPOSITION**

V P O N T H E E P I S T L E O F I V D E,

Explained in publike Lectures by that reverend man of  
 God, M. WILLIAM PERKINS, and now published for  
 the use of the Church of God.

Vers. 1. *Jude (or Judas) a servant of Jesus Christ, and brother of James, to them which are called and sanctified of God the Father, and reserved to Jesus Christ.*



The generall aime and scope of this Epistle, is partly to declare the dutie of all Christians, and partly to set out the corruptions of those, and these daies and times; in both which every

one may receive edification, who are desirous either to follow the former, or avoid the latter. In which generall consideration, note three things concerning this Epistle, before we come to shew the parts of it in particular.

First, the *Authoritie*; Secondly, the *Superscription*; Thirdly, the *Argument* or substance of it.

First, concerning the Authority, two questions are to be answered.

The first question, Whether this Epistle bee Canonically Scripture.

And secondly, How we may know the certainty of it.

Concerning the former: *Luther* and others, who acknowledge it to be a profitable writing, deny it to be Canonically Scripture, and alleage foure reasons:

First they say, *Jude* calleth himselfe a servant of Jesus Christ, and not an Apostle, but all the new Testament was penned or approved by some Apostle.

This hindreth not but that he was one of the Apostles, who also called themselves servants of Jesus Christ, as *Paul*, Rom. 1. 1. and *Peter*, 2 Pet. 1. 1. Secondly, by this reason the Epistles to the *Philippians*, and *Philemon*, as also of *James*, *John*, &c. might be rejected.

Thirdly, he calleth himselfe as much as an Apostle.

*Jude* writeth of such things as the Apostles themselves had formerly foretold, verse 17. Therefore he was no Apostle.

*Jude* lived after the Apostles *Paul* and *Peter*, who with *John* were the last of the Apostles, and living after their decease (who were the principall) might very well put them in minde of those things they had foretold.

In the ninth verse, hee bringeth in a profane Author, concerning the strife and dilputation between *Michael the Archangel*, & the devill, about *Moses body*, which cannot be found in Canonically Scripture; as also of *Enoch the seventh from Adam*, out of profane writers.

By this reason, neither should the Epistle of *Titus* be Scripture, seeing *Paul* makes mention of the prophane Poet *Epimenides*; *Titus* 1. 12. nor the Epistle to the Corinthians, where is brought in the speech of *Menander*, 1 Cor. 15. 33. nor the Acts of the Apostles, where *Aratus* the Poet is cited, Acts 17. 28.

This Epistle is taken out of *Saint Peter*, from whom this Author hath borrowed both the matter and manner. Therefore this *Jude* was no Apostle, but some scholler of theirs.

If this were sufficient to prove this Epistle not authentically, then the whole bookes of *Samuel*, the Kings, and *Chronicles* should be cast out of the Canon by the same reason: which take the matter from Civill *Chronicles*: Now if it be lawfull to take matter out of Civill *Chronicles*, why may not one Scripture be taken out of another? we must therefore (notwithstanding these weake allegations) esteeme this Epistle to be the Canonically Scripture, and the eternall Word of God, as our Church, and the Church in all ages hath received it. And now in the second

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Object. 3.

Answer.

Object. 4.

Answer.

Object. 1.

Answer.

word place see how we may come to be resolved that it is so to be allowed: which we may in this resemblance. An Indenture between man and man is knowne to be sufficient two waies: First, by the matter and contents therein, which plainly shews an act passed and done: secondly, adding and annexing thereunto certaine outward signes and testimonies, as the hands and seales of the parties, the hands and names of the witnesses corroborating and strengthening the same: the first is good in it selfe (though not so confirmed to the parties) without the second: but the second is nothing without the first: but if both these shall concur and be specified in the Indenture, then it is absolutely authentically, both in it selfe, and unto the parties. If this be applied to the Scripture, it shall be apparant to be no lesse ratified than such an Indenture. For first, consider but the *Contents* and matter it selfe of it, it will speake the certainty and truth of it: reade over the Epistle, you shall finde the whole matter agreed upon by the Prophets and Apostles: and for the *testimony*, the Catholike and common consent of the Church, or greatest part since the Apostles daies, hath set to her hand and seale that it is the truth of God, no lesse assured than other books of the Canon: which assent of the Church, though it cannot make us, yet may move us accordingly to entertaine it. Besides, if we consider the *ends*, as also the *effects* of this Scripture (which are the same with any part of the Canonically) we cannot but confesse that it is the holy and sacred truth of God, all of it conspiring with all the other to the advancing of Gods glory, and furthering of mans salvation. So much of the authoritie of this Epistle.

The second point is the *Superscription*, which is in these words: *The Catholike Epistle of Iude*. This title seemes to be prefixed rather by some Scribe afterwards, than by Iude himselfe: first, because this title (*Catholike*) was not heard of in the Church whilest the Apostles lived; so as it is not so ancient as the Epistle.

Secondly, the title seemes to be unfit for this and other Epistles intituled after the same manner, and may be well forborne, as the Epistles of Peter are called Canonically, which are no more Canonically than others.

Thirdly, most of the Post-scripts are uncertaine, if not false: as of that after the second Epistle to Timothy, in which Timothy is called an *Elett Bishop of Ephesus*, and yet commanded to doe the worke of an Evangelist, a Timothy. 4. 5. which cannot stand together, to be the Bishop of one place, and also universally to preach unto the whole world, following the Apostles, as the Evangelists duty was: and so of others. This title then was not added by the Apostle, but by some Scribe that copied out the Epistle: it is not therefore holy Scripture as the Epistle is.

The third point concerning the Epistle in

A generally, is the *argument*, which doth exhort all Christians to constancie and perseverance in their profession of the Gospell. Secondly, to beware and take heed of false teachers and deceivers which craftily creepe in among them: And thirdly, these deceivers are lively set out in their colours; and with them their destruction.

Now concerning the Epistle it selfe, and the speciall parts of it.

Of it there be three parts: First, a *Salutation*, in the first and second verses: Secondly, an *Exhortation*, from the third verse to the end of the three and twentieth. Thirdly, a *Conclusion*, from that to the end of the Chapter. In the *Salutation* consider three things:

B First, the person that wrote this Epistle, *Iude*.

Secondly, the persons to whom he wrote: to those which were called, *sanctified of God the Father, and reserved to Iesus Christ*.

Thirdly, the prayer ordinary in Apostolical salutations: *mercy unto you, &c.*

Concerning the first, namely, the writer of this Epistle, observe three things: first his name, *Iude*: secondly, his office, a servant of Iesus Christ: thirdly, his Allynce and brother-hood, being of the kindred of Christ himselfe.

C First, of his name, *Iude*, or *Iudae*, which was the name of two of the Disciples of Christ: the first was Iudas the sonne of *Alpheu*, the brother of *James*, and so neere allied unto Christ: who was the writer of this Epistle. The other was Iudas *Iscariot*, or Iudas the Traitor, the sonne of *Simon*, who could not write this Epistle, because he died before Christ.

In this name consider two things: First, the occasion of it, and secondly, the variety of his name. The occasion of this name is set downe with the reason of it in the 29. of Gen. 35. When *Leah* had borne three sons unto *Iacob*, she conceived again, and bare a fourth son, saying, *Now I will praise the Lord*, therefore shee called his name *Iudab*, which signifieth praise or confession: so no doubt did *Alpheu* the father of this *Iude*, at his birth give him such a name as might move not only himselfe, but his child after him, to thankfulness and confession of Gods goodnes. So ought every father in imposing his childrens names with *Alpheu*, and every mother with *Leah* make such choice of names, as themselves and their children may be put in minde, yea, and stirred up to good duties, even so often as they shall heare or remember their own names. The second point in this name is the variety of the names of *Iude*, he was called *Thaddew*, Marke 3. 18. and *Lebbeus*, Mar. 10. 3. all which signifie the same thing, & all put in minde of the same duty. Here two questions may be asked. First, why was he called by so many names? Some thinke hee had all these names given him by the people and multitude, as signifying all one thing: others (which is more probable) that he was thus called by the Apostles themselves, rather than by his owne name,

Quest. 1.  
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name, that the horrible fact of *Iudas* in betraying his Master should be utterly with his name forgotten.

A second question is, whether may a man change his name, or no?

If the change thereof bee no prejudice to any man, much lesse hurtfull to the Church or Common-wealth, nor offendeth the faithfull, but wholly tender to the glory of God, and good of men, it may be altered and changed: As *Saul* a great persecuter, being called to bee a publisher and Patron of the Gospell, changed his name into *Paul*: as also *Salomon* was at the first called by his Mother, *Iedidiah*: *Peter*, at first called *Simon Barjones*, Christ afterwards gave him a new name, and he accepted it. Yet hence the too common practice of the world cannot be warranted, who for fraud and deceit doe alter their names: which when it is not intended may warrantably be done as in time of persecution in the reign of King *Edward* the first, *Erce* changed his name, and both called himselfe, and suffered others to call him *Arcius Felinus*: so did divers other worthy men in those daies, seeking no other than the glory of God, and good of the Church in their owne safety: and that the Papists not kowing their names, might reade their writings without prejudice.

The second thing in the person writing is his office: being called [a servant of *Iesu Christ*] which is not so generally to be understood as meane of every professor of Christ and beleever, who is a servant of the Lord *Iesus*: but of a speciall service, namely, of Apostleship, to which he was deputed.

Wherein consider two things: First, that he was called to bee an Apostle and servant of Christ to plant the Church of the Gentiles: Secondly, that he did faithfully execute his function, and performed his service.

First, he pleads his calling, for two causes: first, in regard of others; and secondly, in respect of himselfe. First, that his doctrine might with more attention, and reverence bee received of others, seeing he run not unseer, but was called, and that to an Apostleship; and therefore hee spake not of himselfe, but wholly and immediately directed by God.

Secondly, for the confirming and comforting of himselfe, that the Lord who had called him would stand by him, both in protecting his person, and prospering his worke in his hand.

¶ Note. Seeing the Apostle *Iude* before he writeth layeth downe his calling; so ought all Ministers to make their calling the foundation of all their proceedings, containing themselves within the compasse thereof, even as they are to teach the same duty unto all sorts of men, that they tempt not the Lord, by passing the bonds and limits of their calling.

Secondly, in that *Iude*, though he was of the same Tribe, yea, of neare alliance unto Christ,

yet hee passeth by all these respects which hee might have stood upon, and contenteth himselfe with the title of a [servant of Christ:] We learne to make more account, and esteeme it a greater privilege to be a servant of *Iesus Christ*, than to bee of the kindred of Kings, and allyed to the greatest Monarchs of the world: Christ himselfe shewes us what kindred should take up our chief delight, when hee turned himselfe from his Mother & Brethren, and beholding his hearers said, those were his mother, sisters, and brethren, that heare the word of God, and keep it: this alliance in the faith was neerer and dearer unto him than that in the flesh. If then thou standest upon thy preferment, strive to be the servant of Christ, which is more honourable than to be the sonne of a King; to be a follower of Christ, is more than to goe before the Rulers of the earth. But if thou aske, How shall I come to this preferment? Himselfe answereth thee, Thou must give up thy selfe to heare his Word and doe it, that is, learne to know and obey his will, this is the maine duty of a servant: endeavour to please the Lord in keeping faith and good conscience, thou art in the way of preferment, and art admitted a servant of Christ.

Thirdly, If we be admitted the servants and followers of Christ, we must serve no other Master, but keepe our selves from being intangled either with the offences or affairs of the world, as to be vassals thereto: no man can serve two, much lesse more masters of such contrary commands. Let none pretend to be the servant of Christ, who by loving pleasure more than God, or seeking earth more than Heaven, disgrace such a profession.

The third thing in the person writing, is the alliance [*Erce* of *Iames*] of which name there were two, first, *Iames* the sonne of *Zebbeden*, whose death is mentioned in the 12. of the Acts by *Herod*: the second was the sonne of *Alpheus*, here mentioned:

First, that he might distinguish himselfe from the other *Iudas* the Traytor. Secondly, that he might win further credit and attention to his doctrine, seeing hee was no unknown person, but one that came of the worthiest stocke that was upon the face of the earth; and for this cause he mentioneth his brother *Iames*, who was better known, as being the President of the Council at Jerusalem, & a choise pillar of the Church in his time, Act. 15. 13. not to credit himselfe, but this Scripture (which otherwise is in it selfe sufficiently powerfull) by the mention of him.

Now followes the second thing in the Salvation: that is, the person to whom *Iude* wrote, in these words [unto those who are called and sanctified by God the Father, and preserved by *Iesus Christ*] it is the militant Catholique Church, which is lively described to bee the number of believers dispersed thorow the face of the whole world; who are effectually called, and sanctified, and preserved unto life everlasting. Out of which description note:

First,

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Here verie two Homilies concerning the Sacraments, under the title of Controversies; and Calvin Institutiones printed under the name of Arcius, the Master of Civitas the Great, 1534.

II.

III.

The Scriptures written properly for the Church, that it might be gathered and strengthened thereby.



First, who and what they bee that are members of this Church; namely, no wicked or prophane persons, but onely the Elect, such as are chosen unto life everlasting, who after receive their calling unto holinesse, and therein are assuredly preserved unto life: which privileges no wicked person, no unrepentant sinner can bee partaker of, but onely the Church of the *first borne*, as in Heb. the 12. whose names are written in the booke of life, and who receive daily spirituall increase: for howsoever in the Catholike Church there be two sorts of men professing Religion: the one of them that doe unfaignedly beleve, and are sanctified: the other of them who make a shew of faith, but indeed beleve not, but remaine in their finnes: of the former doth the Catholike Church consist, and not of the latter, who are no members set into the head of this body, though they may seeme so to be.

Secondly, this consisteth the Romish Church, who teach and hold that a reprobate may be a member of this Church.

Thirdly, that none can bee the head of this Church and Catholike congregation but only Christ, for he onely knoweth them, who and wherethey bee, throw the face of the whole earth: not the Pope or any other creature hath any headship over this company, who are given and properly appertaine unto the Son of God.

Fourthly, that this Catholike Church is invisible, and cannot by the eye of flesh be discerned; for what eye (except of faith) can see or discern the depth of Gods election, or whom he hath effectually called? yea, and who can infallibly determine of the things that are within a man? and therefore this is a matter of faith, not of sense, an Article of our beleefe, not the object of our sight, seeing faith is an *evidence of things not seene*: which againe overthroweth that Romish doctrine, which teacheth, that the Catholike Church is visible and appareant upon earth, and so destroy that Article of our faith.

Fifthly, that this Catholike Church being preserved by God the Father to life everlasting, cannot utterly perish and be dissolved: all other congregations and particular Churches being mixed, and the greatest part not predestinate, may faile, yet this cannot be overcome, Rom. 11. 7. *this election of God shall obtaine, though the rest be hardened.* The gates of hell shall not prevaile against the faith of the Church, because faithfull and true is he that hath spoken, and who will preserve in this Church a succession of wholesome and sound doctrine, and Heaven and earth shall bee sooner dissolved, than one jot of the same shall faile and perish.

But though that faile not, the Church may fall from that, and so faile.

That particular Churches, and of them the most famous, have beene ruined, yea, and fallen away, and so may doe, is evident by the Churches of Ephesus, Corinth, Galatia, &c. and no marvell, seeing these consisted ever of mixed persons: but the Catholike Church consisting

A onely of a number elected and called, though it also (not being as yet without wrinkle) may erre and faile in some smaller points; yet being preserved by God to life, cannot possibly faile in the maine and foundation.

This doctrine affordeth strong consolation to the Elect of God, both in regard of their frequent falls and infirmities, whereby they might feare to cast themselves quite out of favour; as also in regard of the manifold assaults and bickerings, which in the world they doe and shall endure, whereby they might seeme to the outward view to perish; yet the truth is, neither of both need dismay them, but that their faith and hope may still be revived and strengthened, seeing they are preserved to salvation.

B Sixthly, here are better notes of a true Church than the Papists Antiquitie, Succession, Multitude, &c. which can be no notes. First, for Antiquitie: In the beginning was a true Church, but no Antiquitie. Secondly, succession failes: for what men soever are called and sanctified, are the Church: Thirdly, multitude no note: for if there bee a calling and sanctification of men, there is a Church, be there many or few: But the true notes are the means of calling to the faith by the doctrine of the Prophets and Apostles, and obedience thereunto, proceeding forward in sanctification, even untill death; without which notes none can truly say they are of the Catholike Church: By which we may know the Church of England to bee the true visible Church of God, called and sanctified in the truth, Joh. 8. 31.

C Now to proceed, we are in the next place to intreat of the order which God observeth in bringing men by degrees to life everlasting: And first of the calling mentioned; which is a worke of God, who of his mere favour and grace calleth vile and miserable men out of the world, and inviteth them to life everlasting: to understand which, wee must know that the calling of God is twofold: The first is *generall*, when God calls a whole Nation, Kingdome, and Country, that is, when he offers them salvation in the meanes; as when he sends his Word amongst them, affords them the Sacraments to seale the Covenant, gives leave to approach him in prayer, and all this in the Ministry of man, that man might call man: yea, when he vouchsafeth private meanes farre inferior to the former, yet often serving for a generall calling, as is the reading of the Scriptures, yea, of mens writings, and sometime reports, as in *Rahabs* example, and the woman of Samaria: by these meanes the Lord generally calleth men, offering, but often not giving grace offered, in great judgement turning away from a froward people.

If God offer, but give not grace, it is a deluding of men:

No, for first a man was once able to receive it: secondly, hereby he maketh them without excuse

The Church ascribed to persons in places, but to Christ's voice.

Object.

Ans.

Object.

Ans.

cuse whom he will destroy: thirdly, hereby he keeps the wicked in outward order.

*Use.* Considering to bee called of God is the first step to life everlasting, and wee in this Church of England are thus called, it remains that every man should answer this calling.

How shall this be done? Frame thy heart to answer God, as *David* did when God bade him seeke his face: *Thy face O Lord will I seeke*: see also *Marke* 9. 23. 24. of the father of the possessed child, and *Psal.* 40. 6. 7. when *Dauid* was pierced, hee answered, *Lord, I come*: this ought to bee the Answer of our hearts to the Lords voyce founding in the ministry.

The second calling is more speciall, when grace is not only offered, but given also by God, through the effectuall working of his spirit in our hearts; which is the beginning of grace in us, he himselfe laying the first foundation of it: by giving power to receive the word to mingle it with faith, and bring forth the fruits of new obedience; for the better conceiving of the nature of it consider six points.

First, the ground and foundation of it, namely Gods eternall free Election of us unto life everlasting, as *2 Tim.* 1. 9. when I say free, I exclude not onely whatsoever man can imagine within himselfe as vaine in procuring such good unto himselfe, as not of workes, saith *Paul*, lest any should boast; but also placing the ground of all our good out of our selves in the counsell of God, which the Apostle calls his good purpose, *Rom.* 8. 28. yea to shew the freeness of this grace, it is thence denominated and called the election of grace.

Secondly, the means of this calling, which in the Lords hands are divers; whereof some prepare to calling, other some are instruments of it: as first the reading of the Scriptures, serving to beget a generall historical faith. Secondly, afflictions in body, goods, name, friends or otherwise, tending to humble a man and prepare his heart as soft ground. Thirdly, the denouncing of Gods judgements, and threats of the Law which sends to hell, but gives no grace: these are generall preparatives: others are instruments to effect the inward calling, as the preaching of the glad tidings of the Gospell which is the most principall and effectuall means of this speciall and effectuall vocation, and to this *Paul* ascribes it, as *2 Thes.* 2. 14. whereunto he called you by our Gospell: that this is true, consider a two-fold worke of this Ministry, when it is powerfully applied to the hearts of men. First, it openeth the very heart of a man, and layes him out to the beholding of himselfe, shewing him clearly his detestable finnes hee hath made himselfe more ugly in Gods eyes than any Toad can bee in mans; whereby he is prepared not to be asleepe in this estate, but unto the second worke, which is to apprehend and apply the blood and merits of Christ (exhibited in the Gospell) for the washing and bathing of his sinfull soule, that

so he may be saved from wrath:

Thirdly, the persons that are called: those are mentioned, *Rom.* 30. namely, those whom hee had before predestinate, those he called: which seemes to bee expounded in *Act.* 13. 48. *Somniis uere ordinati sunt ad vitam eternam*, that is, were called unto the faith: all therefore are not called.

It pleaseth some to teach another doctrine, namely, that God for his part calls all men effectually, and gives them a power to beleeve if they will; but the difference, say they, is in the will of man; to prove which they bring this comparison. The Sunne shines on wax and clay equally, the wax is softened, but the clay is hardened. But this is not true out of the Scriptures: for it is not given to all to understand the mysteries of the kingdome, *Matth.* 13. 11. these things are hid from most of the wise of the world, and revealed unto babes, *Matth.* 11. 25. Knowledge is given to some, not to others, and consequently faith: for they which have not knowne cannot beleeve.

Fourthly, the time of this calling. The particular time of any mans calling is not revealed, but laid up in the secret counsell of God, in whose hands times and seasons are: yet the extent of the time is large enough though stinted, even the time of this life, some at the first houre, some at the ninth, & others at the eleventh, &c. but not after, because that then all means of calling of men cease. Now because men know not the date of their dayes, it behooves them out of hand to strive to enter, not to deferre from day to day, alleging that some were called at the twelfth houre, but accept of the Lords call, while it is yet the acceptable time. If the Lord now say, Seeke my face, let thy heart answer as an Echo which takes the word out of the mouth, *Thy face O Lord I will seeke*, *Psal.* 27. 8. such a pleasant harmony God is delighted with. If he say (as the Prophet speaketh) *Behold now my people*, they are presently ready to answer, *Behold now our God*, and the rather because the Lord will bee free, and not stinted by thee, that either hee shall call thee in thy crooked years, or not at all: he will not be prescribed extraordinarily to call thee at the twelfth houre, as hee did the theeve on the crosse, when thou howlest upon the bed of thy sorrow, & gaspest upon thy death-bed. Therefore while it is called to day let us heare the voice & harden our hearts no more.

Fifthly, wherein doth this effectuall calling stand? Both in the outward and inward calling, because the former is often in the means given to Nations, people, men, at least to make them without excuse: but the second being secret and inward, whereby the Lord makes a mans heart inwardly answer the outward calling, possesseth him with a willing minde stedfastly to beleeve in the Lord Jesus, and with an endeavour to please the Lord in all things: thus is the heart pierced, *Psa.* 40. 6. the heart of stone changed into an heart of flesh, that is, made tractable

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Procurator delli vni  
uersitatis per predicato  
nem externum: vel  
iam officium aposto  
licum gerens.

and pliable, Ezech. 11. 19. and an heart which is a sacrifice accepted of God: such a heart was *Lydia*, Act. 16. 15. when God had opened it, it was heedfull and attentive to the words of *Paul*: this heart can relish the sweet promises of the Gospell, and no other.

Sixthly, the excellencie of this calling, which we shall perceive by these considerations. First, in that it is a great worke, as was the creation of man at the first, Roman. 4. 18. so the Apostle maketh it, 2 Cor. 4. 6. he that at the beginning called light out of darknesse, the same hath shined in our hearts, &c. that as God calls the first time, and dead creatures come forth to life: so with no lesse powerfull voice the Lord calls the heart of man dead in sinne, and it is quickened with the life of God.

Secondly, this effectuall calling goes beyond the worke of our creation; for here a man is taken out of the first *Adam*, and set into the second, and at the same instant power is given to beleeve, being in time both together, though in order faith is first, and then ingrafting, wherein is not onely a bare privation as in the creation when God called *things that were not*, as though they were; but here is a plaine resistance and rebellion, God calling not only things that are not, but things that would not and refused to bee. Thus to raise a man out of the blood of *Christ*, is more than to raise *Eve* out of *Adams* side; to raise a dead soule from the death of sinne, farre more glorious and powerfull than to raise a dead body from bodily death; to raise a man to supernaturall life, farre greater than to a naturall onely.

Thirdly, this calling ratifies all our covenants with God. Men in their baptism enter covenant with God, but often start from it, and will not stand to it, so as the covenant is only made: but when as a man is effectually called, the covenant is not onely made, but truly accomplished, and that on mans part.

*Vse.* Seeing wee are called of God himselfe in the Ministerie of the Word, (for *Paul* calls it, Phil. 4. 14. an high calling) wee must labour to joine the inward calling with it, which is higher than that, by having first a grieve because wee cannot beleeve; secondly, a ready minde; thirdly, an endeavour to beleeve; fourthly, a sorrow because wee beleeve no more, and faile so much in the service of God; which if we want, wee must labour for them; and if we have them, be thankfull unto God for them.

2. *Vse.* Learne the durie laid downe by the Apostle, Ephes. 4. 1. That wee should walke worthy of our calling. To doe which, first wee must look that we frame our lives holily; being *holy in our conversation as he that hath called us is holy*. Secondly, there must bee the same end of our lives which is of Gods calling, that is, to bring us to heaven. The end of our being in the world, is to be called out of the world, and (as *Abraham*) to obey God, as looking for a city in heaven not made with hands.

Now wee proceed to the second step of life eternall, which is *sanctification*: this name is taken from the Latines, and by it is understood Regeneration, renovation, new creation, and to be sanctified is to be made holy and be borne anew. That we may the better know this grace, consider sundry points.

First, *what sanctification is*: It is an inward change of a man justified, whereby the image of God is restored in him. For the opening of which description, marke that first I call it a *change of a man*, to put a difference betweene it and civill conversation, which is a gift of God likewise as this is, but farre different from it: because this only restraineth the corruption of the hart, whereas sanctification reneweth the heart; and thus the gifts of God are of two sorts: first, restraining, which doe keepe in the wickednesse of the heart, such as are all civill vertues. Secondly, renewing or altering the mind, which not onely represseth, but abolisheth corruption; of this kinde is sanctification.

Secondly, I call it an *inward change*, namely in the minde, will, affections, as working upon the inward corruptions and lusts of the heart, to distinguish it from outward sanctification, which a wicked man may have, whereby he reformeth his outward man and carriage by the ministry of the word: such are they whom the Apostle speaks of Heb. 10. 27. which *read under their feet the blood of Christ, whereby they were sanctified*, namely, externally: this is of another kinde, working the inward change of the heart.

Thirdly, I adde, *of a man justified*, for two causes: first to shew that justification and sanctification are two divers gifts of God, and their difference may appear in three things; first, in that justification is out of a man; sanctification is within him. Secondly, justification absolveth a sinner, and makes him stand righteous at the barre of Gods judgement; sanctification cannot doe this. Thirdly, justification brings peace of conscience; so doth not sanctification, but followeth that peace.

Thus the Apostle hath them distinct, 1 Cor. 6. 11. Ye are *washed*, yee are *justified* and *sanctified*: as also 1 Cor. 1. 30. *Christ* is made to us *righteousnesse* and *sanctification*. Secondly, because justification goes with sanctification, though justification be before in nature, yet they are wrought at the same time. For when God accepts a mans person, then is hee made just, who is also sanctified. Fourthly, I say, *the image of God is hereby restored*, the which that we may know wherein it consisteth, consider the threefold estate of man; the first of innocency, the second after the fall, and the third under *Christ*. First, in innocency man had three things: first, substance of body and soule; secondly, the faculties of soule, as reason and understanding; thirdly, the image of God standing in the conformitie of the whole man, to the will of God: secondly, in the state after the fall, man hath two

of these: first, substance of body and soule: secondly, faculties as before. But the third is wanting, standing in righteousnesse and holinesse, and in stead of it is originall sinne, which distempereth and disordereth the whole man, his minde, will, and affections, and carrieth him against the will of God. In the third condition under Christ wee have three things: first, substance of body and soule: secondly, faculties of the reasonable soule: thirdly, a new created holinesse and righteousnesse, before lost, but now restored by grace above nature; and this is a renewed conformity to the will of God, and the image of God againe restored.

Where note that sanctification is such a gift of God, as changeth the man, nor the substance of body, or the faculties of the soule, but the corruption, disorder, and sinfulness of man, it rectifieth, but abolisheth not affections, if a man be of sad disposition, it neither increaseth nor taketh away, but moderates his sorrow and keeps it in order: so if a man be of a merry disposition, it deprives him not of his mirth, but corrects it that it exceed not: so in choler, and other complexions. Then those that feare to labour in their sanctification, because then they must be solitary, sad, and cannot be merry, and those that, thus object against those who endeavour over their owne reformation, may see themselves deceived, seeing it onely tempereth the affections to such moderation as becometh holinesse.

The second point is, *whence have wee our sanctification?* whether from our Parents, or from what originall?

No it cannot flow from the parents, no although they be holy; \* Joh. 1. 12. the new birth is not of blood, nor the will of flesh, nor of man: for parents must be considered two waies: first, as they are men, children of *Adam*. Thus they bring their children, and convey no more to their children than *Adam* did, which is nature, together with the corruption of it.

Holy parents have no sinne, for it is mortified in them, therefore they cannot derive it to their children.

Notwithstanding their sanctification they convey the nature and sinne of *Adam*: which comes thus to passe, God in the beginning gave this Law, that whatsoever *Adam* received, he should receive it for himselfe and his posterity; and whatsoever he lost, he should lose it from himselfe and his posterity: by vertue of which Law parents sanctified bring forth children un sanctified, which may appeare by this comparison. Take wheat, and make it as cleane as you can, sow it, and it will come up not as it was sowne, but in stalk, blade, & eare, and it brings up as much chaffe as ever it did, though none were sown with it; what is the reason hereof, but only the order set in nature by God at the first? So parents, let them be never so holy, by vertue of the former Law bring forth unholy children.

Secondly, parents must be considered as holy

A men, sounes of the second *Adam* by a second birth: and thus they produce not their children, nor derive their holinesse into them, although their holinesse may be a meane to bring them within the Covenant.

Whence note that the soule of the childe is not derived from the soule of the father, as the body is from his body, for then should they have the same properties with the soule of the parents: so every regenerate man should derive a regenerate soule unto the infant; which is false not onely in many examples, but in that originall sinne infecteth every infants soule, as well of the beleiving as unbeleiving parent.

But if sanctification be not from the parent, whence is it?

B From Christ, who is made of God unto us sanctification, 1 Cor. 1. 30. Coloss. 1. 19. In him are hid all the treasures of it, of whose fulnesse we receive grace for grace, Joh. 1. 16: wherein two further points are to be knowne: first, what thing in Christ is the root of our sanctification: namely Christ his holinesse as he is man, even as *Adams* unrighteousnesse is the root of our corruption.

Secondly, that seeing he is the root of our sanctification, it is necessary there be a conjunction and union between him and us, before we can partake of his holinesse, and it is the bond of faith which knits us as members unto him the head: in which regard the Apostle saith, he is made of God our sanctification, 1 Cor. 1. 30. that is, the root and author of it.

C A third point is, the measure of our sanctification, which is but in part given us in this life, the most regenerate man being partly flesh and partly spirit, appearing in this comparison: Take a vessell full of water, let a portion be taken out and an equal portion of hot water put in, it becomes luke-warme all of it, partly hot, and partly cold: even so every man is a vessell of water filled with corruption to the brim, if a part of his corruption be taken away, and a proportionall part of holines put in stead of it, the whole man becomes partly holy, partly unholy: of which wee have an example in *Moses*, Numb. 20. 8, 9. who in smiting the rocke so as the water gushed out, bewayed the mixture of faith with unbeliefe in the same action; he takes the staffe, therein hee obeyed God; but he strikes the Rocke twice, being commanded onely to speake to it, and therein he disobeyed, for which the Lord was angry.

A fourth point is, touching the parts of sanctification, which may be divided two waies: first, it is divided into mortification and vivification.

Mortification is a part of sanctification, whereby the power, tyranny, and strength of originall sinne is weakened, and also by little and little abolished, which be considered to be not in one part onely, but thorowout; so as when one part of originall sinne decayeth, so doth also the rest, the ground of which is the vertue and efficacy of Christs death: which if any aske

Religion rectifieth the affections but abolisheth them not.

Quest.

Ans.

\* Who can bring a cleaving out of holinesse? there is not one.

Object.

Ans.

Quest.

Ans.

The first division of sanctification.

what it is, and what power it can have since it is ended: I answer, it is that power of his God-head whereby on the crosse hee sustained his Manhood, and so made his death a satisfaction to the justice of God for mans sinne.

Ques.

It will be further asked, how come we to be partakers of this vertue of Christs death, and to feele the power of it in our hearts?

Answ.

So soone as any man by faith begins to be united unto Christ, his death is applied unto him, so that by means of our conjunction with Christ, we as truly partake of that power of his, as he himselfe was on the crosse sustained by it: then he feels sinne wounded in him, and dying daily, to which he cannot live as before.

The second part of sanctification is vivification, or quickning, and it is when Christ dwells and reignes in our hearts by his spirit; so as we can say, we henceforth live not, but Christ in us: the foundation of which is the vertue of Christs resurrection: which is nothing else but the power of his God-head raising his Manhood, and freeing him from the punishment and tyranny of our sins: this power is conveyed from him, unto all his members, who being mystically conjoynd with him, are thereby raised from the grave of their sinnes.

The second division is taken from the faculties of man: which are seven in number: 1. The Minde: 2. Memory: 3. Conscience: 4. Will: 5. Affections: 6. Appetite: 7. The life it selfe. In all which this grace of God must appeare.

1. The *Minde* is that part of man which frameth the reason: this *Paul* calleth, Eph. 4. 5. the spirit of our minde, which must be renewed; the sanctification of which is called, Revel. 3. the eye-salve; it is a grace clearing the darke minde and diu understanding; containing in it these three things: First, saving knowledge, 1 Cor. 2. 12. whereby we know the things given us of God. Some will say, what be they? Ans. This knowledge may be referred to two heads: The first is the knowledge of God. The second is the knowledge of our selves. The former of these hath two branches: first, that knowledge of the true God, which is life everlasting, Joh. 17. 3. Secondly, to know the mercy of God in Christ to my selfe in particular, Ephes. 3. 18. This is to know the height, length, and depth of the love of God to me in speciall; as that God the Father is my Father; God the Sonne my Saviour; God the holy Ghost my Sanctifier: this is the saving knowledge of God.

The second head of this saving knowledge is to know a mans selfe, when hee sees the secret corruptions of his heart against the first and second Table: to see and to feele this, is a worke of grace, and an argument of an heavenly light enlightning the soule.

The second thing in the sanctification of the minde, is (after the knowledge of these) to approve the things of God, that is, to minde and meditate on things spirituall, Rom. 8. 5. to savour the things of the spirit, namely, things

pertaining to the Kingdome of God. Contrary to the practice of them whose glory is their shame, yea, whose end is damnation, Phil. 3. 19. who minde earthly things.

The third thing is a setled purpose in the minde, not to offend God in any thing, but to endeavour the doing of his will, and the pleasing of him in all things: this is called the turning of the minde, and is the substance of true repentance.

2. The *Memory*: the sanctification of it is an aptnesse by grace to keepe good things, specially the doctrine of salvation, by which *David* was preserved from sinning, Psal. 119. 11. and *Mary* pondered things concerning Christ, and laid them up in her heart, Luk. 2. 19.

3. The sanctification of the *Conscience* is an aptnesse to testifie alwaies truly, that a mans sinnes are pardoned, and that he preserveth in his heart a care to please God, 2 Cor. 1. 12. This testimony was *Pauls* rejoicing: and *Hezekias* comfort on his death-bed was the testimony of his conscience of his upright walking before God: yea, this conscience is apt also to checke and curbe us when we incline to evil: so *David* saith, Psal. 16. his reines did correct him in the night season: and to stirre us up to good as the voice behind us, saying, *Here is the way, walke in it*, Elay 40. 21.

4. The *Will* is sanctified when God gives grace truly to will good; as to believe, feare, obey God; when a man can say, that though he find not to performe that which is good, yet to will good is present with him, Ro. 1. 8. This is much accepted of God: for where the minde and other faculties faile in their duty, then comes this will and supplies their want, which being willing to doe much more than it can, the Lord of his mercy accepts it for the deed it selfe.

5. For the *Affections*, some of them concerne God, some our Neighbour, and some our selves. Sanctified affections concerning God are first feare of God, when a man stands in awe of Gods presence, and in regard of his Commandements. Secondly, a contentment and quietnesse of mind in all conditions of life, when a man at all times can submit his will unto the will of God, Job 1. The Lord hath given and taken away, blessed be his name: and *David*, Psal. 39. 2. *I held my tongue and said nothing, because thou Lord didst it*. Thirdly, love to God in Christ and to Christ in man, 2 Cor. 5. 14. Rom. 9. 7. Fourthly, an high estimation of Christ and his blood above all things in the world: Phil. 3. 8. *I count all things dung for Christ*.

Secondly, the affections towards our Neighbour is to love him, because he is Gods childe in my judgements, 1 Epist. Joh. 3. 14. and in Christ my brother.

Thirdly, concerning our selves, to have a base estimation of our selves in regard of our knowne sinnes and corruptions: *Paul* cried out that he was the head of all sinners: so the prodigall

Memory.

Conscience.

will.

Affections.

call home; *I am not worthy to call thee father:* David, Have mercy on mee according to the multitude of thy mercy.

6. The sanctification of Appetite stands in the holy ordering of our desires in meat, drinke, apparell, riches, &c. and in the practise of three maine vertues: first, Sobriety: secondly, Charity: thirdly, Contentation: by which the appetite must be governed.

7. Sanctification of life stands principally in three things: first, in an endeavour to doe the will of God, that herein wee may testifie our thankfulness. Secondly, in testifying our love to God in man. Thirdly, in deniall of our selves: which is, first, when we hold God to be wiser than we are, that so we should be both directed and disposed of by him. Secondly, when we account him more carefull for us, than wee our selves can bee, and so rest well satisfied with what condition of life forever he sets us in. Thus are we to practise this grace through our whole conversation; for we may not measure it, nor judge of it by one action good or bad; but looke to the whole course of life, if that be good, the heart is sanctified.

The fifth point is, how sanctification is here ascribed to God the Father, seeing all outward works are common to the whole Trinity. *Ans.* Sanctification is attributed and that truly to all the three persons, who have all shooke in the worke of it, but diversly. The Some sanctifieth by meriting sanctification; the holy Spirit sanctifieth by working it, and by creating the new heart; the Father sanctifieth by sending his Son to merit, and giving his Spirit to worke it. And here the worke is thus ascribed unto him, as being the ground and first author of it.

*Vse.* Labour for the speciall grace of God. The meanes wee are to use is laid downe in Rom. 6. 1. to the 14. verse, namely, to beleeve that we were crucified with Christ, buried with him, yea, and rose againe with him; because he was upon the crosse, in the grave, as also in rising from thence in our stead and room, sustaining our persons upon him: this is the foundation of our holiness. Some will aske how this can bee a ground of our holiness? I make it plaine in this comparison: As a Traitor arraigned, and hanged according to Law, is then freed from his fact, the Judge ceaseth to punish him, and he ceaseth to be a Traitor, committeth no more misdeemour; so the sinner being arraigned at the barre of Gods justice, and attainted of high treason, is according to Gods Law condemned and executed in Christs condemnation and execution, is now as a dead man unto sinne, and cannot thenceforth live thereunto any more.

Now follows the third degree of life eternall, in these words [*and reserved to Iesus Christ.*] The meaning of which words is plaine in the 1. Epist. of Peter, the 1. 5. where he saith, that the Elect are kept by the power of God unto salvation: in the adding of which words to the

former, we are taught that with the gifts of true faith, calling and sanctification, is joyned inseparably the grace of perseverance unto the end: of which truth we will consider foure maine grounds.

The first ground is, the election of God, that is, his decree whereby he setteth some apart to life. This decree is as unchangeable as God himselfe is: and as election is unchangeable, so is the fruit of it in us, in respect of the ground: as whence followeth it that faith and sanctification are unchangeable. Rom. 8. 3. the predestinate are glorified. Matth. 24. 24. the exception sheweth it impossible the Elect should be deceived.

The second ground is the promise of God in the Evangelicall Covenant, which is largely propounded in Jerem. 32. 40. where is promise made of two things: first, the Lord promisseth that hee will not turne from them to doe them good, which is a promise of eternall mercy, shewing the pardon of sinne, being once given, is given for ever. Secondly, that he will put his fence in their hearing, there is promised continuance of faith and sanctification, for they shall not depart from it.

The third ground, is the office of Christ: in it consider first his Priesthood; secondly, his Kingly Office. First, he was a Priest, partly to offer sacrifice, partly to make intercession for every beleever, for so he did for Peter, Luk. 22. 32. that his faith might not faile, and not onely for him, but as appeares in that worthy prayer recommended in Joh. 17. for all the Disciples, and not for them onely, but for all beleivers through their word. The same request is in that Chapter repeated thrice. Secondly, for his Kingdome; as he is the head of his Church, his office is, first, to keepe all that are given him unto life, Joh. 10. 28. *I give unto them life: and none can plucke them out of my hands.* Secondly, to give spirituall life to his members, Rom. 6. 8, 9. If Christ the head died but once, and liveth for ever, then all his members die but once to sinne, and after alwaies live to righteousness: for this life admits of no corruption neither in nor out of temptation.

The fourth ground is the quality of grace, as of faith, sanctification, &c. whose nature is to endure to life everlasting: for he that once beleeves, remaines ever a beleever, 1 Joh. 3. 9. *He that is borne of God sinneth not, because the seed remaineth in him.* Now if that remaine whereby he is borne of God, himselfe must also still remaine borne of God, upon which foure grounds we may persuade our selves of the gift of perseverance.

It is alleged, nothing is unchangeable but God, and therefore grace is changeable.

Every gift is changeable in it selfe, so man in himselfe considered may fall away: but God hath promised a second grace confirming the first, by vertue whereof a man cannot fall away.

It will be further said, that the child of God

4 Grounds to prove the perseverance of the elect.

Object.

Answer.

Object.

when he falleth into a grievous sinne (as *David* did) is guilty of death, and therefore is not justified, and consequently falleth away.

*Ans.* When *David* fell, he was guilty of death, but onely in regard of that sinne into which he was now fallen, all his former sinnes being pardoned: yea, that sinne also was pardoned (though not actually to him before his repentance, yet) in Gods counsell: so as that sinne being on Gods part pardoned, he remains still in the favour of God.

*Object.* But in time of persecution many fall away.

*Ans.* If any fall quite away, they never had true faith which stands in three things: first, Knowledge; secondly, Assent; thirdly, Apprehension of Christ. The two former they might have, but the third was wanting unto them. Again, those that fall off in persecution, if they have true faith, they fall not wholly, because the seed of God remains in them; nor finally, because in time they shall returne unto the Lord againe.

*Object.* But this doctrine leads men to security.

*Ans.* No, it leads a man from security unto a new life and watchfulness: seeing grace is added unto grace to keepe us in the state of grace.

*Vse.* First, in that the gift of perseverance is joyned with true faith, I gather that the doctrine of the Papists is not of God, but a doctrine of devils, which teacheth that he which is chosen of God, who hath true faith, and is justified, may in regard of his present right fall away: for how can that be, if he that be chosen be called, sanctified, and preserved unto life?

Secondly, it is false that a man truly justified may lose his grace, seeing with justification is joyned preservation: neither that which teacheth, that a true believer may fall wholly, though not finally, is true.

Thirdly, those also are deceived who thinke that mans salvation is pinned upon his owne will; and hangeth upon his owne will; for God would have all saved, Christ died for all, the holy Ghost gives grace to all: why then are some saved, some not? It is (say they) from their owne will, grace in some prevails against flesh, and they are saved; but flesh against grace in the other, who therefore are damned: but this Scripture shewes that to bee but a device of man, seeing whosoever are once elected, are called, sanctified, and preserved to life; and what malice is able to resist this will of God?

*Vse 2.* Note here the unspeakable goodness of God in the worke of Regeneration; in that he not onely gives a new life, but preserves it in us. *Adam* once had this life of grace be- trusted unto him, and had it in keeping, but hee quickly lost it from himselfe and his posterity. Now God hath restored this life againe to be- lievers; but that they might be sure of it hee will now keepe it for them himselfe.

*And reserved unto Christ* that is, to be presented and for before Christ, and that partly in the day of death, partly in the day of judgment,

A holy and without blame, *Eph.* 1. 5. 2. 7. Whence note: first, beleevers need not feare the day of death or judgement; nay, rather they may rejoyce in it, as the day of their redemption, yea, and of triumph. What an honour was it for *Pharaohs* daughter to be presented to *Salomon*; and *Hester* to become the spouse of *Abashe- roth*? much more glory is it for the faithful thus to stand before Christ at that day.

Secondly, wee must all our life long prepare and fit our selves to be presented as pure spouses to our Bridegroom: both these duties are laid downe, *Revel.* 19. 7. *Be glad and rejoyce, for the marriage of the Lamb is come, and his wife hath made her selfe ready.* This preparation stands in two things: first, we must betroth our soules to Christ: this is done when God gives Christ, and we receive him by faith, cleave unto him alone, depend on him as the spouse upon whom her soule loveth. Secondly, we must beautifie our soules having given them to Christ: this is done when the holy Ghost sanctifieth the same, and we daily labour in the renewing of our owne hearts.

Thirdly, we must hence be stirred up to prayer for this gift of preservation to life everlasting, and reservation to Christ, hungering for grace after grace, to be strengthened in temptation, especially in this last and declining age, where in the Gospel takes little place in our hearts.

## V. 2. Mercy unto you, and peace, and love be multiplied.

In these words is laid downe the third point in the salutation, namely, the prayer usually observed in Apostolical salutations. In which first he prayeth for three things; *mercy, peace, and love.* Secondly, that these may be multiplied, that is, continued and increased in and upon them. First, of the multiplying of mercy: The mercy of God towards the creature is taken in Scripture two waies; generally, and specially: Gods generall mercy is that, whereby he is inclined to helpe the creature in miserie, *Luke* 6. 36. Gods speciall mercy (called *riches of mercy*, whereby he will have mercy on whom he will, *Rom.* 9. 15.) is that, by which is granted pardon of sinne, and acceptance in Christ to life everlasting; and for this he prayeth in this place. Now because this speciall mercy cannot be multiplied in it selfe, being infinite in God, as him- selfe is infinite, therefore by *mercy* we must understand the fruits and effects thereof. And for our better instruction herein, these things are to be considered.

First, that *mercy* is asked in the first place, be- fore *peace* and *love*: teaching us, that the mercy of God in Christ is to be sought for above all things in the world, *Psal.* 4. 6. *Many say, Who will shew us any good? but Lord lift thou up the light of thy countenance upon us.* *Psal.* 119. 77. *Let thy tender mercy come upon mee, that I may live.* This is the foundation of all blessing.

Secondly,

Gods mercy in Christ as set in the first place, is to be sought for above all things in the world.

Secondly, note the *persons* for whom hee thus prayeth, *To you*: that is, as in the first vers. to those who were called, sanctified, and referred to Christ; not for unbelievers, unrepentant, and Apostataes: whence we learne, first, that a man justified, sanctified, and made heire of life, cannot merit any thing at Gods hands: for merit and mercy cannot stand together, and hee that still stands in need of mercy, can never merit: which doctrine must bee maintained against the Roman Church, which teacheth, that a man may put his trust in the merit of his works, so he doe it soberly. Secondly, that men effectually called and sanctified, because they still stand in need of mercy, must bee in their owne eyes still vile and miserable. *Abraham* being to speake to God, termes himselfe *dust and ashes*. *Jacob* acknowledged that he was *lesse than the least mercy*. *Job* cries out that hee was *vile, and abhors himselfe*. After these examples we must ever keepe our hearts as empty vessels, ready to receive more mercy.

Thirdly, note the *measure of mercy* asked: he prays for continuance and increase of mercy to those who had already the riches of mercy. Whence we learne, first, that all the good we have, or can doe, is of mere mercy, not only for the beginning and continuance, but also for the increase thereof: as grace is no grace, unless it be every way grace; so also of mercy. Which takes away all conceit of merit, seeing mercy filleth up all the roome, and leaves no place for merit. Secondly, that the Apostle here also confirmeth the former grounds of our perseverance: for by this prayer, grace is to be added to the former graces, yea, multiplied: so the Lord dealeth, not giving over when he hath given one grace: for first, he gives his servant power to beleeve: secondly, he gives an execution of this power. Neither there gives over, but by a third grace gives continuance of that power; yea, and adds a fourth, which is an execution of that continuance. Thus he deales with all true beleevers, not onely in respect of faith, but of obedience also: Phil. 2. 13. *God worketh both the will and the deed*. Phil. 1. 6. *Hee that hath begun his good worke in you, will performe it untill the day of Christ*. So as this may well be called a *multiplication of grace*, seeing every beleever hath one grace more than *Adam* had: he had power to obey; so the renewed have. Secondly, hee had the act of obedience; so they also have. Thirdly, hee had power to persevere; which they likewise have: but he had not the act of perseverance; which they having, therein farre excell him.

The second thing desired in the prayer is *peace*, namely, the peace of God, whereof he is the Author: and it is the unity and concord of man with God, and with the creatures. Touching this peace, note three things; the foundation of it, which is Christ the second *Adam*; even as the first *Adam* was the Author of discord and enmity, Ephes. 2. 14. Secondly, the

manifestation of it: this peace is offered in the preaching of the Gospel, which therefore is called the *glad tidings of peace*, Rom. 10. 15. and the Ministers of it, the *Ambassadors of peace*, 2 Cor. 5. 20. Thirdly, the kinds of this peace, it is two-fold: first, betweene person and persons: secondly, betweene person and things. The former hath six heads: I. Peace betweene man and God, the Father, Sonne, and holy Ghost, properly called *reconciliation*, whereby God in Christ is at one with man, and man through Christ at one with God, of which when man is once perswaded in his heart, then comes this peace, Rom. 5. 1. from which springs another, namely, tranquillity of minde, when the minde is quieted in all things that befall, without grudging or impatience, and that because it is there revealed will of God, Phil. 4. 11. II. Peace with the good Angels, Eph. 1. 10. for men being at peace with God, the Angels are become servants and ministering spirits unto them, Heb. 1. 14. III. Peace with a mans selfe, consisting in two things: first, when the conscience sanctified ceaseth to accuse, and in assurance of Gods favour beginneth to take his part, to excuse and speake for him before God. Secondly, when the will, affections, and inclinations submit themselves to the enlightened minde: of which if either be wanting, man is at warre with himselfe, and the peace of God ruleth not in his heart, Coloss. 3. 15. IV. Peace of true beleevers among themselves, who before they beleeved were as Lions and cockatrices, Eia. 11. 6. but now in the Kingdome of Christ, have put off that savage nature, and become peaceable: as Act. 4. 32. *the number of beleevers were all of one heart*. V. Peace of the faithfull with professed enemies, namely, when they endeavour to have peace with all men, Rom. 12. 17, 18. not requiring evil with evil. VI. Concord of the enemies themselves, with the true Church: for often the Lord restraineth the malice and rage of his enemies, and inclines them to peace. Thus *Jacob* and *Iosephs* family were preserved in Egypt, and *Daniel* was brought in favour with the chiefe Eunuch, Dan. 1. 9.

The second branch of this peace, is when all things and creatures conspire and agree for the good of the godly. This is called *good successe*; promised Phil. 13. *Whatsoever the righteous man doth, it shall prosper*.

Use. First, in that mercy is first asked, and then peace, wee are by the order taught that peace and good successe are grounded on mercy: so as men for the most part take a preposterous course, who would have good successe in health, wealth, peace, honour, learning, &c. in that they seeke it out of assurance of mercy in the pardon of sinne: whereas this ground must first be laid as the foundation of all blessing and good successe.

Secondly, we must endeavour that this peace grounded upon mercie, may have place in our hearts, that we may have boldnesse in regard of



God, comfort in our confidences, peace with our brethren, quietnesse and contentednesse in all conditions of life, &c. This peace shall *preserve our hearts in all things*, Phil. 4. 7. This was *David's* security in the midst of his enemies, and danger of death, he would now *lie downe in peace, because the Lord did sustaine him*, Psal. 118. 5. This grace preserveth the heart undaunted in many afflictions, even as a fouldier that takes the enemies Ensigne, cares for no blowes or wounds so hee may carry away the Ensigne: so hee that preserveth the peace of God in his heart, makes light of afflictions, seeing he holdeth that which countervaileth all of them.

The third grace desired in the prayer is *love*, which is a most excellent vertue, preferred <sup>a</sup> before faith and hope, in some respects, and made <sup>b</sup> the end of the commandments. Love is diversly taken in the Scripture; sometime it signifieth *the love of God to the creature*: and sometime *the love of man to God and man*; and so it is taken in this place, being set after *mercie* and *peace* as a fruit of them.

In the handling of this vertue consider three points in general, before we come to the speciall parts of it: First, *what this love is*; *The love of God and man is a certaine divine and spirituall motion in the heart, causing it to be well pleased in the thing loved*, and moving it to affect communion therewith: in these two consists the nature of true love to God and man.

Secondly, *Whence hath love his beginning?* *Ans.* Not from nature, for the *wisdom of the flesh is enmity with God*: yea, there is in every mans nature a disposition to hate God and man when occasion is offered; let the naturall man say never so often hee loveth God, herein hee lieth and deceiveth himselfe: forurge him to frame and conforme himselfe unto the Word, wherein he should testifie his love, here his wicked heart hating to be reformed, resisteth plainly, saying, *I will not have this man to rule over me, I desire none of his waies*. This love then comes from grace, 1 Joh. 4. 7. *Love commeth from God*, 1 Tim. 1. 5. it hath his beginning from a *pure heart, true faith, and good conscience*. Which must be maintained against the Papists, who say that nature affordeth the inclination, but grace the practice; whereas indeede grace giveth both.

Thirdly, *consider the use of love*: It is the instrument and companion of true faith, which *worketh by love*, Gal. 5. 6. The proper work of faith is to lay hold on Christ, this faith as a hand can of it selfe doe; but when it commeth to the practice of morall duties, it can no more worke without the grace of love than a hand (which can lay hold alone and of it selfe receive and retain) can cut any thing without any instrument. Whence it appeareth, that faith in justification is alone, but in the life of man it worketh by

A *love*: and whereas it hath bin taught for many hundred yeares that *love is the life of faith*, that is untrue, for it onely testifieth that faith hath life. It is alleged, that as *the body without the spirit is dead, even so faith without workes is dead*: therefore workes are the soule, and give life to faith. But this consequence from this comparison is not good, because the soule is not properly the soule of the body, but of the man, and so it proveth not that love is the soule of faith. Again, the word *spirit* there betokeneth the *breath*, without which the body is dead, and thus is the comparison to bee returned; that as *breath* maketh not a man living, but sheweth him to be alive, so *love* maketh not faith living, but testifieth it so to be; yea, indeede is the fruit and effect of faith, as breath is of life.

More particularly this grace of love is twofold: first, that whereby man loveth God: Secondly, that whereby man loveth man. In the former note two points first, what it is, namely, *a motion of the heart, whereby it is affected to God, causing it to be well pleased in God, and his works for himselfe, as also to seek fellowship with God so much as it can*. Secondly, note the measure of this love, which in Scripture is double: first, that which the Law requieth, and that is the full measure of love, love in the highest degree, when man loveth God with all his soule, with all his strength, and all the powers of the whole man, so as in man no love can be above it; unto this all men are bound, yet no man since the fall can attaine. Secondly, that which the Gospell describeth, standing in an unfeined will, and true endeavour to love God, with all the heart, all the strength, and all the powers; which is a smaller measure than the former, yea, and a qualification and moderation of it, yea, to none but those that are in Christ. Whereby we come to the right understanding of divers places of Scripture; as 2 King 23. 25. of *Ioshab*: 2 Chron. 15. 15. all *Judah sought the Lord with their whole heart*. These and such other places must be understood as they are qualified by the Gospell, in that they willed and endeavoured by all good meanes to seeke God; yea, this Text also must be understood of this second measure, seeing the former being in the highest degree, cannot be multiplied, no not if men were glorified.

The second kinde of this love is *that whereby man loveth his neighbor*: which is a certaine divine and spirituall motion, causing the heart (as the former) both to be well pleased in man for God, (that is, because he is Gods Image and his owne flesh) as also to powre out it selfe and communicate goodnesse to his neighbour, in wishing, speaking, and hoping the best of him. Wherein by the way observe a plain difference betweene faith and love: faith is a hand, but to pull Christ to our selves: love is a hand also, but opening it selfe and giving forth unto others.

<sup>a</sup> 1 Cor. 13.

<sup>b</sup> 1 Tim. 1. 5.

<sup>c</sup> Rom. 8. 7.

1 Tim. 2. 26.

In this love of the neighbour consider these three things: first, the order of it: The order that hath been taught for many hundred yeares is, that first wee must love our selves, and then others, from this ground, *Thou shalt love thy neighbour as thy selfe*; for the rule (say they) must go before the thing ruled. But this is not found: seeing worthy men have beene commended in Scriptures for loving others as well, yea and better than their owne selves: so *David loved Jonathan*, 1 Sam. 20. 17. Christ loved his enemies better than himselfe; these began not with themselves: yea indeed, the right beginning of love is in God, and then as a man is a more principall instrument of Gods glory, hee must be for God preferred in our love above our selves. Thus every man is bound to love and preferre the life of his Prince above his owne; see the perfect rule of direction herein, Joh. 13. 34. Secondly, note the manner of it, set downe in that precept: *Thou shalt love thy neighbour as thy selfe*: that is, as we are cheerefull, and free to practise the duties of love to our selves, so must we do it to others: for this precept aimeth at the manner, rather than the rule of our love to man; for that is, *as Christ hath loved us*. Thirdly, the kinds of it: it is two-fold: first, *single*, when men love others, but are not repaid with love againe: yea, when a man loves his enemy, but is not loved againe. The second is *mutuall love*, that is, when love is requited with love, called in Scripture *brotherly love*: see Phil. 2. 2. 1 Cor. 1. 10. when men are of *one judgement, like minded, speake one thing*; and one soule is as it were in many bodies.

The second point is the *multiplication of love* which the Apostle prayeth for upon good ground, because it joyneth man to God, and man to man, and so becometh as it is called *the bond of perfection*, the bond of the Church, Common-wealth, and of all societies. 1 Cor. 13. *Love edifieth*, that is, it helpeth to build the Kingdome of God, yea, it constraineth men to all good duties in their particular callings. *Qn.* But how shall this love be multiplied? *An.* By certaine meditations and practices. The *meditations* are many; first, on Gods commandments: *Be servants one to another in love*, Gal. 5. 13. Secondly, of Gods image, which all men should beare in love, 1 Joh. 3. 16. Thirdly, of the fellowship of the faithfull, having all one father, one brother, one salvation, all linked by one spirit, Ephes. 4. 4. Fourthly, of the love of God, Joh. 13. 35, which hereby wee shall be assured of, 1 Joh. 3. 14. The *practices* also are divers: first, we must labour to be assured of Gods love to us, and increased upon us, Ephes. 5. 2. Secondly, the law of nature must teach us to doe as we would be done unto. Thirdly, our care must be more to love, than be loved: for to love is a vertue in our selves, to be loved is the vertue of another. Fourthly, pray daily for multiplication of love towards God and man, yea towards our enemies; seeing the more this

is multiplied, the happier is our estate, yea and the condition of the Church upon earth.

v. 3. *Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for mee to write unto you that yee should earnestly contend for the faith which was once given unto the Saints.*

Here begins the second part of this Epistle, which is the *Exhortation*, reaching to the end of the 23. verse. In this verse two things are contained: First, the causes which moved the Apostle to write the Epistle. Secondly, the matter of his exhortation. The causes of his writing are three: First, his *love*, noted in the word *Beloved*. Secondly, his ready and willing minde of himselfe, noted in the word *diligence*, which signifieth a carefull endeavour and studie to doe the Church good, and it is enlarged by three arguments: first, in that he gave *all diligence*, and not some part onely, to further the Church. Secondly, when he could not speake to the Catholike Church, hee gave diligence to write. Thirdly, he writeth not of small matters, but of things most weightie, such as concerne their *salvation*, against which seeing it might be objected, that he was not able to write of such a weighty matter, hee therefore calls it *common salvation* to cut off that summe, as also to shew that it is common to himselfe and the whole Church, of which therefore having a share therein he is not ignorant.

The third cause in the word [*needfull*] a necessity was laid upon him: in that he was called to be an Apostle, and so bound to further the salvation of the Catholike Church.

One of these three motives which caused the Apostle to write, observe; First, that every Minister that would deliver the Word faithfully must have three things to excite him thereto: first, *love* towards the Church, to which hee is called. Secondly, a *ready minde* to further the salvation of their soules. Thirdly, *the bond of his calling*, stirring him up to faithfulness and diligence. All these three concurred in *Paul*: first, his *love* appeared, 2 Cor. 5. 14. Secondly, his *ready minde* was not wanting, Phil. 2. 17. Thirdly, for his *calling* that urged him, see 1 Cor. 9. 16.

Note hence also, that whosoever would heare the Word, or read it to salvation, must bring three things in his heart: first, a love to the Word delivered: This caused *David* often to muse thereupon, Psal. 119. 97. Secondly, a ready and diligent minde to receive and retaine it: his was in the Bereans, Act. 17. 11, and in the

the Galathians, when they received *Paul as an Angel of God*, Gal. 4. 14. Thirdly, a consideration of the great necessity of hearing, and reading the Word; Prov. 29. 18. *Where vision failes, the people perish*.

3 Thirdly, in this example of the Apostle, all Pastors must learne diligence in all good means for the furtherance of the salvation of their flocke: for which cause they are called *Watch-men*, because they are to watch over their soules. Yea, *Saviours*, Obadiah 21. to put them in minde, that they are to bee the means of saving men. They had not need then bee entangled with many charges: and other busineses.

4 Fourthly as the Apostle writeth of the *common salvation* of which he hath good experience; so every Minister must see that hee have experience in himselfe of that hee teacheth others; and have a taste of that in his owne heart which hee would have others seasoned withall, else his teaching shall be cold.

The second part of this verse is the exhortation to the whole matter and substance may bee reduced to three heads: First, that faith is a *valuable treasury*, which hath many enemies. Secondly, that the *Saints* are the keepers of it. Thirdly, that the office of every member of the Catholike Church is to hold and *maintaine* this treasure. For the first, that faith is a treasure, appeareth 2 Pet. 1. 1. where it is called *precious faith*: 2 Cor. 4. 7. *a treasure in earthly vessels*; and by this, that a fight is here joyntly against the enemies of it. For the clearing of which, consider two things: First, what it is. Secondly, who bee the enemies of it, against whom we must fight; and then we shall joyntly observe with the severall grounds of faith. For the first, this faith is nothing else but the wholsome doctrine of the Gospell, called by *Paul to Titus 1. 1. the truth* according to godlinesse. So 1 Tim. 4. 1. this faith, which many shall deny, is opposed to the doctrine of Devils. Now for our more orderly proceeding, we must consider that this doctrine of faith admitteth a distinction, which *Paul* himselfe maketh 1 Cor. 3. 11, 12. Some doctrines are of the *foundation*, without which religion cannot stand such as are set downe, Heb. 6. 1. Others pertaine to the foundation but are not of it, as *gold* and *silver* built upon the foundation: It shall not be amisse here to stand awhile to set downe the wholsome doctrine of salvation which is fundamentall, reduced by the Apostle to two generall heads, *Faith* and *Love*. The wholsome doctrine of faith, contains things needfull to bee beleevd. The wholsome doctrine of love contains things necessary to bee practised. And both these are expressly set downe in Scripture, as we shall shew in order.

*Grounds of doctrine to be beleevd.*

First, that all doctrine of the Prophets and

A *Apostles is given by divine inspiration*: 2 Tim. 3. 16. *All Scripture is given by divine inspiration*: that is, all the doctrine both for matter, stile, and words of Scripture is delivered by the inspiration of the holy Ghost. Hence it followeth that all Scripture is authentically, as having the authority from God, yea, and must be beleevd as if God from Heaven should speake, without disputation, or calling any part of it into question. This ground must first be laid. It be laid the Scripture may be proved by reason, and by the generall consent of the Church. *Ans.* That is untrue, for reason cannot fettle the confidence to beleve in any point. But Scripture telleth there is a God, which reason proveth. *Ans.* Reason out of nature teacheth there is a God, but by the Word of God only I doe beleve it; inducements to faith may be brought out of nature, but Gods Word onely causeth true beleefe. Secondly, for the authority of the Church; I beleve not because the Church faith so, but because the Scripture faith it: and the Church I beleve so farre as she consents with the Word, and speaketh out of it.

*The adversaries of this ground against whom we must fight.*

First, the *Turkes* and *Turkish religion*, who deny Scripture to be given by inspiration, and deny the books of the Prophets and Apostles, and in stead of them stand to their Alcoron. Secondly, the *Jewes*, who refuse the bookes of the new Testament. Thirdly, the *Athenists*, who will beleve nothing of all this. Fourthly, the painted adversary, the *Papist*, who undermines this ground; first, saying that the Hebrew and Greek Text is corrupted, so as we may not build upon it, that thereby they might bring their Latine Bible into credit as most authentically; and yet (that they might make the sentence of their Church the rule of faith) the most learned of that Church hold that the Latine Bible is also corrupt; so indeed they covertly renounce all Scripture, that the sentence of the Church may have the chiefe stroke. Secondly, in teaching, that the authoritie of the Church in regard of us, is above the Scriptures, because we know not the sense thereof, but by the Church; Thus putting downe the true and principall ground of Scripture, that they might more easily set up their owne dotages.

The second ground concerneth the sufficiencie of Scripture, and is this: *The Scripture of the Prophets and Apostles is a perfect rule of faith and manners*: It is of all men to be beleevd or done to salvation, 2 Tim. 3. 16. *The Scripture is profitable to teach, improve, correct, & bind in righteousness, to make the man of God absolute, yea, perfect in every good work*. If it make him perfect in all kind of teaching, it is also able much more to make every man perfect to all the duties of his calling, Gal. 1. 8. *If an Angel should teach otherwise, that is, divers or besides, though*

*Objec.*

*Ans.*

*Objec.*

*Ans.*

*Papists maintain  
the Hebrew and  
Greeke.*

*1. Ground.*

*1 Tim. 1. 13.*

*1. Ground.*

though not contrary to that which is taught, he shall be accused; many doctrines indeed of Arts and other things are divers and besides it: but the meaning is, that no doctrine of salvation must be brought, no not besides it, therefore the bookes of the Prophets and Apostles containe a perfect rule. Many things which cannot be found in Scripture may bee supplied by tradition. *Ans.* Traditions can never settle the conscience, for though divers of them are found in the writings of the Fathers, yet they were subject to error, and so might and did erre in them.

*Adversaries of this ground,  
to be commend  
with.*

First, all men by nature: Job 22. 14. *Who say to the Almighty, Depart from us, for wee desire not the knowledge of thy wayes:* yea, our common Protestants, who in judgement acknowledge this rule, yet in their life they leave it, and take the leaden rule of naturall reason, sense, sight, and feeling, and few there bee that live by faith.

Secondly, the Romish Church; for first, they make the written word a thing ruled by setting up another Rule: saying, that there are two kinds of Scripture: The first is inward, written in the heart of all Catholikes, which is the universall consent of the Church: The second is outward, written by the Prophets and Apostles, an inked Scripture, (say they) and a dead letter without the former. Whereas the cleane contrary is true, the true rule being the Scripture of the Prophets and Apostles: and the other in the heart in this life, but an imperfect patterne drawne according to the former. Secondly, they overturne the ground, in joyning to the written word *unwritten traditions*, so making it but halfe a rule, and indeed as good no rule. But where are these traditions? In the writings of the Fathers they say: But how shal we know them to bee Scripture? Because the Fathers say so: But how shall we know they say true? Here must they flie to man, whereof yet no man can assure us. Thirdly, in teaching that the true sense of scripture cannot be found without the Churches determination, and so indeed make it no rule; because a right rule both ruleth it selfe, and is plaine to rule other things also.

The third ground is: *There is one true God.* By one I meane one in number, not two: 1 Cor. 8. 6. *Towther is but one God,* that is, to the Church, to us that looke to be saved: which is plain by this reason, for there can be but one infinite, and if there were two or moe Gods, there should be two or moe infinites, which is impossible.

*Adversaries to the ground.*

First, the common Protestants, who in judge-

ment holdeth one God, yet in heart and life he setteth up two or moe: some riches, some pleasure, some one sinne or other: for where a mans heart is, there is his God. *Paul* saith some make their *believe their God:* and that the *Deuill is the God of the world.*

Secondly, the maine Enemie is the *Papish Church*, which in word holdeth one God, but divers wayes set up divers Gods. As first the *Pope himselfe*, who (by their reformed Canon law) is to judge all, and to be judged of none. Who maketh himselfe a forgiver of sinnes, and that properly: yea, a maker of lawes to binde conscience as well as Gods lawes: which is horrible blasphemy. Secondly, the *Virgin Mary*, whom they make a Goddesse, as Christ a God: as Christ a King, so her a Queene; as he a Lord, so her a Lady: yea, they set Christ below her, whom they desire to command her sonne by the right of a mother: yea and in some of their reformed Service bookes, they trust in her for salvation.

Thirdly, the *Saints* whom they pray unto; wherein they attribute unto them the knowledge of the secrets of mens hearts, and omnipresence, for they must also bee in all places: which are things proper unto God alone.

The fourth ground is, that *God is all-sufficient in himselfe.* Gen. 1. 7. 1. *I am all-sufficient:* that is, he hath in himselfe all perfection: for first, hee taketh being from none, but giveth being to all. Secondly, for substance he is a Spirit of perfect nature. Thirdly, every way infinite, in regard of time, place, attributes. This may well be called a ground: for whosoever placeth any want or imperfection in God, denieth God, and maketh him no God.

*Adversaries hereof.*

First, the common people, who conceive a God made all of mercy without his justice.

Secondly, the Papist, who robbeth God of his perfection two wayes: first, they attribute an imperfect justice unto him, namely, such a one as may be satisfied by mans satisfaction. Secondly, an imperfect mercy, whereof our owne merits must make a supply: teaching that indeed Christ must make us just, but wee must make our selves more just and merite salvation.

The fifth ground is: *There be three in heaven, the Father, Sonne, and holy Ghost, and these three are one God,* 1 John 5. 7. How can it bee that three are one God? *Ans.* It is a mysterie, which the ancient Church answereth thus: they be three in person and one in substance; so wee also say they bee three in manner of subsisting, but one nature and God-head: Three they bee distinguished in person, the Father not being the Sonne, nor the holy Ghost, and so in other persons, three subsistences in one nature. John 1. 2. *This is life everlasting, &c.* This is a ground

Papists a multitude of many heads, set up many Gods.

4. Ground.

Papists rob God of his mercy and justice.

5. Ground.

Quest.

Ans.

Objct.

Ans.

The mysterie of the  
trinity supported  
by a mysterie of  
Scripture.

2

3

3. Ground.

ground, because wee must worship one God in three persons, neither can wee aught thinke of God out of the Trinitie.

*Adversaries of this ground.*

First, Heretikes innumerable whose memorie is accursed; as Arians of former and latter times, denying the Godhead of Christ. Secondly, the Turke and Jew, who hold an absolute God out of the persons. Thirdly, our common people, who pray to such a God in their owne names out of the Sonne and holy Ghost. Fourthly, the Popish Church, which denieth by their doctrine the three persons: for hee that denieth the Sonne, denieth the Father and holy Ghost, 1 John 2. 23. Now they deny the Sonne both in his natures abolishing his Man-hood in their doctrine of the Sacrament, as also his offices of King, Priest, and Prophet, for which wee must utterly separate from them.

Papists become Antichristians.

6. Ground.

The sixth ground is, That nothing cometh to passe without the speciall decree, will, and providence of God. Matthew 10. 23. *A sparrow falleth not to the ground without his will.* Object.

Sinne is against Gods will, and therefore cometh to passe without his will. *Ans.* That which is against the will of God is not without his will. *Quest.* How can this be? *Ans.* No sinne cometh to passe but God decreeth the permitting and being of it: now to permit sinne and the being of it, is neither the causing of sinne, nor the doing of it, but the not hindring of it, to which he is not bound. This ground being denied, chance will be brought in, and God himselfe denied.

*Ans.*

7. Ground.

The seventh ground is, That God hath chosen some men before the world was, to be partakers of the riches of his mercy, and passed by others because it was his will, Rom. 9. 16. *He will have mercy on whom hee will.* Ephes. 1. 4. 1. Peter 2. 9. Some are a chosen generation, and therefore some are not chosen. Again, *whom hee will hee hardeneth*: hee hideth the mysteries of the kingdom from some: why? because his pleasure was such, Matth. 11. 25. And of this there is good reason: for in nature the first cause ordereth the second causes, and not the second the first. Now Gods will is cause of all causes: which therefore must rule all as the supreme, and not be ruled by any other. That this is a ground, appeareth. 1 Tim. 2. 19. *The foundation of God remaineth sure, the Lord knoweth who are his*: and indeed none other can be the ground of grace and happinesse unto us, then the counsell of God in electing us, called therefore of the Apostle a foundation.

*Adversaries hereof.*

First, our common people that thus abuse this doctrine: *If I be chosen to salvation, I shall*

*bee saved, therefore I may live as I list.* They might as well reason thus: The rearing of my life is stinted, none can lengthen or shorten it, I will therefore neither eat, nor drinke, nor use Physicke, nor other meanes of prolonging my dayes: which what were it else but to murder the body? So these from the same ground become murderers of their soules: whereas men chosen to the end will presse after the meanes, and conclude otherwise, and say, *I will use meanes that I may come to life.* Secondly, others more learned are adversaries to this ground, who teach, that God for his part hath chosen all men to life; and for his part would have all saved, and that Christ for his part hath redeemed all, and the holy Ghost giveth or offereth grace to all. If wee aske, why then are not all saved? They answer, because God fore-saw those who would beleeve, whom hee appointed to salvation: hee fore-saw also others who would not beleeve, and adjudged them to damnation. But by this doctrine shall Gods will hang on the will of man, and be ruled by it, seeing hee would have men saved, but man will not; and so this ground is in part fals.

B

The eight ground is, That God made the heavens, and the earth, and all things that have being in them. Col. 1. 16. *By him were created all things which are in heaven and in earth.* This is a principle; for if creatures had no beginning, then are they become Gods; which would overthrow the Godhead. But all things were not made besides God. For the highest Heaven the Throne of God is eternall as God himselfe is. *Ans.* The Throne of God is a creature as well as the rest: Hebr. 11. 10. *Hee looked for a Citie having a foundation, whose builder and maker is God.* In the world are many evils, which could not be from God, the foundation of all goodnesse. *Ans.* Evil is of three sorts: First, Naturall, which cometh by nature corrupted, as sicknesse, diseases, plagues, and death it selfe. Secondly, *Mutual* evils, as hurtfull beasts, poysons in trees, plants, beasts; these are created, and the very poysen of them is a creature. Thirdly, *morall* evils, which be transgressions against the Morall Law and Commandements of God. Of the two former God is the author and cause: *Elay 45. 7. I create evil*: that is, naturall and naturall: but of the third, that is, morall evils which bee finne, God is no cause. *Object.* But God is the cause of all things, and sinne is something. *Ans.* Sinne is no creature, but the destruction of Gods image, which is a creature effected by the creature: for though the creature cannot make a creature, yet it can destroy a creature.

D

The adversary to this ground is the Atheist, who holdeth the creatures to have beene from everlasting, and so by denying one God, hee maketh many thousands.

The 9. ground is, that God made man according

8. Ground.

*Object.*

*Ans.*

*Object.*

*Ans.*

*Object.*

*Ans.*

9. Ground.

to his owne image, Gen. 1. 27 For by creation man had three things: First, the substance of body and soule. Secondly, in them the powers and faculties of minde, will, affections, &c. Thirdly, an excellent conformity of all these to the will of God: This is the image of God, called in the Scripture *righteousnesse and holinesse*. This is a ground: for the image of God is the substance and body of the Law; he therefore that denieth this, denieth the Law, the fall from it, and the restoring unto it by Christ.

The 10. ground is, that by *Adam, sinne and death entered into the world, and in him all mee- men sinned*, Rom. 5. 12. To the conceiving of which we must know, that the first sinne of *Adam* was eating the forbidden fruit; the next was, the putting out of Gods image: in stead of which, corruption of heart tooke place to farre, as (the seed of all sinne being within him) hee was prone and ready to every sinne. Now *Adam* being a publike person, and having received whatsoever hee had for himselfe and his posterity either to hold for, or lose from both; hence is it that both those finnes are become the two first finnes in our conception; he sinning we sinne, and with him have the seeds of all sinne within us by nature, no sinne excepted, no not the sinne against the holy Ghost. Yea, no otherwise is it with us, than with a noble man practising treason, whose whole blood is thereby stained. *Object.* But Christ came of *Adam*, therefore he in *Adam* sinned. *Ans.* God made this law with *Adam*, that all who came of him by ordinary generation should be guilty of his sinne; but Christ was extraordinarily conceived by the holy Ghost, and tooke of *Mary Adams* nature, but not *Adams* sinne. Again, Christ came of *Adam*, but from him as a beginning, and not by him as by a father; whereas all other men are both from *Adam* and by him. This is a maine ground of our religion, without which there could be no redemption.

*Adversaries hereof are:*

First, our common people, who say they ever kept Gods Law, and loved him with all their heart, and their neighbours as themselves, and thinke hence all is well: but were it so as they dreame, they had never fallen in *Adam*, and so *Adams* sinne had not gone over all men.

Secondly, the Popish Church: first, in teaching that the Virgin *Mary* (who came of *Adam* by ordinary generation) was conceived without sinne: notwithstanding shee was saved, not by her bearing of Christ in her wombe, but by beleiving on him with her heart. Secondly, in that they teach, that men are not wholly dead in sinne, but in part, or halfe dead, yea, that being a little holpen, they can keepe the Law: as though by sinne

men had not beene wholly deprived of the glory of God.

The 11. ground is, that the *Law and Gospel are two parts of the word of God, and are divers kindes of doctrine*. By the Law I understand, that part of Gods word which promisseth life to the obeyer. By the *Gospel*, that part which promisseth it to the beleever. These I say are divers kinds of doctrine; to the clearing of which consider, first, their consent and agreement: secondly, their dissent and difference. First, the Law and Gospel consent: first in the Author; of both which is God. Secondly, in their generall matter, for both require justice and righteousness to salvation. Thirdly, in their end, namely, the glory of God. Secondly, they dissent in six things: First, the Morall law is written in nature by creation; yea, and since the fall we have some remainder of it in us, Rom. 2. 15. The *Gentiles* shew the effect of the Law written in their hearts: but the Gospel is not in nature, but above the reach of nature created, much more corrupted. The ground of the Law is the image of God; but the ground of the Gospel is Jesus Christ. Secondly, the Law will have us doe something that we may be saved by it, and that is to fulfill it. The Gospel requireth no doing of us, but onely beleiving in Christ. *Object.* But beleiving is a worke to be done. *Ans.* The Gospel requirith it not as a worke, but as it is an instrument, and the hand of the soule to lay hold upon Christ, Rom. 4. 5. and 3. 21. and 10. 5. Hence is it that the Law requirith righteousness inherent; but the Gospel, imputed. Thirdly, the law is propounded to the unrepentant sinner to bring him to faith; but the Gospel to the beleever, to the begetting and increase of faith. Fourthly, the Law sheweth sinne, accuseth and revealeth justice without mercy; but the Gospel covereth sinne, and is a qualification of the rigour of the Law. The Law saith, *Cursed is every one, &c.* The Gospel qualifyeth that, and saith, *Except he beleve and repent, every man is accursed*. Thus the Law (which manifesteth justice) is moderated by the Gospel, which minglenth mercy & justice together: justice upon Christ, mercy unto us. Fifthly, the Law telleth us what good workes must be done: the Gospel, how they must be done: the former directeth the matter of our obedience, the latter directeth us in the manner of obeying: the former is pleased with nothing but the deed, the latter signifyeth that God is pleased to accept the will and unfained endeavour for the deed it selfe. Sixthly, the Law is no worke of grace and salvation, no not instrumentally, for it is the ministry of death; the Gospel preached worketh grace only, though the Law may be a hammer to breake the heart and prepare the way to faith and repentance.

*Adversaries hereof are:*

The Papists, who hold that they are one doctrine

10 Ground.

11. Ground.

Object.  
Answ.

Papists controul  
the Apostle where  
he saith, that sinne  
entered by one o-  
verall.

doctrine onely, but herein differing, that the Law is more darke, the Gospel more plaine, the former more hard to fulfill, the latter more easie; that is as the root of a tree, this as the body and branches: by which premises they would conclude Christ to be no Saviour; but an instrument rather for us to save our selves by, he giving us grace to keepe the Law: for a sinner must needs bee saved by workes, if there be no difference between the Law and the Gospel, and if the Law which requireth workes were not moderated by the Gospel, which requireth not workes but faith.

The 12. ground is, *The Word was made flesh*, Joh. 1. 14. This is a maine ground, as in 2 Joh. 4. 3. *Every Spirit that doth not confesse that Christ is come in the flesh; that is, every doctrine in which Christ is denied to bee come in the flesh, is not of God, but of Antichrist.* Now by [*Word*] understand the eternal Sonne of God, the second person in Trinity, the very substantiall word of the Father. It is added [*was made*] not as though the Sonne of God was turned into flesh, and ceased to be Gods Sonne, but as Heb. 2. 16. in that *hee tooke not the seed of Angels, but of Abraham.* The meaning then is, that the Sonne of God abiding still the word, tooke, (that is) received into his person our nature; Phil. 2. 7. *Hee tooke upon him the forme of servant.* The word [*flesh*] significeth first, mans nature which Christ tooke unto him, namely, a true nature of man, not phantasticall or apparant onely. Secondly, the whole nature of man, consisting of true and perfect soule and body, with all things that belong to the entire nature of man; for if he had taken mans nature onely in part, hee had redeemed it but in part. Thirdly, the properties of man, in soule, minde, will, affections; in body, breadth, length, circumscription, &c. Fourthly, the infirmities and frailties of mans nature without sinne; where must be noted, that Christ tooke not all infirmities of mans nature, as sinne and corruption, neither every personal infirmity of every person, as blindnesse, gout, or this and that particular discale. Here by the way it may be asked, whether Christ had oblivion in his agony, as some have thought? To which may bee answered; That even when hee uttered those words [*Father, if it be thy willet this cup, &c.*] it is not fit to attribute oblivion unto him, which properly is a forgetfulness of those things which we are bound to remember, for thus we should draw sinne upon him: but rather to ascribe it to suspending of the memory: which is, when a man neither forgetteth nor remembreth. For as in the will be three things, 1. willing, 2. nilling, 3. suspending of the will, which is neither of the former; so also is it in memory, which remembreth, forgetteth, and suspendeth memory for a time. Now the summe of the whole ground is; That the Sonne of God, the second person, and so abiding, tooke unto him the perfect nature of man, in all things being like unto us,

time onely excepted. For the further clearing of which, consider these four conclusions: first, The Sonne of God made man is not two persons distinct, but one alone. *Quest.* How can this be? for as he is the Sonne of God, hee is a person; and as he is a man, hee is a particular person, as every severall man is, and therefore hee is two persons. *Ans.* Every particular man is a person, because hee subsisteth of himselfe; but the manhood of Christ subsisteth not in it selfe, but in the second person onely, so that Christ, God, and man is but one person, for even as body and soule make one man, so Godhead and Manhood make but one Christ. Secondly, this one person consisteth of two distinct natures, the Godhead, and the Manhood standing of body and soule. Thirdly, these two natures are united and joynted into one person, for the Godhead doth take the Manhood and support it. Fourthly, these two natures after conjunction remaine distinct, the Godhead is not the manhood, neither on the contrary: but still distinguished, first, in regard of themselves: secondly, of their properties; for the properties of the one are not the properties of the other: thirdly, of their actions: for the actions of the Godhead are not communicated to the Manhood, neither is the worke of one nature the worke of another.

#### Adversaries hereof are:

First, Heretikes innumerable which are not knowne to all; but knowne enemies are: first, Jewes, who deny Christ to be come in the flesh. Secondly, some Jewish Ariians compounded heretikes, who have withstood Christs incarnation; some of which have suffered amongst us. Thirdly, the Papists, the substance of whose doctrine robbeth Christ of his humane nature, though they confesse him incarnate: for since his death (they teach) his body is become invisible, and in innumerable places at once; so they abolish the Manhood of Christ, and turne it into the Godhead, seeing it is become infinite and uncircumscribed. *Objest.* They allege, God can make it to bee in many places at once. *Ans.* Wee must not dispute what God can doe, but what hee will doe; so farre as he hath revealed. Secondly, it stands not with the power of God to doe some things, as those which imply contradictions to bee true at the same time. Of which nature this is to make a true body to be in many places at once, yea, to bee in heaven, and also every where on earth.

But his body is glorified, and therefore may be in many places at once. *Ans.* The words [*this is my body*] were spoken before his glorification. Secondly, glorification taketh away the corruption, but not the true properties of his body, as length, breadth, thicknesse, and circumscription. *Objest.* But things joynted together must bee in the same place, and can-

*Quest.*

*Ans.*

*Papists doctrine denying Christs humanity of Antichrist.*

*Objest.*

*Ans.*

*Objest.*

*Ans.*

*Objest.*

not be severed; and therefore his Manhood being joynted to his Godhead, must needs be every where. *Ans.* The antecedent is false; for things joynted together may be the one in one place, the other in another; as the body of the Sunne is joynted with his beames, and light, and yet the body of the Sunne is in heaven, but the beames and light in the earth also.

The 13. ground is, *that Iesus is Christ.* 1 Joh. 2. 22. *Who is a liar but hee that denieth that Iesus is Christ; the same is the Antichrist.* From which place wee may gather two things: First, That Iesus is Christ. Secondly, That it is a ground sustenting our whole salvation. For whosoever denieth it, is Antichrist: see 1 Cor. 3. 10. The meaning of the ground: by *Christ* I understand the anointed Saviour and Redeemer; who is a King, Priest, and Prophet. First, as he is a King, his power manifesteth it selfe in three things: First, in saving and destroying not the body onely as other Kings, but the soule also. Secondly, in pardoning finnes or retaining them. Thirdly, in making lawes to bind consciences. Secondly, his Priestly office standeth in two things: First, in a power to offer sacrifice propitiatorie for the finnes of whole mankind. Secondly, in making intercession to God for mankind. Thirdly, his Prophetical office consisteth in three things: First, in revealing to man the will of his Father. Secondly, in enlightning of the mind to understand that will revealed. Thirdly, in framing of the heart to performe obedience unto it, together with the setting of it in the truth. Thus he is the Christ, that is, the anointed of God.

But we must yet here goe further and understand by *Christ* a perfect Christ, a perfect Redeemer, without any partner, fellow, or deputy: for if he have a partner, he is but halfe a redeemer, and if hee have a fellow or deputy, how is he omnipotent, or omnipresent? This is plaine by testimony of Scripture; There is *none other name*, Acts 4. 12. therefore there is no fellow or partner. There is *one Mediatour*, that is, but one, 1 Tim. 2. 3. yea, *by himselfe he purged our finnes*, Heb. 1. 3. without fellow or deputy: whose Priesthood is such as *cannot passe from himselfe to another*, Heb. 7. 24. *Object.* But Ministers have power to *remitt and retaine sin*, having the keyes given them. *Ans.* The keyes are not given to Ministers to pardon men properly, but ministerially to pronounce and declare that God in heaven doth pardon them. *Object.* The *Saints shall judge the world*, and therefore not Christ only. *Ans.* They shall not judge by pronouncing a soveraigne sentence of absolution or condemnation, which is proper to Christ the Judge; but by assisting him (as Justices upon the bench) both by witnessing and assenting unto that righteous judgement. *Object.* Plal. 45. 7. *He is anointed with oyle of gladnesse above his fellows*: therefore hee hath fellows. *Ans.* All that beleeve in Christ are unefellowes of Christ: but in his anointing,

that is, in grace, though not in office, *Object.* But Ministers are Christs deputies. *Ans.* Ministers are properly no deputies, but instruments to declare the will of God, and can goe no further than to teach the eare; for it is Christ himselfe that enlightneth the minde. But it will be said that Kings are Christs deputies on earth. *Answer.* They are his deputies as he is God equall to his Father, not as hee is Mediatour.

*Adversaries of this maine ground are;*

The Romish Church, who rob Christ of all these three offices. For first, his kingly office they give part of it to the Pope, in making him to remitt sins properly, to make lawes to bind conscience properly, as Gods lawes doe, which is a power equall to Christs, and so they make him check-mate with Christ. Secondly, his Priestly office is given to the Masse-priest, who by their doctrine hath power to offer a propitiatorie sacrifice for the finnes of the quicke and dead; yea, every Papist hath a peece of it, because every one of them may satisfie the justice of God for his finnes by his owne merit. And for his intercession, the second worke of his Priesthood, that is dealt among the Saints, (among whom the Virgin *Mary* hath the greatest part) who are invocated as intercessors, not onely by their prayers, but by their merits in heaven. Thirdly, his Prophetical office is bestowed likewise upon every Pope, who is without Scripture to determine infallibly, by an inward assistance of the Spirit, locked up in his brest, of all matters concerning faith and manners, which is the proper office of him who is the proper Doctor of his Church. Therefore this Romish doctrine established by the Council of Trent, is an hereticall and Antichristian doctrine, making God an Idol-god, which is concluded out of this place alleged, thus; *He that denieth Iesus to be Christ, is Antichrist.* And againe, *He that hath not the Sonne, hath not the Father.* But the Romish Church deny Iesus to be Christ, and hath not the Sonne because it overturneth his person, and oppugneeth all his offices: and therefore neither have they the Father, but an Idol-god, and consequently their doctrine is Antichristian and hereticall. For which cause the reformed Churches have justly separated from them, and ought ever so long as they deny this ground, so to doe.

The 14 ground is: *Hee that beleeveeth in Christ shall not perishe, but have life everlasting.* Job. 3. 16. *God so loved the world, &c.* For the better handling of it, consider, first, for the meaning, what this faith is. Secondly, that it is a maine ground of true religion. Thirdly, the enemies of it. For the first: In this faith are two things: first, knowledge. Secondly, application of the thing known. The knowledges of Christ and his benefits; of which some measure must be

*Object.*  
*Answer.*

*Ministerium*  
*Christi, non dicitur. Rursus de vi-*  
*no Christi cap. 2.*  
*Object.*  
*Answer.*

*Papists worse than the soldiers in paring Christs garments.*

*The Romish Church deny Iesus to be Christ.*

14 Ground.



had, or else there can be no faith. *Esay 53. 11. By his knowledge shall my righteous servant justify many. Joh. 17. 3. This is life eternall, &c.* And this stands with reason, that the thing to be beleaved must first be knowne: for faith without knowledge is fancie. The Roman Church hath then erred, which teach that there is a faith to salvation whereto knowledge is not required, such an one that standeth only in an assent to the faith of the Church. The second thing in faith (which is the more principall) is an application of things knowne; namely, of Christ and his benefits unto our selves in particular. And herein standeth the very substance of true faith, which is not caused by any naturall affection of heart, or action of will, but by the supernaturall action of the minde enlightened by the Spirit of God, resolving us that Christ and his merits belong unto us in particular. That this true particular application is required in true faith, is proved by these reasons: First, that which we lawfully aske by prayer, wee must beleve by a speciall faith; but in prayer we lawfully aske the pardon of our finnes in particular, and life everlasting by Christ; therefore we must beleve the pardon of our finnes and life everlasting by Christ. The adversaries can deny nothing but the first part of this reason, which is the very word of God it selfe. *Mark. 11. 24. Whatsoever ye desire when ye pray, beleve ye shall have it, and it shall be done unto you.* Where in every petition of prayer our Saviour requireth two things: first, a desire of things promised. Secondly, a particular faith of things desired standing in assurance, for they shall be granted. Secondly, whatsoever the holy Ghost doth infallibly testifie to us particularly, that we must beleve particularly: but the holy Ghost doth particularly testifie by infallible testimony to every belevers conscience, his owne adoption and pardon of sinne, and acceptance to life everlasting; and therefore it must particularly be beleved. Here the Papist excepteth and saith; that this testimony of the Spirit of God, is not certaine, but probable onely, and a man may be deceived in it. But the Apostle, *Rom. 8. 16. answereth this allegation, The Spirit of God testifieth with our spirits* that we are the children of God; and cleareth this testimony of feartfulness and weakness in the former words: where he saith, *it is not the spirit of feare* which we have received, but such a spirit as maketh vs cry *Abba, Father*, and with a strong voice; yea, and for the further assuring us in this testimony, it is called the *seale and earnest penny* of the Spirit in our hearts; than which things what are more sure and certaine ratifications among men, whose testimony, (though it be but of two men, but much more of three) seale, or earnest, if it be sufficient confirmation unto men, how much more sure is the testimony, seale, and earnest of the Spirit of God unto us? Thirdly, that which God offereth and giveth us particularly, we must particularly receive: but God offereth and giveth us Christ and all his

benefits particularly in the Word and Sacraments, and therefore we must have particular faith to receive him. It will here be said, we grant all this, we must receive Christ and his benefits in speciall; but we doe it by hope; as the Papists teach to hope well. *Anf.* It is a worke of faith alone: *Joh. 1. 12. As many as received him, &c.* Who were they? The next words shew, *even they that beleved on his name.* Again, in the Sacrament of the Supper, Christ is offered as the bread and water of life to every one in particular: and therefore every belever must have something in his soule proportionall to a hand and mouth, for the receiving and feeding upon him; which is nothing else but faith specially applying Christ and his benefits: see *Joh. 6. 35.* Fourthly, the example of belevers in the Scriptures prove the same truth. *Abraham* beleved by a particular faith, which was imputed to him for righteousness, *Rom. 4. 23.* So also *Paul*, *Gal. 2. 20. I live by the faith of the sonne of God, who loved me, and hath given himselfe for mee.* Now both these are patternes and preidents for us to follow, that as they beleved, and particularly applied Christ to themselves, so must wee: see *Rom. 4. 14. 1 Timoth. 1. 16.* Now from these two, namely, knowledge and application, followeth Confidence, whereby we trust and rely our selves upon Christ and his merits thus knowne and applied unto salvation, which because it inseparably followeth faith, is often in the Scripture put for faith it selfe: distinguish it from faith, because it hath bene said (though falsely) that it is a part of faith, which indeed is a fruit and follower of faith: and the Apostle, *Ephes. 3. 12. doth manifestly distinguish them: By whom we have boldnesse and entrance with confidence by faith in him.*

The second point in this ground, is the weight of it. That it is a maine ground of Religion, appeareth thus: *If the inheritance of life (saith Paul) be not of faith, it is not sure, Rom. 4. 15.* For if we were entitled by workes, the promise should not be certaine: hethen that opugneth this ground of particular faith, overthroweth the Gospell, as which cannot assure a man of salvation. Secondly, in the Catechisme of the Primitive Church, faith in God is made one ground, *Heb. 6. 1.* Thirdly, this ground being the most maine promise of the Gospell, whosoever overthroweth it, hee depriveth men of all comfort of religion.

The adversaries of this ground are, first, the common people, who for the most part profess that they are not certaine of the pardon of their finnes; they hope well, because God is mercifull; but to be certaine they thinke it impossible: as though there can be hope and confidence where is no assurance: but speciall hope alwayes presupposeth speciall faith. Secondly, the Papists, for they condemne speciall faith for these reasons: First, where is no word, there (say they) can be no particular faith: but there is no word that faith, thou *Cornelius, Peter, Iohn, &c.*

Object.

Anf.

The castle of Romish faith hangeth in the ayre without foundation.

Object.

Anf.

Ev. 6. 28, 29.

1 Cor. 13. 2.

Adversaries.

In led so word  
in the first Rom.  
to the 8. or thou  
Rom. John the 22.  
shall be saved.

that be saved. *Ans.* It is true indeed, there is no particular faith, where there is no particular word, or which is proportionall: but the Minister truly applying the generall promise to this and that particular man, it is as much as if a mans name were registered in the Scripture. Secondly, we have in substance a particular word, in that God who hath given the promise hath given also a commandement, to every beleever to apply the same unto himselfe; 1 Joh. 2. 23. *This is his commandment, that wee beleeve in the name of his sonne Iesus Christ,* which is equivalent to a particular word. As a King gives a pardon to a thousand men, but nameth never an one of them: yet every of them truly applying the pardon, according to the Kings intention, have the benefit of it, as surely as if all their names had beene set therein.

*Object.* Many that apply the generall promise to themselves, are deceived and faile; yea, every wicked man faith, he beleevech in the sonne of God, wherein he is deceived.

*Ans.* Many indeed faile in their special application, but it is only unbelievers; but they must prove that none truly can apply the promise specially, which all true beleevers doe.

*III. Object.* They say: In regard of God we must beleeve, but in regard of our selves wee must doubt.

*Ans.* Yea, in regard of our selves we must not onely doubt but despaire: yet beleevers being found not in themselves but in Christ, may prove themselves whether they be in the faith or no, 2 Cor. 13. 5. For whosoever repenteth, knoweth that he doth repent: *We know wee are of God,* 1 Joh. 5. 19. *Object.* But all men in the world are full of doubting, and how can doubting stand with the certainty of salvation? *Ans.* Consider faith first, as it is in it selfe; so it is certaine. Secondly, as it is in us, and so it is mingled with much doubting, which is not of the nature of faith, but contrary unto it; and yet these may and must stand together in the beleever, for doubtings may disturbe, but not destroy true faith: for the Lord (notwithstanding them) accepteth our weake faith as perfect, and our will to beleeve for beleeve it selfe, where hee seeth griefe conceived for doubtings, strive against them, and endeavour to have our faith increased. *Object.* But to beleeve pardon for our finnes is to enter into Gods counsell. *Ans.* That is false, because pardon of our finnes is revealed.

*Ob.* But your Church (say they) abhorreth revelation. *Ans.* Neither the Scripture, nor our Church condemneth Revelations contained in Scripture, but those that are without, beside, or against Scripture: Ephes. 1. 7. The Spirit is called the *Spirit of Revelation*: see also 1 Cor. 2. 12. As for this revelation of pardon of sinne to the beleever, it is contained in the Scripture, and is no more a prying into Gods counsell, than it is for a Trayter to beleeve that hee is pardoned when certaine newes of his pardon is brought unto him from the King, of whom none can say

hee entereth into the Kings counsell. Hence wee conclude, that seeing the doctrine of the Papists overthroweth this maine ground, we must take heed of joyning our selves unto them.

The 15. ground is; That a *sinner is justified by faith, without the works of the Law*, Rom. 3. 28. Wherein consider first the meaning; secondly, the weight; thirdly, the adversaries. For the meaning, three things must be knowne: First, what it is to be justified. Secondly, what it is to be justified by faith. Thirdly, what workes are to be excluded from justification. Concerning the first. In justification there be three distinct actions of God; first, the freeing of a sinner from his finnes for the merits of Christ: Act. 13. 39. *From all things from which they could not be justified by the Law of Moses, by him every one that beleevech is justified:* that is, acquitted from them. Paul opposeth it thus to condemnation, Rom. 8. 33. which is nothing else, but a binding of a man to just punishment. The second action is, the reputing and the accepting of a sinner as just for the merit of Christ. Elay 5. 22. *Woe unto him that justifieth a wicked man:* that is, not to make but accept him as just; and in the Gospel, *Wisdom is justified of her children,* that is, approved and acknowledged. The third is, the acceptance of a sinner to life everlasting in Christ. For after that God hath absolved a sinner, and reputed him as just, there must follow this acceptance to life, which is therefore called the *justification of life*, with the reason rendered in the same place: for that like as *Adams sinne* is imputed unto all, by which death entered; so Christs obedience imputed to beleevers, bringeth life and justification. Out of which three actions wee may gather a true description of justification, to wit, *It is an action of God the Father, absolving a sinner from his finnes, for the merit of Christ, accoming him as just, and accepting him to life everlasting.*

*II. Point.* What it is to be justified by faith. For the cleere understanding of this weighty point, we must answer two questions: First, what is the very thing for which a sinner is justified? *Ans.* It is the obedience of Christ the Redeemer and Mediatour, passive and active: the former standing in suffering the death of his body, and the paines of the second death in his soule; the latter, in fulfilling the Law. The truth of this answer appeareth thus: Since our fall wee owe to God a double debt: we breake the law, and thereby are bound to make satisfaction. Secondly, being creatures we must fulfill the rigour of the law, and performe what it requireth: neither parcell of which debt seeing wee (being bankrupts) are able to pay, we flee to our surety who must pay both for us: the former hee doth by his death, being made a *curse for us, and so redeemed us from the curse*, Galat. 3. 13. the latter by perfect obedience unto the law: that so in him, wee doing these things, might *live in them*, ver. 12. The second question is: Seeing the obedience of Christ is the mat-

15 Ground.

Rom. 9. 12

ter of our justification, and is out of our selves; how cometh it to be made ours? *Ans.* To make it ours, first, God must give it us: secondly, we must receive it. First, God giveth it unto us, when he giveth us Christ himselfe: for it is given with him, and it is made ours, when God in mercy esteemeth, judgeth, and accounteth it to be ours, for it is ours by imputation: which appeareth by these two reasons: First, as Christ is made our sinne, so we are made his righteousnesse, 2 Cor. 5. 21. but he is made our sinne by imputation, and therefore his justice being inherent in him, is made ours by imputation. Secondly, as the first *Adams* disobedience is made ours, so Christs the second *Adams* obedience is ours, Rom. 5. 17, 18. but that is ours by imputation, and therefore Christs obedience also. Secondly, to make this obedience ours we must receive it, and that can be only by faith, which is the hand of the soule receiving into it the things that are given us of God: where note by the way, that a sinner is not justified by the dignity of his faith, but as it is an instrument whereby Christs obedience is applied unto the soule.

III. Point. What works are excluded from justification. *Ans.* The works of the Morall and Ceremoniall law, workes of nature and grace. That even workes of grace are excluded, appeareth by these reasons: First, a sinner must so be justified, that all cause of *boasting* may be cut off, Rom. 3. 27. But if a man were justified by workes of grace he might boast still, yea though he acknowledge the workes to be of God: see the Pharisees example, Luk. 18. Secondly, if a man were justified by the workes of the law, then our justification should stand by the law; but that it doth not, Rom. 4. 14. for then the promise were made void; yea, the tenour of the whole Chapter proveth, that *Abraham* having store of good workes, was yet justified by faith without the workes of the Law; the which thing also that objection in chap. 6. 1. witnesseth: *What then shall we continue in sinne?* drawne out of the five former chapters thus: If a man may be justified by faith without workes, we may continue in sinne; which objection were no objection, if that had not bene the intent of the Apostle, to prove justification by faith onely, without the workes of the Law. Thirdly, *Paul* was not justified by any workes: 1 Cor. 4. 3. *I know nothing by myselfe, yet am I not thereby justified;* where he noteth two things of himselfe; first, that he had a good conscience within him: secondly, that he was not thereby justified, where he debarreth all workes of grace. Fourthly, we are saved by grace without workes: these workes excluded are workes of grace, for they are all such as God hath prepared to walke in, Ephes. 2. 8. Fifthly, a man must first be justified before he can doe a good worke: and therefore workes follow justification, and cannot cause it. Yea, and as all workes are excluded, so all vertues also excepting faith are here

A rejected. For as in a man that standeth to receive a gift, no part doth any thing to receive it but the hand, yet having received it, all other parts testifie thankfulness, the tongue, the feet, and all the bodie: even so we receive the matter of our justification by faith alone, not by hope, or love; but after the receiving of Christ, these with the other graces worke and shew themselves.

The second point in this ground is the weight of it, appearing herein that he that overthroweth it, overturneth the faith: Rom. 4. 14. *If they of the Law be heires of life, faith is made void, and the promise of none effect.* And Gal. 2. 21. *If we be justified by workes, Christ died in vaine.*

B Adversaries hereof. First, the home-adversarie is the common sort of ignorant people, and all naturall men, who with the young man say, *What shall I do to be saved?* They say they will be saved by faith in Christ, but when it cometh to the point, they will bee doing somewhat, and stand much upon their good meaning and righteous dealing. Secondly, the foreign enemy is the Popish doctrine and Romish religion, which teacheth that there be two justifications: First, when a man of an evil man is made a good man; this is by grace of the holy Ghost put into the heart: the latter is whereby a man is made of good, better, which is by good works. But what Church soever holdeth this, is fallen from grace. This is a peremptory sentence, (will some say) and no generall Councell hath to determine. *Ans.* The more is the pity. But Gods word hath peremptorily determined it, Gal. 5. 4. *They are abolished from Christ, and fallen from grace, who soever will be justified by the law, as the Roman Church at this day.* They say our doctrine maintaineth loosenesse of life, by excluding all workes from justification. *Ans.* Though we exclude the best workes from justification, yet wee debarre them not from Christian conversation, but therein require them as fruits of the spirit plentifully. Ob. But it is absurd (say they) that one man may be justified by the righteousness of another. *Ans.* *Adams* sinne is made ours, and they marvel not at it; what greater absurdity is it, that the second *Adams* obedience, answering to the first *Adams* sinne, should bee ours in like manner.

The 16. ground is this: *Except a man be borne anew, of water and of the holy Ghost, hee cannot enter into the kingdome of God,* Joh. 3. 5. In which observe first the meaning, secondly, the weight; thirdly, the adversaries. In the first consider two points: first, what it is to be borne againe: secondly, of what necessity it is. For the former, wee must know, that there must bee in him that is borne againe three things: first a reall change from one to another. Secondly, there must be a root from whence this change may arise. Thirdly, a new life. First, the change is, when a man of a meer naturall man is made a

Adversaries.

The Popish Church fallen from grace.

Object.

Ans.

Object.

Ans.

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16. Ground.

new man, not in regard of his body or soule, or powers of them, all which a man retaineth the same after regeneration, but in regard of Gods Image reformed and renewed by Christ, Eph. 4. 24. This is the retooling of that new quality of righteousness and holiness lost in Adam, for to the Apostle describeth this new birth in the place alleaged. This change is attributed to water and the holy Ghost; wherein [by water] our Saviour alludeth to some speeches of the old Testament; as Ezek. 36. 25. where the Prophet speaketh of the cleansing of the Church, by *pouring cleane water upon it*: that is, infusing new graces into the heart, which take place of the old corruption. And by the *holy Ghost* he sheweth that this cleansing of us is by the inward working of the holy Ghost. *Object.* But it will be said, if a man bee a new man, he must have a new soule. *Ans.* This new quality of righteousness is as it were a new soule, for in a regenerate man there is a body and soule, besides the spirit, which is the grace of sanctification opposed to flesh, and corruption of nature, Rom. 8. 10. This is as it were the soule of a soule renewed.

Secondly, that a man may come to this estate, there must be some root and beginning whence this change must arise, and that is no other than Christ crucified, the Redeemer and Mediatour, of whose body believers are members, of his flesh, and of his bones, Ephes. 5. 30. for looke as Eve was made of the side of Adam, so is every believer of the bloud of Christ, and as every man, so farre as hee is a sinfull man, springeth from the first Adam, so doth every man so farre as hee is renewed, spring from the second Adam Christ Iesus. Now that a man may spring out of Christ, hee must first (being taken out of the wilde Olive, the old Adam, Rom. 6. 5.) be set and ingrafted into the second Adam as a new stocke, and that by faith wrought in the heart by the Spirit of God: by which incision hee receiveth from Christ two things: first, in regard of his soule, holiness: secondly, in regard of body, incorruption, seeing that the whole man is united unto Christ, and so both soule and body receive immortality and glory.

Thirdly, in this new birth there must bee a new life, by which if any live not, hee is not borne againe: for the distinct knowledge of which life, we must distinguish of life: life is uncreated and created: uncreated life is the life of God, yea God himselfe, of which kinde this is not. Created life is either naturall or spirituall: Naturall is that which we live by naturall meanes, as meat, drinke, sleepe, physicke, &c. of which kinde this new life is not: but this is that spirituall life, whereby a man in this life is ruled by the Spirit of God according to the Word: and it standeth in two things: First, when the Spirit dwelleth in the heart: Secondly, when the Spirit ruleth the heart: or more plainly, this life hath two degrees: First, when a man be-

ginmeth to favour, affect, and will spirituall things, loveth them, and chiefly affecteth them, Rom. 8. 5. when they have some favour and relish unto him. Secondly, when a man in all estates liveth by a justifying faith, and ordereth his life thereby. The just man (saith Habakuk) *liveth by faith*, and this is, as it is truly called, *life eternall*; the beginning and first degree of which every believer hath possession of, even in this life.

The second point in this ground is the *weight* of it; for which observe the necessity of the new birth in the former words, where it is said, that without it a man *shall never see the Kingdom of God*, much lesse enter into it. No man is in Christ (and so consequently out of the state of salvation) who is not a *new creature*, 2 Cor. 5. 17. No outward prerogative can bring a man in request with God, unless he be a new creature, Gal. 6. 15. It is a constant truth of Christ, John 13. 8. *If I wash thee not, thou hast no part in me.*

The third point is, The Adversaries: who are first, every man by nature, the wisdom of whom herein is enmitie with God. For every one naturally is willing to yeeld unto God some externall service and ceremoniall worship; as in the Church to draw nere to God with their lips: but when they should come to their renewing, and the mortifying of their lusts, O then they storne and swell, and cast off this yoke, because they say it abridgeth them of their ease, liberty, and pleasure, and they cannot be their owne men for it. Secondly, the Roman religion which for many hundred yeares hath stood in ceremoniall & bodily actions, rites, gestures, apparrell, and most of all in outward penance, borrowed partly of the Jewes, and partly of the Heathens: but all this doctrine of the new birth, of mortifying hidden lusts, and deniell of a mans selfe, is dead and buried among them: little hereof is spoken or written in the great volumes of their greatest Clerkes. But the doctrine which is from God is spirituall, as God himselfe is, and most concerneth the inner man. Secondly, they are great adversaries hereof in teaching, that man (though captive to sinne) hath a power in his nature, whereby if the holy Ghost free him, hee can of himselfe will and doe that which is good: which if it were so, then hee is but in part new, and is no new man. Secondly, a regenerate man must be a new creature: now creation is a framing of something out of nothing, not of something into something. Thirdly, thus a man should be but halfe dead, and so could not be borne againe, but onely strengthened, even as a man in a swoone, of whom wee cannot say properly hee is revived, because he was not dead, but recovered.

The 17. ground is out of Gal. 5. 1. *Stand fast in the libertie wherewith Christ hath made you free.* For the meaning of which wee must know, that Christian liberty which we are exhorted to maintaine, standeth in a double freedom;

Adversaries.

Roman religion teacheth not to this new birth, and therefore goes not to heaven.

17 Ground.

*Object.*  
*Ans.*

dome: First, from the morall Law: secondly, from the Ceremoniall. From the Morall Law two waies: first, from the curse of the Law, Rom. 8.1. *There is no condemnation to them that are in Christ*: Secondly, from the rigour of it, which requirerh personall and perfect obedience: this rigour is moderated by Christ, whence followeth a freedom from justification by works, Rom. 5.1. Gal. 5.4. The second freedom is from the Ceremoniall Law, which having an end put to it by Christ, bindeth no man: but our liberty is procured to us in meats, drinkes, and all things indifferent with good conscience, seeing to the pure all things are pure, Tit. 1. 25. Where we are commanded to stand fast: we see the weight of it to be such as may not be departed from nor forsaken: forthen we become debtors againe to the whole Law, and so are fallen from Christ.

Adversaries hereof, are first the *Libertines*; as the *Family of love*, who being (as they say) deified, are so carried by the holy Ghost, that they cannot sinne, no though they should commit fornication: but no man is freed from obedience to the Law by Christ, although he be from the curse and rigour of it. Secondly, all that take liberty to sinne, because they say, *God in Christ is mercifull*: but Christ freed from sin, not unto it. Thirdly, the *Roman Church*, holding that the Popel hath power to make Lawes binding conscience properly, prescribing such things to be done, the observing of which is the worship of God, and meritorious; as on the Popish fasting daies, yea, and Wednesdaies and Fridaies, not to eat flesh, even this Law bindeth the conscience of a Papist: and such abstinence (say they) is a worke of merit, and a worship of God. But it will be said, that Princes and Magistrates make such Lawes of meats, drinkes, apparell, and must be obeyed. *Ans.* These lawes binden not conscience, but the outward man. Secondly, they doe not abrogate our liberty, but moderateth the over-common use for the common good: but Popish doctrine accounteth the breach of any of these mortall sinne. *Ob.* Yea, but they forbid flesh for temperance sake, because it stirreth up lust. *Ans.* But they forbid not the hottest wines, spices, Conserve, and such meats and drinkes, which more stirre up lust than flesh; and therefore this is but a shift.

The 18. ground is in Matth. 18. 18. *Whatsoever the Church bindeth in earth, is bound in Heaven; and whatsoever it looseth in earth, is loosed in Heaven.* In which ground observe first, the meaning; secondly, the moment; thirdly, the adversaries. First, to know the meaning, two things are to be handled: first, what is this power of binding & loosing, which the Church hath. Secondly, what is the ratification and efficacy of this power out of these words, *is bound and loosed in heaven*. Concerning the former: This power of *binding and loosing*, is that authority given by God to his Church on earth,

whereby it pardoneth or retaineth unpardoned the sinnes of men: for mens sinnes are *cords and bands* which bind them, Prov. 5. 22. and *chains of blacke darknesse*, wherein men are referred unto damnation, 2 Pet. 2. 4. and hence fitly when mens sinnes are pardoned, are they said to be loosed, and bound if they be not. This power is called Math. 16. *the power of the keyes of the kingdom of heaven*: for mens sins are as locks, yea, bars and bolts, shutting upon them the doores of Heaven: and hence also when the Church pardoneth sinnes, the doores of Heaven are said to be opened; and when it retaineth them, heaven is shut against the sinner. Indeed pardon of sinne is properly granted and given by God; but yet men are truly said to pardon and retaine sinne, when ministerially they pronounce that God pardoneth or doth not pardon. *Ob.* It will be said, that men upon earth know not whose sinnes God will pardon, and whose he will not. *Ans.* It is possible for man to know whose sinnes God will pardon, and whose he will not: for God hath generally made known that he will remit the sinnes of all beleivers and repentant sinners, but will retaine their sinnes who goe on in the same. Now we may know particularly who these be that doe repent and beleve; for the tree is knowne by the fruit, according unto which the Church may pronounce a true sentence. Further, to know more distinctly what this power is, the parts of it are to be considered, and they be two: for it standeth partly in the ministry of the Word, and partly in the jurisdiction of the Church upon earth. The ministry of the Word is either publike or private. First, the publike ministry of the Word is called the preaching of it; in which is this binding and loosing, opening and shutting, it being an ordinance of God, in which Ministers are called of God to pronounce in the Name of God pardon of sinne to the penitent, and condemnation to the obstinate: and here must be noted, that this binding and loosing, in the publike Ministry, is generall unto all, but with exception of faith and repentance. *Ob.* But seeing it is generall, it is of no great force. *Ans.* It is: for every hearer must apply this generall doctrine to his owne person, and say with the Virgin Mary, applying to her selfe the Angels speech, *Be it unto mee according to thy Word*; this maketh it foreable in the conscience. The private Ministry standeth in two things: first, private admonition: secondly, private comfort. Private admonition is Gods ordinance, whereby the Minister in Gods Name bindeth a man to judgement for his sinne, except hee repent: thus Peter dealt with Simon Magus, Act. 8. 21, 22. Private comfort is, when upon true repentance the Minister pronounceth upon the beleever pardon of sinne without condition. Thus dealt Nathan with David, 2 Sam. 12. 22. David said, *I have sinned*; Nathan hereupon telleth him, *his sins are forgiven*. Secondly, concerning the *Jurisdiction of the Church*: It

Adversaries.

Popery maketh more sinnes than ever God made.

Object.

Answ.

Object.

Answ.

18 Ground.

Object.

Answ.

is a power given of God to the Church, whereby it with correction upon open sinners for their salvation; and it standeth in excommunication and absolution. Excommunication is a sentence excluding open and obstinate sinners out of the Kingdome of God, and consequently from the societie of the Church: for this followes the former, *If hee will not heare the Church, let him bee an Heathen.* Paul calleth this sentence a giving up of man unto *Satan.* Ob. But no man can exclude another from the Kingdome of God. *Ans.* The Church excludeth not properly, but by declaring that God hath excluded such. Ob. But the true childe of God may be excommunicated, and yet is not shut out of Heaven. *Ans.* In some sort and for a time he may be said to be shut out of Heaven, but conditionally & untill repentance. The contrary hereof is *publike absolution*, when open sinners repenting, are by the Church openly declared to be members of the Kingdom of Heaven, and so admitted & received againe into the Church. This power of the Church differeth from the power of the civill Magistrate in foure things: First, the power of the Church is ordered only by the Word, but civill power by other civill Lawes also. Secondly, the former correcteth only by voice, in admonition, suspension, & excommunication; the latter by reall and bodily punishments. Thirdly, all spirituall correction, as excommunication it selfe, standeth at the repentance of a sinner, and proceedeth no further: but the punishments of civill power stay not at repentance, but proceed on even to the death of the malefactor, (notwithstanding his repentance) if he be a man of death. Fourthly, in the civill power bee three degrees of proceeding: first, the knowledge of the cause. Secondly, the giving of the sentence. Thirdly, the execution of the punishment. In Ecclesiasticall are the two former, but the last belongeth to God alone.

The second thing in the meaning is, to know what the ratification of this power is: namely, *to be bound and loosed in Heaven*; that is, when the Churches judgement following the judgement of God, doth acquite, or condemne a sinner, God in Heaven hath donic already and ratifieth it. For in absolution (as also in the other) pardon of sinne is first given in Heaven: secondly, the Church pronounceth this according to Gods will: and thirdly, God ratifieth it there-upon in Heaven, and confirmeth it as sure as if on earth he had pronounced the pardon.

The second point. The weight of this ground may appeare, Math. 16. 18. where the maine promise of the Gospell for the establishment of the Church is contained: *Upon this rocke I will build my Church, and the gates of hell shall not prevaile against it:* and the ground of our assurance thereof, is added vers. 19. *I will give thee the keyes of the Kingdom.* This maketh the Church prevaile against the gates of Hell, because it openeth and shutteth Heaven. Secondly, hereby the Word and Sacraments are prefer-

ved from pollution and prophanation, the soules of men pulled out of the snares of the devill, and Gods Kingdome set open unto them: which being taken away, there will bee no difference left betwene the Kingdome of God and the kingdome of the Devill. Which power of the keyes in opening and shutting Heaven by the ministry of the Word, seeing we have established by the Lawes of the land, wee have the state of a true Church, and therefore no man can in good conscience separate from us as no Church and people of God: indeed, if it had not the power to open Heaven unto men, it were time to separate from it.

3 The adversaries of this ground are first the ignorant people, who Popishly thinke that this power is onely given to *Peter*, whose office is to open and shut Heaven. But this power was given to all the Apostles as well as *Peter*, and in them to all Ministers, Churches, and Congregations: yea, and it is not exercised in Heaven but in earth. Secondly, all Atheists and Epicures that contemne and scorne the Word, Sacraments, and all holy things, yea, even the power of the Church it selfe. Thirdly, all Papists and the Romish religion, who abolish all binding and loosing in the publike Ministry, and have brought all to a private shrift and absolution, which in truth is nothing else but a racke and a gibbet to the conscience: for first, men must seeke for it at the hands of the Priest: secondly, they must confesse all their finnes to the Priest: thirdly, they must make satisfaction to the justice of God, even such as the Priest shall injoyn them. But all this is directly contrary to the Word: for first, Ministers must offer pardon of sin before it be sought for. Secondly, in Christ pardon is offered freely, wee need no satisfaction of our owne. Thirdly, they impose a heavier yoke than ever Christ or his Apostles did upon men, when they injoyn them to an enumeration of all their finnes before they can be pardoned: the depth of which policie hath beene founded. Secondly, that Religion hath turned this power Ecclesiasticall to a Civill power, whereby they take upon them to excommunicate Kings and Emperours, not onely out of the Church, but also out of their Kingdomes and Empires, whom (they say) they may set up and depose at their pleasure, as having power to wrest the Scepter out of the hands of whatsoever Monarch shall not slooppe under their Popes authority. These be the maine enemies of this ground, against whom we must forever contend.

The 19. ground of faith is, *There is, hath beene, and ever shall be a Church out of which is no salvation.* This is an Article of our faith, and a maine ground of Religion: for if there bee not ever a Church of God, Christ is sometime no Redeemer, no King, because there should be no people redeemed, nor subject to the rule of his Word and Spirit. Of which consider two things: first, what this Church is: secondly,

In stead of the two  
Keyes, Popery  
hath devised the  
pick-locke of  
Shrift.

That in nothing  
the Pope should  
bee unlike the De-  
vill, he teach with  
him. At these are  
mine, and I give  
them to whom  
I will.

19 Ground.

who

Obiect.  
Answer.

whose the adversaries of this ground. For the first: *The Church is a company of men chosen to salvation, called, united to Christ, and admitted into everlasting fellowship with him.* See Heb. 12.23. and 1 Pet. 2.9. Compare these two places, and this description will easily be gathered. The properties of this Church are these six which follow: First, being the Spouse of Christ, since is one only indeed, although distinguished in regard of time, as the Church of the old Testament and of the new. Secondly, of place, as of England, Scotland, &c. Thirdly, of condition, as the Militant and Triumphant: all these make but one body of Christ. Secondly, it is invisible, not to be seen but believed: for election, vocation, redemption, can only be believed; yet some parts of it are visible, as in the sight use of the Word and Sacraments appeareth. Thirdly, to this assembly and no other belong all the promises of this life; and the life to come, especially forgiveness of sinnes and life everlasting. Fourthly, it consisteth onely of living members, quickened by the Spirit of Christ, not of any hypocrites or wicked persons. Fifthly, no member of it can be severed or cut off from Christ, but abide in him and with him for ever. Sixthly, it is the ground and pillar of truth; that is, the doctrine of true Religion is alwaies safely kept and maintained in it. *Ob.* The Churches in earth are true Churches, and yet in these are many hypocrites and Apostates, who fall from their profession. And therefore all are not living members. *Ans.* In visible Churches are two sorts of men: Just men, and Hypocrites; who although they be within the Church, yet the Church is not so called of them, but in regard of them only who are truly joynted unto Christ, who are the better part, although not the greater: Even as a heape of wheat and chaffe together is called an heape of wheat, or a come heape, of the better part.

Adversaries hereof are Papists, who frame not the Church by these true properties, but by other deceitfull markes, as succession, multitude, antiquitie, and consent; for when the Church first beganne, there could be none of those, at least not the three former, and yet was there a true Church. Secondly, all these agree to Hereticks, as among the Jewes what was more challenged than these? and yet Christ saith, they were blinde leaders of the blinde. But the true mark is the doctrine of the Prophets and Apostles truly taught and believed. A note of Christs sheepe is the hearing of his voice, Joh. 10.27. And, *Ye are in the Father and the Son, if ye abide in the word which ye have heard from the beginning,* 1 Joh. 2.24. See Ephes. 2.20.

The 20. ground is: *That there shall be a resurrection of the dead in the end of the world.* This was one of the six grounds of Catechisme in the daies of the Apostles: Heb. 6.12. *Hymeneus and Phileas destroyed the faith of certaine,* in teaching that the Resurrection was already past.

A Adversaries hereof are the *Family of love*, who hold that there is no Resurrection but onely in this life.

The last ground of doctrine is: *There shall be a generall judgement of all flesh.* It is one of the grounds. Heb. 6.2. In which judgement every mans workes shall be tried, and every man accordingly shall receive sentence of life or death eternall.

The adversaries hereof are first the Atheist, who denieth God himselfe, and consequently his judgement: Secondly, the drowie Protestants, who in judgement denie not the last judgement, but yet plainly shew in their lives that they are not perswaded of it: for then would they make more conscience of sinne, and pleasing God in all things. These are the maine grounds of beleeve, unto which all other may be reduced. Now follow the grounds of obedience and practice.

The first ground of practice is, Luke 13. 3. *Except ye repent, ye shall perish.* In which two things are to be observed: First, the duty required, that is, *Repentance*, the necessity of which appeareth, in that *without it men perish.* Secondly, the adversaries. Concerning repentance two things must be taught: first, what it is; secondly, what is the use of it. For the first; *Repentance* (as *Paul* describeth it) is *a conversion whereby a sinner turneth himselfe unto God, and bringeth forth fruits worthy amendment of life.* There be two kinde of conversion of a sinner: First, that whereby God turneth man. Secondly, that whereby a man being turned by God, turneth himselfe by grace: the former is no repentance properly, but the latter. Jer. 31. 18. *Convert thou me, and I shall be converted. Surely after that I converted I repented. Quest.* In what part is this conversion made? *Ans.* It beginneth in the minde, but it is of the whole man, the minde laying off all purpose of sinning, the conscience calling backe from sinne, the will not seeking to fulfill the lusts of it; but the whole man endeavouring to please God through his whole conversation: further, repentance is attended with divers fruits worthy newnelle of life. These are the duties of the Morall Law, performed in faith and truth without hypocricie, which because they proceed from the same beginning, are approved of God as repentance is. The second point in this duty is, the use of repentance; and that is not to be a *cause* of salvation, but onely a *way* wherein men must walke to life everlasting. We are slandered by the Popish Church, while they exclaim that our doctrine requireth nothing but faith to be saved by, and so we become enemies to all good workes. But this is not our doctrine: for we hold the workes of repentance to be the way of salvation. Indeed when we speake of the instrument whereby we lay hold upon Christ, that we say is faith only, not hope, love, or any workes; but when we speake of a way to life, then faith is not alone, but repentance is required, hope, the feare of God.

Six properties of the Church.

Adversaries.

Papists here take their markes amiss.

20 Ground.

Adversaries.

21 Ground.

Adversaries.

1 Ground.

Ans. 26. 10.

God, and every good worke. So women are said to bee saved through bearing of children, 1 Tim. 2. 15. namely, as a way wherein they practise their faith and obedience. Thus *Abrahams* faith and worke went together, Jam. 2. 22.

Secondly, The Adversaries of this ground are professors of Religion, who content themselves with a fained repentance; for most men being pricked and stung with the sense of their sinnes, for a while will hold downe their heads like a bulrush, breake off their company, come to Church, pray, heare the Word, and performe other duties: but when the remorse is once past, they returne to their former course of licentiousness, and this is thought a sufficient repentance: whereas it is but ceremoniall, and a figge leafe whereby men seek to cover themselves: for true repentance changeth the minde, will, affections, conscience, yea, all the actions of life.

Secondly, the *Romish Church*, which for many hundred yeares hath overturned this doctrine: as first in generall above these 500. yeares, penance and publike confession of persons excommunicated, hath bin by them taken and deemed to be repentance it selfe; any other hath bin scarce taught or knowne in these parts of the world. Secondly, repentance is by them turned into a judiciall proceeding and sentence of the Court, wherein the Minister must bee judge, the sinner must come under confession: the Minister must passe sentence, and the other must make satisfaction accordingly; which is an high abuse of this doctrine. Thirdly, they hold the workes of Contrition, Confession, and Satisfaction, to merit, yea, and to conferre pardon of sinne, and so abolish the merit and satisfaction of Christ. Secondly, the world hath bin by that Church deceived in divers particulars concerning this doctrine: as namely, first it hath bene taught that repentance, for the originall of it, is partly from nature, partly from grace; partly from God, partly from our selves; which is a false foundation, joyning light with darkness, it being wholly from grace. Secondly, remorse of conscience (which the very Devils may have) is made a part of repentance; *Saul* himselfe, nay, *Judas* wanted not his contrition, which is no grace, but a preparation unto it. Thirdly, they make *Auricular Confession*, whereby every man is bound to confesse all and every one of his sinnes, with their circumstances in the Priests care, so necessary unto repentance as without which he cannot have pardon; which is a very gibbet to the conscience. Fourthly, they turne their canonical satisfaction into satisfaction of Gods justice for sin, wherein blasphemously they overthrow the most perfect satisfaction of the Son of God. We are therefore to praise God who hath taken from our neck this yoke of the Roman Church, which neither we nor our Fathers were able to beare.

The second ground of practice is concerning the exercise of repentance: Luk. 9. 23. *If any*

*man will come after mee, let him deny himselfe, and take up his Crosse, and follow me.* In which ground we will consider three things: first, the meaning; secondly, the moment; thirdly, the adversaries against whom we must contend. For the meaning: *If any man will follow me* that is, will be my Disciple, (for Disciples used to follow their Masters and Teachers) he must learne three duties: first, *Let him deny himselfe*; secondly, *take up his crosse*; thirdly, *follow me*. To the deniall of our selves three things are required: First, we must for the magnifying of the grace of God, abate our selves even to nothing. An example whereof we have in *Paul*, 1 Cor. 3. 7. *I have planted, Apollos hath watered: but neither is he that planteth anything, neither he that watereth, but God that giveth increase*: If the planter be nothing, much else the planted. We are not able as of our selves to think a good thought. And againe, *All our sufficiency is of God*. Secondly, we must renounce our owne reason and will, and bring them under subjection to the will of God; we must not strive to have wills of our owne, but let Christs will be sufficient for us, his wisdom must be our reason. Thirdly, we must esteeme all things as dung for Christ, and preserve within us a readinesse to leave and forsake friends, riches, honours, yea, our liberty, and life it selfe (if need be) for his sake, and a good conscience.

The second duty is, *To take up our crosse daily*: unto which two things are required: first, every member of the Church must make reckoning of, and looke for daily crosses private and particular in his calling and in his profession. Secondly, when the crosse cometh it must be taken up cheerefully, and borne with rejoycing: *Matth. 5. 12. Rejoyce and be glad, namely, even when men revile and persecute you*: Rom. 5. 2. *Justified persons are able to rejoyce in tribulations*; according to the exhortation, *James 1. 2. Count it an exceeding joy. An example of the Saints, Heb. 10. 34. who suffered with joy the spoiling of their goods.*

The third duty of a Disciple is, after the two former to follow Christ. For when Christ saith, *And follow me*, it is as though he had said: I goe before bearing my crosse, let my Disciples follow me step by step in bearing of this crosse. This containeth in it the maine duties of Christian Religion; to the performing of which two things are to be done: first, we must beare the crosse in obedience, as Christ did, who most willingly abased himselfe to the death, even the death of the crosse, in obedience to his Fathers will. *Quest.* But wherein stood this obedience of Christ? *Ans.* In the practice of three speciall vertues: first, *Meeknesse*, hee opened not his mouth, he reviled not being reviled, revenged not when he might. Secondly, *Patience*; he grudged not to suffer those bitter torments for his very enemies. Thirdly, *Love*; he prayed for those that pierced him, and shed his heart blood in all which it is our part to imitate him.

Secondly.

A present of po-  
pular doctrine.

Ground.



Secondly, we must be conformable unto Christ being our head; which conformity consisteth in crucifying our body of corruption, even as he was crucified upon his crosse. We must arme our selves with *Peters* exhortation, 1 *Pet.* 4. 1. *to suffer in the flesh as Christ suffered in the flesh.* Which whosoever doth, he *ceaseth from sinne*: he liveth not henceforth *after the lusts of men*, but after *the will of God*, vers. 2. The learning of this duty helpeth forward our obedience under the crosse, which many cannot attaine unto (who in time of their peace are in some sort obedient,) because they beare not about in their bodies the *dying of Christ daily*, 2 *Cor.* 4.

The second point. The moment and weight of this ground appeareth, *Luk.* 9. 24. *Hee that will save his life shall lose it.* that is, that will not take up his crosse to follow Christ, shall never be saved. Again, Baptisme is a maine ground, *Heb.* 6. 1. namely, as it is joyned with inward baptisme, for else outward baptisme may be wanting, so it be without contempt; but both together are a maine ground, especially in regard of that stipulation wee make, and that profession which wee receive upon us thereby, of forsaking even our selves, and following of Christ, without which can bee no salvation: which being the matter and substance of this ground, sheweth evidently the importance of it.

The third point. Adversaries of this ground are, first among our selves, such as are content to make Christ a Saviour and Redeemer, but not a patterne and example of imitation in his vertues: but Christ will not bee made a pack-horse only to beare sinnes, seeing hee hath propounded himselfe a president to bee followed of those who looke for salvation by his sufferings: they must first be his Disciples before he be their Redeemer. Secondly, a more wicked enemy withstanding this doctrine is the Church of Rome, in exalting nature, and extenuating the grace of God; as first, holding that all sinnes deserve not death, but may be done away by a little knocking on the breast, or such like sorrow. Secondly, that by nature man hath free will in his conversion, and being helped by the holy Ghost, can move himselfe unto salvation. Thirdly, that after justification there is nothing in a man that God can hate. Fourthly, that a man may merit life, and performe workes of satisfaction to God; which devillish doctrines what else doe they but make the heart swell with pride, so as it can never be brought to the deniall of its selfe.

The third ground is taken from the Morall Law, *Thou shalt have no other God before my face.* The scope and meaning of which Law is, to direct us in chusing the true God onely to be our God; which is done, first, when wee know and acknowledge him as he hath revealed himselfe in his Word: secondly, when we give our hearts unto him according to that precept; *My son give me thy heart.* Now the heart is given to God, when he is loved and feared above all,

when he is alone trusted in, relied on in danger, when wee ascribe all power unto him, beleve in him, subject our selves unto him in our very conscience; for whatsoever hath these is become our God. Secondly, that this is a ground cannot be doubted: for whosoever taketh not the true God for his God, is out of all way to salvation, seeing there is no covenant between God and him, and being out of the covenant, can have no part nor inheritance in Gods Kingdom.

Thirdly, Adversaries of this ground are, first the *Romish doctrine*, which committeth high treason against God, in giving his honour to other things; as to Saints and dead men, whom they make Gods, by teaching invocation to be due unto them, and so attributing an infinite power, wisdom, or presence unto them, which are Gods properties. Secondly, in teaching that men can merit, they make them Gods. For if Christ himselfe had beene a meere man, he could not have merited. Thirdly, in ascribing to dead creatures the vertue of the holy Ghost; as to water the power of sanctification, driving away devils, and washing away sinnes. Fourthly, in setting up the wooden Crosse for a God, which must bee worshipped with the same worship and affection as God himselfe is. The Virgin *Mary* they make a Goddesse and Queene of Heaven, whom they pray to command her Sonne. And lastly, the Pope, to whom they give power to pardon sinne properly, and to make lawes to binde conscience, as properly as Gods Lawes doe.

The second adversarie is the common *Protestant*, who carrieth an outward profession of Christ, but in his heart setteth up many gods; as the belly, wealth, pleasure, yea, the Devil is the god of many men, as *Phil.* 3. 19. 2 *Cor.* 4. 4. others set all their hearts and study for the accomplishment of their sinnes: now sinne having the hold in their hearts, is become their God. Yea, and it is a common practice of many Protestants in their crosies to put off their confidence in God, and betake themselves to cunning men and South-sayers; so leaving the living God, and trust for their helpe in the devil himselfe.

The fourth ground of practice concerneth the worship of God: *Exod.* 20. 5. *Thou shalt not make to thy selfe any graven Image, &c.* The first point. The meaning: This Commandement hath two parts: the former forbidding the *making of Images*: the latter, the *worshipping of them*. The former in these words, *Thou shalt not make unto thy selfe, &c.* In which is not timely forbidden the making of Images, as if they bee for politicall or historicall use, but the making of them in way of religion or confidence, to put us in remembrance of God, or to worship God in, by, or at the same. The latter in these words, *Thou shalt not bow downe, &c.* That is, thou shalt not so much as bow downe thy bodie before such an Image made by o-

No marvel if this  
the Gentiles  
to deny hono-  
and allegiance  
due to our earthly  
gods.

Papish doctrine  
suffereth not a  
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3 Ground.

4 Ground.

thers, neither to worship it, nor the true God in it: which exposition because it is oppugned by a great part of the world, I will prove by some reasons: First, that which was the sin of the Israelites in making Images, is here forbidden: but their common sinne in the use of Images was to make them representations of the true God, and to worship the true God in them, as appeareth, *Exod. 32. 4, 5.* The Israelites having made a golden Calf said, *These be thy Gods, O Israel, which brought thee out of the land of Egypt:* that is, this is a representation of that God who brought thee out of Egypt: for they should have beene worse than mad men, if they had called that Calf which was but one day old, that God which brought them many daies before out of Egypt: besides that, Images true or false are usually called by the name of gods, as being so in the reputation of the worshippers. Further *Aaron* said, *To morrow shall be the holy day of the Lord:* signifying that the Calf was made to represent the true God, whom in the Calf they were to worship. *Againe, Judg. 17. 3.* *Micha*es mother sheweth that her intent was to worship God in the Image, when she saith, that shee had dedicated eleven hundred shekies of silver to the Lord, to make a graven and a molten Image; and having made the Image, she saith, *Now will the Lord blesse me:* though his fact was grosse Idolatrie, yet he sheweth that he worshipped the Lord in the Image, whose blessing he boasted of. *Esay 40. 18.* *To whom will ye liken God? whence it is plaine, they made images of the true God to worship him in.* *Judg. 2. 21.* The Israelites were sore afflicted for serving *Baal* and *Asheroth*; that is, Idols fetched from the Heathen: but herein their intent was to worship the true God in them, as appeareth, *Hose. 2. 16.* *Thou shalt call me no more Baal, but Jshai.* Yea, the very Heathen themselves worshipped the true God in their Images, *Rom. 1. 23.* *They turned the glorie of the true God, into the similitude of a corruptible creature;* much more then the Israelites who took their Idolatrie from them: and therefore in the second commandment is forbidden the making of Images of the true God, and not of false onely, as the Papists would falsely teach us. The second reason is in *Deut. 4. 15, 16.* where *Moses* making a Commentary upon this commandment, and forbidding to make any representation of any figure, addeth this reason; *Yefaw no image in the day that the Lord spake out of Horeb:* and therefore *Moses* understood the Commandment as wee doe, namely, not to make any Image of the true God. The third reason is in the words, *Thou shalt not make the Image of anything that is in heaven above, &c.* Seeing then that God is in heaven above, as also the Saints and Angels, we must make no Image to represent them: for even Images of the true God are Idols, hated of God, and condemned in the Scriptures: to the golden Calf is called *an Idol*, *Act. 7. 41.*

The second point, is the weight of this ground standing herein, that whosoever overthroweth this ground, overturneth this religion. For first, whosoever resembleth God in any Image, and worshippeth him therein, he denieth the true God: *Rom. 1. 25.* The wisest of the Heathen, worshipping God in their Images, turned the truth of God into a lie: Is whatsoever men may beleve of worshipping the true God in an Image, the truth is, it will prove no better than a lie unto them. The Apostle affirmeth, that whatsoever the Gentiles sacrificed to Idols, they sacrificed unto Devils, and not unto God. Some may aske, how can this be, seeing their intent was to sacrifice unto God? I answer, that by offering to an Image, they denied God, and so not serving him, they became sacrificers to the Devil: for whosoever conceiveth of God, otherwise than hee will be conceived of, conceive an Idol, and not God; and he that will remember him in things wherein he will not be remembered, forgetteth him, as the Israelites, *Psal. 106. 21.* Secondly, professed Idolatry maketh a separation betwene God and his people, as adulterie doth betwene man and wife. For as a wife that seeketh to strangers, denieth her proper husband; so the Church, which is the spouse of God, going a whoring after Images and strange gods, denieth God her husband, and procureth the Bill of divorce: see *Hoseah 2.* and *Jer. 3. 8.*

Thirdly, the Advertaries of this ground are, the professed papists: first, in allowing making of Images for Religions sake; as the Image of Christ crucified, which they call the *Crucifix*; and of Christ glorified, which they call *Agnus Dei*: also Images of the Virgin *Mary*, and other Saints; yea, cursing and condemning all those that forbid the making of them, and so curse even the Lord himselfe; yea, and most blasphemously in former times they were wont to make Images of the Trinitie, picturing the Father like an old man, the Sonne like a child, the holy Ghost like a Dove, and yet much more blasphemously than that, otherwise: but they are now ashamed of such wicked pictures. Secondly, they maintaine, yea, and command the worship of Christ in an Image, and condemne them who denie the worshipping of Images, whether they be Images of God, or of Saints, Angels or dead men. Thirdly, they teach that a man is to worship the Crucifix religiously, yea, with the same worship and devotion with which Christ himselfe is worshipped, wherewith also they worship their breaden-God.

In former times their consciences secretly checking them of their Idolatries, caused them to leave out the whole second Commandment, and divide the last into two, to fill up the number: but of latter dayes, seeing they are constrained to retaine the Commandment, they have found out some shift, which we will examine. First, they say there is a difference be-

1 Cor. 10. 20.

If the Pope had beene with Moses in the Mount, hee would have demurred upon the admittance of the second Commandment.

Object 1.

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between an Idoll and an Image, as the one is a Greeke word, the other a Latine: the former is a representation of the true God, the latter of false Gods. *Ans.* The difference is but in the Word, for indeed they be both one, Acts 7. 41. The calf was an Image and an Idoll too. *Ob.* They make difference also of worship, which they say is of two sorts: the first is *Latreia*, this is a worship and reverence due to God onely: the second is *Dulia*, and this is a service due unto Saints, and to the Crucifix, &c. *Ans.* But besides that the Scripture make these both one, they herein bewray their folly, in that, if either be greater, it is *Dulia*, which is a kinde of service most submisive, and that properly which vassals were wont to yeeld their Lord who had taken them in warre; and yet this must be given to Saints, and the wooden Crosse, being the greatest subjection. *Object. 3.* But they intend to worship not the image of the Crosse, but Christ in it. *Ans.* No intention of man can institute a true worship of God, without warrant from God himselfe, who never authorized men to worship him in Images. *Object. 4.* Englishmen kneeled downe to the Chaire of Estate, the King not being in presence, and therefore wee may much more to Saints and Angels. *Ans.* First, this is a civill and politike worship, testifying the subjects allegiance; but kneeling to Saints is religious. Secondly, the King appointeth his Chaire of Estate to bee a signe of his presence, and willett it; but no Papists can prove that ever Christ appointed a Crucifix to bee a signe of his presence: or that God willett their Images to bee signes of his presence. Thirdly, the Chaire of Estate is a signe onely in the Kings absence; for himselfe being present, the civill worship is performed to himselfe: but Christ is never absent from his Church: and yet in his presence they set up an Image to remember him by. Thus that Church being an open Idolater must not be joined with; for there is not joined to Christ any longer, but is a professed harlot; neither is it so indifferent (as some thinke) to find salvation there as well as by our Religion.

The fifth ground is, Matth. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* That this is a chiefe ground needs no prooffe; and therefore wee will consider first, the meaning: secondly, the adversaries against whom wee must contend. To know the meaning, the words going before will afford us some direction; wherein Satan having moved Christ to fall downe and worship him with bodily worship onely, and requiring not the maine worship due to God, but a little bowing of the body; berokening that hee was the disposer of the Kingdomes of the world: this Christ denieth him with this reason ratified by Scripture, that it is a worship and a service proper to God, and to be tendered to him onely. Secondly, the words themselves are to be weighed: By [worship] is properly signifi-

ed bodily worship in a bodily gesture: the meaning then is, thou shalt with thy body adore the Lord, for so it is suitable to Satans demand. The word [*serve*] signifieth all worship due to God both inward and outward. [*Onely*] This word appertaineth to both the members, and so to the whole sentence: for els there should be no direct denial of Satans temptation, requiring only the former and not the latter. But some will say, we may serve him lawfully, how then is service proper to God only? There be two kinds of worship; Religious and Civil. Religious is an action or actions of reverence and subjection, whereby a man doth acknowledge the Godhead it selfe, or the properties thereof, either in God himselfe truly, or in the creature falsely. These properties of God are, first, to bee an absolute Lord. Secondly, to be Almighty. Thirdly, to be present in all places at all times. Fourthly, to heare all men in all places at all times. Fifthly, to know all things past, present, and to come, yea, and the hearts of men. Sixthly, to be a giver of all good things, and the preventer of all evil. Now any action of reverence in signification of many of these properties, is a religious worship; the very intent of the minde in religious worship, being to ascribe either Godhead or divine properties to the thing worshipped. Civil or politicke worship is, when men performe actions of reverence & subjection unto others, as acknowledging them to be preferred above themselves in gifts or authority. Thus bowing of the body is sometime religious, when it is done to God, in acknowledging his properties; and sometime civil, performed to a man in a respect of his eminence in gifts and government. But these words of Christ are meant onely of the former, and not of the latter which belongs unto man. This ground thus truly conceived, affordeth thus these two maine points of religion: first, that God is to be worshipped with a religious worship. Secondly, That all religious worship is proper to God, and due to him alone. Now religious worship is two-fold: first, inward, standing in two things; faith and inward obedience. Secondly, outward, when this inward worship is outwardly testified, consisting of three principal parts: first, in preaching, hearing, and reading the Word: secondly, in receiving the two Sacraments: thirdly, in prayer and thanksgiving publique and private.

The Adversaries heretofore are the Papists, who pretend the Catholike Religion, but indeed overthrow it, depraving the outward worship of God, wherein the inward is testified. The first part whereof standing in the preaching, hearing, and reading of the word, they deprave: first, by mingling the pure Word of God with mans word and writings: and authorizing bookes Apocryphall as Canonically Scripturall. Secondly, by making unwritten Traditions Apocryphall and Ecclesiasticall (as they say) of equal authority with the Scripture. Thirdly,

Adversaries  
Catholikes, the  
Papists deprave  
works of Gods  
worship.

Ans.

Object. 1.

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Object. 3.

Ans.

Object. 4.

Ans.

5 Ground.

Πεσμαυήτης.

Thirdly, in that they teach in their catechismes, that the worship of God doth stand in obeying the Commandments of the Church, as well as the Commandments of God themselves, and are necessarily to be practised unto salvation, and so they worship God in *vaine*, *Mat. 15. 9.* Fourthly, in that they allow no Bible to be authenticall, but only the Latine translation of *Ierome*, renouncing both the Hebrew and Greeke fountains: and yet learned Papists confesse that their Latine text is corrupted, and that therefore the true sense is to bee fetched from the Popes determinations & from Councils, and no other sense to be admitted. Fifthly, in that they make Images Lay mens books and teachers; and debar the people of the Scriptures publickly and privately in the vulgar tongue, and suffer it only to be read by them, and unto them in the Latine tongue unknowne unto them.

The second part of outward worship standing in *administration of Sacraments*, they likewise corrupt and abolish: for howsoever Baptisme is preserved for the substance of it in the Romish Church, which (as a lantern carrieth the light) it retaineth not for it owne, but for the hidden Churches sake within it; yet haue they abolished the Lords Supper for the substance of it: first, of a Sacrament they have made it a reall sacrifice. Secondly, they have turned the Communion into a private Masse, where the Priest alone receiveth all, and the people nothing. Thirdly, although in a Sacrament there must bee distinction betweene the signe, and the thing signified, yet they make none, but overthrow all such signification of the signes by their transubstantiation. Fourthly, they have turned the body of Christ into a breaden God, which they carry about in boxes and worship; which is as vilde an Idolatry as ever was among the Heathen, not inferiour to the worshipping of Cats and Bulls, as gods among the Egyptians. Fifthly, they have added to Christs institution five Sacraments, *viz. Penance, Confirmation, Orders, Matrimony, and Anointing.* But indeed Baptisme is a Sacrament of Penance: the Lords Supper of Confirmation: and further they are deceived in the other.

The third part of outward worship concerneth *Prayer and thanksgiving*, this they overthrow likewise: first, they mocke God in praying in an unknowne tongue, not knowing what they ask, much lesse seriously addressing themselves unto the duty which even earthly Kings would disclaime. Secondly, in prayer must bee brought sense of want, and contrition of heart; this they cannot bring, who are taught that they merit by prayer. Thirdly, prayer must bee made in particular faith, but this they make presumption. Fourthly, they allow praying to creatures, and the mediation of Saints, and so deny the very substance of prayer, which is to make request to God only in the alone mediation of Christ.

The second maine point of Religion out of this ground is this; *That religious worship is due to God alone*: for we may not give appearance of religious worship to creatures. *Cornelius* is reprov'd for giving to *Peter* excessive even of civill worship, *Acts 10. 25.* for he knew *Peter* to be a man of God, and so seemed to mingle a kinde of religious worship with civill. This is a maine ground also, which whosoever denieth he holdeth not the head Christ, *Col. 2. 18, 19.*

The adversaries of this ground also are the professed Papists, who worship Saints and Angels, not onely by kneeling before them, but praying also unto them; which cannot be denied to be a religious worship, seeing it attributeth unto them to heare the prayers of all men, at all times, in all places, yea, and to know the hearts of men upon earth. Secondly, they maintaine religious worship of Images, they go on pilgrimages unto them, offer incense, creepe unto them, and kneel before them. Yea, they worship the Crucifix with the same worship whereby they would adore Christ, if he were living upon earth, as also the reliques of Saints. Out of all which we see what to thinke of that Church, which only hath the name of a Church: shee holdeth not the head Christ, seeing for so many hundred yeares shee hath displayed her fornication in worshipping Saints, Angels, Images, and the *Virgin Mary*, to asher Bill of divorcement is justly given her, *2 Thes. 2. 10, Rev. 17. 8.* from whom we must separate, if we would not partake with her in her plagues.

The sixth ground of practice is, *Esa. 8. 13. Sanctifie the Lord of hosts*: which words containe the substance of the third Commandment: in which consider first the meaning, secondly the weight, thirdly the Adversaries. For the meaning: A thing is said to bee sanctified two waies; either when it is *made holy*; or when it is *acknowledged to be made holy*. Now this latter must be here understood, for Gods name cannot be made holy, which is holinesse it selfe, and the first cause of all holinesse; but it is sanctified of us, when we acknowledge it holy: and this our sanctification of God, either respecteth God himselfe, or the gifts of God. Our sanctification of God himselfe (the thing intended in this ground) is done two waies: first, when in our minde we acknowledge and praise him in his attributes, of wisdom, mercy, loving kindnesse, power, providence, and such like: *1 Pet. 3. 15. Sanctifie the Lord God in your hearts*; that is, acknowledge him in his wisdom, power, and other his attributes. Looke as good subjects speaking of, and mentioning their Prince, will put off their hats in reverent opinion of him; so we religiously should thinke and speake of these. *Iob* fearing only and but suspecting that his finnes in their feastings had dishonoured this name of God, sanctified them. When *Ezekias* heard the blasphemies of *Rabshaka* against God, he humbled himselfe, rent

Adversaries.  
Popish prayers,  
fitter to be preferred to dead  
men than the  
living God.

6 Grounds.

his cloathes and put on sackcloth, 2 King. 19. 1. Yea, wicked *Ahab* having heard (though falsely) that *Naboth* had blasphemed God, he rent his cloathes and proclaimed a fast: which sheweth (whatsoever his fact was) the use and manner of holy men in his time, when Gods name was dishonoured and blasphemed. Secondly, wee sanctifie God himselfe, when wee with reverence acknowledge his titles, as *God, Lord, Iehovah, Father, Christ, Iesua, Holy Ghost*; and not without religious and obedient affection speaking or thinking of them. Our sanctification of Gods gifts, which are many, as the *Word preached, Prayer, Sacraments, Meat, Drinke*, and all things serving for the good of body or soule, is not by giving or adding any holinesse unto them, which in themselves are all holy; but when we acknowledge them holy by preparing our selves to a holy use of them, and use them accordingly with good conscience; for every creature of God hath a double use: first, a lawfull use when God permits a generall use of his creatures: thus all may use meat, drinke, apparell, &c. Secondly, a holy use, when a creature in his lawfull use is used in a holy manner: for this includeth the former, though that may be without this. For example, all the Jewes kept the Passover lawfully, but onely those celebrated it *holyly*, who prepared themselves according to the commandment: which holy use is obtained by the word and prayer, 1 Tim. 4. The Word directeth us to use the gifts of God in obedience; and prayer obtaineth grace to use them according to the Word: unto which holy use of Gods creatures we are to be moved by these reasons: first, wee must distinguish our selves from the brut beasts: the swine in the forest cateth up the macte, but looketh not up to heaven, no not to the use whence it faileth. Secondly, because we have lost our title to all the creatures in *Adam*, which onely is in this use restored. Thirdly, because they are the gifts of God, we must thus acknowledge them to be his, and in him learne to use them. Fourthly, that we may avoid the common abuse of them where-by he is provoked to displeasure.

The second point is the weight of this ground: which may appeare in the contrary, seeing the blasphemer doth what he can to overthrow the Godhead it selfe: whence every such one is called by such a name as signifieth a piercer of God, or one that thrusteth God thorow: and therefore the sanctification of God is a ground of moment. Secondly, the first petition of the Lords Prayer is, *sanctified be thy name*: wherein we are taught to preferre and pray for the hallowing of Gods name before our owne salvation. Thirdly, the scope of the third Commandment is the same, which whosoever observeth not, reveereth both the former. And lastly, the Lord is so jealous of his glory, that he will be sanctified of all them that comencere him, else he will sanctifie himselfe in

their confusion, Levit. 10. 3.

Thirdly, the Adversaries of this ground are first, (though by Gods mercie) the religion of the Church of England is no adversarie unto it, yet the lives of the most fight against it: for although when we mention earthly Princes, we can use all reverence, yet Gods name is most fearefully abused, and tossed in wicked mens mouths by oaths and cursed speakings; besides that, many abuse the same to Charmes, and Spells in their forceries, and men thinke all is well, because herein they use good words: but the truth is, the better the words be, the greater is the sinne: yea, it is noted to be a signe of a low and base spirit not to sweare and blaspheme upon any occasion: many soldiers thinke they cannot be courageous enough, unless they pierce God, and rent Christ by detestable oaths, such as would cause wicked *Ahab* himselfe to rent his cloathes at the hearing.

Secondly, the great adversarie is the Papist, and that divers wayes: first, in that they teach that the very doing of some worke is a sanctification of God; as the outward worke of Baptisme, yea, in the very action of the Minister is a worship of God, and doth conferre grace, *ex opere operantis*; this was their old doctrine, which now they colour with this addition, *If the partie bee well and rightly disposed*: but besides the use, yea, the lawfull and common use, there is by this ground required an holy use of any thing to make it acceptable to God, or rightly profitable to the doer himselfe. Secondly, their hallowing of Water, Beis, Palmes, Affes, Spectle, is a meer mockery of God, seeing they have neither word nor promise from God, that these creatures should be thus hallowed to preserve from evill, body or soule. Thirdly, they erre in the foundation of religion divers wayes; everie which such error is blasphemous. Fourthly, that Religion oppugneth the sanctification of Gods name in the use of a lawfull oath, teaching first that the Pope hath power to dispense with an oath. Secondly, that men may sweare by the Masse, and so doing make it a God. Thirdly, even the learned among them with one consent hold, that a man may sweare ambiguously even when he knoweth the thing to be otherwile.

The seventh ground is, Gal. 5. 15. *The whole law is fulfilled in this one word, Thou shalt love thy neighbour as thy selfe*. The meaning is not that wee should love our neighbour equally with our selves, and with no lesse affection, or degree of love; but that with the same cheerfulness, and willingness, and truth of heart that we performe duties of love to our selves, ought wee also to reach them out unto others. The weight of this ground appeareth, in that not onely Christ saith, *It is like the great Commandment*, but also in that it is the *summe of the whole law*: for the first Table must be practised in the second, and the love of God testified in love to men.

The Adversaries of this ground be the Po-

Adversaries.

Popish hallowing of the outward use of the creature.

7 Ground.

pish Church, who thus expound it : First, love thy selfe, and then thy neighbour ; making the love of our selves the foundation of the love of others : but sometime we may love our neighbour above our selves ; as *Jonathan* loved *David* more than his owne soule, and *Christ* loved his enemies more than his owne life. Secondly, it teacheth that a man must not love particularly his particular enemy, nor salute him in particular, but generally, as if he salute a whole company together his enemy being there.

The eighth ground: *Exod. 20. 12, Honour thy father and thy mother, &c.* In the words two things are to be considered : first, an ordinance of God ; secondly, the meanes to preserve it. The ordinance is, that all men must not be equal in degree, but there must be orders of men, of whom some are to be in higher degree, as superiours ; some in lower condition, as inferiours : the former are above others in regard of power to command, and to punish ; the latter are in subjection under others, by whose discretion and will they are to be governed. This ordinance is described, *Rom. 13. 1. Let every soule be subject to the superiour power* : that is, be content to be under others which are above him in power : so here, some must be as fathers and mothers, some must be subjected unto them. The meanes to preserve this ordinance, is the yielding of honour unto whom it belongeth, which standeth in three things : first, in reverence towards the persons of superiours. Secondly, in obedience to their just commandment. Thirdly, in thankfulness for their paines in governing : thus is that golden sentence to be expounded. *Matth. 22. Give unto Caesar the things that are Caesars* ; that is give him reverence, obedience, thankfulness ; according to that, *Rom. 13. 7. Give ye as unto whom yeare belongeth, honour to whom honour, tribute to whom tribute.*

The weight of this ground is plaine, because without it can be no practice of true religion : for first, by it stand the three things, the *Family*, the *Church* and *Common-wealth* ; all which are maintained by government, and subjection : wherefore the Lord set this Commandment the first of the second table, as whereupon hee would found all humane societies. Secondly, D governours in any of these societies, are the keepers of both Tables, without whose helpe and authority Gods kingdome could have no abiding on the earth.

Adversaries of this Commandment, are the Papists, who weaken the authoritie of the Magistrate, in exempting their Clergy from all Civill power of Magistracie, in causes b both judiciall (that is, matters controversiall) and criminall, that is, matters of trespass, although the Apostle saith, *Let every soule be subject*. Secondly, that Church hath set up a power to bring into order and subjection all the Kings upon earth, namely, the power of the Pope, who challengeth to himselfe to overrule, yea, and to depose at his pleasure Kings and Queenes, who

A in their dominions are above all and only under God. Thirdly, that religion lesseneth the power of parents : for in the Council of Trent they establish, first, *Marriages*, and *Contracts* made by children without consent of parents. Secondly, *vows* also made by children under age, and without consent of parents, are held lawful, and not to be broken.

The ninth ground is, *Micha. 6. 8. Hee hath shewed thee, O man, what is good, and what the Lord requirerh of thee ; namely, to doe justly, to love mercie, to humble thy selfe, and to walke with thy God.* The meaning, Three vertues are here required : first, *just dealing* ; secondly, *mercy* ; thirdly, *Humilitie*. Touching the first, wee are commanded to *doe justly* : and this execution of justice betweene man and man hath five substantiall parts : First, to give honour to whom honour is due. Secondly, by thought, word, and deed to preserve the body and soule of our neighbour, that is, his life spirituall and temporall. Thirdly, his chastitie, which is the honour of body and soule in single life and Matrimonie. Fourthly, his worldly estate. Fifthly, his good name. This is the scope of all the commandments of the second Table.

Now because the due execution of justice must be tempered with mercy, therefore is mercie required of man in the second place, which is a readinesse to releue the miserie of the distressed. And thirdly, because justice and mercy without godlinesse are but civill vertues, we are in the last place commanded to *walke in humilitie with our God* ; which containeth the summe of the first table, and standeth in three things : first, we must acknowledge our sinnes ; secondly, intreat for pardon : thirdly, purpose not to offend God any more, but endeavour to prevent sinne to come.

Concerning the weight of this ground, it appeareth in *Micha. 6. 7.* where the Lord testifieth himselfe to bee more delighted with the practice of love and mercy, than with oblations of thousands of *Rammes*, and ten thousand rivers of oyle : and els-where, *I will be mercie, and not sacrifice.* Yea, *Titus 2. 12.* this is made the end of the appearing of the grace of God, that wee would live soberly in regard of our selves, justly in regard of others, and godly in regard of God. These vertues are so respected of God, that they are said to be immediately, *before his face*, *Psalm. 89. 14.* and so necessary among men, that without them no society can be preserved.

The adversaries hereof are, first, the lives of most men, who seeke their owne things, and not to maintain the lives, goods, name, chastitie of others : yea, too many preferre their private gaine before the common good of men in Church and Common-wealth. Secondly, the maine adversary is the Roman Religion, which defendeth the greatest injustice that can be, by establishing a Monarchy among themselves, not only controlling the soveraigne authority

9 Ground.

Adversaries.

Romish religion  
an open enemy  
to all justice.

of

A first principle  
is, that religion,  
which wholly  
seeketh it selfe.

10 word.

Such is the carrying  
of the Roman  
Clergie, as they had  
received the  
constant doctrine  
of the  
papists, and be  
their owne  
judges.

of Princes in their owne kingdomes, but also exempting their subjects from their allegiance at their pleasure: Of which usurped power debar them once, and that counterfeit Religion will fall with it, because it is onely underproped by it. Secondly, that Religion overthroweth justice in chastitie: for first, it giveth power to the Pope to dispense with marriages within degrees of nature; it licenceth the brother by that dispensation to marry his brothers wife, and so is a patron of horrible incest. Secondly, it defendeth the tolleracion of Stewes. Thirdly, by solemne decree it forbiddeth marriages to sundry orders of men, which *Paul* calleth a doctrine of Devils, 1 Tim. 4. Yea, they binde certaine men and women from marriage, and yet call it a Sacrament. Fourthly, the last Councell of Trente firmeth, that all marriages not solemnized by a Masse-priest, and in the faith of the Romish Church, are of none effect. Thirdly, that Religion teacheth, that to steale a small thing, is a venial sin; whereas the thought of stealing deserveth the curse of the law. Secondly, it defendeth begging; yea, and placeth holiness in it: whereas the word teacheth that *there shall bee no begger in Israel*. Fourthly, it teacheth that a sporting lie, or a beneficiall lie are venial sins, flat against the ninth Commandement. Lastly, against the tenth Commandement it teacheth injustice, namely, that hurtfull motions intended against our neighbour (if there be no consent of will) are no sin. Whence we may see what to think of that Religion; yea, Christ himselfe sheweth, Matth. 5. 19. *Whoso ever breaketh the least of these Commandements, and teach men so to doe, he is the least in the kingdome of heaven*; that is, he hath no part therein. But the Roman Church breaketh them, yea, and teacheth men to doe so, and therefore it is not of God, and the peremptorie teachers thereof have no part (without repentance) in the kingdome of heaven.

The 10 ground is, 1 Cor. 7. 20. *Let every man abide in that calling in which he was called*. First, the meaning. The scope of the words sheweth, that among the Corinthians some who were slaves & servants, but converted to the faith (their masters still remaining Infidels (thought that now they were free from their masters, and might relinquish their service, and hence tooke occasion to live as they list; against which conceit of licentiousnesse, the Apostle *Paul* opposeth himselfe, and wisheth that this bee reformed, and that those who being called to the faith under unbelievers, abide in that same calling wherein they were called. In which verse two things are contained: First, that every man that would live religiously, must have a double calling: first, the generall calling of a Christian: secondly, some particular vocation and calling wherein to converse. Secondly, that every man must abide in his particular calling: which that a man may doe, first, he must be contented and well pleased with his calling. Secondly, hee

A must walke diligently in the duties thereof; for these reasons: first the commandement of God, Gen. 3. 19. *In the sweat of thy face shalt thou eat thy bread*: which words though they be a threatening, yet they include a commandement bounded with a promise of blessing: Psalm. 128. 2. *The man that soweth shall eat the labour of his owne hands, and blessed shall hee bee*, Exod. 20. *Six dayes shalt thou labour, enforced by Gods owne example, for in six dayes the Lord made heaven and earth.*

Quest. May wee not use recreation in the six dayes? *Ans.* Yea, so it bee moderate, and helpe to make us fitter for our callings; for labour it selfe being commanded, every thing also which upholdeth it is commanded. Such commandements are usuall in the New Testament also: Ephes. 4. 28. *Let him that stole steal no more, but rather let him labour with his hands the thing that good is*. So, 2 Thess. 3. 12. *men are commanded to eat their owne bread*. Secondly, examples in the Scripture: God enjoyned *Adam* in the state of innocencie this double calling: first to serve him: secondly, to dreffe the garden. The second *Adam*, Christ himselfe, while he led a private life till his baptisme, which was the space of thirty yeares, lived in his father *Iosephs* calling. The Angels themselves are *ministering spirits* for the good of the godly, and ascend and descend upon the sonne of man, and live not out of their calling. Thirdly, it is the ordinance of God, that men should be his instruments for the common good of the societies wherein they live; even as every member in the body endeavoureth it selfe, not onely for it owne good, but for the benefit of the whole: So should every member of the body politike.

This ground is of great weight for the maintaining of three maine societies; for neither familie, Church, or Common-wealth can stand without distinction of particular callings and labour in the same: for which cause the Apostle *would not have him to eat, that will not labour*, 2 Thess. 3. 3.

The adversaries hereof are, first, many amongst us; as those who spend their lives in gaming, and they who spend their wealth in bezzelling and drinking: and they also who being strong to labour, spend their time in begging: all which are vile courses of life, and enemies to all good societies. Secondly, the Romane religion; first, in maintaining a Monkish life whereby a man cutteth himselfe off from all society, and lives in prayer and fasting: but we are taught not onely to practise duties of the first table, but of the second also, and without the speciall calling, the generall is nothing. Secondly, in maintaining loosenesse of life, and idleness: for God having appointed 52 Sabbaths in the yeare, wherein men are to lay aside their ordinary callings, & no more, they have added (as may appeare in their calendar) fifty two more, which they call holy daies, & so spend more than a quar-

a quarter of a yeare in rest and idlenesse, whereby they become adversaries of this ground.

The eleventh ground is, 1 Tim. 1. 19. *Keep faith, and good conscience.* The meaning, by faith wee must understand, the wholesome doctrine and religion, delivered in the writings of the Prophets and Apostles; further, this faith must not goe alone, but must have his companion, which is a good conscience; the property of which is to excuse and justify a man in all callings before God and man; and it is knowne by a two-fold testimony: first, of the life past; secondly, of the life present, and to come. The testimony of the life past is, that a man hath repented him of all his finnes past, and is turned unto God. The testimony of the life present and to come is, first, that a man hath a purpose never to offend God, but endeavours to please him in all things. Secondly, that when he hath sipped and sinned against God, it was not wittingly and willingly, but of humane infirmity; thirdly, that a man hath his generall testimony which is required to a good conscience. Psal. 119. 6. *I shall not be confounded, when I have respect to all thy Commandements.* Jam. 2. 5. *Hee that breaketh one Commandement, is guilty of all:* that is, he that wittingly and willingly against the knowledge of his conscience, breakes one of the Commandements of God, will, if occasion be offered, willingly and of knowledge breake them all: so as a good conscience must testify on a mans side concerning all finnes, and all obedience. Examples whereof wee have in *Hezekiah*, Esay 38. 3. *Remember, Lord, how I have walked before thee with a perfect heart.* And in *Paul*, 1 Corin. 4. 4. *I know nothing by my selfe.* The weight of the ground appeareth in the words following, where the Apostle saith, that *while some put away good conscience, they have made ship-wracks concerning the faith*: where hee compareth our conscience to a ship, our religion and faith to our treasures laid in it. Now as a hole in the ship loseth the treasures by sinking the ship: so cracke the conscience, and the treasures of religion suffer ship-wracks: whence it is that *Timothy* is willed to *keep the mystery of faith is pure conscience*, 1 Tim. 3. 9.

The Adversary of this ground is the Romish Religion, who overthroweth true testimony of conscience, which is ever joyned with true humiliation, and repentance for finnes past; in teaching, that many finnes are in themselves veniall, or no finnes, as those lusts against the last Commandement, which killed *Paul* himselfe: and in extenuating mans corruption, and extolling nature, whereby (they say) a man may work his salvation, being holpen by the holy Ghost: whereas indeed no true peace of conscience is to be found till nature bee wholly debased, and grace take the whole place. Secondly, they teach that a man cannot be certain of his salvation in this life, but may conjecture and hope well: which is the very racke and torment of

A the conscience. Thirdly, while they teach that a man must merit his salvation by his workes, they torture the conscience, and leave it destitute of this testimony: for how can the conscience quiet it selfe, when he knows not how many workes will serve the turne, nor when it hath sufficiently satisfied the justice of God? and this is to be marked, that the chieftest of that religion, whatsoever they hold in their life time, yet when they lie on their death-bed, they flee from their owne merits to the merit of Christ. Notable is that speech of *Stephen Gardiner* at his death to convince it, who having beene a great persecutor, and being much perplexed on his death-bed, by a friend of his visiting him, was put in minde of that justification which is by the mere mercy of God in Christ: to whom he answered; You may tell me, and those who are in my case of this doctrine, but open not this gap to the people: So as they are glad to entertaine our doctrine for the true peace of their conscience, which in their owne doctrine they can never finde.

Thus have we shewed in part that faith is a most precious treasure, beset with many enemies, against whom we must alwayes contend; which we shall yet more cleerely see, in beholding the use of this treasure, which is two-fold: first, to reveale from God unto man all things needfull unto salvation concerng doctrine or manners: wherein it excelleth all mans learning: for first, all the lawes and learning of men reveale the Morall law only in part, and mingle it with superstitions, and ceremonies: but they reveale no part of the Gospell: only this doctrine of faith revealeth in the full perfection both the Law and Gospell. Secondly, the Lawes and learning of men know nothing (much lesse reveale) of mans misery, neither the cause nor the remedy thereof; but this doctrine of faith knoweth and revealeth both; namely, the first cause to be the sinne of our first parents, and the proper and perfect remedy to be the death of Christ. Thirdly, mens lawes and learning speake at large of temporall happinesse; but know nothing of eternall: but this doctrine not onely knoweth the true happinesse of men, but teacheth and describeth the ready way therunto. The second use of this doctrine of faith is, that it is a most perfect instrument of the holy Ghost for the working of all graces in the hearts of men; I meane not the letters and syllables, but the doctrine of the Prophets and Apostles taught, and beleaved. *Paul* calleth it the *power of God to salvation*: and Christ himselfe saith, that his word is *spirit and life*, that is, the instrument of the spirit, whereby life eternall is procured: for which two notable uses it is most precious treasure. Whence we learne, first to be *swift to heare* this doctrine, taught in the publicke Ministry, as *James* counselleth, chap. 1. 19. because in it God openeth his treasure to dispence the same unto us. Secondly, it being a precious treasure, we must hide the same in the

And Sir Chr.  
Just at this execution.

offers



coffers of our hearts, Psal. 110. 11. *I have hid thy word in my heart.* It must bee an *ingrafted word* in them, Jam. 1. 21. And this duty wee practise first, when we have care to know it: secondly, to remember it: thirdly, when we set the affections of our hearts upon it, as men doe upon their treasures. Thirdly, if it be the treasure of the Church, then it bringeth to the possessors of it, wealth, honour, and pleasure as other treasures doe. For as the house of *Obededom* was blessed for the Arke; so is that heart which holdeth true wisdom within it: see Prov. 3. 13, 14, &c. We in this land have good experience of this truth, who by Gods blessing have above forty yeares enjoyed wealth, peace, honour, and above all, Gods protection: and whence have these flowed, but from the true faith and religion set downe in the Prophets and Apostles, maintained and defended amongst us? which if we would have continued, wee must all continue to hold and affect this truth as a treasure unto the end.

The second point or head of the Exhortation is; that the *Saints* are the keepers of this treasure of faith, to whom it was once given. Whence we may learne, first, that it is an infallible note of the true Church of God, to keepe, maintaine and defend the wholesome doctrine of Religion, delivered by the Prophets and Apostles. It was noted to be the chief prerogative of the Jewes, that to them the *Oracles of God* were committed, Rom. 3. Hence 1 Tim. 3. 15. the Church is called the *ground and pillar* of truth, because in her publike Ministry shee maintaineth and preserveth the same, Cant. 3. 7. she asketh Christ where she shall be sure of him, and not misse of finding him in her necessity: hee maketh answer, since shall be sure of him in the *Tents of Shepherds*. Whence may bee truly concluded, that neither are the assemblies of Turkes nor Heretikes the Churches of God, because they fight against the truth; neither is the Church of Rome a true Church of God, because the truth of doctrine is for substance reverted amongst them. As also wee may bee confirmed that our Churches are the true Churches of Christ by this infallible note: A Register is known by his Records; so our Church is known to be Gods Register, because it keepeth faithfully the records of the Prophets and Apostles. Secondly, that it stands us in hand to whom this treasure is now committed, so faithfully to keepe it, that it be not taken from us, and given to others who will keepe it better; which wee shall doe by making this use of it, that we bring forth the fruits of it in amendment of life, else our unthankfulness shall justly bereave us of it. Concerning that circumstance in the text (*once given*), and nor often, it may beare a double sense: first, it was given (as we say) once for all, that is, perfectly, sufficiently, as never after needing any alteration or addition. Whence wee note, first, that all revelations in matter of salvation and religion given since, are frivolous

and superstitious; for there is but one edition of true faith; and no after edition of revelation besides or without the word; such as the Papists have devised, to confirme their Purgatorie, prayer, and almes for the dead, masse, &c. seeing all necessary doctrine to salvation was once given perfectly. Secondly, that all Church traditions in matter of religion and doctrine of salvation, are mere prophane variations of true doctrine, and argue it to bee imperfect; as those of the Masse; of receiving the Communion in one kinde; of the Popes supremacy; of workes of satisfaction, and many more. Secondly, it may bee thus understood, *Once given to the Saints*, that is, not in writing, but in the hearts of the Saints, when they are truly enlightened: and therefore if after enlightening it be quite lost, it is not given the second time, and consequently cannot be recovered. Heb. 6. 4. *If a man who hath bene once enlightened and tasted of the good Word of God, fallen away, it is impossible that hee should bee renewed againe* by repentance. From which we must learne, to beware of Apostasie, and falling from the faith: yea, and of all steps and degrees leading thereunto, as of declining from our grounds of religion; for better had it been for us never to have knowne the way of truth, than after the knowledge of it to forsake the holy Commandement. 2 Pet. 2. 22. Which is the more to bee remembered, because religion hath bene more cherished than now it is, and the declining from it a great deale lesse. If it be asked, how may wee prevent Apostasie? I answer, never call any ground into question. Here *Cyprians* rule is to bee learned, that divine matters admit no deliberation.

The third part of the Exhortation is, the office of the Church of God, and every member of it: and that is to maintaine, yea, to *fight* for the maintenance of this treasure; and this is not a bodily fight by strength of arme or bow, but a spirituall fight by spirituall duties, which every member of the Church must take up; and namely, by foure duties. First, by doctrine; for every man in his place and calling must bee a Prophet; as Joel 2. 28. and must teach all ungodly: the father must teach the children, the Master his servants, and thus keepe out Satan and all Satanicall doctrines. Secondly, by confession; every man being called must stand against the gates of hell, by constant witnessing of the truth. 1 Peter 3. 15. Sanctifie God in your hearts, and bee ready *alwayes to give an account of the hope that is in you*. Thirdly, by example of a good life and unblameable, lutable to the doctrine. Philip. 2. 15. This maketh men *shine as lights* in the world. Fourthly, by prayer, that the Lord would send forth labourers into his harvest to withstand all false doctrines and heresies, that so the faith and religion where-with hee hath honoured us these many yeares, may be maintained unto us, and continued unto ours for ever.

The true treasure of the Church committed to the Saints is the true doctrine of salvation, and not Requies or merits of dead men.

\* The word *fight* is used figuratively, signifying, maintaining, and contending.

The weapons of our warfare are not carnall.

1 Cor. 10. 4.

vers. 4 For there are certaine men crept in, which were of old before ordained to this condemnation: ungodly men they are which turne the grace of our God into wantonnesse; and denie God the onely Lord and our Lord Iesus Christ.

Here the Apostle proceedeth to confirme his exhortation, by a reason drawn fro the state of the Church in his time, and it is thus briefly framed. There bee certaine men which secretly seek to undermine & overthrow the faith, therefore you ought the more earnestly to contend for it. And that these adversaries lurking amongst them might the better be desiered, hee describeth them by five severall adjuncts: first, by their hypocritie, in *creeping in*. Secondly, by their estate before God, *they are of old ordained to this condemnation*. Thirdly, by their religion; *Ungodly men they are*. Fourthly, by their doctrine, *They turne the grace of our God into wantonnesse*. Fifthly, by their lives; *they deny the onely Lord*. For the first, *There are certaine men crept in* That is, there be men who secretly have insinuated themselves into your society, professing themselves to be teachers of the true faith, but are indeed the destroyers and disturbers of it. In which words two finnes are laid to their charge: first, that they cunningly joined themselves unto the Church, pretending themselves to bee the servants of Christ, and of the Church, and yet were enemies to both. Here marke the subtiltie of Satan, who causeth prophane men to joine themselves to the societies of the Saints, that by this meanes mingling his instruments with the members of the Church, he may by degrees corrupt the faith and overthrow the Church. The Parable, Matthew 13. sheweth, that wheresoever the good husbandman soweth his good seed, this malicious man scattereth his tares. In *Abrahams house* shall be an *Ismael*; in *Isaacs*, an *Esau*; in the Arke a cursed *Cham*; in Christs family a *Judas*. In the Primitive Church the devil raised up of all sorts of Heretiks great numbers. In our owne Church the devill stirreth up daily troopes of Atheists and Papists, to the corrupting and depraving of true faith and Religion.

*Viz.* First, we must not take offence when we see ungodly men in the Church, much lesse our selves from it by separation; but rather conceive of the policy of Satan, who for the hindrance of the faith thrusteth them in. When the Israelites entred into the land of Canaan, they must not dwell alone, but be mingled with the Canaanites the enemies of the Church, lest the land being too much dispeopled, wilde beasts

A should prevaille and devoure the people of God: So the Lord (ordering the milice of Satan to the good of the Church) suffereth seducers in the Church, both to exercise the faith and patience of his, as also to prevent greater dangers, which they might in their secure condition fall into. Secondly, hence we see that such hypocrites as these bee, though they bee in the Church, yet are they not of it: they are no members of that body (as the Romish Church teacheth) for they onely *creep* into it.

The second fault that is laid to their charge is, that they are intruders, thrusting themselves into the office of teaching, not being called thereto, but *creep* into the calling. Whence wee note, that it is most necessarie that these who are to teach publicly in the Church, should be first called therunto. Reasons. First, besides the avoiding of this sinne of creeping into the Church, it is the order that God hath set in the same; *that he that is to teach should be first called*, Rom. 10. 14. And, *No man taketh this honour* (that is, lawfully) *to himselfe, except hee bee called as Aaron was*. Secondly, the Ministry is Gods, and not mens, because the Minister handeth in Gods roome, and speaketh in his name; which hee can never doe truly unless God send him, and depute him in his stead. Thirdly, the Minister must maintaine that which he teacheth; unto which hee had need (as in all the parts of his calling, of Gods speciall protection; for the which he must be always instant in prayer, which he can never be assured of, if he be not perswaded of the truth of his calling. Fourthly, the people cannot heare with comfort and profit, if they bee not perswaded that God hath called the teacher to instruct them: Rom. 10. 14. *How can they heare, &c.* This truth extendeth it selfe also to all other offices as well Civil as Ecclesiasticall; all which are to be wielded and executed by men lawfully called unto the same. All entrance then into any office in Church or Commonwealth by money, favour of men, or any unlawfull means, is intrusion; and such are not called of God, but are to bee ranged among these seducers, who *creep* into places, and come not in by Gods call or approbation.

D The second adjunct whereby the seducers are described, is their estate before God; being *men of old ordained to this condemnation* That is, they were before all times, locked, enrolled, or billed unto condemnation, even as though their names had beene set downe in a booke. By *condemnation* is meant judgement, as the parable This doth plainly shew: which maketh this the plaine meaning: They were of old ordained to this judgement in this life, to trie, to exercise and molest the Church of God, and so consequently to procure unto themselves at length their owne full condemnation.

In which words wee are taught: first, that God keepeth his bookes of Registerie and records, in which all things are set downe, the persons.

persons, behaviours, and eternall estate of all men; which bookes are of three sorts: first, the bookes of his *Providence*, containing all particulars of things past, present, and to come, in which the Lord saw the members of *David* when he was yet unformed, *Psal.* 139. 16. In the same booke, the number of the haire of our heads, and the falling of sparrows to the ground, are recorded. The second booke, is of the last judgement; in which the persons and finnes of all men are enrolled, *Dan.* 7. 9, 10. *The thrones were set up, the ancient of daies did sit: thousand thousands ministred unto him, and ten thousand thousands stood before him: the judgements were set and the bookes opened, Rev.* 20. 12. *I saw all great and small stand before God; and the bookes were opened, and another booke was opened.* The third is the booke of life, in which are written the names of those who are to bee saved: *Phil.* 4. 3. *Paul faith of Clement and other his fellow-labourers, that their names were written in the booke of life.* Now by these bookes we may not grossely conceive materiall books, such as men note what they would remember in: but the counsell election, providence, pleasure, and knowledge of God, wherein all these things are so certainly set downe as if any man should write them in a booke.

Out of which we note two things: first, that in regard of God there is no chance, neither any event by it in regard of men indeed who know not the causes of things, many chances may be: but Gods providence, and chance are contrary; he having all things written before him with their causes. Secondly, that nothing comes to passe without the decree of God, no nor the wicked actions of men. Which God not onely foreseeth, but decreeth: for this *Iude* insinuateth, saying, *they were ordained to this judgement:* and even that which is against the will of God commeth not to passe without his will, God willing the being of that which he willet not to effect; and though hee esteeme not evill to be good, yet hee accounteth it good that evill should be.

Further, where hee faith *[ordained of old to this condemnation]* we learne, that as God hath before all worlds decreed the electing of some to salvation: so he hath decreed the refusall and rejecting of others to condemnation. *1 Pet.* 2. 8. *Many were disobedient: unto the which they were even ordained.* *1 Thess.* 5. 6. *God hath not ordained you to wrath, but to obtaine salvation through Christ:* shewing that some are ordained to wrath, who are not to obtaine salvation through Christ. *Rom.* 9. 22. God is compared to a potter, framing vessels of honour and dishonour, vessels of mercy, & vessels of wrath. In the same place; *I have loved Jacob, and hated Esau;* that is, I have decreed so to doe. For the whole Ch. speaketh of Gods counsell & unchangeable decree. *Object.* If this be so (will some say) then God dealeth unjustly, that he absolutely ordaineth some men to condemnation and perdition.

*Ans.* We must know, that we are creatures, and may not presume to prescribe a law of justice to the Creator; whose will is justice it selfe (whatsoever we may conceive) and maketh the thing willed good, because it is willed, and not willed because it is good. Secondly, though God refuse and reject men, yet he doth it in most wise order and just proceeding, in these two degrees: first, he vouchsafeth to some men the riches of his grace tending to life everlasting; which speciall abundant grace he denieth to some other passing by them, who left of him unto themselves, fall into sinne. Secondly, for sinne God decreeth judgement and condemnation, so as he doth not simply and absolutely ordaine his creature to hell, but in regard of sin: not that sinne is a cause of the decree moving him unto it, but that he decreeth not condemnation without respect of sin and relation unto it: which speech we need not feare to speake, because the holy Ghost so speaketh.

*Vse.* First, if some men be passed by of God, wee must humble ourselves under his mighty hand, and with feare and trembling worke our salvation. *Rom.* 11. 20. *Some are cut off, thou standest by faith, be not high minded, but feare.* Secondly, we may not be offended when we see the Gospell not received, yea hated of men, and the professors of it persecuted: for many are of old ordained to be underminers of the truth, even to this condemnation, which by disobedience they hasten upon themselves. *If the Gospell be hid to any, it is to them that perish.* Thirdly, many Divines overshoot themselves, that seeke to obscure or overthrow this doctrine of reprobation, teaching that God for his part electeth all, and that man himselfe is the cause of reprobation: so as man is either the saviour or damner of himselfe, by receiving or refusing grace offered; whereas the Scripture speaketh otherwise; and here teacheth us, that some men were enrolled to certain judgement by God before all worlds. The darkning of this doctrine breedeth securitie of spirit, wherein grace is made so large, and salvation so easie, that if men will they may be saved: whereas our doctrine leadeth to the feare of God, and a care to walke as in his presence continually.

Lastly, in that it is added, they were *preordained of old*, note first the time of the rejection of some men: namely, before all worlds. Secondly, the proper cause of the decree of God, which must needs bee in himselfe, because it was before the creature was. *Rom.* 9. 11. *Before they had done good or evill:* that is, before he considered of their good or evill in his decree, he decreed to love the one and hate the other. So *Ephes.* 1. 9. *whom he hath predestinated in himselfe.* Not informing his judgement, nor framing his counsels as man doth from outward respects, he goeth not out of himselfe for any motive to chuse or refuse, but as *Mat.* 11. 25. *Because his good pleasure was such.* This confuterh the popish error, which affirmeth that God

*Ans.*

*From men, damne, our proper decree, not, but proper predestination.*

*Predestination then is not onely to be referred to the Elect.*

*Object.*

did decree according to his foresight of faith or infidelity, the saving of some, and refusing of other: but this cannot stand, seeing Gods decree is in order and time before the creature; which being the latter, cannot be the cause of the former.

The third adjunct or property of these seducers is; their want of religion. *Ungodly men they are.* Ungodlinesse is a sin much spoken of, but not so well knowne, and therefore it is requisite to shew the nature of it, that we may know who an ungodly man is: the rather because it is a grievous sinne, much greater than any of the seven deadly sinnes of the Papists, being the ground of them all. Secondly, because it is rooted in the bottome of the heart, and cannot be so easily discerned as others, though as dangerous as any. Thirdly, because it is a sinne more spirituall against the first Commandement of the first table, directed against God himselfe, robbing him of his due honour. For the cleere knowledge: of which, consider three main parts or properties of ungodlinesse: First, that it denieth God the honour due unto him, and that 3. waies: first, by ignorance it causeth the ungodly man to rob him of his honour, in that hee acknowledgeth not the Godhead, but in his heart he inwardly denieth the providence, the presence, the justice, mercy, power, and the other attributes of God, Psal. 14. 1. *The thought of the heart of the fool, that is, of every ungodly man, is, that there is no God:* not that in conscience he is not convinced of the contrarie, but by reason of his wicked heart, upon occasion offered he is willing to acknowledge none. Secondly, by not subjecting the conscience and life to the written will and word of God, but rejecting and renouncing subjection thereunto. Thus Job bringeth in the ungodly man, saying to the Almighty, *Depart from me, wee will have none of thy wates:* which is too outrageous to be the speech of the tongue, but of the heart casting off the Lords yoke. To whom the King shall say; *Those mine enemies that would not have me to raigne over them, bring them hither, and slay them before mee,* Luk. 19. 29. Thirdly, by not lifting up the heart by invocation of God for blessings needfull, and in thanksgiving for benefits received; the property of the ungodly man is, that hee calleth not upon God, Psalms. 14. 4. This point of Atheisme maketh a man like a beast, which looketh not up from whence his food falleth.

The second property of ungodlinesse, to attribute and give this honour, which it denieth God, unto some thing else than God; as when the ungodly man ferreteth his love, joy, feare, or any other affection upon any thing besides God. Thus the covetous man becometh an Idolater. And 2 Tim. 3. in the last times men shall be lovers of pleasures more than of God.

The third property of it is, when it giveth God his due honour, to deny him the true manner; which causeth the ungodly man to content

himselfe with a forme and shew of godlinesse, outwardly bearing himselfe as godly, but inwardly wanteth the power of it; the heart is not single, but full of fraud, of doubling and deceit before God, who looketh into it, and delighteth not with the approaching of the lips, when the heart is removed. By which wee see the practice of the ungodly man, sundry waies robbing God of his due honour, which one sinne entertained, breedeth and nourisheth sinnes of all sorts: and so much we are given to understand in the placing of it here, as the first sinne of the seducers producing a great number of sinnes more, noted in them throw the Epistle; neither can any other be looked for but that the life should bee plentiful in all sinnes, where the heart is possessed of this ungodliness. Rom. 1. 26. the Gentiles acknowledged not God, and therefore he gavethem up to vile affections; and this was the ground of all those sinnes reckoned there, above twentie in number. Abraham thought not amisse that hee might easily be slain for Sarah his wife, (whom therefore he durst not confesse) if the feare of God were not in Abimelechs Court, Gen. 20. giving us to know, that where the feare of God is not in the heart, there is no bones made of any sinne in the life, no not of murder it selfe.

*Vse 1.* We are hence taught to spie out in our selves this hidden and secret sinne, and heartily to bewaile it above all other sinnes, as the mother sinne of the rest. But some may say: Wee are not tainted with this sinne, wee abhorre to be counted ungodly. *Ans.* It is too common a sinne among all sorts: we have indeed an outward forme of godlinesse; wee come to heare the Word, to pray, to receive the Sacraments, but the most want power of it in their hearts: for first, the lawes binde our outward man to this outward forme: but the hearts of men remaine secure, seldom thinking of their sinne and damnable estate by it, and seldom sorrowing for the same, and saying, *What have we done?* Secondly, many have the forme of godlinesse, whose hearts are filled with the cares of this life, which choke up the power of godlinesse, and will not suffer it to sear it selfe there, seeing the love of the world and the love of God cannot stand together. Thirdly, many having this form cannot abide to subject their hearts and lives unto the lawes of God; yea, they would exempt their speeches and affections from such strictnesse, and count it too much precisenesse: these are all fruits of the ungodly heart, of which the fewer we can see in our selves, the more they be, and the more to be bewailed.

*2. Vse.* Further, hence wee are to take out that lesson which the Apostle teacheth, 1 Tim. 4. 7. to exercise our selves unto godlinesse: for if ungodlinesse be such a mother sinne, we must endeavour our selves to the contrary. For which purpose, we must first prepare our selves thereunto (else we shall faile in the whole exercise)

by learning to acknowledge Gods providence, presence, mercy, and justice in every thing. Gal. 4. 8. when the Galatians *knew not God*, they worshipped them which by nature were no gods: no godlines can stand with the ignorance of God; neither can it be exercised in particular actions, unless we behold him thus in the particulars. Secondly, to this exercise of godlineffe we must first inwardly worship God in our spirits, soules, hearts and affections; not in lips onely, speeches, and outward actions: For *the right worshippers, worship him in spirit and truth: Paul served God in his spirit. Quest.* How shall a man doe this? *Ans.* True inward worship standeth in two things: first in faith, secondly, in the actions of faith. Faith is that whereby a man generally beleeveth the whole Word of God, containing the Law and the Gospell, to be the truth of God it selfe; & particularly concerning himselfe three things: first, Gods mercy in the forgiving of his owne sins. Secondly, his presence in all his actions. Thirdly, his providence over all events, good or bad, that befall him. The actions of faith are two: first, *subjection of the heart unto God*, in three respects: first, to Gods judgement, that seeing he passeth sentence against our sinnes, we also should call our selves to account for them, confesse them, condemne our selves for them, and intreat for mercie. Secondly, to his Word and Lawes of both Tables, by hearty and conscionable obedience, willingly taking up his yoke, and suffering our selves to be directed by all his lawes. Thirdly, to the good pleasure of God knowne by the event, whether sicknesse or health, want or abundance, in departing from our owne evils, and patiently, yea, thankfully submitting them unto his blessed will. The second action of faith is, the elevation or lifting up the heart unto God incessantly, both in suing for his grace and aid in the seasonable supplie of our necessities; as also in blessing him for blessings received. In these stand the practice of the true worship of God in the spirit, which is true godlineffe: unto which we may be incited by these reasons: First, because this godlineffe hath the promise of this life and the life to come, 1 Tim. 4. that is, the godly man hath title to all blessings of all kinds. Secondly, Godlineffe is great gain, 1 Tim. 6. Every man affecteth gain, but if any man would attaine it, let him be godly. Men are often crossed in the world, and things succeed not with them, they doe not prosper in their callings and duties of it, and seeing no reason of it, marvell why they should not thrive as well as others; whereas indeed being ungodly men, they want that which should bring in their gain. Thirdly, let the consideration of the last judgement, joynd with the dissolution of heaven and earth, move us hereunto: 1 Pet. 3. 11. *Seeing all these things shall be dissolved, what manner of persons ought we to be in holy conversation and godlineffe?* As though he had said, seeing nothing else shall

stand us in stead but godlineffe, how are we to frame our selves to the practice of it. Fourthly, the appearing of grace teacheth us to deny all ungodlineffe, and to live goddily in this present world, Tit. 2. 12. If this be the end of the Gospels appearing, and wee have bene they to whom it hath appeared with peace and prosperity above forty yeares, how can we be but unexcusable and speechlesse before God, if wee remain untaught in this duty, and continue still in the waies of ungodlineffe?

The fourth adjunct whereby the seducers are described, is *their doctrine*, in these words; *They turne the grace of God into wantonnesse.* In which consider two points; first, the sinne or vice here condemned. Secondly, the duty or contrary vertue commanded. Before we can know the former, we must search out the meaning of the words. And first by [*grace*] is meant the doctrine of the Gospell, called in the former verse by the name of *faith*; so it is called, Tit. 2. 11. *The grace of God hath appeared, teaching us, &c.* because it teacheth us, that remission of sinnes, and life everlasting are obtained onely by the mere grace of God in Christ. By *wantonnesse* is properly understood that sinne whereby men addit themselves wholly to intemperancie, incontinencie, and unlawfull pleasures; but here it must be taken generally for a licentious prophane kinde of living and liberty of sinning: *Turne* that is, they displace the grace of God, applying it from a right to a wrong end, and that not onely in practice of life, but in propounding of doctrine tending thereunto. As though he had more plainly said, that whereas the doctrine of grace in the Gospell, teacheth men free justification by faith in Christ, without the workes of the Law, these men pervert this gracious doctrine, and teach that therefore men may live as they list, and so themselves doe also; by which same sinne such seducers are else-where noted in the Scripture. Rom. 3. 8. *some gathered from Pauls doctrine the same liberty, saying, Why doe we not therefore, as that good may come of it?* And 2 Pet. 2. 19. *some such are mentioned, who beguiled divers with wantonnesse through the lusts of the flesh, promising unto them liberty.* Ecclesiasticall histories mention many such who sprung up after the Apostles daies; as the *Libertines*, *Simon Magus*, and his Disciples, who taught that men might lawfully commit fornication. So also the Disciples of *Basilides*, *Eunomius*, and the *Gnosticks*, Heretikes who taught that men might live as they list, seeing now such liberty was procured them, being freed from being under the Law any longer: which sinne died not with those cursed heretikes, but the Devil hath in these last daies revived it, especially in foure sorts of men: First, the Libertines of this age; who hold with the former, that being under grace, wee are free from the obedience of the Law. Secondly, the Anabaptists, who upon the consideration of abundant grace & peace in the

John 4. 23.  
Rom. 1. 9.

We must condemne our owne sinnes, lest God condemne us for them.

new Testament, and of the liberty obtained by Christ) teach, that Civill jurisdiction and Magistracy is unlawful: as also to make war, and to take an oath before a Magistrate; which sort of men are not so well knowne here as in other Churches, but are dangerous enemies where-soever both to the grace of God, and good of man: for where the civil sword doth cease, there can no society stand in safety. Thirdly, another kinde of Libertines are the Papists, and the Popish Church, with the whole Roman Religion, themselves being open enemies unto the grace of God, and their whole religion turning it into wantonnesse, and liberty of sinning, and that divers wayes. First, God having of his grace given unto the Church a power of the keyes to open and shut heaven, that Religion hath turned it into an instrument: first of *profan-ness*, in setting up a new Priesthood to absolve and loose mens finnes properly, in offering a sacrifice for the quicke and dead, by abolishing the sacrifice of Christ. Secondly, of *injustice*: for by it they depose Kings and Princes, they free subjects from their allegiance, they stirre them up and encourage them to conspiracies, rebellions; and maintaine in other states, facti-ous, civill warres, and seditions, and all by vertue of their power. Thirdly, of *horrible covetous-ness*: for by it they sell pardons for thousands of yeares, the which sales have brought to the Church of Rome the third part of the revenues of all Europe: which one practice, if there were no more, proveth plainly, that that Church turneth the grace of God to the liberty of sinne.

Secondly, their whole religion is a corrupted Religion, and maketh the receivers of it the children of Satan more than before: for first, it maketh men hypocrites, requiring nothing but an externall, bodily, and Ceremoni- all worship, without any inward power of it; as in fasting, it requireth only a shew of it, as to abstaine from flesh and white meat, as they may use most delicate fishes, the finest wines, and sweetest spices; and in other parts their religion is no lesse hypocritical. Secondly, it maketh men proud and arrogant, teaching the freedome of will unto good, if the holy Ghost doe but a little helpe it; that a man can merit by his workes; that hee can satisfie Gods justice by suffering for sin; yea, that he can per- form some workes of supererogation: who can hold these things and be humble? Thirdly, it maketh men secure, teaching that they may have full pardon of all their sins by the power of their keyes for money; and that though they have no merits of their owne, they may buy the merits of other men: yea, although in their death they faile of repentance, yet for some mo- ney he may be eased in Purgatory. What shall any rich man now care how he live or die, see- ing all shall be well with him for a little money? Fourthly, it maketh men in their distresse de- sperate, teaching that no man can be assured of

his salvation without some revelation. Fifthly, it reviveth the old sin of these seducers, teaching that divers men & women may not marry, that were adultery; and yet openly tolerating flues and uncleannesse. Which what is it else but to maintaine wantonnesse? wherby the chiefe tea- chers of that Church witness themselves the right successors: not of the Apostles (as they pretend) but of these seducers, and other wicked heretikes old and new.

The fourth sort of Libertines are carnall and formall Protestants; who first turne the coun- sell of Gods election into wantonnesse, by rea- soning thus: If I be elected to salvation, I shall be saved, let me live as I will; or if not, I cannot be saved, doe what I will or can; because Gods counsels are unchangeable: and thus conclude to spend their daies in all wantonnesse. Second- ly, they turne the mercy of God into wanton- nesse, thus reasoning in their hearts; Because God is mercifull, therefore I will deferre my repentance as yet; for what time soever a sin- ner repenteth, God will put away all his remem- brance of his sinne: what, young Saints, old Devils. Thus the timely acceptance of Gods mercy offered, is become a reproach: be- sides many more, who, because the Lord defer- reth punishment, set their hearts to doe evil. Thirdly, others under pretence of brotherly love, mispend all that they have in wantonnes, riot, excesse, company keeping, gaming, to the beggering of themselves, and undoing of their owne families, unto which they ought to shew their love in the first place. Fourthly, others un- der pretext that the Jewish Sabbath is abroga- ted, and that Christ hath brought such libertie as hath abolished distinction of times, take li- berty to keepe no Sabbath at all; whence many trades-men will doe what they list on this day and dispatch those busineses, which they can find no time for in the week daies: fifthly, some because they would humble themselves, com- mit divers finnes, and continue in others: these say in themselves, Let us continue in sinne, that grace may abound: all these sorts of men turne the graces of God into wantonnesse, and pra- ctise the vice here condemned.

The 2. thing to be considered is, the contra- ry vertue; and that is to make a godly and holy use of the grace of God, and to apply it to the right end for which God vouchsafeth it unto us; to wit, that we might be thankfull unto him, and testifie the same in obedience to all his lawes. Which appeareth, first, by testimony of Scripture: Luk. 1. 74, 75. *We are delivered out of the hands of our spirituall enemies, to serve him in holinesse and righteousness.* Rom. 6. 16. *We are under grace, therefore let us give up the members of our bodies, weapons of righteousness.* Tit. 2. 11. *The grace of God hath appeared, teaching us to deny ungodlinesse.* Secondly, the end of all Gods grace is, that wee should be furthered in holi- nesse of life; wee are *called*: that wee might be holy: the end of our calling is, that we may be

*Saints:* Justification freeth from punishment of sinne; *Sanctification* from corruption and sinne it selfe; *Faith* purifieth the heart; *Love* containeth us in obedience; he that hath hope purgeth himselfe; and so of all other graces. Thirdly, Christ is a Mediatour two wayes: First, by merit, to procure life and worke our salvation; secondly, by efficacy, that is, whereby his death is powerfull to cause us to die to sinne, and his resurrection to raise us from the grave of sinne to a new life; and he is no Mediatour by his merit to those who are destitute of this efficacy.

Use. We have in this land bene many yeares partakers of this grace of God; our duty then is to make a holy use of it, and walk thankfully before God. Roman. 12. 1. *I beseech you by the mercy of God* (which hee had in the former chapter mentioned) *that ye give up your selves a holy sacrifice to God*; no more forcible argument can be urged to stirre up men to thankfull obedience than this: for if Gods mercy in Christ cannot move, what will? Let this then perswade us likewise; if wee beleve God to be our Father, that is a great grace; let this grace move us to walke as children before him; let the grace of our redemption move us to walke as redeemed ones, released out of such captivity wherein we were enthralled to sin and Satan, seeing it were a madnesse to returne to such bondage againe. If Christ be dead for us, let that grace move us to die to sinne; if hee be risen againe sit at Gods right hand, that wee might sit there with him, let that grace move us to walke as those that are risen with him, and have our conversation in heaven, seeking (even while wee are below) the things that are above; and so of the rest.

Further, the Apostle to make those seducers more odious, shew not simply they turne the grace of God, but [of our God] into wantonnesse: which noeth the indignitie of their fact: in which consider three things. First, by what meanes God becomes *our God*: and that is not by any merit of ours, but by meanes of the gracious covenant propounded in the Gospel, promising pardon and remission of sinne in and by Christ. Jer. 31. 31. this is called the *new covenant*; which the Lord contracteth with his people, where writing *his law in their inward parts, hee becommeth their God, and they his people*. Secondly, what must wee doe to say truly and in assurance that *God is our God*? Ans. We must for our parts make a covenant with him, unto which is required a consent on either partie; first, on Gods part, *that hee will be our God*; which wee shall finde, not in any revelation besides the Scriptures; but generally in the word, and more specially in the Ministerie of the Gospell, and administration of the Sacraments, annexed as scales unto the covenant: in which God doth as surely covenant with us, as if he should from heaven speake unto us. Secondly, on our part is required consents of which there be two degrees: first, whe we make an outward professio of faith

A heare the word, receive the Sacraments, Baptisme, and the Lords supper; which serve to distinguish us from Jewes, Turkes, &c. this is somewhat, but not sufficient to make God our God, seeing it is common to the very hypocrites themselves. Secondly, seeing hee is not a Jew which is one outwardly, but which is a Jew within, there is required in our consent a farther degree, which standeth in an outward consent of the heart: whereby a man taketh God for his God; which is then begun, when first a man acknowledgeth and bewaileth his finnes: Secondly, when he endeavoureth to be reconciled to God; Thirdly, when he purpoteh never to sinne againe: when this covenant is thus concluded by consent of both parties, a man may safely and truly say, that God is his God.

B Now seeing wee know these things, our duty is, to labour to be settled and assured in our conscience that God is our God: for sith in this assurance is the foundation of all true comfort; all the promises of God are hereupon grounded, and herein accomplished, that God is our God: see Isay 41. 10. *Be not afraid, I am thy God*; yea, Christ being upon the Crosse, having the pangs of hell upon him, herein stayed himselfe, *My God, my God: to David, Psalme 22. 1. and being ready to be stoned to death, comforted himselfe in the Lord his God*; 1 Sam. 30. 6. And not onely is it the foundation of all our comfort in this life, but of all our happines after death it selfe, being the ground of those two maine Articles of our faith, *the resurrection of the body, and the immortality of the soule*: for by vertue of this Covenant alone shall wee rise againe after death to life, glory, and immortality; as Christ himselfe disputing against the Sadduces, from hence proveth the resurrection, in that, *God is the God of Abraham, Isaac, and Jacob*. Secondly, it is the ground of all obedience; Psalm. 95. 7. The Prophet exhorting men thereunto, useth this as a reason: *For he is the Lord our God, and wee are the people of his*. In the Preface of the morall law enforcing obedience laith the same ground, *For I am the Lord thy God, which brought thee out of the land of Egypt*: see also Psal. 50. 61. and whosoever is truly perswaded that God is his God, cannot but obey him.

D The fifth property of these seducers is, *That they deny God the only Lord, and our Lord Iesu Christ*. Thus are they described by their manners. The translators of this Epistle were (as it seemeth) of opinion, that these words are properly spoken of God the Father, and of God the Sonne also; but by the tenour of the words in the original, it seemeth that they are all to be understood of Christ, and not of the Father; and are thus to be read, *which deny the only Ruler, who is God and our Lord Iesu Christ*. Again, the tenour of the words being borrowed from the Epistle of Peter, may thence be rightly expounded: now Peter speaking of the same sinne of these seducers, applyeth it only to be a deni-

Christ hath not merited the title of glory for any who first liveth mortall life of grace.

all of Christ, 2 Pet. 2. 1. *They deny the Lord that bought them.* In the words then consider two things : first, the sinne here condemned, namely, to *denie Iesus Christ*. Secondly, a description of Christ. For the first, *To denie Iesus Christ* is to renounce and forsake Christ, and so much as in a man lieth to make his death voyd and of none effect. Now because this denial presupposeth a redemption (as Peter mentioneth) *They denie the Lord that bought them*; this question is to bee cleared, how these men being reprobates, can be said to be redeemed by Christ? *Ans.* We must not thinke that they were in Gods decree ever redeemed, for that had they beene saved : (*hee doing whatsoeuer hee willet*, Psal. 115. 3.) but it is to bee meant in regard of themselves, and other men : for both in their owne conceit and judgement they were redeemed, as also in the judgement of others, who are to be ruled by the rule of charity in passing their judgement upon men, and to account of them as redeemed, leaving all secret judgments to God. Secondly, *the description of Christ*, by three things; first, that he is a *Ruler*, yea, an only *Ruler*, a *Lord* and *Ruler* over all things in generall, in heaven, earth, and hell : and more specially a *Lord* over his elect only : and in that he is said to be an *only ruler*, it must not be meant as excluding the Father and holy Ghost, but all false Gods, and false Carits; as John 17. 3. *the Father is called the only God*; for all outward actions of the trinity are common to all the persons. Secondly, that he is a *God*; which is a notable place against all Arians to prove the godhead of Christ. Thirdly, hee is said to bee *our Lord*: *Ours* in two respects especially; firstly, of the free donation of his father, who gave to him a people to bee Lord and King over before all worlds. Secondly, in regard of his worke of redemption which hee wrought for them, who were of the Father given unto him.

Out of that which hath beene said, wee may note these two points : first, how these seducers deny Christ : namely, not openly and plainly, for then the Church should have espied them; neither in word nor speech, for in word they professed him : but in their deeds denied him, living after their lusts, and encouraging others in the same course, Titus 1. 16. And this sinne is revived and renewed in this our age, whereinto many outwardly and in word profess Christ, come to the Word and Sacraments; but covertly and in their deeds deny him, whose lives are very full of Epicurisme, and carthinesse, and mouth filled with blasphemies and reproaches against true obedience, which of them is counted *too much nicenesse and precisenesse*. These are the Disciples of the old Heretikes, whom (without repentance) the like fearefull judgements await, which befall them. Secondly, wee may observe in what regards they deny Christ; namely, first, in regard of his God-head, by withstanding the meanes of that power of Christ, whereby

(having redeemed them) hee would sanctifie their hearts to obedience. The merit of his redemption is welcome to them, but they will none of the efficacy of it, which sanctifieth and reneweth the inner man, subdueth sinne, and quickeneth the life of God in them. Secondly, in regard of his Lordship, by denying him obedience, which as to a Lord is due unto him. *A Redeemer* they would have him, but not a *Lord*; so every man would have portion in Christs redemption, but their lusts must be their Lords, and they servants to sin and Satan; but these be those *enemies that wil not that he should reigne over them*, who shall be brought and slain before him. Our part then is, (if ever wee would finde comfort in Christ) to make him our Lord; his counsell is, that those that are laden should come unto him for ease; but the next words are, *take my yoke upon thee: and if we would have him our justification*, let him become also our sanctification :

v. 5 *I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lord after hee had delivered the people out of Egypt, destroyed them afterward which believed not.*

The Apostle having propounded his principal exhortation to contend and fight for the faith, v. 3 with the reason thereof, v. 4 doth here begin to answer a secret objection which might be made against that reason, thus : These seducers profess Christ, and looke for salvation by him, what danger then can redound, if wee should joyne our selves unto them? This objection is answered from this fifth verse unto the twentieth; in all which verses hee dispueteth at large that there is great danger herein, seeing their end shall bee destruction : the summe of which disputation is contained in this reason : *All such persons as give themselves libertie to sinne, shall be destroyed; But these seducers give themselves liberty to sinne; and therefore shall be destroyed.* The former part of which reason is contained in the 5, 6, 7. verses; and the latter from the 8. unto the 20. The former proposition is not plainly set downe in so many words, but the proofe of it onely by an induction and enumeration of all examples of sinners which have beene destroyed; and they be three in number: first, of the *Israelites*, in the 5. verse; secondly, of the *Angels* in the 6. verse; thirdly, of *Sodom* and *Gomorra*, in the 7. verse.

In this 5. ver. are two things to be considered; first the Preface, in these words, *I will therefore put you in remembrance, for as much as*

Weeasily see how we give Christ titles, but hardly a Lord.

Luke 19. 27.

Matth. 23. 29.



*you once knew this.* Secondly, the first example whereby the point in hand is proved in the words following. The Preface serveth to prevent an objection which might be made by the Church reading these examples; that *Jude* teacheth them nothing but things which they knew well enough before: to which he answereth, that his intent is not to teach them any new thing, or any unknowne thing, but to bring known things to their remembrance: and in three things are to be observed; First, the Apostles practice, *I will therefore put you in remembrance.* Where note the office of all Pastors and teachers, which is not onely to teach things unknowne, but to repeat and to bring into remembrance things knowne before. This was *Peters* care, 2 Pet. 1. 12. *Though they had knowledge to put them in remembrance:* and chap. 2. 1. *To stirre up one another their pure mindes;* giving us to understand that knowledge in the minde lieth as embers under ashes, and needs daily stirring up. Which admonisheth all hearers not to be offended if they heare the same thing often, seeing it is the dutie of Ministers to teach the same thing often. Yea, hearers which have understanding in the Scriptures, must bee content if they heare nothing but that which they have bene out of the Scriptures acquainted with before, seeing the Apostle thinketh it meet to teach nothing else.

Secondly, in this preface observe the propriety of the Church, which is to know the histories and examples of Scripture. Christ commanded his hearers to *search the Scriptures:* the Apostle wisheth that the Scriptures *dwelt plentifully in men;* which exhortation (no doubt) stirred them up to have the Scriptures familiar unto them, even as *Timothie* knew the Scriptures of a child. The estate of our times is far otherwise: for Ministers cannot say as *Jude* speaketh, For as much as you know these things, I will put you in remembrance: but our people plead and profess ignorance, yea, that the knowledge of the Scriptures belongeth not unto them (they being not book-cleanned) but to schollers and ministers that live by it. But wee ought to account it a propriety of every Saint of God, who is justified and sanctified, to know the Scriptures, which onely are able to make them wise unto salvation.

The third point in the Preface is a second propriety of the Saints, namely, that they *once know;* that is, they know certainly, unchangeably, and once for all, never to revoke or alter this knowledge: which first informeth us what to thinke and judge of those men, who because of diversitie of opinions, will be of no religion, nor believe any thing untill it bee determined by some generall Counsell: these want this propriety of the Saints, and are plaine Atheists. Secondly, it teacheth us to hold our religion certainly receiving it once for all unchangeably. In humane things we may often without danger change our mindes, and deliberate; but

grounds of religion must be out of all question, and admit no deliberation.

Now to go with the first example, whereby the first part of the former reason is proved, and that is of the Israelites, who wittingly and willingly sinning against God were destroyed, as appeareth, Num. 14. In which example consider foure things: first, who were destroyed, *[the people.]* Secondly, the time when, *[after that he had delivered them out of Egypt.]* Thirdly, for what cause, *[which beleevied not.]* Fourthly, the manner of the speech. For the first, the persons who were destroyed were *the people;* by which word is meant a speciall people, a peculiar and chosen people, the seed of *Abraham, Isaac, and Jacob,* a people privileged above all people of the earth; to whom belonged the covenant, sacrifices, worship, of which Christ came according to the flesh, Rom. 3. 2. and 9. 4. notwithstanding all which prerogatives the Lord destroyed them. If it had beene a Heathen people against whom this destruction had prevailed, it had bene worthie observation, but much more when it is against Gods owne people.

Here then we learne, that no outward privilege can availe us; nor any outward meanes of salvation be effectually or fruitfull to our good, out of their right use of faith and repentance. Rom. 2. 25. *Circumcision is nothing unlesse thou keepe the Law.* Gal. 6. *Neither Circumcision availeth, nor uncircumcision, but a new creature.* *Judas* had many great privileges, and yet perished. This made *Paul*, though he had many privileges, to account them all *as dung,* in regard of the knowledge in Christ, Phil. 3. 8. We must not then content our selves with the means of salvation in the Word and Sacraments, but use them aright in faith and repentance; otherwise they (being out of their holy use enjoyed) shall turne to our destruction and greater condemnation, as they did to this people, who (notwithstanding them) were destroyed.

The second thing in this example is, the time when the Israelites were destroyed; that is, *after their deliverance out of Egypt.* God had directly testified his love to this people, having chosen them out of all the people of the earth; he called himselfe their God, and he gave them many pledges of his love, but especially in that their great deliverance out of the bondage of Egypt by such an outstretched arme: yet for all this not long after they sinned against him, he destroyed them. Whence learne, that after many great blessings, men not walking worthy of them, but provoking the Lord by their finnes, cometh a great vengeance. The whole booke of the Judges is a worthy proofe of the truth; where wee shall see the people still forgetting their deliverance, and are forthwith left to Tyrants to bee sinnet for ten, twenty, forty years together. The same appeareth in the common-wealth of Israel under the Kings: in the dayes of *Salomon*, the state was

He is a Jew that is one within.

Great vengeance followeth him that hath respect unto the Beg.

most flourishing and glorious, enjoying a most happy peace: but *Salomon* once forgetting the Lord and his Commandements, and falling to the Idolatry of his outlandish wives, there followed most fearful accidents; as the division and rent of the ten Tribes from *Judah*, a long dissention and hot war between *Rehoboam* and *Jeroboam*, whose Idolatries brought much evil upon their severall lands, and at last utter desolation; the ten Tribes being carried into *Syria* captives, and there ended their daies; the other two Tribes into *Babylon*, & there remained 70. yeares; which judgements overtook them above 400. yeares after. *Jacob* when he went over *Jordan* made a vow to the Lord, that if God would bless him, and give him but food and raiment, he would in way of thankfulness returne to the Lord the tenth part of his goods, *Gen. 28. 22.* God blessed him so farre as hee became a mighty man, having the substance of a Prince: in this abundance he forgot his vow, or neglected it: but what followed of it? was there no horrible confusion in his family? *Dinah* was defoured; *Ruben* ascended to his fathers bed, *Hamor* was slaine, and the Lord is glad to call to minde his vow, *Gen. 35. 1.*

*Vss.* This doctrine concerneth us neerly, in this land, who by Gods mercy have enjoyed many of his best blessings in this our long peace, having beene delivered from the *Egypt* of *Rome*, and have sat under the Lords protection all the day long: but as our blessings have been and are many and great, so have been and are our rebellions raging amongst us, especially that sinne of falling away from our first love, so as lesse love of God and religion is to be found amongst us than heretofore; besides that our peace causeth men to make their heaven upon earth, and to embrace and affect things below: these sins unrepented of, will bring upon us dayes of affliction, wee having no more privilege than this people had, who after their deliverance were destroyed.

The third point in this destruction, is the cause of it; namely, because they beleevd not: here first observe what kind of unbelieve was. To the answer of which wee must know, that first God had promised to *Abraham*, that after 400. yeares he would give to his posterity the land of *Canaan* for their inheritance: this promise they all knew well enough. Secondly, it was often repeated, and renewed, and namely, to *Moses*; unto whom the Lord promised that he should be their guide, yea, and that himselfe would protect them in their journey, and safely conduct them thither. Thirdly, God sealed this promise by many and sundry signes & miracles, both in *Egypt*, at the red sea, and in the wilderness: yet for all this they beleevd not, that God would accomplish these promises unto them, to bring them to that good Land: and further seeing the Land of *Canaan* was a type of that heavenly *Canaan*, they beleevd not God would bring them to heaven, and

**A** give them inheritance in that eternall rest by means of the *Messias*. This unbelieve then of the promises of God, was the cause of their destruction.

Secondly, why are they destroyed for unbelieve, rather than for their murmuring, fornication, and divers other finnes which wee read of to have beene rise among them? *Answ.* Although they murmured, blasphemed, tempted God, reviled their guides, &c. yet this sinne of unbelieve was the foundation and ground of them all; the which doth the more displease God, in that it was the first sinne that ever was in the world, and the mother of transgression. Secondly, this sinne in a more speciall manner dishonoureth God in making him a lyer, and to toucheth his honour more neerly.

Thirdly, what was this destruction? *Answ.* It was the destruction of their soules and bodies, for their carcasses were left in the wilderness where they fell; and their soules have their portion in the lake prepared for unbelievers, *Rev. 21.* For the further hatred of this sinne, see *2 Kin. 7. 19.* the Prince who would not beleve the word of the Lord was laden to death: and *Moses* not waiting, but falling in his faith, was barred the Land of *Canaan*, and onely saw it a farre off.

**C** *Vss.* Seeing destruction followeth unbelieve, we must labour to see our unbelieve, and take out that exhortation, *Heb. 3. 12.* Take heed lest there bee in any of us an evil heart of unbelieve, to depart away from the living God: which place well considered sheweth what are the degrees of falling away, which are studiously to be declined: as first, when a man is deceived by sinne, and giveth himselfe liberty thereunto. Secondly, when the heart is hardened, and made an evil heart. Thirdly, when infidelity taketh possession of the heart to rule it, and causeth it to call in question Gods promises and providence. Fourthly, then followeth apostasie & departure from God: now we must beware of the least and lowest of these degrees of this defection and departure from God. Secondly, if they were destroyed for unbelieve, we must on the contrary exercise our faith dayly, and inure it in the dayly apprehension of Gods providence, power, protection, justice, and mercy; and thus walking undimaid, we which have thus beleevd, shall enter into the rest prepared for the people of God, when as many shall not enter for unbelievers sake, *Heb. 4. 5. & 6.* Even as *Calib* and *Iosna* only entred into that good Land, because they beleevd that God could and would bring his people thither. Thirdly, this must teach us obedience: for upon this ground that they were destroyed for unbelieve, *David* inferreth this consequent, *Psalm. 95.* To day therefore if ye will heare his voice, harden not your hearts; which *Moses* also maketh the ground of this exhortation to the people to feare the Lord, because these men were destroyed for unbelieve, *Deut. 1. 32.* &c. Fourthly,

The wretched  
heart of unbele-  
vers, is the Witches  
char. 11. 12. 13.

in that destruction of body and soule followes of unbeleefe, let such persons as (when judgements are upon themselves, wives or children) runne to Witches, and Wizzards for ease, as though they were bewitched, and make that the ground of their harmes, bee enformed that their owne wretched hearts have bewitched them; which being full of unbeleefe, bring plagues of all kinde, not only upon their bodies, but their soules also. Art thou strangely diseased? the witch that hath brought it upon thee is thine owne wicked heart, which knoweth not to relie it selfe on Gods promises and protection: sifely, were they destroyed because of their unbeleefe? Let us not judge of our finnes by the crooked rule of our owne reason, but by the law of God; wee can judge murder, theft, and adultery, great sins, but wee never clype the mother sinne of all, which is our infidelity, the maine sinne of the first table, and the nursery of other finnes; wee never bewaile it, wee account lightly of it, and therefore the Lord rakech the revenge of this sinne into his owne hand, and punisheth it with destruction both of soule and bodie; so odious it is in his eyes, and ought therefore to bee as heinous in ours also.

The fourth thing in the example is the manner of the speech, which at the first seemeth to be general, as though all they had been destroyed which beleaved not; whereas indeed it is speciall, for all that beleaved not were not destroyed, seeing that all under twentie yeares were exempted and saved, Numb. 14. 19. who were reserved that God might still have his Church among them, and that there might bee of them a people left to possesse the good land, according to the promise: where note that to be true which *Habacuc* ascribed to God, *that in his justice hee remembreth mercy*: by which mercy the younger sort are here spared; which warranteth us to pray in common judgements, that the Lord powre not out his whole wrath upon us; neither in our temptations utterly forsake us, and give us over to Satans malice, seeing he hath manifested such goodnesse towards his Church, that in judgements he hath remembered his mercie. But here it may be asked, how this can stand with equity, that even these men should bee destroyed, for it seemeth that they repented of this sinne, Numb. 14. 40. yea, they confessed it, and mourned for it, and offered to passe into Canaan, yea, and were very ready to hasten into the land? *Answe.* They repented indeed, but fainedly, it was farre from true and sincere repentance and sorrow; for even in the very same place it appeareth that they disobeyed God; for when he had passed sentence against their sinne, commanding that they should returne into the wilderness of Arabia, verse 25. and there abide fourty yeares, and die there; they would not submit themselves to that sentence, but in all hast they would goe forward to Canaan, according to the promise: although a-

gainst a particular commandement: yea, *Moses* himselfe could not stay them: but that brought on their neckes a more speedy destruction, as appeareth in the end of the Chapter. Whence note the wicked nature of the deceitfull heart of man, which in distresse when Gods hand is stretched out against it, can faine a false repentance and counterfeit humiliation: which causeth many a man in sickness to vow amendment of life, if ever God raise him againe; and yet as soone as the scourge is overpassed, he forgetteth the hand of God, his owne vowes and promises, and falleth backe into the same bad courses againe: which consideration may move us to watch over our hearts, and suspect them of this deceit, whereby they can frame and faine a false repentance, when indeed there is nothing lesse than soundnesse in it.

The fifth point in this judgement is the generall use of it; namely, that wee should frame our selves to repentance for this particular sin of unbeleefe, upon which wee behold such a fearefull destruction in Gods owne people. To the practise and performance of which we must doe foure things: First, lay aside the common perswasion of the fulnesse of perfection of our faith; wee must come to the discerning of this sinne in our selves, which is the first step to repent of it, and the rather because it is our mother sinne. Now because this sinne is so inward and secret, and so hardly to bee discerned, for our helpe herein some directions may be given for the espiall of it in some signes and fruits thereof; which every man may finde in himselfe lesse or more. For first, wee beleve not as we ought the particular presence of God in all places and times towards us: for we are ashamed to doe and speake many things in the presence of men, which in the presence of God (men not being by) we make no bones of; either to speak or doe; so as mans presence keepeth us in some awe, which Gods presence cannot doe.

Secondly, wee beleve not the particular providence of God, watching over us; but either not regard it at all, or not as wee ought; which appeareth by these three things: first, if we have health, wealth, friends, favour and meanes, wee are well contented, we can thinke our selves very well, and can relie on selves on God; but if God take these away: oh then we are troubled, much disquieted and discontented: the reason whereof is, because the heart is not settled in the perswasion of Gods speciall providence: which if it have a pledge of God, can trust him: otherwise not at all: but as the usurer trusteth not the man but his pawne: so men relying themselves on the pledges, trust neither God himselfe, nor for himselfe. Secondly, in any distresse let our friend promise us helpe, wee are well cheered: but let God in his word promise supply of all good, and ease in our troubles, wee reape little or no comfort from thence: this is a manifest fruit of inbred unbeleefe. Thirdly, in sickness, or any judgement, any meanes is used

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particulars.

for ease and freedom; yea there is too common running and riding to witches, Charmers, Cunning men and women: for men wait not on God, nor expect the same hand in healing them which hath smitten them. Hee that beleeveeth maketh no hast (saith the Prophet:) which if it be true, then this hastinesse to be disburdened of the hand of God, is a token of distrustfulness of God, and want of faith. Nay, this practise argueth not onely want of a true faith, but a pretence of a false and Satanicall faith: for if there be no faith in the charme, it will not worke.

Thirdly, we beleeve not the Lord to be the Lord of body and soule, as one having Sovereigne Lordship and power, to save and destroy: for let any civill man be pressed by temptation unto sinne, hee will be easily brought to make no bones of very dangerous finnes: what other is the reason hereof, but that he esteemeth not the Lord to be his Lord? and accounteth of his Commandments but as dreames, not serious or given in earnest? whereas if Gods Lordship were rightly acknowledged, sinne would not be so ripe and rise as it is.

Fourthly, we beleeve not the mercy of God in the pardon of our sinne as wee ought: for howsoever in our peace wee thinke our faith strong enough for any encounter, yet let a temptation assault us, then wee begin to doubt whether wee be the children of God or no, and are full of impatience. Example hereof wee have even in Job himselfe, who before his triall thought himselfe safe in his nest; but when Gods hand was heavy upon him, then he brake forth in speeches full of impatience: as that God was his enemy, and did write bitter things against him: wherein he bewaiered his want of faith, and his crooked and cankered incredulity: and the same weaknesse may the dearest and strongest of Gods children one time or other espy in themselves.

Fifthly, we know not as we should the agony and passion of Christ: he suffered the first death, and the paines of the second death for our finnes, they were the speares that pierced his heart: but wee carrie up our heads and can take delight in them, as though there were no danger in them: whereas the remembrance of them should make our hearts to bleed, and faith in the heart should cause us to die to sinne, seeing *those who are Christs are crucified with him*: but because men will not depart from their sins, which are not killed, but live and are strong in them, and no man faith, what have I done? it is a plaine evidence that the life of faith is not to be found in the lives of most men.

Sixthly, wee beleeve not that we did rise with Christ, and ascended with him into heaven: because in this our long peace, our thoughts are set upon the world, and we mind earthly things still; whereas if we were risen with Christ, we would seeke the things that bee above, Coloss. 3. 1.

Seventhy, we doe not beleeve as wee ought

the last judgement: because we are not smitten with feare and reverence in speaking and meditating of it. *Paul* speaking of it, calleth it the *terrors of the Lord*, 2 Cor. 5. 11. and this made him so forward in all good duties, yea this same consideration of the last judgement made him endeavour to keepe a good conscience before God and all men: but men make no conscience of their waies.

Eighthly, wee beleeve not a right our owne death and resurrection in the last day: for men commonly deferre their repentance and amendment of life, till the last day of their dayes, and then they call and crie on the bed of their sorrowes; which argues a counterfeit faith: for if a man did beleeve his death, it would drive him to the daily amendment of his life. By these notes we may easily discern this secret sinne of unbeliefe within our selves.

Secondly, when we have thus found out this sinne, we must bewaile it, and mourne for our unbeliefe, as being the mother of all our finnes, confesse it before God, and crave *increase of faith*, as the man in the Gospell; *Lord, I beleeve, helpe my unbeliefe*: and with the Disciples, *Lord, increase our faith*.

Thirdly, we must set before our eyes and acquaint our selves with the promises of the pardon of sinne and life everlasting by Christ: also all other dependant promises, whereof some concerne our prosperous successe in our waies, and Gods protection in our labours & callings, and others concerne afflictions, promising happy issue & deliverance therefrom, with strength in temptation, to the which all promises may be referred; which we must alwaies have in our eye, that our faith may ground it selfe upon the.

Fourthly, wee must truly relye and rest our selves in these promises, settle and content our hearts in them: that looke as the earth hangeth without prop or pillar in the midst of the world, only by the Word of God; so must our hearts be staied in the same Word & promise of God; yea, if we should see nothing but destruction before our eyes, our faith then must be our subsistence: and when our unbeliefe would unloosen our hold, and make us give backe, let our faith in these promises make resistance: as *David*, *Psalm* 42. 5. *My soule why art thou so disquieted within me? trust still in God*: especially seeing we have promises which assure us in our troubles, either of their mitigation, or removal: after all these followeth the *subjection of faith*, when the heart and life are conformed to the obedience of all the Commandments of God. And thus we purging our hearts of unbeliefe, shall escape such fearefull judgements, as the first example hath put us in minde of.

v. 6 *The Angels also which kept not their first estate, but left their owne habitation, bee*

*but*

*but reserved in everlasting  
chaines under darknesse, unto  
the judgement of the great  
day.*

These words comprehend the second example, whereby the first part of the former reason is confirmed : namely, that whosoever give themselves liberty to sinne, shall be destroyed ; here proved by this example of the Angels themselves. In which consider three points : first the persons that sinned, *The Angels.* Secondly, the sinne or fall of the Angels ; *which kept not their first estate, but left their owne habitation.* Thirdly, their punishment ; *hee hath reserved in everlasting chaines.* In the persons sinning, we have sundry considerations ; as first, that it pleaseth the spirit of God to chuse this example of the Angels to prove his purpose, and that most fitly ; because they are the excellency of all creatures, for so the Scriptures every where speake of them ; as when the highest praise that belonged to the inferior creatures is attributed unto them in Scripture, the speech is drawne from the glory of Angels. Gen. 33. *Jacob* commending the favourable countenance of *Esau*, being reconciled unto him, saith, *hee saw his face as the face of an Angel.* So *Manna* is called *Angels food* : that is, a most excellent food, that if those excellent creatures should need food, they could wish for no better. 1 Cor. 12. 1. *Though I should speake with the tongue of men and Angels ;* signifying that if Angels had tongues, they must needs bee most admirable, divine, and excellent. *David* speaking of the glory that man once had, and in admiration of it, being not able to containe himselfe, breakech out into a speech, full of passion : *O Lord, what is man that thou art so marvellous of him ! thou hast made him little inferior to the Angels ;* shewing that the chiefe glory of men in their best estate, is inferior to the excellent condition of Angels. Yea, further, it is a part of the glory of God to bee attended of them, and a part of our glory after the resurrection to bee like them. Whence note the scope of the Apostle, which is hence to teach us, that no glory, beauty, or excellency of the creature, can exempt it from the punishment of sinne, when it falleth thereinto ; nay, the more glorious the sinfull creature is, the more grievous punishment may expect it, if sinne bee found therein ; as the Angels here : which may instruct those who are in their schooles of the Prophets, in which many men excell in rare gifts, of whom in regard of their wisdom and knowledge may bee said, as the woman of Tekoah said of *David*, 2 Sam. 14. 17. *My Lord is as an Angel of God, to heare good and bad.* And they were the *Angels of the Lord of hosts*, Malac. 2. 7. Yet for all this let them not bee puffed up hereby, but walke in feare and trembling, not un-

boldening themselves to sinne : for bee it they were as the Angels in gifts, yet if they sin, they shall bee as Angels in punishment also.

Secondly, hence note that Angels are substances though invisible, having being, life, sense, and understanding, and are not only qualities ; for pure qualities neither can sinne, nor bee capable of punishment, as the Angels are here said to be. *Ob.* It will bee said, seeing they are capable of punishment, they must bee bodily substances. *Answ.* No : it is sufficient they be substances to be capable of punishment, though spirituall ; for the punishment of hell is spirituall. Where we see the Sadduces and others even of our dayes are deceived, who thinke Angels to bee nothing but motions and melancholy passions : and the Libertines also, who thinke they are nothing but good and bad succede.

Thirdly, the name *Angell* is not a name of nature, but of office : which significeth that their office was to bee the messengers of God, who were to stand round about him as attendants, ready to be sent forth at his pleasure for the execution of his will, in all the parts of the world. In which function of theirs they are propounded as patternes to us, and examples for our imitation : who ought accordingly to set our selves in the presence of God, as preft and ready to performe his will ; for so we pray daily, *Let thy will bee done in earth as it is in heaven ;* that is, give us grace with cheerfulness and readiness to performe thy will here on earth, as the Angels in heaven doe : for whosoever would bee like the Angels in heaven, must bee herein like the first in earth. Now in that this name is here given to the devils and wicked spirits, it sheweth two things : first, what their office was in the creation, unto which they were fitted & deputed. Secondly, the justice of their punishment for the neglect of the execution of the same.

Fourthly, observe the distinction of Angels ; of which some kept their first estate, others (of which he here speaketh) left their first condition : some stood and some fell ; the ground of which distinction *Paul* mentioneth, 1 Tim. 5. 21. *I charge thee before God & his elect Angels.* Some therefore are elected, and (because election presupposeth a reusall) others are rejected ; no other cause of this distinction is knowne to man but the will of God, and his good pleasure. *Ob.* If any man say, it was because God foresaw that some would fall, and others would stand. I answer, that is no cause : for God did not onely foresee the fall of some, but decreed also before all worlds to confirme some in their state, and to passe by others in his justice ; so as the cause shall ever rest in his good will, which willing the same maketh it most just, not giving us any leave otherwise to dispute of this doctrine, or curiously to search out the secrets of it, but rather to stand in admiration, and say with *Paul*, *O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his wayes past finding out ?*

Angellus  
messagerius  
divinus  
Heb. 1. 10.

Rom. 11. 35.

Now followeth the second point; namely, the fall of the Angels: in which observe three points: first, the cause; secondly, the party; thirdly, the measure of the fall. The cause of their fall in these words: *which kept not their first estate, but left their habitation*; themselves were the cause of their own fall; which is thus proved: Either God must be the cause of their sin, or man, or themselves; but neither God, nor man, and therefore themselves. First, God cannot be the cause: for that were injustice to condemn them for that which himselfe caused: how unrighteous were it, first, to cause them to fall, and then to punish them for falling? *Object.* But it will be said, that God did fore-see their fall, and might have prevented it, and so not hindring it, he seemeth to be a cause of it. *Ans.* Whosoever fore-seeeth an evill and hindereth it not when he may, is accessory unto it, so hee be bound to hinder it: but God was not bound to hinder it, being a most absolute Lord; nor bound to any of his creatures further than hee bindeth himselfe. *Object.* But God did not confirm them in that grace which he gave them: whereupon they fell: whereas if he had confirmed them, they had stood; whence carnall reason concludeth God to be the cause of the fall. *Ans.* God gave them grace in creating them righteous, but confirmed them not therein: he gave them a power to will to persevere, but gave them not the will nor perseverance it selfe; & yet he is not to be blamed, because he would not doe it. *Quest.* Why would he not? *Ans.* I answer with the Apostle, *What art thou Quicke that disputest with God?* Let us without further reasoning stay our selves in these two conclusions: first, that God is an absolute Lord: neither bound to any action, neither to give reason of any: Secondly, that hee doth all to the glory of his name, in the manifestation of his mercy and justice. Secondly, as God is no cause or author of this fall of Angels, no more is man: for the Angels fell first, and were the cause of mans fall, and therefore themselves were the proper cause of their own fall. *Quest.* How can this be? *Ans.* The Angels had in themselves the proper cause, and beginning of their own fall; and that was a free and flexible will, whereby for the present they willed that which was good, and might will to persevere in it: but that will being mutable, they might also will evill, and so fall from God, this being the same will that Adam had in the state of innocency.

*Object.* Good trees cannot bring forth evill fruit: therefore the Angels being good, could not sinne of themselves. *Ans.* A good tree continuing good bringeth forth good fruit; but being changeable may bring forth evill. So much of the cause of the fall of Angels.

The second thing in their fall, is the parts of it, which here are two: first, *They kept not their beginning.* Secondly, *They left their owne habitation.* First, they fell from their first estate: which

words are expounded Joh. 8. 44. *they said not in the truth.* By this truth, is meant the Image of God in righteousness and true holiness, Eph. 4. 24. and this Image is truly called *(Image)* because it never deceived men as unrighteousness doth; which maketh a glorious shew of pleasure or profit, but indeed it deceiveth men, who find nothing lesse therein. Secondly, because herein is no hypocrisie, it maketh no shew or appearance of other, than indeed it is, as the manner of falsehood is. The sense then is, that the Angels voluntarily departed from their original condition, and stood not in that image of God wherein they were created. The second part of this one sinne is, that they left their habitation; which a man might esteeme but a small matter; but the sinne is not small: for God in the beginning appointed most excellent places for his severall creatures; wherein they were to performe their service and homage unto God; as heaven was the proper place assigned to Angels: to man Paradise in his innocencie; as after his fall the families of the Patriarchs: before, and in Christs time the Temple: since that time, the societies and congregations of the faithfull are these places appointed for man to see out the special praises of the creator in. Now the Angels leaving their place, incurred two grievous sinnes: first, they left the presence of God: secondly, their office and calling in which they ought for ever to have beene employed in the glorifying of God. *Object.* But doe not the Devils keepe in the sin? *Ans.* Some of them doe by Gods permission, but not as in their proper place, or first habitation: for that was in the comfortable presence of God in heaven. The third point in this sinne, is the measure of it; *They left*: that is, wholly and totally *their condition*: } They quite forsooke Gods Image, heaven it selfe, and that office which therein they were assigned unto. *Object.* Here it may be objected: If the Angels in their innocencie and excellency fell wholly & utterly from God, much more may sinfull men, although believers, wholly fall from God, and utterly curse themselves by sinne from Christ. *Ans.* But hereunto I answer, that there is not the same reason of the grace of creation, as is of the grace of regeneration: for that cometh farre short of this: by the former the creature hath a power either to stand or fall, to abide with God, or depart from him, and this power is in it selfe: but by this latter grace of regeneration, such feare of God is put into the hearts of the regenerate, that they shall not depart from God, Jerem. 32. 40. and this power of not falling is in them indeed, but not from themselves: neither is it strange that there should be such difference betweene the state of nature, and that which is above nature. Again, as the grace of creation and regeneration is different, so there is a difference of the will created, and regenerate. Created will hath a freedome to will that which is good: so hath the will regenerate also. Secondly, crea-

\* So called not because the other is not also created, but because this is in the subject by creation, the other is not.

ted will hath a power to will to persevere in that which is good: so also hath the will regenerate. The created will hath not the will it selfe, neither the act of perseverance; wherein it differeth from the will regenerate, which hath both these. Here the Schoolemen deceived themselves and others, in that they taught that in the conversion of a sinner, the will hath a freedom to receive grace, or not to receive it; so placing it in the will of man, and putting it in his own hand and power to believe, or not believe. But the truth is, that in the first conversion of a sinner, he will rebellet and resisteth; *For none cometh to the Son, unless the Father draw him*: it is not the will it selfe, but the conversion of it that frameth it to willingnesse, making it of unwilling, willing to entertaine that which is truly good. It is untrue that the will of man is now as the will of Angels was before their fall, having a power to fall, or not fall.

*Use.* First, in that the Angels were condemned for forsaking their first beginning, we must bewaile this same sinne in our selves, for wee also had the same first beginning with them; the same Image of God was engraven upon us, which wee have willingly departed from, and that remaineth for us to doe, which belongeth not to them; to use all means to obtaine our first beginnings againe, that this Image may be restored unto us, and renewed upon us: unto which three things are required: first, that our spirituall understanding be cleared and enlightened: secondly, that a good heart and conscience be gotten and preserved: thirdly, a subjection in our whole conversation unto all the lawes and commandments of God.

Secondly, though wee have the same beginning by creation, which is lost by our fall; yet we have another beginning, by a new birth and regeneration, which they want; we have bene borne, baptised, and brought up many years in the true faith, and profession of Christ; now our duty is to be more wise than before, to be wary lest wee fall from this beginning, as wee have done from the former; but cleave to our faith, and stand to our vow made in our Baptisme: for otherwise our estate becommeth as reinedile as the condition of the Angels themselves, who are shut up in the chaines of condemnation for ever.

Thirdly, we see how far the Scriptures may be said to be sufficient to clear all doubts and determine all controversies, seeing here it onely propoundeth a generall sinne of Angels, and nameth no particular, as *Peor* also faith, *they sinned*; and *Iohn*, that *they stood not in the truth*. Thus contenting it selfe with generall tearmes, without particularizing the proper sinne deserving this judgement; and determineth not that great question controverted amongst Divines, of whom some say it was a sinne in thought: others, that it was actual; others, that it was envy: some pride, &c. which maketh the Papists say, that the Scriptures are not sufficient

A to determine all hard questions. But we must not imagine the Scriptures to be such a Judge as decideth all doubts, which the curiositie of mans braine may cast within it selfe; whereof there are innumerable among the ancient Schoolemen, such as this is by Scripture indeterminable: nay of purpose the holy Ghost cutteth off all cause of such curiositie by silence in such unnecessary matters, that we might the rather attend to more necessarie: yet is the Scripture a Judge sufficiently able to resolve any spirituall minded man concerning conscience, or in any matter concerning salvation; all which it is the sole and proper determiner of: now as for the particular sinne of Angels, it is not necessarie to salvation to know it; but seeing the B Scripture concealeth it, it is a safe and learned ignorance to be rested in, without further desire to know that which the Lord hath hid in secret with himselfe.

Fourthly, we are hence taught to seeke to enter into our habitation and true resting place, which is not the earthly *Paradise*, for that was our dwelling place before the fall; but *Heaven* it selfe, which since the fall is assigned and prepared to be a rest for the people of God: this was the citie which *Abraham* looked for, *Heb. 11*. so the Saints departed are said to bee at home with the Lord being in heaven. Christ tels his Disciples he goeth to prepare them these dwellings in heaven, *Joh. 14*. which else where he calleth *everlasting habitations*. Make you friends of unrighteous Mammon, &c. Now for our better practice hereof, this must be marked, that howsoever this our habitation be in heaven, yet the suburbs & the gates of it are here on earth: for all the assemblies of the people of God are the doores and gates of heaven it selfe, yea, the verie entrie into it. *Jacob* when hee saw the testimonies and tokens of Gods presence and favour, built an altar in the place for his worship, and called it *Bethel*, and said it was the very gate of heaven, *Gen. 28*. 17. and therefore we must while we live here seeke to enter, if we would be admitted within that glory hereafter. *Quest.* But what meanes may we use to helpe us forward herein? *Ans.* These five. First, we must alwaies endeavour to be found readie to enter into that heavenly habitation: for which purpose our hearts must be at this our home, yea, our whole conversation must be in heaven, whilst our selves are upon earth; our walking must be in the path of life everlasting, still containing our selves in the waies of repentance, obedience, and daily mortification, whereby we deny our selves, take up our crosse and follow Christ. Secondly, we must love the assemblies of Gods people, & joine our selves unto them in the holy use of the Word and Sacraments, whereby wee draw neere unto heaven it selfe: yea, and keepe at the gates of this City, and with *David*, thinke it a special privilege to be a doore-keeper in the house of God, *Psalm. 84*. *Chief of these* rather to suffer with the people of God great affliction,

: Cor. 5. 1.

The gate of heaven is Ierusalem hereupon build.

We ought rather to be serious in consideration of our owne fall, than curious in theirs.

dition, that to enjoy the treasures and honours of *Pharaoh's* court; yea, even wicked *Cain* himself thought of this as the greatest part of his punishment; and which hee most complained of, that he was cast *out from the face of God*; that is, out of *Adams* family, whereas Gods face was to bee seene in his worship. Thirdly, wee must weane our affections from our earthly inheritances, which are but Tears, that they may be fixed upon this sure habitation in heaven: without the assurance of which, all earthly revenues and treasures can adde but little comfort to the heart. *Cain* built a Citie, hee had besides great Lands and faire possessions; but yet even then the holy Ghost brands him with the name of a *murderer*; because he was cut off from Gods people, and cared not to joyne himselfe unto them againe by repentance. Fourthly, wee must every day adresse and prepare our selves to our death, seeing our death is a meane to bring us home to this habitation: every new day must occasion us to renew this our preparation: and this will cause us neither to hate our owne, nor excessively to sorrow at the departure of our faithfull friends, seeing they have passed these first things, and are onely gone before to their longed-for habitation. Fifthly, if God call us hereunto, we must be content to leave and forsake goods, friends, native countrey, and all for the assurance of inheritance in this our countrey; and if wee cannot shude the doores heretof in our owne countrey, we must seek them else-where, where we may enjoy them, making light reckoning of all things for this one thing of highest account.

The last use of this doctrine is, to teach us from this sinne of the Angels our contrary dutie: they by their office were to doe homage unto God, and performe all duty and reverence as children to their Father: for so *Iob* calleth them *the sonnes of God*; but this office they departed from: wee now being by adoption the sonnes and daughters of God, being called unto holinesse, are to take great heed of this sinne of forsaking our calling: yea, on the contrary to walke worthy therof, as the sonnes of God, approving our faithfullnesse unto him. And it standeth us in hand so to doe, seeing the contrary hath such vengeance attending upon it, as now in this example wee are in the next place to behold.

The third point in this example, is the punishment of the Angels, which hath two degrees. First, their custody, in these words: *Hee hath reserved them*, namely, in durance. Secondly, their full punishment; *unto the judgement of the great day*. The former is set forth in two things: First, in that they are reserved in *chains*. Secondly, *under darkness*. By these *chains* are signified, first, that mighty power of God, which bindeth and restrained the might and malice of the Devils themselves; as *Revel. 20.* the old Dragon *was bound for a thousand*

*years*: the power of God was the chaine that curbed and over-misted him; and this is one part of his present punishment. Secondly, the *chains* signifie also that guiltinesse of the Angels, which by the tenour of Gods justice bindeth them over to destruction; these bonds be upon the conscience of the wicked Angels, they know they are adjudged to damnation for their sinne; so as let them bee where they will in the earth, or ayre, or wheresoever, these *chains* of guilty consciences binde them over to judgement: where wee are taught two things; first, to beware of guilty and accusing consciences: for these are Gods *chains* binding body and soule unto everlasting vengeance: and therefore for time past, if thy conscience accuse thee, seek in due time to bee loosed and freed by Christ, that thou maist be able to say with Saint *Paul*: *I knew nothing by my selfe*: and for time to come, beware of sinne, even small finnes as well as great: for so many finnes as thou committest, are so many *chains* binding thee over to just damnation. Secondly, hence we also learne, that the service of God is a most happy and sweet liberty, any libertie else is strait bondage; menthinke that to bee tied to the daily service of God, is a yoke and bondage intolerable, and they must needs have liberty to sinne; but they deceive themselves, for while they seeke for liberty, by this meane they plunge themselves into captivitie, and lay *chains* upon themselves, yea, bolts which hold them in eternall bondage. The liberty which is sweet unto those who are freed by Christ is, that they can walke before God in the compasse of their callings, without those accusing consciences, which continually vex and torment the wicked men and Angels themselves. Further, these *chains* are called here *eternall*, because the wicked Angels stand guilty for ever, without hope of recoverie or redemption; seeing Christ tooke *not upon him the seed and nature of Angels* to redeeme them, but *Abrahams seed*: where note Gods infinite mercy to mankind, who being fallen, have found a meane of redemption, published in the ministerie of the Word: whereby Gods people (being bound before) are loosed from their *chains*; but the Angels those glorious creatures being fallen, found no Saviour, nor any meane given by God to loose them, for their *chains* are eternall: which infinite mercie towards us, should stirre up our dead hearts to thankfulness, and continuall praise of Gods free mercie, who hath given us the blood of his Son to loose these *chains*; when we as little deserved it, as the Angels unto whom such favour was denied.

The second part of their custody is, that they are kept *under darkness*: which darkness signifieth the wrath and anger of God, and want of the blessed favour which *David* prayed for: and calleth it by the contrarie name, *the light of his countenance*, *Psalm. 4.* And as

Christ's yoke is  
easie, and Gods  
service is perfect  
liberty.



these Angels are said to be in darknesse; so the Saints are said to be in light, Col. 1. 12. that is, in Gods favour. *Object.* But the wicked are not wholly cast out of Gods favour, for they have faith, and therefore some favour and grace of God. *Answer.* The devils indeed beleieve, but they have not their faith by the gift of illumination as men have, but it riseth of the remnant of naturall light and understanding left in them since their fall: whereby they can perswade themselves of the truth of the word of God: so as their faith is not from any grace since their fall, neither common nor speciall. Besides this reserved light lighteneth not, nor ceaseth, but increaseth their torment.

*Use.* Seeing the misery of the Angels is, to be kept under darknesse, which is to be cast out of Gods favour; we learne to place all our happiness in the fruition and enjoying of this favour of God, and instantly to pray that the Lord would still lift up the light of his countenance upon us; in that our whole felicitie must bee placed in the apprehension of Gods mercie, in the pardon of sinne, and life everlasting.

The second degree of their punishment is, that they are reserved *unto the judgement of the great day*, wherein the fulnesse and extremity of their torment is expressed: for by judgement is meant that fearefull and finall condemnation and torment, which they are adjudged unto, which abideth them, and is reserved for them. Where wee see, that howsoever the devils are already entered into divers degrees of their punishment; yet their full punishment, and the full wrath of God is not powred upon them till the last judgement; this themselves know, as Matth. 8. *Art thou come to torment us before the time?* That time is called here *the great day*; because the greatest workes of God shall be accomplished in that day. For first, an assembly of all men and Angels shall bee made by the sound of a Trumpet, who shall be cited before Gods judgement seat, though they were resolved into dust many thousand years before. Secondly, all the workes and intentions of men, good or bad, shall be in that day revealed, Eccle. 12. 14. Thirdly, another great worke is, the giving of a most upright sentence upon all men: of *Abolition* unto the godly, and of *condemnation* upon the wicked Angels and men. Fourthly, the reward shall bee given to every man according to his worke: to the godly, free reward of life and glory: to the wicked, deserved condemnation. Fifthly, then shall Christ, God and man, give up his kingdom unto his Father, and shall cease to raigne, not as God, for he shall be still equall to his Father; but as Mediator: for an end shall bee put to all families, societies, Civill and Ecclesiasticall distinctions of governments, so as in regard of outward government and administration, this his kingdom shall cease.

*Use.* Let the remembrance of this great day

strike us with feare and reverence of it. Shall every worke be brought unto judgement? Then *Let us feare God, and keepe his Commandements*; it is the use that *Salomon* maketh, Eccle. 12. and considering those *terrors of the Lords*, what manner of men ought wee to be in all holy conversation? faith the Lord. Yea, the Devils themselves beleieve and tremble in remembrance of this terrible and great day; but how many Atheists bee there worse than the Devils themselves, that make a mocke of these great workes, not fearing nor acknowledging the Scriptures, Heaven, Hell, God, Devil, nor this great judgement day; but experience shall teach such fooles, who in the meane time might learne so much of the Devil himselfe, (but that God hath given them into his hand to be led by his will) to tremble at the remembrance of this dreadfull day; and let all that love the Lord shake off security, and stand in awe, and feare with another feare: let their hearts be finit with a reverent feare, that this day overtake them not unawares.

v. 7 *Even as Sodome and Gomorrha, and the Cities about them, which in like manner as they did, committed and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.*

In this verse is laid downe the third and last example, proving the first part of the former reason, and it is the first part of a similitude. The words [*Even as*] signifying that the holy Ghost here instituteth a comparison, the former part or proposition whereof is in this verse, & the reddition or second part in the two next following. In the example consider three things: first, the people who were destroyed. Secondly, the sin for which they were destroyed: Thirdly, the destruction or punishment it selfe. First, the people destroyed, were *Sodome and Gomorrha*, and the rest of the Cities about them; which Cities are named, Deut. 29. 23. *Admah and Zeboim*: the reason of whose destruction is noted by the Apostle; because they followed the finnes of *Sodome and Gomorrha*. They *finned in like manner*; so as they being found in the same finnes, they were wrapped up in the same judgements. Here first marke that the holy Ghost mentioneth not the persons who were destroyed, but their Cities, to signifie an universall destruction, an utter ruine, and a totall overthrow of them; the which heaping up of so many words, express-

Aske the Gods in that which make the very devils so terrible.

The great worke which shall be performed on the great day.

ling the same thing, giveth us likewise to understand that place in 2 Pet. 2.6. he *turned* their cities into ashes, *condemned* them, and *overthrew* them. Whence we may note, that there is a difference betweene the people of God, and those who will not bee obedient to his word, these meet with utter destruction. Gods people may be destroyed indeed, but not utterly: for wee must alwayes belevee the Catholike Church upon earth. *Eliu* in his time could not behold it; but yet there were seven thousand reserved from that generall Apostasie of those dayes. When the Lord visiteth his owne house in judgement, his manner is to leave some remnants. hee saveth, lest their destruction should be like this of *Sodome* and *Gomorrah*. So *Isaiah* acknowledgeth: Except the Lord of hosts had reserved unto us even a small remnant, we had beene like to *Sodome*, and the people of *Gomorrah*.

*Vse.* This may teach every one of us true humility in regard of our owne deservings, and true thankfulness in regard of Gods gracious dealing with us: both of which must be often acknowledged of every member of the Church, and every man must confesse, and say with the Church, Lam. 3. It is the Lords mercies that we are not utterly consumed. Secondly, in these people observe the justice of God, and his severity in such an universall destruction, sparing none, but destroying even the children with the Parents, who sinned not in following strange flesh as their fathers did, which maketh this a strange and unsearchable judgement: whence the Atheists condemne these bookes of *Moses* (whence this judgement is fetched) as attributing to God cruelty, and justifying in him injustice. But herein to cleare the just proceeding of the most righteous God; wee are to know, first that the child is Gods creature, and the life of it is Gods (hee being the Lord of life) so as he may take it away when he pleaseth, having power to doe with his owne what he will. Secondly, children are parts of the parents, and therefore the Lord may justly infold them in the punishment of their fathers sinne, to manifest his greater detestation of it. Thirdly, children are borne in originall sinne, and therefore God may justly inroll them with their Parents, not onely in temporall punishments, but in everlasting condemnation also.

Thirdly, in this people who are made examples, note that as wicked a people as these have had mercy offered them. Isa. 1. 10. the Prophet calls the Jewes Princes, the Princes of *Sodome*, and their people the people of *Gomorrah*; that is, such Princes and people as matched *Sodome* and *Gomorrah* themselves in wickednesse; and yet hee inviteth them unto repentance, with proffer of mercie and promise of pardon; yea, though their sinnes were as *red as scarlet*, he would make them white as *snow*, ver. 18. Whence wee may learne, that the mercy of God every where matcheth his ju-

stice: in justice hee overthroweth *Sodome* and *Gomorrah*, and in mercy saveth those who were every whit as wicked as they; his free grace bringeth those to heaven, who by their sinne equalled themselves to those whom his justice had detrued into hell. Yea, it offereth and giveth repentance to them which are *holden in the snare of the devill, and ruled at his mill*, 2 Tim. 2. 25. *Manasseh* himselfe who broke off his covenant with God, by making league with the devill, found mercy with God upon his repentance.

*Vse.* Let not the greatnesse of our sinnes dismay us from seeking the Lord: thy sinnes are not above the sinnes of *Sodome* and *Gomorrah*, for which mercy hath bene obtained; use thou also meane to turne unto God, and there is mercy in store; but see thou abuse not this mercy unto sinne.

Fourthly, note that in the same time this people of *Sodome* and *Gomorrah* was destroyed, *Lot* escaped, though hee was in *Sodome*: for at the time of the execution, the Angel led him out from among them, and not before. Which teacheth, that although the Lord seeme sometime to neglect his deare children and servants, and leave them in tribulation: yet the instant time of their necessity sheweth his gracious and seasonable regard and remembrance of them. The Israelites had a promise, that after foure hundred and thirty yeares, they should be delivered from bondage in *Egypt*; which promise the Lord was not unmindfull of, neither for the substance nor circumstance of time; for in the very same night that the time was expired, their deliverance was wrought according to the promise. Our duty hence is, to learne in the middelt of our affliction, with quiet hearts to rest and rely our selves upon God, waiting his time wherein hee will come in mercy unto us.

Fifthly, note that with this people of *Sodome* and *Gomorrah*, the other cities *Admah* and *Zebolim*, because they followed their sinnes, were likewise destroyed. Where we learne to avoid the wicked manners and fashions of the world, not imitating these lesser cities, which imitated the greater in their wicked manners; but on the contrary, follow the example of *David*, in shedding rivers of teares when hee beheld men not keeping the lawes of God. We should not with drie eyes behold mens impieties; yea, for this end our hearts should be like unto *Lots*: when wee see the sinnes of our people breake out as the sinnes of *Sodome* and *Gomorrah*, our righteous hearts should be vexed within us, in the daily seeing and hearing of such uncleannesse. And thus much of the people punished.

Now followeth the second point in the example: namely, the sinnes for which *Sodome* and *Gomorrah* were destroyed, in these words: *They committed fornication, and followed strange flesh*. First, they committed fornication.

2 Chron. 33.

Follow not the multitude to doe evil: neither be the common error prejudiceth the truth.

tion. Secondly, they committed finnes against nature it selfe, following *strange flesh*. To understand the vileneise of these finnes consider two things: first, the cause and occasion of them; and that was abundance of prosperity and plentifulnesse of Gods blessings. For Sodome was as a *Garden of God*, enriched with variety of profits and pleasures: this caused *Lot* to chuse Sodome to dwell in. This ground nourished foure bitter roots, from which these finnes of fornication and following strange flesh did spring, reckoned up by *Ezekiel*, chap. 16. 49. The sins of thy sister Sodome were first *Pride*, by reason of prosperity. Secondly, *fulnesse of bread*: that is, they gave themselves to eating and drinking excessively; for so saith *Luke*, 17. 28. Thirdly, *Idleneise*, which was the daughter of their security. Fourthly, *unmercifulnesse, or contempt of the poore*, and their mult needs nourish all finnes of uncleannesse: unto which adde a fifth sinne, mentioned, *Gen. 19. 9.* and 14. that is, contempt of heavenly admonition and instruction; for they scorned *Lot* while hee warned them of their danger.

The second thing in their sinne, is the measure of it. *They sinned in like manner, &c.* The originall signification and implyeth not only a bare committing of sinne, but a giving of themselves over to commit their filthy lusts, and that impudently and shamelessly; which the Prophet *Esaie* noted also, chap. 3. 9. *They declare their sins as Sodome, and hidethem not*: shewing that they were past all shame in these most shameful finnes. Yea, they boasted and gloried in them; both which may be gathered in *Gen. 19. 5.* and 9.

*Doctr. 1.* By these finnes wee are taught to take a view of these last times, unto which that of *Ezekiel* unto Jerusalem may be properly applied, *Thou hast justified thy Sisters* (namely, Samaria and Sodome) *in all their abominations*. So these last times justify Sodome in her abominations, which I prove thus: First, the Church of Rome is that Sodome whercin the two Prophets were slaine, *Revel. 11. 8.* it is there so called, because it matcheth Sodome in her finnes, in that it teacheth the finnes of Sodome in making lawes to inhibit lawfull marriage in sundry sorts of men, to tolerate fornication, and such filthinesse: yea, not only by the Scriptures, but in many other sundry, ancient, and some of their owne records, it is manifest, that Rome is Sodome. Whence wee see not only the duty of every *Lot*, and righteous person, namely, to hasten out of her, but also the end and destruction that abideth her to bee everlasting fire. Secondly, againe in these times it must be verified, and is also, which was applied by Christ unto them of his age, *Luk. 17. 28.* It is in these latter times, as it was in the dayes of *Lot*, men eat and drinke, buy and sell, marry, and give in marriage, and thinke of nothing; and such is the wonderful security of many professors, that many Cities in the midst of the

Church herein may match, if not exceed even Sodome and Gomorrah themselves. Thirdly, whosoever (saith Christ) shall not believe and obey the doctrine of the Gospel, it shall be easier for Sodome and Gomorrah in the day of judgement than for them. Which sentence might move most men to tremble, who whilst they take themselves freed from Sodoms finnes, fornication, and following strange flesh, they nourish a sinne within them, which maketh them as farre off their salvation as Sodome it selfe is, and that is the not receiving of the Gospel as they ought: most men content themselves to live civilly, and out of danger of humane lawes, but as for the doctrine of religion, and yet much more the power and life of it, is both horribly neglected. But Sodome her selfe shall be saved before such men.

*Doctr. 2.* In that fornication and following strange flesh are the finnes of Sodome; we are taught to avoid this sinne of fornication, and all finnes of uncleannesse. For first, the heavy curse of God is passed not only against Sodome and Gomorrah for these finnes; but whosoever they be found, they be fins that *burne to destruction*, *Job 31. 21.* they set families on fire, and devour them utterly, waite and consume them. Again, no fornicators, adulterers, wantons, buggers, shall ever be admitted into the kingdom of heaven: and in verse 13. the same Apostle propoundeth six reasons why we should flie fornication: first, our bodies are the Lords, and must be serviceable unto him. Secondly, wee looke they should be raised to glory in the last day, and therefore wee must in the meane time keepe them honourable. Thirdly, they are the members of Christ, wee may not then make them the members of an harlot. Fourthly, whereas all other finnes are without the body, this directly is against the body. Fifthly, the body is the Temple of the holy Ghost, and these finnes make it the devils stie and stewes. Sixthly, our bodies are bought with a price, and it is sacrilege not to glorifie God in the body, as well as in the soule, seeing both are alike his. Now if any man bee solicited by temptation unto these finnes, and would know how hee might overcome them, he must begin with his heart, and obtaine and retaine within it the feare of God, which only is able to over-rule him. This grace alone preserved *Ioseph*, being daily enticed by *Potiphars* wife: *How should I doe this wickednesse, and sune against God?* *Gen. 39. 9.*

The third point in this example, is the punishment it selfe; in which three things may be noted: first, the matter of it; they suffered the punishment of eternall fire: by fire, we must not understand our fire, nor such materiall and bodily fire as ours is, but an eternall fire: that is, the endless and comfortlesse apprehension of Gods wrath for sinne eternally burning, that is, alwayes terribly tormenting the sinner: called fire, because as burning of fire is the most horrible and sensible torment unto nature,

ἀποδοῦναι  
ἀποδοῦναι  
ἀποδοῦναι

Mark 12. 15

1 Cor. 6. 9

so much more terrible is this torment: which elsewhere is called by other names, as the worme that never dieth, &c. Where in the fearfulnesse of the punishment, marke the grievousnesse of this sinne: it were therefore to bee wished that whoredome might bee punished with death. The theefe doth not more, if so much harme against families and Common-wealths, as sinners of this kinde and qualitie. The second thing is *the time* of their punishment, namely, when they gave themselves wholly to fornication, and were come to the height in their finnes. Where note, that though the Lord bee very slow to wrath, yet hee recompenseth that slownesse with the heaviness of it when hee commeth; seeing hee commeth not till he must needs, and that is not till sinne bee at the height, and must of necessity be taken downe: as appeareth in those foure hundred yeares allotted for the filling up of the Amorites finnes. Let us then beware of abusing Gods patience, by adding to our finnes; for then hee is adding unto, and heaping his judgements; and wee shall finde that though hee come slowly, yet hee will strike surely, if wee give not such a stroke to our finnes by repentance, as in due time his judgements might be prevented. The third thing noted here, is the use of his punishment; namely, herein they were made an example to the whole world. Which teacheth us that Gods judgements are so many reall Sermons against the finnes of the finnes of men: for God teacheth not only vocally by his word in the ministry of it, but really also by his workes in the execution of his judgements. *Iob* saith, that God speaketh to men *once or twice*: therein teaching that corrections are the speeches of God in mens eares; so as no person or people can goe cleare away with that plea, that they wanted all meanes of instruction, seeing the whole earth is filled with the judgements of God.

v. 8. *Likewise notwithstanding these dreamers also defile the flesh, and despise government, and speake evill of them that are in authority.*

Now the Apostle commeth to the prooffe of the second part of the former reason: namely, *that these seducers are they which take liberty to sinne*: and therefore they shall bee destroyed. This is proved in this, and some verses following, by a particular rehearfall of certaine finnes apparent in these men.

In this verse three things are offered to bee considered of us: First, the letting downe of two

vices unto which these men are addicted: first, *they defile the flesh*: Secondly, *they despise government*. Secondly, the fountaine of these and other their finnes in this word, *dreamers*. Thirdly, the manner of their finnes, in these two words; *Likewise notwithstanding*; namely, in two things: first, as Sodome and Gomorrah sinned, so sinned these likewise, no otherwise than they. Secondly, they did not onely sinne as they of Sodome did; but notwithstanding they knew what had befallen Sodome and Gomorrah, they not being afraid of those judgements, rush into these finnes: and hereby they are convinced to be dreamers; seeing they sleepe securely in the midst of such judgements.

In handling the words we will first speake of the fountaine, because it is first in nature, and then secondly, of their sins flowing from thence. The original of these finnes, is that they are *dreamers*; which word leadeth us to a double cause of them; first, that they are sleepers made heavy with sleepe: and secondly, in this sleepe of theirs they are deluded with dreames. Wee are then to understand, first, what this sleepe is: and in the next place, what bee the dreames which in their sleepe delude them. This sleepe is not that naturall sleepe which oppresseth the body; but a spirituall sleepe, like unto that in divers things going over the soule, deluding the faculties of the same, and bringing a heaviness or deadnesse rather into all the powers of man; so farre forth as they ought to moving in spirituall actions and affaires. It causeth the minde never to thinke seriously of God, or a mans owne estate: the conscience never or seldom to accuse for sinne committed; the will never or seldom to will that which is truly good; the affections never or seldom to bee moved at Gods word or workes. Thus it goeth over the whole soule, and casteth it in a dead sleepe, so as it is altogether unfit to goe about the actions of an heavenly life. Example hereof wee have in the old world; they ate and dranke, &c. and knew nothing till the flood came: they dreamed continually of many other things, but never of their owne destruction. *Dives* also was cast on such a sleepe; he *sared deliciously every day*, he never thought of heaven, for hee was never to come there; nor of hell fire till he felt the flame. This spirituall sleepe is three-fold; first, the naturall sleepe of heart by which every one is overtaken; so as by nature no man can so much as move himselfe to the least good, till God awake him, and say to him, *Awake thou that sleepest, and stand up from the dead*. The second sleepe is a slumber, and indeed the *remainders* of this naturall sleepe in the children of God, being awakened out of their dead sleepe; for even they are overtaken often with a spirituall slumber, by reason of remainders of sinne in them. So the Spoule acknowledgeth, *Cant. 5. 2. I sleepe, but my heart waketh*. The

The Lord is slow to anger, but he will not be mocked.

Gen. 15. 16.

To avoid Gods stroke, strike downe some finnes.

Gods judgements are his reall Sermons.

Gen. 15. 16.

Epist. 5. 2.

third sleepe is the *increase of that naturall sleepe* and deadnesse of heart by the custome of sinne, when as the heart is made past feeling, and altogether senselesse through continuance in sinne, Ephes. 4. 19. This last kinde is that which is attributed here to these seducers, for so the word *notwithstanding* importeth: for although they knew the judgements of God against sinne, yet they are senselesse and careless in the midst of them.

Now in the next place, let us see what these *dreames* are here spoken of; and they be nothing else, but wicked, carnall, and vaine imaginations arising from an impure heart, and conceived in a corrupted minde, which in the end deceive, and delude men no otherwise than a dreame, which while a man sleepeth seemeth to have some truth in it, but as soone as one awaketh, it vanisheth away, and indeed hath in it nothing lesse. An example whereof we have in the rich man, Luk. 12. 19. who in his fulnesse and increase of riches, dreamed of an happinesse and continuance in it many yeares, when that night his soule was taken away. The Angell of the Church of Laodicea dreamed that he was rich, increased with wealth, and stood in need of nothing; whereas he knew not that he was blind, poore, miserable, and naked, Revel. 3. 17. So the Pharisee dreamed that he was another manner of man than the poore sinfull Publican; but it was a mere dreame, for the other departed away justified.

*Dost.* Hence we may note the cause why so few entertaine the doctrine of the Gospell, so few forsake their sinnes and turne unto God; and that is because men are dreamers, being cast and lulled asleepe in their sinnes, and therein deluded with many false imaginations which draw them from God. As first, some plead that they were never booke-learned, they could never write nor reade, therefore they must bee excused in their ignorance, as not being bound to know the word of God; they need not frequent so many Sermons, or if they doe, they are not greatly to care to carry them away. Secondly, others dreame that because they have lived thus long, and yet never had any such crosse, as they see beset others, therefore they are most happy men, and God loveth them; they finde the blessing of God upon them in every thing, and therefore they serve God well enough, or so much as serveth their turne. Thirdly, others have learning and knowledge, and begin to dreame that therefore they want nothing, they blesse themselves in their naked knowledge, and never have care in their hearts to receive Christ. Fourthly, others are prophane and dreame that the Master will not come yet; God will not yet call them, they shall have time enough to repent in for they crave but one houre on their death-beds, and that they shall have; in the meantime they give themselves over to riot and excessse, never regarding though all the world cry shame upon them, untill their Master

take them unawares. Lastly, it is a common dreame amongst men, that the promise of eternall life is but a dreame, and so many make but a dreame of the whole word of God, and all religion; that looke as *Sarah* did not so much regard the promise as shee ought to have done, because shee tooke it for a dreame, and made a matter of laughter of it, Gen. 18. 12. and as those who were reduced from the captivity of Babylon, entertained the promise of their returne but as a dreame, by their owne confession, Psal. 126. and *Peter* when hee was delivered by the Angell out of prison, could not bee perswaded that it was so, but that hee had scene a vision, or dreamed a dreame, Act. 12. 9. Even so, men hold the doctrine of the Gospell but as a dreame, seeing they can hold it in opinion, but never endeavour to reforme their lives by it: but such dreames disappoint men commonly of salvation; which while men bring to the hearing of the Word, it is no marvell if we have such just cause of complaint for want of profiting under it, as appeareth every where at this day. The most powerfull Ministry shall little prevaile, so long as men come with their hearts full fraught with their carnall imaginations, and with such heaviness of Spirit. Secondly, in that these dreames are made the causes of all sinnes, wee are taught to learne the lesson of the Apostle, Ephes. 5. 14. *Awake thou that sleepest, and stand up from the dead.* And, 1 Thess. 5. 6. *Let us not sleepe as others doe:* which that wee may doe, consider, first, the reasons, and meanes which may be effectuell to awaken us; and secondly, the notes to know when wee are awakened. For the former, consider, first, the infinite justice and wrath of God against the least sinne; which made the Apostle say, *It is a fearful thing to fall into the hands of God.* Secondly, the greatness of our sins, and the number which is like the sand upon the sea shore. Thirdly, the uncertainty of the day and houre of our death, which as it leaveth us, so shall the last judgement finde us. Fourthly, our vow in Baptisme; wherein we promise to forsake the Devill, and all our owne lusts. Fifthly, Christs passion and his bloody sweat, not for his owne, but our sinnes, which made him cry, *My God, my God, why hast thou forsaken me?* Sixthly, that the night is past, and it is now day, the Sunne is up, even the Son of Righteousnesse is risen upon us; and therefore we are to be raised out of our sleepe, and walke as children of the light, Rom. 13. 12, 13.

Secondly, if a man would know whether he begin to be awakened, let him observe whether his heart have begun to move in spirituall actions or no. For that body is awakened out of bodily sleepe, which can move it selfe in bodily actions. *Quest.* When doth the heart begin thus to move it selfe, and how shall I know it? *Answe.* When thou beginnest to turne thy eyes inwardly into thy selfe, and canst finde, and espy the priuy corruptions which lurke within thee.

thee. Secondly, when thou art inwardly and heartily displeased with thy selfe, and grieved for thy finnes. Thirdly, when thou canst humbly and heartily sue to God for pardon, and canst hunger and thirst after Christ and his merits above all earthly things. Fourthly, when thou beginnest to endeavour to doe the will of God, and please him in all things, then assure thy selfe thou art wakened out of thy sleepe of sinne, and not before.

Thirdly, if dreaming be the fontaine of all sin, we must learne the contrary vertue, namely, that being once awakened, we strive to watch and be sober, 1 Thess. 5. 6. For the practice of which duty these rules are to be marked: first, we must daily and diligently observe our selves, our hearts, and finnes; and seeing what finnes we are most prone unto, there must we double our care and watchfulness: for otherwise where we are weakest, Satan soonest maketh a breach, for there he makes his greatest assaults. Secondly, we must daily looke for an evill day, so as we forecalt every day to endure the worst that it can bring forth against us and our profecion: out of which forecalt in vaine shall any man purpose to keepe faith and a good confidence. We may cry peace, peace; for then commonly sudden desolation cometh upon us. Thirdly, we must esteeme of every day as our last day, that so we may be daily prepared to our death: daily living as though we were daily dying, carrying our selves in the midst of our affaires, as though we were cast upon our death beds: the good servant expecteth still the coming of his Master, whereas the evill servant his property is to deferre it.

Lastly, seeing we are all by nature such sleepers as these were, and our hearts as ready to be deluded by such dreames, our care must be that the word of God may dwell plentifully in them, which alone can take up the roome of them, and keepe out these dreames and false imaginations, without which care our owne hearts (being full of guile) can doe nothing but deceive us: yea, our naturall reason is nothing but a dreame, upon which we may not relye our selves, for then we deceive our selves; but onely upon the true word of the Prophets and Apostles, and the directions thereof.

The second point is, the induction of the two finnes, which are laid to the charge of these deceivers: the first is *filthinesse of the flesh*: the second *contempt of Magistracie*. The former is in these words [*These also defile the flesh*]: that is, they abuse their bodies by fornication, and sins of that kinde, even as Sodome did, of which we have spoken in the seventh verse, and therefore passe this sinne over without further handling. Onely, let this one thing bee here remembered; that seeing it is a sinne of Sodome to defile the body with the finnes of the seventh commandment, our duty is to reserve within us that speciall care whereby our bodies may be preserved in holinesse and honour; 1 Thess. 4. 3. This

is the will of God: The body must be given up as an *holy sacrifice* to God, else it shall not bee acceptable, Rom. 12. 1. Wouldst thou have thy body rise up unto glory and fellowship with God and Christ at the last day? then let thy care be to lay it downe in the grave in honour, by preserving it a pure member of Christ; for without holinesse, *no man shall ever see God*: that is, have fellowship with him being a most holy and chaste spirit: yea, the contrary things ought not to be named in the Church of God, Eph. 5. 3.

The second sinne followeth in these words; *and despise government, and speake evil of those that are in authority.* In which words their contempt of authority is let downe in two branches: First, in their judgement and opinion, [*they despise* that is as the word signifies] they revile and put away, yea, and so farre as they can put downe all Lordship, government, civill power and dominion. Secondly, in their practice they *speake evil*, &c. First, in their judgement they put downe government, by teaching (for otherwise they could not) and maintaining that after men were converted to the faith, being now become Christians and believers, they were no longer to be under Magistracie or authority; but their necks were to be cased from that yoke: and this error was dangerously sowne by the malicious man in the Primitive Church, and called some trouble and labor upon the Apostles themselves in their times as appeareth 1 Cor. 7. 11. where the Apostle as severeth this case, which servants themselves were bold to call in question being converted; *Art thou called a servant? care not for it: So Tit. 2. 1. Put them in remembrance that they be subject to principalities and powers.* So as it was a lesson not well learned in those first ages of the Gospel. This was the judgement and opinion of the false Teachers, which even the word [*despise*] simplieth and presupposeth. Now whereas some might say, that they must needs (will they nill they) be under authority: for Rulers and Princes would and did keepe them under: The Apostle addeth, [*and speake evil, &c.*] that is, although they cannot shake off government so easily as they would, yet they can easily manifest their malice against it, in reviling them that are in authority.

First, then we are to speake of their doctrine, and then of their practice. In the former consider three things: first, what is this rule or government which they despise: secondly, upon what ground refuse they to bee under authority: thirdly, upon what ground doth Jude condemn them for this refusal. First, to know what this authority is, we must distinguish all government into divine and humane: The Apostle Peter acknowledgeth this distinction. 1 Pet. 2. 13. Submit yourselves to every humane ordinance. Divine government is the absolute power of God, whereby hee maketh lawes to binde the conscience, and the under paine of

Every day,  
that thou must  
diesse well on  
thy dying day.

condemned  
doers.

life and death eternall. This is the power of all the Trinity; but the administration of it is given to the Sonne. This power is not here meant; for had they denyed this they could not have carried a face or shew of Christians. The other (which here is understood) is humane, or civill rule and dominion, whereby man is set over man, which may be thus described: Civill government is a state of superiority, consisting in the power of commanding, and in the power of the sword for the common good of mankind. That it is a state of superiority appeareth, Rom. 13. 1. *Let every soule be subject to the higher power.* Further, I say it consisteth in a double power: first, of commanding, that is, of making edicts and lawes, of calling and conventing. Secondly, of the sword, and that in foure things: first, in arresting; secondly, imprisoning; thirdly, putting to death; fourthly, making war in way of protection or otherwise. This second power, namely, of the sword, is added: first, to put a difference betwene the authority of the Magistracie and Ministry; which difference standeth in three things: first, the Magistracy hath a power in it selfe, whereas the Civill Magistracy may command in his owne name. The Ministry hath power onely to pronounce what God commandeth, and that in his name. Secondly, the authority of the civill Magistracy is in himselfe; the authority of the Minister not in himselfe but in Christ: so as the Civill Magistracy may command obedience to himselfe, but the Minister commandeth it to God. Thirdly, the Civill government hath an absolute power to compell, and enforce the outward man; but the Ministry hath a power onely to counsell, persuade, exhort. Secondly, this power of the sword is added to distinguish it from all private power, as in Schooles, families, which have a power of commanding, but not of the sword. Lastly, I adde for the common good of mankind: Rom. 13. 4. the Magistracy is the Minister of God, *for thy wealth*; that is, procuring the welfare of soule and body: which standeth in two things: first, true Religion; secondly, civill justice; both which are by Magistracie maintained. It may be here demanded; but how farre doth this civill government extend it selfe? *Ans.* It extendeth it selfe to two things: first, over *all causes*, things and words of men Civill and Ecclesiasticall; for temporall causes there is no question: that it extendeth it selfe also to the causes of the Church, appeareth in that the Kings must have the *booke of the Law before them*, Deut. 17. 18. he must receive it, and execute it accordingly: yea, he must do all the Law, that is, see it to be done, *Joseph kept the Law over himselfe, and gave commandment concerning the preparation and performance of the Law*, 2 Chron. 23. and saw it done. But here two differences in this authority must be marked: First, that civill authority doth not enter the same manner order causes ecclesiasticall as civill: for in civill causes

The authority of the Magistracy and Ministry are different.

it ordereth all, and executeth all likewise; but in Ecclesiasticall it hath power to order all, but not to execute them. The Magistracy indeed ordereth and precribeth in all, but the Minister is hee that executeth in Ecclesiasticall causes. Secondly, that civill authority hath power over all the things of men, but not over the things of God; as the Word and Sacraments, faith, confidence, the graces of God in the heart: Civill power hath no rule over these; concerning which, Christ commanded to give *unto God the things of God, and unto Caesar, Caesars*. Secondly, the authority extendeth it selfe to all persons, as well Ecclesiasticall as Civill, but so, as it stretcheth onely unto the outward man, to the body, life, conversation, and outward things, but not to the soule and conscience, of which God is the onely Lord and Governour. If it be asked, what are the kinds of this power? I answer, it is of three sorts: first, in one person man or woman, which is a Monarchy; secondly, in moe, when the government is in a few states and Peeres: thirdly, in the body of the people, which is a popular government: by one of these three is every Common-wealth governed. These are the Governments despised by these seducers.

The second point followeth, namely, upon what grounds they despised government. *Ans.* Their grounds may be knowne by the Hereticks of this time, the Anabaptists, who are given up to the same error; and they may be reduced to these foure heads: First, subjection (say they) came in with sinne; and therefore Christ having taken away sinne, hath taken away subjection also. The former they prove out of Gen. 1. 26. Man in innocencie was to rule over the *fish of the sea, the fowles of heaven, over the beasts, the earth, and all creeping things*, but not over man: but after the fall, *Eve* is put under subjection to *Adam*, Genes. 3. *Ans.* There betwixt kindes of subjection: the first, *Servile*: the second, *Civill*. The former is the subjection of a slave or vassall, who is onely to seeke the proper good of his Lord and Master. The latter whereby one man is subject to another for the common good. The former came in by sinne: the latter was before sinne, in innocencie: thus the Apostle reasoneth, 1 Tim. 2. 12. *Let the woman be subject to the man*: for shee was taken out of the man. Again, in innocencie it was said, *Increase and multiply*; and therefore in the light of nature it is a plaine distinction betwene the father and sonne, and an inequality.

The first place is mis-alleged, Gen. 1. 26. because it was spoken not of man alone, but of all mankind, even women as well as men, who have also dominion given over the unreasonable creatures. As for the second place, Gen. 3. 15. *Hee shall rule, and thou shalt be subject*: It is not spoken because the ordinance of

God

God simply considered in it selfe was not before the fall: but because now the subjection was joyned with feare, griefe, and sorrow, which it wanted in innocency: for then it was a pleasure, and this makes subjection a curse in some respect; but it is not so (no not since the fall) in it selfe considered.

**Object.** Secondly, they reason thus: Every beleever is in the Kingdome of Heaven, even in this life: Now in Heaven there is no King but God, and therefore no beleever is to bee subject to any but God and Christ. *Answer.* There bee two kinds of governments upon earth; one spirituall and inward, this is the Kingdome of Heaven and of Christ within man, standing in peace of conscience, and joy in the holy Ghost: in regard of which regiment of Christ, there is no distinction of persons, no difference of bond or free, Master, Servant, Father, Son; but all are one in Christ. The other is a civill regiment, wherein orders and distinctions of men must be maintained, as some must be Princes, some subjects, some fathers, some children, some masters, some servants. Whence it is that every man sustaines upon him two persons; and is to be considered first, as a beleever, and as a member of the Kingdome of Christ: thus is he equal to any beleever, and any beleever equal to him. Secondly, as a member of the Common-wealth wherein he liveth; thus he is either a superiour or inferiour. Their reason were somewhat, if every beleever were only in the Kingdome of Heaven; but every of them living here in earth is also a member of some Common-wealth.

**Object.** Thirdly, Civill government is full of cruelty, which having the power of the sword destroyeth the bodies and soules of offenders, in not giving them time of repentance: and therefore is intolerable among Christians. *Answer.* Moses and the Levites by Gods commandment slew 3000. of the Israelites for worshipping their golden Calfse, and never gave them space to repent. Secondly, the malefactor that is not moved to repentance at the sentence of present death, there is little hope ever he would repent after, if he had longer time. Thirdly, Gods wisdom and commandment must take place of mans reason; he commanded that the malefactor should die, and thereby that the evil be taken away; better it is that one should be destroyed than an unity; better that one bee removed, than a multitude by the contagion of his example infected.

**Object.** Fourthly, they plead liberty by some places and testimonies of Scripture, Gal. 5. 1. *Stand fast in the liberty wherein Christ hath set you free.* *Answer.* The liberty which Christ hath procured us, is liberty of conscience, freedome from the power of sinne, Satan, death, hell, and condemnation; and therefore spirituall: but not from temporall and civill subjection.

**Object.** Rom. 13. 8. *Owe nothing to any man but love:* therefore not obedience. *Answer.* There be two kinds of debt: first, a civill debt of obedi-

**A** ned by contract and bargaining betweene man and man: the second is a debt to which we are bound by Gods Law and covenant; the place is meant of the former, so farre as it lies in our power: but we are bound still to obedience and subjection by the latter.

**Object.** Math. 17. 16. *The Kings sonnes are free from tribute:* and therefore from subjection. *Answer.* Christ speaketh that of himselfe, who by his birth was heire to the Crowne and Kingdome of the Jewes: and therefore by right was to pay none; neither did but for avoiding of offence: what is this to free other men from obedience to the Magistrate?

**Object.** 1 Cor. 7. *Ye are bought with a price, be ye not the servants of men.* *Answer.* The meaning is, that servants should not subject themselves to men as to absolute Lords; for we must doe service one to another for Gods sake; and not only for God but in God.

**Object.** Beleevers are able to governe themselves every way, and need not any government of man. *Answer.* One thing it is what we doe, another that we ought to doe; we ought indeed so to live, as not to need government; but wee doe not; yea, and if beleevers could, yet were the reason naught: for the Church containes as well bad as good, hypocrites as well as sincere Christians; and therefore the best Churches need Magistracie for the punishment of the evill doers, and the praise of them that doe well. Yea, the Church lying open to the malice of Satan and the wicked, standeth ever in need of Magistracy to protect it by force and warre, or otherwise.

The third generall point is; upon what ground doth the Apostle here blame and condemn these seducers for despising civill government? *Answer.* The ground is, because it is a solemne ordinance of God; called therefore by Peter, a *creation* or *creature*, which biadeth every soule unto subjection to the higher power, Rem. 13. 1. and that for conscience sake, which respecteth not so much the rule it selfe, as Gods Commandment, subjecting not only Civill but all Ecclesiasticall persons thereto. Christ himselfe taking upon him mans nature, was subject unto authoritie, submitting himselfe unto *Caiphas* and *Pilate*, yea, to apprehension, arraignment, condemnation, and execution, Math. 26. *Paul* himselfe, whose Apostolicall authoritie and spirituall weapons were able to bring downe every opposition; yet acknowledged that he must be judged by *Cesar*, Act. 25. 11.

**Object.** Jerem. 1. 10. *I set thee over Nations and Kingdomes to plant and plucke up;* the Prophets therefore and their successors are not to be subject unto civill Magistracy. *Answer.* The Prophet is set over nations and kingdomes, not to governe by the civill sword, but the sword of the Spirit in his mouth; and he is to plant and plucke up kingdomes no otherwise, than by declaring that God would plant or plucke them up.



*Object.* *Ussy* 60. 10. Kings shall come and serve the Church in the new Testament; and therefore the Church is not to be subject unto Princes, but they unto it. *Ans.* In the Church are two things; first, the persons of men; secondly, the things of God. Now Kings are subject to the Church; but how? not to the persons of believers, but to the things of God, namely, the Word, Sacraments, faith, &c.

*Object.* King and Magistrates are as shepherds; Ministers are Pastors and Shepherds; therefore they are under the Ministers, as the flocks under the Shepherds. *Ans.* In the Prophets, Pastors, and Ministers, consider two things; first, their persons; secondly, their ministry. In regard of their persons all of them are subject to their own Princes, and that for conscience sake; but in regard of their Ministry, Princes, and Magistrates are to be subject therunto, as where in the Word is taught, and Sacraments administered: Even as a meane man being a Sergeant, may arrest a Baron, Earle, or Duke, who may not resist him, because hee cometh with the Princes authority, unto which he must yeeld himselfe, though not unto the person of the Sergeant: so must Magistrates to the Ministers, coming not in their owne, but in the name of God. For this also must be marked, that Magistrates are not simply subjects to the Ministers, but so farre as the Word is rightly taught, and Sacraments duly administered; for else they have power either to reforme or dispose such Ministers as shall faile in their administration: for ever in this regard themselves are shepherds. As *Isa.* 44. 1. *Cyrus* is called a *shepherd*; though otherwise he be a sheepe, so farre as he is truly taught and directed by the Minister. So much of the ground.

*Vic.* By this doctrine we may discover the wickedness and horrible rebellion of sundry persons in this age. First, of the Bishop of Rome that most ancient Rebell, who hath for many hundred yeares taken upon him an usurped supremacy over all civill government in the earth; which is the highest rebellion which ever the world hath heard of, seeing there is not a soule which must not be subject to the higher power. *Object.* Yea, but that place is meant of those that are to be subject, but the Popes themselves are exempted. *Ans.* But besides that the Text commandeth every soule to be subject, it is made a note of Antichrist, to exalt himselfe above God, and all that is called God; that is, all Magistrates.

*Object.* But they alledge the example of *Azariah* the King, 2 Chron. 26. 10. who taking upon him presumptuously the office of the Priest, *Azariah* the Priest resisted him, cast him out of the Temple, and deposed him from his kingdom. *Ans.* *Azariah* resisted the King not by force or violence, but by word only and admonition, whereby he caused him to depart from the Temple; neither did he depose him from his government; but being by God stricken

with a leprosie, he was by the Law shut out from the company and society of men, and so disabled to governe; although the right of it still belonged unto him.

*Ob.* They alledge likewise the example of *Iehoiadab* the high Priest, who deposed Queen *Athaliah* from her kingdom, and set up young *Isaiah* to be King, 2 Chron. 23. therefore the Pope hath authority to depose Kings and Emperours. *Ans.* *Iehoiadab* the high Priest was next to the King in blood, 2 Chron. 22. 11. and was one of the States of the Land; who deposed her not alone, but by common consent of all the States and Peeres of the Land; as chap. 23. 1, 2. Hee indeed is chiefly named, because he was the chiefe of them in blood; neither did he set up *Isaiah*, but helped to maintaine his right which was usurped by *Athaliah*: in a word, he protected the right heire, but could not himselfe, nor did not depose the Kingdome unto him. And of this kind are all their allegations: which yeeld no patronage at all to that usurped Papall authority, but even the Pope himselfe ought to be subject to his Emperour, if hee would avoid his most just title of a most unjust usurper.

*Viz.* 2. Hence also may be observed that the exemption or immunitie of the Clergie from the authority of the civill Magistrate, is wicked, and a kinde of rebellion: and this is the condition of the whole Roman Clergie. *Ob.* They plead that Kings and Princes of their bountie have granted these privileges unto them. *Ans.* The Law of Nature acknowledgeth a civill subjection; the Law of God straitly enjoineth it, and no Law of any man may offer violence, or derogate from either of these.

Thirdly, the Pope usurping a power to free subjects from their allegiance, and their oath of obedience hath bene for many hundred yeares a most wicked instrument of rebellion, as the Kingdomes of Europe have had too wooll experience of. If here they say, the Pope may dispense with the Lawes of Kingdomes: I answer, were it so that he could dispense with humane Lawes of Kings and Princes in their Countreies and Provinces, (which is grosse usurpation) yet with what face dare he challenge to dispense with the Lawes of God and nature?

Fourthly, wee see hence what wee are to esteeme of the Roman Religion; namely, as of a religion to be abhorred, as are these seducers themselves, because it is cleane contrary to Christian Religion: which teacheth to feare God and honour the King; but Roman Religion pretendeth to teach men to feare God, but putteth downe the honour of the King; nay, he that professeth that Religion, must sweare the flat contrary to the Kings honour.

Fifthly, wee are hence directed what to thinke of that oath of the Supremacie unto the Bishop of Rome, namely, to be such a one as fighteth directly against the Law of God and

*Object.*

*Ans.*

*Object.*

*Ans.*

The Pope hath a right of the world.

Papall religion  
is a religion  
that is contrary  
to the honour of the King.

nature: seeing it giveth all Ecclesiastical government unto the Pope, which belongeth properly to Kings and Princes in their severall dominions.

Sixthly, if every man must be subject to the power of the Magistracie for conscience sake, then all wandering beggers and rogues that passe from place to place, being under no certaine Magistracie or Ministerie, nor joyning themselves to any set Society in Church or Common-wealth, are plagues and banes of both, and are to be taken as maine enemies of this ordinance of God: and seeing a most excellent Law is provided to retrain them, it is the part of every good subject or Christian to set themselves for the executing, strengthening, and upholding of the same.

And speak euill of them which are in authori-  
ty.] In these words the Apostle sheweth how  
these false teachers pull downe authoritie by  
their practice, as in the former they did by their  
iudgement: for when they cannot quite put  
downe all authority and Magistracies, they speak  
euill of them, and *blasphemeth* those that exercise  
the same: that is, (as the Word signifieth) those  
that are in dignities and glories: for that is his  
meaning when hee calleth Princes by the name  
of *Glories*. Here two things are to be consid-  
red: first, their sinne, [*speak euill*]: secondly, the  
amplification of their sinne, partly in this verse,  
and partly in the next. The sinne is mentioned  
and condemned in Exod. 22. 28. *Thou shalt not  
speak euill of the ruler of thy people.* Eccles. 10.  
*Curseno the King, nor in thy heart, for the birds  
of the aire shall bewray it.* Which sin we should  
be so farr from, as that we should not receive  
any accusation against any *Elder* under two or  
three witnesses. 1 Timoth. 5. If wee may not  
receive standers against Rulers, much lesse may  
we raise them.

*Ps. 1.* See here as in a glasse the common sinne of these daies, wherein the common practice, yea, and table talke of men, is the censure of the doings of the Magistrate, and the doctrine of the Minister. *Paul* when he called *Ananias* a painted wall; being reprov'd, answered, that hee knew him not to bee the high Priest, for then he would not have reproach'd him: that is, hee acknowledged him not, but knew him rather to be an Usurper, which made him use that boldnesse. Secondly, if a man may not speake evill of a Ruler, then much lesse may any private man take a sword in hand to take away the life of a Prince or Magistrate. *David* knew that he was to succeed *Saul* in the Kingdome, and that *Saul* sought his life daily, and yet his heart smote him when finding *Saul* at advantage, hee cut off but the lap of his garment, whereas hee might as easily have taken away his life: the ground of his griefe was, because he was the *Lords anointed*. Where take notice of the Spirit that leadeth and ruleth those Romish vassals, who are sent out into Christian lands with Commission to take away the

A lives of the Lords anointed ones, who will not stoop to that Antichristian tyrannic Intermittment of Satan in they are, influenced by Devils call furie; fighting for their Babylon with the weapon of most monstrous and unnaturall crueltye. Thirdly, wee are on the contrary taught hence to bleisſe our Magistrates, especially the Lords anointed over us: as also other inferior Magistrates, who although their persons may be meaner, yet are under the Supreme, as he under God is a Seward and Deputy for our wealth. The Apostle *Paul* willeth that prayers be made for all men, but especially for *Kings and Princes*, in those that are *under them in authority*, that we may *lead a quiet and peaceable life in all godlinesse and honesty*, Ieremy willeth the people in captivity to pray for *Nebuchadnezzer an Heathen King, that under him they might have peace*. Hence is that good order commended unto us, whereby in our publike prayer we make solemne mention of our lawfull Magistrates, reſtifying both our desire of their good, and our thankfulness for their government.

Secondly, the amplification of their sinne standeth partly herein, that they speake evil of *Dignities, Glories, Majesties*; that is, of those whom God hath adorned with these; in detracting and detaining from them their due honour.

It may bee here asked, why doth the Holy Ghost call Magistrates by the names of Glory and Dignity? *An.* For two causes: first, because the Lord hath set them in his owne roome and place, and accordingly honoureth them with titles befitting the same: Psal. 82. 1. *God standeth in the assembly of Gods, that is, of Magistrates: called Gods, not onely because he hath set them in his place; but also because they have received a particular charge and commandment, and therewith a power of executing his owne judgements amongst men upon earth as his deputies.* 2 Chron. 16. 9. *They execute not the judgements of man, but of the Lord.* Secondly, these titles are given them, because the Lord doth usually furnish them with worthy and peculiar gifts (though not alwaies of sanctification) y<sup>e</sup> of regment and government to bee answerable to their former endowment. as of wil-

from the volcanic  
eruptions, and to the  
savage lives of  
the lords and  
nobles, the life  
of the people  
is a tragedy.  
The people  
are the victims.

1. T<sub>1</sub>T<sub>2</sub>. 2. 0

Yc3

Yea, how can they be fitter called than *Glorious*? A seeing there is no greater glory in earth than to supply Gods roome, and to be enabled with gifts for the sufficient discharge of it.

Hence learne, that it is lawfull for Princes to beare an outward pompe, in diet, buildings, costly apparell, and troopes of men: for they are dignities, and their dignitie being outward in regard of men, they may maintaine it by outward pompe, to procure more reverence and awe of men thereunto. So *Agrippa* and *Bernice* came with great pompe, and entered into the common hall: which pompe is not there discommended, but rather approved, as by the circumstances of the Text appeareth.

Secondly, Magistrates ought especially to honour God, because hee especially honoureth them; this must they doe by discourtenancing and punishing vice, and by setting up and maintaining true religion and vertue.

Thirdly, being in Gods place, they are to execute justice, without corruption or partialitie in the face and feare of God: 1 Chr. 9.7. Seeing the judgement is the Lords, let the feare of God be upon you, take heed and doe it. Deut. 1.17. *Ye shall have no respect of persons in judgement, but shall heare the small as well as the great: ye shall not feare the face of man, for the judgement is Gods:* and herein stands a great part of their glory.

Fourthly, we are in all lawfull things to yeeld free subjection and obedience unto our Magistrates and governours, even as unto God himselfe, whose roome they are in; which duty the childe oweth also to his father, the servant to his Master, because they also are set over them in Gods stead.

Fifthly, hence also it is lawfull for us to give to Princes the titles of Majestic and Grace, because it hath pleased the holy Ghost to ascribe them unto them, and by their titles to commend their persons and places unto us; yea, and to furnish them with such gifts of Magistracie, as that they become not onely naked titles, but just significations of the true honour which God hath graced them withall.

v. 9 Yet *Michael* the Archangel, when hee strove against the Devill, and disputed about the body of *Moses*, durst not blame him with cursed speaking, but said, *The Lord rebuke thee.*

In this verse is laid downe another reason, amplifying the sinne of these seducers, by a comparison from the greater to the lesse: and thus it standeth: *Michael* the Archangel durst not so much as raile on the Devill himselfe,

much lesse may theſe upon Magistrates who are Gods; and consequently their sinne is heinous, who dare open their mouthes to revile Princes and Magistrates. Here one question is moved; namely, whence the Apostle had this historie of the disputation betwene *Michael* and the Devill, concerning the body of *Moses*, seeing it is not to be found in the Scriptures? I answer, the substance of it is in the Scripture, although not the circumstances. For in Deut. 34. 6. is said, that *the Lord buried Moses, but no man knoweth of his sepulchre till this day.* There is the ground of the history; the other particular concerning the contention of the Arch-angel and the Devill, with this manner of rebuking, is not found in the old Testament.

Quest. Where then had he this? Ans. Either from some book then extant amongst the Jewes, which is not now to be found; or else from some tradition which passed among the Jewes from hand to hand, as many things did; as that 2 Timothy 3. 8. where the Apostle saith, that *Lannes* and *Jambres* withstood *Moses*; the history of which is not found in the old Testament.

Hence the Papists conclude, that the Word written is not sufficient and perfect in and of it selfe, unlesse the unwritten word be added unto it; that is, that word which is given by tradition: both which (say they) make a perfect word, but neither is perfect or sufficient alone, grounding their opinion hence, that *Iude* alleageth an example out of a tradition, which is not found in Scripture. But that is an hereticall doctrine and untrue, seeing the perfection of things is not to be measured by every thing that is wanting unto it, but by the perfect end of it: for perfection is taken from the end. Whence I reason thus: If the written Word be perfect and sufficient to the end for which it is ordained, it is every way perfect: But it is perfect and sufficient to that end: namely, to the glory of God, in working out perfectly the faith and salvation of man: and is in nothing wanting for the achieving of this end, but sufficiently teacheth all things to be beleaved and done, and giveth perfect directions concerning faith and manners. Joh. 20. 31. *These things are written that ye might beleieve, & beleaving might have life through his Name.* Rom. 15. 4. *Whatsoever things are written, are written for our learning, that wee through patience and comfort of the Scriptures might have hope:* and therefore the Word written is every way most sufficient, and absolutely perfect, and need no addition or tradition to helpe forward this end.

Ob. This place is a tradition and not written, and many other true traditions were never written: besides that the Church may make traditions. Ans. Wee grant many true traditions are not in Scripture, but such they are as a man may be ignorant of, and not prejudice his salvation. Again, the Church hath a power, and hath had privilege to make Constitutions and

Lawes, which were to be knowne and received: but these are such as onely concerne the orderly government of the Church, and are not necessary to salvation.

*Ob.* But some traditions are necessary to salvation, which are not contained in the written Word, and they allege two: first, in Rom. 12. 6, that Gods Word must be tried by the rule of faith, and so also by the same rule expounded. This rule of faith is nothing else by their exposition, but a generall consent in the hearts of all true Catholikes; together with the Pope assenting with them, which of necessity wee must believe; and yet (say they) it is not in the Scripture: and therefore some things must of necessity bee believed which are not in the Scripture. *Ans.* The rule of faith is not such a crooked rule as they would thrust upon the world by their wicked exposition; but the right rule of faith is the plaine Word of God, every way absolutely directing in all points of faith and love. 2 Tim. 1. 5. *Paul* willeth *Timothy* to keepe the true pattern of *wholly some words in faith and love*: which is nothing else but the testimony of Scripture, in points of faith and love, comprized in the Decalogue and Apostles Creed. The rule of faith therefore in expounding Scripture is Scripture it selfe. The second thing necessary by their doctrine to bee believed, not contained in Scripture, is, that the Canonickall Scripture is Gods Word: which truth is absolutely necessary to salvation to bee believed, but cannot otherwise be knowne or believed, but only by the tradition of the Church. *Ans.* As every other Art and Science hath certaine principles of truth to prove all other precepts by, but themselves are to bee proved by none; so also hath Divinity the chiefe of all other Sciences: of which kinde this is one principle; that Canonickall Scripture is Gods Word, which not granted, inferreth a destruction of all other divine rules; this is a truth therefore confirmed, not a thing testified from some other, but as a ground of it selfe. Secondly, in divine matters, faith goeth before knowledge, which in humane things is cleane contrary: for if a man would know whether fire be hot, let him put his hand unto it, hee shall have experience of it, and then hee shall believe it: but in divine things first a man giveth credit, and yeeldeth consent to the Word, and then hath experimental knowledge: for although faith hath his knowledge, yet experimental knowledge followeth faith. *Abraham* believed above hope, here faith went before knowledge. Job. 7. 27. If ye doe the will of my Father, ye shall know whether the doctrine bee of God or no. Thus then we may conceive it, the renour of the word of God is this, *Thus saith the Lord*: If the question now be whether the Lord say thus or no: I answer, to believe the Church herein before God is sacrifice: but herein we are first to yeeld assent unto God, and then after this experimental knowledge will follow, that Canonickall

Scripture is the Word of God. Thirdly, wee know that Scripture is Gods Word, by Scripture, and not by the Church; out of which being in humility taught and acquainted with the excellent matter of it, and manner of writing, the end the glory of God, and our owne salvation; we cannot but have sufficient perswasion of the author of it, and that it can proceed from no other but God himselfe. Thus notwithstanding the allegations of the adversaries, the written Word retaineth that perfection, which needeth no traditions to strengthen or further it in that end to which it is appointed. Now to the reason it selfe, amplifying this sense in this verse, which containeth three points to be considered: First, the person that durst not raile. Secondly, *the goodnesse of his cause*, which was very just, and yet hee durst not raile upon the Devil himselfe. Thirdly, the manner of his speech, *The Lord rebuke thee*.

The person that durst not raile was *Michael* the Archangel, whom some ascribe to be Christ himselfe: others, that he is some chiefe arch, and principall Angell; which opinion is more probable. For first, the Apostle speaketh of him as in subjection, and standing in awe, not daring to breake the Law of God; for he durst not revile the Devil. Secondly, in 1 Thss. 4. 16, the Lord Christ shall come to judgement with the sound of a Trumpet, and the voice of an Archangel; where is a plaine distinction betweene Christ, who should come in the clouds, and the Archangel. Thirdly, *Peter* explaineth it speaking the same thing, and saith, *The Angels give no railing judgement against them*, 2 Pet. 2. 11. It is more probable then, that by *Michael* was meant a principall Angell, rather than Christ.

*Distr.* First, from the person we learne, that there bee distinctions and degrees of Angels; there be Angels and an Archangel. *Quest.* Is there but one Archangel? *Ans.* The Scripture speaking of Archangels, useth alwaies the singular number, never mentioning more than one; and where the Scripture resolveth not, wee are not to determine: yet I condemne not those who have probably held that there are more than one. Secondly, wee have here an example of Angelicall meeknesse and modestie. Titus 2. 1. Put them in remembrance that they bee subject to principalities, and speake evill of no man, but shew all meeknesse: unto all men: the contrary practice of railing, slander, and obtreaching, is a property of the Devil, whence hee hath his name, Revel. 12. 10. the Accuser of the brethren: and the Adversarie, 2 Pet. 5. 8. who is ever ready with one accusation or other to stand up against evillie man: the malicious man, whose malice causeth him to stand up against *Job*, and falsly accuse him of hypocrisie unto Gods owne face. Let slanderers and backbiters of their brethren be hence: whom they misare, and most lively resemble.

Secondly,

Secondly, consider the goodnesse of *Michaels* cause, which was this; it was the will of God that *Moses* bodie should be buried in a secret place unknowne to any man, to prevent and avoid all occasions of superstition and idolatry among the Jewes. The devill on the contrary would discover it, that so the Israelites might fall to idolatry before it; herein the Archangell resisted him, and strove with him for the performance of the will of God, and the maintenance of his true worship; and yet in this good cause *Michael* durst not revile the Devill himselfe. In this cause consider two things: First, the fight and contention betweene *Michael* and the Devill: Secondly, the cause and occasion of it, about *Moses* body. In the former wee may observe that there is a sharp and serious contention betweene good and bad Angels; in which the good Angels labour to defend all that are in Christ, against the rage and fury of the Devill and his angels. As *Psal. 34. 8. The Angels of the Lord pitch their tents round about those that feare him.* And on the contrary, the Devill and wicked spirits cast about how to destroy the bodies and soules of men: 1 *Pet. 5. Our adversary the Devill goeth about continually seeking whom hee can devoure.* This combat concerneth and is convenient about either first the persons, or secondly the societies of men. The fight about the persons, concerneth either infants, or men of years. First, for infants, the devill seeketh how to spoyle and destroy them (especially those of elect and faithfull parents) in regard of their weaknesse and tendernesse both of minde and body: but the Angels of the Lord have charge given them to defend them against this malice of Satan. As, *Psalm. 91. 12. They shall beare thee up in their armes,* that is, they shall bee as nurles to beare them in their armes, preserving them from danger: *Mat. 18. 10. Despise not one of these little ones: for their Angels alwayes behold the face of my Father which is in heaven.* Secondly, concerning men in years, the Devill and his angels strive to drive them out of their waies and callings, and to lead them into crooked paths; as he would have had Christ to have leapt off from the top of the pinnacle, although he had an ordinary way to goe downe; and have made *stones bread*: but the good Angels on the other side are given us to keepe us in all our waies, *Psal. 91.* and so under the protection of the Almighty. The second strife, namely, about societies, concerneth either first families; secondly, Churches; or thirdly, Common-wealths: all which the Devill striveth to overturne; as the good Angels to preserve and maintaine them. First, the Devils endeavour is utterly to overthrow all families, of Christian men especially: hee robbed *Job* of all his substance, slew his servants, and children; but the good Angels guard and defend them. *Jacob* had the Angels of God defending him and his family from the furie of *Esau*, *Gen. 31. 1. Psal. 91. 10.* when the plague and pestilence prevaileth a-

In these combats  
the good ones of our  
sides are not men only but  
the Angels have  
their combats.

gainst the ungodly, the good Angels keepe it off from coming neere the tabernacles of the righteous. Secondly, in Churches and congregations, the wicked angels strive to corrupt the Word, Sacraments, and all the Ministry: or to make it fruitlesse, every way to their power hindering the good success thereof. The Devill offereth himselfe to be a lying spirit in the mouth of all *Abahs* Prophets: *Zach. 3. 1. He standeth as Iehoshuah his right hand,* to withstand him in his office. *He soweth tares* in the field, where the good seed of the Word is sowne, *Matth. 13.* Hence are those false doctrines of *forbidding meats & marriages*, called the doctrine of devils, 1 *Tim. 4. 1.* He hindered *Paul* once or twice from his journey to the Thessalonians to confirme them, 1 *Thess. 2. 18.* Hee raiseth persecution against the Church: for he is said to cast some of the Church of *Smyrna* into prison, *Rev. 2. 10.* The good Angels on the contrary fight against them for the good of the Church, the furtherance of the Gospell, and preservation of the true worship of God. The Law was given by their ministry, *Gal. 3.* The tidings of salvation, and the doctrine of the Gospell was first preached by Angels, *Lu. 2. 9.* The Angel brought *Philip* to instruct the Eunuch, *Act. 8. 26.* as also to baptize him, *vers. 36.* delivered *Peter* out of prison, *Act. 12. 7. 11.* Thirdly, the wicked angels seeke to supplant Common-wealths and Kingdomes. Satan moved *David* to number the people, by which time hee wasted 70000. of his people. The good Angels fight in their defence. The Angel told *Daniel* that he fought against the Prince of the Kingdom of *Persia* for the Jewes, *Dan. 10. 13.* The Angel smote of *Zenachcribs* Army in one night, *an hundred fourscore and five thousand*, who were enemies to the Church, 2 *King. 19. Ob.* How can the Devill thus furiously fight against persons and societies, seeing hee was never kinie, neither can this fight be perceived of us? *Ans.* As he is a Spirit, to his fight is spirituall, not easily discerned by the eye of flesh: for wee fight not against flesh and blood, but against principallities and spirituall wickednesses. Again, hee fighteth not onely in his owne person, but by his instruments and complices, whom he daily raiseth up against the persons of men, and all humane societies: and this fight we may in part perceive.

*Use.* First, note hence the dignitie of every beleever who have the Angels, yea, and as here the Archangels, to put themselves in garrison for their defence for from Christ it is. Secondly, we are with all thankfulness to acknowledge Gods providence and protection especially in this land, whose peace and prosperity hath bin so long established unto our persons and societies, our families, Church, and common-wealth; whereas if Satan had might to his unkeie, not one of these should stand a moment. Thirdly, in all dangers our comfort must hence be raised, that though Satans cruelty bee

1 *King. 12.*

1 *Pe. 5. 1.*

never so great, yet we have the presence of the good Angels to keep us in all our ways; and therefore too many and too strong for him, and all the power hee can raise against us. This was *Elyphaz* very comforted; *There be more with us than against us*: the good Angels are more powerful for our good, than the wicked are to harme and hurt us. Fourthly, hence learnet to make confidence of every sinne in thine own heart, and deede: for admitting and committing any sinne, wee treacherously turne against those that fight for our defence, and doe what wee can to grieve and drive them away from us, and so put ourselves into the power of Satan to be led at his pleasure into sinne, as also into the dangers of it.

The second point in this cause of contention is, the occasion of it, namely, it was about *Moses* body. *Michael* would not suffer the Jewell to reveal where *Moses* body was laid, so to sow the seeds of idolatry, whereby Gods true worship might be overturned: for he cared not for the body of *Moses*, but to bring Idolatry by the means of it. Hence note that the wicked angels fight not so much against the bodies of men, as against their soules; not content to murther or overthrow them in their outward estate, or to deprive them of their goods, meat, drinke, &c. as in their inward, to wrest from them their spirituall things, namely, Gods true worship, and the things and means which tend to the maintaining and preserving of the same. We have to fight against *principalities, and powers, and spirituall wickednesse* in high places, Eph. 6.12. But it may as well be read in spirituall things, for therein bend they their principall forces. The drift of the Devill isto blind the minds of infidels, that the light of the glorious Gospell of Christ should not shine upon them, 2 Cor. 4.4. This same serpent that beguiled *Eve*, through his subtilty, seeketh how to corrupt mens mindes from that simplicity which is in Christ, 2 Cor. 11.3.

*Pse.* First, we must keepe that which is committed us, 1 Tim. 6.20. The treasure which God hath put into our hands is his true worship, sound doctrine, right use of the Sacraments; all which seeing Satan most desirous to breake off or corrupt, we ought accordingly to strive how we may preserve them to our selves, and have them continued in their purity to our posterity. Secondly, in that Satan seeketh to deprive the soule of spirituall things, wee must watch our graces, and become more vigilant in maintaining, and adding also unto our knowledge, faith, love, hope, and other our graces; seeing Satan will *use* us to make us as chaffe, we must watch and pray continually that our faith *faile not*.

Thirdly, marke who is the author of Idolatry, namely, the Devill himselfe, and of that speciall part of it, which then hee could not effect, but hath now obtained in that Idolatrous Church of *Rome*, namely, in worshipping of I-

mages, statues, and images, reliques of Saint, and of the woman in *Chute*, yet James legges, hands, feet, and fingers of *Mary* virgin; whence all this but from the Devill himselfe, who for the same purpose would have revealed where *Moses* body was buried by God? Yea, so firme have they gone on in this delusion, that they are become spectacles of folly to the whole world: for if *John Baptist* had had so many heads as the *Papists* brag of, he had bin a monster of men; besides, though the Crosse where on Christ was crucified, was no greater than an ordinary man might beare; yet so many severall peeces thereof they pretend themselves to have in severall places, as would load a ship.

*Object.* They say they have all these reliques by revelation from heaven. *Ans.* Their revelations are but diabolical illusions to maintaine Idolatry: besides, that now the word being a most perfect rule in all matters to be believed or done, unwritten revelations are no peeces of doctrine, but are justly to be suspected.

The third thing in the verse is the manner of his speech, in which observe three things: first, what speech the Archangell would have used, *He should not speake evill*; Secondly, what speech he used; *The Lord rebuke thee*. Thirdly, the reason or cause of both; because *hee darst not speake evill*.

First, of this cause, as being first in nature, which is said to be *fear*. Now to know what kinde of feare it was, consider that there is a threefold feare: first, from entire nature, and only, from the corruption of nature; thirdly, from grace. The first is a naturall awe, whereby the creature seekes to preserve himselfe, and to shun danger; which feare is no sinne, as it is said; for it was in Christ when he said he felt he was *become even unto death*; and if it be *possible, let this cup passe from me*; but this is not our meaning. The second feare proceeding from corruption of nature in men and Angels, is that terrible feare, when the creature feareth nothing but due and deserved punishment, the conscience being guilty unto it selfe, and accusing for same, and the heart destitute of faith and love of God, which if it were present would cast out this slavish feare; which is no other then the feare even of the Devils themselves, who *believe and tremble*, Jam. 2.19 but neither was this the feare of the Angel. The third feare is from grace, and it is a gift from the spirit of God (who therefore is called the spirit of feare) working in men and Angels a care to please, and a feare of displeasing God in all things; this is the feare here meant which was in the Angel. In which consider three things further; first, the beginning of it, which is first even in the Angels themselves; whereby they believe the power, justice, love, anger, and Lordship of God over them; and that they must be satisfied and rewarded thereunto; but in man it is faith apprehending the merit and favour of God revealed by Christ, and thus

in Angels and Men therefore is the fruit of their faith. Secondly, the property of it; which is to make the subject of it to feare the offence of God as the greatestt evil in the world, to feare sinne properly, and first of all; because by it God is displeased: and in the next place it breedeth a feare of judgement consequently, but not in the first place. Psalm. 119. 12. *My flesh trembleth for feare of thee, and I am afraid of thy judgements.* This was the religious feare of David: first, a fearing of Gods offence, and then a standing in awe of his judgements: thirdly, the use of it; which is to make man and Angel make conscience of sinne: Exod. 2. it made the Midwives spare the Hebrew children; it will not suffer the Angel here to revile the Devil. The feare of God (saith Salomon) causeth to *sinne every evil way*: yea, it frameth to obedience, and is pure, because it keepeth the heart from defiling it selfe. Our duty hence is to pray that the Lord would put into our hearts this religious feare, which may containe us in awe of his Majesty, and so keepe us from offences, wherein wee may resemble this Angel; as also to be a wellspring of life unto us, not onely to escape the snares of death, but to quicken and provoke us in the wayes of life everlasting. Secondly, wee must avoid the sinne which the Angel was afraid of, namely, the boldnesse of sinning, especially in these dayes wherein men adventure and rush upon sinne without feare or shame.

The second point herein is, what speech the Archangel would not use, that is, *cursed speaking, or railing judgement.* Which to know what it is, observe the differences of judgement; which is two-fold, either publike or private. Publike judgement is, when a man is called by God to judge the creature; and this is two-fold: first, of the Magistrate; secondly, of the Minister. The Magistrate is called by God to seeke out the misdemeanours of men, and according to the offence to pronounce a righteous sentence, even to the taking away (if the cause so require) of the temporall life it selfe. The Minister is also in the name of God to pronounce the curse of the Law upon unrepentant sinners; and the promise of the Gospell unto the penitent. Secondly, private judgement is, when one creature passeth judgement against another without calling from God, but upon private grudge, anger, stomacke, and revenge; this is here called railing judgement; and it is practised three wayes: First, in speaking falsehoods and untruths against others. Secondly, in speaking truth, but with intent of slandering, and detracting from the good name of others. Thirdly, in misconstruing mens sayings; and doing to the worst part, when they may be taken in the better: this railing speech the Angel durst not use.

Hence we learne to make conscience of this sinne of slandering, reproaching, and reviling others, from which the Archangel abstained

dealing even with the Devil himselfe: but many of us who can utter the proverb, *That it is a shame to belie the Devil*: are contented, yea, and ready to belie, and detract from the children of God our brethren by this railing judgement. Some will say, what may wee never use this kind of judgement? *Ans.* Never, no not against the Devil; but if we would take up judgement against any creature, let it be against our owne selves for our sinnes; here wee may passe sentence freely, and to escape the judgement of God: as for others we are to judge by the judgement of love, which hopeth, speaketh, thinketh, and suspecteth the best, and covereth the worst even a multitude of sinnes.

The third point, is the speech which the Archangel used in these words; *The Lord rebuke thee.* Which words are a forme of prayer, in which hee commendeth and remiteth revenge unto God, desiring the Lord, to whom judgement belongeth, would restrain, correct, and repay the Devil for his malice. Here it may be asked: what shall wee doe when wee are wronged. *Ans.* Learne of the Angel not to requite and repay evill for evill, neither in action, speech, or affection; but leave all revenge unto the Lord, *Zachariah* being stoned to death unjustly, desired no revenge, but said, *The Lord see and require it*: Christ himselfe being accused before *Pilate*, answered nothing; and when he died, he prayed for those that crucified him, *Matth. 17.* Again, when a man will needs revenge himselfe of a wrong done against him, hee takes upon him the person of the accuser, witnesse, judge, and executioner; which is against all justice and equity: besides that the Lord challengeth this as his owne prerogative; *Vengeance is mine, and I will repay.*

*Object.* But did not *Eliab* pray for fire from heaven in way of revenge whereby he destroyed his enemies? *Ans.* He did: but by instinct from God, which is as much as a commandment.

*Object.* But Christ when he was smitten said, *If I have well said, why smitest thou me?* *Ans.* We must put a difference betweene lawfull defence of our selves in our good cause, and the offence of our adversaries. Far was Christ herein from revenge, and so must we.

*Object.* But this is hard and impossible unto flesh and blood. *Ans.* Yea, but we professe our selves to bee children of our Father in heaven, and therefore wee are to have more than flesh and blood in us; even that grace of God which carrieth beleivers further in Christs schoole, than flesh and blood can lead them. *Vse.* Schollers and learned men that are to defend Gods cause and the truth of religion, yea, even against very heretikes, must abstaine from reviling speeches; if we be reviled by the pen of the adversary, wee must commit the injury to God. Secondly, people that goe to law with others, for most part herein offend, that they doe it in way of revenge, and to wrecke their im-

Prov. 14. 17.

Psalm 119.

lice upon their adversary: whereas the right use of suit in law, is only to defend a mans right, all revenge laid aside. Thirdly, hence men of valour are taught not to take a challenge into the field, it is an honour not to accept of it, seeing revenge is to be left unto God, let the wrong be never so great. Fourthly, when men be at odds and difference, it is not lawfull to chide, brawle, contend, erre, and lift up the voyce in threatenings, seeing all these are degrees and kindes of revenge, which we must leave unto God. *Quest.* What must a man doe that is to encounter with the Devill, either by temptation, possession, or otherwise? *Answer.* He must follow the practice of the Archangell, even to fight God by prayer, and intreat him to rebuke him. The like practice must be taken up by those who are to deale with heretikes, who seeke the overthrow of religion; the Lord must be intreated to restrain the malice of the Devill, that hee may not in himselfe or instruments prevaile to corrupt or repress, much lesse suppress or supplant the truth.

vers. 10 *But these speake  
evill of those things which they  
know not, and whatsoever  
things they know naturally, as  
beasts which are without rea-  
son, in those things they corrupt  
themselves.*

In the founer part of this verse is laid downe a third argument, which amplifieth the sinne of these deceivers; thus framed: For a man to give sentence, and condemne that which he knoweth not, is a point of great injustice and rashnesse; But these men condemning Magistres, condemne a thing they know not; and therefore are justly accused of rashnesse and injustice. The like sinne of these seducers hath bene too usuall in all ages. In the dayes of the Apostles themselves, the Gentiles accounted the doctrine of the Gospell but foolishnesse; the Jewes an offence; and yet neither of them knew what it was. The same rashnesse is at this day to be decried in the Church of Rome, who have denounced the sentence of excommunication against our Churches, and condemne the Protestants for heretikes, when the most of them never knew our doctrine, nor ever heard what we could say for our selves; yea, most injuriously they mistake us in sundry maine points of doctrine; as when we teach that workes doe not justify a man before God, they cry out and say, we condemne all good workes. The same fault is exceeding rife amongst us in these dayes: for let a man make conscience of his wayes, and endeavour to please God, he is presently brand

ded with names of reproch, by those whose tongues are sinfull to speake the evill of the good they never knew: who are to know that they cannot be too precise in keeping the commandments of God, and that themselves have made a promise in Baptisme to walke in his other wayes, and ought to rejoyce the same so often as they come to the Lords table.

*And what for ever things, they know naturally.*

In the rest of this verse is set downe the third sinne of these deceivers, which is the sinne of intemperance, standing in the immoderate use of meat, and drinke, apparell, &c. Touching this sinne two things are propounded: first, the proper cause of it, that is naturall knowledge, in these words; *Whatsoever they know naturally.*

Secondly, the sinne itselfe, or the property of it; *In those things they corrupt themselves.* The cause is, because they are guided with a naturall knowledge, like the brute beasts which are without reason. There bee three kindes of knowledge incident unto the creature; first, *naturall knowledge*, arising from the instinct of nature common to man and all beastes, and consisting in the faculty of sight, taste, touching, &c. by the benefit whereof the beast is able, can discern what is food fit for it, felle and what is not: what is profitable, and what is hurtfull and unprofitable for it: unto which is joyned a naturall appetite, by the benefit of which the creature can chuse or refuse his food and meet in season. The second is *reasonable knowledge*, proper to man, and is nothing else, but the light of understanding, whereby hee reacheth farre higher, and discerneth meat, drinke, apparell, and rest, to be Gods good gifts, and knoweth the civill use of them; with the which is joyned election of will, whereby he can chuse or refuse the civill or uncivill, honest or dishonest use of them. This knowledge is in all men, for even the Gentiles themselves doe by nature the things contained in the law. Rom. 2. 14. that is, civility and outwardly: thus many of the Heathen have excelled in civill carriage, and practice of justice, temperance, and other civill vertues. The third is *scientificall knowledge*, not proceeding either from naturall instinct, or reason itselfe, but from the enlightning of the spirit of God; and it hath sundry fruits. First, it enableth men to know these things in their *right causes*, as that these gifts of meates, drinke, and such like proceed from God, not as hee is the God of nature only; but as by grace in Christ he is our God yea, our Father, and so they become peculiarly of his speciall mercie: seeing they are now renewed againe to the beleever, having bin formerly lost in Adams fall. Secondly, this knowledge causeth men to know them in the due measure of their modestie and excellencie, rightly discerning them from spirituall blessings: so as the heart shall not be set upon them in the first place, but upon the other as of farre higher excellencie: yea, they shall bee com-



ted as dung in regard of these. Thirdly, *it instructeth men in the right use of them*; namely, when it worketh this perswasion in their hearts, that till their persons please God, they can never use them well; and then only he is pleased in their use of these, when as their persons first please him. *Quest.* What is the thing then condemned in these seducers? *Ans.* The very sinne condemned is, that in the use of the creatures of God, they are not guided by reasonable, much lesse this spirituall knowledge; but only by nature, sense, and appetite, as the beast is, and no otherwise; which is the cause of all intemperance.

Hence note the proper cause of the abuse of all Gods blessings unto covetousness, pride, surfeiting, drunkenness, and other sinnes of that kind: namely, because though men have by nature the use of reason, yet in the use of these things they lay it aside, and follow their owne sense and appetite: so farre are they from being guided by that higher knowledge which is wrought by the spirit of God.

Secondly, from the reprehension wee are taught to labor for spirituall knowledge, whereby wee may bee led into the right use of these temporall things; for then and not before, shall wee use them as pledges of Gods mercie in Christ unto us (as the beasts cannot) and shall hardly be drawne to their abuse in riot and intemperance, as these seducers were.

Thirdly, in that they are said to bee guided only, as the beast which is without reason, that is, by nature, sense, and appetite: note the practice of the Devil, which is to keepe men (if he can) in their naturall knowledge, and will not suffer them to attaine to that which is spirituall: yea, and which is more, he corrupteth also that naturall knowledge which men have. A notable experience hereof we have in the Church of Rome; which of a famous Church is become hereticall and schismaticall; the reason of it is, because the Devil hath turned all their religion and doctrine into a naturall doctrine and religion: the maine points whereof are grounded upon naturall reason, and the learning and Philosophy of the Heathen and Gentiles. As justification by works, merits, Purgatory, with the rest. Others, not a few amongst our selves also are deluded by this subtilty of Satan; who suffereth many men to live civilly and honestly among their neighbours, but will not brooke that they rise higher; they must content themselves to live by naturall knowledge. Hence many men plead they know enough; namely, to love God above all, and their neighbour as themselves; and that God is merciful, &c. which is nothing but a slight of the devil, still to hold them in their naturall knowledge, and so within his owne power.

The second point is the sinne it selfe, and property of it, *In how things they corrupt themselves.* This sinne of intemperance causeth men in the abuse of meat, drinke, and apparell,

**A** to corrupt themselves; here then are two things to be spoken of, wherein the whole nature of intemperance is sufficiently comprised. First, of the abuse of the creatures: secondly, of his corruption that thus abuse them. Concerning the former, the abuse of the creatures is foure waies: first, in *excesse*; when men use them beyond their calling, hability, or that which nature requirerth; *this maketh the heart heavy*; forbidden by Christ, Luk. 21. 34. Secondly, in *curiosities*, when men are not content with ordinary meat, drinke, apparell, but devise new fashions of apparell, and new kinds of waies of stirring up and whetting of appetite. Thirdly, in *affection*, when men so addict themselves to meats and drinckes, as they cannot be without them. The Minister must not bee one that loveth to sit at the wine, nor *given to wine*. The affection is here condemned, when he cannot sit without the pot at his elbow: for else it is indifferent, and for his health sake he may drinke a little wine. *Paul* willeth that the joy in the creature bee as no joy. Those also are reprov'd that drinke not for strength, but for *drinke sake*; for although they neither are drunke nor surfet, yet this very affection is a sinne. Fourthly, in *time*, when these good creatures are used unseasonably. Eccles. 10. 16. *Woe be to the land whose Princes rise early to eat.* A woe is also denounced against those, *that rise early to drinke wine*, Isa. 5. 11. that is, out of season. The rich man for that he was clad in purple; and fared deliciously every day, is branded with a note of intemperance, in not observing this distinction of times. These be the waies whereby the creatures are abused.

The second point is, how intemperate persons in these things *corrupt themselves*; namely, foure waies: first, in regard of their bodies, upon which by their sinne of intemperance, they call sundry sicknesses, diseases, yea, and hasten their death. Secondly, they deface *Gods image*, making themselves worse than the beasts themselves. Thirdly, they destroy their *soules*; for no drunkard, or riotous person shall inherit heaven, 1 Cor. 3. Fourthly, they overthrow their families, in wasting their substance to the maintaining of their intemperance, and so bring ruine to the places where they live.

**D** *Use.* In these seducers we have a glasse, wherein to behold the state of our dayes and times; in which intemperance hath taken place not onely in profane houses, but even in religious places, and where reformation is professed. A common practice it is to drinke with glasses without feet, which must never rest; also by the bell, the die, the doozen, the yard, and other measures, &c. then use *Tobacco* or other means to sharpen appetite still: an horrible sinne, exceeding this sin of these seducers themselves. Secondly, seeing intemperance bringeth just corruption, and in the end destruction upon the offenders, wee must make conscience of sobriety and temperance; this is the end of Gods grace which hath appeared to teach

1 Tim. 3. 3.  
1 Cor. 7. 30.

Eccles. 10. 47.

teach us to live soberly, Tit. 2. 12. And who sober cannot obtrude thus much of himselfe to say the abuse of creatures, will never attaine to the deniall of himselfe for Christ his sake, and is as yet a man of no religion.

But for the defending of this lawfull thing, some things are alleged.

1 *Ob.* Gen. 4. 5. ult. *Ioseph* and his brethren did eat and drinke, and were drunke together. Hagge 1. 6. The people are threatened to drinke but not to drunke well: wherefore drunke well is not unlawfull: yea, it is a curse to drinke and not to be drunke. *Ans.* These places may indeed be thus translated: but then drunke well is taken two ways: first, for excessive drinking, of which the places alleged speake not. Secondly, for liberrall and pleasurable drinking, and this may be done in a holy manner. So *Ioseph* with his brethren ate and drunke liberally and plentifully, but not excessively: so the people were threatened in Hagge to drinke, but not to satyry and plentifully.

2 *Ob.* Joh. 2. It is said that the guests had well drunke; yet Christ turned water into wine still, and commanded the Ministers to draw forth. *Ans.* This onely sheweth what we may doe, namely, use the creatures of God in plentiful and liberrall manner, upon such occasions as this; but justifieth not intemperance, or excessive in the use of them.

3 *Ob.* It is an ancient rule, that in some cold and lingering diseases it is good to bee drunke; therefore it is lawfull upon some occasion to be drunke. *Ans.* This cannot be done in good conscience, being an unlawfull meane to cure any disease, though old and used.

4 *Ob.* But some say they can drinke and never be drunke, they can beare more away than two or three. *Ans.* *Woe unto them that are strong to drinke wine and strong drinke*; there is a curse of God against them who use needlesse drinking, though they never suscein nor bee drunke. *Quest.* For what ends may wee use the creatures, and in what manner? *Ans.* The lawfull end of their use is twofold; first, for necessity to preserve life and health: secondly, for our lawfull and honest delight. Psalm. 104. 14. God giveth bread to strengthen the heart, and opleaseth to make his countenance glad. Christ suffered a woman to powre a box of precious ointment upon his head: himselfe was at a feast in Galilly, and forbade not the use of wine. Secondly, for manner and measure we must know that one man cannot herein bee a rule to another, one mans stomacke and health craveth more, another less. But every man must observe this rule of sobriety: that hee have alwaies an eye to spirituall exercise; as prayer, working of the Word, meditation, as also to the wordes and duties of this speciall calling; and so much as stirs a man unto these is his measure: and when a man by the creatures maketh himselfe heavy and unfit for these, hee hath exceeded his measure.

V. 11. *Woe unto them, for they have followed the way of Cain, and are cast away by the deceit of Balaams wages, and perish in the gaine saying of Core.*

In the former words of the verse, *Woe unto them* is said downe through the use of the principall argument of the Epistle, namely, that these seducers shall be destroyed: having taken unto themselves liberty of sinning; which hee hath already proved by a particular enumeration of the sinnes, unto which they were addicted: and further amplifieth that second part of the reason, by the reckoning up of divers other sinnes, both in this verse, and in the rest unto the twentieth. First, of the conclusion; *Woe unto them.* Here still it may be demanded, why or how the Apostle dare pronounce such a peremptory sentence against them, and that of everlasting condemnation, being the An-gells durst not passe judgement against the devill himselfe? *Ans.* There be two grounds of this practice: first, God giveth to all Prophets, Apostles, and Ministers, the power of the keyes; whereby they receive and binde up some mans sinnes to destruction, as also to remit and loose the sinnes of some other: in both which they pronounce judgement generally. Secondly, God gave yet a further power unto Prophets, and Apostles (which is denied now to ordinary Ministers) *wherby* revealing unto them his speciall judgements against particular persons, than unto them his instruments to pronounce these his judgements against men; even in particular. Thus *David*, Psal. 109. curst severall persons. *Paul* curst *Alexander* the copper smith, 2 Tim. 4. and *Gal. 5. 12.* *Woe be to them that are even cut off their trouble*: and by the same spirit of revelation the Apostle discerned this woe most certainly to befall these seducers. Hence the Papists conclude, that Prophets, and Apostles, and consequently the Popes, may make lawes to bind the conscience, because they have power over it; it being lawfull for them to curse body and soule. *Ans.* A creature may be cursed two ways; first, by imposing a curse and inflicting it upon the body, soule, or conscience: this is the peculiar curse of God resting in his power alone, and is not committed to Prophets, Apostles, or Ministers: for it argueth such a power over the soule as may live or destroy it. Secondly, by foretelling, and pronouncing a curse to come, which God will inflict: and this is that which belongeth to Prophets, Apostles, and Ministers: but this argueth no power, at all over the conscience. Secondly, long since conceived the story, *hag*, wanted leave to curse others creatures, *man* or *beast*, being the

Apostolicuseth it. *Asye.* This practice of the Apostie (having an extraordinary spirit of revelation) is no rule for any man, no not for the Minister ordinarily called. Our rule left us by Christ is to *blesse* and *not curse*, Matth. 5. 44. Rom. 12. 14. which must be understood of particular persons, for otherwise the Minister hath authority to accuse impenitent sinners in general: but not this of that particular person; no nor in Gods cause: for hee knows not what shall be the future estate of this or that man in particular: much lesse may private men in private causes use curings or imprecations against others: which condemneth their wicked practice, who in their anger and impatience breake out into cursing of their children, servants, friends, yea, or enemies; our contrary duty must be to *blesse*, as we are called unto *blesing*. Thirdly, marke the Apostles dispositions; they were themselves most meeke in dealing with men, who called others unto meeknesse; their own patient minds were knowne unto all men in all the matters of men: but when Gods glory was called into question, and the salvation of men likely to be hindered, they lay aside their meeknesse, and put on severity and roughnesse, their zeale in Gods matters would not admit such lenity and patience, as towards men in mens matters they were willing to exercise. They had an *Apostolicall* rod, which in such cases they used against offenders. *Moses* the meekest man upon the earth, when hee saw the Israelites worship the golden Calfe, was so incensed with wrath, that hee brake the Tables which were in his hands, and tooke his sword, and together with the Levites slew three thousand of them the same day, Exod. 32. 27. Christ himselfe though hee would not breake a bruised reed; yet dealing with the Scribes and Pharisees, who had corrupted the whole law, laded them with woes and curses, Matth. 23. *Paul*, who otherwise was all things to all men; yet when Gods glory was impaired by *Elymas* his withstanding of him, he strooke him blind: and cursed *Alexander* out of a rightly ordered & holy zeale: all which examples teach us the religious affection, that when Gods honour is in hazzard, our zeale should be inflamed; when mans salvation is likely to be hindered, our meeknesse must be for the time set aside, that the zeale of Gods house may even consume us, Psal. 69. 9. as it did Christ himselfe when hee saw his Fathers house dishonored, and of a house of prayer made a den of thieves, unto whom wee are daily to be conformed.

They have followed the way of Cain. In these words the Apostie returneth to the former part of the reason, whereby he hath already by three forenamed sinnes proved that these seducers are they which take liberty to sinne; and unto them addeth this fourth: That they have followed the way of Cain. In which, first, we will shew the meaning of the words; and then observe the doctrine. In the former

consider two things: first, what is the way of Cain: secondly, why they are said to walke in this way of Cain. The way of Cain is that course of life which Cain tooke up to himselfe, in following the lusts of his owne heart against the will of God. It is described in Gen. 4. of which way there be seven steps or degrees, but every one out of the right way. The first step was his *hypocrisie*: he worshipped God by offering sacrifices as *Abeldid*, but his heart was not a believing heart as *Abels* was; his worship was outward and ceremonious, but not in spirit and truth, for his heart was an *evil heart of unbelief*. The second his *haired* of his owne, only, and naturall brother, prosecuting him with wrath and indignation, testified by the casting downe of his countenance upon him; the reason of all which was, *because his own works were evil, and his brothers good*, 1 Joh. 3. 12. so as (his brothers offering being accepted, and his rejected) hee feared that *Abel* might get the birth-right, and become the Priest, Prophet, and King in the family, and every way (as hee deserved) bee preferred before him: for thus much is signified in these words, Gen. 4. 7. that if hee did well, *Abels affection should be subject* unto him, and he should hold his rule over him. The third, his *murder* whereby he slew his righteous brother. The fourth, his lying unto God, saying, *he knew not*; where his brother was, having slaine him; and extenuating his sin, denied himselfe to be his brothers keeper. The fifth, his *desperation*, after that God had convicted him, and pronounced sentence against him: for being cursed for his sinnes hee curseth off himselfe from the mercy of God, in saying, *My punishment is greater than I am able to bear*. The sixth, his security and carelesnesse; hee regardeth not his sinne, nor the conscience of it, but busieth himselfe in building a City, and calleth it after the name of his childe: that seeing his name was not written in heaven, hee might yet preserve his name and memory in the earth. The seventh and last, which was the highest step of this way, was his *prophanes*: for from thenceforth hee cast off and contained all the care and practice of Gods worship; which appeareth, Gen. 4. 26. *Then men began to call upon the name of the Lord*. Which words have relation to the whole Chapter concerning Cain and his posterity, who had utterly rejected the service of God, and betaken themselves to other affaires: Cain himselfe to his building; *Lamech* to his lust, being the first founder of Polygamie; for he tooke unto him two wives: *Labal* to the framing and pitching of Tents: *Imbal* to Musike: *Tubal-Cain* to other curious workes. But when *Enoch* was borne, then men began to affect better things, to call upon the name of the Lord; then the true worship of God (formerly neglected) began to be restored. This is the path wherein Cain walked.

The second point is, in what regard these seducers

Christian meeknesse must be compared with Christian zeale.

seducers are bid to follow *Cains* way, and that is in regard of all these seven finnes; but especially in the hatred and cruelty which he practised against his brother; for as he was bloudily, and maliciously minded towards his brother, though he gave him good words, till he saw his time convenient to execute his conceived malice: so is it with these seducers, they may seeme for the season otherwise affected, yet indeed, they carry a hatefull affection to the Church of God, and against those also that endeavour in the building up of the same.

*Dott.* Hence first note that the way of *Cain* is the high and broad way of the world. The Turkes and Jewes follow *Cains* footsteps in the profession and practice of all prophane-ness, in that they deny and despise the Messias the Sonne of God, yea, and persecute with a deadly hatred all Christians, and are never satisfied with the spilling of their blood. The way of the Papists also is the way of *Cain*, carrying within them the same heart towards Protestants, which *Cain* did towards *Abel*; without any conviction of the neither of heretic, or of wickedness; and no otherwise than *Cain*; they now carry themselves quietly and silently till opportunity may serve them: which if it were offered, wee should feele and have fearefull experience of the fruits of a *Cainist* heart in them, as *Abel* did. Besides, the doctrine of the Romish Church teacheth the way of *Cain*, for it standeth wholly in outward Ceremonies, borrowed partly from the Jewes, partly from the Heathen; yea, it traineth up men to be Hypocrites, because it is only a dumbe and dead shew, without any power of life, of godlinesse. Again, it teacheth desperation, in that by it no man ought to be assured of his salvation, (for that were presumption) as also that a man must satisfie the justice of God for his finnes, and can never obtaine pardon without confession of all his finnes in the care of his Priest. And to come neerer home, even among our selves, this way of *Cain* is not unbeaten; our hypocritie, lying, malice, but above all, our prophane-ness will convince us hereof. Doe not men goe backward in Religion, as those that shake off the waies of God? Is not the Gospell of our selfe reckoning among us, than it hath bene heretofore? Is that wholesome doctrine not lesse respected now, than it was twenty yeares agoe? And much lesse therefore obeyed? which is a manifest argument that *Cains* way is generally the beaten way of this age.

2 *Dott.* Secondly, we must bee warned to turne out of the way of *Cain*, into the waies of God. *Quest.* Which is the way of God that we may walke in it? *Ans.* It is altogether contrary to the way of *Cain*; for first in Gods way is sincerity. God is worshipped in the Spirit, and not in hypocritie. Secondly, love of Gods and men, testified in word & deed, opposed to *Cains* hatred. Thirdly, in Gods way is faith, which resteth upon Gods mercy and providence, even

against fearing, both while and death; opposed to *Cains* desperation. For truly, wisdom whereby the heart is stirred up to seeke Gods Kingdom, peace of conscience, inward joy, and in the second place for the things of this life. Fourthly, in Gods way is faithfulness and constancy; men that begin in the Spirit, end not in the flesh, but are faithful to the death; whereas the way of *Cain* is to begin with sacrifice, but end in profaneness. This is the way of God in which we must walke: using all good means whereby wee may bee both set and contained therein; especially the word preached, and the Sacraments; which means the very Pharisee himselfe could acknowledge, when he said to Christ, *Master, then teach us the way of God truly.* So the Prophet *Esaie* saith, Ye shall heare a voice behinde you, saying, *This is the way, walke in it*: this voice is nothing but the voyce of the Spirit in the ministry of the Word.

3 *Dott.* Thirdly, note what these seducers are blamed for, namely, for two things: first, for making choice of *Cains* way: for walking and going on forward in it; which is a perspective of the wicked. It is true, that the child of God by the frailty of the flesh may slip into *Cains* way, as *David* did in slaying *Nabal*; but he doth not stand, goe on, and keepe a course in that way, as the wicked doe, being branded to be such as stand in the way of sinners, *Psalm 11.* We on the contrary must preserve a care to recover our selves out of the way of *Cain*, if at any time we shall be misled into it; that if wee cannot keepe from all sin, yet we may be kept from a course and trade in finning. Let this Christian care preserve our paths in the waies of God, and returne us unto the obedience of his will, when through many weakneses and slips we are often turned aside: and the rather because *Cains* end attemeth *Cains* whole course; who was haunted with an evil and accusing conscience, whose stone lay at the doore as a wilde beatt ready to teare him, and pull out the throat of his soule: besides that, he was accidentally cut out from the presence and face of God: that howsoever hee was a Prince, and mighty amongst men, yet he was a vagabond and runnagate on the face of the earth: which evils he cannot look to avoid, whosoever will follow his way, no more than *Cain* himselfe could.

And we cast away by the deceit of *Balaams wages.* In these words is set downe the fifth signe of these seducers: the meaning of which is first to be knowne, *Cast away*: The word signifieth they are powred out, or powred away; which some of speech is taken from water, the which distill not out of a vessell drop by drop; but is powred out in abundance, till so all is quickly spent. Whereby the Apostle would give us to understand, that in the affection of their hearts they were violent, and even carried headlong to commit their wickedness. By the deceit of *Balaams wages*: that is, they are

The way of Cain  
between Popery,  
and the Christian  
religion; and  
the Christian  
religion; and  
the Christian  
religion.

are thus forcibly carried to dee evil upon hope of wages, of which hope notwithstanding they are disappointed and defeated, as *Balaam* was. So as this filthy sin is *covetousnesse*, expounded in a similitude or comparison, of which there are two branches: first, as *Balaam* was carried headlong to curse the people of God in hope of wages; so these wicked men upon hope of reward are set to flatter and corrupt the doctrine of the Prophets and Apostles. Secondly, as *Balaam* was deceived and frustrated of the reward hoped for, as Numb. 31. 8. he lost his reward, yea, and after his life (for returning home hee was slaine with the Midianites) so shall these lose their reward which they expect, for falsifying that doctrine which they teach: and so much for the meaning.

That which was the sinne of these seducers, is the sinne of these times of ours, wherein that propheticall of *Peter* is accomplished; where is foretold that false teachers should come in the latter times, who *a rough covetousnesse*, with fained words should make merchandize of mens soules. *Quest.* But where shall we finde these covetous teachers? *Ans.* They are too easily found every where, but especially within the precincts of the Church of Rome. The Bishop of Rome and the guides of that Church, are the Arch seducers, who through covetousnesse make merchandize of mens soules, teaching first that a man must confesse all his sins, or else hee cannot be forgiven; and when he hath reckoned up all, he must satisfy for them in that manner as they will prescribe: who commonly enioyne men to bestow so much land, or such a summe or portion of money upon this or that Church, or Abbey, that so they may buy out a pardon. By which wicked doctrine through covetousnesse they have (by encroaching upon countries and kingdoms) enriched themselves, or rather crassly conveyed to themselves the greatest part of the revenues of all Europe. Secondly, they through covetousnesse maintain the distinction betweene mortall and veniall sins, betweene the fact and the punishment, and hold that the sinne may bee remitted, but not the punishment: for which purpose the fire of hell is changed by them into a millstone of Purgatorie, to bee suffered after this life: of which the Popes Lord and King, inuolunt to whom he please, especially to those that can pay well for the merits of others, or masses of their owne. This painted fire hath a long time kept the fire of the Popes kitchen so bright burning, which if it should grow out, his state were shaken. Thirdly, through covetousnesse they forbid many degrees of men from marriage which God forbiddeth not, that so they may the other dispense with those degrees which themselves have forbidden for the more dispensations, the more wealth have they coming in. And thus is their whole religion contrived and plotted for game, complice of falshood and covetousnesse. So as *Isaers* prediction is most

fully accomplished in these *Balaams* of Rome, but especially herein the Pope is become a second *Balaam*, in that as *Balaam* cursed Gods people for gaines, so to maintain his own pounce and store, by his Bole and theendments, hath he afflicted to curse even Kings and Princes, and some whole kingdoms, yea, all such as have shaken off his intolerable Antichristian yoke. The same accusation may be justly intended against very many that profess godliness and true religion; for these be the last daies and peevish times, wherein men shall be lovers of themselves, covetous, &c. 2 Tim. 3. 2. Such as *Jeremy* complained of, Jer. 17. *From the least to the greatest every one is given to covetousnesse from the Priest unto the Priest they deale all falsly.* The usuries, oppressions, injustice, the common and customable deceit in all trades, cry out of this sinne of covetousnesse in all estates. But some will perhaps here say: Yea, but you wrong Christians to charge them thus deeply with *Balaams* sinne, for they have better things in them. *Ans.* But it is no injustice, for *Balaam* had some as good things in him as many Christians: for when he was first solicited of *Balaak* to curse the people of God, he would not till he asked leave of God; and when God had denied him leave, he answered him that he would not goe with him, if he would give him his house full of gold and silver. Further, he desired earnestly to die the death of the righteous, and that his end might bee like his. *Indus* also had many good things in him, he left all to follow Christ; he became a Preacher of the truth, none of the Disciples could accuse him, or could spy any thing in him, and yet was carried away with covetousnesse: so let no man object the good things in many Christians, which I grant they may have, and yet too eagerly him after the world, yea, and be powdered out also after filthy lucre no otherwise than *Balaam* was.

Now for the avoiding of this sinne, let us observe three things, which the Apostle admonisheth in the words: first, in that hee saith they are painted out, we are given to understand that the sedition of covetousnesse is a most violent hard strong affection, carrying a man headlong to sinne even against conscience, as it did *Balaam*; and causing him to powre out his heart unto wickednesse. *Achans* covetousnesse could not bee curbed, no not by Gods speciall commandment, the wedge of gold and the Babylonish garment did so sway with him. *Ahab* was sicke of covetousnesse, no physicke could recover him, but *Nababs* Vineyard and life. *Indus* for thirty pceers of silver was carried against all sense to the benaying of his manner, and that after divers admonitions. *Ananias* and *Saphira* to save but a little money, make no bones of lying unto the holy Ghost. What is the cause of all treacheries, and those most cruel murders, of fathers, of mothers, of servants & strangers, but the covetous heart set upon the

2 Tim. 3.

The crafty covetousnesse of Popes dyed.

The covetousnesse of the Pope.

John 7.

boony, saying to it selfe; by this fact, this houle, that land, such a summe of money shall be mine? which object in the eye putteth out all the light of religion, reason, and sometime of nature it selfe. Thus the heart is easily powred out unto evill, when as first it is possessed with covetousnesse, which *Paul* calleth *the root of all evill*.

Secondly, the Apostle would have us consider how hard a thing it is to bee recovered from this sin, seeing such a sinner is *powred out and cast away* by the deceit of it: and indeed little hope is there of the repentance of a covetous man, of whom Christ was bold to say, *that as easie it is for a Camel to goe thorow the eye of a needle, as a rich man to enter into Heaven*; the reason is, because his covetous cares choke and hinder the Word from taking place in his heart, and so hee frustrateth all means of his salvation. Againe, hee hath renounced the true God, and set up another God in his heart. The Idols in our Church are defaced and destroyed by the Magistrate; but the Devill setteth up Idols still in the hearts of men, which ought to be Gods temples, even Riches the god of greedy men.

Thirdly, observe that in Gods just judgement the covetous man is disappointed of his hope, his wages are *the wages of deceitfulnesse*: for either hee achieveth not, or retaineth not the thing expected, as in the former examples: of *Achan*, who for the wedge lost his life with it; so neither *Abah* himselfe, nor his posteritie ever enjoyed *Naboths Vineyard*. *Judas* brought backe the thirty peeces of silver, and hanged himselfe, *Ananias* and *Sapphira* desirous to keepe a part of their possession, lost with the possession both their lives; or else if he retaineth the booty, and get and keepe all wealth fraudulently gotten and heaped up by oppression; yet having the thing, he hath not the use of it; his covetous heart keepeth the key of it, and locketh it from his comfortable use: yea, and be it that he have some use of it, yet his gaine is small for which he loseth his soule; *Thou soole, this night shall they fetch away thy soule*.

Wee are all hence admonished, especially aged and rich persons, to beware of this dangerous sinne. It becommeth Saints not to have covetousnes oncenamed amongst them, Eph. 6. Our practice is to vanishe it with teinemes of thriftinesse and good husbandry, and the worst it heareth of us is scarce a small dislike, so as when we spake of a wretched worldling, wee say he is an honest man, but somewhat hard or worldly: so as this sinne is no disgrace amongst themost, as it deserveth being both so odious unto God, and hurtfull unto the sinner himselfe. But let us consider, first, that it easily draweth a man unto perdition, and enwrappeth him in the Devils snare. 1 Tim. 6. 9. *Thou shalt bee rich, full into many temptations and snares*. Wheresoever it ruleth, that man respecteth not commandement, reason, conscience, no not common honesty it selfe. Secondly, we

professe our selves to be members of Christ, his formes and daughters of God; now such a sinne sinne becometh not such an high profession, but a Noble man or a Prince appoynt to spend out his time in buying and selling, and Points were a madnesse; what a balaie were it for us that hope to be heires of the kingdom of glory, to be still poring on earthly and earthly things? Whose hearts and affections should be raised up higher, and taken up with heavenly Meditations, using weanedly this world as though we used it not. Thirdly, nature is contented with a little, and is sufficed with abundance; and yet grace is pleased with lesse; and therefore if we have food and raiment for us and ours, let us *be therewith contented*, 1 Tim. 6. 8. *Quest.* But what shall we doe then? doe not all men thus, and may not we seeke wealth as others doe? *Ans.* The rule of the word must be our direction herein, and not the manner of the world: and that adviseth us to make God our portion: which lesson God himselfe taught *Abraham*, Gen. 15. 1. *I am thy buckler and thy exceeding great reward*. *David* had learned this lesson, Psal. 16. *The Lord is my portion*. This is done by setting our love, our joy, our principall care, yea, our hearts and affections upon the Lord, as men doe upon their treasures. By which meanes if riches increase, our hearts must not be set upon them, for they are not our portion; and if we be pinched and pressed with adversity, want, or losses, yet shall we not bee oppressed: for wee want nothing but that wee may well bee without, and have not as yet lost any part of our portion.

Further, in the phrase which the Apostle useth, *They are powred away*, I note a difference between the childe of God, and a wicked man; when both of them are found in the same sinne, the one powreth out himselfe to wickednesse, giveth himselfe leave to sinne with full consent, without restraint, yea, with greedinesse; the other sinneth with consent, but not full consent: for being regenerate, he is not all flesh as the wicked man, but partly flesh, & partly spirit, and therefore partly willett and consenteth to sinne, partly nillett and consenteth not; he is not powred out without restraint, as the other is, but at length recovereth himselfe by repentance, and obtaineth reconciliation with God. Secondly, we must beware of powring out our selves to wickednesse, but rather with *Anna* powre out our soules before the Lord in humble confession of sinne, and petition for pardon: that so the Lord may powre forth his mercie upon us, and shed his love abroad in our hearts. Thirdly, we may not content our selves with a few or some good things: for the heart may notwithstanding be powred forth to sinne, as *Balaam* and *Judas*: but seeke carefully to have our hearts truly seasoned with grace, with the love and feare of God, which for the present will cause us to decline every evill way: yea, to detest and hate every sinne, and for time to come

come with a resolute and constant purpose, and endeavour never to offend God againe: for otherwise a shew of some good things may often deceive and delude us, and wee may perish for all them, as *Balaam* did. Lastly, we are hence taught never to give reins to our affections and desires; but curbe, crucifie, and mortifie them carefully: for if once they get head, and be yeilded unto, they will not easily be subdued, nor suffer a man quiet till he have powred forth himselfe unto all wickednesse, and so brought him into the high way of perdition.

*And are perished in the gainesaying of Core.* In these words the Apostle layeth downe the sixth sinne of these seducers; to understand the meaning whereof, consider two things: first, the history it selfe: secondly, the application of it. The history is recorded in Numb. 16. wherein *Moses* mentioneth three things concerning *Corah*: first, the cause of his sinne, which was ambition and pride: for *Core* (being a Levite) affected the Priesthood of *Aaron*: and *Dathan* and *Abiram* (being heads of the Tribe of *Ruben*) strove to take the government of the people out of *Moses* his hand, who was appointed by God as King over the Israelites, Deut. 33. 5. Secondly, the sinne it selfe, namely in this their discontentment, they enterprised an insurrection against *Moses* and *Aaron*: they stood up against them, contradicted and gainsaid them in their offices; and charged them first, that they usurped authoritie, and tooke too much upon them, and lifted up themselves above the congregation without the Lord, vers. 1, 2. and therefore they would not obey *Moses* commandement, vers. 12. and secondly, that *Moses* had dealt deceitfully with the people; and (onely in policy to make himselfe a King) had promised them a land flowing with milke and hony, whereas they saw no such matter; nay rather hee had brought them out of Egypt, to destroy them in the wilderness, vers. 13. 14. Thirdly, their punishment for their sinne, which was an horrible destruction upon them, and their company, being all of them partly swallowed up of the earth: partly devoured by fire from Heaven, vers. 32. 35.

Secondly, the history of *Corah*, *Dathan*, and *Abiram*, is applied to these false teachers by way of comparison, and they are compared in two things: first, as *Core* and his company most ambitiously and proudly gainsaid *Moses* and *Aaron*: so doe these false teachers the doctrine of the Prophets and Apostles. Secondly, as they were destroyed for their such resistance; even so shal these perish in their gainesaying of the truth. Thus the meaning of the words is made plaine. This Epistle was written for a warning unto the last times, even unto us upon whom the ends of the world are come: and therefore that which is affirmed of these men, is verified in sundry in this age. For example; first, the Bishop of Rome is the next follower of *Core*: for looke as *Core* gainsaid *Moses* and *Aaron*, in regard of their

A lawfull authoritie; so doth the Pope gaine Christian Kings and Princes, in striving to take out of their hands all their power and authoritie in causes Ecclesiasticall within their owne dominions; may, herein be goeth beyond *Core*; in that he usurpeth that power over them, which the Lord hath put in their owne hands, and so (being invested in their owne persons) most rightfully belongeth unto themselves. Secondly, his shavelings and Masse-priests, not onely gainesay & contradict Christ in his doctrine; but also attempt to usurpe his office, in offering a recall and proper sacrifice of attemper for the sins of the quick and dead: yea, and (wherein they strip *Core*) they take upon them to become mediators betweene Christ and the Father, in praying the Father that he would accept the sacrifice of the Sonne, as hee did the sacrifice of *Abel*. Thirdly, of this sort are all Traitors and Rebels, either Priests or Jesuits, or other traitorously minded men at home or abroad, who (no otherwise than *Core*) gainesay the ordinance of God, and stand out in deniall or resistance of their lawfull and naturall Prince; whom the same punishment shal assuredly find out, which continued *Corah* and his company in the end of their conspiracie. Fourthly, many amongst us who profess the Gospell, yet walke in the gainesaying of *Core*, of whom some will openly say, they care not what the Ministers speake, whatsoever it is they will withstand it: yea, many wretched creatures who come to the Lords Table, will not sicke to say, that they hope to see the day when they shall be hanged; which argueth them to be abettors in the wicked conspiracy of *Core*. Lastly, it were to bee wished that some of our students even of Divinity, had not a spice of this sinne of *Core*: for within this six or seven yeares, divers have addicted themselves to studie Popish writers, and Monkish discourses; despising in the meane time the writings of those famous instruments and cleare lights, whom the Lord raised up for the raising and restoring of true Religion; such as *Luther*, *Calvin*, *Bucer*, *Peza*, *Martyr*, &c. which a gaeeth that their minds are alienated from the sinceritie of the truth: because the writings of these (foundest expositors of the Scriptures raised since the Apostles) are not favourable unto them: yea, some can revile these worthy lights themselves, which is a spice of *Core* his sinne.

D 2 *Dolt*. Secondly, hence we are taught to beware of ambition, and study to be contented with that condition of life wherein God hath placed us, not seeking things beyond our estate. *David* would not meddle with things beyond his reach, Psal. 131. 1. *Paul* had leaunc in every estate to be content, to be abased as well as to be exalted. Our first Parents in the ambitious conceit of further highnesse, fell from a most happy condition, and brought ruine upon themselves, and us their posteritie. The vertue of contentation is indeed necessarie for

Philip 4.

for all men, but especially let Students seeke it at the hands of God; and the rather, because that within these few yeeres divers of them not possessing the benefit of this vertue being frustrated here of their expected preferments, which they thought were due to their gifts, have departed away discontented, and have growne to resolution in Heresie, Papistry, treasons, and most desperate attempts. Now that every man may learne to be contented with his condition, bee it better or worse, let him thinke well upon these two considerations: first, that the present estate and condition of life, wherein every man is set by God, is the best estate for him: health is best in time of health, and sickness in time of sickness: riches when they are enjoyed, poverty & want when the Lord changeth his hand: life whilst he liveth, yea, and death it selfe is the best, when as that change befalleth: and all this is, because the Lord to ordereth and disposeth unto every man out of his will providence; which we for our parts must in all our thoughts be submitted unto. Secondly, that in regard of our finnes we are lesse than the least of Gods mercies: unworthy to draw breath in the common aire, or to tread upon the earth: and therefore (being so unworthy) if we have but small and few blessings, we may well content our selves: for by our deserts we cannot challenge so much as we have. *Jacob* herein staied himselfe in his want, that he was *unworthy of the least mercy of God*: the basest calling is too good for the best man, if he looke at his desert. *Object.* But every man is preferred before mee, and yet I deserve as well as they, or some of them. *Ans.* Herein content thy selfe, God hath called them to such condition; stay till he call thee; distrust not thy thoughts here with, but rest in his revealed will.

3 *Doe.* Thirdly, it may seeme strange that *Core* and his company should gainsay *Moses* and *Aaron*, and their authoritie, especially beholding all the miracles whereby their calling was confirmed, the one to bee Prince, the other the high Priest: and yet we see it to be so for his affection had blinded his conscience: he knew very well that they were called by God: he saw their whole religious course, the great miracles in their hands; but yet the disordered affections of his heart were they which blinded the understanding of his minde. In like manner, men may marvel that so many learned Papists, other wise so wise & prudent, should maintain so many grosse errors and heresies, and those against the foundation of Religion: but the case is with them as it was with *Core*; for let them be never so learned, grave, & wise, yet their wicked hearts and ambitious affections overcast their judgement and knowledge, and overcame them against conscience, yea, and often reason it selfe: they read the Bible the word of truth, but see not the truth therein contained, because the cloud of corrupt affections hath overtopped and darkened their understandings.

A. Whence we may learne, that if at any time wee would with fruit heare, read, study, or learne the Word of God, we must bring with us not onely quicke understanding, sharpe conceits, and firme memories, but honest hearts, calme, and tempered affections without which it shall be with us as with the Jewes, who saw indeed and yet perceived not.

Fourthly, here Magistrates and Ministers must learne not to be discouraged, if they be gainesaid and contradicted by such as *Core*, *Dathan*, and *Abiram*, who were great men in their Tribes: it was *Moses* and *Aarons* lot. Christ himselfe was a rocke of offence, and many stumbled at him: hee was made a wonder of men, and few of the great beleevd his doctrine, yea, few there were that did not gainsay it: it is not well with men when all men speake well of them: meeke *Moses* shall have his patience tried by very many such in the world.

Fifthly, Students especially of Divinity must take heed of this spirit of contradiction and gainsaying, whereby no wholesome doctrine can easily please them, which was *Cores* time: and content themselves with the truth of doctrine and those sound grounds of Divinitie, which are propounded in the writings of those famous and excellent instruments aforesaid, who were the restorers of pure religion; preferring them before all Popish writers and corrupt politicians (in whom a man shall meet with nothing sooner than error and unsoundnesse) and reading seriously their workes and writings, as the soundest and best grounds of Divinitie, and expositions of the Scriptures, which have bene set out since the dayes of the Apostles.

Sixthly, let inferiours hence learne obedience, and silent subjection unto superiours: the servant or subject must not be a gainsayer, nor not an answerer againe, Tit. 2. This cutteth off all disputation betweene the Master and Servant, Father and Child, Prince and Subject: for the very appearance of *Cores* sinne must be avoided.

Seventhly, *Core* gainsayeth both *Moses* and *Aaron*; the one in regard of his Magistracy, the other of his Priesthood. These two sines go hand in hand; hee that opposeth himselfe to *Moses*, despiseth *Aaron* also: that honoureth not the King, seareth not God; hee that careth not for the Word, is not loyal to his Prince: a rebel to God, is a rebel to his Prince: Seeing then loyalty towards God and the King are linked together in themselves, let us not hinder them, but rather conjoyne them in our practice; as the Apostles hath coupled them in one precept, commanding us to *fear God, and honour the King*.

Eightly, it may be here demanded, whether have we done well in gainsaying and contradicting the Church of Rome, seeing our Church before the time of King *Henry* the 8. was a member of that Church? *Ans.* When two are at strife

The worst kinde of discontent is so things concerning man's salvation.

Whosoever rebelleth against *Moses*, despiseth *Aaron* also.

Violent affections overcast reason's judgement and understanding.



We have observed a second Part of the Cause, from the Cause of Core by Gods commandment.

Numb. 16. 22.

strife, both are not to be blamed, but the party in whom the cause is convicted to be: we have indeed departed from them, but the cause of our departure was not in us, but in themselves: we have departed from them, as the Israelites by Gods commandment from the Tents of *Core*: they have first a long time gainfayd Christ, and therefore we have well done to gainfay them: we are not therefore the schismatikes, neither blame-worthy; but they in whom the cause of schisme is: no more than *Moses* was here to be blamed, the cause resting in *Core*.

Lastly, it will be asked, what did *Moses* all this while that he was gainfayd? *Ans.* He fell on his face, and prayed unto the Lord. Wherein he became a fit president for us in this land, who have bene above forty yeares assailed by Popish *Cores*, enemies and rebels, without and within; from whom we have bene defended, not so much by the sword, as by Gods protection, obtained by the prayers of his servants: which teacheth us for time to come, to turne us to this most ready counsell, of subduing all gainfayers and enemies of our peace: for the direct way to discover conspiracies, to subdue treasons and rebels, and to purchase tranquillity to a Church and land, is to commend the safety thereof unto the Lords favourable protection, whose eyes are ever watchfull over his people. And thus much of *Core* his sinne.

The last point is their punishment; in which it may be asked how they perished? *Ans.* It is commonly thought that *Core*, *Dathan*, and *Abiram* were swallowed up of the earth; but I take it that all the men of *Core*, all his substance and his Tents, *Dathan* himselfe and *Abiram* were swallowed up of the earth: but that *Core* himselfe was burned with fire from Heaven, with the 250. men that offered incense, ver. 25. for in the historie, Numb. 16. 27. 32. it is said that *Dathan* and *Abiram*, and the men of *Core*, were swallowed up; but *Core* himselfe is not mentioned in Deut. 11. 6. and Psal. 106. 17. in both which places *Dathan* and *Abiram* are said to be swallowed up with their households; but in neither place is *Core* mentioned. Secondly, *Dathan* and *Abiram* were in their Tents, and so were the men of *Core* also, when the earth opened and swallowed them, ver. 17. But *Core* and the two hundred and fifty men were at the doore of the Tabernacle with their censers, fire, and incense, and were devoured with fire from Heaven, v. 19. Ob. Num. 26. 10. The earth opened her mouth and swallowed them (that is, *Dathan* and *Abiram*) with *Core*. *Ans.* The learned expound that place not of *Core*s person, but his substance and regions.

Marke here the just judgement of God: *Core* had abused himselfe, (being a Levite) his office, and those sacrifices which he offered by fire; and the Lord destroyed him by fire. The same was the dealing of God with *Nadab* and *Abihu*, Levit. 10. 2. Look in what things men sinne and dishonour God by those for the most

part the Lord revengeth himselfe upon them; so men glory in abusing the creature of God, as meats, wine, and strong drinke, the Lord in the meane time secretly turneth the same to their owne destruction; that those which are his good gifts, and ordained for the preservation of nature, being by men abused, through Gods just judgement, are turned to the choking and overturning of nature.

Secondly, hence learne the wise counsell of *Salomon*, Prov. 24. 22. *Fear God, honour the King, and meddle not with the sedition;* or with them that make alterations. For although it be lawfull for a subject (being called) to shew his minde, what he thinketh meet for the Church or Common-wealth; yet for a private man to attempt upon his owne head to alter anything, standing by Gods and the Princes Law, is no better than sedition, and is a branch of *Corah* his sinne.

Thirdly, although *Corah*, *Dathan*, and *Abiram* are destroyed for this sinne, yet *Core* children are not destroyed, but spared, Numb. 26. 11. God in justice remembering his mercy; his care for the Ministry was such, as could not suffer the Levites race to be rooted out, but preserved for the use of the Tabernacle. Let Gods care teach us our duty in this behalf, namely, to apply our best endeavours for the maintaining and preserving of the Schooles of learning, for the use and service of the Church. Commendable hath bene the care of many Kings and Princes in this behalf, whom wee should imitate in preserving their seed-plots of the Ministry: for herein they imitate the great King, even God himselfe.

**v. 12. These are spots in your feasts of love, when they feast with you, without all feare feeding themselves.**

In these words the Apostle setteth downe the seventh sinne of these seducers: to know the meaning whereof the better, consider some things: First, what is meant by *feasts of love* and charity. *Ans.* In the Primitive Church it was a custome and manner to have a feast before the Lords Supper, made by the Communicants, unto which some brought honie, some bread, some wine, some milke, and every one according to their abilitie contributing something thereunto. These were here meant and called *Love-feasts*, because they were herein to testifie their mutual love among themselves; as also to the poore, who hereby were relieved; and to the Ministry it selfe, which was by these feasts partly sustained. Secondly, what is meant where these seducers are called *spots in these feasts*, or rocks; for the word significth either, and more properly the latter: they are rocks, because as rocks are perceived a farr off by the keeling men; even so the infection of these wicked

Private men may not accompanie controule publice constitutions.

men spreads it selfe very farre : and againe, as rocks are dangerous and troublefome to them; so are these as rocks and stumbling blockes to the weak, hindring them from the profitable progresse in godlines: they are also rightly called *spots*, because as a spot defacech the countenance, so their presence is an eye-sore and a disgrace unto these Love-seats. The third thing is the cause why they are thus called; that is, because in these Love-seats they feed themselves: for laying aside all care of the poore, and of the Ministry for whose sake this contribution was made, they pampered and fed themselves, riotously waiting the goods of the Church. The fourth, is the cause of this their riot *without feare*; that is, because they have cast off the feare of God and man. In these words therefore the Apostle chargeth these false teachers not onely with intemperance in generall, but also with a speciall kind of riot in mispending and wasting the contribution pertaining to the poors maintenance, and the sustaining of the Ministry.

*¶* That which is spoken of these men, may be applied to these last times, wherein divers men riotously abuse the goods specially provided for the maintenance of the Ministry and poore: as first, the Romish Clergie, those *Locusts* that come forth of the mouth of the beast; idle bellies, and slow backs, the most of which want learning, and are unable to teach people, yet feed themselves without feare, so as their eyes are *swollen with fatternes*: wealth they want not, having craftily conveyed unto themselves the third part of the revenues of Europe; but with it doe nothing but pamper themselves. Secondly, such Patrons are here included as feed themselves with Church-livings, appointed for the relieving of the poore, and maintenance of the Ministry, in such sort as Gods people cannot bee faithfully and sufficiently taught: they can be content to depart from some ten pounds a yeare to some unable man, so as they may of the rest feed themselves without feare, or else (as some doe) serve their lusts, in mispending the Churches revenues upon Hawkes, Hounds, and other unprofitable ravenous creatures. Thirdly, such Students whether Fellowes or Schollers of or in Colleges as mispend their time in idleness, gaming, or other unprofitable exercises, come also within the compass of the Apostles reprehension, as feeders of themselves with that salarie or living, which was given for the maintenance of the Ministerie.

Here a question may be demanded: namely, whether those whom we call lay-men, having Church lands and livings impropriate unto them, may be said with these seducers to feed themselves without feare; or whether can any man impropriate any Church goods or livings, without sacrilege? *Ans.* The answer hereof is two-fold: first, though no good member of the Church can in good conscience seeke the harme and prejudice of the same; yet the plain truth

is, that the Church-goods and lands may bee sometimes upon some occasions alienated; the ground of which answer is this rule; namely, that the governors of the Church are to content themselves with things necessarie. For when the people had brought sufficient for the building of the Tabernacle, *Moses* biddeth them bring no more, seeing (saith he) there is enough: so as when the Church hath too much and excesse (as the Romish Church and these Churches of Europe gotten by masses, Purgatorie, Dinges, Sacrament of Penitence, &c.) there may be admitted alienation and impropriation of Church-goods and lands; but so as two conditions must be necessarily observed; first, there must bee just cause: and that which is so alienated, must bee employed to some good use in the Church or Common-wealth; and this foure wayes: First, in case of present necessity: for tenths have beene in some cases of necessity lawfully payed in way of tribute, and otherwise neither Church nor Common-wealth could have bin preserved. Secondly, in way of exchange, when the alienation of some lands shall bee rather more convenient both to the Church it selfe, and to whom such lands are alienated. Thirdly, when as some great profit shall ensue unto the Church and Common-wealth: upon which ground King *Henry* the 8. of famous memory most justly alienated most of the Church lands called Abbey lands; that Monks, Friars, Abbots, and such like idle Drones should never have more footing in this our land. Fourthly, in way of reward: for Kings and Princes that are the Patrons and protectors of the Church, may alienate Church lands (where there are excesse) unto such as have bin faithful in the defence of Church or Common-wealth, and that in way of requitall and reward of their service. The second condition is: that there must be reserved a sufficient releefe for the poore, and maintenance for an able Ministry. Some there are which teach otherwise, and they reason thus: Tenths (say they) standing by Gods law, are not to be alienated; but the goods and lands of the Church stand chiefly in tenths, and therefore admit no alienation. *Answer.* In England tenths stand not by Gods lawes, but by the positive lawes of the Land; so as if it please the King, he may appoint eighths, or more or lesse as well as they: which if it were not so, no Minister werto meddle with the tenth of his Parish: for by Gods law tenths were brought to the storehouse of the overseers, and distributed by them to the Levites, according as every man had need; but the Levites themselves never medled with them. Again, if tenths stood now by the law of God, then the poore should have every third yeare all the tenths of the earth: for so it was among the Jewes, while they stood in force by Gods Law. Secondly, they object that in the Proverbs, chap. 25. *It is a snare to devoure tenths.* *Ans.* The place is to bee understood of tenths then standing

Exod. 30. 67.

The Romish Clergy hath taken the tithes in feeding themselves thus

in force by Gods Law, not of ours which stand by mans. Thirdly, they allege that some decrees were made in the Primitive Church, that the alienation of Church-lands should become sacrilege. *Ans.* But those decrees concerned private persons who might not, nor may not on their own heads appropriate the Church goods; as also they debarr'd the taking away of necessities from the Church, for then the Church was farre from that superfluity, which sithence it hath obtained: so that for a lay man to hold lands impropriate, the former conditions observed, is no sacrilege. Now if the question bee concerning the impropriations of Colleges, whether they lawfully hold them or no: then I answer secondly, that I take it, they hold them by a more speciall right; for they being given at the first unto the Church, they are not (being impropriate to Colleges) generally and wholly alienated from the Church; but remaine in this speciall use of the Church for the maintaining of the Seminaries of it, without which the Church must needs decay: and this seemeth a sufficient cause of reserving unto them this maintenance, so as care be had of the people and poore for their reliefe and instruction. Secondly, whereas the Primitive Church first feasted, and then received the Lords Supper, wee note first the lawfulness of feasts, so as the poore be regarded, superfluity and riot avoided, and the right end intended, which is the praise and glory of God, expressed in thankfulness for the abundance of his good blessings. So after the sacrifices and offerings, *Aaron* and the Elders of Israel came to *feast with Iethro before God*, *Exod. 18. 12.* So *Ezra 8.* Goe your waies, *eat the fat, and drinke the sweet, and send part to them for whom none is prepared for this is the day of the Lord.* Secondly, the Papists are deceived, who teach it necessary to come to the Sacrament of the Supper fasting, for these feasted before it. Thirdly, in the Primitive Church, and in the Apostles daies, there was no private Masse in which one Priest should eat up all alone, but there were feastings, which cannot bee performed by one man alone, but the whole congregation. Fourthly, hence we may note the end of the Lords Supper to bee the increase of our fellowship and communion with Christian men, as well as our union with God; and that we are to come together in love and Christian unity: for the testifying of which charitable affection, the ancient beleevers in the Apostles daies had these feasts of love before they came to the Lords Table.

Further, in that these seducers are called [*spets in the selfe*]. I note first, that open offenders should be hindered and repelled from the Sacraments, being as spots in the face; which because they are blemishes, must bee washed away: so ought these by the censure of excommunication to be (untill their repentance) cut off from the face of the congregation. Secondly, that every one that professeth the faith

is not a true member of the Catholike Church, as the Papists erroneously hold: that let a man bee what he will, if he profite the faith, it is sufficient to make him a member of the Catholike Church. Whereas open offenders are to bee accounted as spots, which no man will say are true parts of the bodie, but blemishes to be pared away, that their body may be the more perfect and entire.

*Feeding themselves without feare.* In fasting we are to preserve pure within our hearts, which is two-fold: first, of God, secondly, of man. The former is seeme, *Exod. 18. 12.* The men of Israel feasted before the Lord. *Iobs* feare was, lest his finnes should cast this feare of God out of their hearts in their fasting, and so offend God. The latter is prescribed, *Prov. 23. 1, 2.* When thou sittest to eat before a Ruler, put thy knife to thy throat; that is, bridle thine appetite: have respect not to passe the limits of sobriety, temperance and moderation. And as we are to eat and drinke, so also to season all other our actions with the feare of God and men; which one grace will cut off many gracelesse practices every where reigning amongst men. But a speciall thing here aimed at is, that we should never come to eat the Lords Supper without feare and reverence: which because the Corinthians wanted, *Paul* complaineth that one came hungry, another drunke, and so prophand that holy institution, *1 Cor. 11. 21.* *Object.* But in that place it seemeth *Paul* condemneth their love-feasts, which *Iude* here dispraiseth not, where hee saith, *Every man eateth his supper before,* *vers. 21, 22.* *Ans.* These Love-feasts were indifferent, and might bee used or not; *Paul* condemneth the great abuse of them in Corinth, because some were made by them drunke, and unfit for the Lords Supper, and the rich deceived the poore; but *Iude* commendeth them, because they were in other Churches rightly and religiously used.

*Clouds they are without water, carried about of winds.* These words contain the eighth and ninth finnes of these wicked men: which the better to know what they are, let us a little consider the meaning of them. [*Clouds they are without water.*] It pleaseth the Spirit of God in many places of the old Testament, to compare Prophets and Teachers unto clouds; and their doctrine unto the dropping and distilling of the raine, and sweet showers falling from these clouds. So the Prophet *Ezekiel* is commanded to set his face towards the way of Teman, and drop his word towards the South, and his prophetic towards the forest. *Deut. 32. 2.* My doctrine shall drop as the raine, and my speech shall distill as the dew, as the shewre upon the herbs, and as the great raine upon the gras. *Mich. 2. 7.* and *11.* The word translated *prophetic*, signifieth properly to drop or distill. The reason of which comparison is rendered, *Isa. 55. 10, 11.* Because as the rain falleth upon the earth,

Deut.

Ezech. 30. 46.

and

and returneth not in vain, but moisteneth it, and maketh it bring forth and bud, that it may give seed to the sower, and bread to him that eateth: so the word in the mouth of the Ministers returneth not void, but accomplisheth the Lords will, and prospereth in the thing whereto it is sent; in becoming the favour of life to the salvation of some, and of death unto the death of them that perish. The words then standing upon this similitude, beare this sense; Though the propertie and use of clouds is to carry water and raine for the use of the earth, yet some clouds are without water: even so though all Teachers ought to be fitted and filled with store of wholsome doctrine, to powre it out for the use of the Church; yet these seducers are utterly destitute thereof. And againe, as those clouds without water are light, and fitter for nothing than to be carried about with winde: so these are altogether variable and unconstant, carried about with every blast of strange doctrine. The former of these similitudes condemneth their sinne of barrennesse and unfruitfulness: the latter their ninth sinne of inconstancy and variableness.

Concerning the former, seeing that the Apostle taketh it for granted that the clouds are naturally ordained to containe water; it may be demanded, how it can bee conceived that the clouds above being heavy with water, should not fall to the earth; seeing every heavy thing naturally descendeth and tendeth downward?

*Answe.* The clouds are heavy indeed, for even winds themselves (being by many degrees lighter than they) have their weight, Job 28. 25. No man therefore by wit or reason can resolve this doubt, but only from the Word of God: which teacheth that it is by vertue of Gods commandement given in the creation, that the clouds fall nor. Gen. 1. 6. *Let the firmament separate the waters from the waters:* by force of which commanding word, the water hangeth in the clouds, and the clouds in the aire, and need no other supporters. Job setting out the Majestie and greatnesse of God in his workes, here beginneth; That hee hangeth the earth upon nothing, he bindeth the waters in the clouds, and the cloud is not broken under them. Philosophy is too defective to yeild the true reason of this great worke of God, which commonly attributeth too much to nature, and too little to the God of nature; whose providence and power is herein to bee acknowledged, in that by his word he ordereth all his creatures, unto which he speaketh the word, and they obey.

Secondly, hence we leame to conceive the right meaning of that place, Gen. 1. 7. *Let the firmament separate the waters that be beneath, from the waters that be above.* By the firmament is meant the aire, or the distance betwene the earth and the starry skie: by the waters under this firmament, are meant the seas and floods; and the waters above, are the watery clouds, which are divided by the firmament or

aire in which we breathe, called the firmament of Heaven: for it is the lowest of the three Heavens, which the Scripture maketh mention of, reaching to the starres; the second being the starry Heaven; the third being the Heaven of Heavens, the seat of God, where he revealeth his glory to his Saints and Angels. Those then are deceived, who out of this place dream of a watery Heaven above the starres.

Now further, in that these seducers are called *Clouds without water*, because they are destitute of wholsome doctrine; we leame first that Ministers ought to be such as are able to teach wholsome and sound doctrine, 1 Tim. 4. Mal. 2. 7. *The Priests lips shall preserve knowledge:* otherwise they are as Clouds without water, keeping the field of God barren and fruitlesse: which abilitie supposeth, yea, and imposeth the performance of diligence herein; or else whether they have knowledge or not, they come under the ranke of them whom Esay 56. 10. calleth *dumbe dogs*, which cannot or doe not barked. In former ages I grant indeed these were readers appointed in the Church, who could not otherwise teach: but yet none were called teachers into the Church, but such as had this abilitie of watering Gods Church by doctrine more or lesse, untill heresie and schisme came in. Secondly, Ministers ought so to teach, as they drop and instill the graces of faith, repentance, and obedience into the hearts of the hearers: even as the clouds drop water upon the dry earth which sinketh into the same. This was Pauls desire to see the Romans, that he might bestow some spirituall grace upon them, Rom. 1. 11. This is the right handling and dividing of the Word, when men shew not words but power: 1 Cor. 4. 14. That Teacher sheweth learning that sheweth men Christ, and can be a meane to distill Gods graces into their soules: let this be the scope of those who are set apart unto this holy Ministry; else they shall be as unprofitable as clouds which containe no water in them at all. Thirdly, if the Ministers must be as clouds having water in them; then must the people be as dry ground, not in regard of barrennesse, but of thirst and desire after these drops and dewes of grace distilling from the Ministry. Psal. 143. 6. *My soule desireth after thee, even as a thirsty land:* unto which disposition we are to preserve two things within us: first, looke as in dry land parched with the heat of the Sunne, there is a great want of moisture; so in our soules must be retained a sense of the want of the graces of God, with an hearty sorrow of our want. Our hearts must be perswaded that in us, and of our selves there is no good thing that God can take delight in; yea, and the griefe conceived must not bee small, but wee must feele our selves even dried and parched with the heat of his wrath due unto our finnes, untill these sweet waters flowing from under the threshold of the Sanctuaries have graciously re-

Ich. 4

Clouds without water keepe Gods field fruitlesse and barren.

Men must be as dry ground, not in barrennesse, but in regard of their thirst after the drops of grace.

Luk. 15.

freshed us. *Mary* saith, that *you siteth the hungry with good things*: by the *hungry* are meant those who feele themselves void of grace, yea, as it were pined and starved for want of it. Christ telleth the woman of Canaan that hee came to the lost *sheep of the house of Israel*: that is, hee that knoweth himselfe not a wandering sheepe, but quite lost, even in the Lyons paw ready to be devoured with deeth Christ take up on his necke, and like a good shepheard bring backe to his fold. For he was sent to preach the acceptable yare: not to the mighty and states of the world, but to prisoners and captives; that is, such as could grieve and mourne for their captivity. Secondly, as dry land parched with drought, gapeth and openeth it selfe wide, as if it would swallow up the clouds for raine: so must our hearts preserve within them an earnest appetite and insatiable desire after Christ and his merits, above all the things in the world: more hanging after him, than after wealth, gold, silver, honours, health, or whatsoever is delightfull and highest prized among the sons of men. And this will follow of the former: for if we be once at the point, that we are out of all conceit of our owne goodnesse, wee will seeke earnestly for it at the hands of him, who is the fountaine of all goodnesse: if we feele our spirituall poverty once, we cannot but coverously hunt after those true treasures which onely enrich our soules to all eternitie. The woman of Samaria did but prattle with Christ till he had told her of her sinne, and of her husbands, and that he which was now her husband was none of hers: then could she humble her selfe, and confesse him to be a Prophet, and quickly after came to acknowledge him the Messiah, and all her cavilling was laid aside: so till we be humbled, wee doe but cavill at the Word, and receive it not as dry land doth the snowres which fall: but let the heart once be touched, it is turned presently upside downe, and we are become other manner of men than before.

The ninth sinne blamed in these seducers is, that they are inconstant and unstable, carried like light clouds with the winds of strange doctrines; whence Teachers must learne to hold constantly the doctrine of salvation. Titus 1. 9. *Holding fast the faithful word*: people also must not revolt or depart from it, nay, not bee unstable, or sooner removed to another Gospel: Eph. 4. 14. *Be no more children wavering and carried about with every wind of doctrine*: and both Teachers and hearers must beware lest we (being by Gods blessing freed from the spirituall Egypt, where wee were many hundred yeares detained) now after forty yeares and more, looke backe againe, and fall from that faith unto which we have beene baptized.

*Corrupt trees, and without fruit, twice dead, and plucked up by the roots.* In these words is the tenth sin of these seducers set down, and that is their *incurable hypocrisie*, illustrated and amplified by a comparison or similitude, from bad

and barren trees: containing foure steps or degrees of naughtinesse, every one worse than other. The first step, they are *corrupt trees*; which must bee understood not in regard of their substance, but in regard of their corrupt fruits: for the word translated *corrupt*, properly is applied to trees that beare no fruit, but in the fall of the leafe, which with the leaves fall off, being neglected and wither away, never coming to any good or gathering. The second degree, they are without *fruit*: which words are a correction of the former; for they are not only without good fruit, but utterly destitute of any fruit at all. Thirdly, they are *twice dead*: that is, certainly dead, hopelesse of any fruit. Fourthly, they are *plucked up by the roots*, that is, utterly without hope, not of fruit, but of life it selfe; they are past living, and much more past fruit. This similitude then chargeth these seducers (to whom it is fitly applyed) first that all their works are but hypocriticall. Secondly, that they are utterly destitute of all good works which truly are good. Thirdly, that they have no heavenly and spirituall life or sap in them. And fourthly, that they are out of Christ, not rooted in him, but plucked up: and therefore they are most hopelesse of ever bearing fruit unto life, being proceeded so farr in the high way unto perdition. So much of the meaning.

*Doct.* In that these false teachers are justly condemned for this sinne of being *corrupt trees without fruit*: we on the contrary must strive to become good trees of Gods delight; Isay 5. 7. *Judah is the plant of my delight*: trees of righteousness: Isay 60. 21. *The planting of the Lord*, laden with the fruits of righteousness: which that we may be, foure things are required of us; first, that we may be well rooted: secondly, that wee live in the root; thirdly, that we beare fruit: fourthly, that we beare good fruit.

First, we must be rooted. In this rooting two things are required: first, there must be a root: this root is Christ. Joh. 15. 1. He is the Vine, we the branches: Rom. 5. 6. If we be *planted* in him, Col. 2. 7. rooted in him. Here wee must consider Christ not as God alone, or man alone, or the Sonne of God alone, but as God-man; as God made man; as an *Incarnate*, God with us, even our Mediator and Redeemer. Thus he is our root, in whom are *hid the treasures of graces*, Coloss. 2. 3. and of whose fulnesse we all receive grace for grace, Joh. 1. 16. The second thing in this rooting is ingratiing: for trees of righteousness grow not by nature. Psal. 1. A good man is as a tree planted: for by nature the best men are but wilde Olives, and must be transplanted from the first *Adam* into the second, The Author of this ingrafting is God himselfe, who doth it by two actions: first, he giveth Christ truly & really in the Word and Sacraments, not out of the Word, but in and by it. So 1 Cor. 3. *Paul planteth, Apollo watereth,*

that

Gal. 1. 6.

Beware of sliding  
king behind thee  
toward Sweden  
out of wh ch thou  
art expelled.

that is, God by their ministry ingrafted the Corinthians into Christ. Secondly, when on his part he giveth Christ, he giveth also a power to the believer to apprehend him, and receive him with his merits unto salvation, and that by the only hand of faith, *Ob.* But this can be no ingrafting, seeing Christ is in heaven, we are on earth. *Ans.* It is not indeed a naturall ingrafting, which cannot be but by the fit applying of two bodies one to the other, but spirituall, yet as sure and as straight as that is. Wee see in nature the minde is present and joynted with the thing it thinketh of, although it be distant many thousand miles: if this can be true in nature, then much more in faith, which is a worke supernatural, and farre above the reach of nature. Again, a man hath land given him in Spaine, Turkie, or America, many thousand miles off him, he was never at it, he never saw it, and yet is truly the Lord of it, and may say of it, it is his owne, by vertue of the donation. Even so God in his word giveth Christ and his merits to the believer, who as he hath received him by faith, so he retaineth him by grace: by vertue of which donation, and acceptation, a man may as truly say, Christ is his, as though he were now in heaven already with him: yea, so firme and certaine is this ingrafting, that it ouce being made, can never be dissolved, but is everlasting: for the root living and abiding for ever, so also doeth the branches, being set into the same, and that by the hand of the good husbandman God himselfe.

The second thing required in a tree of righteousness is *life*, which is not the naturall life of other plants, but spiritual and eternall: for eternall life beginneth in this life. Gal. 2. 20. *Now I live, yet not I now, but Christ liveth in me:* and this life is by the faith in the Sonne of God, and then wrought in us, when the same *mind* which was in Christ whilst he was upon earth is also in us, Phil. 2. 5. for hee conveyeth his owne disposition into his members in part, who are daily made conformable unto him: of which conformity the Apostle maketh two parts, Rom. 5. 6. First, a conformity unto him in his death; that looke as he died for sin, so ought his members *unto sinne*: and as he by his death subdued sinne, and obtained victory over it; so ought they daily to be nibbing in the abolishing and mortifying of that sinne which *presseth them downe*, and hangeth so fast upon them, untill the day of their full conquest and finall deliverance. Secondly, a conformity unto him in his *Resurrection*; that as he rose againe from the grave, so should they from the grave of their finnes; and as he rose to live for ever, so ought they by vertue of his resurrection to live to God in newnesse of life, as those that looke to live for ever with him. Thirdly, the tree of righteousness must bring forth fruites, to testifie the life of it, called Gal. 5. 22. *fruites of the spirit*, and there reckoned up; *Love, peace, joy, long-suffering, gentlenesse, goodnesse, faith,*

*meeknesse, temperance.* Phil. 1. 11. *Paul* prayeth that the Philippians might be filled with the *fruites of righteousness*, that is, the duties of the Morall law contained in the first and second Table. Fourthly, a tree of righteousness must bring forth good fruites, such as are pleasing to God. *Ques.* How shall a Christian bring forth good fruites? *Ans.* First, good fruit must come from a good heart, an heart penitent, and truly turned to God. Mat. 3. *Bring forth fruites worthy amendment of life.* 1 Tim. 1. 5. *Love out of a pure heart.* Secondly, it must be brought forth with intention, will, purpose, and endeavour to obey God in his commandments, which the heart must respect. Thirdly, the end of this fruit must be the glory of God, not seeking our selves but Gods honour. In Levit. 19. 23. God requireth that the trees should be *circumcised*, which was thus performed: The three first yeares the fruit was to be cast, or fill away; the fourth it was to be dedicated to the Lord, and the fifth yeare the Israelites might eat of the fruit: even so we must first cast away in respect of our selves our fruites, and dedicate them unto the Lord, so he shall taste of them with delight, and not before. Fourthly, it must be brought forth to the good of others; as trees beare fruites not for themselves, but for men: so our fruites must be intended not so much for our private good, as the common good of the Church and Common-wealth.

*Doctr. 2.* Seeing the faithfull are not such corrupt trees, but of Gods owne planting, they have here first a ground of comfort in the midst of sorrow, sickness, yea and death it selfe; for being ingrafted into Christ, the whole man is preserved safe and sound in him: yea, the dying body, nay, the dead body, and that which is rotting in the grave is planted into him, and is to live againe in him, who always liveth, and will raise it to life eternall at the last day. Trees in winter are dead to mans sense; yet because the roots of them live, and have in them sap and moisture, in the spring they shall bud, blossome, and beare fruit againe: even so the rotten bodie at the time of refreshing shall revive againe and become a glorious plant, putting off mortality and corruption, no more to be subjected thereunto againe, than the root into which they are set; who hath for his members chafed them away. Secondly, seeing we must be planted, and cannot attaine this growth by nature: we must detest, and abhorre our selves in dust and ashes; renounce, and bewaile our natural condition, and be at no rest till we seele our selves set into Christ, by living the life of the Sonne of God: *For know we not: that Christ liveth in us: except we be reprobats?* Thirdly, our Church hath herein resemblance: *Israhel*, having beene for many yeares a plant of Gods delight, who hath hedged and fenced it by his favorable protection: but many yea, the most branches are barren, bearing no fruit; others beare lesse fruit than they have done, be-

Trees of righte-  
ousnesse must al-  
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ejects, seeing trees  
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cumcised by the  
law.

ing withered and fallen backe: what will bee (think we) the end hereof? Surely the axe being already laid to the root of the tree, shall cut downe whatsoever branches beare not forth good fruit, and they shall be cast into the fire. It standeth us then in hand to become more fruitfull before wee bee cut downe. Fourthly, hence let every man learne subjection unto God in all his crosses and afflictions: we are trees or branches at least, of the Vine; the Father is the husbandman, and looke as the husbandman loppeth, cutteth, and pruneth, yea, and almost cutteth downe his trees to make them more fruitfull: so dealeth the Lord with his children, who therein are to rest well contented, for hee chasteneth them for their good: and although no chastisement seemeth *joyous for the present*, yet it bringeth afterward the *pleasant fruit of righteousness* to those that are exercised thereby.

*Twice dead and plucked up.* Some hence gather this, that we are once dead in *Adam* by original sinne; and secondly, after regeneration or ingrafting into Christ, by some grievous sinne, wounding the conscience to death: and hence conclude, that a man regenerate may die againe, and fall from grace: urging for their purpose that in Rom. 11. 20. *Through unbelief they were broken off, and thou standest by faith; be not high minded, but feare.* But this cannot be so understood; for by *twice dead*, is meant dead certainly; or dead twice, once in *Adam* by original sinne, and the second time dead by their owne actual sinne. As for that place in Rom. 11. I answer, there are two kinds of planting: first, outward; secondly, inward. The outward is, when God giveth the word unto a people without other his ordinances, and they publicly profess it. The inward is, when God giveth true faith, whereby men are set into Christ. Now the Jewes whom the Apostle speaketh of, were implanted by the former only, and therefore might be broken off: the other is everlasting, 1 Joh. 2. 19. *They went out from us, but were not of us: for if they had bene of us, they should have continued with us.* Further, where it is said, *Plucked up:* hence is gathered by some, that they were once in the root, and therefore a man rooted and set in Christ may perish finally. *Ans.* But we must know that this phrase in the Scripture, signifieth a manifestation of the things to be done, rather than the doing of them: they are therefore said to be plucked up, whom God manifesteth never to have bene rooted: as also men are said to be blotted out of the booke of life; not that they were ever written therein, but in that God manifesteth and maketh knowne to men that they were never written in it.

v. 13 *They are raging waves of the sea, foaming out their owne shame: they are wandering*

*starres, for whom is reserved the blacke darknesse for ever.*

The Apostle in this verse proceedeth on in the further discovery of these wicked men by sundry other similes, set downe after the same manner as the former by way of similitude and comparison. And first hee compareth them to the *raging waves of the sea*; and secondly, to the *wandering starres*. And in the end of the verse, *For whom, &c.* the conclusion is againe repeated, of which we have spoken in the 11. verse. The former comparison hath three explications: for some will have their groffe hypocrite hereby signified; and then the comparison standeth thus; Looke as the waves of the sea rage and swell, rising up towards the heavens, as though they would swallow and overthrow the earth, which they seeme to threaten: but drawing to the shore, they are broken to a little foame: so these seducers make a great shew of godlinesse, and piety, as though they only would goe to heaven; yet is the matter nothing so, all is but froth, seeing they want the power and practice of religion, and godlinesse in the midst of such pretences. Secondly, others hereby expresse their unprofitableness and deceitfulness in their doctrine, thus: As the waves of the sea rise very huge and high, especially being stirred by the winds, and yet their effect is nothing but a little foame and mire, which they cast up: so these lewd men being puff'd up in themselves, promise great matters to their followers: as, much liberty, many blessings, and great good things; and yet the effect of all their shewes, is but to make men much more the servants of sinne than before.

And thus Peter speaketh of them: *In speaking swelling words of vanity they beguile with untonnes, through the lusts of the flesh, them which were cleane escaped from them.* This was truly spoken of them, and may as truly be applied unto divers of our times; as first the Libertines and Familists, fondly assuring their Disciples that they shall be illuminate and deified, such great matters they promise; whereas they make them the children of the devill sevenfold more than they were before. Secondly, the Romish Clergie have bene as large in their promises unto their hearers: teaching them that they shall be able to satisfie the justice of God for their sinnes, yea, and merit life everlasting; and that many of them can performe works of supererogation, which the Law of God bindeth them not unto: but what is this but to foame out dirt and mire, and to teach men that for a little money they may breake all Gods commandements? The third exposition is this; As the Sea stirred by the winds and weather, rageth, & from the foundation casteth up nothing but froth: so these men stirred and moved by the hand of God correcting them, amend not, nor profit thereby: but rather under the same,

2 Pet. 2. 14.

Ro with festering out foame and mire.

discover

discover the wickednesse and unbeliefe of their hearts ; which is the most agreeable and fittest exposition ; explained in Isa. 57. 20. *The wicked are like the raging sea that cannot rest, whose waters cast up mire and dirt.* From this sense consider these things ; first, a worke of God : secondly, a practice of man. First, the will, worke, and appointment of God is, that men shall be troubled, stirred, moved, and set out of quiet, and have within them such disquietnesse, as if theraging waves of the Sea were within their soules. The minds of men both godly and wicked, their wills and affections are often to distempered, as is the Sea when it is troubled with boisterous winds and tempests. Jer. 46. 23. *The Lord shall trouble Damascus, for he shall become as a fearful Sea that cannot rest.* Jos. 7. *Iehoua said to Achaz, Thou hast troubled Israel, and the Lord shall trouble thee.* Job 1. 6. Yea, Christ himselfe, although he was without sin, had his soule troubled in his agonie, in which his minde, will, and affections were disturbed ; and this trouble God bringeth on men divers waies ; sometimes by those of a mans owne house, as *Iacobs sonnes* troubled him, Gen. 34. Sometimes they of his companie, as *Achan*, Josh. 7. Sometimes by the Lords withdrawing of himselfe, Psal. 30. 7. *Thou dost hide thy face, and I was troubled.* Sometimes a mans owne heart and conscience will rage against him, as *Baltazer* seeing the hand writing upon the wall, was troubled, and there was no life in him, Dan. 5. What then, will some say, is there no difference betweene the godly and the wicked herein ? *Ans.* Yes, for every little crosse unto the wicked is a tempest breaking the rocks which maketh them to storme and rage, and send forth foame and mire : but the crosses of the godly are as calme winds, a little shaking them indeed, and for a little time : but are blowne over when they have a little exercised their faith and graces, so as they are bettered ; yea, and furthered by them : 1 King. 19. *Elias* standing on mount Horeb, there passed by him a mighty tempest which rent the rocks ; and then an earth-quake, then fire, but God was not in any of these ; afterward there came a still and soft voyce, and God was in the voyce. Afflictions are like that tempest, earthquake, and fire, namely, to the wicked, against whom the Lord cometh to shake and consume them ; but to the godly are as a still voyce to teach and instruct them : under which they quietly content themselves, because God is in it : that still voyce, namely, by his grace and presence supporting and sustaining them even in the midst of their troubles.

Secondly, the practice of a wicked man is, when hee is troubled and stirred by God, to foame out his owne shame ; even as the Sea his froth. Experience teacheth, that if a wicked man have any wrong or disgrace offered him, presently he discovereth the corruption of his

heart, and breaketh out into railings, cursing, reviling, and all manner of revenge : so if Gods hand be upon him by sicknesse, or upon his family, he cannot cover his want of love of God, he cannot hide the infidelitie of his heart : for he betakes himselfe the next way to the Sorcerer, Figure-caster, or the next Wizzard, so flyeth from God as fast as his feet will carry him : and every way the same violent affections bewray themselves, which these seducers are charged withall.

*Use.* Seeing this is the property of a wicked man being troubled, to foame out his owne shame, let the childe of God in his trouble quiet himselfe, restraints and bridle his corruptions ; yea, let him shew forth his faith, obedience, meeknesse, and subjection unto God by prayer : as *Iehosaphat* being in a great streight on every side, turned his eyes unto the Lord, saying, *I know not what to doe, but our eyes are towards thee.* And *David* flying from *Abisalom* his sonne, reviled him not, nor stormed against him, but turned to the Lord, saying, *If I please thee not, Lord here I am, doe with me even as thou pleasest.*

The second comparison followeth in these words ; *They are wandering starres.* By which words wee may not understand the Planets in the Heavens, neither the fixed starres, which keepe a direct and constant course : but such as wee call shooting, falling, or gliding starres, which have some light, but it is soone obscured. The sense then is, that which was before mentioned, namely, their false and instable doctrine, which can never direct men to heaven, no more than those shooting stars can direct either sailors by Sea, or travellers by land. Hence learne two things : first, that all true teachers must be starres. Secondly, they must be fixed, and not wandering starres : first, they must be starres. *Ob.* This cannot bee, seeing they have no light of their owne. *Ans.* Christ is the light which enlighteneth every man that cometh into the world : called therefore the Sun of righteousness ; and the day-starre, from whom all Ministers receive their light. Again, they may be instruments to carry light unto others (which is their office) although they have none of their owne, save that onely which is conveyed from Christ unto them : as a lanthorne hath no light in it selfe, but what men put into it.

*Doct.* First, all true Teachers must first have the Sun of righteousness to shine in their owne hearts, before they can enlighten others with his light : for as *Paul* was himselfe comforted that he might be able to comfort others, 2 Cor. 1. so no man can teach others, till himselfe first be taught. Secondly, if they be starres, they must shine to somewhat, and that is to the hearts of men : so as the principall care of Ministers ought to bee herein placed, that they may enlighten the minds, consciences, wills, and affections of men, so becoming the means of the rising of the Sunne of righteousness in mens hearts,

As *Adam* fled from God upon his sinne : for many a one fleeth to the devil upon the punishment of it.

2 Chr. 20. 22.

Ministers as starres must shine to mens hearts, and not onely found to the eyes.

no:



not that they may fill the eare with words, but the heart with light, comfort, and refreshing. This was the scope of *Pauls* preaching, 2 Cor. 4. 2. in the declaration of the truth to approve himselfe to every mans conscience in the sight of God: so as if his Gospell were yet hid, it was not his fault; but of those men whose eyes the God of the world had blinded, that the light of the glorious Gospell of Christ should not shine unto their hearts.

*Vse* This teacheth that all men by nature are the children of darknesse, without the knowledge of God; as unto whom God hath appointed Teachers to be as shining stars to enlighten them. Wee need not goe farr to prove this truth, for even our own couatry witnesseth that in the dayes of former Princes, our forefathers wanting this light and these stars, sowed and reaped their fields, brought home their come, baked their bread: which served them partly for food, and partly to make a breaden god of; a more palpable darknesse than that of Egypt which might have beene felt. Secondly, seeing that darknesse is chased away, and we have the light and many bright starres to direct us, take the exhortation, Ephes. 5. 8. *Wee are now light, walke as children of the light*, namely, by accepting, entertaining, and embracing of the light. That wee may doe this, first we must know the light, and behold it with the love and affection of our hearts unto it; that as when the Sunne shineth, every man openeth his doores and windowes to receive the comfort of it: so we should open the doores of our hearts to entertaine, and retaine the light of Christ, to have them filled therewith: for then Gods favourable countenance is shining upon us. Secondly, having the light, *we must doe the workes of the light*, that is, of obedience: when the Sun is up and shineth, every man walketh in his calling, and whilest our Sunne of grace is over our heads, we are to walke as becometh the calling of Christianity, to make conscience of all sinne; a shame is it at noone day to stumble and fall, and rush into a pit: so now is it for Christian men in such a sun-shine of the Gospell, to betake them to every worke of darknesse, and bee betaken with every snare of sinne, as though they had no light to direct them, but were left in darknesse.

Secondly, true Teachers must not onely bee starres, but *fixed starres*, that is, constant and stable in the doctrine which they teach, and deliver out of the Prophets and Apostles: for if the Starres and Sea markes should change their places, and remove to and fro, the poore passengers that looke for constant direction by them, are likely to be carried and cast upon the quicke sands and rockes, and so to bee overthrowne and drowned: in like manner, if Teachers be variable, and changelings in their doctrines, the soules of all their hearers (not knowing where to have sure direction) are as likely to suffer shipwrack & sinke into the pit of hell.

*Vse*. People ought to have their hearts stablished, and settled upon the doctrine of religion taught, and proved unto them out of the Word: by the direction whereof they are to be passed unto the haven of happines. If this be learned of the body of this land, our peace and prosperity shall bee stable: within our walls and palaces; yea, Gods protection shall bee a wall of fire round about us. So much of that verse.

**V. 14** *And Enoch also the seventh from Adam prophesied of such, saying: Behold, the Lord commeth with thousands of his Saints.*

The Apostle having in the latter part of the former verse repeated the conclusion of the reason, which is, that these seducers shall bee destroyed, (*the blacknesse of darknesse being reserved for them*) he confirmeth that conclusion by a worthy testimony of *Enoch*; who prophesied that the Lord would give judgement against all ungodly men: and therefore these ungodly men, vers. 4. must needs bee destroyed. In this testimony consider two things: first, the preface before it: secondly, the testimony it selfe. In the preface hee nameth the Author; who was *Enoch*: and commendeth him in that he was the seventh from *Adam*. Here two questions are to bee answered: first, whence had *Iude* this history, seeing it is no where recorded in the Scriptures? and how knew he it to be *Enochs*? I answer two waies: first, he either had it and learned it to bee his by some tradition which went from hand to hand: (or else written by some Jew) or secondly, he learned it out of some booke which went under *Enochs* name then extant in the daies of the Apostles, though now lost: it is certaine that one of these waies he had it.

Hence the Papists gather, that the Jewes had unwritten traditions, and consequently all their traditions are to be observed. *Ans*. Wee deny not all unwritten traditions, of which some are true and profitable: but we renounce and deny all those traditions which are made Articles of faith, and rules of Gods worship, necessary to salvation, (for all such doctrines are written in the books of the Prophets and Apostles, which containe perfect direction and rules concerning faith and manners) of which kind the Roman Church holdeth their traditions to be: this is of another kinde, it being no article of faith, nor necessary to salvation to know, whether *Enoch* writ this Prophecie or no. Again, from the second answer, others who are no Papists, conclude that some bookes of Canonickall Scripture are perished and lost. But this is untrue; for the first fidelitie of the Church, which is the keeper of these Oracles, should bee called

Open the doores of thy heart, that the Sunne of righteousness may shine into the house of thy soule.

in question: and secondly, in the books of canonical extant, not one sentence, or article, no not the sense of any sentence is lost: how then should whole bookes come to be lost?

It is alleged that the bookes of *Salomon* are most of them lost. *Ans.* The bookes of *Salomon* which were lost, were bookes of humane and Philosophie: for he writ of all beaſts, birds, trees, even from the Cedar in Libanus to the hyſop upon the wall; the bookes of humane truth might faile, but no part of Canonick Scripture.

*Ob.* Mention is made in the Scripture of the bookes of the Chronicles of the Jewes or kings of Judah; but these are perished. *Ans.* They were politike histories, as are the Chronicles of England, or other Countries.

*Ob.* The bookes of *Nathan*, *Gad*, *Iddo*, *She-majah*, and other Prophets are perished. *Ans.* All these (as is thought by the learned) are contained in the bookes of the Kings, Chronicles, and *Samuel*.

*Ob.* This booke of *Enoch* is lost. *Ans.* First, it is doubted whether it was a booke or no, or went by tradition. Secondly, if it was a booke, it was no part of Scripture: for *Moses* was the first penman of Scripture, who lived long after *Enoch*.

The second question: why doth the Apostle make choise of this testimony of *Enoch* rather than some other Prophet? *Ans.* Himſelfe giveth two reasons: First, hee was the seventh from *Adam*: it is therefore an ancient testimony, to be received and reverenced for the antiquity: but withall it sheweth what is true antiquity, namely, when a doctrine of religion can be proved from some Prophet or Apostle: for this testimony was a prophetic, and therefore that antiquity which the Church of Rome challengeth to her religion and doctrine, is but counterfeit: because they are not able to iustifie the maine points thereof from any Prophet or Apostle: yea, in these wherein they dissent from us, they cannot bring their prooffe and descent from within the first hundred yeares after Christ. It is then a vaine plea and false pretence of them to boast of the antiquity of their religion. The second reason is in the word prophesied: for *Enoch* spoke not this of his owne head or motion, but from God; for no creature, Angell, or man, can foretell things to come; being a prerogative properly belonging unto God. *Object.* Yes, but the learned Physician can truly foretell the death of the patient to come.

*Ans.* He doth not properly herein foretell a thing to come; for the death of the party is present in the signes and causes of it. *Ob.* But the Devil could foretell *Sauls* death, 1 Sam. 28. 19. *To morrow shalt thou be with mee, and thy ſonnes.* *Ans.* The Devil could not properly foretell it, but might see it in the causes, and signes. Again, he might speake so to *Saul*, because God had made him an instrument for the execution of that judgement and destru-

ction; so as God onely properly foretelleth that which is simply to come, and no man or Angell.

The second point is the testimony it selfe. *Behold, the Lord cometh, &c.* In which observe three points: first, the coming of the Lord: secondly, the judgement of the Lord: thirdly, the cause of it, in the 15. verse; To give judgement against all men, &c. First, of the party coming. *Behold, the Lord cometh.* Where the Apostle speaketh in the time present, which is put for the time to come: which forme of speech sheweth the certainty of Christs coming to judgement; who shall as certainly come, as if hee were now already coming. Concerning which certainty, it may be demanded first, whence cometh this coming of Christ to be certain? *Ans.* From the unchangeable will of God, which hath certainly decreed the same. For hee hath appointed a day in the which he will judge the world in righteousness. And thus are all other the Articles of our faith most certaine, in that they are grounded on the unchangeable will and Word of God.

Secondly, how or from whence may wee know this will of God to be certain? *Ans.* From the manner of propounding the doctrine of it; wherein the evidence of the Spirit plainly appeareth, saying peremptorily, *The Lord cometh*; evidently expresseing the certainty, as if it were now present. And the same may be spoken of the whole Scripture, which in it selfe is most sure and certaine, because it is the most unchangeable will of God. But how doe we know it so to be, will some say? I answer, by the evidence of the Spirit, the authoritie, puritie, majesty, effect, and ends of the doctrine: it need not seeke evidence else-where than from it selfe, nor from man or the Church it selfe. The Romish Church confesseth it is of it selfe, and in it selfe sufficiently certaine, but not to me or thee, except the Church say so; but this is a false position. The Scripture is certaine both in it selfe and unto us, and we know it so to be, though never a man would acknowledge it; the heart reasoned with grace, will make the mouth confess it.

Secondly, the Apostle speaking in this forme, *he cometh, for he will come*: we cleare to see before our eyes the coming of our Lord Jesus to judgement, and to make account of every present day as the day of his coming: the Scripture every where commend watchfulness unto us, which is to doe nothing else but to make reckoning continually of this day. But some will say we cannot make account daily of it, for we see it cometh not; neither may we inquire into the time of it. *Ans.* Although we cannot exactly make account of that day of generall judgement, yet we may reckon upon the day of our particular judgement, and the day of our owne death, that so we may be fitted thereto: For as this shall leave us, so that shall finde us. A necessary doctrine and duty to be enforced.

He was not the fourth from A. dam, as is some, Gen. 4. 17. but the seventh of the posterity of Seth, Gen. 7. 18.

Acts 17. 31.

forced in these drowie daies, wherein every man almost putteth off the evill day, and maketh league and covenants with death and hell: the young man presumeth of length of daies: the old man dreameth hee may live one yeare longer: both of them deferre hereupon their repentance, in that they both are of one minde, namely, that their master will yet defer his coming. Thirdly, we must not only carry within us a conceit and opinion of this day, but also must be inwardly affected with it, that we may walke in awe and reverence before God in regard of it. 2 Cor. 5. 11. *Knowing therefore the terrors of the Lord, we persuade men, &c.*

Now in the latter part of this verse, the attendants of the Lord in his coming are mentioned in these words; *With thousands of his Saints*: which must be understood not only of Angels, but men also, 1 Thess. 3. 13; at the coming of the Lord Jesus Christ with all his Saints. *Quest.* How can this be, and how shall the Saints come with him? *Ans.* All men shall rise with their owne bodies, good and bad, at the sound of the Trumpet; then shall the Saints be taken up into the clouds to meet Christ, and shall be made a part of his attendance: but the wicked shall stand upon the earth, wishing the mountains and hills to fall upon them, and hide them from the presence of the Judge. Which affordeth a most speciall comfort unto all them who know themselves to be the members of Christ; they shall not need to be dismayed at that day, nor feare the face of the wicked, seeing they shall be received in the clouds into fellowship with Christ before the judgement begin; which manner of proceeding the Apostle having described, concludeth with the same, *Wherefore comfort your selves one another with these words, vers. 18.* Here also may be noted the Power, Majesty, and Omnipotency of Christ in his second coming: although his first coming was base and in the forme of a servant, now he shall come with many millions of Angels and Saints, whom all creatures cannot resist: let no wicked man thinke then either to absent himselfe, or escape his fearefull wrath: the onely way to avoid it is, in thy life time to meet him by repentance.

**v. 15. To give judgement against all men, and to rebuke all the ungodly among them, of all their wicked deeds, which they have ungodly committed; and of all their cruell speakings, which wicked sinners have spoken against him.**

The second point in the testimonie, is the judgement of the Lord, which together with

the cause is in this verse described. Concerning the judgement we must know, that it is either generall or speciall; both of them here mentioned: the former in these words, *To give judgement against all men*; the latter in these words following, *And to rebuke all the ungodly among them.* In the generall judgement it may be asked, how Christ can be said to give judgement against all men; seeing the Saints shall come with him, and hee will passe no sentence against them. *Ans.* The meaning is, hee will give judgement upon all men: for the godly shall receive and heare a sentence, but of absolution: and amongst all men he will rebuke the ungodly: all persons shall come unto judgement without exception, of what age, sex, or state soever they be. This universall judgement teacheth us, first, to redresse before this day come, whatsoever within us would when it cometh confound us, for every man must appeare in his owne person: no Proctor shall be allowed to speake or sollicite for any man; the secrets of all hearts must be disclosed, and every man shall receive accordingly to that he hath done. It standeth men therefore in hand to reforme things amiss before hand, for they shall appeare nakedly even as they are. *Quest.* How shall this be done? *Ans.* 1 Cor. 11. 27. *Judge thy selfe before hand, and thou shalt not be judged of the Lord*; arraigne, examine, cast, and condemne thy selfe, sue for pardon as for life and death, and thou shalt escape that fearefull judgement: For he that confesseth his finnes and forsaketh them, shall finde mercy, Prov. 28. 13. Thus doe, and mercie belongeth unto thee. Upon the same ground *Paul* raiseth the same duty, admonishing all men every where to repent, because he hath appointed a day in which he will judge the world in righteousness, Acts 17. 30, 31. Secondly, seeing there is a day of universall judgement, seeke in the meane tyme to stop the mouth of thy conscience, that it may then stand with thee to excuse and acquit thee, and never dare to offend againe and wound it, for it is a deputy-judge under God: which if it condemne thee, much more shall God the great Judge, being greater than thy conscience. Thirdly, hence in all actions our care should be to approve our hearts unto God, especially in hearing and speaking the Word, Prayer, yf of the Sacraments; yea, and all other endeavours should be to please and obey him, who one day will give an upright sentence upon them all. Thus the consideration of the judgement to come, made the Apostle *Paul* endeavour to approve all the actions of his life unto God, 2 Cor. 5. 11. So *Peter* 2 Epist. 3. 11. seeing all these things shall be dissolved, *What manner of men ought wee to bee* in holy conversation and godliness, looking for the hastning unto the coming of the day of the Lord?

The speciall judgement is laid downe in the next words, and they containe two things: first,

We must be condemned by our selves or by the Law.

the persons who shall be judged; *All the ungodly among them.* Secondly, the manner of their judgement in the world, *rebuke or convince.* The persons are set out by their propertie of ungodlinesse, which is a sinne directly against God: and the ungodly man is he who denieth God the honour due unto him: of whom (that we might the better know him) the Scripture hath given five notes or properties: as first, that he knoweth not or acknowledgeth not the true God aright according to his Word. Psal. 10. 4. *All their thoughts be that there is no God,* that is, they acknowledge him not, in his presence, providence, justice, or mercy. Secondly, he subiecteth not his bodie, soule, and conscience to the Lawes of God in all things: but taketh liberty to live as he list. Job 21. 14. *They say to the Almighty, Depart from us, we will none of thy waies.* Psal. 50. 16. *They hate to be reformed.* Thirdly, in heart & life he dependeth not himselfe upon the wil, power, providence, and good pleasure of God; but on something out of God in himselfe, or some other creature: Abac. 2. 4. *whereas the just man liveth by faith, the wicked man exalteth himselfe,* and is puffed up as bearing himselfe upon something besides the Creator. Fourthly, he worshippeth not from his heart the true God, he listeth not up his soule in prayer, or thanksgiving: but as a beast receiveth blessings, contenting himselfe within himselfe, never looking higher to the hand reaching them out unto him. Job. 21. 15. *Who is the Almighty that we should serve him, and what profit is it to call upon him?* Psal. 14. *He never calleth upon God.* Fifthly, he hateth the Church and people of God, and when occasion shall serve, he will testifie it by persecuting the same. For he that loveth not God, loveth not his adherents. Psal. 44. 5. *They smite downe thy people, O Lord, and trouble thine heritage.* These be the notes of them against whom sentence shall passe when they shall be judged: from whence two duties are to be learned. First, to deny all ungodlinesse, and to put far from us all the properties thereof. Secondly, to exercise our selves unto godlines, and all the duties thereof: as first, to learne to know God aright, both in his owne attributes; and also in his affection to us ward, never quieting our selves till we know him to be our Father, our Redeemer, our Sanctifier: and this knowledge of him is life eternall. Secondly, to subject our selves, our lives, wils, affections, speeches, and actions, to all his Lawes: for to shake off the yoke of obedience to any part of his word, is rebellion. Thirdly, to go out of our selves, as being nothing in our selves; and in our hearts depend upon the will & good pleasure of God, living by faith, making him our rocke, our tower, our fortresse, and strong defence in all estates, yea, in life and in death our advantage. Fourthly, to worship him not only outwardly (as hypocrites may doe) but to serve him in our spirits, giving him our whole hearts. Fifthly, to love all men, but espe-

cially Gods Saints, and the household of faith; affecting the particular congregations, and chiefly delighting in the Saints upon earth that excell in vertue. Thus walking with God, as Enoch did, we shall escape this most wofull sentence which shall be pronounced against the ungodly ones of the earth.

The second thing in this speciall judgement is the manner of it, in the word *rebuke.* God rebuketh two waies: first, in mercy, when as in justice he remembereth mercy. Hab. 3. Secondly, in justice, yea, in anger and wrath: Psal. 51. *O Lord rebuke me not in thy wrath:* and this latter is here meant. So as thus much is here signified, that the Lord will powre out his fury, and his wrathfull indignation upon all the ungodly of the earth. This wrathfull rebuke hath two parts: first, the convicting of the ungodly in their owne consciences, of all their wicked thoughts, words, and works, and this the Word also signifieth, Rev. 20. *The books shall be opened, and all mens sinnes shall be laid open:* that is, they shall bee so discovered, as they (being convinced) shall not be able to deny them. Secondly, the punishment that shall follow that conviction. So David prayeth, Psal. 6. *Neither chastise me in thy heavy displeasure.*

*Doct.* Hence we learne that all things are fully and perfectly knowne unto God; and all things are open before him: Heb. 4. 13. *yea, they are naked,* and as it were unquartered before his eyes: for the Apostle alludeth to the cutting up of a beast, or the anatomizing of the creature, wherein men are curious to finde out every little veine or muskle, though they lie never so close: even so the Lord shall finde out every transgression, although never so secretly conceived and concealed, and that in such sort as he shall convince the ungodly man, whose mouth shall be shut so soone as ever his booke is open: which should teach us, first, in matter of religion to avoid all dissembling and hypocricie. Be that indeed what thou seemest to bee: for though thou maist delude men, thou canst not deceive the Almighty, but hee shall convince thee. Secondly, let thy dealing before men be plaine, simple, without fraud, covin, or deceit; for though thou maist glose with men, who cannot convince thee, yet the righteous Lord shall rebuke thee for want of righteousness in thy dealings. Thirdly, humble thy selfe before God alwaies for all thy knowen sins; yea, and for unknowen sinnes also: for though they bee unknowen to thy selfe, yet they are knowen unto him, who will one day convince thee of them all, except thou prevent him by thy repentances.

The third thing propounded in the testimony, is the cause of the judgement, in these words: *Of all their wicked deeds which they have ungodly committed, and of all their cruel speeches, which wicked sinners have spoken against him.* The cause is two-fold, the deeds & words of men: the deeds are distributed, first, by

He saithen secretly, or secretly as thou art.

the proprietie of them, being *works of ungodlineſſe*. Secondly, by the manner of performing them, they are *ungodly committed*. By ungodly workes are meant all finnes againſt any part of the law of God, whether in the firſt or ſecond Table : for every ſinne (though it be directly againſt man) hath in it a defect, and a withdrawing of ſome duty due to God. Secondly, for the manner, theſe workes being ungodly and failing againſt the law, are done after an ungodly manner : and that worke is done ungodly which proceedeth from an unrepentant heart, and a minde addicted and devoted to ungodlineſſe, which is knowne and diſcerned to be ſuch a one by three notes : firſt, becauſe it purpoſeth to commit ſinne before hand. Secondly, in the committing of ſinne it is delighted and taketh pleaſure in it. Thirdly, after ſinne it walketh in the ſame courſe, yea, runneth on in the ſame waies without remorse or repentance : and this claue ſeemeth to be added to put a difference betweene the godly and wicked, who both of them may commit ungodlineſſe, and be found in ungodly actions ; but not both committing them in an ungodly manner : for the child of God, before he ſin, he purpoſeth it not, yea, he hath a purpoſe not to ſinne ; ſo as he may ſay, It is not onely beſides, but againſt his purpoſe. Secondly, in his ſinne he hath a reſiſting, and ſtrife againſt it, and is not wholly ſwallowed up in the pleaſure of ſin. Thirdly, he lieth not in it, but reneweth and recovereth himſelfe againe by faith and repentance : ſo as though he doe wickedneſſe, yet he doth it not wickedly, but weakly, being overcome and foiled by corruption. And hence is it that this wicked worke being found in the hands of Gods children, though it deſerve death : yet through grace it ſhall bee no cauſe of his condemnation.

*Doct.* The principall cauſe of condemnation is not this or that ſinne, but the lying and trading therein, which argueth an ungodly heart : to commit ungodlineſſe indeed, maketh men ſubject to condemnation ; but to commit it ungodly, this bringeth ſo iſt judgement. Secondly, a wicked man ſinneth not of infirmity, for he committeth ungodlines in an ungodly manner, and tradeth in wickedneſſe wickedly : the finnes of infirmity befall not the graceleſſe ſinner, but the regenerate onely, in whom frailtie faileth grace for a time : the drunkard may excuſe himſelfe and ſay, his ſinne is his infirmity ; yet is it not, but a wickedneſſe wickedly committed : ſo of the covetous perſon and other ſinners. Thirdly, marke Gods great mercy with much thankfulneſſe : in that the regenerate doing wicked actions as well as the wicked, are not condemned for them as the wicked are : For there is no condemnation to them that are in Chriſt Jeſus, Rom. 8. 1.

The ſecond cauſe of the judgement is the ſpeeches of the wicked, ſet out by two properties : firſt, they are *cruell* : ſecondly, they are *uttered againſt God*. An example of ſuch ſpeech

A we have in *Lamech*, Gen. 4. *Whoſoever killeth Cain ſhall be revenged ſeven fold : but whoſoever offendeth mee, I will revenge my ſelfe ſeventy times ſeven fold ; a cruell and bloudy ſpeech vauing it ſelfe even againſt God himſelfe.*

*Uſe.* Firſt, hence it followeth that wicked words and workes are cauſes of juſt condemnation. *Ob.* Then good words and workes are cauſes of ſalvation. *Anſ.* The reaſon is not good : for wicked mens finnes be perfectly wicked, but the actions of the regenerate are not perfectly good. Secondly, wee are hence to bewaile the ungodly words and workes that have paſſed us, which binde us over to condemnation, and above all things in the world to ſue to God by prayer for pardon : yea, to give our ſelves no reſt till we have within us the witneſſe of Gods Spirit, witneſſing to our ſpirits that we are graciously accepted, and that our ungodly workes are removed out of his ſight. Thirdly, wee are to marke thoſe perſons whoſe lives and mouths abound with ungodlineſſe, and communicate not with ſuch : but mourne for them as *Lo!* did, whoſe righteous ſoule was vexed, not onely in ſeeing the wicked workes, but alſo in hearing the filthy ſpeeches of the uncleane Sodomites. My teares (ſaith *David*) have bene my meat

Pla. 42. 3.

day and night, *while they dayly ſay unto mee, Where is thy God?* Fourthly, our duty is to avoid every wicked way and word, and endeavour to have our ſpeech ſeaſoned with ſalt, and miniſtring grace to the hearers. Fifthly, conſider hence what wee in this land may juſtly be afraid of, ſeeing ungodlineſſe ſo exceedingly aboundeth, godlineſſe decreaſeth : the godly are taken away, the wicked reproach thoſe that are left even for Religions ſake, and for ſuch religious practices as ſtand both by Gods Law and the Lawes of the land, by ſuch ſpeeches as theſe : Thou art one that runs to Sermons ; doeſt thou learne this or that there? thou art full of the holy Ghoſt, the Devill is within thee : and ſuch like moſt wretched and ungodly ſpeeches, juſtly deſerving fearefull judgements : The wickedneſſe of inhabitants overthrow whole Kingdomes, Prov. 28. 2. It behoves us then to betake our ſelves to ſpeedy repentance ; leſt ſpeedy vengeance overtake us unawares.

**v. 16. Theſe are murmurers, complainers, walking after their owne luſts, whoſe mouthes ſpeake proud things : having mens perſons in admiration becauſe of advantage.**

In this verſe the Apoſtle returneth againe to his former purpoſe, and ſtill continueth the rehearſall of the ſins and vices of theſe falſe teachers, againſt whom he writeth ; and againſt whom

Notes of an ungodly and unrepentant heart.

The godly commit ungodlineſſe, but not ungodly as the wicked.

whom he hath already alleaged twelve severall finnes; and in this verse addeth six more, of which some notwithstanding have beene touched in the finnes formerly condemned. Herein we first shew the nature of the vices themselves, and secondly lay downe the contrary duties so farre as they shall concerne us.

*These are murmurers* By *murmuring* we are to understand a certaine fruit of impatience, whereby men shew themselves displeased with the worke of Gods providence, especially when his hand is upon them, and they are under the crosse. Example whereof we have in the Israelites, who when *Moses* had brought them out of Egypt, they murmured and repined that they were fed with Manna only, and wanted their flesh-pots which they had in Egypt: see Deut. 1. 26, 27. where this sinne is called *rebellion against God*; and therefore is no small sinne. For avoiding and preventing of which sinne, we must learne two duties: first, in silence and subjection to calme and quiet our hearts in the revealed will of God upon us, though therein our owne wills be crossed. Psal. 4. 4. *Examine your selves, and be still.* Psal. 37. 7. *Be silent unto God, and wait on the Lord.* Which is all one as if he had plainly said: Let Gods will be your will also. Isa. 40. 15. *In quietnesse and confidence shall be your strength.* Herein our strength must be exercised, not in resisting, but enduring the hand of God. Secondly, we must let our selves truly thankfull to God in all things befalling us: yea, even in evill things, which otherwise may be occasionings of murmuring. Job. 1. *The Lord hath given, and the Lord hath taken, blessed be his name.* Object. But this may seeme harsh and contrarie to reason, to blesse God for crosses. *Ans.* Not a whit, if we conceive that according to our deserts, he might plunge us into the pit of hell: and therefore if he mitigate of that justice, and remember his mercie more easily correcting us, herein all the praise of mercie is due unto him.

*Complainers* So called for two causes: first, because they are discontented with their present outward estate wherein God hath placed them; the portion that God hath allotted them liketh them not; they are displeased that they are not as others be, and that they have not as others have. Secondly, because upon the forwardnes of their disposition they are easily displeased, and hard to please againe, soone incensed, and not so soone satisfied; and thereupon are commonly complaining of the hard measure they seeme to receive at mens hands. But especially they are so called in respect of the former reason. This is not the sinne of that age onely, neither only of those persons, but is even a common sinne of our times, and that of the richer sort: for these are the poorest amongst men, ever whining, and complaining that their state is not so good as others, nor as they would have it: and although they know (as we say) no end of their wealth, yet know they no end of

their wishings and desires. We on the contrary are hence to learne, first, to thinke well and speake well of that estate in which God in his providence hath settled us, be it better or worse. Phil. 4. 11. *In what estate soever, I have learned therewith to be contented.* Heb. 13. 5. *Be content with that you have.* First, carrie not covetous, aspiring, and malicious mindes and affections: but if thou must needs be desiring, satisfie thy selfe with *Jacobs* desire: *Onely the Lord be with mee, and if he give mee food and raiment in this my journey, it is sufficient.* Secondly, our hearts must be set to obey God even in poverty and affliction, and beate adversitie with an equall and moderate mind, our obedience must not only be active in doing, but passive also in suffering his will. Phil. 4. 12. *I can want and abound; I can doe all things through Christ that strengtheneth mee.* Heb. 10. 34. *The faithful could with joy suffer the spoiling of their goods.* Thirdly, we must endeavour to shew all meeknes to all men upon all occasions, putting off all morositie, backwardnesse, and difficulty to be satisfied and appeased. *Christs* voice was not lift up in the streets, he indured all wrongs, forgave all injuries; and all the members of his body put off likewise their wilfull dispositions: they cease to be Tigers, Lions, Cockatrices, and become Kids, Lambes, little children, easie to be handled, hardly offended, and quickly pleased: which disposition we must put upon us.

The third sinne; [*walking after their owne lusts*] is fitly expounded in Eccles. 11. 9. where the young man is ironically willed to walke in the waies of his owne heart, and in the sight of his owne eyes, &c. even so these men live in their finnes, according to the leading and lusting of their owne corrupted hearts: which sinne is before in the fourth verse touched; and somewhat also is further to be spoken of it in the rest of the Epistle. Our contrary dutie is twofold: first, if at any time by frailtie we fall into any sinne, never to goe on in the same; but breake it off, and returne unto God: for to walke after his owne hearts lusts, is a note of a wicked person and an enemy of God. Psal. 68. 21. Surely, God will wound the head of his enemies, and the haire pate of him that walketh on in sinne. Secondly, we are to frame our lives cleane against the lusts and inclinations of our own hearts; waging battell continually against them, ever crossing and thwarting them: Ro. 13. 14. *Take no thought to fulfill the lusts of the flesh.* Gal. 3. They that are *Christs* have crucified the flesh, with the lusts thereof: for whosoever by Christs death, cannot but mortifie the lusts of his wicked heart; besides that the whole course of Christianitie is nothing else but a continual conversion and turning unto God.

The fourth sinne. *Whose mouth is speake proud or swelling things*, that is, they boast themselves of knowledge, holinesse, and things not to be found in them. The same with the devils sinne,

Gods will must be obeyed, in being both done and suffered of us.

Isa. 11. 6.

Luk. 4. *All this will I give thee, for they are mine, and I give them to whom I will:* wherein hee sheweth himselfe the father of lying and boasting. It is noted also to bee the propertie of Antichrist, as to whom was given a mouth which spake *great things* and blasphemies, Revel. 13. 5. which was meant of the Emperour indeed, but so as the second beast, which is that Antichrist, should doe all things which the first beast could doe before him, vers. 12. It is also the noted vice of all heretikes and seducers, 2 Cor. 10. 12. to exalt and praise themselves. The contrary duties are first, in common speech neither to praise, nor dispraise our selves, for vanitie lurketh in both: besides that modestie will not suffer the former; and the latter is occasion others to praise us, which is but vanitie. Secondly, when in speech we compare ourselves with others our equals, we must ever thinke and speake better of them than our selves. Phil. 2. 3. *Let every man esteeme other better than himselfe.* Paul comparing himselfe with the Apostles, said *he was the least of them all;* because he had beene a persecutor, 1 Cor. 15. 9. Thirdly, if any speake of his owne want when just occasion is offered, hee must speake even the most against himselfe. As Paul that he was the *head and chiefe of all sinners.* Fourthly, if a man upon just occasion bee moved to commend himselfe, first, hee must doe it in all humilitie and modestie: so Paul speaketh of himselfe in another person: 1 Cor. 12. 1. *I knew a man in Christ which was taken up into Paradise, &c. And in nothing was I inferior unto the very chiefe Apostles though I be nothing.* vers. 11.

The fifth sinne. *Having men persons in admiration.* The word *person* in Scripture signifieth the face and outward appearance of a man, and consequently the things belonging unto the person, as riches honours, dignities, for the which these false teachers have men in admiration. *Quest.* Is it not lawfull to admire a Prince, or other Potentates at all? *Ans.* Yes: but when men admire them onely for their person, riches honours, nobilitie, without respect of the feare of God or true vertue, this is unlawfull, and the sinne of these men: wherein is also included the contempt of the religious poore, yea, and also of the rich themselves, if they truly feare God. Jam. 2. 1. *My brethren, have not the faith of our Lord Iesus Christ in respect of persons:* teaching us that it will not stand with true religion, nor with the faith of Christ to honour men onely because they are rich or noble.

First, note here that no man carrieth so base a minde, and such slavish affections, as the proud ambitious person; hee magnifieth the great man, and is servilely addicted unto him even for outward respects, nor esteeming him for that which is indeed worthe to be respected. Secondly, the condition of great men (for the most part) is miserable, who have many to admire them, but few to admonish them: rich

men are admired for whoredome, whereas the same men, if they were poore, would carry away no praise thereof. *Abas* had foure hundred false prophets who thus admired his person, but only one *Micha* who faithfully admonished him. Thirdly, our dutie is to honour them that feare God, rich or poore, high or low: it being a note of a child of God to *contemne a vile person*, that is a wretched sinner, but to honour them that *feare the Lord*, bee they never so base: and yet the honourable much more, if they be found in the waies of religion.

The sixth sinne. *Because of advantage.* That is, for profits sake: where their covetousnesse, which before was touched, is here againe taxed: the effect of which affection is to blind the minde that it cannot judge aright of persons or things: it maketh a man account an enemy of God rightly honourable, and to deeme the things below of highest regard. Let us weed out of our hearts this bitter root of covetousnesse, which otherwise will so blind us, as wee cannot truly discern the people and things of God, but take Egyptians for Israelites, and accept of the red portage in stead of the blessing.

v. 27 *But, yee beloved, remember the words which were spoken before of the Apostles of our Lord Iesus Christ.*

In these words the Apostle goeth about to answer an objection that might be made by the Church after this manner: We cannot bee resolved that these men against whom yee write, are so ungodly as you would make them: The answer whereto is framed in the 17. 18. and 19. verses. The effect of which is, that in the last times there shall be mockers, and these be no other than the men of whom he writeth: and lest they should yet doubt of the truth of that hee spake, hee bringeth in the testimonie of the Apostles in the confirmation of the same: so as his doctrine was no other than that which was before by them delivered. Where three things are to be considered; first, a preface to the testimonie, vers. 17. Secondly, the testimonie it selfe, v. 18. Thirdly, the amplifying of it, v. 19.

For the Preface. *But, yee beloved, remember, &c.* First, the Apostle Iude setteth out his own dutie and practice, in that whatsoever he speaketh it proceedeth of love: and he is not carried away in speaking or writing with sinister affections; and therefore he calleth them *Beloved*. This ought to be the practice of all Teachers, who out of their inward love to Gods people committed unto them are to utter whatsoever they teach: yea, and no man in any other calling may lay aside this affection in the discharge of the duties thereof, seeing it is the end of all the Commandements.

In the second word *remember* is laid downe the dutie of the Church and faithfull people

Phil. 12. 4.

of God, which is to remember the words spoken by the Apostles of the Lord Jesus Christ. Which wee also in this age are to be exhorted unto, for very weighty reasons: first, it is a notable remedie against all sin, and especially the forenamed finnes: Psal. 116. 11. *In my haste I said all men are liars*; that is, when I remembered not the word of God, but forgot my own duty, and was carried away with the streame of my owne affections against faith, then I failed and was foiled. Psal. 119. *I have hid my testimonies in my heart, that I should not offend against thee*. Secondly, this remembrance is a notable remedie against heresies, and schismes, and all false doctrines, and is of much use in these our dayes, wherein we are in danger to be seduced, partly by Atheists, partly by Papists, and partly by carnall Gospellers; against all whom we had need to be well fenced, and armed by the reading, knowing, beleeving, and remembering the words of the Prophets and Apostles, which onely are as *David's* sling to overthrow the great Goliaths. Thirdly, it is an excellent meanes to settle the conscience in the truth by perswading the same: and the rather to bee enforced, because many allege that there are so many Religions and opinions, that they will bee of none, for they know not which to betake themselves unto. But if these were diligent in the words of the Prophets and Apostles, in reading, searching and sifting out the truth in humilitie, they should find wherein to settle themselves.

Secondly, by his second word all teachers are to take notice of their dutie, which is to whet the word of the Apostles upon the hearts, minds, and memories of their hearers, so as they may learne and remember them: and the rather because in former ages religion was destroyed, and superstition prevailed, because that men laid away the Scriptures out of their hands, and betooke themselves to the exposition of other mens writings; and to glosse upon the sayings of their ancestors: whereby they brought a black darkness over these parts of the world. The Prophets and Apostles give another direction. *Malachi* the last of the Prophets referreth us unto *Moses* and the former Prophets; and *Jude* the last of the Apostles unto former Apostles, shewing what ought to be the scope of all teachers that would follow their steps.

Thirdly, hence all Students of Divinitie are taught what they must most remember, namely the words and writings of the Apostles: for these are the key of the old Testament and of the whole Scripture; which dutie if it were well observed, Poperie, superstition, and Atheisme could not so farre pevaile, but fall downe to the ground, as *Dagon* before the *Arke*.

Thirdly, he nameth the authors of the testimony, who were the *Apostles of our Lord Jesus Christ*, implying their authority, and taking it for granted, that whatsoever they spake

or writ must be received as an infallible truth, and may not be contradicted. Now the better to know both what the Apostles were, and what this Authoritie is, consider three points; first, their calling, and the greatnesse thereof; They were called by Christs owne mouth, *Joh. 20. 21. As the father sent mee, so I send you*: by which comparision he designeth them to a particular & weighty calling, standing in these points: first, as Christ was immediately called by the Father, so were the Apostles immediately called by himselfe. Secondly, as Christ was sent from the Father to preach to the whole world, being the great Prophet and Doctor of his Church; so Christ sendeth them into the whole world, for the whole world was their charge.

Thirdly, as Christ was sent to reveal his Fathers will, which before was hid to the greatest part of the world; so they were sent by Christ to reveal the Fathers will, partly in making things more fully known, which were before but darkly shadowed; and partly in foretelling things to come, they all being Evangelicall Prophets. In these three standeth that comparision: in regard of which manner of their sending they are above even the Angels themselves, nay the Angels were as it were but their schoolers. *Eph. 3. 10. Now unto principalities and powers in heavenly places is made knowne by the Church the manifold wisdom of God*, that is, by the ministerie of the Apostles, the mysteries of God, concerning mans redemption, have bene revealed to the Angels themselves.

Secondly, consider their *Authoritie*: which was most authentically, seeing that neither in reaching or writing they could erre, being specially privileged therefrom: *Matth. 10. 19. It shall be given you in that houre what ye shall say*. The peculiar promise of direction belonging to the Apostles is recorded in *Joh. 16. 13. The spirit of truth shall lead you into all truth*; in which regard they were bold to joine themselves with the holy Ghost. *It seemeth good to the holy Ghost and us*, namely, in ordering the Church affaires: yet here that distinction which is falsely applied to the Pope, is true in the Apostles, by reason of this assistance; that as they were private men, and in other causes they might, and did erre, but not as Apostles in performing their office Apostolically.

Thirdly, their *work* or office, they were master builders of the Church of the new Testament: yea, founders thereof, both by teaching doctrines, and informing the manners of men: farre passing all Evangelists, Pastors, Teachers, or ordinarie Ministers since their daies. *1 Cor. 3. 10. As a skilfull Master builder, I have laid the foundation, and another buildeth thereon*. For the furthering of which great work in their hands, they had given them first a power to worke miracles for the confirming of their doctrine. Secondly, of giving the holy Ghost by imposition of hands. Thirdly, an Apostollicall rod, to strike and correct obstinate offenders; by



the which Peter smote *Ananias* and *Sapphira*: A with present death: and *Paul Elymas* with blindness.

Use. Marke that now the Pope claiming authoritie Apostolically from *Peter*; it is but a false challenge: for that authoritie ceased with that office, and served only to lay the foundations of the Church withall, being both extraordinary as the calling was: and perionall, ceasing with the persons of the Apostles. So as if the Pope succeeded *Peter* in any thing, it is in the denying of Christ: it cannot be in founding the Church, which was done to his hand to many hundred yeares before him.

v. 18 *How that they told you that there should bee mockers in the last time, which should walke after their owne ungodly lusts.*

This verse containeth the testimonie it selfe, the preface of which was laid downe in the former: wherein two things are to be noted: first, the time when wicked men shall abound in the Church: *in the last time.* Secondly, what manner of persons they are; namely, described by two properties: first, they are *mockers*: secondly, *fleshly*.

For the time: It is called *the last time*: which is the time from the Ascension of Christ unto the end of the world. It may bee asked, how could this bee called the last time, seeing it is fixtene hundred yeares ago? *Ans.* It is so called for two causes: first, because it goeth next before the end of the world, and shall bee closed up of the last day, 1 Cor. 10. 11. To admonish us upon whom *the ends of the world are come*. Secondly, in regard of former times, according to the severall ages of it, in which God altered the condition of his Church, and renewed his covenant from time to time unto the same: as first plighting it with *Adam*, and afterward renewing it to *Noah*: thirdly, to *Abraham* often repeating it: fourthly, to *David*: fifthly, at the returne out of the Babylonish captivitie: sixthly, at the coming of Christ. But now Christ being come, and that fulnesse of time wherein the former prophecies are fulfilled and accomplished, the shadowes and ceremonies are abolished, and the new covenant of grace established: there remains no renewing thereof, neither any other alteration of it, but as Christ hath already appeared in his humilitie by his first coming: so nothing is to bee expected now but his second coming in glorie: and this is the proper and principall cause why this is called *the last time*.

Secondly, concerning the persons of the ungodly men they are described, first to be *mockers*. These are described by *Peter*, 2 Epistle. 3. 3. In the last times shall come mockers, which

will walke after their lusts, and say, Where is the promise of his coming: that is, those that shall scorne all religion, and make a mocke of God, godlinesse, and godly men: than which there is not a greater height of wickednesse: of whom *Salomon* speaketh as being so farre gone: that they are past all admonition, and therefore would not have them admonished; and *David* maketh this the highest degree of a wicked mans proceeding in his sinne, to sit him downe in the chaire of scorners, Psal. 1. 1.

Use. This part of the testimonie is most truly verified in our age. First, in the Romish Church, whose religion setteth up a plaine mockerie of God and of Christ, of Scripture and of true religion. First, for Christ they make but a mocke of him; the true Christ is a King, and so they say, but the Pope must controule him both in making lawes of his owne to binde the conscience, as also in adding and detracting from Christs laws what he will: the true Christ is a Saviour; but they make every man a saviour of himselfe, by meriting salvation; for they teach that Christ merited, that we might merit our owne salvation: yea, the true Christ is a mediator, but yet Saints must be intercessors: and his mother, whom they intitle the Queene of Heaven, must command her sonne by the right of a Mother, to heare their prayers, and forgive their sins; what is this but to make his Mother Mediatour in his stead? Secondly, as for the Scriptures they renounce the original Bible, and the Greeke and Hebrew text as corrupt, and will admit of none as authentical, but the Latin translation; yea, and of that allow no sense, but that which the Pope authorizeth, and setteth downe: what is this else but to make a mockerie of the Scriptures? no Bible, no sense will serve, nor must stand, but the Popish sense, which is indeed to reduce all scripture to the Popes will and determination.

Secondly, if we come home to our selves, we shall finde this Scripture verified among the swarms of Atheists, which make but a scorne of the Word and Religion: tell any man almost of his durie, hee will bee readie to say; How know you these to be *Chosens* writings? and these to be the Apostles writings which goe under their names, and may not falsehood be written as well as truth? These are most prophane and blasphemous scorners: but such as were prephesied of before by the Apostles themselves.

Againe, among those that professe religion are many scorners; that let a man make but a shew of goodnesse, and begin to make conscience of his way, if he will not blasphemous and sweare as he was wont: if hee will not drinke with the drunkard: if he refuse such companie as he conversed with before, or will not doe as others do, he is presently condemned for a precise foole, or with such reproachfull termes; how then is not this prediction of the Apostle accomplished, when even the performing of

The Pope succeeded Peter only in deniall of Christ.

Hev. 9. 2.

Popish doctrine a Mockerie of Christianity.

moral duties, yea, and such as stand by the laws of God and the land is scoffed at, as a blemish? When scorners are so rife and bold even in the face of the Church? when where God hath his little flock, the Devil hath a large kingdom? let us not be offended too much, when wee heare and see these scorners: but then acknowledge the accomplishment of this prophetic, and contrarily love and reverence the Word of God as a most precious treasure.

The second signe whereby these ungodly men are described, is, that they *walk after the lusts of their own hearts*, wherein two things are included: first, that these ungodly men shall have their hearts filled with *ungodly lusts*. Secondly, that they shall walk after these lusts. Concerning the former furdry things are to be knowne: first, what this lust or concupiscence is. *Ans.* In the Scripture it is of two sorts, either originall, or actuall: or it may be considered two wayes: first, as it is the fountain or off-spring of all other finnes; or secondly, as it is, a fruit of the corruption of our hearts. The former is an impotencie of the heart, whereby it is inordinate disposed to the desire of this or that evil: of which James speaketh, Chap. 2. 14. *Every man when hee is tempted, is drawne away by his owne concupiscence*: hence is the whole corruption of the heart, or originall sinne called *lust*, because it principally sweveth it selfe, in these lusts. The latter is actuall lust, that is, every inordinate and evill motion of the inner man against the law of God, which proceedeth as a branch or fruit from the former root. Rom. 6. 12. *Let not sinne reigne in your mortall bodies, that ye should obey it in the lusts of it*: where, by *lusts*, are meant the flames and motions of lusts springing from the former fountain. This lust I call first an inordinate motion, so distinguish it first from a holy lusting in the regenerate. David lusted after & desired the commandments of God, yea, above gold and silver; and there is a lust of the spirit against the flesh, as well as of the flesh against the spirit. Secondly, from a naturall lusting, which is an appetite after meat, drinke, &c. which in it selfe is no sinne. Lazarus desired without sinne the crummes under Dives his table. These lusts then are not to be condemned, but only lusts inordinate. Secondly, I say, *every evill motion*; because lust in the Scripture comprehendeth all thoughts and motions against Gods law, so is the commandment to be understood: *Thou shalt not lust*. Eph. 2. 3. Among whom also we had our conversation in times past *in the lusts of the flesh in fulfilling the will of the flesh, and of the minde*. Where the Apostle enlargeth it unto all motions, inclinations, passions and perturbations of the heart, minde, will or affections: so farre as they are not directed by the law of God. This text must be understood of a actuall lust: of which there be two degrees: or sometime it is sudden, and sometimes voluntary; the former is the first motion of the minde conceived, but without consent.

A The latter is the motion conceived, but with consent, purpose, and deliberation; which may be made plaine in this similitude. The eyes sometimes cast upon an object on a sudden, without any purpose or intention of the mind: but sometimes purposely and steadily upon the same: and as in the twinkling of the eye it is often shut without thought or purpose; but sometimes againe of purpose and deliberation to prevent some hurt: so is it in the minde; the heart is a furnace of lust, the flames whereof arise sometimes upon the sudden, and sometimes upon leisure and deliberation; both these degrees must here be understood. Concerning which lusts there are three things further here to be considered. First, the quality and nature of these lusts; in that they are said to be *ungodly lusts*: such as their root is, such are the branches; and therefore are in their nature properly finnes, yea, principall and master sins, yea, and sinning finnes, causing men to goe on in sinne. *Quest.* If they be finnes, what Commandment of the tenth commandment then? *Ans.* Sudden lust before consent of will is condemned in the tenth: but voluntarie with consent is condemned in all the nine former. If this distinction be not held, wee cannot make ten Commandments. For in all the Commandments lust is forbidden; necessary therefore is that lust should be thus distinguished, and also referred, as wee have said. *Quest.* Some may aske: In what Commandment is originall sinne condemned? *Ans.* Some say it is forbidden in the whole law, which is not untrue; but yet it seemeth to be directly condemned in the first and last Commandments: for these two concerne properly, the heart of man: the first, respecting the heart directly so farre as it concerneth God: the last so farre as it concerneth man, whether himselfe, or others.

C *Use.* This teacheth us to detest the Popish error, which teacheth us that inordinate lusts be no finnes, if consent of will be not added: but that is false; for if they be conceived in the minde, they are the sins of the minde, condemned in the tenth Commandment. *Ob.* But they say, there can be no sinne properly produced without consent of will. *Ans.* In civil matters the reason is good, that none can be accessarie unto sinne, unless consent of will be added: but in divine matters, and in the Court of Conscience it is farre otherwise.

D Secondly, in the lusts note the proprietie of them, in tactic words; *Which make after*; their proprietie is to reigne in men, and to cause men to give attendance upon them; yea, and to walk after them. Where they are not resisted and repressed, they make that man a vassall and slave unto them. Rom. 6. *Let not sinne reigne in your mortall bodies, to obey the lusts of it*. Where the Apostle insinuateth so much that they force and compell men to the obedience of them, the whole order and course of which regiment is lively described, Jam. 1. 14, 5. by five degrees:

first, *lust tempteth*, and that two waies: first, by withdrawing the heart from God: secondly, by enticing and intangling the mind with some delight of sinne. Secondly, *lust conceiveth*, when it causeth the will to consent and resolve upon the wickednesse thought upon. Thirdly, it *bringeth forth*, when it forceth a man to put in execution the things consented unto and resolved upon. Fourthly, it perfecteth the birth of sinne, urging a man to adde sinne unto sinne, untill he come to a custome, which is a ripenesse and perfection in sinning. Fifthly, it *bringeth forth death*, that is, everlasting vengeance and destruction: in all which he alludeth unto the beginnings, proceedings, and end of a man; who after he is past his full strength, decayeth againe, and dieth: by these degrees the lusts of the heart rise unto this raigne and regimēt in the heart of every wicked and naturall man, where grace overcometh not nature.

Thirdly, observe the number of these lusts. *After ungodly lusts.* Where he speaketh in the plurall number as of many: for original concupiscence is the seed of all sinne in every man: and looke how many sins there be in the world, so many lusts there are in the hearts of men: so as seeing there is no number of the evils in the world, even so are the lusts of the heart innumerable. Therefore truly may we conclude, that ungodly men have their hearts filled with ungodly lusts.

The second point in the words is, that these ungodly men *should make* after their lusts; which is then done, when men first suffer their hearts to be withdrawn from God by evil lusts and motions: secondly, give assent thereunto: thirdly, practise them: fourthly, keepe a course and trade in sinning, which is the perfection of it. Thus a man denieth the true God, and excludeth him out of his heart, and setteth up the devill, yea, his owne lusts for his God, unto which he becommeth a slave; so as this is no small sinne.

*Doct.* Hence note a difference betwene the regenerate and the reprobate: for if the childe of God be inticed and drawne away from God, he grieveth for it, and giveth not readie consent unto the temptation. Secondly, if through frailtie he be overcarried to give consent, yet it is not full consent; but he doth it against his will and purpose, for his purpose is not to sinne. Thirdly, if he put lusts in execution, hee lieth not in them, he will not walke after them; but recovereth himselfe, because he is incorporated into Christ: he hath the roote of grace, which shall not utterly die in him, the seed abideth in him which at last shall sprout up to repentance and amendment of life: and hereby may a man know whether he be the child of God or no.

*Pse.* First, whereas all men good and bad have innumerable lusts in them, we are to take notice of the vilenesse and uncleannesse of our nature, which is common to the good and bad, betwene whom there is no difference but by

A grace: our endeavour must bee to see more and more these lusts stirring and moving themselves against God and man. Secondly, to mourne and bewaile them. Thirdly, to pray that God would burie them all in the death and grave of his Sonne, that they stand not up in judgement against us; being every of them sufficient to procure our eternall destruction.

Secondly, we must not suffer sinne to raigne in us, for this is the part of an ungodly person: true it is that lusts will bee in the heart whilst a man is in the flesh: but they must be resisted, that they may not raigne & rule in the heart. *Quest.*

How shall we keepe under the lusts of the heart from raining over us? *Answe.* Seeing sinne raigeth in the minde by evil thoughts, our thoughts on the contrary must bee framed according to the word, and ordered by the counsell thereof: according to the Apostles advice, Phil. 4. 8. *If any thing be honest, verinome, of good report, we must thinke of these things.* Coloss. 3. 16. *Let the word of God dwell plentifully in you.*

Againe, lust raigeth in the memorie, by remembering vanities, wrongs and wicked speeches and actions: we must therefore remember our sinnes, the number and greatnesse of them, the curse of the law against them, the day of our owne deatn, and the generall judgement; the remembrance of which shall be able to keep out, or at least to keepe under these ungodly lusts. Further, seeing it raigeth in the affections of pride, revenge, hatred, &c. wee must learne the exhortation, Phil. 2. 5. *Let the same minde bee in you that was in Jesu Christ:* that look as Christ was most milde, meeke, humble, patient, full of love towards God and man, so ought our unruly affections to be conformed unto his. And lastly, seeing it raigeth in the bodie by idleness, ease, sleepe in excessse, which make the bodie an instrument of sinne, we must alwaies diligently inure our selves to the duties of our calling; using fasting, watching, and prayer: by which meanes well observed, the lusts in the heart may still trouble and molest us; but they shall not rule and raigne over us.

*Pse.* If it be the propertie of a wicked man to follow after ungodly lusts, wee ought to purge our selves from all the lusts of the flesh and spirit, 2 Cor. 7. 1. *Let these defile the bodies and soules, in the powers and parts of them: to doe which the better, remember that blessed are the pure in heart:* secondly, to inure our selves unto the feare of God, seeing the feare of God is cleane, Psal. 19. that is, it cleanseth the heart, and breaketh the necke of all noysome lusts.

v. 19 *These are makers of sects, fleshly, not having the spirit.*

This verse containeth the application of the former testimonie unto the particular persons whom it concerneth: setting downe who they

sinne will dwell in us while we dwell in the flesh, but it may not raigne as a commander in us.

Math. 5. 8.

they be that are scorners and followers of their lusts: namely, scorners are they that *make sects*, separating themselves from the people of God: and followers of their lusts be those who are *fleshy, and without the spirit*: which words being applied to these seducers, fasten two sinnes more upon them. The first whereof is, that they are *makers of sects*. The second, that they *have not the spirit*. For the former, the word signifieth a singling and separating of themselves from the Church and people of God, & consequently the making of sects to themselves: neither may this seeme strange, that there should be such persons that make such separation; seeing it is the nature of every sinner to flie from the presence of God, as *Adam* did: and *Peter* when he had seene a part of the glory of Christ, bade him *depart from him*, for he was a sinner. The prodigall sonne must have his portion apart, and will not be persuaded to live with his father: and every ungodly man *withdraweth* himselfe unto perdition, Heb. 10. 38.

*Doct.* First, it is a great sinne for a man to separate himselfe from the assemblies of Gods people: because, first it is a flying from God and his presence, whose face every one is commanded to seeke; seeing he presenteth himselfe in the Word and Sacraments, and whosoever two or three are assembled in his name, &c. Secondly, it is a contempt of Gods ordinance, which whosoever despiseth, despiseth God himselfe. Thirdly, out of the Catholike Church is no salvation: the saying is true, Whosoever will not have the Church for his Mother, shall not have God for his Father. Fourthly, the congregations of Gods people on earth are the suburbs and gates of the kingdome of heaven; whosoever therefore shutteth the gates of this kingdome of grace against himselfe here, shall never enter into the gates of the kingdome of glory hereafter.

*Use.* Our duty hence is, to joyne our selves to the assemblies of the faithfull, not *forfeaking the fellowship* that wee have among our selves, Heb. 10. 25. but *keeping the unity of the spirit* in the bond of Peace, Eph. 4. 3. being like minded one towards another, Rom. 15. 5. speaking one thing as those that are knit together in one minde and one judgement, 1 Cor. 1. 10. And if we would separate our selves, then let us depart from the Atheists and Papists in their corrupt doctrine, and wicked conversation. Secondly, such are justly reprehended who seldom come to heare the word, receive the Sacraments, and to call upon God in the congregation: for so much as they can they cut themselves from the Kingdome of God, in rejecting the means of their salvation. *Object.* They alledge for themselves, that if they should come, they should heare but a weak man like themselves speake unto them; and if Christ himselfe or some Angel should preach unto them, they would heare willingly. *Answer.* Lay aside all disputing, and yeeld unto the wisdom of God, whose ordi-

nance it is that men should be taught by men, and not otherwise. *Object.* They say further, that they have the Bible, and the Sermons of the Prophets and Apostles at home, and none can make better Sermons than they: and againe, that they can get knowledge enough to salvation by themselves: and some say they have knowledge sufficient, and need no more.

*Answer.* First, Gods ordinance must be acknowledged, and revered in the publike Ministry, and in the midst of the assemblies: and private duties must give place to publike. Secondly, the word is not only to be knowne, but affected: now although knowledge may be gained privately; yet the affections must be wrought and moved in the publike ministery. Thirdly, those that know the most, know but in part; and the Ministry is instituted not only to initiate and begin men, but to confirme them in grace, and lead them to perfection: for which end the Lord hath given Pastors and Doctors of the Church to teach men, untill they come unto a *ripe age in Christ*, which is not till death.

Now for the further clearing of this point, two questions are to be resolved. 1. *Quest.* Seeing it is a sinne for a man to sever himselfe from the Church of God; where, and what Church is that to which a man may for ever joyne himselfe with a good conscience? *Answer.* That people which heare, beleeve, and obey the doctrine of the Prophets and Apostles, are the true people and Church of God, unto which a man may safely joyne himselfe. Divers notes there be, but the infallible notes of the true Church are, knowledge, faith, and obedience unto that doctrine; these were the notes of the primitive Church next after Christ, Act. 2. 42. First, they continued in the Apostles doctrine. Secondly, in fellowship, wherein the duties of love are comprehended. Thirdly, in breaking of bread, that is, the administration of Sacraments; for the celebration of the Supper is put for both. Fourthly, in prayer, that is, invocation of God, with thanksgiving. In that Commission of the Apostles, given for the gathering together of the Church of God, they are enjoyned, first, to reach all Nations: that is, to make them disciples, namely, by the doctrine Prophetickall, and Apostolicall. Secondly, to baptise them; that is, to bring and admit them into the house of God. Thirdly, to teach them to performe all things which they were commanded. In which Commission, two of these notes are exprest, Eph. 2. 19. The Church is founded upon the doctrine of the Prophets and Apostles, Ioh. 8. 31. If ye abide in my word, ye are truly my disciples. Ioh. 10. 27. My sheepe heare my voice and follow mee. Psalm. 147. 19. Hee sheweth his lawes to Isaac, and his statutes to Israel, hee dealeth not so with every nation. Hence we note that we may not joyne our selves with the Jewes or Turkes, who renounce the words of the Prophets and Apostles: neither yet with the Papists; for though

though in word and speech they hold this word, yet indeed and in the sense they corrupt it even in the foundation.

The second question. But what if there be errors in the Church, or things amiss, may we not then separate our selves? *Ans.* Things that may be amiss in the Church must be distinguished: for some faults concern the matter of religion: some the manner: the former respecteth doctrine principally: the latter the manners of men. First, for things amiss in the manners of men, wee may not separate; but with *Levi* have our righteous hearts vexed, and grieved with the wicked conversation of those among whom we live. The Scribes and Pharisees sitting in *Moses* charge, teaching *Moses* doctrine, must be heard, howsoever the corruptions of their manners be such as they may not be imitated, *Matth.* 23.

1. Yet here observe further, that although wee may not separate our selves from such corrupt persons in the publicke assemblies, yet in private conversation wee may abstaine from them. *1 Cor.* 5. 11. If any that is called a brother bee a fornicator, or covetise, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one eat not: that is, eat not privately. Secondly, if the Church erre in matter of religion, then must wee consider whether the error bee in a more weightie and substantial point, or in matter of lesse importance. If it be in smaller points (the foundation being kept) wee may not separate our selves. *1 Cor.* 3. 15. If any mans worke burne, hee shall lose, but himselfe shall be safe, yet as if were by fire. Now if the error of the Church bee in substance of doctrine, or in the foundation, then we must consider whether it erre of human frailty, or of obstinacy: if of frailty, wee may not separate. The Church of Galatia was through frailty quickly turned to another Gospel, and erred in the foundation, holding justification by workes: yet *Paul* writeth unto it as unto a Church of God. So likewise the Church of Corinth erred grievously, and overthrew the Article of the resurrection; and yet *Paul* behaved himselfe accordingly unto it. But if the Church erre in the substance of religion obstinately, then with good confidence separation may be made. *1 Tim.* 4. 5. If any man teach otherwise, and consent not to the wholesome doctrine, from such separate thyselfe. An example hereof we have in *Act.* 19. 9. when *Paul* had preached in the Synagogue of the Jewes, and could not prevail with them, but they began to blaspheme and speake evil of the wayes of God, then he withdrew himselfe and separated from them. *1 Chron.* 11. 14. 16. when *Ieroboam* had set up the two Calves to bee worshipped, many of the best disposed Jewes departed from him and came to *Rehoboam*, and joynted themselves with *Isidab* and *Ierusalem* in the true worship of the God of their Fathers. Whence wee see, that no man may with good confidence separate himselfe from the Church of England; seeing it teacheth, beleeveth, and obeyeth the doctrine of

A the Prophets and Apostles.

Further consider the manner of the separation of these wicked men; there be three sorts of separation: First, by *apostasy*, when a man falleth wholly from his religion, from the Church, and from common grace. *Heb.* 6. 4. It is impossible that they which were once enlightened, if they fall away, &c. Secondly, by heresie, when men erre in the substance of doctrine and religion, and that of obduracy. Thirdly, by *Schisme*; and that is when men hold the same faith and foundation; and yet disagree and separate in regard of order and ceremonie. These seducers separated themselves by heresies: their heresies were these: first, that men being in Christ might live as they list, and so they were Libertines. Secondly, that among the people of God there ought to be no civil Magistracy, and so they became also Anabaptists. Here observe, that even in the Apostles time and daies were many Heretikes; among whom was *Hymeneus*, and *Philetus*, *2 Tim.* 2. 17. and many wolves entred even in their daies, who spared not the flocke. Which may serve to stablish our minds against the Papists, who object, that our religion is the foundation of all heresies: as at the rising of which many heresies were revived; in so much as they call all our religion heresie, and the professors of it heretikes: by which reason they might as strongly prove, that the doctrine of the Apostles themselves was heresie, and that the Primitive Church in the Apostles time was heretical, and no Church: for in the first hundred yeares after Christ, the Church swarmed with heresies, sown by Satans instruments, to the choaking of that holy doctrine which was sowne by the Apostles and their successors in the field of the Church; may, rather we conclude our religion to be Apostolically, because the same heresies which arose up in the Apostles times against their doctrine, now revived againe upon the reviving of our religion.

The second sinne of these seducers in this verse is, that they are *fleshly*, or naturall men. For so it is explained in the last words (*not having the spirit*) wherein consider two things: first, who is a naturall man: secondly, that it is a sin to be a naturall man, for it is noted as a maine sinne in these seducers. Touching the former, a naturall man is he, who living a naturall life, is endued with a reasonable soule, and is governed by nature, reason, and sense only; without grace or the spirit of God: which may appeare, first, by the word naturall; which signifieth such a man, as in whom the best thing is nature, and in whom there is nothing more excellent than his reasonable soule, though corrupted. Secondly, by the exposition, or rather opposition in the words, wherein it is opposed unto the spirit, who is wanting unto such a one to lead him in the way of a heavenly life. Further, that yet we may know this matter the better, there be three things to be found in a naturall man: 1. Hee hath a body and soule united together in one person.

Whom we may not say we from any like assemblies we need not privately converse with.

person. 2. In his soule he hath excellent powers and faculties, as will, understanding, affections.

3. He hath all the ornaments of man, yet so as without grace: such as are, strength of bodie and minde, memorie, knowledge of Arts and Sciences, civill policie and vertues, as Justice, Prudence, Temperance, discretion to discern what is meet to be done, what not: these are ornaments incident to corrupt nature, serving not to abolish, but to restrain and bridle corruption, and containe men in order, for the preservation of humane societie. Now he that hath these three and nothing else, is but a meere naturall man.

The second point is: Here it may be asked, how it cometh to passe that a naturall man offendeth God? *Ans.* There be two things in every naturall man to be distinguished: first, there is nature; secondly, the corruption of nature: the former is from God: the latter from mans fall: which two may be indeed distinguished, but cannot now be separated: the one is not the other; but the one is not without the other: this corruption is that sin which presseth us downe; and hangeeth so fast on, Heb. 12. 1. which corrupted the whole man, so as the whole frame of man, that is, his whole disposition and inclination is corrupted and evil from his youth, Gen. 8. 21. his *weslome* is enmitic to God, that is, even the best thing that is, or can be in the flesh, is hatefull to God, Rom. 8. 5. *himselfe is dead* in finnes and trespasses, Ephes. 2. 1. having no more abilitie to move to any thing truly good, than hath a dead man to bestirre himselfe in and about the actions of life.

For the clearer beholding of this corruption of mans nature, marke that there be two degrees of it: the former whereof is a want of that goodnesse and righteousness which at the first was, and now ought to be found in our nature. The latter is a pronenesse and disposition unto all evil which carrieth the heart on every occasion thereunto: this corruption must be conceived as an ocean sea, sending out into every channell and veine of the soule, and whole man, streames and floods of wickednesse: for looke into the principall powers of the soule, ye shall need to goe no further for the finding of this truth. For first, in the *minde* is such an impotencie, as whereby it is unable to thinke or approve of any thing that is truly good. 2 Cor. 3. 5. *We are not sufficient of our selves to thinke of any good, but all our sufficiency is of God.* 1 Cor. 2. 15. The naturall man perceiveth not the things of God; which is most manifest thus: first, he knoweth not God himselfe aright; for although hee may know God as an infinite and eternall being, or in some other attribute, yet he cannot know him as a father to himselfe. Secondly, he knoweth not, neither conceiveth the corruption of his owne nature, nor his sins originall and actual in the same and danger of them. Thirdly, he conceiveth not of the remedie of sinne, the death of Christ: but accounteth

it foolishnes that life should be brought out of death. Secondly, as his *minde* is blinde, so a naturall mans will is rebellious, and is not subject unto the will of God, neither indeed can be. Joh. 6. 44. *No man can come to Christ, unless the Father draw him:* insinuating our withdrawing of our selves, and resistance of his call, until he turne us, and make our wils of unwilling, willing wils, to will that which is truly good: whence the Apostle saith, that *to will*, namely that which is truly good, is not of our selves, it is the gift of God. Now hence we may resolve that question: why it is a sinne to be a naturall man? not because a man hath nature in him: but because his whole nature is tainted with originall sinne.

*Ob.* The naturall man may plead, that hee cannot helpe it: he was borne sinfull: why then should he be blamed? *Ans.* Rom. 5. 12. *In Adam we all sinned;* for when he eat the forbidden fruit, we even eat it in him, and are no lesse blame-worthy than he was. *Obi.* But it will be said; it is no reason that we should be said to sinne in him, seeing then we were not? *Ans.* *Adam* was a publike person representing all mankind, and every particular person descending from him; and therefore what he did, all and every man did in him: Even as a Burgess in the Parliament giving his voyce and assent, all the countie or shire is said to give their voyces though they be absent, and not present otherwise then in his person. God then giving a prohibition unto *Adam*, hee gave it unto all us in him; and threatening him he threatened us and all mankind; this onely is the difference, that hee being the root or stocke, and wee the branches arising from him, he sinned actually, and we by relation and imputation. If then the naturall man shal plead he was no cause, but was borne so, the answer is cleere, that himselfe is a cause, although not in himselfe, yet in *Adam* before he was borne he procured that he should be borne a naturall man.

Secondly, it may be pleaded againe: If I be a naturall man, I am Gods creature as I am; why then should I be blamed? *Ans.* The former distinction betwene nature and corruption of nature must be here retained; for by the former the naturall man is Gods creature, and not in respect of the corruption of nature: for this hee created not: as the other: but suffered it to passe by generation from man to man, for the execution of the punishment of the first sinne.

*Quest.* Why did not God stay this corruption in *Adams* person? *Ans.* God could have done it; why he did it not, the reason is neither knowne, nor to be enquired; a secret it is, but yet a just judgement of God silently to be with reverence relied in, and not with curiositie to be searched out.

*Use.* First, some may hence gather, if a man be justly blamed for being only a naturall man, and not having the spirit of God; then every one hath power to receive the spirit of God.

The naturall man procured that so he should be borne in *Adam*, and is therefore excusable.

*Ans.* This is no good reason, but is all one, as if because a bankrupt is blamed for not discharging his debts to his creditors; another man should conclude, that surely he is therefore able to pay them. But these wicked men were blamed here, first, because they professed Christ, but yet had not his spirit; secondly, because that in *Adm.* they were the causes that they were borne without the spirit of God, and so made themselves unfit to receive him.

Secondly, if naturall men be justly condemned, much more those that are worse than they, as Atheists, prophane persons, those which contemne the assemblies, and neglect the means of their salvation, and yet looke for salvation as well as others. The Gentiles who were without the law, *doe the things of the law by nature*; Rom. 2. 14. and yet many that professe the name of Christ, and live under the Gospell, goe not so farre as those naturall men in doing the things of the law: so as even those Heathens and naturall men shall rise up in judgement, and condemne many a professor of Christ; of whom even many come short of the Devil himselfe, who beleeveth and trembleth; and yet not a few professors neither know what the Devil beleeveth; neither through hardnesse of heart cannot tremble at the judgements of God as he can doe.

Thirdly, those come farre short that thinke themselves in state good enough, because they live civilly and deale justly and neighbourly, as they say: for the naturall man can doe this, and yet shall be condemned: no plea shall stand at the great day of the Lord, but that which assureth of the pardon of sinne, sealed up with the blood of Christ. Let a mans outward and civil righteousness be never so great, yea, if it could be equal to the righteousness of the Scribes and Pharises, which for outward appearance was without all exception; yet if he bring not a righteousness exceeding that, hee can never be saved.

Fourthly, in that the naturall man is blamed for being a naturall man, this overthroweth all merits of congruity, which the Papists boast of; because a mans person not being accepted before God, all his workes are sinnes: the worke never pleaseth God till the worker first please him.

Fifthly, every professor of Christ must strip the naturall man, and become a spiritual person, that is, such as the Spirit of God dwelleth in: for first, as the Father worketh our salvation, by giving Christ and his merits; so must the holy Ghost by applying the same unto us, else can we looke for no salvation. Secondly, as the soule giveth life to the bodie, which else were dead; so the Spirit of God is the soule of our soules, and quickeneth them with new life being dead in sinne. Thirdly, we can never know that we are in Christ, or belong unto him, but by the presence of the spirit in our hearts; 1 Joh. 3. 14. *Hereby we know that hee abideth in us,*

*even by the spirit that he hath given us.*

*Quest.* But how shall a man know whether he hath the spirit or no? *Ans.* Let him examine himselfe, first, whether he inwardly love and feare God in his Word of promise and threatening: secondly, whether he subject his heart and life unto him: thirdly, whether his heart bee continually lift up in invocation, and thanksgiving. All these are the workes of the spirit of God: and they which be of the spirit *thou savest* and *astest* the things of the spirit, Rom. 8.

*Quest.* But I feare I have not the spirit, how shall I obtaine it? *Ans.* By using the means of reading the Word, meditation and prayer especially. Luk. 11. 13. *Your heavenly Father giveth the holy Ghost to them that desire him*, Psal. 143. 5, 6. *I meditate in all thy works; and stretch forth my hands unto thee.*

v. 20 *But yee beloved, edifie your selves in your most holy faith: praying in the holy Ghost.*

In this verse unto the end of the 23. are set downe some means whereby all beleevers may bee fitted to the maintenance of the faith and true religion, unto the which the Apostle hath in the former part of the Epistle perswaded. These means are contained in five rules here prescribed: first, concerning *Faith*: secondly, *Love*: thirdly, *Hope*: fourthly, *Meeknesse*: fifthly, *Christian severitie*: the first of which is contained in this twentieth verse, which is, *that they should build themselves upon their faith*; which is not barely propounded, but enforced and urged: first, by a motive in this word, *most holy faith*: secondly, by the means of it, which is prayer; *praying in the holy Ghost*. In the rule note two things: first, that faith is a foundation; secondly, that the dutie of beleevers is to build up themselves upon this foundation. Concerning the former: first it may be demanded what is here meant by faith? *Ans.* Here by faith is not so much meant the gift of faith, as the matter of it, namely, the doctrine of faith and religion comprised in the writings of the Prophets and Apostles; in which sense it is said, that the Ephesians were *built upon the foundation of the Prophets and Apostles*, that is, upon their doctrine, Ephes. 2. The same was the rocke confessed by Peter, upon which Christ promised to *build his Church*; and yet in the second place we must not exclude the gift it selfe; for although the doctrine be a foundation in it selfe, yet it is not so to us, unlesse we beleve it, and applie it to our selves by this gift. If any man aske what doctrine is this? I answer, the summe of it may bee reduced to three heads: the first whereof concerneth mans *miserie* by his sinne, originall and actual: as also the dangerous fruits thereof. The second, the redemption of man from this misery, and his freedome by Christ. The third

the thankfulness which man oweth for this deliverance, and ought to testify and expresse in newnesse of life.

Hence learne first what is the infallible marke of the true Church, whereby it may be discerned from the false and Apostaticall Church, and that is the doctrine of the Prophets and Apostles; for this being the very foundation of the Church, where it is, there the Church must needs bee: and this note of it selfe is sufficient to point out the true Church wheresoever. Secondly, seeing faith is the foundation of the Church, and not the Church the foundation of faith, beware hence of a damnable doctrine of the Popish Church, which reacheth that there can be no certaintie of the points of religion, no nor of the Scriptures themselves, but onely by the judgement of the present Church of Rome; and that Church must give what sense soever she pleaseth to the Scriptures, else hath it none: wherein they play the part of preposterous builders, laying the foundation on the top of the building. Thirdly, it may be demanded, how any doctrine becommeth a foundation unto the salvation of men? *Ans.* Properly to speake, God and Christ is our foundation and rocke, Psal. 18. 1. but because God revealeth himselfe, and the means of our salvation in the word, it becommeth hence a foundation: as also secondly, because Christ, who is the proper foundation, is the summe of the doctrine therein contained.

*Use.* First, let no creature draw us from Christ, for then we are drawne from our foundation. Secondly, the affections of our heart towards Christ must exceed all affections of any things besides; our love, feare, hope, confidence and trust, must settle themselves upon him as upon a foundation.

The second thing in this first rule is the duty of every beleever, which is to *build himselfe upon his faith*; which that a man may doe, six things are required: first, hee must have in his heart a deepe sense and feeling of his misery in such sort, as not finding in himselfe whercon to be founded, he may feele himself to be founded upon God and Christ; even as in laying strong and sure foundations men digge deepe, and if they finde sure ground, proceed on in their purpose: so this wise builder layeth his foundation on a rocke, Luk. 6. 48. Secondly, hee must have knowledge of this doctrine of the Prophets and Apostles; for unless it be knowne, it can be no foundation. Thirdly, a holy *memorie*, to lay up the Word of God in their heart as in a store-house: for he that remembreth not the doctrine of salvation, can never build upon it. Fourthly, *faith*, whereby not onely we belevee the truth of it, but apply it unto our selves; this knitteth us unto the foundation, without which the word shall be no more profitable unto us than the Jewes, who mingled it not with faith, Heb. 4. 2. for this onely applyeth it unto our hearts, Jam. 1. 12. Fifthly, the doctrine beleved and

applied, must take a deepe rooting in the heart; it must descend into the affections, and there be embraced untill it hath wrought out an experience of the sweet comfort of it. Sixthly, there must be an *unfeigned obedience* unto the whole Word of God: *Not every one that saith Lord, Lord: but hee that doth the will of my Father.* Matth. 7. 21. This man buildeth wisely upon the rocke. *Quest.* But what is that which must be done of us? *Ans.* Whatsoever is to be done of us, may be reduced to three heads: first, *faith*, whereby the beleever truly reflecteth himselfe upon God; cleaveth unto Christ for the pardon of sin, and renounceth all other means in heaven and earth. Secondly, *repentance*, whereby he truly turneth from all sin unto God. Thirdly, *new obedience*, whereby he endeavoureth to obey God in all his Commandements.

*Use.* First, here is reprov'd the carnall Protestant, who holdeth his religion but for forme and fashion, or for feare of lawes: he is altogether without foundation, and in a pitifull condition: seeing when the great day of the Lord shall approach, whosoever shall want Christ their foundation shall fall before him. Secondly, wee must never suffer our selves to bee drawne from our faith and religion; nor loose our hold of the doctrine of godliness, though we should suffer losse of lands, livinges, liberties, yea, our life it selfe: if this be once wrested from us, we are fallen from the foundation, & have lost our hold of happinesse and life it selfe. Thirdly, we may not take any rest till we be builded upon this foundation, it being the foundation and ground-woke of all our safetie and security: for Christian men are as houses built upon the sea shore, who must looke for the waves and billowes of afflictions one in the necke of another: even as one surge in the sea overtaketh another: how should they hold out when this raine falleth, these floods come, these windes blow and beat upon their house, unless they be founded upon this rocke? how else should not their fall be great? but this sure foundation establisheth the heart against all calamities of this present life, yea, in the hour of death also, which otherwise is the downefall to hell, yea, and in the day of judgement the sentence shall passe on their sides, who are laid in this foundation: they shall be found worthy to stand before the Lambe, when the devill and his angels, with all sinners and sinne it selfe shall bee cast into the bottomlesse lake. Now as every particular Christian man is to bee a practicer of this duty in his owne person, so also may it be fitly applied to the state of the whole Land, which by Gods blessing hath had for many yeares this foundation laid within it, through the which it hath beene able to withstand, yea, and subdue many rebellions, treasons, forces, and powers, intended against it: and besides hath had securitie and safetie under Gods protection, with much peace and prosperitie. Would we now know the way how this

Popish foolish  
builders, laying  
the foundation  
on the top of the  
house.



peace and securitie continued to us and ours? **A** the way is to continue and abide upon this foundation, not looking backe to Poperie or superstition, but taking out the wholesome counsell of good King *Ieholaphat*: *Put your trust in the Lord, and ye shall be assured; beleve his Prophets, and ye shall prosper.*

In this duty of beleeviers marke further, first, how the Apostle ascribeth power to the beleever to build himselfe: for although by nature men want this power (for the naturall man cannot of himselfe so much as thinke one good thought) yet the regenerate whom the Lord by his spirit hath moved, have a power given them to move themselves, and build themselves: that which was before to nature impossible, is made possible by grace.

Secondly, note further the force of the word *build up* which requirith not onely a building, but a going on, and encreasing in building: as if he had said, *Build up your selves more and more.* A dutie which needrely concerns men in these dayes, wherein men doe chime to Atheisme, and Popery, (which also is but a painted Atheisme) when men can content themselves to goe backe, and fall from their former love, and are afraid to be found either hot or cold. This disease of our daies hath this Apostle forewarned us of in this Epistle, being one of the last farewell of the Apostles to the Church. Let us then take notice of our declinings, and doe our first works, and goe on forward to perfection, building up our selves daily, lest it come to passe that the Lord come against us, spue us out of his mouth, remove our Candlestick with his other blessings, and leave us unto our too late and unimely repentance.

The motive whereby this rule is enforced upon the Church, is drawne from a propertie of faith, which is that it is *most holy*. Wherein (to understand it) we will shew first what holinesse is properly: secondly, that faith is *most holy*. For the former, in this holinesse there be two things: first, a freedome from all fault and blame; secondly, an excellencie or perfection consisting of many divine vertues. Holinesse thus understood is two-fold: *uncreated or created*. *Uncreated* is the holinesse of God, which is nothing els but the perfection of his properties and attributes: this holinesse is incomprehensible, & infinite, yea, the fountain of all other holinesse. *Created* holinesse is a certaine gift of God, which by some proportion resemblith this uncreated holinesse of God; the subject whereof are Angels, man, and Gods ordinances, especially the written word: so as this holinesse of faith is this derived holinesse, and not the former.

Secondly, how is the doctrine of religion *most holy*? *Ans.* First, *in it selfe*, being without all fault and error, and having sundry excellencies, being full of divine wisdom and truth, and the onely instrument whereby Gods infinit wisdom and goodnesse is made knowne unto us. Secondly, in regard of the effect and

operation, which is to make the creature, but especially man holy: *Joh. 17. 17. Sanctify them in thy truth, thy word is truth.* It sanctifieth men instrumentally, in that it maketh them resemble God in many graces: by this *David* became wiser than his Teachers, *Psal. 119.* and so resembled God in wisdom. *Jan. 3. 17.* This wisdom which is from above (of which the word is the instrument) is pure, peaceable, easie to be intrated, full of mercy and good fruits, without judging, and without hypocricie. Thus we see how it maketh men resemble God in all these, yea, and in all other vertues. Thirdly, it is *most holy*, because it sanctifieth all inferior creatures to the use of man, so as he may use them with good conscience: *1 Tim. 4. 4.* Every creature of God is good, sanctified by the word and prayer. Where (by the way) may be noted the superstition of the Romish Church which halloweth Bread, Salt, Water, Palmes, &c. for the curing of diseases, casting out Devils, and working wonders; which practice of theirs, is nothing but the defiling and prophaning of the creatures, by superstitious prayer seeming to hallow them, yet without any word or warrant, either of promise or commandment: which is the principall instrument of sanctifying the creatures unto their lawfull ends and uses.

Hence learne first, that the doctrine of the Prophets and Apostles is from God; because it is full of wisdom, without any follie, full of truth, void of all falsehood; as also *most holy* both in it selfe, and in operation and effect, and in the author, as proceeding from him who is the fountaine of all holinesse: it is not of men, neither needeth the evidence of men; by this propertie only (if it had no more) it carrieth with it, and containeth within it sufficient evidence against the gates of hell, that it is from God, and holy as himselfe is. Secondly, the Word being *most holy*, it must dwell in our hearts plentifully, and our care must be that it may be written in the tables thereof, that it may be an ingrafted Word, bearing rule over our wills & affections, yea, over our whole lives: for where it ruleth, it sanctifieth the whole man. Thirdly, the doctrine of true faith sanctifieth us; but as it is received, beleevd and applied **D** by faith, and no otherwise: when it taketh place in us, then it sanctifieth us: it is not the rehearsing of the articles of it, nor the knowledge of it, nor carrying about with us the words of it, that can worke grace, but the hiding of it, and mingling it with faith in the heart: from which we gather, that it is a soule error of the Papists, to teach that the Sacraments conferre grace, by the worke wrought, and that as the penne writeth by the hand of the writer, and that of it selfe, the hand moving it; so the Sacraments of themselves sanctifie, being administered by the Minister: but this is erroneous, for the Word and the Sacraments are both of one nature, the Sacraments being none other but the word made visible: but the word read or uttered

Papists receive the word by the sacraments, and sanctifying the creature.

fieth not by the worke done, but by being beleeved and applied by faith: therefore no more doe the Sacraments by being admitted, but by apprehending Christ in them: grace must be conferred by the spirit of grace, and not by the virtues of any action in the Sacraments.

The last point in this first rule, is the means whereby beleevers are to build up themselves in their most holy faith, and that is prayer *praying in the holy Ghost.* Wherein every member of the Church is put in mind of a principallitie, namely, that whensoever we feare, or force a falling, and defection from the faith, by reason either of weakness within, or perfection without, then time it is to repaire unto God by the prayer of faith, craving at his hands strength, and power not onely to be preserved from revolt, but also to be confirmed in the faith and doctrine wherein wee stand. The Apostle having exhorted the Ephesians to stand fast and be strong in the Lord, and having prescribed some means tending to that purpose; in the 18. verse he concludeth the principall of the rest to be prayer: *praying alwayes with all prayer and supplication in the spirit:* and that it is so, appeareth by two reasons: first, by prayer faith is exercised, yea, and increased according to the increase thereof, the other graces of zeale, hope, patience, and constancie are likewise confirmed and animated. Secondly, faithfull prayer hath a faithfull promise made unto it, *Aske and ye shall have: seeke and ye shall finde: knocke and it shall be opened unto you:* these promises we must lay hold upon, and apply unto our selves, for the stirring up of continuall prayer, and strengthening of grace, especially in time of temptation, and in season of trialite, and then God will be good in hearing and helping, as his promise is.

Now in the means observe the manner of making prayer in these words, *in the holy Ghost,* which are added for foure causes: first, to give us to understand that although a man be regenerate, yet he cannot pray as he ought, unless he be still moved, helped, and stirred by the holy Ghost. God giveth sundrie graces in the conversion of a sinner: first, a preventing grace, which yet is not at all effectuell, unless it be seconded and helped with a supplic of a second grace: for that is true even of the regenerate, *without me ye can doe nothing.* Joh. 15. God giveth *first the will, and then the deed,* Phil. 2. 13. yea, and the continuance of the doing of that which is truly good: *He that hath begun the good worke, will performe or finish it,* chap. 1. 6. Here let grace be every way grace, lest it be no grace at all; let God who is all in all have the glorie of all; as for the doctrine of mans merit and humane satisfaction, which robeth God to enrich man, it here falleth to the ground. The second is, because prayer is a singular and speciall worke of the holy Ghost in us; who shureth up in us these grones and sighs which we cannot expresse, Rom. 8. & maketh us cry Abba Father: *zech. 12. 10. this spirit of grace*

and compassion is promised to be poured out upon the house of David, and inhabitants of Jerusalem: and from hence a man may examine and finde whether he be the child of God or no: for if he have the spirit of God, he is his, and it hee have these holy motions and desires to pray, and can send out these cries unto God unfeignedly, he hath the presence of the Spirit; and he that hath not this spirit in those blessed fruits of it, is none of his. Thirdly, these words are added, to teach us, that when we pray, we must do it from our hearts; for where the spirit of God dwelleth, thence must prayer proceed, but his abode is in the heart; and therefore prayer (that God may acknowledge it to proceed from the spirit) must be hearty: and so of all other spirituall duties: *Coloss. 3. dwelling with grace in your hearts: Rom. 1. whom I serve in my spirit:* where the Apostle expresseth a reason why prayer should proceed from the heart, because prayer is of the same nature with faith and the spirituall worship of God, yea, indeed is a part of it answerable unto God himselfe, who is a spirit; but all these are seated in the heart, and spirit, and consequently prayer is selfe ought so to be: neither is it the outward action or words which is simply the worship of God, but so farre as they consent and proceed from the heart. Which teacheth us, that whatsoever religious duty we are to turne our selves unto, we are first of all therein to approve our hearts unto God. Fourthly, that there may be a distinction made between the true beleever and the hypocrite & carnall man. The hypocrite he prayeth outwardly for forme and fashion: the naturall man in affliction prayeth of compulsion, as a man that is racked and tormented, without any love of God at all; both of them without any inward sense, or rectified disposition of the heart: but the beleever he prayeth in the heart and in faith, the spirit of God disposing his heart aright unto prayer.

*Quest.* How doth the holy Ghost direct the heart. *Ans.* By five wayes or means: first, by illumination, whereby he revealeth God to man, as also his owne estate; both of them in part. Secondly, by conversion, whereby hee turneth the heart unto God once made knowne. Thirdly, by direction, whereby he directeth the heart to deale as with God himselfe, taking it from outward means. Fourthly, by fervent and constant desires for things spirituall or temporall. Fifthly, by faith, whereby we can rest on God for the accomplishment of the things we have heartily desired.

*Quest.* Whether may we not pray to the holy Ghost, seeing here it is said, praying in or by the holy Ghost? *Ans.* We may not onely pray in or by him, but unto him: for although we have no particular example hereof in the Scripture, yet wee have sufficient warrant: for the three persons being undivided in nature, must be also undivided in worship, and are being worshipped, all must be worshipped. Secondly,

wee are baptised into the name of the holy Ghost, as well as of the Father and Sonne, and therefore he is to be prayed unto, even as they are. *Object.* But we are not commanded to pray any where by the Father or Sonne, as here by the holy Ghost, which argueth that the holy Ghost is not the Author of our prayers, as they are. *Ans.* The Apostle here would have us obserue an order in the working of the Trinitie, for all the three persons are Authors of our prayers; the Father and Sonne make us to pray, but by the holy Ghost; the holy Ghost maketh us pray, but more immediately, for he is the immediate author of our prayers: which teacheth, that when wee pray, it is not of our selves, but from the spirit which stirreth and sendeth up heavenly request for us; wherein then we must renounce our selves, magnifie the grace of God within us, and shew our selves thankfull by entertaining carefully such holy motions of this most holy spirit of God.

verl. 21 *And keepe your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternall life.*

These words containe the second rule of the Apostle tending to the preservation of faith, and true religion concerning love, and it is indeed of speciall use, and direction for the framing of our lives: Christ calleth the love of God and man the summe of the whole law: *Paul* calleth it the end of the Commandements. This caused *Paul* to keepe faith and good conscience: 2 Cor. 5. 14. *The love of Christ constraineth us.* Now for the better informing of our understandings, & our furtherance in observing this rule, five things are to be considered: first, what is meant by the love of God? *Ans.* We are to understand by the love of God a divine vertue in the hearts of the beleivers, whereby they love God and Christ, properly and simply for himselfe, rest in him, and cleave unto him as the most absolute good: for by Gods love in this place is not meant that love whereby God loveth man, but whereby man loveth God. *Q.* Why doth the Apostle here omit the love of man? *Ans.* Because the love of man to man is included and to be understood in the other as a fruit necessarily flowing from it: for first, when a man loveth his neighbour, herein after a sort he loveth God, for then God is loved, not onely when our affection of love is directed unto himselfe, but also when his ordinances, his creatures, image and other things pertaining unto him are loved. Secondly, the Apostle *Paul* calleth the love of the neighbour *the fulfilling of the Law*; which cannot bee unless we include also therein the love of God, or rather it within Gods love, and joyne them together. Now if the love of man

bee the fulfilling of the Law, how much more is the love of God, which by the same reason must include the other? Thirdly, it is a true rule in Divinitie, that the first Commandement must be included and practised in all the nine following, as being the foundation of them all. Now the maine duty of the first Commandement is the love of God, which must goe with the practice of all the other, so as all the duties of the other commandements are included in the same.

The second point is, whether this love of God bee in man by nature, or given by grace?

*Ans.* It is not from nature, but a gift of grace following faith and justification. John 14. 14. *If ye love me, ye will keepe my commandments*; both which proceed from one beginning: as no man then can by nature keepe the Commandements, so no man can by nature love God aright. Rom. 8. 5. *The wisdom of the flesh* (that is, mans best things, his best thoughts and affections) *is enmity to God*, therefore can there bee no true love of God in nature. 1 Tim. 1. 5. *The end of the Commandement is love out of a pure heart, and of a good conscience and faith unfained.* Again, we must first believe that we are loved of God, before we can love him, 1 Epist. Joh. 4. *Wee love him, because hee loved us first.* It will be objected here, Luke 7. 47. *Many finnes are forgiven her, for shee loved much*: where it seemeth that love is the cause of forgiveness of finnes. *Ans.* I answer, this word (*for*) doth not signifie here a *cause*, but a *reason* drawn from the signe, as it is also elsewhere used; this then is the sense, many finnes are forgiven her, and hereby yett shall know it, because or in that she loved much.

Note hence first, that doctrine of the Church of Rome to bee false, whereby they teach that before justification there must bee a disposition and aptitude in a man thereunto, standing in a feare of hell, love of God, &c. for by this doctrine the love of God in man should goe before justification, which is a fruit and follower thereof. Secondly, that is as false, that love is the soule and life of faith, for though in time they bee both together, yet in order of nature love followeth after faith, and therefore cannot bee the forme and soule thereof. Thirdly, it hath bene the opinion of some, that faith apprehendeth Christ by love, and not by it selfe; but this is also erroneous; for love in order followeth apprehension of Christ, and therefore Christ is not apprehended by love. First, we beleeve, and being knit unto Christ by faith, then our hearts are knit unto God by love.

The third point is, what is the measure of love whereby we must love God and man. *Ans.* According to the two distinct parts of the word of God, are preferred two distinct measures of love. The measure of the Law is to love God without measure, for it requireth that we love God with all the powers of our bodies and soules, and with all the strength of all these powers, Luke 10. 27. This measure is not now

The love of God  
groweth naturally  
in our own  
grounds.

our power to performe, no not although we be borne anew: for being still flesh in part, some of the powers of our strength are with-drawne from the love of God. The Gospell is a qualification of the Law, and moderateth the rigor thereof; it freeeth a man not from loving God, but exacteth not this love in the highest measure and degree, but accepteth such a measure as standeth in 3. things: first, in beginning truly to love God: secondly, in the daily increase in this love: thirdly, in being constant in the same unto the end: this measure the Lord accepteth for perfect love, in those that be in Christ, in whom the imperfection is covered, Deut. 30.6. *The Lord thy God will circumcise thine heart, that thou mayst love the Lord thy God, with all thine heart, and all thy soule,* that is, as if the Lord had said, I will ingraft the true love of my selfe in our hearts which you shall increase in, and constantly proceed in the same, and then I will account and accept of it, for the full measure of love that my Law requireth: which distinction is the rather to be considered, because the Papists teach, that the love which the Lord requireth of Christians, is the love for substance and measure which the Law prescribeth: and for the perfection of our love, they say a man may doe more than the Law bindeth him unto; as if hee give all his goods to the poore, it is more than ever God in his law hath commanded: and if wee love God above all creatures (which they say a man may do though imperfectly) it is the love which the law prescribeth. But all this is most false, and so the Apostle, Galat. 3. 10. concludeth it, as many as are under the works of the Law are cursed. If all men be condemned by the law, then is no man able to performe the love and duties which it requireth: but he taketh the former for granted: for else his argument could not hold; and therefore that none can performe the love which the law enjoyneth is true. Secondly, the common opinion of men is, that they ever loved God with all their heart, and it is pittie hee should live that doth not so: but it is a meere delusion, for if it were so, what needed any qualification or moderation of the Law by the Gospell.

The fourth point is, wherein standeth the love of God? *Ans.* 1. Epist. John 5. 2. *This is the love of God, that wee keepe his Commandments.* John 14. 13. Hee that keepeth my Commandments is hee that loveth me: the reason whereof is this, hee that loveth God, loveth his Word, and he that loveth his Word, will bewray his love in yeelding answerable obedience thereunto; and in one word this keeping of the Commandments standeth in these three things: first, in faith, for it must be the worke of a true beleever: secondly, in conversion unto God: thirdly, in new obedience: which sheweth many a man how miserably hee hath bene heretofore deluded by Satan: for every man professeth and preten-

deth the keeping of the Commandments; and yet the most are so farr from doing them, that they know them not, neither care to know them.

The fifth point is, how a man should preserve in him the love of God and of man? *Ans.* First, the means whereby man may preserve himselfe in the love of God is two-fold; first, every one must labour daily to have his heart settled in the sense of Gods love towards himselfe: for the more hee shall feele Gods love confirmed unto him, the more shall his love be enflamed and increased towards God againe: even as the more wee feele the heat of the Sunne, the warmer we are. Secondly, we must keepe a daily observation of Gods blessings spirituall and temporall, which is a speciall meynes not onely to confirme and augment our love, but preserve it constant to the end. Psalm. 18. 1. *I will love thee devoutly.* O Lord. Why, what made David thus resolve himselfe? The reason is rendered in the next words; The Lord is my rocke, my fortress, my strength, and hee that delivereth mee. Secondly, men must use the meanes whereby they may preserve their love to man; and these are of two sorts, for some stand in meditation, others in practice. The meditations are foure. The first is the consideration of the spirituall and neere conjunction of all those that are true beleevers, of which number we professe our selves all to bee, who have all one Father, God: one Mother, the heavenly Jerusalem the Catholike Church; all begotten of the immortall seed, the word of God: all live by one faith in Christ, and all are heires of eternall life and glory. This was Pauls motive perswading him hereto: Ephes. 4. 3, 4. *There is one Lord, one faith, one baptism, one God and Father of all:* see Philip. 2. 1, 2. The second meditation is, that the duties of love which man sheweth to man, especially the faithful, God accepteth as done to himselfe: so saith the Wise-man; *Hee that giveth to the poore, lendeth unto the Lord.* And Matthew 25. *When I was hungry, ye feed me, &c.* namely, in my members upon earth. The third meditation is the consideration of that curse, which is due to them that neglect duties of love to man, when occasion is offered; Matth. 25. *Depart ye cursed, I was hungry, ye feed me not:* to avoid this curse, wee must embrace the Apostles counsell, to *walk in love.* The fourth is, to consider that the love of man to man is a grace of God, which leadeth a man by the hand to the first degree of happinesse: 1. John 4. 16. *Hee that dwelleth in love, dwelleth in God, and God in him;* that is, hee hath entred the first degree of happinesse, for hee hath fellowship with God: and verse 12. If wee love one another, Gods love is perfect in us. Now as nature it selfe can tell us a happinesse is to be sought for; so let this grace lead us to the degrees and beginning of it.

The second sort of meanes stand in practice; and the rules of practice bee six. The first is

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Papists are none at all who are content that they may possesse what they have done altho they can.

the practice of the Law of nature, being the summe of the Law and the Prophets, by Christs owne testimony: *Whatsoever ye would that men should doe unto you, doe you the same unto them.* The meaning of which golden rule is this: Looke what wee would have other men to thinke, speake, and doe to us, that must wee thinke, speake, and doe unto them, and no worse: and on the contrary, consider what wee would not that men should thinke, speake, or doe unto us, that we must abstaine to speake, or thinke, or doe unto them. The practice wherof would cut off many wrongs, contentions, frauds, and injuries both in word and deed.

The second rule of practice is in Gal. 5. 13. *Doe service one to another by love*: that is, let every man in his place and calling become servant to another, and so preserve love by the duties of love. The reason hereof is, because God (although he might if he had pleased preserved man without man) would have man preserved by man, and that every man should bee his instrument for every mans good in regard both of body & soule. For which end he hath furnished men with severall arts, sciences, trades, and callings, that one man might stand in need of the helpe of another. Secondly, we are placed in the world that here we might serve God indeed, not in speculation only, but also in our whole practice in our standings and callings, he will be served of us in our serving of man, for these two must goe together, and as it were hand in hand, the service of God, and the service of man. Whosoever therefore imploy their callings principally for the purchasing of their profits, pleasures, honours, and not for the good of men, they abuse their callings, prophane their lives, and mistake the proper end of them, as though they were borne onely to live unto themselves, and serve themselves, and neither God nor man besides: from which too common a practice hath that devillish speech sprung, and by Satan put into the mouthes of many men: *Every man for himselfe, and God for us all.* A speech well beseming those who are at open enmity with the duties of true love.

The third rule is in Phil. 4. 5. *Let your moderation be knowne unto all men.* Wherein is commended that meeknesse of minde, whereby we can with moderation and equity beare with men for the preservation of love: see Phil. 2. 3. This moderation standeth in foure actions: first, in bearing with defects & infirmities of nature, as a softnesse, frowardnesse, desire of praise, slownesse, and such weaknesse: it is the part and property of an equall mind, not to be severe, or haughty against these, but rather to passe by them, as *Salomon saith*: *It is the glory of a man to passe by an infirmity.* Secondly, in covering many, yea a multitude of times: yea, and if a man be called to reveale and discover them by way of testimony, he ought a man not to aggravate the crime, but equally to speake even as the thing is. Thirdly, in construing mens meanings,

words, and actions (if it be possible) in the better part, even so far as the word of God giveth us liberty: for it is a fruit of malice to misconstrue men, to make an offence where it is not given, or not to be taken, and that is, so long as the wickednesse is not apparant. Fourthly, in restoring him that is fallen into a fault, by the spirit of meeknesse, courtesie, and humanity: even as a Surgeon dealeth with a broken arme or leg, not with toughnesse, or anger, but with mildnesse, yea, and pity towards the offender, so setting him as it were in joynnt againe.

The fourth rule is in Rom. 12. 10. *Be affectioned one towards another with brotherly love.* How may that bee done? *Ans.* In the next words, *in giving honour one before another,* not in taking honour as our nature is; but in preferring others before our selves: and here we must not conceive of this honour as a mere ceremony, standing in some outward gesture; but it is a reverent opinion conceived inwardly in the heart, whereby every man thinketh better of another than of himselfe, and accordingly yeelds him more honour. But some will say here this is hard to doe, to esteeme of every man better than our selves, and how may we attaine unto it? *Ans.* Whosoever judgeth this so hard a lesson, let him enter into the serious examination of his owne heart, without partialitie, let him looke narrowly into himselfe, and he shall espy such a body of sinne for measure and manner as hee cannot finde in any man besides; so as in the true sense of his estate hee can never abase any man so farre as hee can himselfe, whereby hee shall come to judge every man worthy to be preferred and honoured before himselfe.

The fifth rule is in Ephes. 4. 26. *Let not the Sunne set upon your wrath.* A very necessary rule; for seeing wee bee but men, wee cannot bee without many sinfull motions, and especially of revenge upon occasion; but here wee are counsellled forth-with to slay and repress them, yea, and to breake them utterly off: that although anger, wrath, and revengeful thoughts will arise up in our hearts, yet wee must extinguish them, and not suffer them to continue with us, no not for the space of a day. The same Christ himselfe hath taught, *Mat. 11. 25.* *When ye stand to pray, forgive, if ye have any thing against any man.* So often then as we are to pray (which is at the least daily) so often are wee to forgive injuries offered to us, for we pray to be forgiven as our selves doe forgive others: men content themselves to carry their wrath a whole yeare together, and if they forgive once a yeare at Easter, or at the receiving of the Sacrament once a quarter, it is as much (they thinke) as they need to doe: but they forget that the Sun must not goe downe upon their wrath.

The sixth rule, *Roman. 15. 2.* *Let every man please his neighbour.* Some will say, how can this be, for some will never bee pleased, if wee condescend not to their corrupt and wicked desires? *Ans.* The next words expound the Apo-

Pleasure in  
God, and not good.

files meaning; for good: What is that? *Ans.* For his edification: so as the generall Commandement admitteth this limitation: that men must bee pleased, but onely so farre as it tendeth to Gods glory, their owne good, and edification. So, Rom. 12. 18. *Have peace with all men:* but yet with a double limitation: first, *if it be possible:* secondly, *if it bee in you;* or so much as lieth in you, wee must not carry croffe and thwarce minde, as being enemies unto peace, but apply our selves to the preservation of it in our selves and others: thus that we testifie our selves to bee admitted into Gods kingdom, *wherein the Lion and Lambe play together,* and the young childe with the Cockatrice. *Isay 11.* Whereby thus much is signified, that men once converted shall be so changed and altered; that if they were never so fierce and cruell against the Church, and one against another before, yet now they shall bee fliamed to a peaceable and meeke disposition towards all men.

Now to perswade us to the practice of these rules, consider first that these are the last times wherein most men are *lovers of themselves,* and lovers of men for their owne advantage, even so farre as by them they may attaine and retaine their wealth, pleasures and pompe; but few are they that love men for God, or his graces in them: now seeing the times more call for these duties, let us bee the more carefull in them. Secondly, love amongst men is the bond of societies; for what linketh man to man but love, which therefore the Apostle calleth *the bond of perfection;* and truly, for it maketh men speake and think one thing, and perfecteth their societie. Seeing then Christian societies are Gods ordinances and preserved by love, wee are to labour the more in the preservation of it. Thirdly, the office and action of love is most excellent, for the manifold gifts and graces which God bestoweth on men for the use of the Church and Common-wealth, are all hereby made profitable thereunto, all ordered herunto aright, and all hereby applied to their right, ends and uses: the gifts of knowledge, tongues, wits, wisdom, and such like, without love they puffe up, *but it is love that edifieth,* 1 Corin. 13. and which causeth man to apply and use these gifts to the good of man.

The third rule for the maintenance of faith concerneth *Hope* in the next words, *looking for the mercy of our Lord Iesus Christ unto eternall life.* Wherein is contained a description of hope, which is this: *Hope is a gift of God,* whereby we wait for the mercy of Iesus Christ to eternall life. For the better conceiving of which grace, consider in the words three things: first, the person on whom wee are to wait by hope, namely, our Lord Iesus Christ, together with the properties of this waiting, which are foure: first, it must be certaine without doubting: for the Apostle ascribeth a full perswasion and assurance unto our hope, as well as unto our faith, *Hebr. 6. 11.* neither doth hope make

A a man ashamed by disappointing him of the thing hoped for, *Rom. 5. 5.* Secondly, it must be against hope, that is, against all human hope, reason, sense, and whatsoever may be grounded upon these. Thus *Abraham* beleaved against hope, *Rom. 4. 18.* Thirdly, it must be a patient waiting on Christ: *Rom. 8. 25. If wee hope for that wee see not, wee doe with patience abide for it:* for otherwise the thing hoped for deferred, maketh our waiting painefull and tedious. Fourthly, it must be grounded upon the word and promises of life, *Psalm. 130. 5.* My soule hath waited, and I have trusted in his word: *Heb. 6. 18.* the ground and anchor of our hope is made not onely the promise, but the oath of God who cannot lie, although he should not sweare, *that wee might hold fast the hope that is set before us.*

B The second point is, the thing for which we must wait, which is not for gold, silver, honours, pleasures, but onely for the mercy of God in Christ unto life eternall: by which we must not understand the beginnings of mercy, for these wee already here enjoy, and having the present hold thereof need not hope for the same, but for the full measure and accomplishment of Gods mercies hereafter to bee enjoyed. The like manner of speech hath *Paul*, *Rom. 8. 22. We wait for our Adoption and Redemption,* not that we are already adopted and redeemed: but that it is not as yet fully finished and accomplished in us, as hereafter it shall be.

C The third point is, the fruit and profit of this waiting; and that is life eternall, and therefore is added, *unto life eternall,* giving us to understand, that our waiting shall bring us unto, and set us in the possession of this life. So as the description standeth in setting downe two effects of hope, described first, that it causeth to wait on Christ for mercy: secondly, that it doth not faile nor make a man ashamed, for he waiteth unto eternall life, and in this expectation is put in possession of the same. From the former effect, we learne first to put a difference betweene hope and confidence: first, by hope wee wait on Christ, but by confidence wee rest upon him, and quiet our hearts in him: Secondly, hope is of things to come, and confidence of things present, at least made present by faith.

D *Maith. 9. 2. Have confidence, and thy sinnes are forgiven thee:* Whence wee may discern an error in Popish religion. They teach with us that a man is to have confidence in Christ, but they include it under hope, and will not permit that it should be referred to faith, because then they should be drawne to grant a speciall faith. But that is erroneous, seeing confidence is not of things to come as hope is, but of things present: and therefore although confidence goeth with hope, yet it is no branch of it, but proceedeth from faith. Secondly, seeing this waiting is a certaine expectation of Christ, hence I gather that there is a speciall faith; for if there be a speciall hope, there must needs be a speciall faith

to ground this special hope upon : for wee can never certainly wait for that, whereof wee are uncertaine whether it belong unto us or no : he that hath received the earnest, may certainly wait for the whole summe; but it is faith which receiveth the earnest of the spirit, from whence our hope is raised. Heb. 11. 1. *Now faith is the ground of things hoped for* : for which cause it is that hope also hath his full assurance ascribed unto it as well as faith : And hence we may further take knowledge of another of their errors, whereas they teach that hope indeed is joyed with a certainty, but they distinguish of certainty, which is (they say) either of the will or understanding ; hope they grant hath the certainty of will, but not of judgement and understanding; but this is false, seeing the Apostle Heb. 12. *commandeth to rejoice in hope* : which no man can doe, unless the judgement bee certaine and settled ; he that is not certaine of mercy, can never hope certainly for mercy. Thirdly, wee learne hence to wait by our hope in Christ for life everlasting even to the death, that must be the white which must ever bee in our eye, at which wee must continually direct our ayme. Wee have many examples of holy men who have gone before us in this duty ; *Iacob* when hee was making his will, interceith and as it were interceith this speech : *O Lord, I have waited for thy salvation*, Genes. 49. 18. *Moses* had his eye ever upon the recompence of reward, Heb. 11. 26. *Iob* will trust in the Lord, *yes, although hee should kill him*, Job 13. 15. *David* was much and often in this expectation of the Lords mercy, Psal. 40. 1. *In waiting I have waited on the Lord*, that is, I have instantly waited; and mine eyes have failed mee whilest I have waited for my God. Psal. 63. 3. and Psal. 16. 9. *My flesh shall rest in hope*; his hope was that his flesh should rise againe unto life everlasting. *Object.* But how can wee nourish this hope (will some man say) seeing we are so tossed and perplexed with so many miseries and grievances in this life? *Answer.* *Paul* meeteth with this objection, Rom. 1. 3. *Wee rejoice in tribulation. Quest.* How can wee doe so? *Answer.* When wee subject our selves unto God in afflictions, *hee sheddeth a broad love in our hearts*, and this breedeth patience, which bringeth forth experience, and experience hope, which maketh not ashamed; being the helmet of salvation, and our anchor which staith our ship in the troublesome sea of this life. Fourthly, if we must by our hope wait on Christ; then in all our requests and petitions unto God we must abide the Lords leisure, not limiting, him or prescribing the time unto him of hearing; for herein our hope must exercise it selfe.

Further, from the object of this waiting, which is the *mercy of God*, wee may learne divers points : first, that there is no such merit of worke as the Papists dream of, for then might wee wait for justice, and of due lay claime to life eternall. But here wee have another lesson

read us, namely, that the Saints of God justified, sanctified, and so continuing, (for to such *Iude* wrote, as verse 1.) must wait for the mercie of God unto life eternall. Yea, let a man keep all Gods Commandements, hee shall merit nothing, hee doth but his duty. In the second Commandement the Lord saith, *he sheweth mercy on thousands*; but who are they? *unto them that love me and keep my Commandements*. If *Adam* had stood in innocencie, hee could not have merited any better estate than hee was in; how much lesse can we since the fall? nay, Christ as hee was man alone, could not merit, nor did not, but in regard of personall union. But the Papist will here say, that life eternal is promised upon condition, and if we can keep the Commandements wee may merit. I answer, if wee keepe the condition of our selves, we may merit indeed; but this is impossible, for even our keeping of the condition were of mercie; and mercie and merit will never meet and stand together. Secondly, if we wait for mercie in Christ, then we must altogether despaire in regard of our selves for ever attaining life everlasting, for hope sendeth a man out of himselfe, and causeth him wholly to relye himselfe upon Christ. Thirdly, if we must wait for the accomplishment of mercy, which tendeth to life everlasting, then much more must wee in our dangers or troubles wait for Gods mercie in our deliverance. If we must wait for the greater, wee may for the lesse, Hab. 2. 3. *At last the vision shall speake, and not lie; though it tarrie, wait.* And Iai. 28. 16. *He that beleeveth, maketh not haste.*

This meeteth with mans corruption, who in present trouble will have present helpe, or else he will fetch it from hell it selfe, from Satan and Sorcerers : but such never learned to wait on Gods mercie for salvation : for then could they wait his leisure in lesser matters, for health and ease, and with more comfort make farre lesse haste.

Secondly, from the second effect or fruit of hope, namely, that it deceiveth not, nor disappointeth him that hopeth; note, first a difference betweene humane or carnall, and religious or Christian hope. The former often deceiveth men, at least when death cometh all such hopes perish : but the second never deceiveth a man in time of need, no not in death it selfe. Secondly, hence a man may and must believe his owne perseverance in grace; for where this hope is, such a man cannot fall wholly from Christ, for then his hope should disappoint him: neither from his owne salvation, because this hope layes hold on the mercy of God unto eternall life : and herein can never frustrate his expectation, or make him ashamed. Thirdly, if our hope bring us to the fullness of happinesse and to the accomplishment of mercy hereafter, then it bringeth us to the beginnings of this happinesse even in this life; for the beginning of life eternal is in this life, and standeth in the conversion of sinners unto God, and in amendment

Wicked men in present troubles must have present help; although from Satan himselfe.

We must wait for mercy, and not for justice, as the Papists teach by their doctrine of merits.

of life : and whoſoever hath true hope, hee is thereby ſtirred up unto daily repentance and reformation of life : 1 John 3. 3. *He that hath this hope, purgeth himſelfe, even as keepe pure.* Now there is none of us but wee ſay we hope for life eternall, and looke to be ſaved by the mercy of God in Chriſt : it ſtandeth us then in hand to try the truth of this hope within our ſelves, and maniſeſt the truth of it unto others, and both theſe by this note, namely, that wee finde it to purge our hearts and lives, and that it conformance unto Chriſt : for if wee hope to bee like him after this life, wee muſt labour to reſemble him even in this life, by being in ſome meaſure pure, holy, innocent, meeke, loving, &c. even as hee was : for otherwiſe if our lives bee not in ſome reformation of our ſelves, and conformance to our head ſutable to the profeſſion of our hope, it is but pretence of hope, and will make men in the end aſhamed.

**v. 22** *And have compaſſion of ſome, in putting difference :*

**23** *And others ſave with feare, pulling them out of the fire, and bate even that garment which is ſpotted by the fleſh.*

Theſe words containe the two laſt rules tending to the preſervation of the faith, both of them teaching how wee may and are to recover, and reſtore thoſe who are fallen or declining from faith or good conſcience. For the better underſtanding whereof, conſider in the words two things : firſt, the way to begin this recovery, which is in the end of ver. 22. *By putting difference.* Secondly, the manner how they are to bee recovered ; expreſſed in both the rules : The former concerneth Chriſtian meekneſſe, *Have compaſſion on ſome :* the latter concerneth Chriſtian ſeverity ; *and others ſave with feare.* Concerning the former : the way of this recovery is to *put a difference.* that is, by Chriſtian wiſdome to diſtinguiſh betweene offenders. For our direction wherein, we muſt know that men erre and offend two wayes : firſt, in opinion and judgement : ſecondly, in practice and life. Again, thoſe that erre in opinion are alſo diverſly to bee diſtinguiſhed, according to the diverſity of their errors : for ſome erre in the foundation of religion, and matters of greateſt importance, as the Papiſts at this day, when they teach invocation of Saints ; juſtification by workes, a reall ſacrifice for the quick and dead in the Supper, with other falſe doctrines raiſing the foundation : others may hold the foundation, but erre in ſmaller points of leſſer importance. As for example, the Anabaptiſts hol-

ding that warre is not to bee made, nor oathes to bee taken, erre groſſely : but yet herein (though in other points they doe) they raſe not the foundation. Theſe ought wiſely to bee diſtinguiſhed, for he that erre in the foundation, overturneth his faith and religion : but hee that holdeth the foundation, and erreth in ſmaller points, doth not. 1 Corinth. 3. 12. *If any man build on the foundation bay or ſtrubble, his workes ſhall burne, but himſelfe may be ſafe.* One thing it is to beat downe a wall, to pull downe a window, yea, ſome one ſide of a houſe ; and another to plucke up the foundation, for this deſtroyeth all : which difference if it had beene made and minded, many which have ſeparated themſelves from the Church of England, had ſtill remained members of it. Secondly, of thoſe that erre in opinion, ſome erre of ignorance and blinde zeale, ſeeing no other truth than that they hold ; as the Jewes did, Rom. 10. 2. *who had the zeale of God, but not according to knowledge :* others erre of malice, who know they are deceived, and yet perſiſt obſtinately in their error and falſe opinion, leſt they ſhould loſe their credit, as Heretikes. Now betweene theſe alſo a difference iſto be put : 1 Tim. 3. 10. *An heretike after once or twice admonition reſect ; for ſucha one is condemned of his owne ſelfe.* But if the error be of ignorance, Paul ſpeaketh : *If any bee otherwiſe minded, the Lord will reveale it,* Philip. 3. 15. But here wee muſt alwayes remember, that ſeeing wee can hardly diſcerne the ground of mens errors whether they proceed of ignorance or malice, wee are ever to condemne their error, but have reſpect to their perſons, and not paſſe ſentence rathly againſt them. For the error of the ubiquitie of Chriſts body hath beene held and maintained by many both godly and learned Proteſtants ; their error we are alwayes able to condemne, but we may not condemne their perſons, no not although they have defended it of malice, or out of the pride of their hearts, ſeeing the Lord might give them repentance before or at their death. Thirdly, againe thoſe that doe erre of ignorance muſt be diſtinguiſhed : for ſome of them are miſled of ſimple ignorance, as thoſe who have no meanes, or very ſmall meanes to come to knowledge : others erre of affected ignorance, which is when men are *willingly ignorant*, having meanes of knowledge, but reſuſe the ſame. As above forty years agoe the people of this land erre of ſimple ignorance, becauſe they had not the meanes (which yet did not excuſe them) but now their ignorance is willfull, and affected, neglecting at leaſt, if not fearfully deſpiſing ſo great ſalvation ; and therefore as the ſinne of the land is greater, ſo the more fearfull is the judgement like to bee, if it bee not reaſonably prevented by repenſance. Fourthly, there is alſo wiſe difference to bee put betweene the authors of ſects and hereties, and thoſe who are by them ſeduced. The Sect-maſters and leaders are to be uſed with more ſeve-

All errors are not of the ſame ſize.

Papiſts doctrine depaſſeth from the foundation.

The ignorance of this land now ſearefull than it was forty years agoe.



nity, and sinne more grievously: Rom. 16. 17. *Observe them which cause divisions among you: as in a wisely ordered Common-wealth, the heads of conspiracies and authors of treasons are most aimed at.*

Secondly, errors in practice or action, is any a small sinne, or offence in word or deed; and men that offend in these are not all to be ranged in one ranke, but to be distinguished. For of these, first, some sinne of ignorance, not knowing what they doe; as *Paul persecuted the Church of God ignorantly*, and through a blind zeale. Now ignorance is twofold: first, generall ignorance, when the thing is utterly unknowne secondly, speciall, when the equity of a particular fact, or some speciall action is unknowne; as oppression and usury in generall are knowne to be evil; but many particular actions under this kind are unknowne to many so to be; and sometimes these two ignorances are joyned both together, according unto which we may put difference between the faults and offences of men. Secondly, some sinne of infirmity, who know what they doe, but yet are overcarried by sudden and violent passions of anger, feare, sorrow, or such like unto evil. Thus *Peter* denied his Master upon sudden feare of danger. Thirdly, some sinne of malice, being carried unto evil by the malice of their own evil, not of ignorance, or passion as the former: of this the Apostle speaketh, Heb. 10. 26. *If we have willingly after we have received the knowledge of the truth, there remaineth no more sacrifice for finnes.* Now of this malice of the will, there be two degrees: first particular, when a man willingly and willingly sinneth against some particular Commandement; as Act. 7. 51. the Jewes were stiff-necked, and *always resisted the holy Ghost*; that is, the ministry of the Prophets in some things, not in all. Secondly, generall malice, when a man is carried willingly and willingly to oppugne all the law of God, yea, Christ himselfe, true religion, and salvation by Christ, and so revereth all the Commandements. This is the sinne against the holy Ghost, and of this degree the Apostle saith, *there remaineth no more sacrifice for sinne*: this being an universall and generall Apostasie. Now offenders according to these differences must be distinguished.

Further, of those that actually offend, some sinne secretly, when it is knowne but to some one only; and privately, when it is knowne but to some few, and the scandall is the smaller. Some sinne publicly, when the sinne is notorious and the offence given great. If the offence be secret, the Apostle ruleth the case, saying; that *love* covereth a multitude of such finnes. For the second, if the offence be private, then must thou admonish the party between thee and him: if he heare thee, thou hast saved and won him: if not, but he persist in offending, tell the Church. But he that offendeth publicly, must be publicly reproved, that others may feare,

A 1 Tim. 5. 20. By these differences observed, a notable way is made for the recovery of those that are sliding or fallen from the faith, in matter either of doctrine, or practice.

Hence wee learne first, that it is our duty to observe one another in our speeches and actions; or else we can never put any difference in them, the ende of which observing must be (not as the manner of many is, to imitate others in their evils, or to traduce or floute men) but that of the Apostle, Hebr. 10. 24. *Let us consider one another, to provoke unto love and good worker.* Secondly, for the making of this difference between offenders, wee ought to have in us a Christian wisdom, whereby we may discern aright of persons and things, and not to judge of all alike. Our head Christ was a notable president unto us herein: for though many professed him, and beleaved in him, yet would he not commit himselfe unto them, *because hee knew* what was in man, Joh. 2. 24. Love indeed must hope all things, beleve all things, suffer all things, 1 Cor. 8. 7. but yet this Christian love must be ordered by Christian wisdom.

Christian love  
must goe hand in  
hand with Christi-  
an wisdom.

The second point concerneth the manner of restoring offenders, standing in two rules: first, of compassion: secondly, of severity. In the former consider two things: first, on whom compassion is to be shewed: the Apostle saith, *on some*, that is, on those that erre of ignorance, or infirmity: on those also who are carried away with the violence of some sudden passion, if they repent, yea or give any hope of amendment: all such must be restored with the spirit of meeknesse, Gal. 6. 1. Secondly, the manner of shewing the compassion, which is not by winking at, or soothing men in their finnes, but by admonitions, and exhortations seasoned with compassion: Match. 18. 15. *If thy brother trespass against thee, goe and tell him his fault betweene thee and him: if he heare thee not, take yet with thee one or two.* This is the meane first to convince the offenders, and then to bring them to repentance with all mercy and meeknesse, and confirme them therein. Thus God himselfe dealt with *Adam*, first convinced him, and then in much mercy made that gracious promise, that the seed of the woman should bruise the Serpents head. Thus *Christ* looked on *Peter*, and mercifully restored him. Thus *Paul* restored the Galatians, being fallen from the faith, by mercifull admonitions.

Obiect. But if we admonish men before witness, according to the rule of Christ, we may draw our selves into danger, for they may take such admonitions for slanders, and use them as witnesseth thereof against us.

Answer. If therefore the fault be secret, wee must only admonish our brother alone; and if that will not serve to reclaim him, leave him to God to turne him: and if it be private, that is, known to some few, it is Christian wisdom to admonish him before some two of those that can testify of this sinne, that so the partie admonished

monished may be convinced, and the admonisher cleared from all shew and appearance of slander.

*Use 1.* By this rule is condemned the rigour and austerity of many in too severe censuring offenders and offences. This was a fault and blemish in the ancient Church; which sometime for no faults would injoyn penance, as if a man had married the second time; yea, for small and light offences were wont to enjoyn a penance for two, five, yea, and sometime of ten years. This is the sinne also of those that are departed from our Church, condemning us (for some want) utterly as no Church, nor people of God, refusing to heare the Word of God, to pray, and to joine in other religious duties with us. It is also the sinne of many of the Lutherans, who because we dissent from them in some opinions, condemne us and our Churches to hell; and speake and write that wee are limbs of the devil. Which were too great severity, if we held not the truth against them in the things wherein we differ.

*Use 2.* Wee ought on the contrary to put on the bowels of compassion towards offenders, if there be any hope of amendment; following herein the footsteps of Christ himselfe, who was very tender over Jerusalem, so as hee wept over it. *Moses* when the Israelites had sinned in making them their golden Calf, hee mourned for them, fasted fortie dayes and fortie nights for them, and would not depart from God till hee was increased of him in their behalfe. Men cannot but be compassionate towards sicke, and dangerously diseased, or wounded bodies; but a rare thing it is to be so tender over the sicke soules of our brethren. *But blessed is he that judgeth wisely of the poore.* whether afflicted in body or minde.

The second rule of restoring offenders, concerneth Christian severity: and it is the last of the five, laid downe in the verse 23. In it the Apostle layeth downe three things: first, the rule it selfe, *To save with feare.* Secondly, the reason of the rule, or manner of it; *pulling them out of the fire.* Thirdly, a caveat for the better observing it: *And hate even the garment spotted by the flesh.* In the rule it selfe consider two things; first, who are to be saved by feare? namely, those who otherwise are incurable, which is manifest in the opposition of these words with the former; some are to be cured with mercy and compassion, as those which sinne of ignorance and infirmity: but those who are hardly curable must be terrified, affrighted, and so saved by terror and feare. Secondly, what this feare is; namely, not a bodily feare, as neither the meanes causing it are: but a spirituall feare, and that of everlasting destruction. The meanes of feare are either civill or spirituall. The former is the power and authoritie of the Magistrate, who carrieth not the sword in vaine against offenders; but that those that doe *evil might feare.* Rom. 13. 4. but neither is this feare,

nor the meanes of it meant. The second meanes are spirituall, directly respecting the soule, not the body; and they are reduced to three kinds or heads: first, *admonition*, with denunciation of Gods judgements against the party not repenting. Secondly, *suspension*, whereby offenders are debarred from the Lords Table. Thirdly, *excommunication*, whereby men are delivered up to Satan, and cast out of the societie of Gods people. Of these three this last is here most properly meant. *Ob.* But some will say, Excommunication is of no force, it is lightly regarded, and therefore can be no great meanes of feare to offenders. *Answer.* This censure used according to the word of God, cannot but be full of horror, and terror, and the most forcible (as the last) meanes of this feare. Math. 18. 17. *If hee heare not the Church, let him be to thee as a Heathen.* What will move a man if this will not, that the whole Church should account of him as a Pagan or Heathen? The incestuous person, 1 Corin. 5. 5. thus censured, is given up to Satan, and delivered into the aeternis power: than which what can be more fearefull? Both these places, the enemies of this censure seek to conclude, that they might make it lesse forcible: for that in Math. 18. they interpret of seeking civill remedy, against civill harme or wrong, as though the sense were thus; If thy brother injure thee, admonish him first privately; and if he refuse to heare thee, bring him before the Magistrate; thou maiest goe to law with him, and use him as a Heathen man, in calling him before the heathen magistrate. But this exposition cannot stand; for to shew that it is no direction of the manner to revenge civill wrongs, but appertaineth unto the conscience, it is added even in the very next words, verse 18. Whatsoever they bind on earth, shall be bound in heaven: and whatsoever they loose in earth, shall be loosed in heaven. For the other place, 1 Corin. 5. they expound it of an extraordinary punishment, which might be executed in those dayes by Satan upon the bodies of such offenders; *Deliver him to Satan:* that is, say they, that he may torment his body. But this cannot be a bare bodily punishment, but an excluding of the sinner from the communion and fellowship of the Church, and must be done in the face of the Church, by the consent of the whole Church: which appears to be so ver. 2. and 4. Again, if it had beene meant of some such extraordinary punishment, *Paul* by his Apostolical rod could have done that alone, and needed not have troubled the whole Church with it.

The second point is the reason of this rule, taken from the danger of the delay of it; *Thuling them out of the fire.* They are in perill of present danger, they must the fore presently be saved; even as things that are in the fire must be presently pulled out violently, or else they are presently consumed; so must these offenders be presently preserved and pulled out of the fire of hell. Out of these two former points, wee

learne diuers instructions.

First, that their censure of excommunication is an ordinance of God, and no invention of man: for even in this verse we may observe, first, that obstinate offenders are to be saved by terrible meanes; some must bee saved by feare. Secondly, violent and sudden meanes must be used; they must be as it were *snatched out of the fire*. Thirdly, they must be separated from in regard of society, in the next words; all which three things cannot agree to any thing but onely to excommunication.

Secondly, note the end of excommunication, which isto plucke men out of the fire of hell with violence; and therefore this desperate remedy is onely to be used in desperate cases, when there is no other way to save the soule, and not for trifles. The Surgeon cutteth not off armes and legges, untill the life be disparaged; neither the Physician prescribeth ranke payson but in most desperate diseases. Again, if this be the end of it, then it respecteth the spirituall estate of men, and not the temporall; the soule properly, and not the body. Wickedly then doth the Pope (for the upholding of his estate) excommunicate Kings and Princes, to depose them from their Crownes, and deprive them of their scepters, and by it free their subjects from their allegiance: this is no end of this censure warranted in the word. And thirdly, if there be such a necessary end and use of it, it were to be wished that in this end it were more used against open and notorious sinners, whom the Word cannot prevaile with to their salvation; seeing many goe on every where obstinately in their finnes without amendment, to the great scandall of others.

Thirdly, hence wee learne, that many be so wedded and addicted to their wicked wayes, that although they be in the mouth of hell, yet they feare nothing: neither God nor devill: nor care neither for heaven or hell; else what need were there of such a censure as this is? *Ahab* was so addicted to *Naboths* vineyard, that he was sicke for it: Besides, hee sold himselfe to worke wickednesse. *Mannasses* sold himselfe to Satan, nothing could returne him but fetters and captivity. Fruitfull of such hath bene, and is our barren age.

Fourthly, when gentle meanes will not serve to reclaim men, it is the will of God that terrible meanes should be used, if by any meanes they may be pulled out of the fire: and thus the Lord used to deale with his owne people of the Jewes, proceeding with them according to that order in Rom. 2. 4. first, by patience, by long suffering, calling them to repentance: but when they hardened their heart against these meanes, then hee hoarded and treasured up wrath for them against the day of wrath. The same hath been his dealing with us in this land: for this forty yeares and more, he hath hedged us in with peace and prosperity, together with the liberties of his glorious Go-

A spel, still expecting our further fruitfulness, answerable to such meanes; but wee become still more barren, and lesse fruitfull; hee hath often taken in hand his pruning knife, and lopped us by famine, pestilence, and other his judgements, and yet behold wee abound with bitter fruits of blasphemies, injustice, prophaneesse, contempt of the Gospell, which was more embraced and esteemed of twenty yeares agoe, than now it is in these dayes, which make no end of declining: that surely wee cannot now but expect that the Lord should open upon us the treasures of his wrath, and store-houses of judgements, unless wee use meanes to prevent them, and that in due time. Some will aske, what be they? *Ans.* Remember 2. rules, first the counsell of *Amos*, chap. 5. 12. *Prepare to meet thy God O Israel.* Meanes in this land are prepared to meet our enemies, and it is well done, but wee must first prepare to meet our God by unfained repentance, and forsaking of sinne; for that is it which maketh the breaches of our land, and strengtheneth our enemies against us. Secondly, the practice of *Iehosaphat*, 2 Chro. 20. 12. *We know not what to doe, but our eyes are towards thee, O Lord.* Depend upon him alone, and nothing besides him; make him thy *hiding place* in life and death, shroud thy selfe under the wings of his protection, and thou shalt bee safe under his feathers.

Now followeth the third point in this last rule, that is, the caveat tending to the observing of it, in these words; *And hate even the garment spotted with the flesh:* that is, keepe no company, have no fellowship or society with them which precept is propounded in a dark comparison or similitude, taken from the ceremoniall pollutions of the Law: that looke as men were then made uncleane, not onely by conversing with persons legally uncleane; but also by touching (though it was unawares) their houles, vessels, and garments, as appeareth, Levit. 15. 4. and Numb. 9. and therefore did not onely avoyd such persons, but hated even their garments: so must we under grace deale with obdinate offenders, avoyd their persons, finnes, yea, and societies, as occasions thereof. First, then in the former part of the comparison two questions may be demanded. The former is this:

Why should any mans flesh be uncleane, or his garments spotted, and so detestable and to be hated, seeing they are the good creatures of God? *Ans.* There be three kindes of uncleanness: 1. Natural. 2. Morall. 3. Ceremoniall. Natural uncleanness is, whereby the creature becometh by his corrupted nature uncleane for mans use: I say by corrupted nature, because this uncleannes cannot rise from created nature, but from mans sinne and Gods curse; as the Serpents are now to mans use uncleane, that is, noysome, and full of hurt and payson. Morall is, when any creature is used against Gods Law and Commandement, separating it from the use of man: as to marry within any of the

Against the fifth  
Rebelle.

degrees

The censure of ex-  
communication  
is not to be inflicted  
but in most despe-  
rate cases.

degrees prohibited, Lev. 19. cometh with-  
in this uncleanness. Thus a man borne of un-  
cleane seed is uncleane, Job 14. *Ceremoniall* is  
when the creature being cleane in it owne na-  
ture, yet in some other respects by virtue of  
Gods prohibition, becometh uncleane. Thus  
were certaine beasts, and fowles, and dead ba-  
dies uncleane, not in their nature, but in some  
respects, which especially were three: first, in  
regard of touching: secondly, of tasting: third-  
ly, of sacrificing: in which respects they might  
not be used. Now the creature might be hated,  
not in regard of it selfe, or as it is the good crea-  
ture of God, but as farre as this ceremoni-  
all uncleanness was fastned unto it, being prohibited  
in this or other respects by God.

2. *Quest.* But why should any man hate the  
flesh, or garments of another, seeing this ceremoni-  
all uncleanness was no sin; yea, to burie the  
dead corps was a dutie to be performed neces-  
sarie: & so necessary was it to touch them: & for  
garments they were naturall, and no more sin  
to touch them than to eat or drinke? *Ans.* Al-  
though legall defilement was not alwaies a sin,  
yet it was alwaies an evill, and prefigured the  
defilement of men by originall sinne: and be-  
sides, upon Gods prohibition was to be hated.  
Secondly, although the defilement it selfe was  
no sinne: yet hee that wittingly without cause  
did touch or meddle with the thing defiled, did  
sinne, because God commanded the contrarie.

Secondly, out of the second part of the simili-  
tude, in that we are to hate the company of ob-  
stinate offenders, it may be demanded whether  
we may keepe any company, or have any fel-  
lowship with an obstinate sinner? *Ans.* The fa-  
miliar companie with such is forbidden, but all  
companie is not absolutely forbidden: for in  
two cases it is lawfull to accompanie with such  
a one, first, to doe him good with conference,  
instruction, or admonition; an heretike must be  
once or twice admonished, and if he be not then  
reclaimed, he must be avoided, Titus 3. 10. Se-  
condly, when a man is bound to such an one  
by the bond of civill societie: as for example,  
if a man were by the Church excommunicated,  
yet a wife must performe the dutie of a wife; the  
childe of a childe; the servant of a servant: for  
these divine ordinances abolish not, but es-  
tablish civill societie. Then if a familiar companie  
must be denied to such obstinate sinners,  
but not all companie: as when by the same  
we can either reclaim them, or else to performe  
some civill dutie towards them.

*Use.* First wee see here what was the end of  
ceremoni-  
all uncleanness; and that was to repre-  
sent that spirituall uncleanness in the whole  
man, by originall and actuall sinne in thought,  
word, & deed. Zac 13. 1. In that day shall there  
be a fountaine opened to the house of David,  
& to the inhabitants of Jerusalem for sin and for  
uncleanness: whereby is signified such an un-  
cleanness, whereby not only our selves are de-  
filed wholly, but whatsoever we touch & meddle

withall, which is infected by reason of that  
dwelling sin in us, even as it was which in the  
law was touched by a polluted and uncleane  
person. This consideration should cause us to  
looke into the filthinesse of our hearts: which if  
we could, or did see, as it is both in it selfe, and in  
the vile fruits which without intermission it  
sendeth out, it would make us humble our  
selves, and never be at rest until this fountaine  
of the blood of Christ were set open unto us,  
and we even plunged into it, and so cleansed  
from this uncleanness; whereof the unclean-  
nesse of the flesh was but a figure and shadow.

2. *Use.* Wee learne how to understand the  
Commandements of the Morall law, namely,  
not onely according to the letter, and bare  
words in which they are propounded, which  
mention the maine finnes onely against God  
and man; out by a *Synecdoche* in the mentioned  
finnes, all of that kind, as all occasions, also mo-  
tives and inducements thereunto, as here the  
Apostle willeth the Saints to hate the flesh; yea  
the garments spotted; so we are to hate the sin  
it selfe, yea, and all the kinds, and all the occasi-  
ons of the same.

3. *Use.* Hence we have a direct way wherein  
all beleivers are to walke: first, wee must hate  
the company and societie of manifest and obsti-  
nate sinners, who will not be reclaimed. Se-  
condly, all their finnes, not communicating  
with any man in his sinne, we must have no fel-  
lowship (as with the workers, so) with the un-  
fruitfull works of darkness. Thirdly, all oc-  
casions and inducements unto these finnes.  
Fourthly, all apparances of wickednes, 1 Thes.  
5. 22. that is, which men in common judg-  
ment account evill; and all this must proceed  
from a good ground, even from a good heart  
hating sinne perfectly, that is, all sin, as David  
Psal. 139. *Thou hast me with a perfect hatred:* and  
not as some, who can hate some sin, but cleave  
to some other; as many can hate pride, but love  
covetousnesse, or some other darling sinne: but  
we must attaine to the hatred of all, before we  
can come to the practice of this precept; be-  
sides, that all finnes are hatefull, even in them-  
selves. A needfull duty, to be heedfully regard-  
ed in these dayes, wherein are so few haters of  
the flesh, and so many haters of those that hate  
it: so many that are so farre from hating the ap-  
pearances of evill, that many finnes themselves  
are swallowed up, and made no bones of; hor-  
rible blasphemies must now credit mens spec-  
cles: the breach and violating of the Sabbath  
in journeying, is as good a service of God on  
horsebacke as need bee, or as free requirith:  
raylings, also fightings, and such works of the  
flesh, are notes of valour and spirit: and so on-  
ther. Thus men who profess religion in word,  
denie it in deed; seeing true religion standeth  
not onely in the hatred of the sin themselves,  
but even of all occasions and apparances of  
them: because God hath commanded them to  
be hated.

*Ceremoni-  
all un-  
cleanness figures  
with spiritual  
filthinesse.*

4. Use. As the Jewes (being not to come neere the houses nor touch the uncleane) if they did touch any such thing, they were uncleane and polluted; and for that cause must wash their bodies, and change their garments, yea, if they did but suspect that they had defiled themselves, they were presently to be purified; so we being defiled with any knowne finnes, or suspecting any unknowne: our next course must bee to the blood of Christ the Laver of the Church, suing unto God by prayer that our sins may be therewith washed away; we must put off our garments, that is, the old man with his lusts, and put on the wedding garment, that is, Christ Jesus with his rightcounesse, daily proceeding in the duties of justification; for hee that hath washed himselfe, had need still have his feet washed, that is, daily renew his repentance, and bring daily fruits worthy amendment of life.

v. 24 *Now unto him that is able to keepe you that you fall not, and to present you faultlesse before the presence of his glory with joy. 25. That is to God onely wise, our Saviour, be glory, and majesty, and dominion, and power, both now and for ever. Amen.*

In these words are contained the third part of the Epistle, namely, the conclusion of it, and it is nothing else but a lauding and praising of God: wherein three things are to be noted: first, the person praised, which is *Christ* the second person in the Trinity, the Sonne of the eternall Father: in this appeareth by two reasons in the words: first, because he is here testified to be a Judge that doth present all men before himselfe, which is proper to the Sonne of God. Secondly, because he is called *our Saviour*, which is the title of Christ, according to the name Jesus. And yet here must be noted that in this praising of the Sonne, the Father and the holy Ghost are not excluded: for as the nature of the three persons is all one, so is their worship all one also. The second point be the reasons or inducements moving us to praise Christ, which be three. The first drawne from his power: *To him which is able, &c.* The second from his wisdom: *To God onely wise.* The third from the worke of our redemption and salvation: *Our Saviour.* The third point is the praise it selfe, in these words: *be glory, and majesty, and dominion, and power, both now and for ever. Amen.* Of these points in order. And first of the person to whom this praise is given.

First, note how the Apostle concludeth his

Epistle with the praise of Christ as the Judge, as also the Saviour of mankind; in whole example we are taught with willing mindes to spend our dayes in the honour of Christ; for that which the Saints doe in heaven, that must wee doe while we live upon earth; for so we pray in the Lords prayer: but they in heaven doe continually cast downe their Crownes at the feet of the Lambe, Revel. 5. 11. *as worthy to receive all honour, and glory, and power;* we must therefore bee ready unto this duty. Again, he hath subjected himselfe to exceeding dishonour and abasement, yea, to the death, and that of the crosse: and all that we might first honour him, and then bee honoured by him: how therefore ought we in way of thankfulness for the great worke of our redemption, glorifie him, and advance his honour? But in stead hereof many even of those that profess Christ dishonour him, using him as a packhorse to lay upon him all their finnes, and so lade him with their sins past, and crucifie him again with daily new sins, and yet they looke hee should be their Saviour to bring them to honour and immortal glory.

The inducements follow. The first of which is taken from the power of Christ, *unto him who is able, &c.* That we may know the force of this reason, we will first consider what this power of Christ is. The power of Christ is twofold: first, absolute: secondly, actual. By absolute I understand that power of his, whereby hee is able to doe even that which he will never doe; of which *John Baptist* speaketh: *God is able even of stones to raise up seed to Abraham.* By this power God could have made many thousand worlds, whereas he made but one; and by the same Christ could have commanded a legion of Angels to have delivered him from the hands of the Jews, but would not. This absolute power goeth beyond his actual power or will, yet is not greater than his will: for as what God doth, that hee willeth: so what he can doe, he can also will; but this power is not here meant. The second, namely, the actual power of Christ is, whereby hee doth and effecteth whatsoever he willeth, and it is of two sorts: first, his generall power which tendereth on his providence, whereby he ordereth all things both in heaven and earth: Psal. 115. 3. *Our God is in heaven and doth whatsoever hee will.* Secondly, a more speciall power which accompanieth his grace, and alwayes goeth with it: of which *Paul* speaketh, Ephes. 1. 19. *That we may know what is the exceeding greatness of his power towards us that beleeve, according to the working of his mighty power.* Of this power working life and grace to them which beleeve, *Iude* here speaketh. Concerning which observe three conclusions.

First, that this power is given to Christ in time, *Matth. 28. All power is given to me in heaven and in earth.* Act. 2. 36. *Hee is of God made Lord and Christ,* importing that this power is given him to bee a Lord. Indeed the Sonne of God as God, is of equal power with the Father,

The power of Christ, either absolute or actual.

and that from all eternity : in which regard no power can be given him : but if we respect his office of mediation, to the performance of which he must lay aside his power, and become as a servant subjecting himselfe to the death ; thus this power may be said to be given him againe, namely, when by his rising from the dead and ascending into heaven, he was mightily declared to be the Sonne of God : so that in Phil. 2. *Thou art my Sonne, this day have I begotten thee*, is in Acts 13. applied to the resurrection of Christ : as if hee had said, This day have I made manifest by thy powerfull resurrection that thou art my sonne, and that I have begotten thee before all worlds.

The second conclusion is, that this power is manifested in Christ the head especially : namely, when it caused him so victoriously to overcome death in suffering it ; to rise from the grave, ascend from heaven, and sit at the right hand of God his Father. *Paul* prayeth that the Ephesians might know the greatnesse of this power, *which raised Christ from the dead, and set him at Gods right hand in heavenly places*, Ephel. 1. 20.

The third conclusion : That this power conveyeth it selfe from Christ the head to all his members, Ephel. 3. 20. *To him that is able to doe abundantly above all that we aske or thinke, according to the power that worketh in us*. Col. 1. 29. *I also labour and strive according to his working, which worketh in me mightily*. Now being conveyed unto the members of Christ, it is not idle in them, or unprofitable, but worketh proportionably in them all, as it did in Christ himselfe : for as it caused Christ to die for our finnes, so it maketh us to die to our owne finnes ; as this power made him to live againe to his father, so it maketh us his members to live unto God ; that as he by vertue hereof rose againe, so it causeth us to rise to a new life in this life, and to our eternall life in the life to come.

Further, this power is commended here by foure effects : first, it is able to *keep them that they fall not*, namely into manifest finnes joyued with obstinacy : for of such finnes and sinners he had spoken in the former words ; and cannot be meant of every kinde of fall, seeing the children of God fall daily, but of such as *David* prayed against, Psal. 139. last : *Keep thy servant from presumptuous finnes, let them not reigne over me*. The second effect is, to *present you faultlesse*, that is, first, to iustifie believers : secondly, to sanctifie them here in part while they live, and in death to finish and perfect that inchoate sanctification. The third effect, in the day of judgement to *present them before the presence of his glory*. The fourth effect, *with joy*, that is, to possesse them with joy everlasting.

*Vse 1.* In that Christ is able to keep them that beleeve, we may note that this his power doth order the wils of believers both in and after their conversion. In their conversion it fra-

metin and tunceth their wils, *John 6. No man cometh to the Sonne, except the father draw him*, that is, except he incline, and turne mans will unto his owne, and make it of an unwilling will a willing will. Againe, after conversion it is not an idle power in them : 1 *John 3. He that is borne of God doeth not, that hee doeth not himselfe nor setteth himselfe to the practice of sinne, and the reason is given, because the seed of God remaineth in him*, which is all one with this power, which is able, and accordingly keepeth him. Wherby that Possibility is detected, namely, that in the conversion of a sinner it is in mans power as I will, either to receive or still the grace of God : and that mans will can either apply it selfe to grace offered of it will, or else resist it : but if these were true, the power of God should not order mans will, but mans will should order Gods grace, yea, and overcome this omnipotent power of God. Againe, this overthroweth the distinction of grace into sufficient and effectuall : for sufficient grace is effectuall, seeing that this power of Christ watcheth upon it to make it effectuall.

Secondly, hence we see that this power of Christ in his members, is a continued power, never wholly interrupted, for it keepeth them in this life *that they fall not* into presumptuous finnes. Secondly, it iustifieth them and sanctifieth them imperfectly in life, and perfectly in death. Thirdly, after death it presenteth them unto their glory. Fourthly, after the first judgement, it possideth them *with joy*, *unto the joy*. Thus the righteous man by vertue of this power, becomes like a tree *whose estate can neither fall nor fade*, Psal. 1. 3. And hence is it that hope is said to be a *firm anchor*, Heb. 6. vers. 19. for this property hath it, that from it selfe (as able love and faith in themselves are changeable, and nothing indeed is in it selfe unchangeable but God) but the power of Christ is it that maketh it an anchor true and steadfast. By which consideration, those two uncomfortable errors are confuted : first, that the child of God being regenerate may fall maliciously, and even wholly away. Secondly, that he may fall finally : seeing God putteth his hand under, and this power of Christ is able to keep them, that they fall not (though finally they may) yet neither wholly nor finally.

Thirdly, we must labour to have experience of this power of Christ in our lives, working in our hearts the death of our finnes, and quickning them againe unto the life of grace and of God : for this power of Christ consisteth not in any fancie, but in an effectuall feeling, in the heart of every true believer. *Paul* prayed that the Ephesians might feele in themselves this proportionall power to Christ his power in his death and resurrection Ephel. 1. 9. himselfe counted all things dung in comparison of the knowledge of this power, Phil. 3. 8. and that he might have experience hereof, hee will rejoyce in

Gods power shall not order mans will, but the difference in degree of grace may ob- tain.

his owne weaknesse, 2 Cor. 12. 9. And what will this power be profitable unto us (be it never so powerfull in it selfe) unless we finde our selves thus strengined in grace and godlinesse by it?

Fourthly, wee may not content our selves with a forme and shew of godlinesse, but strive to attaine the power of it; or else let us never profess Christ, and please our selves onely in such a profession for whosoever is truly Christs, in him this power worketh mightily in subduing Sinne, in striving against temptations, in stirring up zeale of Gods glory, and in a word in making men fruitfull and abundant in all well doing: yea, it can no more hide it selfe where it is, than can the Sunne at noone day, but it will cause men to shine as lights in the midst of a froward generation: which fruits and effects, if a man cannot finde in himselfe, let him suspect himselfe that hee is not as yet knit unto Christ, for then he would be by vertue of this power in some proportion conformable unto him.

Fifthly, this doctrine ministrerh a stay and prop to our faith and hope, seeing that Christ hath such a working power as this is, whereby he is able to make good, and accomplish whatsoever he hath promised concerning our salvation: thus he strengthened his Disciples, Joh. 17. But be of good comfort, *I have overcome the world*: and thus Abraham beleevd above hope because *hee knew that God was able to performe* what hee had promised, Rom. 4. 21. teaching all the sonnes of faithfull Abraham upon what prop they are to leane, and stay up themselves while the promises are delayed. Here the Papist teacheth that in regard of God indeed and his promise, wee may beleve our owne salvation: but in respect of our selves, and in regard of our owne indisposition we must still doubt, and it is presumption (saith he) to beleve it. *Ans.* But this is false, for we must not doubt in regard of our owne indisposition, but must certainly by faith lay hold on our owne salvation, seeing that Christ by his power correcterh, yea, and abolishesth in his members this indisposition, fitting them (notwithstanding it) and keeping them unto life eternall.

Sixthly and lastly, we must strive to become like unto Christ, seeing the same power that was in him is conveyed and derived from him into every one of his members, that as he lived in obedience unto his Father, both doing and suffering whatsoever his Father enjoyed and willed; even so ought we: looke what was his disposition and conversation whilest he conversed here upon earth, so ought wee to bee disposed and conversed, resembling him in meeknesse, humilitie, patience, love towards Father, and brethren, yea, and towards our enemies: and as hee was minded, the same minde ought also to be in us, Phil. 2. 6. So much for the first reason moving us to the praise of Christ, drawn from his power.

The second motive is in the ver. 27. *To God onely wise*, drawne from his wisdom; where in three things are to bee observed: first, that Christ is God: secondly, that he is wise: thirdly, that he is onely wise. For the first, this is a notable testimony, and to be observed against the Arrians and Atheists, to confirme the Divinity of Christ, wholike dogs most blasphemously with blacke in whites baite against their Creator, ascribing him to be one of the great sinners of the world: against whom (that we may be the better armed) I will first propound one or two evident reasons, and then answer their allegations. The first argument: Consider that whosoever have taken upon themselves to bee called Gods; the just judgement and vengeance of God hath befallen them, and they have bene destroyed by the hand of God. *Adam* and *Eve* because they would have bene but like God, or as Gods, were grievously punished in themselves and all their posterity. *Herod* because hee was contented that the people should call him God, the hand of God was instantly upon him, and the Angell of God smote him, and he was eaten up of lice. But Christ professed himselfe to bee God, yea, and disputed, Joh. 7. against the Pharisees that hee was the Sonne of God, and yet no harme befell him: nay, he proved manifestly by his doctrine, and miracles, by his death and glorious resurrection, that hee spoke true when hee said hee was God and the Sonne of God.

The second reason: Christ wrought miracles, which could not be done either by naturall or Satanickall power; as to raise the dead, to make them which were borne blind to see; & these by a divine & omnipotent power, not as an instrument, but as an author of them; and therefore hee was true God. Now if they allege here, that wee have no proofe hercof, but out of the new Testament, which they reject as they doe the other Scriptures: I answer, that many of the same things in effect are extant also even in Heathen writers themselves. *Object.* But they allege against the Divinity of Christ, that Christ is inferiour unto God: Joh. 14. 18. *The Father is greater than I*: 1 Cor. 11. 3. *God is the head of Christ*, as the man is the womans head: and chapter 15. 28. *The Sonne shall be subject unto him that subdued all things under him*. But as none is above God, so God is inferiour to none, and therefore Christ is not God. *Ans.* The two former places must be understood of Christ as he is man and Mediatour: which hindereth not but that as he is God he is equal to the Father. The third place 1 Cor. 15. 28. must bee thus understood: that the Sonne is made eternally subject unto the Father, not as he is God, but in regard of his humanity. Secondly, of his mystical body: that is, the Church: so as this subjection and inferiority of Christ, is nothing else but a manifestation of the difference of Christ as he is Man and as he is God, & of the inferiority of his manhood to the God.

Godhead: which shall be especially revealed at the day of judgement. The second objection: Acts the 20. 35. *It is a more blessed thing to give, than to receive:* but Christ receiveth wisdom, life, yea, and his substance from his father, and so the Father is more blessed than he. *Ans.* That place speaketh of such a receiving, as presupposeth want, which is more miserable than to be able to give, which argueth plenty and abundance: but Christ receiveth not thus his substance, wisdom, and life, for he never wanted them: when he received them he had them; and having them he received them, and both had and received them before all worlds, and so that allegation is to no purpose. The third objection: Christ is a Mediatour and prayeth unto God, and so he is not God, for nothing prayeth to himselfe. *Ans.* Christ is directly a Mediatour to the Father the first person in Trinitie: now because the persons have all one nature and will, therefore he is also Mediatour even to himselfe as the second person, as also to the holy Ghost. Let us be still armed against these wicked bel-hounds, and detest their Satanicall delusions and such damnable doctrines, derogatory to the honour of the Sonne of God.

The second point in this second reason is, that Christ is *wise*. This wisdom of Christ is a property common to him with the Father and holy Ghost, whereby he perfectly knoweth all things as they are. Concerning which, remember these eight things: first, that this wisdom of Christ is of it selfe, and hath the beginning from it selfe, and not from any other: for though he receiveth it from the Father, yet it is all one with the Father, and therefore it is not begotten nor proceedeth from any, but is the fountaine of all wisdom in the creatures, men or Angels. Secondly, wee by our wisdom conceive things by formes and apparesses presented to our minds; but Christ he knoweth all things by the things themselves, and not by any representation thereof; he needeth no helpe from the thing it selfe to conceive of it as we doe. Thirdly, we know and conceive of things by sense and discourse, but Christ doth this by one simple act of understanding. Fourthly, this wisdom of God is all one with God himselfe, for his wisdom is his substance. In men and Angels it is not so, but a quality distinct from their substances. Fifthly, this wisdom is infinite, for hereby God knoweth both himselfe and all other things past, present, or to come things good and bad; things that are, and things which are not; yea, the very motions and thoughts of the heart. Sixthly, this is alwaies a certaine and infallible knowledge; never conjecturall as ours is. Seventhly, it is most perfect, both because it doth not only know some things, but there is nothing which it knoweth not; as also because nothing can be added unto it, nor detracted from it, in all which it differeth from ours. Eighthly, it is a distinct wisdom, seeing God knoweth not in grosse and confusedly all

A things; but distinguisheth every particular thing and action, even as they are; he knoweth every haire of our heads, and the places thereof, every lighting of a sparrow upon the ground. The consideration of which points sheweth the admirable greatness of this wisdom of Christ.

The third point is, that hee is *only wise*. Where is not excluded the wisdom of the Father and holy Ghost, but all the wisdom of all creatures, as Joh. 17. This is life eternal to know thee the *only God*; where the Sonne and holy Ghost may not be excluded. *Ob.* But some will say, the creatures have wisdom, and so the Sonne is not only wise. *Ans.* The wisdom of the creatures is but a created wisdom: God is only wise by a wisdom uncreated, thins is but an image and shadow of this. Yea, compared therunto it is no wisdom at all, so as still God may be said to be only wise.

*Vse 1.* Seeing Christ is affirmed to bee God, note that his death although it was but momentane and short in time, yet it was of endlesse merit. *Quest.* But how can this be that a short death of so few houres should countervaile the eternall torment due to sinne? *Ans.* The person that died being God, the dignity of the person countervailed the eternitie of the punishment; so as the Sonne of God suffering, although it was not for halfe a day, it was as much as if all men had died for ever; so infinite and endlesse it was (though not in time) yet in merit and efficacy.

*Vse 2.* Seeing Christ hath such an absolute wisdom distinctly knowing all things, we are taught to feare and tremble before him, doing all things as in his presence; he beholdeth us with all our actions, there is *not a word in our tongue but he knoweth it wholly*, yea, he *understandeth our thoughts*, and *that a farre off*. See Psal. 139. 2, 3.

*Vse 3.* Such as are in distress, resting themselves upon Gods mercie in Christ, may herein stay and uphold themselves with this comfort, that Christ is God and able to relieve them, yea he is the *only wise God*, and therefore he knoweth all their miseries distinctly, he knoweth how farre forth it is good for them to suffer, how to turne their *suffering to the best* unto them, as also the best and fittest time when to deliver them seasonably out of their trouble; and therefore patiently commit thy selfe unto his hand, and rely thy selfe upon him as on a mercifull redeemer.

*Vse 4.* If Christ be *only wise*, then must we take counsell of him, and learne wisdom of him: *Learn of me*. If it be asked, how shall we learne of him, seeing he is in Heaven? I answer, he hath left his word with us in the Scriptures, there we may learne his wisdom, there wee may have his directions. If it be asked what is the summe of that counsell there contained? I answer, it standeth in the hearing and doing of his Commandements, to which three things are re-

Christ's love  
must be teach'd  
from Christ, who  
is only wise.



quired itself, to believe on him and depend upon him alone for salvation. Secondly, to torne unfeignedly with all our hearts unto him. Thirdly, to obey him in our lives and conversations. This is the right wisdom: for the teaching of which, Wisdom her self uttereth her voyce, and calleth to the children of men, Prov. 8. 4.

The third reason is taken from the worke of our redemption, in the words *Our Saviour*. The which reason that wee may rightly understand, foure points are to be propounded: First, what kinde of Saviour Christ is? *Ans.* He must be conceived, first a perfect Saviour, saving perfectly all that are saved, Heb. 7. 25. *He is able to save perfectly all that come unto him*; yea, he perfectly saveth by himselfe (and not by any other creature) who ever attaine to salvation, for this also is required unto his perfection: Rom. 7. 25. *if God hath set out to see a reconciliation through faith in his blood*. Heb. 1. 3. *by himselfe he hath purged our finnes*. Where note an error in the Church of Rome; which teacheth that Christ did by his death merit that we might by our owne works merit salvation; but this is false, Christ saveth not man by man, or by any creature, but by himselfe; yea, he should not be a Saviour, but an instrument, by whom we must save our selves. Secondly, hence we learne to acknowledge him an alone Saviour, without any fellow, partner, or deputy: Acts 2. *There is no other name under heaven given to save us, but the name of Christ*; and if he have any partner, he is but halfe a Saviour. Hence wee see that the Roman Religion, although in word it honour Christ, yet in deed it denieth him, in joyning to Christs all sufficient satisfaction, others satisfactions; and so likewise they joyne to his sacrifice upon the Crosse, their sacrifices in their Masse; to his meritorious intercession, the intercession of the Virgin *Mary* and other Saints; and that not by way of request, but of the merit of their intercession. Thus they set up many Saviours in stead of this our perfect and alone Saviour.

The second point is, from what danger doth he save us? *Ans.* Salvation ever implieth endless destruction, which is the thing from which hee doth save us. In which endless perdition note first the foundation of it, that is our finnes; noted in the exposition of his name, Mat. 1. *Hee shall save his people from their finnes*. Secondly, the degrees, which are three: first, in this life a subjection to all kinds of miseries inward and outward; in soule, body, goods, name, in our selves and others. Secondly, in the end of this life, death, being in it like a curt, and an entrance into hell. Thirdly after the first, the second death, which is everlasting destruction in hell fire for ever. Now Christ is a Saviour to save and free us both from this foundation, our finnes themselves; as also from the degrees, from the bondage to Satan by sinne: secondly, from the first death so farre forth as it is a curt; third-

ly, from the second death and everlasting destruction.

The third point is: How doth Christ save men? *Ans.* According to that order which God hath set downe in the covenant: not of works but of grace: wherein God promisseth to give Christ with all his merits and graces to every believer. Now according to the tenor of this covenant, first, Christ with his merits is given unto the believer, hee againe is given unto Christ: by vertue of which donation a man may say Christ is mine, his benefits are mine also, as truly and as surely as my land is mine owne. Then upon to make this mutuall donation effectually, followeth the second thing, which is the union of us with him by the bond of the spirit, and this is a mysticall but a true union, whereby he that is given unto Christ is made one with him. After this cometh a third thing, which is a communication of Christ himselfe and all his benefits unto believers. This is done two waies: first, by way of imputation, which is an accounting and accepting of his obedience and sufferings as ours, for the discharge of our finnes and acquiting us from them. Secondly, by a kinde of propagation, whereby grace is derived from his grace, and infused into those that are set into him: For as many candles receive light from one great Torch or light, and as many streames flow from one fountain or head-spring, and as from one root proceed many branches; even so all his members drinke of his fountaines, are enriched by his treasures of wisdom and knowledge: yea indeed and live by no other life, than that which by his spirit he inspirith into the faces of their soules; and hereby he sheweth himselfe to be a root, even that root of Jesse, and that second Adam conveying unto all his branches righteousness and life, as the first Adam (being a root also) derived corruption from himselfe to all his posterity springing and arising from him; so is that place 1 Cor. 1. 30. to be understood, *He is made of God to us wisdom, righteousness, sanctification and redemption*; because he is the root and fountaine of all these graces unto us, of whose fullness we receive them.

The fourth point is: Of whom is Christ a Saviour? *Ans.* *Our Saviour*, that is, a Saviour of the Catholike Church: Ephel. 5. 27. *The Saviour of his body*: that is, his Church. More plainly the persons that are to be saved by him, are such as truly beleve in him, and testifie their faith by their conversion unto God, and forsaking their finnes. For the evidence whereof consider two things:

First, that it is most necessary, that the person that is to be saved should be thus qualified, i. The be of yeares (for with infants it is otherwise) for make the order prescribed to be observed in the Word and Sacraments, in which God requieth in the first place repentance and faith, and then afterwards maketh promise of salvation by Christ, Luk. 24. 47. *That repentance*

Papists doctrine  
saith that Ch. III. should  
be a Saviour, but  
an instrument  
whereby we  
must save our  
selves

Repentance for  
sinners goe be-  
cause of remission of  
sinne.

and remission of finnes should be preached in his name. Repentance for sinne must goe before remission of sinne: Act. 2. 38. *Repent and be baptized*, there is the first: *for remission of finnes*, there is the second. This is the rather to be observed, because many goe preposterously to worke, beginning there where God endeth: comforting themselves in their Saviour, and in the promises of life by his means, but let goe faith and repentance, at least desire them. This is the cause of much wickednesse, and a false comfort, not fetched from that order which is appointed by God.

True grace  
though never so  
weak is accep-  
ted.

Secondly, those who bring the beginnings of faith and repentance (if to be the beginning be true) constant and still increasing, to their Christ becommeth a Saviour: *Matth. 9. Christ came not to call the righteous, but sinners to repentance*: that is, those who acknowledge themselves to be sinners, confessing and forsaking their finnes, and not such as presume of their owne righteousness: *Mat. 23. I am sent to the lost sheepe of the house of Israel*: even those who in their owne judgement are lost, who are in the mouth of the Lyon, and in all mans judgement lost, *Isa. 45. 1. The well of water of life is promised to all those that thirst*: that is, such as want water, and long after the wellsprings of it, and wish after nothing so much: *Isa. 42. 3. A bruised reed he will not break, the smoking flax he will not quench*; even small beginnings of grace, be they never so weak or feeble, to they be true, he despiseth not. Thus are the persons to be qualified unto whom Christ will become a Saviour. Now because all men are not thus disposed, it followeth that redemption, and the worke of salvation is not univ. rsal.

*Vse.* First, the multitude of our people are justly blamed as enemies of Christ: for if they be asked how they looke to be saved; they answer, by their good serving of God, and their just and honest dealing among men. Now this their serving of God, is but to repeat over the ten Commandments, the Creed, and the Lords Prayer: and their good dealing is but to deceive no man, or not to offend them open injury, and here they stay themselves; not all this while ever looking after Christ, as men not standing in need of him, or of his righteousness, but set up themselves for their owne Saviours, and know not any other way to life than their owne, which carrieth them from Christ. Secondly, we are taught to conceive of Christ as of our Saviour; which we shall doe, if we be touched with the sense of our sinne, and danger by it, and with the need we have of his most precious blood, which will cause us to prize it above the most precious things, which the world can containe. When our hearts are thus affected, then we conceive of him as we ought. Thirdly, we must carry ourselves as persons saved already by Christ; for he is a Saviour unto us even in this life, and our salvation is begunne and is in part here. This we doe when we joyne with

A the profession of faith a true conversion unto God. Reasons herof: First, because regeneration although it be no cause, yet it is a part of our salvation: for by it a man is freed from the corruption of his sinne in part, which whosoever looketh for remission of finnes must attaine unto. Secondly, whomsoever Christ saveth from hell, he first saveth them from their finnes: he redeemeth men not only from deserved condemnation, but also their vaine conversation. If then thou wouldest know whether Christ hath saved thee from hell or no; looke into thy selfe, and try whether his death hath wrought the death of sinne in thee or no: for if thou art not turned from sinne, thou art not saved from hell. Thirdly, to whomsoever Christ is a Saviour by merit, to him he is a Saviour by efficacie also, for he is a Saviour both these waies: by the former he procureth pardon of sinne; by the latter he turneth the heart of the sinner from sinne unto God: this if it be wanting, there can be no true assurance of the other. Lastly, the salvation of a sinner standeth not in the fruition of riches, honours, wealth, or deliverance from the miseries of this life, but properly in righteousness, and life eternall, the recompence of the same: which fruit whosoever would reape, he must sow the seeds thereof in righteousness, and cease from henceforth to be the servant of sinne.

Fit that it may be  
Christ's death man-  
ned from sinne, is  
not by a saved  
from hell.

The third generall point in this conclusion is, the praise of Christ himselfe in the last verse: *Be glory, and majesty, and dominion, and power, both now and for ever, Amen.* Which words containe the forme of the praise of God and Christ; where foure things are to be considered: First, what be the things that are here ascribed to Christ? and they be foure; first, *Glorie*: by which we are to understand an infinite and incomprehensible excellencie, whereby Christ excelleth all things that ever were, are, or ever shall be. Now as there be in God two things distinct: first, essence, which is the God-head it selfe simply considered. Secondly, person, as Father, Sonne, and holy Ghost: so accordingly the glory of God is twofold: first, the glory of essence: secondly, the glory of person. The glory of essence is the Godhead it selfe, or God himselfe, who is glory it selfe, or the excellencie of the divine attributes is the glory of God: *Rom. 1. 19. That which may be knowne of God is his wisdom, glory, power, justice, and mercie.* And *ver. 23. They turned the glory of the incorruptible God, &c.* Whatsoever therefore that may be knowne of God, is a part of his glory: *Exod. 33. 19. Moses desired the Lord that hee would let him see his glory*; the Lord answered him, *Thou canst not see my face and live.* Where to see the face of God and his glory is all one, and so of all divine attributes.

The glory of the persons is distinct from the other, as the persons themselves are by their personall properties, as the Fathers glorie is to beget the Sonne, the Sonnes glorie is to be

begotten of the Father, the holy Ghost is to proceed from them both, Thus Heb. 1. 3. Christ is called the *brightheesse of his glory*, and the *ingraven forme of his Fathers person*. Joh. 1. 14. Wee *saw the glory thereof as the glory of the only begotten Sonne of the Father*. Both these are here to be understood; both which are incomprehensible, and therefore our care must be to walke by faith, whereby wee may attaine unto it, rather than more curiously to seeke to comprehend the knowledge of it.

The second thing attributed to Christ is *Majesty*. Whereby we are to understand that highnesse and greatnesse of God and Christ, whereby he is in himselfe, in his workes, and every way wonderfull, Luk. 6. 47. When Christ had wrought a famous miracle of casting out a Devill, it is said they *were amazed at the mighty power of God*.

The third thing is *dominion*; which word properly signifieth power and authority, and by consequent dominion, as the second word translated power signifieth properly dominion; but it commeth all to one. By *dominion* is meant an absolute power and sovereignty in governing and commanding all creatures.

The fourth thing is *power*; which signifieth that absolute might of God, whereby he doth whatsoever he will. Hereby the way we must observe that of these foure, *Glory* is the chiefeest, the other three are but as parts of his glory, and added to make a description of his glory. For the glory of God is herein manifest, in that he is full of Majesty, dominion, and power.

The second thing to be observed is, that these foure are given to Christ alone; for the word *only* must be referred to the whole sentence, the Father and holy Ghost not being excluded thereby, but all false and Idoll-gods.

The third thing is the time of prayse: *Now and for ever*: for there is no time wherein it is not to be expressed.

The fourth thing is the *Affection*, which is ever to be used in the praying of Christ in the word *Amen*, that is, verely, or so be it: signifying that the affection of the hart must ever be joynted with this religious action of the praise of God.

*Vse*. First, we learne hence, that wee are bound to give prayse and glory to God and Christ: Psal. 65. 1. *O God praise waiteth for thee in Sion*, it is one of his rights, properly due unto him. 1 Cor. 5. *Whether we eat or drinke, or whatsoever we doe, it must all be done to his glorie*. Secondly, looke what is Gods principall end in all his actions, that ought to be ours in our actions. But his principall end of all his actions is his owne glory: Prov. 16. 4. The Lord made all things for himselfe, that is, for his glories sake; which end we also must aime at in all our actions. Thirdly, the end of all Gods blessings is to move us to set out the *virtues* of God, 1 Pet. 2. 9. which is then done of us, when with our mouth wee con-

fesse, and in our lives we expresse his mercy, wisdom, power, and such other his properties. Fourthly, that we may not thinke that this is an arbitrary dutie left to our owne liberty, or put in our owne power whether we will performe it or not; we must know that it fitteth neede, or ought to fitt neede us, and is a case of necessity to preferre the glory of God before our lives, yea, before the salvation of our soules. In the Lords Prayer we are taught first to pray for the glory of God, simply without any respect to our selves, and afterwards come to the petitions concerning our selves and others. *Ob*. But here it will be said, God is the fulnesse and perfection of all glory, how can we then adde any glory unto him? *Ans*. The glory of God is taken two waies, first, for that infinite glory which is in himselfe, or rather which is infinite, to the perfection of which nothing can be added, neither can any thing be deducted from it, so make it lesse perfect. Secondly, for that glory of his which is in, and from us, the which is nothing else but the acknowledging, confessing, and praising of this his glorie, in which sense we may be said to give him glory, or not to give it. *Obiect*. But it may be alleged, that God being the perfection of glorie in himselfe, he needeth not glorie or praise from us; and therefore the duty is not so absolute necessary. *Ans*. Our praise of God is not needfull in regard of God: Psal. 16. 2. *O Lord my goodnesse extendeth not unto thee*, but it is needfull in regard of our selves being creatures, and in this respect bound to honour and glorifie our Creator.

Secondly, because (although it is not his happinesse) yet it is our chiefe good and happinesse to praise him. Thus are wee to take knowledge of our maine duty, and on the contrary of our maine sinne, who herein have so often failed, dishonouring the Lord by our wicked thoughts, speeches, and actions, and that continually, and so have robbed him of his glory, for whose glory alone we were created.

*Vse* 2. In this forme of praise, observe the foundation of all divine and religious worship, all which may be referred unto foure heads: First, *adoration*: the ground whereof is Gods Majesty and glory: for it followeth well, if God be full of Majesty and glory, then wee must adore him, wee must submit our selves before him, wee must subject our consciences to his lawes, wee must beleeve all his promises, and tremble at all his threatnings. Secondly, *fith*: the ground of which is Gods dominion and power; for if he be the soveraigne Lord of life and death, if he have such absolute power to save and destroy, then must wee place all our faith in him for our salvation. Thirdly, *prayer*: and fourthly *thanksgiving*, both which have their grounds and foundation in his power, dominion, and glory; so in the Lords Prayer after the petitions, is added as the ground of prayer the reason of all the requests, for thine is *kingsdome, power, and glory*.

*Vse 3.* Hence wee must learne to adore and reverence the judgements and workes of God, howsoever they seeme unto us, and may bee harsh in our shallow reason; for he is glory it selfe, Majesty it selfe, power it selfe, and hee worketh that for his owne glory which wee cannot comprehend. If God therefore love *Jacob*, and hate *Esaus*, for nothing seene in themselves, but because he will so doe; which might seeme to the eye of flesh a thing unjust and partiall, let us stop our mouthes at this most righteous judgement of God; for he is all power and dominion, having sovereignty and absolute Lordship over all his creatures, to make some vessels of honour, and some of dishonour; some of mercy, and some of wrath, all men being as the clay in the hand of the Potter: and therefore the Apostle, *Rom. 9.* so soone as hee had propounded this famous and memoriall example, to shut the mouthes of men which otherwise would have been opened against this just and incomprehensible proceeding of God, he brought them presently to the consideration of the power and sovereignty of God, *vers. 17, 19.* Wee our selves thinke it no injustice to kill the creatures, because *G O D* hath given us a Lordship and dominion over them; and shall we deny it to be just in God to destroy likewise his creature, over which he hath infinitely more sovereignty, than man hath over them?

*Vse 4.* We are to bee afraid to sinne against God; we must resigne our will unto his, whatsoever it is, and simply subject our selves unto the obedience of the same, fearing in the least thing to offend him; and all this because of his *Majesty, Power, and Dominion* over us: for this is the living, holy, and acceptable sacrifice which he requieth of us, *Rom. 1. 12. even our reasonable serving of him.*

Further, whereas all these are to be given to God alone, note first, that the wicked Astrologer with his Art is here condemned, seeing all

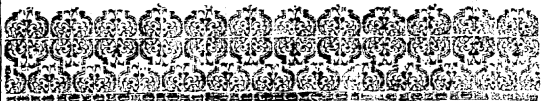
**A** glory is properly belonging unto God: but the Astrologer arrogantly to himselfe that part of Gods glory which consisteth in the foreknowledge of things to come, in that by erecting a figure and the aspect of the Starres, he takes upon him to foretell things merely casuall and contingent, as of life and death, woe or wealth, peace or warre, wherein hee entrencheth upon Gods possessions, *Isay 47. 23.* Besides that, the Starres neither by creation, nor by any ordinance of God, can be any meanes to foretell things to come. Secondly, detestable is the Romish doctrine, which giveth the glory and power of God to Saints, as of hearing the prayers of all men in all places, and knowing the hearts. Secondly, it giveth to the Pope power to make **B** Lawes to binde the conscience. Thirdly it ascribeth to the Pope and his shavelings, power to forgive sins properly; all which be incommunicable properties of the God-head.

Now for the time for ever.] Learne that it is the duty of every childe of God to dedicate himselfe unto the praise of God, and that continually, *Psal. 119. 117.* For this shall bee the eternall calling and condition of those who shall possesse the Kingdome of glory, and it must be begunne even in this life.

Lastly, from the affection in the word *Amen.*] Note that whatsoever we are to performe in the service of God, it must be not off fashion; but with the earnest affections of our hearts: *Pl. 102. 1. My soule praise the Lord. and all that is within me praise his holy name.* It is said of *Isa. 63.* that he turned to God with all his soule, & all his heart, according to all the Law of Moses; so we in like manner in our conversion to God, in our prayers, praise, or whatsoever holy worship and service we tender unto him, must beware lest in drawing neere him with our lips, we withdraw our hearts from him: which we shall the better performe, if wee carry in minde his owne commandement, *My joyne, Give me thy heart.*

FINIS.

*Laus Christo nescia finis.*



# THE PUBLISHERS POSTSCRIPT.

**M**Any excellent points might I, as gemmes and pearles in this Commentarie, commend unto thy Christian consideration (Christian Reader:) but that one shall suffice to give notice of, and direct thee unto, as worthiest of my penning and thy perusing; which, as it is most joyed with the scope of this whole Epistle; so most seasonably is it fitted to our present condition, and most diligently traversed by this our Author, namely, that *The seducers of the last age, especially here aimed at by the spirit of God, deniers of the maine grounds of Religion, in doctrine and practice, are the Papists and the present Romish Church.* The necessary consequent whereof is directly proved, namely, *That wee may never joyne with them in their religion, but for ever contend against them for the faith once given to the Saints:* which we can never doe, if we avoid not their doctrines, as the rocks on which we shall necessarily suffer shipwrack, or death it selfe, unto which they cannot but carry the professors. The antecedent or former part seemeth (by the way) to bee a direct and naturall answer unto a popish Pamphlet, already by three learned men sufficiently confuted; wherein *H. T.* by twelve triviall Articles (in comparison) goeth about the bush to prove, that Protestants have neither faith nor piety, religion nor good life. To whom our Author in the exposition of the third verse rejoyned, and (doubling the number of those articles with advantage) in the same order proveth the Romish faith to be adversarie in six and twenty severall, solid, and maine grounds unto Christian faith and practice. I will no longer stand on this part than I have shewed who these Papists be, meant by the Author from whom wee must depart; and that for this end, that the sequell of our separation from them may beacknowledged most just and necessary. By such a Papist wee understand not every one who in some things may be popishly affected, for true faith may stand with some errors, and in the end of that faith be the salvation of mens soules: so be the partie sherring bee framed to these two rules: First, *hee must of necessity hold the foundation,* namely, that in Jesus Christ alone, and in no other name, either Angell or man, himselfe or others, salvation is to be sought for. If a man upon this foundation build some wood,

**A** hay, stubble, or chaffe, though these shal be burned, yet himselfe shall be saved, notwithstanding as it were through fire. Secondly, *these errors must not be joyed with either a willing or wilfull ignorance,* for such errors are desperate and bring swift damnation. And thus where God reveals no more but naked Christ, and where there is a subjection of the heart to the word, causing it to depend on the Ministerie for further and more full instruction, the acknowledgement of every divine truth is not of such absolute necessity to salvation, but that true faith may stand with some (even Popish) errors. The Ruler is said to belevee (and that was by a justifying faith, when as yet he was only overcome by the Majestie of Christ; appearing in the miracle of raising his sonne, to assent unto and acknowledge the maine truth that Christ was the Messiah: but so, as himselfe and his household depended on his mouth for further instruction, and became his Disciples. Yea, even the Disciples themselves were long after their calling and conversion very ignorant in no small points of Christianitie. *Philip*, of the first person in Trinitie: *Lord shew us the Father.* Others of them conceived of Christ as a worldly King: whence two of them *desire to sit the one at his right hand, and the other at his left, when he came to his kingdome.* Others of them (even after his resurrection) harping on the same string, and hearkening after temporalities, *expell it.* Others aske him *when he would restore it to Israel.* *Peter* himselfe held not as hee ought the doctrine of the passion, seeing he dissuaded Christ from it. Wherein marvellous ignorance descrieth it selfe in them being true beleevors: but so much the more tolerable, in that first Christ revealed no more unto them, either not opening the things, or their understandings to apprehend them, till afterwards that hee sent the spirit of truth. And secondly, this ignorance (the mother of their errors) was accompanied with a desire of knowledge: for they were ever questioning with him, desiring him to open unto them his parables, and resolve their doubts, instantly listening unto the gracious words of his mouth, and in a word were blessed *even in hungering and thirsting after righteousness.* The persons then here aimed at, are absolute and perfect Papists, against whom alone this grave Author dealeth in all such places of this or other his works,

1 Cor. 3.

2 Pet. 1. 11.

Ioh. 4. 51.

Ioh. 14. 8.

Math. 26.

Ioh. 16. 22.

A.C. 1. 6.

Math. 22. 12.

Not well.  
Park. Press, p. 5.  
operation with, and p.  
107 & p. 741.

wherein

wherein hee may come levers against them: as himselfe here and there shewes his writings both described them, to bee such as acknowledge the Pope their head: hold and maintain the doctrines and devices of the Council of Trent, and therein are become over-standers and rascals of the foundation of Christian Religion; members of Babylon, Idolaters, not onely outwardly towards Saints and Images; but inwardly sacrificing to their ownne needs: these zealous Papists, especially the Teachers among them, are the deceivers so lively described throughout the Epistle.

The second point is our consequent duty, standing in our standing out with these adversaries of Gods grace and Gospell never offering to communicate with them in their cup of fornications; nor once betinke us of seaguing such abhorring natures as are light and darkness; and truth (which is of an untainted nature) with most foule and deformed filthhood. *For we cannot drinke of the cup of the Lord and of Devils.* Which point let me with good leave a little further declare: not that I love to kindle or keepe in any coales of contention, (the Lord put farre from mee such unpleasant thoughts) but calmly to shew the oversight of divers mediators, attempting to reconcile ours with the present Religion of the Romish Synagogue: esteeming it to be too much peremptorie to so far as we doe to depart from them: yea, censuring it, either as wilfulness on the one hand, or scrupulosity on the other, to be so opposite unto them as we are: reputing it a matter of no difficulty to frame both sides to a meane, either side (as they say) yeelding a little may, it is buzzed out into the eares, by the tongues of common men, that there is no such discrepance and difference betweene us in matters of moment as is made; but that the substance of both our Religions is not farre from the same: so as many are in a mammering whether way may be better: wherunto (after the Hebrew *appears*, imitated also by the Greeks and Latines, that I may begin with the last for the helping of memory) first we may bewaile, in beholding in what a fearefull (if not desperate) degree of declining many are already cometh after so many years profecion of the truth, powerfully both published and protected, they should not only admit a dangerous *de liberation*; but even call the very maine grounds thereof into question: whereas if it be in a motion to Idolatry, they ought instantly to say with *Sidrach*, *We are not carefull what to answer in this matter.* But this judgement of God is just upon them, that whereas they never received the truth in love of it, they should lose of their ground, and be left unto further delusion. Good cause have we all to lament the remembrance of our ruine, through this Satauicall stratagem: If the woman will needs bee so unwise as (not needing) to enter parley with Satan, whom the enight to have resisted: and that in matter of such moment, as

wherein Gods truth, his glory, and her owne glorious estate must be questionable: most justly must she be left of God, snared by Satan, foyled through her owne folle, throwne from her estate, (though of innocency) and dispossessed (not alone we all know, even of Paradise it selfe. Besides, how fure shal come these men in zeale to the truth, not onely of our adversaries the Papists themselves, among whom no doubts or questions in their grounds and principles are tolerable; but even of the Jew, who will admit of no dispute against his Religion; yea, of the barbarous Turke himselfe, who inflicteth death on whomsoever they convince to have called a word of their Alcaion into question.

Secondly, concerning those who cannot discern such essentiall differences betweene our Religions, both of us (as they say) professing salvation by the same Christ; and all the articles of the same faith; I wish them no worse than that their eyes were cleared with the eye-salve, that they might see, that he that seeth not such a Papist as is mentioned to profess a false Christ, and a false faith, both in Religion scarce any thing at all: neither doubt I but (to whom malice, or ignorant superstition sheweth not their eyes) to shew plainly in few words, that whatsoever in words they confesse with us, yea, in doctrine and deed they altogether reverse it, and dissent from us, in cases wherein we may never consent unto them. And first, seemeth it a small matter of difference, that in generall they charge our whole doctrine of novelty, whence ordinarily they tearme the teachers thereof *Novators*? and in speciall, first, that our doctrine of justification by faith alone (for thus striketh at the head, and unbowellets all their fustling devices) is but a new device of ours? as appeareth in their Champions challenge. But confounded herein was he, his cause and abettors: our learned men at the conference with him in the Tower not onely mightily by the Scriptures convincing; but out of Greek and Latine fathers also, who lived above a thousand yeares agoe, opposing him with those very formal words, *that faith only justifieth*; so driving him to ridiculous shifts, and newly coined distinctions (so neere the Mint was he) before unheard of: even as in this controversie being much strained, they were forced to cast about for that as false as new distinction of justification into the first and second, never heard of for the space of a thousand and five hundred yeares after Christ.

Let us adjoyne herunto the challenge of our Englands Jewell, who undertooke and performed the prooffe, that in seven and twenty points (none of them trifles) the Papists are different, not onely from ours, but from the doctrine of the Primitive Church: and that never one of those their new devices was once heard of, or received in the Church of God, for the space of six hundred yeares after Christ. If

See the praedict of a reformed Catholicke.

Compare.

See the first and fourth chaps conference 12. ann.

William Jewell against Harding.

then

then they challenge our doctrine of Novelty: and we have proved (they not improving) that theirs is of no ancient, and not mere Apostolical authority: I hope this cannot seeme a circumstance betweene us; for there can bee but one truth, and that is most ancient.

3 Again, can it seeme so small a moat in the eye of any man of sight, that the sacrilegious Synod of Trent teacheth, (cursing the contrary minded) that on their Romish Altars sacrifices propitiatory are daily, properly, and truly offered for the finnes of the quick and the dead? seeing that this doctrine utterly derogateth from, yea, and abrogateth that most perfect and only once for all offered, whereby their finnes are expiated that shall see the Lord in the holy of holies.

4 Further, let any indifferent and single eye behold, and consider whether those he buttling differences which our reverend *Reignolds* hath worthily disputed both against *Belkirmine* in his bookes intituled, *The Idolatry of the Roman Church*: as also against *Harr*, both in the two principall questions concerning *Peters* and the *Popes* supremacy: (by which their doctrine they would make Kings and Princes but vassals and feudataries unto the Pope; to whom they ascribe absolute power to excommunicate Kings; to discharge their subjects from their obedience and allegiance: to dispense with their oathes of loyalty and faithfull subjection; and dispose of their Crownes at his pleasure: which no good subject (much lesse Christian) can say is a triviall point, or a little to bee yeelded unto) as also in these six conclusions annexed, wherein he hath substantially and learnedly determined, that the faith professed by the present Church of Rome is not the Catholike faith. That their Church is so far from being the Catholike Church, that it is no sound member of the Catholike Church; and consequently, that the reformed Churches of great Britaine, France, Germany, &c. have lawfully, that is, by warrant of Gods Word severed themselves therefrom.

5 Neither may we yeeld that to bee a circumstantiall question discussed betweene our learned *Whittaker* and *Stapleton* concerning the *Authority of the holy Scriptures*, which they so farre debase and subordinate to their Church: seeing through that great booke of his (never like to be answered by them) he gravely proved, that the *foundation of Popish faith is laid upon man, and not upon God*; and so it is an humane faith, and not divine; unto which their whole service is futable, according to *Durandus* his description in his *Rationale*. And lastly, none but inconsiderate men would averre either that the most learned Protestants of *Europe* have spent their strength, and beaten their braines onely for the beating of the aire in matters immateriall: or that those who have as yet uncontrollably published, that the Popish teachers have reversed the whole Decalogue, with

the most of the Articles of the Creed, and Petitions of the Lords Prayer, have disordered and squared in points not essentiall: or that so many zealous Martyrs, many of them of very profound knowledge, should give their lives and most innocent blood, for matters of shadow (as is pretended) rather than of substance: for thus to impeach the labours of the former, or the sufferings of the latter, would scarce seeme any but either a Papist, or some speciall favourite of theirs.

Thirdly, to such as are of minde that a harmlesse mediation may be made; we thinke it no other but the feeding of a fancy: besides that, it is not harder to make them preserve, and yet neither without prejudice. In which point, as I would not seeme too rigorous or austere, well knowing how sweet is the name, and yet more pleasant is peace it selfe; so would I chuse an honourable ware, before a dishonourable peace; a free and just dissention, before a base and slavish agreement, such as theirs would be: For *Nabash the Ammonite will make no concord with Labesh Gilead, unless every man suffer his right eye to be pulled out, that so hee may bring some shame upon Israel*. And first it seemeth to me a matter harder to be brought about than I out of my shallow reach can expect ever to see effected: both in regard of our selves, as also of them: for if the truth be with us (as wee are bound to confesse, both in respect of it selfe, and the Law whereby it is established) then our turnings backe must not reprove us; but having found the old way, wee are to walke in it, (without turning aside) that we may in it finde rest for our soules. The Lords counsell to his Prophet must be our direction in this case: *Son of man, goe not thou to them, but let them come to thee*: for to lose our hold of the truth, much lesse to lesse any part of it, as in exchange with falshood, were not only a wrongfull betraying of it selfe, but a wilfull wronging of ourselves and posterities; whom Gods blessings for the present have made able to hold it entire, not onely without danger, but with encouragement, power, and protection. But more hopelesse or impossible rather in respect of them shall our meeting in the mid-way seeme to be, to whomsoever with judgement shall perpend these foure subsequent considerations.

First, that their faith being not Apostolical, their Religion a false Religion, their Church a false Church, and their worship a false worship: it will prove not a matter of repairing (as requiring lesse cost and labour) but of founding their faith, before they can be raised unto us: which how hard it is for them to be brought unto, who are so settled in their lees and dregs for so many hundred yeares, they cannot be ignorant, who know how difficult it is for a *Blackmore* to change his skinne, or a *Leopard* his spots: for so hard it is for those who are accustomed to evil, to be drawne to good.

Secondly, that so long as the Pope holdeth his

Anglicanum, ad-  
namque po-  
nu.

Hib 235, 26.

De Eccl. Rom. id.  
liet.

Council. Trid. sess. 14.  
cap. 7. Relio. depen-  
et Rom. 13. cap. 3.  
Stapleton. faith  
that the Pope's su-  
premacie must be  
held in paine of  
damnation. See 5.  
and 6. conclusions.

8 Booke, 2. chap.  
p. 42. 51.

How much con-  
cordia benevide  
ma non ligat con-  
cordia, nec non la-  
rum confutatio.  
de la. in de la. 3.

\* Articles of Re-  
ligion set out Jan.  
1562. and in Pa-  
liament approved  
Feb. 13. 1562.  
† Item 19 and 4.  
c. 16.

\* Subscribes.  
affire. Tristram c.  
4 His Majesties  
late Proclamation  
and speech at the  
Parliament.  
† D. Wallis on  
Tud. by 25. moes.  
For King's M. 4.  
w. 3. 2. 3. 4. 5. 6. 7.  
741.

his head-ship over the Church, with that erroneous position, *that he cannot erre*; (which he is likely to lay downe with his Crowne and Crozier, (for sooner to part with them were a soule error) if by much sweat some indifferent party were compassed (himselfe still remaining both party and judge, as hee was in the Council of Trent) improbable, yea, impossible it were that any conclusions could on their part be passed, (if on any at all propounded) which any way might bee derogatory to his usurped power and pretended supremacie.

Thirdly, their cautious circumspection, left by any means the knowledge of our doctrine might perhaps be scattered among them, argueth an utter aversion in them for ever acknowledging it, which appeareth in sundry their practices: 1. In that they binde the consciences of all Catholics, to a perpetuall separation from all Ecclesiasticall assemblies in religious publike duties, which is the ground of all Recusancy; to which purpose they teach it to bee a sinne to heare our Sermons, for that were a participation with blasphemies: and for prayer with us so strait laced are they, as they may not say Amen in publike or private, (suppose at their tables) if any Protestant bee present. 2. In that they censure most severely all their subjects that travell or trafficke into Protestant countries, blasting them with excommunication. 3. In that they have erected in their Cities an Inquisition to examine upon oath any forreiner or stranger, whereby they ransacke not onely all his carriages, but even his conscience also, lest hee should bring any opinion within him, or instrument without him, that standeth not with their minds and liking: wherein not onely some little escape, but even suspicion it selfe proveth often capital. 4. In their warinesse, lest any of our bookes, especially of our translations of the Bible should bee had, or read among them: whence it is that no bookes, which passe not the Inquisition, may be sold in Italy: to which purpose also studiously they teach it to bee a sinne against the first Commandement to read any of their prohibited bookes, of which they have a large Index very common, and consequently being such a mortall sinne, it must necessarily bee confessed at time of shrift: yea, as men every way foretelling what way our doctrines may bee induced among them, to shew up surely every cranny and entrance, they scarcely suffer to see, or be seene in the light their owne greatest Writers; such as *Bellarmino, Gregory de Valencia, &c.* that our positions, allegations and answers (though answered by themselves) in those bookes may not be made known; lest perhaps it should befall others of them as it did *Pighius*, who reading over *Calvins Institution*, with purpose of refuting it, was (ere hee was aware) wonne to the defence of the doctrine of justification by free imputation

A according to the Apostle. So as Spaine maketh not a more diligent annuall search that the Jewes among them have us armes in their houses, than both Spaine and Italy vigilantly secure themselves in this behalfe: and no marvel if our bookes bee so avoided, seeing that they inhibit men from the reading of the Scriptures themselves, lest they should become Heretikes: condemning it, and bringing men in danger of their lives for reading them as for an hereticall practice. In a word at this day such a night doe these Owles delight to live in, that among themselves even their Regulars (much lesse their Laikes) may not without licence from the Pope or their Prelates read the Bible, no not in the Catholike translation.

B Fourthly, consider their irreconcilable hatred against ours, far above all other (although most hereticall and damnable) religions; for why else can they content themselves, with so studious prevention of the Protestants profession only; whereas both Jewes and Grecians, even in Rome it selfe the Popes See, are suffered with their Ceremonies, Synagogues, Services, yea, and Circumcision it selfe admitted to the dead as well as to the living? which lowly proclaimeth, that farre they are from judging, and deeming to indifferently of our differences, as some among our selves seeme to doe; and that they would sooner be wonne to the Jewes or Turkes in profession, than the Protestants: which one of them such is in nothing better than that of the Alcaron; and in many things farre worse and more detestable. And good reason (methinkes) they have of suffering among them the fore-named Sects and Heretikes, as from whom together with the Heathen, the whole bodie of Popery is peece-meale patched together, yet the name of a Protestant bee as much detested of them, as Jewes names were of the heathen Kings. For which cause *Daniel* and his fellows must have all their names changed before they may bee brought into the presence of *Nebuchadnezzar*; whence their ordinary practice proceedeth, that in their writings, their bittemesse and disdain suffer them not to name, but in most reproachfull termes, the first reformers and restorers of our Religion: calling them usually *Calvinists, Puritans, Innovators, and Heretikes*: neither doth this inbred malice of Papists against our Religion stay it selfe here, but hath broken out into most barbarous butcheries, and most cruell blood-sheddings, which yet they could never accomt sufficiently savage: not of their owne subjects onely, and within their owne Territories; but within other dominions: not of private onely, but of publike persons: not of meane, but of most noble, yea, Royall descent: and not of persons only, but of Cities, States, Kingdomes, and Countreies. But where should I beginne, or if I should, where should I make an end of instancing their most

For A. & B. & C. & D.

Re. & C.

matchless.

Not quodammodo  
Nec quodammodo.

Bright.



matchlesse and endless tyranny? (ever a note of  
false Religion, and inseparable to the Romish)  
whose emied rage (likethat of *Simon and Le-  
vi*) *Gen. 34. 19.* and *47. 7.* even fierce and cruell,  
causing them to stinke among the inhabitants of  
the earth, hath made the streets of infinite Ci-  
ties (which either their force, or fraud and false  
arts could cast open) to run with the blood  
of Protestants, as did once *Jerusalem* with the  
blood of the Saints which *Mansel* shed like  
water. What shall I need to speake of that no-  
torious bloody inquisition in *Spain* and *Italy*  
the chiefe seats of it? what of the many mis-  
erable massacres, Caniball-like conspiracies, and  
tragickall murders in *France* and the low coun-  
tries? In our owne country, who but strangers  
at home are ignorant what fiercenesse, feares, and  
fires, were raised to consume the innocent bod-  
ies of the Saints living and dead: in such sort  
as every corner of the Land seemed as hot as  
*Nebuchadnezzars* furnace, even seven times  
hotter than it used to be: wherein were to  
bee cast whosoever would not fall downe  
and worship the Image which the Romish *Ne-  
buchadnezzar* had erected? Neither yet were  
those fires thought furious enough for such: as  
might have appeared, if the Lord had not tak-  
ken the rod out of those wicked hands in that  
season when he did: and since that time, what a  
number of devilish plots and conspiracies were  
attempted against the noble person of her late  
Majestie of blessed memory, by *Arden, Som-  
ersville, Babington, Parry, Lopez, Squire,*  
and others? and those stratagemes not performed by  
persons exorbitant, but with the privy of the  
Pope, and Principalls of their Religion, backing  
the same not only with their<sup>1</sup> doctrin, to which  
it is most suitable (as appeareth byundry their  
seditious positions; lately collected by Master  
*Morian*) but with pardons, promises, paises  
to particular<sup>k</sup> persons, and commandements ge-  
nerally to all subjects whosoever, as appeareth  
by the Popes Bull against her late Majestie:  
*Volumus & jubemus ut adversus Elizabetham  
&c. subditi arma capessant.* And yet (as though  
all were well) they can cover all the ill hearing  
of such traitorous practices, under the name of  
Catholike pretences: for the furthering of  
which intentions, what may not, and must not  
be attempted? Now to these purposes main-  
taine they innumerable Catholike intelligen-  
cers and instruments (I meane their *Priests*  
and *Isuits*) sent out by them, not only as eyes  
to search out the secrets of states and coun-  
tries, and watch their best advantages: but as  
hands (full of blood) to execute whatsoever  
mischiefe upon any of the Lords anointed  
ones, not onely opposing themselves to the Pa-  
pall power; but which is more, if they be but  
suspected not so fime to the Pope as they wish;  
or (which is most of all to be marked) though  
they be their owne dead fore; yet if they shew  
not themselves as ready to execute the Popes  
bloody designs, as hee to command: which

was the case of the late King of France,  
slaine treacherously for no other cause by a  
*Lucolin*. What argument then can be brought  
to perswade us of their ever according with us  
in whole or part in our Religion? of which  
they deeme no other, than as of a peccant  
humour necessarily to bee purged out everie  
few yeares, either by murder, if it prevaile  
in the head: or by massacre, if in the body of  
any country; and rather than it should not,  
they will not stick with *Blasius* at the com-  
mandement of their great *Gracchus*, to set  
on fire or to blow up even the Capitoll it selfe:  
although nature and Gentilisme condemne  
such gracelesse devotednesse. The late most di-  
abollicall and furious attempt against his Majesty  
and the whole State that ever was invented; (the  
like whereof both in the contriving, and whole  
carriage could never be shewed, no I thinke  
if there were Annals and Chronicles kept in  
hell it selfe) cryeth out against them long ere  
this time in all the corners of Christendome.  
God Almighty still deliver his Highnesse and  
Royall race from them: and by his Majesties  
meanes, us and our land from them. For how  
much better had it bene, that his Majesty had  
bene moved to have banished these vipers  
out of his Realme, than those who profess  
the same Lord Jesus, and labour (though with  
acknowledgement of too much weaknesse and  
wants) to bee found faithfull before the Lord  
and their Sovereigne? But not to depart from  
our purpose: These bee the waies wherein  
the Popish Balaamites would meet us, and  
with us, if the Lord should not meet with  
them, comming against them in every corner.  
While then they walke in these waies of *Cain*,  
what booteth it us to speake of a peace with  
them? for while we speake of peace, they are bent  
to warre.

But be it some peaceable consent and agree-  
ment were on their part promised; yet that one  
consideration of the treachery in compacts,  
would keepe any judicious man from settling  
his conceit and affection upon any ingenio-  
us conclusions with them: which treachery  
is not onely practised by the persons of faith-  
lesse Papiists; but is prescribed as a maine pre-  
cept of that most infidell doctrine of theirs:  
nay, which even Infidels themselves would  
blush at in this behalfe: for doth not their do-  
ctrine make it lawful for them to use any *Equi-  
vocations* or *Reservations* (as they reame them)  
with their adversaries, almost upon any advan-  
tage? yea, and that (lest they should not come to  
the height of impiety) in giving answer not only  
on their words, but upon oath before the lawful  
Magistrate, though not their lives, but their least  
liberties only be touched? Which doctrine still  
is reversed, how dare wee take their words  
or any assumption from them in any thing where-  
in wee would not be over-reached? But suppose  
againe such peaceable conclusions were not  
promised only, but purchased; what yet were

Turne to the  
page.

Some device  
of an iron cage  
against Papi-  
sts, named in-  
to an hundred  
haire against  
bluifesse.

According to  
his Majesties  
most wise sub-  
mission, his last  
speech at Arlis  
ment.  
to Parry,  
Lopez,  
Dalla Pg. F.

Cicero.

Plutarch is the

wee better than before ? what bills or bonds would or could they lay in fure enough for our security, so long as their doctrine standeth in force published in word and writing, that *fides hæreticis non est servanda*, and that *Leagues* with them are more honourable in breaking than in making ? how long can wee conceive, would the continuance of our peace last longer, than by it they could with advantage undermine us ?

But because I must shut up many matters in few words, let us see the prejudice which would ensue upon such pretended mediation, in matter of Religion : and first, seeing they are a seed of the wicked, corrupt children, having forsaken the Lord, in whom from the sole of the foot, to the crowne of the head, there is nothing but wounds, and swellings, and sores full of corruption : and seeing themselves are become open Idolaters, their Cities cages of Idolatry, their services all Idolatrous, having thus forsaken the covenant of their youth ; seeing filthinesse appeareth on their skirts ; and finally seeing by seeking their justification by the workes of the law, *they are abolished from Christ, and fallen from grace* : (the which particulars have beene clearly proved by many our unanswered and unanswerable bookes) to communicate with them by accepting ; yea, not abstaining from the least appearance of any of these evils ; were no other but to expose and lay our selves open and naked to all manner of danger, of infection of our soules, defection from our God, and in the end of destruction both of body and soule. It was a dangerous disease which Israel brought out of Egypt, having through their long continuance there by reason of these marvellous, and the River Nilus, (to which *Lucretium* in a distich appropriateth this disease) contracted the same upon them : for the proving, and purging whereof, the Lord instituted so many ceremonies and separations : but farre more fearefull was that inward leprosie, even that abominable Idolatry which they brought forth with them, and which cost them so deare both in the wilderness, and in the land of Canaan ; yea, so habituall and inbred was the infection, that although the Lord used most wise preventions every way : yet presently upon their delivery out of the sea, will it burst forth, and become in the end their utter overthrow. It cannot bee but the strangers which come with Israel out of Egypt, being accustomed to the Egyptian fashion and diet, will still be harping on their cucumbers, leekes, onyons, and garlick : and draw the Israelites to the same lustings, though with the loathing of Manna it selfe ; but such an exceeding plague shall proceed from the Lord, that in perpetuall memory thereof, the place shall bee called *the graves of Isling* : and if the daughters of *Moad* may have free access to Israel in Sittim, Israel will easily bee joynt to *Baal Peor*, till the wrath of the Lord be kindled,

and there fall in one day, three and twenty thousand. The certaine perill and inevitable danger whereof, the Lord well perceiving, did not only charge his people to have nothing to doe at all with the Heathen, lest by any means they should be snared : but also that they should be so opposite unto them, that they should in all appearances and circumstances (and yet none will say the Lord herein was too severe and strait) bee unlike unto them both in Religious and Civill exercises : for if they looke towards the East in their Temples in the honor of the Sunne, his people shall in his Sanctuary and Temple contrarily looke to the West : and in the West shall the *Sanctum Sanctorum* bee set. If they offer sacrifices unto Oxen, Sheepe, Doves, Goats, &c. as unto Gods : the Lord in detestation hereof, will have his people to consume and burne these creatures before him in sacrifice : and hence was it that every Shepherd was an abomination to the Egyptians ; with whom they might not eat nor converse, because they did kill, eat and sacrifice these beasts, whom the other worshipped as Gods. If they use to eat almost none but Swines flesh, and yet neither that, before they have sacrificed of the kinde to the Moone, or *Bacchus* : the Lord especially prohibiteth this meat of all other to his people, they shall not meddle with it, it shall bee an abomination unto them. If their Priests make their pates bald, shave the locks off their beards, and make cuttings in their flesh, as *Baals* Priests did : the Priests of the Sonnes of *Aaron* may not doe so. If they make glorious Altars, and plant Groves about them ; the Israelites may not doe so, (especially in the wilderness) but either Altars of earth, which presently upon the removall might be demolished and cast downe, lest the remains should bee abused to superstition : or if of stones, they must be rough and rude, unheaven and unpolished, lest any beauty of them should sollicit their preservation : as for groves, see Deut. 16. 21. If they shall in way of superstition, or worship, reserve any portion of their sacrifices : the Lord rather than hee will have any portion of the Paschall Lamb reserved till the morrow, will have it burnt with fire : neither shall *Moses* bodie be knowne where it is buried, lest they should make an Idol of it. Nay, which is more, and as worthy the noting, wee may observe how the Lord, even in civil things, draggeth his people from their society and fellowship : for first, Israel is charged, that they should goe no more backe to Egypt that way ; so as the danger was (if any) by their neighbours, whose Countries were adjacent unto them : the which the Lord useth all means to prevent : both in that hee willetch his people to nourish a perpetuall enmity with the Moabite, and Ammonite, the peace and prosperity of whom they may never seek all their dayes : as also to debarre them from pressing into his people,

Till. Instrum. Secord.

Note. I speake not against the league of concord. May 1. 6.

Elephas, or Elephantia, the Leprosie. Levit. 13.

Exod. 32.

Exhibit hæreticall. Num. 25. 9. confidered with 2 Cor. 10. 8.

Gen. 46. 34. and 43. 32.

\* Romish Prelates make their pates bald, and shave their beards. Levit. 19. 5.

Exod. 30.

Romanists reserve of the bread in the Mass, and Reliques of most supersticiously. Exod. 12. 10. Deut. 14. 6.

Deut. 23. 6.

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ple, he charged *that neither of them ever enter into the congregation of the Lord, to the tenth generation*: intending hereby that they should not rise to preferment, authority or Magistracie among them. And as for the other strangers, though Israel seemed in private respects to be, if not somewhat obliged and indebted to divers of them, yet as it were bound to peace, and to hold their hands from open hostility: yet might they not be admitted into the congregation of God, *unto the third generation*. Besides this, forsoaking that the next and most direct way, whereby the heathen might league and linck in themselves with his people, might be by marriages and contracts: the Lord is very studious that all such meanes be cut off; and therefore would have the distinctions of Tribes observed; with that prohibition, that no Jew (except the Levite) should marry out of his own Tribe, much lesse without his owne people: whereof although I acknowledge other more maine causes (as the distinction of the Tribe of the *Manasse* from the rest: the cleare acknowledgement of his race: the execution of the Lords whole regiment Ecclesiasticall and Civil in that policy, fitted according to that distinction to their severall offices, and possessions) yet I thinke this is one included reason not to be neglected, especially seeing they had that charge against it. Again, in case a servant Jew would marry a stranger into his Masters house, he was not at his departure to carry his wife and children, for they were to be his Masters: but if hee would abide still with her, hee was then shamefully to come before the Magistrate, and for ever renounce his liberty, untill the Jubily released him: by which strait lawes the Lord would restrain even slaves and servants (who for the most part are neglected) from marching themselves with strangers. Such another law to this purpose is recorded, Deut. 21. 10. that if an Israelite in warre, should see a beautifull woman taken captive, whom he did affect for his wife, it was ordered by God, that first all meanes should be used for the alienating of his affection, as that he must have her home a moneth before, and not marry upon any sudden motion. Secondly, shee must have her head to make her as ill favoured in his eyes as might be. Thirdly, shee must nourish her milke, to make her yet more sordid. Fourthly, shee must put off the garment wherein shee was taken, and put on base and neglected garments fit for a punitive captive. Fifthly, shee must bewaile her father and mother a whole moneth, to shew how hardly and sorrowfully shee was brought from her fathers house, into the power of strangers: and then if by all these meanes the man could not bee drawne from her love, it was permitted to him to marry her for his wife: which law teacheth us how hardly the Lord endureth, and is drawne to admit the least liberty in this behalfe. How many civill things might I instance in,

wherein the Lord treated his people, that they might bee utterly unlike the Gentiles in habit, manner of living, behaviour, and other like circumstances, otherwise in themselves very indifferent: which I had here intended, but that I must consider that I wrote an addition, not a booke: an admonition, and not an exposition; and if yet their ordinances of God himselfe, seeme in some meanes opinions too strait, and not to be imitated of us in regard of the Papists, towards whom wee are not to bee so severe, as to strive to sever our selves; that is but the seeking of a knot in a rush, and to be severe in distinguishing, where God hath not distinguished: and in effect to asseme, either that the Idolatry of the Romish Church is not so vile and grosse, as is that of other Idolaters: or else (seeing our people converse with them more than any Idolaters) that to communicate with their Idolatry, is nothing so dangerous now, as it was for Gods people to participate with the Idolatry of the heathen against Gods expresse commandment. But if with any such, the testimony of man, bee greater than the testimony of God, (as it is commonly, with the Popish minded, who flee from the Scriptures unto men, because their doctrine is from below) let them looke unto those most ancient Councils, which were the purer, for six hundred yeares after Christ; and they shall finde that the Church would have her children diametrically opposed even on lawfull things, to the Jewes, and heathen of whom they were in danger to be corrupted. Those were more famous, of *Nice*, which decreed that the feast of Easter should not be kept of Christians, at that time, and in that manner that the Jewes did: that in nothing they might agree with them. That also of *Brace* decreed, that Christians should not decke their houses with bay-leaves and greene boughes, (than which what can bee more indifferent?) neither rest the same day from their callings wherein they did: nor keepe the first day of every moneth as they did: It would bee too tedious, and aigne forgetfulness of my selfe, and no remembrance of my reader, to recite the testimonies of other Councils, Fathers, and our owne principall Writers in this behalfe: which other wise easily had I bene carried unto by the tenacity and stiffness of many in this argument. But to end: as our Saviour wished his hearers, *Beware of the leaven of the Pharisees*; so let every man beware of the leaven of the Papists: for what is Popish doctrine else, but a Pharisaicall leaven, alwayes to bee purged out of Churches, and states; as the Jewes upon some occasions were to purge all leaven out of their houses. Let no man say it is but a little, and such a difference which may bee tolerated: for even the Pharisee doctrine was much of it more true, than this Pharisaicall doctrine of theirs; yet was their leaven hid in it, (22

7. An. Dom. 111.

1. An. Dom. 111.  
1. An. Dom. 111.

Num. 14. 8.

in this) the nature whereof is (though it bee but little) yet to sowre the whole lump. In a word, as *Caleb* and *Ioshua* said of Canaan, the land is a very good land; *If the Lord love us, he will bring us unto it*: even so, if the Lord love us, hee will expell these Gyants from us, and give us securitie in our owne land from the Anakims: or if not, if any of these strangers abide with us, our faithfull prayer and hope is, that as *Salomon* numbring all the strangers in the Land, set them to worke in his Temple, even a hundred three and fifty thousand and six hundred: so our

A wife and peaceable *Salomon* and Sovereigne will continue, to set even thousands of these to worship with us in the Temple: yea, and in this one circumstance passe *Salomons* wisdom, in not chusing overseers of themselves, to cause them to worship. The Lord Jesus strengthen his Highnesse heart, unto this and many more honourable workes, and make us happy in his long and prosperous Reigne, to his renowne and glorie in this life, and fruition of the blessed Crowne of righteousness at the peaceable end of his through-comfortable dayes. Amen.

ver. 19.

2 Chr. 2. 17.

FINIS.

Kkkk 2