

A Godly and Learned  
**EXPOSITION**  
V P O N  
Christs Sermon in the Mount.

PREACHED IN CAMBRIDGE  
by that Reverend and Iudicious Divine,  
M. W. PERKINS.

Published at the request of his Executors by TH. PIERSON,  
Preacher of Gods Word.

Whereunto is adjoynd a two-fold Table : one of speciall  
Points here handled; the other, of choice places of  
Scripture here quoted.

MATTH. 17. 5.

*This is my well-beloved Sonne in whom I am well pleased : heare him.*



L O N D O N,  
Printed by I O H N H A V I L A N D, for I A M E S B O L E R.  
1 6 3 1.

# TO THE RIGHT HONOURABLE,

Oliver Lord St. Iohn,  
BARON OF BLETSO,  
His very good Lord,  
Grace and Peace.



The sacred Scriptures (Right Honourable) are filled by the Spirit of truth, to be all and wholly <sup>a</sup> *righteous*, <sup>b</sup> *perfect*, and <sup>c</sup> *pure*, yea, *most pure*; that it must needs favour of the spirit of Antichrist, to judge any part thereof (as the Papists doe) unmeet for Gods people to bee acquainted withall. And yet I doubt not but that on our behalfe for some respects, a kinde of preheminance may be yeilded to some parcels of Scripture above others, without any derogation therefrom: else the <sup>d</sup> *Apostles* should have wronged *Moses* and the *Prophets*, by preferring the Gospell farre

before them in *glory* and *evidence*. And therefore, as *Paul* gave a speciall charge to <sup>e</sup> *Timothy* of his parchments above his bookes, as being, though not for matter more precious, yet for present use at least, more expedient; so may our hearts, embracing with reverence the whole truth of God as pure and perfect, in regard of fitnessse to our peculiar estate, cleave more neerely to some portion thereof than unto others: for seeing herein is both *milke* and *strong meat*, who will doubt, but that according to ourage and growth in Christ we should affect? But I may not here dilate of this difference of Scripture, and therefore will come directly to that portion of it, *Christ's Sermon in the Mount*, which is here explained in this Commentarie; endeavouring briefly to shew some notes of eminence in these three *Chapters*, for which they deserve among all the *Lords* worthies to have the name of the first three. And to omit the *Author* hereof, though *Iesus Christ* the sonne of God, because the <sup>f</sup> *whole Scripture* was given by inspiration from the same spirit; as also his preparation hereunto (though extraordinary) by <sup>h</sup> *prayer* to God the whole night before, which must needs import some consequence of great importance; I will onely point at the manner of penning this Sermon, and the matter which it containeth.

For the first, when the beloved Apostle faith of Christs sayings and doings, that *many things were not written*, and yet *some things were written* for the ground and confirmation of our faith, none (I hope) will deny, but these things which were written, were by the holy Ghost judged more behovefull for the Church, than those which were omitted. Whence by good collection it will follow, that things more largely penned were also deemed the more expedient: for why should the holy Ghost in penning be more copious, unlesse the things propounded were (to us at least) more precious? Now search the holy records of Christ thorowout, and see what Sermon is so fully registred as this is, unlesse it were his <sup>i</sup> *consolation* uttered to his Disciples, with his *prayer* unto his

<sup>a</sup> Prov. 8. 8.  
<sup>b</sup> Psal. 19. 7.  
<sup>c</sup> Prov. 3. 1. 5.  
<sup>d</sup> Psal. 119. 140.  
<sup>e</sup> Mar. 1. 2. de verb. dei. c. 15. par. 34.

<sup>f</sup> 2 Cor. 3. 5.  
11. 13. 18.  
2 Pet. 1. 19.

<sup>g</sup> 2 Tim. 4. 13.

<sup>h</sup> 2 Tim. 3. 16.  
<sup>i</sup> Luk. 1. 6. 12.

Ioh. 10. 30. 31.

1. 5. 12. 15. 16.  
17. chap.



# The Epistle Dedicatorie.

Father, a little before his passion: *This* being his *welcome* to them into their Apostleship, and *That*, his *farewell* at his death.

But to come to the matter it selfe. This Sermon containeth twelve severall heads of Doctrine, answerable indeed to the number of the twelve Apostles, to whom it was principally intended, upon their calling to that office; although I dare not say, particularly to be applied *part to person*, but rather generally the whole to every one, unless it may be, in the last parcell by the great *ruine of the house upon the sands*. Christ had a speciall aime at the fearefull fall of *Judas* that betrayed him. Now the *first* of these concerneth mans *chief good in true happinesse*, which is here so plainly declared in eight severall rules, as they lead every man hereto, and give the childe of God most comfortable assurance hereof, even in his greatest misery. The *second* doth more peculiarly respect the *function of the ministry*, the ordinary means of attaining the former happinesse. The *third* restoreth the morall Law to his true sence and meaning, which the Iewish Teachers had shamefully perverted, so as now we may make straight steps unto our feet in the way of obedience. The *fourth* directeth us in the *right manner of doing good workes*, by speciall instance in these three, *Almes*, *Prayer*, and *Fasting*, wherein the Hypocriticall Pharisees had spent much labour in vaine. The *fifth* prescribeth that *moderate care and desire* of earthly things, which doth stocke up *covetousnesse*, the root of all evil. The *sixth* reformeth the practice of *rash judgement*, for the better evidence of humility in our selves, and of love unto our brethren. The *seventh* prescribeth *ministeriall discretion*, in the dispensation of the holy things of God, for the *pure keeping* of the things themselves, and the *safe being* of the dispensers thereof. The *eighth* doth *notably encourage* us both by precept and promise, to the holy exercise of *prayer and invocation*. The *ninth* doth furnish us to the practice of *justice and equity* in our civill conversation. The *tenth* doth effectually urge us unto care of our salvation, by *walking in the straight way of life*, and *shunning the broad way that leadeth to destruction*. The *eleventh* doth forewarn us of false Teachers, who be the maine seducers out of the way of life. The *twelfth* and last, with the conclusion, doth knit up all, perswading us both by promise of *happinesse eternall*, and of *security* most comfortable, as also upon perill of *utter ruine irrecoverable*, with outward profession to joyne answerable obedience, both in heart and life.

Now all and every one of these (Right Honourable) are of that importance in the life of a Christian, that none of them can be neglected of him that with comfort and safety would live godly in Christ Iesus. For the better evidence whereof, I must referre your Honour, with the Christian Reader, to this godly and learned Exposition ensuing; wherein the reverend *Author, of blessed memory*, hath faithfully laboured upon sound interpretation of the Text, to lay downe wholesome instructions for the obedience of faith. My paines herein hath bene chiefly this, as neere as I could, out of mine owne and others notes, to commend unto the publike view, the Authors faithful labours in his owne meaning. Onely I have here and there upon good occasion (though private to my selfe) added some references in the margent unto classically Poetical writers, for such opinions as are herein charged upon them. Mine interest for the publishing of this worke, I hope I shall approve unto any gainlayer. Now whatsoever it is, in all bounden duty and service, I humbly commend it unto your Lordship, and under your honourable protection, to the household of faith. And because I doubt not of your diligence in the faithfull and frequent perusal of it, I will turne my perswasions towards you this way, into prayer to the Almighty for you, that by the edifying of your faith, and other graces of God herein, you may more and more abound in the fruits of righteousness, enjoying here much true honour, with long and happy dayes, in the peace of our Sion, and the prosperitie of your family, and in the end eternall life through Iesus Christ. *May 1608.*

Your Honours to command,

Thomas Pierſon.

AN  
ADVERTISEMENT  
TO THE CHRISTIAN READER,  
concerning the WORKES of  
M<sup>r</sup>. W. PERKINS.

**B**Ecause the Title of this Booke (*Good Reader*) importeth a confirmation and finishing of the long expected labours of our godly and learned Divine, M. W. PERKINS, and yet in this Catalogue prefixed, beside the two former Volumes, thou wastest some particulars that heretofore were promised, (as his *Exposition of the 32. and 110. Psalmes*, The *Confutation of Canisius Catechisme*, with *other Sermons*) I thought good to acquaint thee with some reasons, whereby his Executors have bene perswaded to make a finall stay and suppressing of them.

1. They were of the first fruit of his labours, which if he had intended for the presse, he would no doubt have revised long since, as he did some other things, which then he handled and published for thy good.

2. Beside that the Church of God enjoyeth the benefit of other mens labours of the same kinde (whereto our reverend Author had due<sup>b</sup> respect,) the truth is, that the most materiall points contained in these suppressed Lectures, are more largely and exactly handled in his Workes already published. To instance in some: The whole argument of the 110. Psalm, (to use our Authors owne division, containeth either *Christs Kingdome*, or his *Priest-hood*: both which points thou shalt finde particularly handled in the *Golden Chaine*, Chap. 18. and more at large in the *Creed*: His *Kingdome*, in these words, [*He sitteth at the right hand of God,*] and his *priesthood*, in<sup>c</sup> handling *Christs sacrifice*. And for the 32. Psalm, the points of largest discourse, are *The knowledge of remission of sinne*, with *assurance of salvation*, upon the *first verse*, which is farre more fully discussed in the<sup>d</sup> *Treatise of Conscience*, *Cases of Conscience*, and<sup>e</sup> *Reformed Catholike*: And upon the *second verse*, the point of *Iustificatiō by imputed righteousness*, and not by *workes*: which to thy full content are cleared, in the<sup>f</sup> *Golden Chaine*,<sup>g</sup> *Reformed Catholike*, beside many other places, which I purposely omit. And for the *confutation of Canisius*, what materiall point of controversie can be expected, which is not either in his *Golden Chaine*, The *Reformed Catholike*, The *Idolatrie of the last times*, The *Treatise of Gods free grace*, and *mans free will*, or in his *Problems*? Nay, I am perswaded it would not be any difficult thing, to note out in particular, the severall points of these forenamed Sermons, in some one place or other of his published Workes; whereby it is plaine, that the suppressing of them is neither prejudiciall to the Author, or to the Reader.

These things well considered, and withall the great quantity and price whereto his Workes are already risen, I hope thou wilt approve of their advice that deliberately wished their finall stay. It may be some will thinke it unmeet, that anything of this reverend Divine should be suppressed; but let such consider well, what the beloved Apostle saith of the blessed workes of our Saviour Christ, to wit, that<sup>h</sup> *many of them, yea, the greatest number of them were omitted*, and those things *only written which were necessary for the ground and confirmation of our faith*: There needs no application, seeing

<sup>a</sup> Seelet.

<sup>b</sup> Murray on the 31. Psal.

<sup>c</sup> Solution on the 110. Psal. Petrus Confut. of Canisius Catechisme.

<sup>d</sup> See his advertisement to the Reader, before his exposition of the Lords prayer, in the end.

<sup>e</sup> Pag. 222. edit. 1603 in fol.

<sup>f</sup> Chap. 1. sec. 2.

<sup>g</sup> Lib. 1. c. 6.

<sup>h</sup> Rom. 15.

<sup>i</sup> Chap. 37. & 38.

<sup>j</sup> Point. 4.

<sup>k</sup> Chap. 51.

*An advertisement to the Reader.*

our times are more like to surfet with abundance, than starve for want of printed books. Wherefore I hope this may suffice, to perswade those that have unprinted copies in their hands, to use them for their owne private benefit. But if any rest not satisfied herewith, I would yet intreat thus much of them, that before they put hand to worke for the presse, they would acquaint Master *Perkins* Executors with their reasons that move them thereunto: from whom I doubt not, but they shall receive either sufficient satisfaction for their stay, or good leave to proceed in their intended course. Which thing I doe the rather advise, because the Executors have a generall Inhibition out of his Majesties Court of high Commission, prohibiting the publishing of any of his workes without their consent. Now the God of all grace, who is Lord of the harvest, send forth daily such faithfull workemen, and blesse these and their labours for the beauty and wealth of Sion. Amen. *September 1. 1609.*

Thine in Christ Iesus,

*Thomas Pierſon.*



A Godly and Learned  
**EXPOSITION**  
 V P O N  
 C H R I S T S Sermon in the Mount.

Matth. 5. 1. *And when he saw the multitude, he went up into a Mountaine: and when he was set, his Disciples came to him.*  
 2 *And he opened his mouth, and taught them, saying, &c.*



**I**N this Chapter and the two next, is contained *Christ's Sermon in the Mount*, preached to his Disciples, and others that were converted unto him among the multitude. Hereof I have choſen to entreat, because it is a most divine and learned Sermon, and may not unfitly be called the *Key of the whole Bible*: for here Christ openeth the summe of the old and new Testament.

Before we come to the parts of this Sermon, three generall points are to be scanned, for the clearing of the doctrine following: First, the *Time* when this Sermon was preached; to wit, in the second yeare of C H R I S T S Ministerie, upon this occasion; when Christ had wrought a miracle, in curing the man with the withered hand upon the Sabbath day, the Scribes and Pharisees went about to kill him, whereupon he departed from among them, and went into a Mount, where hee spent the whole night in prayer. And when it was day, hee chose the twelve Apostles: which done, he came downe into a plaine placeneere to the Mount, where he wrought many miracles, but because the people thronged about him to touch him (for there went vertue out of him which cured them) therefore hee withdrew himselfe out of the throng into the Mountaine againe, and there preached this Sermon unto his Disciples soone after their election; no doubt for this end, to teach them his will, and also to frame and instruct them so as they might become profitable teachers unto others.

*I I. Point. The scope and drift of this large Sermon*: namely, to teach his Disciples, with all that beleeve in him, to lead a godly, an holy, and blessed life. Although this bee evident in the Text, yet the Popish Teachers have deſerued this end and scope; saying, that Christ herein propoundeth a new Law, farre more

**A** perfect than the Law of *Moses*: and also delivereth new divine counsell to his Disciples, which was not given in the Law, or in the Prophets, But they erre and are deceived: for Christ's intent is to cleare the true meaning of *Moses* and the Prophets, which was corrupted by the false glosse of the Jewish teachers; and not to adde any new Law or Counsell thereunto, as <sup>b</sup> afterward will plainly appeare. Again, there cannot bee given unto man a more perfect rule than *Moses* Law, the summe and scope whereof is, *To love God with all the heart, with all the soule, and with all the strength*; than which there cannot bee greater perfection in a creature. We therefore upon the consideration of this worthy end, must labour to shew the greater care and conscience, to learne and doe the things propounded in this Sermon.

*I I I. Point.* Whether is this Sermon the same, with that which is set downe by *S. Luke*, Chap. 6. v. 20. This question is necessarie: for if they be the same Sermon, then will the one give great light unto the other. Men indeed differ in judgement touching this point: some say there are divers Sermons; others say they are one and the same: and that opinion is most likely. Forfirst, they have one beginning and one matter, the same order of preaching, and the same conclusion, as the comparing of them together will plainly declare. Secondly, this Sermon recorded by them both, was made upon the election of Christ's twelve Apostles, a little after the curing of the man with the withered hand. This is plaine in *S. Luke*, and may well bee gathered from the doctrine of this Sermon recorded by *S. Matthew*, wherein Christ instructeth his Apostles particularly in their office and calling: which he would not have done, if he had not formerly called them thereunto. If it bee said, that *S. Matthew* recordeth their election afterward in the tenth

b Chap. 5. 17.  
and 7. 12.

Whiche Matthew and Luke set downe the same Sermon.

c Chap. 5. v. 13.  
14. 15. 16.

Chap.

Time.

• Luke 6. 7.

2

Scove.  
Janſen. comment.  
in concord. E.  
vang. cap. 40.  
Bellar. l. 4. de  
teſtifi. c. 3.

Chap. *Ans.* In the writings of the Evangelists there be certain *Anticipations*; that is, some things are set downe after, which were done before; and some things are set downe before, which were done after, as might easily be proved by sundry examples, and in the point in hand is evident: for the election of the Apostles is set downe by *S. Matthew* in his tenth chap. upon occasion of his recording their commission to preach: so that this circumstance of the Apostles election, doth notably prove these Sermons to be one, *S. Matthew* setting downe the same more largely, and *Luke* more briefly.

Their Reasons who hold them to be two distinct Sermons, are of no moment. They say, that the Sermon recorded by *S. Luke* was made on the plaine; this of *Matthew* in the Mountaine: that of *Luke* was made by Christ standing, this of *Matthew* as he sat downe. *Ans.* But *Luke* saith not, that it was made by Christ in a plaine, or standing: only this he saith, that Christ coming from the Mountaine, stood in a plaine place, and there wrought certaine miracles, and then preached: now all this might be done, and yet Christ might preach this Sermon in the Mount sitting; as *S. Matthew* saith: for the order of this story is this; Christ being maligned of the Jewes, went into a Mount, and there prayed; after long prayer, he chose the twelve Apostles, and then came downe into a plaine and wrought Miracles: but by reason of the throng which pressed about him to touch him, hee went into the Mountaine againe, and there preached this Sermon to his Apostles, and others that followed him.

Thus much in generall. Now we come to the Sermon itselfe: which containeth three parts. *A Preface*; the *Master* of the Sermon; and the *Conclusion*.

The *Preface* or preparation is contained in the two first verses of this Chapter, wherein are set downe divers circumstances pertaining to the Sermon. As first and principally, the *Author* of it, to wit, *JESUS CHRIST* the Redeemer and Mediatour of mankind, who in the making of this Sermon, must be considered two ways, even as hee is a Prophet: first, as the *Minister of Circumcision for the truth of God*, as the Apostle <sup>4</sup> speaketh: whereby thus much is signified, that *Jesus Christ* as hee was man, borne among the Jewes, was unto them a Prophet and Minister in his owne person, and with his owne mouth was to teach them the will of his Father: which thing was requisite for the accomplishing of Gods word, who had promised before to his ancient people by *Moses*, that hee would raise up unto them a Prophet like unto *Moses*, <sup>5</sup> whom they should heare in all things that hee should speake unto them: which propheticie was verified in this Sermon: wherein he manifesteth himselfe to be the Minister of Circumcision unto them. Secondly, here wee must consider Christ as a

Prophet like unto *Elijah* and *Elisha*, who were as Fathers and Masters to the rest of the Prophets: for herein he doth not onely teach beleevers among the multitude, but his owne Disciples also, who were afterward to make Disciples unto Christ, and to build up further them that did beleeve: yea, this instruction of his Disciples, is the chiefe scope of this Sermon.

Secondly, here is noted the *Place* where this Sermon was made, to wit, a *Mountain* in *Galilee*: *He went up into a Mountaine*. This place like chose for two causes: First, to avoid the throng that pressed about him, while hee stood on the plaine, to see him and to touch him, because <sup>6</sup> there were *vermes out of him*. Secondly, that he might have a fit place, both for himselfe to sit and teach, and for his Disciples and the multitude attentively and orderly to heare and learne that wholesome doctrine which he delivered.

In this choice of the place, *First*, he sheweth great care and wisdom to maintain outward order in the dispensation of his Word, whereby he teacheth us, that in all holy ministrations, outward order is to be kept, and convenient places chosen, where the Word of God may be reverently and profitably both spoken and heard. *Secondly*, herein he sheweth speciall care to dispense his Fathers will when occasion was offered; yea, hee declareth his diligence herein: so as it is true, it was *meat and drinke unto him*, thus by teaching the people to doe his Fathers will. And this his practice must be a president and example to all Gods Ministers. They must not preach by constraint, but of a willing minde; yea, they must rejoyce and be glad when occasion is offered, that they may dispense the will of God unto his people. This *Paul* meant in his straight charge to *Timothy*, that *He should be instant, and teach in season, and out of season*: that is, take all occasions to teach the word; following the example of Christ, who stayed not till he came at Jerusalem, or to some Synagogue, but having good occasion offered, taught the multitude in this Mountaine.

Thirdly, here is noted that *bodily gesture*, which Christ useth in this Sermon; hee taught them, not standing, but sitting; *when he was set so when he preached in Nazaret*, <sup>1</sup> he stood up and read his Text, and then sat downe, and preached unto them. And when his Father and Mother sought him at the feast, <sup>2</sup> they found him in the Temple (sitting among the Doctors and asking them questions: and being apprehended, he said to the multitude *Mate duly with you in the Temple teaching*. Now Christ used to preach sitting, because it was the manner and custome of that Church to doe: *The Scribes and Pharisees* (saith <sup>3</sup> Christ) *sit in Moses chair*: where he noteth their gesture in teaching and expounding the Law. Whereby we are taught to be carefull in observing all specially, commendable,

1. Circumstance: Place.

(Luk 6.12)

1  
Vses.

2

6 Joh. 4.14

2 Tim. 4.12

1. Circumstance: Gesture.

1 Luk 4.16.20

2 Luk 2.46

3 Mat 23.2

4 Mat 23.2

Parts of this Sermon.

1. Preface.

1. Circumstance: Author.

2. Rom. 15.8

3. Act. 13.12

commendable, and convenient gestures, which are used in that Church whereof we are members. If any shall aske, whether we may not preach sitting, as Christ did? I answer, if it were the custome of our Church, we might lawfully doe it: for these gestures bee indifferent in themselves: but we doe it not, because our custome, is otherwise. And so we may say of preaching with the head covered, which is the manner used by the Ministers of the French Churches; but we use it not, because we have no such custome in our Church.

4. Circumstance.  
Hearers.

Fourthly, here are noted the *parties* whom Christ taught, namely his disciples: for though he spake in the audience of the multitude, yet herein he chiefly intended to instruct his Disciples: that is, all those whom he had converted by his former ministry, and among them principally the twelve Apostles, whom hee had newly chosen to become teachers of others. This circumstance must be well observed, for as it helpeth to cleare some points in the doctrine following; so it serveth notably to prove and justifie the Schooles of the Prophets, wherein some teach, and others heare and learne, for this end, to furnish themselves with gifts, that afterward they may become good and able teachers in Gods Church: for what is this but to follow the example of Christ, who in this place delivereth doctrine and instruction to his twelve Apostles, the better to enable them to the faithfull discharge of their holy ministry.

5. Circumstance.  
Christ's manner  
of speaking.

Lastly, in this preface is noted *Christ's manner of speaking*, in these words: *And he opened his mouth and taught them, saying:* which some doe take to signifie nothing else, but a full and evident kind of speech; as if the holy Ghost had said, *he spake with his mouth*: as we use to say in English, *I heard it with mine eares*. But this phrase hath a further meaning: for as *Paul* willing the Ephesians, *to pray to God for him that a doore of utterance may be given him, that he might open his mouth boldly to publish the secrets of the Gospel*, doth there make that *opening of his mouth*, a more speciall kind of speaking, and of a farre more weighty matter than his ordinary communication; and as *Elithu* saying, *I will open my lips, and will answer*, doth thereby import, that his speech should be upon due consideration, and sound knowledge; so the Evangelist saying, *Christ opened his mouth*, doth thereby meane, that upon serious meditation upon sundry points of heavenly doctrine, hee began to speake with liberty and authority; and to deliver unto them deepe matter of weight and great importance: that this is the meaning, may appeare by the conclusion of this Sermon, where it is said, *the people wondered at his doctrine, because he taught as one having authority*.

Doth Christ here open his mouth, and utter weighty points of doctrine in this Sermon? then it standeth all Churches and people in

hand to open their eares, and apply their hearts to heare, learne, receive, beleve, and obey the same: this is that Prophet foretold by *Moses*, who must be heard in all things: that he shall speake: yea, who ever will not heare his voice, must be cut off from among Gods people: and great reason for if the word spoken by Angels stood stedfast, and every transgression received a just recompence of reward; how shall we escape, if we neglect so great salvation preached unto us by Christ? Secondly, hereby all Gods Ministers are taught, by all godly diligence to seeke to furnish themselves for their holy ministry, that they may bring serious and weighty matter unto Gods people, and deliver the same with that convenient boldnesse and authority, which becometh Gods word. Thirdly, in Christs addressing of himselfe to speake, all persons must learne to make conscience both of silence and of speech: this we shall doe, if by silence we close up our lips, till wee have just matter to speake of, tending to the glory of God, or the good of our brethren: and being so prepared upon fit occasion, and in due time, we may utter our minde: wee must remember that Christ left himselfe an example, that wee should follow his steps: and also consider, that of every idle word that we shall speake, we must render account unto God. If this were knowne and beleaved, there would not be so many sins in words, by curling, swearing, vaine and idle speaking, as there be.

C Thus much of the Preface. Now we come to the matter of this Sermon, beginning at the third verse of this Chapter, and so continuing to the 28. verse of the 7. Chapter. And it may be divided into 12. heads or places of doctrine: The first whereof, concerneth true *happinesse* or *blestnesse*: from the 2. vers. of this Chapter, to the 13. wherein are propounded sundry rules directing men to attaine thereunto. The scope of them all must be considered, which in generall is this: Our Saviour Christ had now preached two yeares among the people, and thereby had wonne many to become his Disciples; and among the rest, his 12. Apostles: to all whom hee promised happinesse and life everlasting, if they would continue in the faith and obedience of his word. Now though they beleaved in him, yet they still remained in the same state for outward things; and became more subject to outward miseries than before: so as if they judged of happinesse by their present outward estate, they might easily suspect the truth of Christs doctrine, and thinke he had deceived them, because he promised them happinesse, and yet for outward things, their case was farre worse, than before they knew him. This our Saviour Christ considering, doth here goe about to remove this false conceit out of their mindes; and for this purpose delivereth this doctrine unto them, in the first generall head of his Sermon: that true *happinesse before God, is ever joynd, yea, covered*

4 A3. 3. 22, 23.

5 Heb. 1. 2. 3.

Vse 2.

Vse 3.

Math. 11. 5.

The matter of  
Christs Sermon.

1 Part: of happi-  
nesse.

6 Ephel. 6. 19.

7 Job 32. 10.

8 Chap. 7. 19.

6  
Vses.  
I

many

many times with the crosse in this world. Whereby he strikes at the root of their carnall conceit, who placed true happinesse in outward things, and looked for outward peace and prosperity upon the receiving of the Gospell.

As this is the scope of the doctrine following, it stands us in hand to learne the same, and to finde experience hereof in our owne hearts, that true comfort and felicity is accompanied with manifold miseries in this life. Indeed carnall wisdom deemeth them happy that enjoy outward peace, wealth, and pleasure, but this conceit must be removed, and Christs doctrine embraced, who joyneth true happines with the crosse. Secondly, this serveth to teach us patience in affliction; for it is Gods will to temper happinesse and the crosse together: now this puts life into an afflicted soule, to thinke that Christ will have his felicity enjoyed and felt in outward misery. Thus much of this head of doctrine in generall: now wee come to the branches thereof.

### v. 3 *Blessed are the poore in spirit: for theirs is the kingdome of heaven.*

Here is Christs first Rule concerning happinesse; wherein observe two points: first, the parties blessed, *the poore in spirit*: secondly, wherein this blessednesse consists, *for theirs is the kingdome of heaven*. Before wee come to these parts severally, note in a word, the forme of speech here used; they that are led by humane reason will rather say, *Blessed are the rich, for theirs are the kingdomes of the world*: But Christ here speaks the flat contrary; saying, *blessed are the poore, for theirs is the kingdome of heaven*, which is infinitely better than all the kingdomes of the world: whereby we may see that the wisdom of this world is foolishnesse with God, and the ordinary conceit of man, flat opposite to the saving doctrine taught by Christ.

*Blessed are the poore in spirit*. The word translated *poore*, doth properly signifie a begger, one that hath no outward necessities, but by gift from others: but here it is more largely taken, not onely betokening those that want outward riches, (for Saint Luke opposeth these *poore to the rich in this world*) but also those that are any way miserable, wanting inward or outward comfort: and such an one was *Lazarus*; that lay begging at *Dives gates*. What is meant by *poore in spirit*, is plainly expounded *Isa. 66. 2* where the Lord saith, *I will look to him that is poore, and of a contrite spirit, and that trembleth at my words*. Christs meaning then is this, that those poore are blessed, who by means of their distress, through want of outward comforts are brought to see their sins, and their miseries thereby; so as fin-

ding no goodnesse in their hearts, they despaire in themselves, and fly wholly to the mercy of God in Christ for grace and comfort, as *Lazarus* did to *Dives gates* for outward reliefe.

Seeing Christ doth thus set out the person that is truly blessed, let us see whether wee be in the number of these poore ones. Indeed wee have many poore among us, some that by excess and riot have spent their substance, and others that through idleness increase their want; as the wandering beggers, a sinful and disordered people, who joyne themselves to no Church: but none of these can by their poverty make just claime to true felicity. The blessed poore, are poore in spirit; and this poverty we must finde in our hearts, if we would know our selves to bee truly happy: but after triall, this will be found much wanting; for first, if men live outwardly civil, and keepe themselves from grosse sinnes, this thought of pride takes place in their hearts, that they are righteous, and they perswade themselves with the young man in the Gospell, that they can keepe Gods commandements. Secondly, let worldly wants besall men, in body, goods, or name, and they are grieved; yea, their soules are full of sorrow: but for spirituall wants, as blindness of minde, hardnesse of heart, unbelief, and disobedience, their hearts are never touched. Now whence comes this, but from that pride of heart, whereby they blesse themselves in their estate, and thinke all is well with them in respect of their soules? so that true it is, poverty of spirit is hard to bee found. Wee therefore must search our selves, and labour to feele our spirituall wants; and looke how *Lazarus* lay for his body at *Dives gates*; so must we lie at Gods mercy gate in Christ, for our soules, abandoning this pride of heart, and acknowledging that there is no goodnesse in us of our selves; for the strait gate of heaven cannot receive a swelling heart that is puffed up with pride. And to induce us unto this good dutie, let us consider the gracious promises made to them that be poore in spirit; they are called *Gods poore*: *They thinke on them*: though *heaven be Gods throne, and the earth his footstool*, yet will hee look to him that is poore and of a contrite spirit: yea, the Lord will dwell with him that is of a contrite and broken heart: Christ came to preach the glad tidings of the Gospell to the poore: yea, the Lord filleth the hungry (that is, the poore and hungry soule) with good things, but the rich he sends empty away. Let these and many such favors with God, which they enjoy, provoke us to become poore in spirit.

Secondly, are they blessed that be poore in spirit? then here all poore and wretched persons in the world may learne to make good use of their wants and distresses; they must consider them as the hand of God upon them, and thereby bee led to the view of their finnes: and by the consideration of their sinnes, bee brought

Vse 1.  
Triall of our poverty.

\* Mat. 19. 23.

\* Psal. 73. 2.  
\* Psal. 40. 17.

\* Isa. 66. 2.

\* Isa. 57. 15.

\* Luk. 4. 18.

\* Luk. 1. 53.

1. Poore mens dutie.

1. Rule of happinesse.

1. Part.  
2. Arg. 1.

1. Luk. 6. 20. 24.

1. Luk. 16. 20. 21.

brought to see their misery in themselves, the true ground of this spirituall poverty. Now, when they are once poore in spirit, they are in a blessed state in the judgement of Christ. If a man bleed dangerously at the nose, the best way to save his life, is to let him blood elsewhere, and so turne the course of the blood another way : even so, when a man is oppressed with worldly calamities, hee cannot finde any comfort in them, for in themselves they are Gods curses ; yet if thereby he can be brought to see his spirituall poverty, then of curses they become blessings unto him : and therefore when we are in any distresse, we must not onely fix our eyes upon the outward crosse, but by means of that, labour to see the poverty of our soules ; and so will the crosse lead us to happiness.

Thirdly, they that abound with worldly wealth, must hereby learne to become poore if they will be saved : *Poore* I say, not in goods, but in spirit : this indeed is hard to flesh and blood, for naturally every rich man blesteth himselfe in his outward estate, and perswades himselfe that God loves him, because hee gives him wealth : but such conceits must he strive against, and learne of God *to rejoyce in this, that he is made low* : Jam. 1. 10.

Fourthly, on this saying of Christ, that *the poore are blessed*, the Popish teachers (observing the word translated *poore*, to betoken outward poverty) goe about to build their vow of voluntary poverty, whereby men renouncing their wealth and possessions of this world, doe betake themselves to some Monastery, there to live a poore and solitary life. But their voluntary poverty will not agree with this text ; for Christs poore here pronounced blessed, are such, as by reason of their poverty, are miserable and wretched, wanting outward comforts, as we shewed out of *Luke*, where Christ opposeth them to the rich, who abound with all worldly delights : but to understand the Popish vow of voluntary poverty, is no estate of misery or distresse ; for who doe live in greater ease, or enjoy more freedom from the crosses and vexations of this life, than their begging Friars ? Again, if their vowed poverty had any ground in this Text, then Christ should pronounce such poore blessed, as made themselves poore ; but that he doth not : for then in the next verse he should pronounce such mourners blessed, as voluntarily cause themselves to mourne : for that verse dependeth on this, as a more full explanation of this first rule : But no man will say, that they that mourne without a cause, are there called blessed : and therefore Popish vowed poverty hath no ground on this place. And thus much of the persons.

*II. Point.* Wherein the blessednesse of these poore consists ; namely, in having a right to the kingdom of heaven : *For theirs is the Kingdom of heaven. By kingdom of heaven*

(for the better conceiving of this blessed estate, wee must understand a state or condition of man, whereby he is in Gods favor, and hath fellowship with God. The truth of this description is evident by the tenour of the new Testament. Now this estate of man is called a *Kingdome*, because herein God rules as King, and man obeyes as Gods subject : for no man can be in Gods favor, nor enjoy his fellowship, unlesse God be his King, ruling in his heart by his word and spirit, and he Gods subject resigning himselfe to be ruled by him : for this happy estate consists in Gods gracious ruling of man, and mans holy subjection unto God. Indeed few doe see any great happinesse in this estate : but the truth is, mans whole felicity stands herein : Rom. 14. 17. *The kingdom of God is not meat and drinke, but righteousness, peace, and joy in the holy Ghost.* Here the Apostle teacheth us three things : namely, that when Gods spirit rules in a mans heart, then first, he is justified, there is *righteousnesse* : secondly, he hath peace with God, even that peace of conscience which passeth all understanding : thirdly, the joy of the holy Ghost, which is an unpeakeable comfort, passing all worldly joy whatsoever. And these three doe notably set out the state of an happy man : which will yet more plainly appear by their contraries in *Judas*, who being a wretched sinner, unrighteously betrayed his master, and thereupon fell into the miserie of a guilty accusing conscience, which was the cause of his desperate death, and also that his body burst asunder, and his bowels gushed out : Now if an evill conscience be so fearefull, then how blessed an estate is the peace and joy of a good conscience ? which a man then hath, when God by his word and spirit ruleth in his heart. Again, this estate is called the *kingdome of heaven*, because that man in whom Christ ruleth by his word and spirit, is already himselfe in heaven, though in body hee be yet on earth : for heaven is like a citie with two gates, thorow both which a man must passe, before he obtaine the full joyes thereof : now so soone as God by his word and spirit rules in any mans heart, hee is already entred the state of grace, which is the first gate ; the other remaines to be passed thorow at the time of death, which is the gate of glory, and then hee is in full possession.

Doth true happinesse consist in this estate, where Christ ruleth and man obeyes ? then here behold the error of all Philosophers and wise men of this world touching happinesse : for some have placed it in pleasure, some in wealth, and others in civill vertues, and some in all these. But the truth is, it stands in none of these. A naturall man may have all these, and yet be condemned : for the civill vertues of the heathen, were in them but glorious sinnes. Our Saviour Christ hath here revealed more unto us, than all the wise men of the world did ever know : and hereby we have just occasion to magnify

*Vse 1.*

The error of this world on ching happinesse.

Rich mens duty.

4. Against the vow of poverty. Bellarmine Monach. l. 1. cap. 30.

4 Luk. 6. 10. with 34.

Kingdome of heavn.



magistrate the bookes of Scripture, farre above all humane writings, because they doe fully set out unto us the nature and estate of true felicity, which no humane worke could ever doe: we must therefore account of them, not as the word of man, but of the everliving God: yea, this must perswade us to maintaine the bookes of Scripture against all devilish Atheists, that deny the same to be the word of God.

Secondly, hereby wee are taught, from the bottome of our hearts, to make that petition for our selves, which Christ teacheth in his holy prayer; namely, *that he would let his kingdom come*: that is, not suffer sinne, Satan, or the world to reigne in us, but by his word and spirit to rule in our hearts, giving us grace to be guided thereby in all our wayes. We affect nothing more than happinesse, and therefore wee must oftentimes most seriously make this request to God, preferring this estate with God, before all pleasures and happines in this world, and use all good meanes to feele in our hearts the power of Christs kingdome.

Thirdly, this should move us to heare Gods word with all feare and reverence; for by this meanes, the kingdome of Christ is created in us: when the word of Christ takes place in our hearts by faith, and brings forth in our lives the fruits of righteousness, and true repentance, then may we truly say, the kingdome of heaven is in us.

Lastly, Christ ascribing this happy title of his heavenly kingdome to them that be poore, and of a contrite heart, doth herein minister a sovereign remedie against all temptations, from outward poverie and distresse: Doubtlesse poverie is a grievous crosse, not onely in regard of the want of bodily comforts; but especially because of that contempt and reproach, which in this world doth hang upon it: whereupon many doe esteeme their poverie, as a signe of Gods wrath against them, and thereby take occasion to despaire, thinking the kingdome of darknesse belongeth unto them. But here consider you poore, this sentence of Christ, where he plainly teacheth, that if a man in outward distresse, can be brought to feele his spirituall poverie, and the wretchednesse of his soule, by reason of his finnes; then he is so farre from having just cause to despaire of Gods favour, by reason of his poverie, that on the contrary, he may gather to his soule a most comfortable assurance, from the mouth of him that cannot lie, that the kingdome of heaven belongeth unto him.

#### v. 4. Blessed are they that mourne: for they shall be comforted.

Here is Christs second rule touching blessednesse; wherein consider two points: first, the parties who are blessed, *they that mourne*:

A. secondly, wherein their blessednesse consists, namely, *in receiving comfort*. For the first: by *mourners*, wee must not understand every one that is any way grieved, but such as have just and weighty causes of griefe, and doe therefore mourne: for the words import an exceeding measure of griefe, such as is expressed by crying and weeping, as is plainly by Saint Luke, who thus relateth Christs saying; *Blessed are ye that now weepe*. And yet every one is not blessed that mourneth under grievous distresse; for *Cain, Saul, Achitophel, and Iudas* were all deeply affected in soule with their most wofull estates, though farre from thus blessednesse. This rule then, must thus be understood; *that they are blessed who with their mourning for weighty causes of griefe, doe withall mourne for their sin*: for so was the former Rule to be understood, of those that with the sense of their outward distresse, had adjoynd an inward feeling of their spiritual wants: and this verse is but a more full explication thereof, as if he should have said, they are blessed that are poore in spirit: Yea, put case a man be distressed for most weighty causes of griefe, so as he howle and cry under the burthen of them: yet if withall, he can unstainedly mourne and waile in heart for his finnes, notwithstanding all his poverie and distresse, he is truly blessed.

This blessed sentence upon them that mourne, serves sundry wayes for a sovereign salve to the conscience of a Christian. As firstly, put the case a man were distressed with grievous calamities, and withall were overtaken with some heinous sinne, whereupon not onely his body is afflicted, but his conscience also wounded, and so hee is cast into the gulfe of desperation: yea, say further, that by reason of the terror of his conscience, his flesh were withered, and his marrow consumed in his bones; were not this a cause of exceeding mourning? yet loe, our most blessed Physician Christ Iesus, hath made a plaster for his sore: for if this man of distresses, can withall truly mourne for offending God through his transgressions, he is undoubtedly blessed; for Christ hath said it, whose word shall never faile though heaven and earth come to nothing. A blessed text, which being well applied, will not onely support the heart in great distresse, but recover the conscience from under deepe despaire. Secondly, put case a man were grievously sicke, and that he felt the very pangs of death without all ease to seaze upon him, so as both speech and sight, with all outward comforts began to faile him; this state were lamentable: yet if in his soule hee can truly mourne for his offences, even in this extremity, he is blessed. Thirdly, put case a man were taken of his enemies, and his wife and children slaine before his face, having their braines dashed out upon the stones, afterward himselfe put to a most wofull racke and torment: this were an estate more wofull than death: yet

herein

matth. 5.

Luk 6. 11.  
matth. 5.

V. 4.  
Considerations.

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herein a man must not judge himselfe as a cast-away, but with mourning for this miserie, he must labour to be sorrowfull for his finnes, and then he need not feare what flesh can doe unto him, for he is blessed. Christs Word must stand, let thy distresse be what it will, if under it thou mourne for thy finnes, blessed art thou. Wee cannot conceive while we enjoy peace, of the worth of this rule in the evill day: neither doe we know how neere the time is, wherein wee shall have need thereof; and therefore we must now learne this never to be forgotten, to season all other mourning with godly sorrow for our finnes.

*1. Point. Wherein this blessednesse consists; namely, in that their mourning shall have an end, and be turned into true comfort.* That this is true happinesse will appeare by the contrarie: for the woe and sorrow that is here begunne, and continued in the world to come, is the punishment of the damned spirits, and the portion of the Reprobate, which is endless miserie; and therefore unto them that mourne, it is true happinesse, that they shall receive comfort. This promise of *Comfort* is accomplished foure waies: *First*, when God tempers and delays the sorrows and afflictions of them that mourne, according to the measure of their strength: *1 Cor. 10. 13. God is faithfull, and will not suffer you to be tempted above that you are able to bear.* This was promised to *David* and his seed, that if they did sinne, he would correct them with the rod of men: but not take his mercie quite from them, *2 Sam. 7. 14.* *Secondly*, when God removes the griefe with the causes thereof: thus he comforted *Manasses*, who for his abominable Idolatries and witchcrafts was carried captive into *Babylon*, and there laid in prison, fittered in chains of iron: yet when he did mourne under that affliction, and withall humbled himselfe unto God for his finnes, the Lord comforted him, by bringing him out of that captivity and prison, to *Jerusalem* into his own kingdom. *Thirdly*, when God gives inward comfort to the heart and conscience, by his Word and Spirit. In this case *Paul* said, *We rejoyce in afflictions, knowing that the love of God is shed abroad in our hearts by the holy Ghost, which is given us:* yea, when he was exceedingly afflicted above his strength, so as he received the sentence of death in himselfe, having no hope of life, yet even then he professeth, that as the sufferings of *Christ* abounded toward him, so his consolations through *Christ* abounded in him. *Fourthly*, when God by death puts an end to all their miseries, and brings their soules to eternall life. Thus was *Lazarus* comforted, as *Abraham* said unto *Dives*, *Luk. 16. 25.* and thus doth *Christ* comfort the theefe upon the crosse (who with his bodily torment for his lewd life, was undoubtedly touched in conscience for his sins, and therefore desired *Christ* to remember him, when he came into his kingdom) by telling him, that that day he should be with him in *Paradise*.

*Here then we have a notable remedy against the immoderate feare of death, whether natural or violent, and of any other judgement of God: for when death it selfe, or any other miserie whatsoever shall befall us, if wee can therewith bewaile our trespases, wee need not feare, still holding fast his promise by faith in our hearts, that we shall be comforted.* *Secondly*, this promise well observed, may teach us to avoid the perill of this false conceit; *That true faith doth alwayes minister present comfort.* Many doe herewith perplex themselves, measuring their estate towards God, by that which they feele in themselves; so as if in time of trouble they finde not present comfort, they judge themselves void of faith, and cast out of Gods favour: but herein they greatly wrong themselves: for though the apprehension of comfort, from God in distresse, be a fruit and worke of faith, yet a man may have true faith, that wants this sense and feeling of present comfort. Doubtlesse none are blessed that want faith, yet many are blessed that want feeling: for here it is said, *They that mourne for sin are now blessed:* and yet it is not said, they are now comforted; but they shall be comforted; meaning afterward, in Gods good time.

## v. 5 Blessed are the mecke: for they shall inherit the earth.

This is the *third Rule* of *Christ* touching happinesse; which as the former, containeth two parts: first, the parties blessed: secondly, wherein this blessednesse consists. For the first: The parties blessed be the mecke. That we may know aright who be mecke, I will somewhat lay open the vertue of meeknesse, and briefly handle these foure points: first, what *Meeknesse* is: secondly, what be the fruits thereof: thirdly, wherein it must be shewed: fourthly the cause and ground thereof.

*1. Point.* *Meeknesse* is a gift of Gods Spirit, whereby a man doth moderate his affection of anger, and bridle in himselfe impatience, hatred, and desire of revenge.

*1. Point.* The fruits of meeknesse are principally two: first, it makes a man with a quieter and patient heart, to beare Gods judgements: which is a worthy grace of God, and the greatest fruit of meeknesse: *Levit. 10. 3.* when *Aarons* two sonnes *Nadab* and *Abihu* were burned with fire from heaven, which was a grievous judgement, he went to *Moses* to know the cause thereof, who told him, that God would be glorified in all that came neere him; which when *Aaron* heard, he held his peace, and was not moved with grudging or impatience. So *David* being in great distresse through the hand of God upon him,

Page 1.

2

3 Rule.

Fourte point's touching meeknesse.

What meeknesse is.

The fruit of it.

1

Fourte waies of comfort.

1

2

1 Chr. 33. 23.

3

Rom. 5. 3.

1 Cor. 13. with v. 4. 5.

4

1 Cor. 13. 23. 43.

B

doth

doth notably shew forth this grace, saying, *I was dumb, and opened not my mouth, because Lord, thou diddest it.* Secondly, meekness causeth one with a quiet minde to beare the injuries men doe unto him: yea, to forgive and forgive them; and to requite good for evil, refusing all revenge to God that judgeth righteously. When *David* enemies laid snares for his life, uttered sorowes, and imagined deceit against him continually; yet by this vertue he suffered all patiently, being as a *deaf man* that heareth not, and as the *dumbe* which openeth not his mouth: so farre was he from private revenge. And our Saviour Christ sets forth himselfe a pattenne of this vertue; saying, *Learn of me, that I am meeke and lowly in heart*: herein he left himselfe an example that we should follow his steppes, *Who when he was reviled, he reviled not againe, when he was buffeted, he threatened not, but referred all to the judgement of him that judgeth righteously*: yea, he prayed for them that crucified him. So did Stephen, Act. 7. 60. Lord, lay not this sinne to their charge: so *Zachariah*, the sonne of *Iehoiada*, being stoned, said only this; *The Lord will see and requite it at your hands*, 2 Chron. 24. 22.

*III. Point. Wherein must this meeknesse be shewed?* *Ans.* Not in the matters of God, when his glory is impeached: for therein we must have zeale as hot as fire: but in the wrongs and injuries that concerne ourselves. *Moses* was the meekest man upon the earth in his time, Numb. 12. verse 3. and yet when the *Isaacites* had made a golden calfe, in zeale to Gods glory, *He brake the two tables of stone, and put to the sword that same day, three thousand men*, of them that had so dishonoured God. *David* also that held his tongue at his owne wrongs, did consume away with zeale against his enemies that forget Gods word, Psal. 119. 139. And our Saviour Christ, who as a *lambe before the shearer, opened not his mouth* for the wrongs done unto himselfe; did yet in rescue of his Fathers glory, make a whip of cords, and drive the buyers out of the Temple, who made his Fathers house a denne of thieves: Math. 21. 12.

*IV. Point.* The cause and ground of this meeknesse is affliction and povertrie of spirit, as the order of these rules declareth; where it is placed after povertrie of spirit, and mourning: and therefore Psal. 37. 11. whence these words are borrowed, the meeke person is called by a name that signifieth one afflicted, to teach us that he that is meeke indeed, is one who by affliction, and distresse, hath bin brought to mourne for his offences: for hardly can he be meeke and patient in spirit, that hath not bene acquainted with the crosse. Lam. 2. 27, 28, 29. The Church commendeth this bearing of the crosse in youth, because it maketh a man to sit quietly alone, to put his mouth into the dust, and to give his cheekes unto the rippers.

Doth blessednesse belong to meeke persons?

hereby then we are admonished to labour for the moderation of all our affections, especially of anger, hatred, and revenge; and to beware of all hinderances to this blessed vertue, as choller, haughtinesse, grudging, impatience under wrongs, with all rayling, reviling, chiding and brawling, and all such threatening speeches, which come too oft in practice, that we may forgive, but we will never forget: yea, in Action we must avoid all quarrelling, fighting, contending, and going to law on everie light occasion: for true meeknesse admits none of all these to take place with Gods children. And to induce us hereunto, consider first Christs precept and example, bidding us *Learn of him, for hee is meeke and lowly*. Again, consider Gods owne dealing with us, wee daily wrong him by our offences, and yet he beares with us; shall we then be unlike our heavenly Father, that wee will straight revenge the wrongs that others doe unto us? See Coloss. 3. 13, 14. As the elect of Mercie, Gods and beloved, put on the bowels of mercie, gentlenesse, lowliness of minde, meeknesse, long suffering, forbearing one another, and forgiving one another, if any man have a quarrell against another; even as God for Christs sake forgave you, so doe yee. Lastly, the fruition and practice of this grace hath the promise of blessednesse belonging to it; and therefore as we would be happy, so we must get the spirit of meeknesse into our hearts, and expresse the vertue and power thereof in our lives.

*Object. I.* Here some will say, If I put up all injuries, I shall be counted a dastard and a foole. *Ans.* In this case learne of *Paul*, to passe little for mans judgement: but be careful to get and practise this grace of meeknesse, and then Christ will pronounce thee blessed, which ought more to prevaile with thee, than all mens estimation in the world; and so it will, unless thou love the praise of men, more than the praise of God, Ioh. 12. 48.

*Object. II.* Again, it will be said, The more I use to put up wrongs, the more shall I have still done unto me. *Ans.* That is onely so with wicked men; for who else will wrong thee, if thou follow that which is good? Yet say they doe, thy patient suffering is praise-worthy with God: and, he will take the matter into his hand: yea, Christ Jesus, who judgeth not by the sight of the eye, he will rebuke a right for all the meeke of the earth.

*Object. III.* But yet thou sayest, this is the way to lose all that a man hath, and to bee thrust out of house and harbour. *Ans.* Nothing lesse: for Christ here saith, the meeke shall inherit the earth; doubt not but Christ will make good his word: and therefore if thou respect these outward things, labour to get and exercise the spirit of meeknesse.

*II. Point.* Wherein doth this blessednesse of the meeke consist? namely, in their inheriting of the earth. And this is a great happinesse for a man

1 Pet. 2. 19.

1 Pet. 3. 13.

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1 Pet. 3. 13.

to be Lord of the whole earth. But how can this be true? many of Gods dearest servants have been *strangers on this earth*, thrust out of house and land, and constrained to wander in mountains, and deserts, afflicted and miserable, yea, destitute of convenient food and raiment, *Ishai. 11. 37, 38. Answer.* The mecke are here called Inheritours of the earth, not for that they alwayes have the possession thereof; but first, because God gives a meet and convenient portion of the earth, either to them, or to their posteritie; thus he dealt with *Abraham, Isaac, and Jacob*, they had sufficient for themselves, and a promise of great possessions, which their posteritie did enjoy. Secondly, if it fall out, that mecke persons died in want, or banishment; yet God gives them contentation, which is fully answerable of the inheritance of the earth; so *Paul* saith to himselfe, and other Apostles, *They were as men having nothing, and yet possessed all things*: meaning through contentation, with the peace of a good conscience. Thirdly the mecke have this inheritance in regard of right, being the members of Christ, who is Lord of all. Hence *Paul* saith to the believing Corinthians, *All things are yours, whether it be Paul, or Cephas, or the world, things present, or things to come, all are yours, and yet Christs.* Fourthly, the mecke are made *Kings* by Christ, and after the last judgement, they shall *rule and reigne with him for evermore*, *Rev. 5. 10*. And in these two last respects, the mecke are more properly said to be the Inheritours of the earth. *Object.* Yet here it will be said againe, that wicked and carnall men are oftentimes the greatest Lords of the earth; as *Nimrod* in his time, and the Turke at this day. *Answer.* The right unto the earth is twofold; Civill and Spirituall: *Civill right* is that, which stands good betwix men, by their lawes and customes; and in regard thereof, men are called Lords of such lands, as they have right unto in the Courts of men: and so the Turke at this day, is a mighty Lord of a great part of the whole world. *Spirituall right* is that, which is warrantable and approved with God himselfe, and such right and title had *Adam* to all the world, before his fall, which he lost by his sinne, both from himselfe, and all his posteritie: but yet in Christ, the same is recovered to all the elect. And of this right Christ here speaketh, when he calleth the mecke Inheritours of the earth: in regard whereof, the Turke, and all unbelievers and ungodly persons are usurpers of those things, which otherwise civilly they doe lawfully possesse.

Here then is an excellent privilege of all the true members of Christ, that in him they be Lords of the earth: whereby first, we may see how farremost men doe over-shoot themselves in seeking earthly possessions; for the manner is, without all regard of Christ, to hunt after the world: but this is a preposterous course, these men set the Cart before the hor-

ses; for seeing all our right to the earth was lost by *Adam*, and is onely recovered by Christ, doubtlesse till we have part in Christ, we cannot with the comfort of a good conscience, either purchase, or possesse any inheritance upon earth. In regard of certainty, men desire to hold their lands in *estate*, that is, in the Prince, as being the best tenure; but if we would have a sure title, and hold a right in *estate*, we must labour to become true members of Christ, and hold our right in him, for he is the *Prince of the King, of the earth*, and Lord of all the world: and till wee be in Christ, we shall never have an holy and sanctified right to any worldly possessions.

Secondly, this serves for a bridle against all immoderate care for the world; for if wee bee members of Christ, and mecke persons, then the inheritance of the earth is ours: what need have we then to care and care so much for worldly pelfe, as most men doe, who never thinke they have enough?

Thirdly, this serves for a just rebuke of all those that seek to enrich themselves by crueltie, lying, fraud, and oppression: for if thou bee in Christ, thou hast right to the whole world: what need then hast thou to use unlawfull meanes to get that which is thine owne? But sure it is, thou hast no part in Christ, while thou givest thy selfe to these courses; for if thou hadst, thou wouldest be content with whatsoever God sends in the use of lawfull meanes, *Philip. 4. 11*.

Lastly, hence all Gods children may learne to comfort their hearts against the feare of any punishment for the name of Christ; for keepe Christ sure, and whichever thou art sent, thou art upon thine owne ground: for the whole earth is thine, and in Christ one day thou shalt possesse it, when all Tyrants shall be banished into hell. Now being on thine owne ground, what need hast thou to feare?

v. 6. Blessed are they which hunger and thirst after righteousness, for they shall be filled.

Here is the *fourth Rule* touching blessednesse, which is also mentioned by *Saint Luke*, yet something different from this of *Matthew*: for according to *Luke*, Christ directeth it is speech to his disciples, and speaks of bodily hunger, saying, *Blessed are ye that hunger now, for ye shall be satisfied*: as if he should say, You my Disciples doe now suffer hunger and thirst, but this shall not prejudice your happie estate, for hereafter you shall be satisfied. Now *Matthew* goeth a degree further, and layeth downe a cause and Reason, why they being hungrie are blessed; not simply, for that they were pinched with bodily hunger, but because

11. ver. 10. 11. ver. 10.

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withall, they did further spiritually in their soules hunger after righteousness. Thus then the two Evangelists doe agree; S. Luke laies downe this Rule generally, but *Matthew* propounds therein the reason of this blessednesse.

This Rule, as the former, contains two parts: first, who are blessed: secondly, wherein this blessednesse doth consist. For the first, the parties blessed are such, as *hunger and thirst after righteousness*. The exposition of these words is diverse; Some give this sense: Blessed are those that are grieved with the iniquities that abound in the world, and withall doe in heart and soule long for the amendment and reformation thereof. Others expound the words thus: Blessed are those that by wrongs and injuries are deprived of their right in this world, and so are constrained to *hunger and thirst* after that which is their owne, saying by patience to obtaine the same. But there is a third exposition which doth more fully open unto us the meaning of Christ; to wit, by *righteousnesse* we may well understand in the first place, the *righteousnesse of faith*, whereby a sinner is justified through graces in Christ, and so stands righteous before God, having the pardon of all his finnes: besides this, we may here also understand *inward righteousness*, whereby a man is sanctified and made holy, having Gods image renowed in him by the spirit of grace, which was lost by the fall of our first parents. And that this imputed and inward righteousness may here be understood, will appeare by these reasons: First, in such places of Scripture where like sentences are repeated, we must understand not civill righteousness, but justification, sanctification, regeneration as *th. 5. 1. For ever that out of faith, come to the waters, and buy without silver:* and *John. 7. 37. If any man thirst, let him come unto mee and drinke:* and *Revel. 21. 6. I will give to him that is athirst, to drinke of the waters of life freely* all which places are one in substance: for by *waters* we must understand *righteousnesse*, which is that spirituall grace of God, the fountaine of all blessings, whereby finnes are justified and sanctified. Secondly, that which is most of all to be desired, must needs be the most excellent righteousness: but this righteousness here mentioned is most to be desired; for Christ saith, man shall *hunger and thirst after it*, then by exprelling a most earnest and vehement desire: and therefore by *righteousnesse*, we must understand Gods grace and mercie in Christ, absolving a sinner from the guilt and punishment of his finnes, with sanctification the fruit thereof, whereby he is purged from corruption. Secondly, by *hungering and thirsting*, we must understand two things: first, a sorrow and griefe of heart in regard of a mans owne finnes, and unrighteousnesse: secondly, an earnest and constant desire of the righteousness of God, that is, of justification and sanctification in Christ. Answerable

A to these two things which are in bodily hunger and thirst, to wit, first a paine in the bottome of the stomacke for want of meat and drinke; secondly, an earnest desire and appetite after meat and drinke, to be satisfied therewith. And blessed is he that is so grieved for his owne unrighteousnesse, and withall hath an earnest desire after reconciliation with God in Christ, and after true regeneration and sanctification by the holy Ghost: for this is true spirituall hunger and thirst, whereto belongs this gracious promise, that in due time he shall be satisfied and filled with plentie of Gods mercie and grace, wherein this happinesse doth consist, which is the second branch of this Rule.

B This I take to be the true and proper meaning of these words, whereupon the two former expositions depend: for he that is thus spiritually an hungred, is oft deprived of his owne right among men, and so is faine to hunger and thirst after that which is his owne in this world. Againe such a man doth unfaidly grieve at the iniquities that be in the world, and withall, his heart doth most earnestly desire reformation thereof, both in himselfe and others.

First, this sentence must be remembered, as a storehouse of true comfort in all grievous temptations, but especially against these three; the want of faith, the faintnesse of sanctification, and despaire. For the first, many in Gods Church have a true care to please God in all things, and to live in no sinne against their conscience; and yet they finde in themselves much distrust and despaire of Gods mercie, they feele more doubting than faith; whereupon they are brought to doubt of their election, and state of grace before God. Now how may such bee releaved, and be well perswaded of their good estate? Answer. The way is laid downe by our Saviour Christ in this Rule; *Blessed are they that hunger and thirst after righteousness*. For here he teacheth, that those are blessed, who are displeased with their owne doubting and unbelieve, if they have a true earnest desire to be purged from this distrust, and to believe in God through Christ. Indeed this desire of faith, and to believe is not true faith in nature, but in Gods acceptance: for God respects them for this true desire, as if they had faith. And they are blessed, because they shall have plentie of faith, and assurance of grace and favour with God in Christ: for it is mercie and grace with God, to hunger after grace and mercie, when the heart feeleth the want thereof: But yet such persons must be admonished, that they shew the truth of this desire, by a constant endeavouring in the means which God hath sanctified for the obtaining of a true and lively faith in Christ, wherewith they may be satisfied.

The second temptation is, from the faintnesse of sanctification. Many there be that endeavour to please God, making conscience of all sinne, and yet they finde in themselves an exceeding

Therfore  
Consider in  
Temptation,  
a firm want  
of faith.

a firm want of  
sanctification.

exceeding measure of rebellious corruption, much ignorance in their minds, perverseness in their wils, and frowardnesse in their affecti-  
ons; yea, a continuall pronenesse unto all manner of sinne: and on the contrary, they can perceive but small fruits of sanctification; the old man they feele rushing in them like a mightie Giant, but the new man so weake and feeble, that they can hardly discern any spirituall life: and hereupon they are fore troubled with temptations, yea, oftentimes driven to doubt, whether they have any true grace at all: This cannot but be an heavy case, and yet here is true comfort for them: for Christ calleth them blessed (not that are filled with righteousness, but) who hunger and thirst after it; that is, who feeling the want of righteousness in themselves, doe earnestly desire it in their soules. These persons therefore, that feele in themselves a sea of corruption, and scarce a drop of sanctification, must truly examine their owne hearts, how they stand affected to these things; for if they bee truly grieved for their corruption and rebellion, and withall doe earnestly desire grace and sanctification, using the meanes constantly, whereby they may be freed from the one, and endued with the other; then they have wherewith they may comfort their hearts, for Christ calls them blessed: and so they are, for in due time they shall be satisfied: and in the meane time, their will and desire is accepted of God in Christ for the deed it selfe.

The third temptation is, to *despaire*; when a man after the breach of conscience by some grievous sinne, is plunged into this gulfe, that he thinks verily hell is prepared for him, and he must needs be damned: what remedie now in such a case? *Ans.* Some thinke the onely way is to propound unto him the grounds of universall grace; as that, because hee is a man, Christ died for him, for Christ died for all: but this is a slender comfort, for the despairing conscience will thus reply; God indeed hath done his part, but I refused Gods grace when it was offered. Therefore another way of comfort must bee sought; which is, by proving unto him out of Gods Word, that he is within the covenant, and that the promises of grace and life doe belong unto him: for the effecting whereof, one main ground is here propounded; to wit, that though a man want all righteousness, yet if he truly hunger after it, hee is blessed: and the right applying of this ground, is this; search must be made, whether the party thus despairing, hath in him any sparke of true grace, or no; and this will be knowne by these two demands: first, whether hee dislike his finnes, because they are finnes? secondly, whether hee truly desire to bee reconciled unto God, to repent and beleeve in Christ? Now if his conscience tell him, that these things bee in him indeed, then hee is brought within the compasse of this blessednesse here pronounced

by Christ, and hath title to this promise, that he shall bee satisfied: for he that is grieved for his sinne, because thereby hee hath offended God, and withall hath an earnest desire of mercie and grace, to repent and beleeve, is truly blessed. And therefore it may be said unto him, seeing thou findest in thy heart this grieft for sinne, and desire of grace, thou art blessed, and shalt be satisfied. Thus may the distressed soule receive comfort: but as for them that live in sinne, here is no comfort, for they have no true dislike of sinne, no purpose or desire to repent thereof.

Secondly, as this rule of Christ ministrereth comfort to some, so it declareth the miserable estate of others; to wit, of all those that want this spirituall hunger after righteousness, for they have no title to the promise of heavenly satisfaction by Gods mercie in Christ. And yet generally this is the state of men everie where: for after riches, pleasures, honours, and preferments, men hunger and thirst, as the drought in summer doth after raine; but rare it is to finde a man that favoureth the things of God, and thirsteth after his righteousness, and yet such only are blessed.

Thirdly, this rule of Christ serves for sure direction, whereby wee may know our estate before God, in regard of true happinesse: if we *hunger and thirst after righteousness, we are surely blessed*: for the mouth of the Lord hath spoken it. Now this spirituall hunger is known by two things: first, by an unfained heartie sorrow and griefe for sinne past; where this is wanting, true spirituall hunger and thirst is not: secondly, by an earnest desire of Gods mercie in Christ, for the pardon of sinne, and for sanctification, testified by a constant endeavour in the use of meanes to come thereby: hee that hath these things in him, may assure himselfe that he is blessed, for these bee the motions of Gods Spirit, and the true pledges of his grace. Hereby then wee must trie our estate, if these things be in us, we have wherein wee may rejoyce; but if our hearts be dead, and hard, so as we have no touch for our finnes, no hungering after the blood of Christ, nor desire of sanctification, then are wee void of grace, and so most miserable: for the smallest measure of true grace that can bee, is to hunger after grace in the want thereof.

Lastly, this rule of blessednesse must admonish us as we tender our salvation, so to labour for this spirituall hunger in our soules, after reconciliation with God in Christ for all our finnes past, and for the sanctification of our hearts and lives by his word and spirit: we may heare, reade, and talke of Gods Word, and yet all to no end, unlesse wee bee in heavinesse for our owne unrighteousnesse, and from our hearts do send forth sighs and groanes after mercie and grace in Christ. For what availeth it to have wit and learning, honour, and riches, if the soule be void of mercie and grace in Christ? which

The misery of the  
soul.

Hee we know  
who are happy.

Comfort against  
despaire.

Labour for spiri-  
tual hunger.

soul thirst it is, while this spirituall hunger is wanting in the heart. And to move us to labour for this hunger, the reason annexed is very effectually, namely, the Lords promise that they shall be filled, which also shewes wherein this blessednesse doth consist. Now they that thus hunger are filled, partly in this life, by receiving the testimonie of the Spirit, touching reconciliation with God in Christ, and some fruits of sanctification, whereby the old man is mortified, and the new man renewed in them; but principally at the end of this life, when they shall be fully justified and sanctified, and have Gods Image perfectly renewed in them.

### v. 7. *Blessed are the mercifull : for they shall obtaine mercie.*

This verse containeth the *fifth rule* or precept of our Saviour Christ touching true happiness, in which observe two points : first, who be blessed : secondly, wherein this blessednesse consists. For the first : the parties blessed be *the mercifull*. And that wee may the better know them, I will speake something of this vertue : first, shewing what mercie is : then, what bee the chiefe duties thereof.

First, *Mercy is an holy compassion of heart, whereby a man is moved to helpe another in his miserie*. First, I call it a compassion of heart, because it makes one man to put on the person of another, and to be grieved for the miseries of an other, as if they were his owne; and therefore it is called *a the bowels of compassion*, because when a mans heart is touched therewith, his very liver and intrails doe stirre in his body, and are *rouled within him* as the Prophet speaketh : and he is affected, as though the bowels of him that is in miserie were in his bodie. Secondly, I call it an *(Holy) compassion*, to distinguish it from foolish pity, whereby a man doth unlawfully tender him that is in deserved miserie : such was *Abahs* mercy to *Benhadad*, and *Sauls* in sparing *Agag*, whereas the expresse commendation of God was to the contrary : but such mercy and compassion as God approveth, is a fruit of his spirit, and a vertue commended and commanded in the Word of God. Thirdly, this vertue of mercy stirreth and moveth the heart to helpe an other that is in miserie : for helpe in miserie is a notable fruit of true compassion, neither can these be severed : for in the compassion of the heart, and in the act of reliefe, stands true mercy : and therefore *John* saith, *He that seeth his brother in need, and shutteth up his compassion from him, how dwelleth the love of God in him?* whereby also wee may see, that no worke of mercie is shewed to any man in miserie, but that which cometh from compassion, and thus wee see what mercie is.

Secondly, the duties of mercie are answerable

to mans misery : Now mans misery is either in his soule or in his bodie. The greatest miseries of man are in his soule ; as ignorance, impenitencie, and trouble of conscience : mans bodily miseries are sicknesse, thirst, nakednesse, &c. and to these the works of mercie are answerable. Some therefore concerne the soule, and some the bodie. Mercy towards the soule is, when a man is careful for the salvation of an other, using means to bring a man from spirituall darknesse unto light, from the power of Satan unto God, from the state of sinne and the danger of hell fire, to the state of grace in true faith and repentance, and so to life eternall. And looke how farre the soule is more excellent than the bodie, so farre doth this worke exceed any worke of mercie that concernes the bodie : Mercy towards the bodie is called *Almes* or *Reliefe*, whereby a mans outward necessitie, for food, raiment, or such like, is supplied : that this is a worke of mercie, is manifest, *Mat. 58. 10.* where the *Relieving of the hungry*, is the *pouring out of the soule unto him* : and *Saint Iohn* maketh the *not relieving of our brother in need, to be the shutting of the doore of compassion from him*.

Now by this which hath beene said concerning mercie, and the works thereof, wee may see who is a *mercifull man*; namely, *such a one as hath his heart touched with compassion towards the misery of another, and thereby is moved to helpe and relieve him in soule and body, according to his estate* : and such a man is blessed by the testimony of Christ himselfe, howsoever in the world he may be despised.

First, here we have to consider, what a number of miserable and cursed persons doe live, even in the bosome of Gods Church ; for if this rule of Christ bee true, then unmercifull men are accursed. Now such are common among us : The Richer sort which abound in outward blessings, thinke themselves happie ; but if they be unmercifull, they are wretched : and such are all those, that for the maintenance of their outward pompe and braverie, spoile the poore that live under them, by inclosing of commons, racking of rents, unreasonable fines, &c. or for the satisfying of their vaine pleasure and delight, bestow more upon hawkes and hounds, than on the poore : Such a wretched person also is the *Corne-monger*, who hath his barnes full, and his garners full, and yet suffereth the poore to want bread, waiting still for a dearer time : Such also are our common *usurers, ingrossers, and fore-stallers* of needfull commodities whatsoever : all these seeke themselves, and have no mercy on them that are in misery : yea, such likewise are those householders, who spend their time and wealth in some disordered course, as whoring, gaming, drinking, or such like, and so neglect their family ; these *denie the faith, and are worse than Jewes and Turkes*, nay, than brut beasts, for they are mercifull towards their owne. It were

1 Iohn 3. 17.

A mercifull man.

The use.  
The misery of the  
unmercifull, and  
their number.

1 Tim. 5. 8.

an easie thing thus to shew through all estates, the great multitude of miserable persons : for now the common proverb is become the common practice, Every man for himselfe; and God for us all.

Secondly, seeing the *mercifull man is blessed*, we must learne to put on tender mercie, or the bowels of compassion towards those that be in misery. And to move us hereunto, let us marke these things : First, the state of the mercifull is here pronounced blessed of Christ. Secondly, mercy is a gift of the Spirit, and the grace of *Gods Eleit*, which alwaies accompanieth the happy estate of those that be in Christ : for the power of grace doth change their carnall nature, *May 11. 6. 7.* Thirdly, hereby we become like unto God our heavenly Father, who is the *father of mercies*. Fourthly, hereby we are made instruments of Gods mercy to them that be in misery : for God conveyes his blessings unto his poore creatures ordinarily by meanes. Wee count it an high honour and a great favour to be the Kings Almer; oh then, how great is this dignity, to be Almer to the God of Heaven, to disperse his goodnes and mercies among the children of men ? and hereto we are advanced, if we helpe the poore that be in misery. Fifthly, the exercise of mercy commendeth our Religion, not onely before men, but unto God : for *pure Religion and undefiled before God is this, to visite the fatherlesse and widowes in their distresse :* and *God will have mercy, and not sacrifice :* therefore the Apostle bids, *to doe good, and to distribute, forget not : for with such sacrifice God is pleased. This is the first which God requires, to loose the bands of wickednesse, to take off the heavy burthen, and to let the oppressed goe free, to take off every yoke :* and on the other side, *to breake thy bread unto the hungry, to bring the poore that wanders into thine house, and to cover the naked, &c.*

And because this dutie is so necessarie and excellent, I will propound certaine rules to be observed for our furtherance herein. First, wee must exercise three of our senses : *seeing, hearing, and feeling* in other mens miseries : for *seeing*, we must be very wary it grieve us not to *look upon our poore brother*, but wee must see and behold his misery and distresse, whether it be in soule or body. This is the Lords practice : *Israel is oppressed in Egypt, and the Lord saith, I have surely seene the trouble of my people, and the oppression wherewith the Egyptians oppress them.* And wee must be followers of God, as deare children, and learne to visite them that be in misery, either through sicknesse, imprisonment, poverty, or such like; for sight will stirre up in a man a sense and compassion of others miseries. Hence it is said, *when Iesus saw a great multitude, he was moved with compassion towards them.* And who can see a poore distressed person to lie in straw, or on the ground, without needfull reliefe, as many a one would not suffer his dogge to lie, and not to be moved

with compassion ? Secondly, if wee cannot come to see a mans misery, then wee must bee content to *heare of it*, and give heed and credit to the true reports that others make thereof unto us. Thus did *Nehemiah*, hearing of the affliction of the residue of the captivitie, *4 He wept and mourned, fasted and prayed, and sought for reliefe for them at the Kings hands.* Thirdly, for *feeling*, if the Lord shall afflict our bodies with sicknesse, or our soules with temptations, wee must bee willing to suffer the same patiently, that thereby wee may be fitted to take more compassion upon others in like case, and to comfort them the better. *Paul* saith of himselfe and *Timothie*, that in *A. 16* *they were pressed with affliction above measure, passing strength, so as they altogether doubted of life : and yet (he saith) the Lord dealt mercifully with them ; that they might bee able to comfort others which were in any affliction, with the same comfort wherewith God had comforted them.*

Secondly, we must make our particular callings wherein we live, the instruments of mercie, and in doing the duties thereof shew forth compassion towards others. This rule is of great use, and therefore it will not be amisse to shew the practice of it in particular. The Magistrate must rule and governe in mercie : and the Minister must preach in mercie : every Sermon must be a worke of compassion towards the people, not onely for the matter which it containeth, but for the manner of his delivery, and in the scope and drift which hee aimeth at : he which preacheth otherwise, doth barre himselfe of all mercy, even then, when hee intreats of mercy unto others. There is a carnall and humane kinde of preaching, which now adaies takes place, wherein nothing is so much regarded as the vaunting of wit, memory, and learning, by fine contrived sentences, multiplicitie of quotations, variety of allegations of Fathers, Schoolmen, and other learning : but herein is no mercy nor compassion to the poore soule. It is said indeed, that none condemne this kinde of preaching, but they that cannot attaine unto it. But the truth is, God will have his word delivered, *Not in the enticing speech of mans wisdom, but in the plaine evidence of the spirit, and of power :* and therefore a man cannot with good conscience apply himselfe to such kinde of preaching, else no doubt a man of meane gifts might finde it more easie to attaine unto, than to the true preaching of Christ crucified. Thirdly, every private man must make the duties of his calling, workes of mercie : the rich man must know himselfe to be, not a Lord, but a Steward of Gods blessings, and therefore must employ and dispense the same in mercie, by giving and lending unto the poore freely, as God shall minister unto him just occasion. The trades-man must buy and sell in mercie, dealing justly with the rich, and shewing liberality to the poore. The

q Nehem. 1. 3, 4  
and ch. 2. 5.

1 Cor. 1. 8.

vers. 4.

1 Rule.

How to exercise  
mercy in our call-  
ings.

1 Cor. 2. 4.

Motives to mercie.

g Col. 3. 12.

h 1 Cor. 1. 3.

i 1 Tim. 1. 17.

k 1 Hof. 6. 6.

l Heb. 13. 16.

m 1 say 58. 5, 6.

Rules for the ex-  
ercise of mercie.  
1 Rule

n Deut. 15. 9.

o Exod. 1. 7, 9.

p Mat. 14. 14.



marker that cuts in mercie use the labour of his servant; and the servant thus in mercie doe service to his master, for conscience towards God. And happy were it with all estates, if this rule of mercie were observed: the want whereof, is the bane of all societies.

Thirdly, for the more cheerefull practice of mercie, wee must lay aside some part of our goods, for the reliefe of them that be in miserie. The Jewes were commanded to set apart the first fruits of their come and cattell, for the Lords altar: but in the new Testament the altar is ceased, and the poore come in stead thereof; and therefore we must now bequeath some thing for their reliefe. Many are given to great exaltation in fare, and in attire; but they may doe well to abate some part thereof, and bestow it on the poore, for hereby will the rest be sanctified to their more free and comfortable use: nay, in case of necessitie, we ought to sequester some part of our owne necessaries, for the relieving of the poore; so did the Church of \* Macedonia, even beyond their power, give to the reliefe of the afflicted brethren. Men are exceeding cold in charitie, and one maine cause thereof, is want of observing this Rule, in setting apart some thing, according as God shall blesse us in our callings, for the reliefe of the poore.

The second point to be considered in this Rule is, wherein this blessednesse doth consist; namely, in the obtaining of mercie: hee that shewes mercie, shall finde mercie, both with God and man. Where first, we may see the error of the Church of Rome in their doctrine of merits: for they make a speciall part of humane satisfaction, to consist in Almes-deeds and relieving of the poore, teaching that a man may hereby merit eternal life: but they erre grossly; for then Christ would not have said, blessed are the mercifull, for they shall finde mercie: but rather thus, they shall finde justice: for that which comes of merit, is due by right. Secondly, hereby we may see what to think of our Church, and Nation, in respect of the true Title to Gods mercie; for onely the mercifull shall finde mercie. Now it were easie to goe thorow all orders and conditions of men among us, and therein to shew abundance of unmercifulnesse and cruelty; so as we may be justly called a cruell people, and therefore cannot looke for mercie at Gods hand: for to \* the merciesse shall bee judgement without mercie. This is evident by the Lords dealing with his people: for all their sacrifices and duties of religion were \* abomination unto the Lord, because their hands were full of blood: and because they had no mercy, therefore they were led into captivity, as wee may see at large, Jer. 7. 28. Ezek. 9. 9, 10. and Zach. 9. 12. Now we being in the same case with them for unmercifulnesse and cruelty, have no doubt deserved long since the same punishment; even that the enemy should deprive us both of Gospel and peace, and of all

our prosperity and wealth: what then shall we doe? surely we must humble our selves by prayer and fasting unto the Lord, if not publicly, yet privately; every man and every family apart, even for this one sin of unmercifulnesse: and withall in this humiliation, begin to practise mercie, by bestowing that upon the poore, which we spare from our bodies in the day of our last.

### v. 8. Blessed are the pure in heart, for they shall see God.

These words contain the sixth Rule of Christ, touching true happines; wherein, as in the former, observe two points: the persons blessed, and wherein their blessednesse consists. The persons blessed are thus qualified; *they are pure in heart*. This is diversely expounded: By *pure in heart*, some understand those that are chaste; others, those that are simple hearted, void of guile and deceit. But the words will beare a more generall sense, and betoken such as are holy in heart, having their hearts purged from the defilement of their sins, and be in part renewed and sanctified by the holy Ghost; and that they are so to be taken, may appeare, Psal. 24. 4. whence these words are borrowed; where also the Prophet expoundeth the pure in heart to be such, *as have not lifted up their minde to vaine things*: to which purpose, the Author to the Hebrewes saith, *Follow peace with all men, and holinesse, without which no man can see God*. Again, the intent of our Saviour Christ in this place, was no doubt to crosse the Pharisaeall conceit of those times, whereby men did content themselves with outward holinesse, as sufficient to true happinesse; and therefore hee saith, *Blessed are the pure*, not outwardly, but *inwardly in heart*. Further, by *heart* we are to understand the soule, with the parts and faculties thereof; that is, the *minde, the conscience, the will, and affections*. And that wee may yet conceive more clearly of this point, we are to search out two things; first, in what *manner*, then in what *measure* the heart is made pure. For the first, the purifying of the heart is by a two-fold Action of the holy Ghost; first, by creating in the minde a saving faith, which unites a man unto Christ, and as an hand applyeth Christs purity, that is, his obedience to the heart: so Peter speaketh of the Gentiles, in the Councell at Jerusalem, that *by faith the Lord purified their hearts*. Secondly, when a man is in Christ, the holy Ghost purgeth and sanctifieth the heart inwardly, by mortifying all the corruptions in the minde, will, and affections, and by putting into it inward holinesse, whereby the Image of Christ is renewed therein. And thus our Saviour Christ expresseth, Ioh. 15. 2. when he saith, *that the father purgeth every one that bringeth forth fruit in him*. Now unto these the holy Ghost addeth an excellent grace of *Christian Resolution*, whereby a man hath a constant

6 Rule.

Who be pure in heart.

Chap. 13. 14.

The manner of purifying the heart.

y. 15. 9.

Rule.

1 Cor. 13.

Thence.  
of Romans  
12. 13.

2

1 Tim. 2. 13.

1 Tim. 2. 13, 15.

The measure of purification.

1 Rom 8. 29.

Concl. To the first point.

Pure in heart described.

Vers. 8.

2 Tim. 3. 5.

constant purpose not to sinne against God any way, either in thought, word, or deed; but in all things to please God continually; so as if at any time he sinne, it is against his holy resolution. Now for the *measure* of this purification, it is only in part in this life; for the grace of justification is not perfect till death, as the Apostle saith; *He receiveth but the first fruits of the spirit*: that is, not the Tenth, but as an handfull of corn to a whole field: the soule is freed from the punishment and guilt of sinne, and in some sort purged from corruption, but not wholly. It is we must observe the more diligently, because the Papists teach otherwise; to wit, that after Baptisme and regeneration, sin is taken away, that there is in man nothing that God can hate: but experience in every childe of God, shewes this to be false. The chiefe ground of their opinion is this, that if sinne properly called, should remaine in the regenerate, then God should repute a man to be just, which is a sinne. But we answer, that God never reputeth an impenitent sinner just, but only the repentant, and regenerate, which are by faith in Christ, and so in effect are no sinners, because though corruption remaine in them in part, yet it is not imputed to their persons: Besides, in the act of their conversion, corruption hath received that deadly wound, whereof it shall never recover, but daily die, till it be quite abolished, and therefore doth it not reigne in them. And thus we see in what manner and measure the heart is purified, whereby the *pure in heart* may be thus described: *They are such as beleeveth the pardon of their finnes in Christ, and be in part renewed in their soules by the holy Ghost, having their naturall corruptions mortified and abolished in some measure, and the graces of Gods image repaired in them, and a godly resolution wrought in their hearts, not to sinne against God in any thing.*

Considering that the *pure in heart* be blessed, we must know our selves, and see whether our hearts be qualified with this grace: As in former times, so at this day inward puritie is much neglected. The ancient Jewes stood upon their legall puritie and righteousness, and the Pharisees after them, relied upon their outward holinesse, and the holy Ghost foretold, that in *the latter dayes should come perilous times*, by reason of sundry finnes, whereof this is one, *that men should content themselves with a shadow and shewe of Godlinesse, and in truth deny the power thereof.* And doth not experience shew this to be true among vs? for the *pure in heart* is to little regarded, that the seeking after it is turned to a by-word, and a matter of reproach. Who are so much branded with vile termes of Puritans and Presbiterians, as those, that most endeavour to get and keepe the puritie of heart in a good conscience? Again, the generall ignorance that every where abounds, doth plainly argue the want of this grace; for what can be in the heart but impuritie and ini-

quity, where there is no knowledge of the will of God in the mind? And for Jewes have more knowledge than the rest, generally they are not answerable unto it in practice; for take a view of all the markes in the land, and you shall hardly find a man that is free from sinne, that will bee brought to abate one jot of the highest price, no not to the poore that stand in extreme need; which as it argueth a bloody and cruel heart, so it sheweth other times to be evil dayes, wherein men professe much, and doe nothing: which in will draw Gods judgement upon us, and cause the God to be removed and given to a nation, that with profession, will joyne the power of godliness in heart and life. What befall the *figge-tree*, wherein Christ sought fruit, and found nothing but leaves, *was it not necessary*? and how shall we thinke to escape, if we be like unto it? *For the earth that drinketh in the sower that salloweth upon it, and yet bringeth forth briers and thornes is very nere unto cursing, whose end is to be burned.*

Secondly, if the pure in heart be blessed, then we must labour to practise the counsel of the Prophet, *Wash you, make you cleave; and sanctifie the Lord in your hearts*: yea, as the Apostle saith, *Let us purge our selves from all filthinesse of the flesh and spirit.* Indeed it is the *work of God* to purifie the heart, man of himselfe can no more doe it than a Black-moore can change his skine: but yet every one that would feele in himselfe this work of God, must use the means wherein the spirit doth purge the heart; first, therefore we must humble our selves unfeignly for all the finnes and corruptions of our life already past, and for the time to come grow to a resolute purpose, not to sinne against God in any thing: which we must to life by a godly endeavour to obey him in all things: for a purchase, and a purpose to live in any one sinne, cannot stand together: but this constant purpose not to sinne, is a notable grace, and an infallible token of a renewed and sanctified heart.

The second point in this Rule is, wherein this blessed selfe consisteth; namely in this, *that they shall see God*: for the understandings hereof two points must be handled. First, how God may be seene; secondly, how the seeing of God is true happinesse. For the first, the Apostle saith, *Nathan hath seene God in a vision*: yea further, Paul collecth him, *A King of kings, whom never man saw, neither can see.* We must therefore know, that there is a two fold sight in man, the sight of the eye, and of the minde; by the sight of the eye no man can see God in his essence and substance, which is most spiritual, and so invisible; for the eye seeth nothing but things corporall and visible: a man by his eye cannot see his owne soule, and much lesse the substance of God.

*Obiject. 1.* But *Abraham*, and *Moses* saw God, for he appeared unto them. *Answer.* They

1 Mar. 21. 19.

1 Heb. 11. 27.

1 Isa. 1. 16.  
1 Jer. 13.

1 Cor. 7. 1.

1 Acts 15. 9.

1 1 John. 4. 12.  
1 1 Tim. 1. 6.

1 Heb. 11. 27.  
1 may see.

1 Gen. 17. 1.  
1 Gen. 32. 18.

They saw him not in his nature and substance, but in certaine created Images and similitudes, wherein God for that time did testifie his presence unto them: some indeed say, that though a man cannot see God in this life, yet in the life to come he shall see him with his bodily eyes. But this opinion is not true: for though the bodie shall then be perfectly sanctified, and the eye sanctified, yea glorified, yet still it remains a true body, and a true eye, and therefore can not see the essence of God, which is invisible to the eye of flesh.

*Objett. I. I. I shall see God in my flesh (saith Job) and mine eyes shall behold him. Ans.* He speaketh there of God his Redeemer, who is not God simply, but God incarnate; for the word translated Redeemer, signifieth one allied unto us in blood: now no man doubteth but God in Christ may be seene, as Ioh. 14. 9. *He that hath seene me, hath seene my father.*

*Objett. I. I. I. 1 Cor. 13. 12. Wee shall see him face to face. Ans.* God hath no face, and therefore that cannot be understood literally; but thereby is signified, that we shall have plentiful knowledge of God, as we have of him whom we see face to face.

*Objett. I. V. If we shall not see God with our eyes, then they serve to no use in heaven. Ans.* God forbid: for besides the glorious companie of all the Saints, we shall therewith behold our Lord Jesus Christ, who redeemed us by his blood, and made us Kings and Priests unto our God, to whom we shall sing praise, and honour, and glory for evermore, Rev. 5. 12.

The second kinde of sight, is of the *minde*, which is nothing but the knowledge or understanding of the minde, and that is two-fold; imperfect in this life, and perfect in the life to come. In this life, the minde knowes not Gods essence or substance, but onely by the effects; as by his word and Sacraments; and by his creatures: and indeed, the speciall sight we have of God in this life, is by these his effects to conceive in our minde how God is effected to us; as that God is our Father, and Christ our Redeemer, and the holy Ghost our Sanctifier. The perfect vision of God, is reserved to the life to come, where God select shall see him in regard of his substance: for *we shall see him as he is.*

Yet that we be not deceived herein, wee must know that perfect sight is two-fold, *simple* and *comprehensive*: *Simple perfect sight* is, when man sees a thing wholly as it is in it selfe; and thus God is not seene by the minde of man. *Comprehensive sight* is, when the Creature seeth God, so farre forth as it is capable of his knowledge; and thus shall men see God in the world to come perfectly, and be filled therewith, though they know him not wholly, as he is in himselfe: even as a vessell cast into the sea may be perfectly full of water, though it receive not all the water in the sea. But some will aske, how shall the minde see God? *Ans.* The manner is such, as neither eye hath seene, nor eare

heard, neither can any man tell, but they onely that have fruition of it in heaven: yet certainly, such it is, as shall give full contentment to every one that doth enjoy it. But it shall be farre better for us, to seeke for a pure heart, whereby we may be assured of this blessed sight of God, than curiously to search how we shall see him: for to them that be of a pure heart, God will reveale himselfe perfectly to their joy unspeakable and glorious.

The *second point* is, how this seeing of God can be true happinesse. *Ans.* A man that hath bene blinde, will count himselfe happy, when he receives his sight; and he that hath long lien in a darke dungeon, will count it a blessed thing, to bee brought out to see the light of the Sunne: now if this bodily light be so comfortable, how endlesse is the joy of that heavenly light, which cometh from God himselfe? The *Queene of Sheba* counted those servants blessed, that stood before *Salomon* to heare his wisdom; then doubtlesse the sonnes of God must needs bee happy, that stand before the Lord, hearing his wisdom and beholding his glory: *For in his presence is fulnesse of joy, and at his right hand are pleasures for evermore.* *Moses* is renowned with all posteritie for this prerogative, that God vouchsafed *to let him see his backparts*: and Christs Disciples were so ravished with a glimpse of Gods glory in his transfiguration, that they would needs *abide there still.* Oh then, what glorie is it to see him as he is? doubtlesse this sight of God is true happinesse. But then (will some man say) the Devils shall be happy, for they shall see him at the last day. *Ans.* Their sight shall be their sorrow, for they shall see him as a terrible Judge, not as a Saviour, with apprehension and approbation of his love and mercie, which is the sight here meant: as the Apostle saith, *we shall see face to face, and know as we are knowne.* So then the meaning of these words is this, they shall see God by his effects in this life, and perfectly in the world to come, with approbation of his love and mercie.

This gracious promise must be observed as a ground of speciall comfort to all Gods children: for they that endeavour after puritie of heart, shall suffer much contempt and reproach in the world; but they must not be dismayed, for God will looke upon them, and shew himselfe favourably unto them: *He will appeare to their joy, and their adversaries shall bee ashamed:* therefore they may say with *David*; *I will not feare what man can doe unto me.*

Secondly, is it true happinesse to see God? then in this world we must strive to come as neere unto God, as possibly we can; for the nearer we come unto him, the more wee see him, and the nearer we are to our perfect happiness. Now that we may come neere unto God we must set God alwaies before our eyes; that is, wheresoever we are, and whatsoever we doe,

How the seeing of God is happinesse.

1 King. 10.

Psalm. 16. 11.

Exod. 33. 23.

1 Cor. 13. 12.

1 Cor. 13. 12.

The nearer we come unto God, the more we see him.

Psalm. 66. 5.

Psalm. 118. 6.

we must persuade our hearts that we are in his  
presence: this was *David's* practice, Psal. 16. 8.  
*I have set the Lord alwayes before me:* this per-  
suasion will make us to walke with God, as  
*Enoch* did, who for this is said *to please God.*

Thirdly, this must allure our hearts towards  
all those meanes wherein God shewes himselfe  
unto his children: the Lord revealed himselfe  
in his sanctuarie unto his people, and hereupon  
*David* was ravished with desire to Gods  
courts; see Psal. 27. 4. and Psal. 48. 1, 2. And the  
like affection must we have to Gods Word and  
Sacraments, therein he shewes his beautie, as  
in his sanctuarie; and therefore we must labour  
therein to see the goodnesse and mercie of God  
towards us, using them as pledges of his grace  
and love in Christ: yea, we must endeavour to  
see him in all his creatures, as his wisdom, his  
power and goodnesse to us: wards: this is a no-  
table step to our perfect blisse.

### v. 9. Blessed are the peace- makers, for they shall be called the children of God.

Here is the *seventh Rule* and precept of  
Christ touching true happinesse; wherein ob-  
serve first, who are blessed; secondly, wherein  
this blessednesse consists. The parties blessed are  
*Peace-makers*. By *peace* we must understand  
concord and agreement betweene man and  
man. Now peace is two-fold, Good, or Evil:  
*Good peace*, is that which stands with good  
conscience and true religion. This was among  
the converts in the Primitive Church, \* *who  
lived together, and were all of one heart, and one  
soul.* *Evill peace*, is an agreement and concord  
in civil, as in the practice of any sin against Gods  
Commandments: in a word *evill peace* is such,  
as cannot stand with true Religion and good  
conscience. Hereof Christ spake, saying, *I  
came not to send peace, but the sword:* that is, di-  
vision by meanes of the Doctrine of the Go-  
spel. Now in this place, *good peace* is the quality  
of those parties that be blessed. Further, by  
*Peace-makers*, two sorts of men are to be un-  
derstood: first, all such as have care, so much  
as in them lieth, to have peace with all men,  
good and bad: secondly, such as not only them-  
selves be at peace with others, but also doe la-  
bour to reconcile parties at variance, and to  
make peace betweene man and man; both these  
sorts are blessed, that is, they are in a happie  
state and condition, because this gift of *Peace-  
making*, is a grace of Gods spirit in them alone  
who are blessed: for where Gods spirit wor-  
keth peace of conscience towards God in Christ,  
there the same spirit doeth move the parties to  
seeke peace with all men; as also to make peace  
betweene those that are at variance, so farre  
forth as it may stand with Religion and a good  
conscience. Yet here are certaine questions to  
be scanned touching peace, which will give

A great light to the better understanding of this  
Rule.

*Quest. I.* Seeing Peace-makers are blessed,  
why should they be blamed which seeke to  
make peace betweene Papists and Protestants,  
by reconciling these two religions? *Answer.*  
Because this is not good peace, for there is no  
more concord betweene these two religions,  
than is betweene light and darknesse. Whereas  
it is said, they differ not in substance, but in cir-  
cumstances, both having the same Word, the  
same Creed, and Sacraments; we must know,  
that notwithstanding all this, yet by necessarie  
consequent of their doctrine and religion, they  
doe quite overturne the foundation of the Bi-  
ble, of the Creed and Sacraments: as in the  
points of *Justification by works*, of *humane  
satisfaction*, of *worshipping Saints and Images*,  
and their *massing sacrifice* and *Priesthood*, may  
soone appeare. But they have the same Baptisme  
with us? *Ans.* Baptisme severed from the true  
preaching of the Word, is no sufficient note of a  
true Church; for the Samaritans had circumci-  
sion, and yet the Lord saith *they were not his  
people*. Again, they hold the outward forme of  
Baptisme, but they overturne the inward po-  
wer by denying Justification by faith alone in  
Jesus Christ. Thirdly, Baptisme is preserved in  
the Church of Rome, not for their sakes, but  
for the hid Church which God hath kept to  
himselfe, even in the midst of all Poperie: so  
that if they returne to us, we shall accoid: othe-  
rwise we may not goe to them, lest we forsake  
the Lord.

*Quest. II.* If Peace-makers bee blessed,  
how can any Nation with good conscience  
make warre? *Ans.* The Lords Commande-  
ment to *have peace with all men*, doth not binde  
men simply, but with this condition, *if it be  
possible, and as much as in us lieth*: but when  
there is no hope of maintaining peace, then the  
Lord alloweth a lawfull warre, such as is for  
just defence, or claime of our needfull due and  
right: for herein the case standeth with the bo-  
dy politicke, as it doth with the natural body:  
while there is hope of health and slerie, the  
Physitian useth gentle meanes; but when the  
case is desperate, then he useth desperate meanes,  
and sometime gives ranke poyson, to trie if by  
any meanes life may be saved. And so may the  
sacerie of a State be fought by warre, when Mo-  
tions of peace will not take place.

*Quest. III.* How can suits in law be maintained  
with good conscience, seeing it can hardly stand  
with this blessed peace? *Ans.* So long as  
meanes of agreement other wayes may be had  
betweene man and man, suits in law should  
not be taken up; for *Paul* blameth the Corin-  
thians, not only for *going to law under heathen  
Iudges*, but because they lawed for light mat-  
ters upon small occasions: *Why rather* (saith he)  
*sustaine ye not harme?* But if by private meanes  
we cannot get or hold our right, we may use  
the helpe of law.

\* Hof. 1. 9.

\* Rom. 12. 18.

b 1 Cor. 6. 6.

c 1 Cor. 7.

*Quest.*

7 Rule.

Peace.

\* A. 2. 4. 1.

7 Mat. 10. 14.

*Quest. 17.* How farre forth may one man, or one people be at peace with another? League or societie betwene man and man, people and people, is twofold: either of concord, or of amitie. The *league of concord* is, when men bind themselves in peace one with another; and this may be had betwene all men, believers or unbelievers, good or bad: <sup>1</sup> *Have peace with all men*, (saith the Apostle.) *League of amitie* is, when men or people bind themselves one to another in speciall love, beside their outward concord: and this kinde of peace ought onely to be had with true believers. Good king *Iehoshaphat* is greatly blained of the Lord, for making this speciall league with wicked *Ahab*; *Wouldst thou helpe the wicked*, (saith the Prophet) *and love them that hate the Lord? for thus bring the Lords wrath is upon thee.*

Whereas Peace-makers are blessed, wee are to be admonished, if it be possible to have peace with all men, as much as in us lieth; and within the compasse of our callings, to avoid all occasions of contention and strife: Saint *Pauls* exhortation must here take place, <sup>2</sup> *We must hold the unity of the spirit in the bond of peace.* To the effecting whereof, three vertues are there propounded for our practice: *Humility*, *Meeknesse*, and *Long suffering*. *Humility* is a vertue, whereby one man thinke better of another than of himselfe; for this makes a man thinke basely of himselfe, in regard of his owne finnes and corruptions, whereupon he is content to give place unto others, and to yeeld of his owne right, for the maintaining of peace: when as on the other side, pride causeth men to seeke for more than their due; and so causeth contention: as *Salomon* saith, <sup>3</sup> *only by pride doth man make contention.* *Meeknesse* is a vertue, whereby a man is gentle in behaviour towards every person, good or bad: this causeth a man to put up injuries, and to forbeare wrongs, when occasion of revenge is given him. *Long suffering* is a vertue, whereby a man doth beare with other mens wants, as morositie and hastinesse, and in bearing yeelds of his owne right, for the maintenance of peace thus dealt *Abraham* with *Lot*, when their herdmen were at variance, though he were the superiour both for age and place; yet for peace sake, he put *Lot* to chuse the place of his abode, whether on the right hand or on the left. Besides these, there are many other vertues propounded in the writings of the Apostles, for the maintaining of peace; to wit, *Humour*, when a man can so carrie himselfe towards all others, that he can take well all indifferent sayings and doings, and construe them to the best part, if it be possible. This is a most needfull vertue for Christian peace, which we must follow, and hereunto frame our nature and affections, which are crooked and rebellious of themselves, that so farre as is possible, we may have peace with all men; for peace is the bond of every society, of families, townes, and common wealths, without which no state can

endure; and Christian religion commendeth the same unto us, *Jam. 3. 17.* *The wisdom which is from above, is pure, gentle, peaceable, full of mercie, and good fruits.*

Secondly, if Peace-makers betwene man and man be blessed, then much more happie are they, who make peace betwene God and man; and these are the faithfull Ministers of the Gospell, which set themselves wholly to reconcile men unto God: so *Paul* (speaking as a Peace-maker) saith, <sup>4</sup> *We beseech you as Ambassadors of Christ, that ye be reconciled to God*: and therefore all those, that by Gods grace are set apart for this worke, must in sinceritie set their hearts, and imploy themselves diligently for this end, to reconcile men unto God, and to bring them to peace with God; and in their owne conscience, this shall be a seale of the Lords mercie towards them, whereby they may assure themselves that they be blessed: for howsoever unto some, their ministerie may be the favour of death, yet they are always a sweet favour unto God in Christ.

Thirdly, hereby we may see, what a blessed thing it is, in the day of Gods wrath against his people, to stand in the breach, and by earnest prayer to stay his hand, and so to make peace betwene God and his people by prayer. This was *Moses* practice many a time, for which he is renowned with all posteritie, *Psalm. 106. 23.* *Exod. 22. 10, 11.* And so did *Aaron*, Num. 16. 47, 48. *David*, 1 Sam. 24. 17. and many others. This duty concerneth us, for God hath a controversy with our Land, for the innumerable crying finnes hereof, as blasphemie, oppression, contempt of Religion, adulteries, and such like: now when we see the great mortalitie of our brethren, or heare of treasons and conspiracies, and rumours of wars by enemies, who threaten our overthrow; then must we know that God shakes his rod at us, and then especially is every one to intreat the Lord more earnestly for meric and reconciliation: for this is a blessed worke of peace, to stay the Lord from the destruction of his people: Read *Isay 6. 1.* *Jeremie, Ezekiel*: sundry times God complains of the want of such, as should stand in the breach before him for the Land, that he should not destroy it. Behold the weight and worth of this duty in *Abrahams* intercession for *Sodom*: for he so farre prevailed with the Lord, that *If there had bene tenne righteous persons in Sodom, the whole cite had bene spared for their sakes*: but because there were none, so soone as righteous *Lot* was got out, it was burned with fire and brimstone from heaven, *Gen. 19. 23, 24.*

Lastly, if Peace-makers bee blessed, the Peace-breakers are cursed: many there be of this sort, but above all, they are most notorious who disturbe the peace of the Land, which by Gods mercy we have for many yeares enjoyed. It may be thought we have none such among us, but only traitors, and such as plot with fore-

1 Cor. 5. 20.

1 Jo. 5. 16.  
and 4. 5.  
1 Jo. 5. 7.  
and 12. 11.  
1 Jo. 22. 30.

1 Gen. 18. 31.

raine enemies; but the truth is, all those doe dis-  
turbe our peace, that walke after their hearts  
lusts in sin and wickednesse, as *idolaters, blasphemers, oppressors, drunkards*, and such like; these  
are the peace-breakers, who cause the Lord to  
take away the blessing of peace: see Jer. 16. 5.  
the Lord saith, *He hath taken his peace from his  
people: the reason is, v. 12. because every one walked  
after the stubbornnesse of his wicked heart,  
and would not heare him:* and Levit. 26. 23, 25.  
*The sword of the enemy is sent of God, to avenge  
the quarrell of his covenant.* It is then our trans-  
gression and rebellion against God, that will  
bring warre and rebellion into our Land; if this  
were not, our peace would continue for ever:  
for *the work of justice shall be peace, quietnesse,  
and assurance for ever.* And againe, *in righte-  
ousnesse shall thou be established, and be far from  
oppression.* This therefore should move all un-  
godly persons to repent, and to breake off the  
course of their sinnes, unless they will continue  
professed enemies to the peace of the state un-  
der which they live.

The second Point, wherein this blessednesse of  
Peace-makers consists; namely, in that *they shall  
be called the children of God:* that is, they shall  
be esteemed and reputed for Gods children in  
this world, of God himselfe, and all good men;  
and in the world to come, fully manifested so  
to be. That this is true happinesse will soone  
appeare, by the view of the state of every child  
of God; for they are united unto Christ by the  
Spirit of grace, by which they are regenerate,  
and in Christ they are adopted for sonnes and  
daughters, and so enjoy Gods speciall grace  
and favour. Now hereupon they are Kings  
children, having God for their Father, who  
loves them more tenderly than any earthly Pa-  
rents can love their owne children: secondly,  
they have Christ for their brother, and so are  
heires annexed with him, having Heaven and  
earth for their possession: *In him they are made  
Kings and Priests unto God: and shall bee Judges  
of the world at the last day:* yea, they have the  
*holy Angels for ministring spirits to attend upon  
their persons,* for their defence from the power  
of the enemy, which farre surpasseth the dig-  
nity of any guard of men on earth whatsoever: all  
things worke together for the best unto them,  
their crosses and afflictions are no curses, but  
fatherly trials and chastisements; yea, their  
sinnes are turned to their good; to them death  
is no death, but a sweet sleep unto their bodies,  
and a strait passage for their soules into eternall  
glorie; yea, in the act of death, they have the  
comfort of life in the joy of the Spirit, and the  
Angels ready, when breath departeth, to carry  
their soules to Heaven.

If this be true happinesse, to be called Gods  
children; then they that live after their owne  
wicked lusts, void of all care to keepe a good  
conscience, are miserable and accursed; for they  
are the children of the Devil, serving him in  
the workes of sinne, and expressing his Image in

ungodly and worldly lusts. It is then in  
therefore in hand, if they have any care of true  
happinesse, to labour after regeneration: where-  
by, forsaking the lusts and courses of their for-  
mer ignorance, and embracing and obeying  
sincerely the Word of life, they may become  
Gods children, and so happy.

Secondly, hast thou received this grace of  
Gods Spirit, whereby thou art inclined to have  
peace with all men, and to seeke for peace be-  
tweene God and thine owne conscience, yea,  
betweene the Lord and others? then comfort  
thy selfe; thou art the childe of God, these moti-  
ons come from grace, flesh and bloud brings  
forth no such fruits: labour therefore to main-  
taine these good motions, with all other pled-  
ges of thine adoption, and so shalt thou grow  
fully assured of thine owne happinesse. In this  
age men make much adoe to get good assurance  
of earthly purchases: but what mannesse is this,  
so greatly to regard momentanie things, and  
to have no care, in comparison, of our eternall  
inheritance, which wee shall have assured unto  
us, when we become the children of God?

v. 10 *Blessed are they which  
suffer persecution for righteous-  
nesse sake, for theirs is the king-  
dome of Heaven.*

11 *Blessed are ye when men  
revile you, and persecute you,  
and say all manner of evill a-  
gainst you for my sake, falsely.*

12 *Rejoyce and be glad, for  
great is your reward in heaven:  
for so persecuted they the Pro-  
phets which were before you.*

Here Christ propounds his eighth Rule tou-  
ching happinesse, which he handles more large-  
ly than the former: for having laid downe the  
Rule, v. 10. he expounds the same in a speciall  
application of it to his Disciples in the 11. and  
12. verses. In the Rule it selfe, note two points;  
first, the parties blessed: secondly, where in their  
blessednesse consists. The parties blessed, are they  
which suffer persecution for righteousness sake.  
Persecution properly signifieth paine, such as  
one enemy maketh after another: but here the  
Word must be taken generallly, for all kinde of  
persecution whatsoever. Now because it is a  
paradox and absurd in humane reason, to think  
him blessed, that for any cause is persecuted;  
therefore Christ to verifie the truth hereof, re-  
presents the same Rule in the next verse, where al-  
tho hee expounds every parcell thereof, where-  
with I will content my selfe, because Christ is

o Isa. 32. 17.  
p Isa. 54. 14.

q Revel. 1. 7.  
r 1 Cor. 6. 2.  
s Heb. 1. 14.

The 1. use.

8 Rule.

C the

the best interpreter of his owne words.

In the 11. verse therefore Christ sets downe three things, all pertaining to the true exposition of this Rule: First, he explains more particularly the parties that bee blessed, saying to his Disciples, *Blessed are ye*. In the beginning of the Chapter, we heard, that he cast his eyes upon them, and spake unto them; and now here he doth the like againe: and therefore this Rule must not be understood of all men in the world that suffer, but of all Christs true Disciples; and generally it is not true, for the heathen and infidels, doe often suffer for good causes, and yet remaine infidels, without the true God, and so are not blessed. Again, a Christian professor may give up his life in a good cause, yet not of love to God or his truth, but upon ambition, and so not be blessed: for *Though I give my body to be burned, yet wanting love, it profiteth me nothing*. Secondly, Christ expoundeth particularly, what hee meaneth by persecution, naming three parts thereof; first, *slandering and reviling*, which is the persecution of the tongue: Thus the Jewes persecuted the Apostles, saying, *they were drunke, or full of sweet wine*: Thus *Festus* persecuted *Paul*, making him *mad*, or *beside himselfe*. Secondly, *persecution*, meaning hereby (as the word doth properly signifie) first, *pursuit*, such as one enemy maketh after another, when hee seeks to spoile him of his goods, or of his life: secondly, the *bringing a man unto the barre*, and there of malice to accuse and arraigne him: thirdly, *evil speaking with lying*, when as men of purpose be without cause maliciously carried thereunto, as when the Jewes called Christ a *Samaritan*, that had a *devil*: and said that *he cast out devils by Belzebub the Prince of Devils*: and thus were the Christians in the Primitive Church persecuted, being maliciously accused for *killing their owne children*, for *worshipping the head of an asse*, for *incest*, and such like. To these three kinds of persecutions, *S. Luke* Chap. 6. 22, addes a *fourth*; namely, *hated*: and a *fifth*, called *separation*, whereby men were excommunicated, and cast out of the Temple and Synagogues, for Christs sake and his Gospels. These are the severall kinds of that persecution, for the enduring whereof, Christ pronounceth men blessed, v. 10. whereof Hatred is the root, and the rest are branches. Thirdly, Christ layes downe the cause, for which this persecution shall bee inflicted; namely, *for my sake*: or as *S. Luke* saith, *for the sake of mans sake*: which expoundeth this phrase, for *Righteousnes sake*, ver. 10. to wit, for professing, believing, and maintaining the doctrine of the Gospell taught by Christ, touching remission of sinnes, and life everlasting, to them that beleve.

*The use in generall*. We see that Christ urgeth this Rule of blessednesse more largely than the former: this he doth for special cause; first, hereby hee would teach his Disciples, and us in them, that it is the will of God, his Church in

A this world should bee under the crosse, in such affliction and perfection, as their blood should be sought for the maintenance of the faith. And this hee will have to be the state of his Church for speciall causes: First, that the members thereof by their afflictions, may be acquainted with their owne wants and infirmities, which they would not much regard, if they were freed from the crosse. Secondly, that by affliction they may be kept from many grievous sinnes, into which they would fall, if they lived in peace. Thirdly, that others seeing the correction of the Church for sinne, might learnethereby to hate and avoid sinne: and lastly, that the Church might glorifie God, in a constant and courageous maintenance of his truth unto death; for even in perfection is Gods truth preserved against the reason of mans wilddome, *Patients suffering for the truth, being faithfull witnesses bearing their name*.

Secondly, Christ had newly called the Twelve out of all his Disciples, to be Apostles; whereupon they might thinke, that they should be advanced to some outward honour, ease, and peace: but Christ hereby calls them from that conceit, and puts them in minde of affliction, which should befall them in time to come; that when it came they might the better endure it. And thus he prepares all Churches to suffer affliction; yea, and wee our selves, must hereby learne in time of peace, to prepare our selves against the day of trial, because his will is, *That whosoever would live godly in Christ Jesus must suffer affliction*.

Thirdly, hereby Christ intends to lay a ground of comfort to his disciples in their persecution, by a plaine and full declaration of their happiness that suffer for righteousness sake, in that they have sure title to the Kingdom of Heaven; out of which estate no sound comfort can bee had. And this same must wee lay up in store against the time to come: for wee live now in peace by Gods mercie, but we know not how long it will continue; we have beene threatned, and dangerously assaulted by our enemies many a time, beside the rod of God shaken with his owne hand against us; and we may not thinke our peace will last alwaies, but seeing our sinnes increase, wee may bee sure our joy and peace will one day be turned into sorrow: and therefore it will be good to have this Rule ingraven in our hearts, that *they are blessed which suffer for righteousness sake*. If therefore tribulation come for the defence of the Gospell, wee must have recourse to this promise of blessednesse, and that will be our comfort.

*More particularly*. In the words of this Rule, *Blessed are they, &c.* Christ would let us see that deadly hatred which the world beares unto Gods Church; for so much the word (*persecute*) importeth: The reasons of this hatred may bee these; First, the Church of God in the ministerie of the Gospell, seeks the ruine of the devils kingdome, who is the Prince of the world; the

Luk. 6. 13.

the world hates Gods Church: and why?

devill therefore rageth, and inflames the hearts of his instruments, with malice against Gods Church, that they may persecute and quite destroy it, if it were possible. Secondly, Gods Church is a peculiar people severed from the world in profession, doctrine, and conversation, and therefore the world hates them, Joh. 15. 16. And this very point may serve to stay our hearts when we shall be persecuted for the profession and embracing of the Gospell of Christ: for the world doth hate Gods Church, and will doe to the end: there must be enmities betweene the seed of the serpent, and the seed of the woman, *As then he that was borne of the flesh, persecuted him that was borne after the Spirit, so it is now.* Gal. 4. 29.

Secondly observe, that this hatred of the world, is not onely against the members of Gods Church, but even against Christs holy religion; for Christ saith, *for my sake, or for my Religions sake.* This is to be marked as a most excellent argument to perswade our consciences, that the Gospell of Christ which we profess, is the true and blessed doctrine of God, because the wicked world doth alwaies hate it; yea, it hateth us also for the Gospels sake: now if it were a doctrine of men, it would fit their natures well, and they would love it, for the world doth love his owne, Joh. 15. 19.

Thirdly, if they be blessed that suffer persecution, then how may any man lawfully lye in persecution? *Ans.* A man may lye in persecution with a good conscience, these two things observed: first, that he be not hindered by his particular calling: secondly, that he hath libertie offered by Gods providence to escape the hands of his enemies. The intent of this verse, is not to forbid flight, but to comfort such as are in persecution, and cannot escape: for the world fighteth such persecution, as is by pursuit and oppression, which cannot be avoided.

Lastly, seeing they are blessed that suffer for righteousnes sake. Whether are they alwaies cursed that suffer deservedly for an evill cause, for the contrary reason is in contraries? *Ans.* They are alwaies cursed, save in one case; to wit, unlesse they repent for their unrighteousnesse, for which they are afflicted; but by true repentance they become blessed. The theefe upon the crosse had lived in theft, & was therefore attached, condemned, and crucified, and so he suffered for unrighteousnes; but yet he was saved, because he repented, and beleaved in Christ.

It is added, *for righteousnes sake.* In this clause we are taught a speciall lesson; namely, that when God shall lay upon us any affliction or persecution; as imprisonment, banishment, losse of goods, or of life itselfe; wee must alwaies looke that the cause be good, and then suffer willingly. This is a necessarie Rule, for wee must suffer affliction either publicly or privately, if we will live godly in Christ Jesus. Now it is not the punishment, but the cause that makes a Martyr: and to this purpose Peter

A faith, *Let none of you suffer as a murderer, a Theefe, or a bawdy body; but if any man suffer as a Christian, let him not be ashamed, but glorifie God in this behalfe:* and therefore we must be sure the cause be good: yea, this we must take unto in our particular private cases.

Verse 11. *Blessed are ye when men revile you, and persecute you, &c.* In handling the former verse, we shewed the meaning of these words, and how they serve to expound the former Rule. The point here to be observed is this, That to revile and slander, yea (as Luke saith) to hate a man for a good cause, especially for Religion, is persecution: which shewes how fearefull the common sinne of the age is, whereby men revile their brethren, with base and odious termes, because they themselves care to please God, and to adorne their profession by a godly life. But thou art a persecutor whosoever thou art, that wilt this, and therefore repent and leave it, for it is a preparation to a greater sinne in this kinde, and most odious in Gods sight, as the punishment hereof declares, Gen. 21. 9, 10. with Gal. 4. 30, 31.

S. Luke adds a second word, *And when they separate you,* whereby is meant excommunication out of the Temple and Synagogue; a punishment which Christ foretold should befall his Disciples. This censure was put in execution in their Synagogues: for besides the administration of civil Justice, Ecclesiasticall matters were there handled. Now marke what Christ saith, Though excommunication be mine owne ordinance; yet *Blessed are you when men excommunicate you out of the Temple and Synagogues, for my Names sake:* where he maketh excommunication a kinde of persecution, when it is denounced against men for righteousness sake.

Here then we may learne what to thinke of the Popes Bulls, whereby hee excommunicates Kings and Queenes, and particular Churches, for denying subjection to his chaire: namely, that they are the Devils instruments, whereby Gods children are persecuted, and that all such as are thus excommunicated, for defending the truth of the Gospel, are blessed: for excommunication is not the instrument of a curse to them that suffer it for a good cause. Secondly, hence we learne, that excommunication abused against Gods Word, is no powerfull curse, though in it selfe, being used according to Gods ordinance, it is a most terrible thunder-bolt, excluding a man in part from the Church, and from the Kingdome of Heaven: and therefore all Churches must see, that this censure be not abused, for the abusers of it incur the danger of the curse, and not they against whom it is unjustly pronounced.

v. 12 *Rejoyce and be glad, for great is your reward in Heaven: for so persecuted they the Prophets which were before you.*

Here Christ drawes a conclusion from the former

Gen. 5.

Two Caves 1.  
Doubt flight in per-  
secution.

Luk. 6. 22.

1

2



former Rule; for having said in generall, *That they which suffer for righteousness sake are blessed*, v. 10. and applied it in particular to his Disciples, ver. 11. hereupon he inferres, that they must rejoyce in affliction, even then, or (as Luke's faith) *In that day*: yea, they must be glad; which word signifieth exceeding joy, such as we use to expresse by outward signes in the bodie; as skipping and dancing; such<sup>as</sup> David used to testifie his joy, for the returne of the Arke of God to his City. This is a most worthy conclusion, often urged and commended unto us in Scripture: James 1. 2. *Brethren, count it exceeding great joy, when ye fall into divers temptations*. Rom. 5. 3. *We rejoyce in tribulation, knowing that tribulation bringeth forth patience*: and Act. 5. 41. *The Disciples rejoyced, that they were counted worthy to suffer rebuke for the Name of Christ*.

Here wee learne then, that Gods Church and people, that suffer in a good cause, must rejoyce and be glad. This must be remembered, for we have beene many times in great danger of our enemies for the Gospels sake: and it may please God to leave us in their hands, for our manifold finnes, and great abuse of his heavenly blessings: which if he doe, what must be our behaviour? must wee be swallowed up with sorrow and griefe? no, but humbling our selves for our finnes, wee must remember for what wee doe suffer, and rejoyce and be glad in that behalfe; for though our outward man perish, yet the inner man shall be revived.

Now because it is a hard thing to rejoyce in grievous afflictions, therefore Christ doth give two reasons to move them hereunto; first, from the Remcompence of reward after this life, in these words, *For great is your reward in Heaven*. This point I have handled heretofore, and therefore I will here onely shew how the Papists abuse this Text, to prove the merits of mans workes of grace; for hence they reason thus, *Where there is a reward, there is merit: But in Heaven there is a reward for mans workes of grace: and therefore in this life, there is merit by them*. To this it is answered divers waies: I will touch the heads of the principall. First, the word *reward* must not be understood properly, but figuratively; for Christs speech is borrowed from labourers, who after they have done their worke, doe receive their wages, which is the reward thereof: even so, after Christs Disciples and servants have suffered afflictions for the Name of Christ, at the end of this life they shall receive life everlasting. Secondly, when wee reade of wages and rewards in Scripture, we must not dreame of any thing due by right of debt and merit, but conceive thereby, that which is given by promise, and of meere mercie; like as when an earthly Father promisseth to his sonne, to give him this or that thing, if hee will learne; now the Fathers gift is not merited by the childe, but is freely given, the

more to incite the childe to learne his booke. Thirdly, if wee understand reward properly; then wee must referre it, not to our sufferings, but to the sufferings of Christ: for there is no proportion betwene our sufferings, and life eternal: *The afflictions of this present life, are not worthy of the glory which shall bee shewed unto us*, Rom. 8. 18.

The second reason is taken from the example of the ancient Prophets; *for so persecuted they the Prophets which were before you*. In this Reason Christ intendeth two things; First, to teach his Disciples and us, that persecution for good causes, is no new or strange thing. Secondly, to comfort his Disciples and servants in their sufferings; for that thereby, they should be made conformable to the ancient worthy Prophets, who were of old renowned among men, and are now glorified of God in Heaven. Heeto wee must compare the words of Luke spoken to the same purpose: *for after this manner did the Fathers to the Prophets*. By Fathers we must needs meane the ancient people of the Jewes, for here he speaketh to his Disciples and others that were Jewes by Nation. Now hence observe a strange point; to wit, that the ancient Prophets, who were most worthy men of God, were persecuted in their times, not so much by forenners and enemies to religion, as by those that were outwardly members of the Church of God, and professors of Religion. This may seeme strange, that men living in Gods Church should grow to this height of impiety, to become persecutors of Gods Saints: but Saint Stephen giveth the reason hereof, namely, their *hard hearts*, whereby *they resisted the Holy Ghost in the ministry of the Word*: for which God left them to themselves, so as they ranne headlong to this height of impiety, to persecute Gods dearest servants. The like we may see in these our daies: some that have bin professors, after long hearing, breake forth into open Atheisme, calling this into question, whether there be a God: and among others there is also to be seene as vile cruelty and oppression in their particular dealings, and as abominable filthinesse, as is to be found among the Heathen and Idolaters: all which, and many other enonnous finnes proceed from this; that though men profess Religion, yet they deny subjection to the Gospel preached, so as it is not in them a Word of power: for which cause, God in his justice gives them up to hardnesse of heart, to commit sinne without remorse. And therefore, if wee would escape the fearefull judgement of a reprobate sense, let us labour with feare and trembling to become obedient to the Word which we heare; for if we doe not glorifie God in the meanes, wherein he offers grace and mercy, God will be sure to glorifie himselfe in our deserved confusion.

V. 13. *Ye are the salt of the earth,*

*earth: but if the salt bath lost his savour, &c.*

In this verse and the rest, to the 16. Christ propoundeth the *second branch of his Sermon*, touching the office of the Apostles, and in them of all Ministers; wherein, his intent is to move them to diligence in preaching the will of God to all people.

The Coherence of this part with the former, standeth thus: Christ had shewed before in divers precepts, that many are blessed, whereupon some might aske, how they should attaine to this happinesse, and to those graces of the Spirit, which make them fit for that estate? Christ here answers, that the preaching of the Gospel is the principall meanes to worke in their hearts those graces, to which true happinesse is promised. And because it is an excellent privilege to bring men to this estate, therefore hee exciteth his Disciples to diligence in this Ministerie by two Reasons, drawne from the properties of this worke, and propounded in two limittitudes. The first is taken from *salt*, in these words; *Ye are the salt of the earth*: and amplified in the words following, to the end of the verse. The second is drawne from *light*, ver. 14. 15.

For the first: *Ye are the salt of the earth: ye*, that is, you whom I have called to be Apostles, and set apart for the worke of the Ministerie, *are salt*; not properly, but by resemblance; yet not in regard of their persons, but of their ministry; because hereby they were to season men for God, and to make them favourie both in heart and life: *Of the earth*; not of Judea only, but of the whole world, as may appear by their commission, Matth. 28. 19. *Go therefore and teach all Nations.*

From this description, both Ministers and people may learne their duty. *First, for Ministers*: by this title of *salt* here given unto them, Christ would teach them, first, how they ought to dispense the Word of God, both Law and Gospel; namely, so as they labour therein to expresse the properties of salt, whereto Christ alludeth in his Title. Now the properties of salt applied to raw flesh, or fresh wounds are principally three: First, it will bite and fret, being of nature hot and dry: Secondly, it makes meats savourie unto our taste: Thirdly, it preserveth meats from putrefaction, by drawing out of them superfluous moistnesse. The Apostles therefore and other Ministers being salt, must not onely in generall deliver the Word of God unto the people; but withall apply the same particularly unto mens hearts and consciences, as salt is applied unto meat: And that for three ends: First, the Law must be applied to rippe up mens hearts, to make them see their sinnes; it must fret and bite them by the curse thereof to cause them to renounce themselves, and to cry with the Jewes, *Men and brethren;*

*what shall we doe?* Secondly, the Gospel must be preached, that men feeling their corruption, like rottennesse in their soules, may by the blessing of the Spirit bee thereby seasoned with grace, and so reconciled unto God, and made favourie in his sight. This is the end of the Ministerie, 2 Cor. 5. 20. *We are Ambassadors for Christ, although God did beseech you through us, we pray you in Christs stead, that you be reconciled unto God.* Thirdly, both the Law and the Gospel must be continually dispensed, that thereby sinne and corruption may bee daily mortified and consumed both in heart and life; even as superfluous humours are dried up by salt; and this is the right dispensing of Gods Word: for every discourse upon a text of Scripture is not preaching, but hee that so expoundeth and applyeth the word, that his ministerie may be salt unto his hearers, he it is that preacheth the Word indeed.

Secondly, Christ calling his Disciples salt, teacheth them and all ministers, that they themselves ought first to be seasoned by the Word: for how can they fitly season others by applying this salt unto their consciences, who never felt the biting of it upon their owne? Hee that is unseasoned himselfe may speak Gods Word, which God may blesse to the good of others: but yet in respect of himselfe, it is a riddle which cannot be understood.

Thirdly, this Title giveth good direction to every Minister for his manner of preaching: for if the Word of God alone be that savourie salt, wherewith mans heart is seasoned for the Lord, then it ought to be dispensed purely and sincerely, without the mixture of humane inventions. This was *Pauls* care, *My word and my preaching* (saith he) *should not in the enticing speech of mans wisdom, but in plaine evidence of the spirit and of power, that your faith should not be in the wisdom of men, but in the power of God.* Experience teacheth us, that salt by mixture with other things loseth of his savour: and so it is with the Word: Indeed there is a place for Arts and tongues, and humane learning with every dispenser of the Word, wherein hee may use them with great commendation, to wit, in his private preparation: but not in the publicke dispensation, whereby he seasoneth mens hearts unto God; that the Word of God alone must doe, for to it alone belongs the promise of the spirit, Isa. 59. 21. And therefore hee must use great discretion in this ministerie, and labour so to speake that the spirit may take delight to accompany the same.

Fourthly, this Title teacheth all Gods Ministers by patience to possesse their soules, when the wicked doe fret and fume against them for their ministerie: for this is a testimonie that their ministerie is salt, and bites their corrupt consciences as it ought to doe: therefore they are to goe on with cheerefulness, endeavouring more and more to season their hearts herewith.

Ministers must  
seek to expresse  
the properties of  
salt.

*Secondly*, the people of God that heare his Word, may learne good instruction from this Title: first, hereby every one may see what he is by nature, namely, like unto flesh subject to corruption, nay, as unfavoury flesh, and stinking carion in the nostrils of God, for else what needed this salt? This therefore must move us to lay aside all pride of heart, whereby wee thinke highly of our selves: yea, wee must become haile and lowly in our owne eyes, in regard of the unfavoury taste of our naturall corruption, else we shall never feele the seasoning vertue of Gods holy Ministerie.

Secondly, every one must hereby learne to suffer the word of reproofe, whereby his heart and conscience may be ripped up, and his sores of sinne discovered; when we have a cut or a wound in our flesh, we can be content to put salt upon it, to drie up the noisome humours, that otherwise would corrupt; now can wee endure the smart of salt for the health of our bodies, and shall we not much more suffer the word of God to rippe up our sinnes, and to mortifie the same, for the salvation of our soules?

Thirdly, every one must give all diligence to be seasoned thorowout, with this heavenly salt, that the thoughts of his heart, the words of his mouth, and the actions of his life, may bee all favoury and acceptable unto God in Christ: yea, in his conversation with men, hee must labour to shew the power of this seasoning: Coloss. 4. 6. *Let your speech be gracious alwayes, and powdered with salt*: that is, seasoned by the Word, that it may favour of grace, to those that heare us. If wee live under the Ministerie of the Word, and be not seasoned therewith, our case is dangerous; for therein it is of the nature of salt, which causeth barrenesse, where it seasoneth it: as we may see in the practice of *Abimelech*, who sowed *salt in Shechem*, to make the ground barren, and the place despised.

But if the salt have lost his favour, wherewith shall it be salted; it is therefore good for nothing but to be cast out, and troden under the foot of men. Here Christ amplifieth the former reason, whereby hee moved his Apostles to fidelitie and diligence in their Ministerie, by the danger of the contrary infidelitie, which is as unfavoury salt, incurable and unprofitable, and so subject to a fearefull curse; and therefore (saith Christ) you had need to bee faithfull in seasoning the world by your Ministerie. In this amplification we may observe foure points: First, the ordinary sinne that doth accompanie the calling of the Ministerie. Secondly, the danger of this sinne. Thirdly, the unprofitableness of such a Ministerie. Fourthly, the judgement of God due unto it.

*I. Point.* As other callings have their severall faults, so hath the calling of a Minister, noted in these words; *If the salt have lost his favour, &c.* Salt is said to become unfavoury,

when it loseth that vertue and acrimonie which it hath in seasoning that flesh on which it is cast. Now Ministers are as unfavoury salt, when they become unprofitable in their Ministerie, and either doe not, or cannot disperse Gods word, for the seasoning of mens soules, that they may be acceptable to God, and reconciled unto him in Christ. In this calling there bee especially foure kindes of unfavoury salt: First, the *blind watch-men* that have not knowledge; ° and *dumbe dogs* that cannot bark: that is, such as either cannot, or if they can, will not disperse Gods word, for the salvation of mens soules. Secondly, *Hereticall Teachers*, who preach false and damnable doctrine, such as doth not season, but poyson and destroy the soule: such were the false Prophets among the Jewes, who enticed to Idolatry, Deut. 32. 1, 2. and the false Apostles, and Heretikes in the Primitive Church, whose words did fret as a canker, & destroyed the faith of many. And such are the *Romish teachers* at this day, and the Jesuits and Seminaries among us, who though they be qualified with many good gifts of learning, yet by mingling the word of God with their owne inventions, and humane traditions, they raise the foundation, they become unfavoury salt, and hereticall Teachers. And here by the way, who cannot but wonder, that students in Divinitie, should so much affect the Posills and Comments of Fryers and Popish writers, as they doe? doubtlesse it argueth that the Word of God hath not seasoned their hearts; for where such unfavoury salt hath relish, the wholesome doctrine of Gods word hath never seasoned.

Thirdly, they are unfavoury salt, who teach true doctrine, but yet *mis-apply* the same. Many such were in the Church of the Jewes in the dayes of *Jeremy*, and *Ezechiel*, who much complained of *sleeping pillows under the elbowes of the wicked*, by preaching peace unto them, when they should have called to repentance by the discoverie of their sinnes, and denunciation of Gods judgement: as also, for making sad the hearts of those whom God had not made sad: And such are those at this day, who have smooth tongues, in respect of sinne, and yet are full of bitter invectives against the better sort. By this meanes the Word of God loseth his acrimony and sharpnesse, whereby the wicked should be awaked out of their slumber of securitie, and the godly further seasoned, and made more acceptable unto God. Fourthly, they are unfavoury salt, who though they teach the truth, and generally apply it well, doe yet lead ungodly and scandalous lives: for an offensive and unprofitable conversation in the Teacher, doth hinder the seasoning vertue of the word of his Ministerie in the hearts of the people; and his doctrine cannot so much edifie, as his course of life destroyeth, because naturall men regard not so much what is said, as what is done. This being so, all Gods Mini-

Four kindes of unfavoury Ministers.

1  
o Isa. 56. 10.

2  
p1 Tim. 2. 17, 18.

3  
q Jer. 23. 16 17.  
Ezech. 13. 10, 22

4

fiers, and those also that destinate themselves to this calling, must have speciall care, so to be qualified for this worke, and so to preach the Word of God, that it may bee favourie in the hearts and consciences of them that heare it. This is a matter of great importance, as well in respect of the Minister, as of the people; and thus shall it appeare, that they are not onely no unfavourie salt, but even such as doe season others.

**II. Point.** The danger of this sinne, in being unfavourie salt (that is, unfaithfull in the Ministerie) is very great, noted in these words; *Wherewith shall it be salted?* Somewhere this salting to the earth, as if Christ had said, wherewith shall the earth be salted; but it doth more truly belong to the salt it selfe, as Marke 9. 5. *Salt is good, but if the salt be unfavourie, wherewith shall it, that is, the salt it selfe be seasoned?* Again, the interrogation *wherewith*, imports a vehement deniall, as if Christ should say, If salt once lose his naturall propertie of saltnesse, it can never bee recovered: now unfaithfull and unprofitable Ministers are unfavourie salt; and therefore their danger is exceeding great. And yet the comparison must not so bee urged, as thereby to prove the state of Ministers to bee incurable, if they once become unfaithfull: but Christs meaning is, to shew that unprofitable Ministers are very hardly, or seldom ever made favourie againe; at least, if formerly they have beene faithfull, and after have fallen from it. That this is the true meaning, may thus appeare; for notes of negation in Scripture, doe not alwaies import an absolute deniall, but sometimes they are put to expresse great difficultie, and to shew things that seldom come to passe: Mat. 23. 33. *O generation of vipers, how should you escape the damnation of hell?* that is, very hardly: And so where it is said, that *David did not decline from the way of the Lord save in the matter of Uriah*: that is, very seldom: for he sinned grievously in *numbring the people*: so Mat. 13. 57. *A Prophet is not without honour* (that is, very seldom) *save in his owne country*; for sometime hee may be dishonoured elsewhere; and sometime also, have honour in his owne country: So in this place, this resemblance of incurableness in unfaithfull Ministers, must bee understood, of great hardnesse and difficultie; not of an impossibilitie, as experience alfo teacheth: for King *Salomon* was a Prophet of God, who by his adulteries and idolatry, became wonderfull unfavourie, and yet no doubt, he afterward recovered, and became favourie againe by true repentance, wherupon he penned the booke of Ecclesiastes: so *Peter* by his deniall of Christ, became unfavourie; yet by Gods mercy upon his repentance, was seasoned againe.

This then is the danger, that Ministers declining from fidelitie, doe seldom or hardly recover: the reason is; First, because they want teachers to instruct them, as they instruct the

people: Secondly, the word in them is unfavourie which should season them, and so there is no other meanes to recover them ordinarily. Go thorow all ages, and observe the examples of false Prophets in the old Testament, of false Apostles in the new, and of Arch-heretickes in the Primitive Church; and hardly shall you find any that repented: yea, marke such Ministers as in our age incline to Poperie, and for the most part they become irrecoverable. Henceby then every Minister is taught to learne and practise *Pauls* lesson to *Timothy*, *To take heed unto himselfe, and unto learning, continuing therein, fighting a good fight, having faith and a good conscience.* These things *Paul* doth notably urge in that Epistle, giving good direction to attaine thereunto: 1 Tim. 4. 13, 14, 16. and 6. 11, 22.

**III. Point.** The unprofitableness of unfaithfull Ministers, expresse in these words; *It is therefore good for nothing*: that is, unfavourie salt, becoming unfit to season meat, is good for nothing; (for cast it on the ground, it makes it barren; nay, cast it on the dung-hill, and it hurts that also which otherwise serves for good use:) so is it with Ministers that become unfaithfull, they are of all other most noisome both to the Church, and common wealth; for Gods curse is upon them, and they are good for no societie. This might be declared by many examples, of such as having fallen to Poperie, from our Ministerie, have after proved not onely deadly enemies to our Church, and to the truth, but the rankest rebels and Traitors unto our Prince and State, of all others.

**Question.** Whether may such Ministers as become unfavourie salt, by making Apostacie from the truth (as if a Protestant Minister become a Masse-Priest) bee restored againe into the Ministerie of Gods Church, upon their repentance? **Answer.** Some bee of minde that they may not be received at all into the Ministerie, after such Apostacie: but I finde nothing in the Scripture, which should hinder their restitution, if their conversion unto God, and to his truth, may appeare to be true and unfeined. It is alleged, that the *Priests* under the law, falling to Idolatry, were for ever debared from the *Priests* office? **Answer.** That was for speciall cause; for the *Priests* were types of Christ, and their outward holinesse shadowed out the perfect integrity & holinesse of our Saviour Christ: for which cause there was none chosen to the *Priests* office, who had any blemish in his body. Now by such open Idolatry, they disfigured themselves from being figures of Christ; and therefore were rejected. Again, we find that inferior officers, were not debared from their office in the Sanctuary, though they committed Idolatry as the *Priests* did. It is said againe, that a Minister must be blameable; but a Masse-priest cannot be blameable. **Answer.** Without true repentance none is blameable; but by true

\* Asmo: not: never: and interrogations importing deniall.

Ex. Sam. 22.

Ex. k. 44. 12, 13.

true repentance, even a Masse-Priest may become unblameable. But such as fall away, become unfavourable salt, which cannot be made savourie againe? *Ans.* By the power of God it may; and so may an unfaithfull Minister through Gods mercie be renewed by repentance, and become profitable to the Church.

**17. Point.** The curse and punishment of unfavourable salt: *It is cast out and troden under foot of men*: whereby Christ signifieth, that unfaithfull and unprofitable Ministers, shall be condemned both of God and man: *Hos. 4. 6. Because thou hast despised knowledge, therefore also will I despise thee. Mal. 2. 9. Therefore have I made you to bee despised and vile before all the people; because ye kept not my way, but have bin partiall in the Law.* See the signe of the Lords contempt, in his fearefull judgements upon them; as on *Nadab and Abihu*, *Levit. 10. 1, 2.* *Hophni and Phineas*, *1 Sam. 2. 34.* And though they may escape his hand in this life, yet will Christ at his coming, *Cut them off, and give them their portion with Hypocrites, where is nothing but weeping and gnashing of teeth.*

The consideration whereof, must move all Ministers to beware of unfaithfulness in their calling, lest the curse of unfavourable salt light upon them. The Carpenters who builded *Noahs Arke*, were themselves drowned in the flood; because neither *Noahs* preaching, nor their owne working did move them to repentance: And the like judgement will befall unfaithfull Ministers; though they have the name of such as should season others, yet because of their unfaithfulness, they become unfavourable; God himselfe at length will cast them out, and tread them under foot. If this were laid to heart, as it ought to bee, it would drive many from their idleness, vanitie, and covetousness, whereby they become unfavourable unto God.

**v. 14** *Ye are the light of the world: a City that is set on a hill, cannot be hid.*

**15** *Neither doe men light a candle, and put it under a bushell, but on a candlesticke: and it giveth light to all that are in the house.*

**16** *Let your light so shine before men, &c.*

Here Christ layeth downe the second reason, to induce his Disciples, and in them all Ministers, to preach the Word of God faithfully; as if he should say; By calling you are the light of the world, and your condition is such, that all

**A** your sayings and doings are open to the eyes of men: therefore be ye careful that ye glorifie God therein. The first part of this reason, is in these words; *Ye are the light of the world*: the second is expressed by two comparisons, in the words following; *A city that is set on a hill, &c.* the conclusion in the 16. v.

For the first part: *Ye are the light of the world.* If Ministers be lights, why saith the Scripture, that *Iohn Baptist was not the light of the world?* *Ioh. 1. 8. Ans.* There be two kinds of lights, Original and Derived: *Original* is that, which is the cause of all light; and so *Christ alone is the light of the world*: and in this sense doth the Scripture deny *Iohn Baptist to be that light.* *Derived light* is that which shineth forth, but yet is received from another; and so *Iohn Baptist* **B** *was a burning and a shining lampe*: so were the Apostles lights, *For God that caused the light to shine out of darkness, shined into their hearts, to enable them to give the light of knowledge in the face of Iesus Christ.* And so must these words be understood, that whereas the world naturally sits in darkness, and in the shadow of death, the Apostles by the light of their ministerie were to shine unto them.

The use: First, this title of *lights* given to Ministers, sheweth the right use of the Ministerie of the Word. The whole world lieth in darkness, that is, in ignorance under sinne, and so subject to damnation by nature; now God hath **C** ordained the Ministerie of the Word to be a light, whereby this ignorance may be expelled, and they brought to the knowledge of their finnes, and of the way that leadeth unto life: *Act. 26. 18. Paul must preach, that both Jewes and Gentiles may come from darkness unto light.*

Secondly, by this Title, Christ sheweth how his word is to be handled; namely, so as it may be a light unto mens minds and consciences, to make them see their finnes, and their great miserie thereby; then, to let them see the remedy from that miserie, which is Iesus Christ: and lastly, to shew them that strait way of obedience in all good duties to God and man, which God requireth in this life of a Christian. Men may take long discourses upon a Text of Scripture; but that onely is true preaching, which gives this light of knowledge to the minde and conscience, which leadeth men to God.

Again, the hearers of the Word must be admonished of their duties from this title. First, if Ministers be lights in regard of their Ministerie, then every hearer must to apply his heart unto the preaching of the Word, that it may lighten his conscience with the knowledge of his finnes, and of his miserie by reason of them; as also, with the true knowledge of Christ, and of the will of God, which may guide him in obedience; otherwise, this holy ordinance, turneth to his deeper condemnation.

Secondly, every hearer must learne *Pauls* lesson, *Eph. 5. 8. Ye were once darkness, but now ye are lights in the Lord; walking as children of the light:*

x Iohn 5. 35.

y 2 Cor. 4. 6.

light: that is, looke what the Word teacheth, which is this light, that doe. When the time is darke wherein we walke, we use Torchcs and Candles, that so we may see the right path: behold, the world is darknesse, we therefore must labour to have the Word of God to be a light unto our feet, in all the steps of our callings wherein we live; *For hee that walketh in the darke, knoweth not whether he goeth*, Joh. 12. 35.

Lastly, there be many that live in ignorance, as blinde, as though they had never heard of Christ; and though they heare the Word preached, yet still they remaine in darknesse: but they must know, that their case is fearefull, for the Ministry of the Word is light: they therefore having the benefit thereof, ought to bee children of the light: and because they are not enlightened, undoubtedly a most feareful judgement of God is upon them; for marke what *Paul saith, If our Gospel be hid, it is hid to those that perish, in whom the God of this world hath blinded the eyes of their minds*: and therefore, such persons must labour to know and practise the speciall grounds and duties of true Religion, that so in conscience they may betruely assured, that the word of God is become their light.

The second part of this reason, is this; *Your condition is such, in regard of your calling, that all your sayings and doings are seene of men*: and it is exprest by two similitudes: First, of a *City set on a hill, which cannot be hid*: Secondly, of a *candleput on a candlestick*, vers. 15. And thus it dependeth on the former part: Whereas Christ had called his Disciples *the light of the world*, they might take it for a matter of some outward renowne: Christ therefore tells them, that his intent herein, is not to give them titles of praise, but to make them acquainted with their hard condition, in which they were like to bee, by reason of their great and weightie calling; wherein they should become spectacles to all the world: for thus hee saith, *A City that is set on a hill, cannot be hid*: but all that passe by may see it: and *A Candle lighted and set on a candlestick, giveth light to all that are in the house*; even so, you mine Apostles, by reason of your publique calling, shall have all your sayings and doings manifest to the eyes of the whole world.

Because both these similitudes serve to expresse the same thing, therefore the points of instruction, which specially concerne Gods ministers, shall be propounded from the joynt scope of them both. First, whereas the condition of Gods Ministers is such, to have their whole conversation open and manifest to the eyes of the world; therefore they especially, above all others, (though it concerne every man in his place, must have care that their lives and conversations, both for sayings and doings, be holy and blamelesse: for their place is such, that by their well doing, they win many unto the Lord; but by their bad conversation, they carry many a soule with them to destructi-

on. 2. Hereby they must learne, not to thinke it strange, if they lie open to manifold reproaches and abuses, more than any other sort of men: for they of all other, lie most open to the world; and if their conversation be godly, it is the more distastefull to the world: as *Cain hated Abel for his good workes*, 1 Joh. 3. 12, 13. Hence it appeareth, that men in this calling, cannot without great sinne, hide the gifts and talents which God hath given them: for they are as lighted candles, which must not bee put under a bushell. Sundry men have heretofore offended this way, as those in the Primitive Church, who being godly men and well qualified for the Ministry, did yet withdraw themselves from publique societies, to live in solitary places: for by their gifts they were excellent lights, and therefore they ought to have shined forth to others. And at this day they offend this way, that will not abase themselves in their Ministerie, to speake plainly to the meane capacity of the temple: yea, they also put the light under a bushell, who being fit for this Ministerie, do spend their daies wholly in the Universities, except it be that they want a calling into the Church, and have a lawfull calling for their stay in the Universities: and though men have not much meane of calling forth, as were to bee wished, yet they that live in Schooles of Learning, ought to shew themselves willing to become lights abroad in the Church; saying with the Prophet *Isaia*, when his lips were touched with a coale from the Altar, *Here am I, Lord, send me*. In a word, all persons in this calling, that any way hide their gifts, are here blamed: for they are lights which should not be hid.

From these comparisons, wherein Christ sets out the open state of his Apostles to the view of the world, the Papists doe gather, that the Church of God cannot be hid, and therefore visibility must needs be the note of a true Church. But we must know, that Gods Church may sometime lie hid in regard of the World, and the Ministerie thereof; as it did in the daies of *Elias*, and in the time when Popery spread it selfe over these Westerne parts. Neither doth this place make ought against us for Christ here speaks of his Apostles, and of their ministerie properly, which could not be hid; and not of every ordinary Minister who are not lights of all the world, as the Apostles were, but only in their particular standing. Secondly, the Ministerie is a light, yet not always shining to the whole world: and therefore it is added in the second similitude, that *It giveth light to them that are in the house*: that is, in the Church of God. And so in the darknesse of Popery, the Ministry of the Gospell was hid from the world, and yet it gave some light to the hidden Church, the house of God, to shew them their calling, and the meane of salvation.

Now, as these similitudes concerne the Ministers, so they may well bee enlarged to every Christian

22 Cor. 4. 34.

1 Jo. 6. 8.

Themst on this place.

1 Jo. 19.

Christians minis-  
tration in this regard the Mi-  
nister is a patterne to his people, & many times  
in Scripture others besides the Ministers are  
called lights, 1 Sam. 21. 17. David is called *The*  
*light of Israel*: not only for the comfort of his  
Regiment, but also as hee was a King, by his  
upright life: he gave light to the people, where-  
of he was governor: And so answerably, all  
Superiours in their places must be lights: the  
publike Magistrate to the Common-wealth;  
the master to his servants: parents to their  
children; and every Christian to his brother:  
Philip. 2. 15. *Shine as lights in the world, in the*  
*middle of a naughty and crooked nation*. This  
therefore is our duty, if we be Christians: as we  
must labour to get the knowledge of Gods will  
into our hearts, so must wee cause the power  
thereof to shine forth in the example of a good  
life, whereby others may be directed in the  
darknesse of the world. But alas, herein the  
case of many is lamentable, who through ig-  
norance and disobedience, be yet in darknesse:  
these must be taken out of their places, as darke  
candles, and troden under foot, and so cast in-  
to eternall darknesse, where they shall flame in  
woe for evermore.

v. 16 *Let your light so shine  
before men, that they may see  
your good workes, and glorifie  
your father which is in heaven.*

This is the conclusion of this reason; where,  
by *shining*, is meant ministeriall teaching,  
whereby they make knowne Gods will unto  
his people, wherewith he also requirerth anse-  
werable practice in a godly life: as if he should say,  
Seeing by our calling you are so conspicuous  
to the world, therefore looke to the evidence  
of your Ministry, and to the holinesse of your  
lives, that so the people may not onely heare  
your doctrine, but also see your good workes,  
and thereby be moved to follow the same, and  
so to glorifie God in Heaven.

A most worthy conclusion, wherein observe  
two points touching the ministry of the word:  
First, in what manner Ministers must teach the  
Word. Secondly, the end of all teaching. For  
the first: Gods Word must first be preached,  
that men may heare it: secondly, therewith  
must goe an unblameable conversation, bring-  
ing forth good workes that men therein may  
see the will of God. Here then are two parts of  
a Ministers office, *Doctrine and good life*: and  
they must goe together in him that is a good  
Minister. For that teacheth to write will first  
give rules of writing to his scholars, and then  
let them copies to follow: and so doth every  
master in his Art: there is no learning of any  
thing, unless examples goe with rules. Again,  
God will have men to learne his will two  
waies: by Hearing, and Seeing: the Minister

therefore that is to teach Gods will, must not  
onely by doctrine instruct the eare, but by a  
godly life exemplifie his doctrine unto the eye:  
1 Tim. 4. 12. *Be unto them that belevee, an ex-  
ample in word, and in conversation.*

In regard of this double charge, that lies on  
every Minister, the people for their parts, must  
remember, in all their prayers to crave of God  
that the Ministers may be enabled to teach  
Gods will both in doctrine and life. The Apo-  
stle Paul doth sundry times require the Chur-  
ches to whom hee writ, to pray for him in re-  
gard of his Ministry. Now if so worthy an  
Apostle had need to be prayed for, much more  
hath every ordinary Minister in Gods Church.  
And great reason it should be so, for the Devil  
stands at *Iehoshuabs right hand to resist him*.  
He hindered Paul from coming to the Thessa-  
lonians. Though he maligne every beleever, yet  
he aimes especially at the Minister, that he may  
cause him to faile, if not in teaching, yet at least,  
in the exemplifying of his doctrine by a sincere  
and godly conversation.

Now, because Christ requires of every Mi-  
nister, besides teaching, the evidence of good  
workes in a godly life, therefore here will I han-  
dle this point of good workes: and first, shew  
what a good worke is, secondly, the differences  
of good workes: and then observe the necessity,  
the dignity, and use of good workes.

1. Point. *A good worke is a worke commanded  
of God, and done by a man regenerate in faith,*  
for the glory of God in mans good. First, (I say) it  
is a worke commanded of God, for Gods will is  
goodnesse it selfe, and the Rule of all goodnesse  
in the creature; and every good thing is there-  
fore good, because it is answerable to the will of  
God: no worke therefore can be good, unless it  
be appointed, ordained, and commanded  
of God: men indeed may invent and doe ma-  
ny good workes, but they shall have no good-  
nesse in them, unless they do accord with Gods  
will. Again, good workes must be done *in obe-  
dience to God*: now, unless God appoint them,  
the doing of them cannot be any obedience to  
his will. Thirdly, *will-worship*, whereby men  
thrust upon God their owne inventions for his  
service, is every where condemned: and of  
like nature be all these actions, wherein men  
of themselves doe fasten goodnesse, without  
the will and appointment of God. This point  
must be remembered, because the Church of  
Rome doth teach the contrary, That a man may  
doe good workes, not required, or appointed  
by God: but the former Reasons shew this to  
be false; and the arguments which they bring  
for their opinion, are nothing but abuse of  
Scripture, as in these few may plainly appeare.

First, they say, the *Levites had free-will offer-  
ings*, which were not commanded in the word,  
and yet were acceptable unto God; and so doe  
many now aduaies many good workes accepta-  
ble to God, though not commanded. Ans.  
Their free-will offerings were ordained of God,  
and

Ite.

c Rom. 15. 30.  
2 Cor. 1. 11.  
Eph. 6. 19.  
Coloss. 4. 3.  
a Thes. 5. 1.  
d Zach. 3. 1.  
e 1 Thes. 5. 18.

Of good workes.

A good worke  
described.

f Col. 2. 2. 13.  
Deut. 10. 17.

pellarm. de Mo-  
na. l. 2. c. 7.

Object. 1.  
g Levit. 7. 16.

and therefore were acceptable: they were only free, in regard in the time of offering them; but for the manner how, and the places where they must be offered, both these were appointed of God.

Againe, they say, *Phineas* slew *Zimri* and *Cozbi* with Gods approbation, though hee was no Magistrate: and therefore workes not commanded of God, may be acceptable unto him. *Ans.* Though *Phineas* had not any outward Commandement, yet hee had that which was answerable thereto; to wit, an extraordinarie instinct by the spirit, whereby he was carried to doe that fact, which was as much, as if God had giuen him an expresse commandement. And so we may say of the Ministerie of sundrie ancient Prophets, who by extraordinary instinct were moved thereunto: and upon this ground did *Elijah* slay *Baal's* Prophets.

Thirdly, *Maries* fact (say they) in *pouring a box of costly ointment on the head of our Saviour Christ*, was a good worke; and yet there was no commandement for it in Gods Word. *Ans.* *Maries* fact was a worke of confession, whereby she testified her faith in Christ, and so was generally commanded, though not in particular. Againe, she was carried thereto by a speciall instinct of the spirit; for *he did it so bury him*, (as Christ himselfe testified) because his buriall was so speedily after his death, in regard of the approaching of the Sabbath, that they could not embalm him, as the manner of the Jewes was; now every instinct of Gods spirit in the conscience of the doer, hath the force of a particular commandement.

Fourthly, the Spirit of God (say they) moves every man to any good worke that is done; and therefore men need not a particular commandement for every worke: for those that are carried by the Spirit, cannot but doe well. *Ans.* True it is, the Spirit moveth men to good workes freely, but yet this motion of the Spirit, is in and by the Word of God: and at this day, those instincts which are besides the Word, are mens owne fancies, or illusions of the devill. Many other reasons they alledge to this purpose, for the justifying their vowes of chasticite, of regular obedience, pilgrimages, trentalls, and such like, but they are like to these, and notwithstanding them all, the truth is this: that for substance, a good worke is such a one, as is ordained, appointed, and commanded by God. And here by the way, we may observe, that they are farre deceived, who so much commend the times of Popery for good workes: for the truth is, that all their oblations to Images, to Monasteries, and to Churches, for Masses, Pardons, and such like, were no good workes, but onely in their owne opinion; for God commanded them not: Now it is the Lords revealed will, that must give the goodnesse to mans worke: Mich. 6. 8. *He hath shewed thee, O man, what is good, and what the Lord requirerh of thee.*

Next I adde: *Done of a regenerate person.*

The Author of a good worke, is not every one in the world, but that man or woman that is a member of Christ, borne anew by the holy Ghost: so Christ here saith, *Let your light, &c.* restraining his speech to the persons of his Disciples. True it is that among Turkes and Infidels, many a civill man will doe workes of mercy, of civill justice, and liberalitie, and will abstaine from outward finnes, and live orderly; now these, and such like, though in themselves they be good workes, so farre forth as they are required by the law of Nature, or commanded by Gods Word; yet in an Infidel, or an unregenerate person, they are finnes: for first, they proceed from an heart which is corrupt with originall sinne, and with unbeliefe;

(for the *heart* is the fountaine of all actions) and also they are practised by the members of the bodie, which are weapons of unrighteousnesse; and therefore must needs bee like unto water springing from a corrupt fountaine, and running through a filthy channell. Secondly, these workes are not done for Gods glory, and the good of men. Thirdly, they are not done in obedience to God, according to the Rule of goodnesse, the will and Word of God, and therefore cannot bee good workes. And this must teach every one that would do good, to labour for regeneration by the holy Ghost, that to his person may bee good, and then shall his workes of obedience be good in Gods sight: for such as the tree is, such will bee the fruit: *An evill tree cannot bring forth good fruit, nor a good, evill fruit*, Matth. 7. 18. Wee must therefore labour to bee ingrafted into Christ, for without him, we can doe no good thing: but being partakers of his grace, wee shall abound with the fruits of righteousness, which are by Iesus Christ, unto the praise and glory of God, Phil. 1. 11.

Thirdly, I adde: that *Good workes must be done in faith*: for faith is the cause of every good worke, and without faith it is impossible to doe any good worke. Now, in the doing of a good worke, there is a twofold faith required: First, a *general faith*, whereby a man is perswaded that God requires of him, the doing of that worke which he takes in hand: as when a man giveth almes, hee must be perswaded it is Gods will he should give almes; and so for other good workes: for *whatsoever is not of faith, is sinne*: that is, whatsoever proceedeth not from this perswasion in the conscience, that it is Gods will that such a thing should bee done, or should not bee done, is sinne: for hee that doubteth of the thing hee doth, sinneth therein, though the thing done bee good in it selfe. Secondly, herein is required *Insisting faith*, whereby a man is perswaded in his conscience, of his owne reconciliation with God in Christ: of this it is said, Heb. 11. 6. *Without faith it is impossible to please God*. This justifying faith hath a double use in the causing of a good worke: First, it gives the beginning to a good worke;

m Matth. 12. 35.

n Rom. 14. 23.

Object. 2.  
h Phil. 106. 30. 31.

i Kings 18. 40.  
Object. 3.  
h March. 16. 7.

i Ver. 12.

Object. 4.



work; for by justifying faith, Christ with his merits is apprehended, and applied to the person of the worker, and hee thereby is united to Christ, who reneweth the minde, will, and affections of the worker, from whence the worke proceedeth and so it is as pure water, coming from a cleansed fountaine. Secondly, faith covereth the wants that be in good workes, (for the best worke done by man in this life, hath it wants;) now faith apprehendeth Christ and his merits, and applyeth the same unto the worker, whereby his person is accepted, and the imperfection of his worke covered in the sight of God; and this must provoke us to labour for faith.

Lastly, I adde; the end of a good worke; namely, *Gods glory in mans good*. The honour of God, must be the principall end of every good worke: now Gods honour stands in reverence, obedience, and thankfulness; so that when we doe any good worke, we must doe it in reverence unto God, in obedience unto his Commandements, and in token of our thankfulness unto him for his manifold mercies. The good of man must herein also be respected; the Apostle saith, *The Law is fulfilled in one word, Thou shalt love thy neighbour as thy selfe*: how can this be, seeing to love the Lord our God is the great commandment of the Law? It must therefore thus be understood; that the Law of God must be practised in the love of our neighbour, and not apart by it selfe. Again, the end of a mans life, and of all his actions, is to serve God, in serving of man, and by serving of man, to serve God; as when we pray (which is a good worke) we must not onely respect our selves but pray for others; as for the Church of God, and for our brethren, as well as for our selves: yea, and for our enemies. So we must heare the Word, and receive the Sacraments, that thereby we may be better able to further our brethren in the way of salvation: this our Saviour doth here expresse, saying, *[That they may see your good works, and glorifie your Father in heaven:]* as if he should say, Glorifie you God, and also cause others to doe the same.

First, here we may see what to judge of the works done by Papists: It is commonly thought that they abound with good workes, but it is not so; their best workes are finnes before God, for they faile principally in the maine end of well-doing, which is to glorifie God, in the good of men: for a Papist doing a good worke, according to the Rules of their religion, doth it to *satisfie* Gods justice, for the temporall punishment of his finnes, and to *merit* Heaven by it; and so erreth quite from the right end of a good worke, respecting therein his owne good, and nothing at all the good of others.

Secondly, hereby we may see for our selves, how farre we come short in our good workes, for commonly we faile in the maine end thereof: men spend their daies and strength in labour and toile, but all is for themselves, for their owne pleasure, their owne profit and prefer-

ment, without respect to the good of their brethren: now all such actions wherein men seeke themselves onely, and not Gods glory in the good of others, bee sinfull in the doer, though otherwise good in themselves. And therefore we must learne, in all our actions to aime at the glory of God in the good of men.

*11. Point.* Thus we see what a good worke is: now follow the differences of good workes. Good workes be of two sorts; first, those which God in his Word hath directly commanded, as parts of his worship; such are Prayer, Thanksgiving, receiving the Sacraments, hearing the Word, and relieving the poore; and these are the more principall kinds of good workes. The second sort are actions indifferent, sanctified by the Word and Prayer, and done to Gods glory; as to eat, to drinke, and such like; for howsoever in themselves they bee neither good nor evil, being things neither commanded nor forbidden; and therefore in respect of the things themselves, may with good conscience bee either used, or refused: yet because God hath commanded the manner how they must be used; namely, by being sanctified by the Word of God, and Prayer; and the end thereof, to wit, Gods glory; therefore when they are so used, they become good workes.

Upon this difference of good workes, observe the largesse thereof, how farre they extend. There bee three estates ordained of God: the Church, the Common-wealth, and the Family; and for the preservation of them, there be sundry callings required; some whereof are prescribed of God, and others left to be appointed by men; as all trades, and such like: now not onely the callings appointed by God, and the duties thereof are good workes; but even all inferiour callings appointed by men, for the good of these three estates; and the duties thereof, be they never so base, if they be sanctified by prayer, and done to Gods glory, are good workes. *Example.* A man is called to bee a shepherd, and doth willingly accept thereof; now, though the calling be but base & meane, yet the works thereof being done in obedience to God, for the good of his master, are good workes; yea, as good in their kinde, as the best workes of the highest callings: and the same may bee said of all lawfull callings, and the works thereof, be they never so base: for God judgeth not the goodnesse of the worke, by the excellencie of the matter whereabout it is occupied, but by the heart of the doer. This point must be learned, for the Papists conceit doth stick fast in mens hearts, That there are no good workes, but the building of Churches, and Hospitals, the mending of high waies, giving of large almes, &c. but we must learne, that every action of a mans lawfull calling, done in obedience to God, for the good of men, is a good worke before God: and therefore we must so value every one of us in our callings, that the duties thereof may be acceptable to God. Again, this

Two first of  
good workes.

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1 Tim. 4. 5.

will

will hence follow, that in these our dayes, wee may as well abound in such workes as be good indeed, as the Papists did in their superstitious. Thus much of the difference of good workes.

**I I I. Point.** Now more particularly, in the text are further set downe three points touching good workes: the *Necessitie*, the *Dignitie*, and the *Use* of good workes. The *necessitie* of them appeareth by Christs commanding of them, saying, *Let your light so shine, &c.* for hereby hee bindeth all Christians, after the examples of his Disciples, to walke in good workes. If it be said: that Christ hath freed us from the law, and therefore we are not bound to doe good workes. I answer, Christ hath freed us from the Law in regard of the curse and rigour thereof; but not as it is a rule of Christian obedience.

**Quest.** How farre forth are good workes necessarie to salvation, or to us that doe them? **Ans.** There be three opinions touching the necessitie of good workes: First, of the Papists, who hold them necessarie, as causes of our salvation and justification; but this we have confuted heretofore. Secondly, of some Protestants, who hold them necessarie, though not as principall causes, (for they say, we are onely justified and saved by Christ) yet as conservant causes of our salvation: but the truth is, they are no causes of salvation, neither efficient, principall, nor conservant; nor yet materiall, formall, or finall, as hath elsewhere bene shewed. The third opinion is the truth, that good workes are necessarie, not as causes of salvation, or justification; but as inseparable consequents of saving faith in Christ, whereby we are justified and saved; or as a way is necessarie to the going to a place. The *dignitie* of good workes is expressed in this, that they are called *good*: now they are *good* onely in part, not perfectly, as I shew thus: Such as the tree is, such is the fruit; but every one regenerate is *partly spirit*, and *partly flesh*; that is, in part regenerate, and in part naturall and corrupt: this is true of his minde, will, and affections, which are the fountaine of all his actions; and therefore the workes that proceed thence must needs bee answerable; that is, in part corrupt, as they come from nature; and yet good in part, as they come from grace.

**Quest.** But how can God approve of them, if they be evil? **Ans.** We must consider good workes two wayes: First, in themselves, as they are compared with the Law, and the rigour thereof, and so they are finnes, because they answer not to that perfection, which the Law requireth: for there be two degrees of finnes; *Rebellions*, which are actions flatly against the Law: and *Defects*, when a man doth those things that the Law commandeth, but yet faileth in the manner of doing, and so are mans very best workes finnes. Secondly, consider good workes, as done by a person regenerate, and reconciled to God in Christ, and so God

accepts of them; for in Christ the wants thereof are covered. But here we must take heed of the Romish doctrine, which teacheth that good workes are so farre forth good, that there is no sinne in them; their reasons are many to prove this point, but they have bene heretofore confuted: First, they say, good workes have God for their Author, and therefore are perfectly good. **Ans.** This were true, if he alone were the author of them; but man is an other author thereof, from whom they take their imperfection. They say againe, that here they are called good, but if they had any sinne in them, they should be called evil, for every sin is perfectly evil. **Ans.** Where sinne is unremitted, it is perfectly evil; but when it is pardoned in our Saviour Christ, it is as though it were not. Thirdly, they object, that if good workes bee sinfull, then they must not be done; and hereupon they say, that by our doctrine men are bound to abstaine from all good workes. **Ans.** That which is evil must not be done, so farre forth as it is evil: now good workes are not simply and absolutely evil; they are good in themselves, and in us in part, coming from grace: and therefore they must be done, because God requires them at our hands: and for the imperfection of them, we must pray for pardon to our Saviour Christ. And here by the way we may justly tax the proud doctrine of the Papists, who teach, that man may be justified by good workes: when as the best workes of any man in this life, are tainted with sinne, and are farre unanswerable to that perfection, which the Law requireth: we must be of a faire other minde namely, that for our best workes; God may justly condemne us; because we have not done them as we ought: therefore Christ bids us lay of our selves, that *When we have done all that we can, we are unprofitable servants.*

The *use* of good workes is here set downe by our Saviour Christ, to *glorifie God*: this is not the whole end of good workes; and therefore I will propound the same more fully, out of other places of Scripture: for Christ here onely propoundeth that end of good workes, which concerned his intended purpose.

The use and end of good workes is threefold, either concerning God, or our selves, or our brethren. As good workes concerne God, they have three uses: First, they serve as means whereby we give unto God testimonie of our homage, and obedience unto his Commandments; for by creation, preservation, & redemption, he is our Lord and our God, and so prescribeth lawes for us to keepe: in which regard we owe homage unto him; which, that we may shew forth and testifie, we must walke in good workes, as he in his word hath commanded us. Secondly, they serve to be tokens of our thankfulness unto God, for our creation, redemption, and manifold preservations, both in soule and bodie. Thankfulness indeed, is shewed in word; but yet true thankfulness stands in obedience:

P. 113. col. 1. f. 1. d.

113. 64. 6.

The use of good workes.

Three-fold. 1. Concerning God.

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Necessitie of  
good workes.

Beleefe of Justit  
fic. 1. 4. 6. 7.

2 The dignitie of  
good workes.

duence: and our obedience is shewed by doing good works. And therefore the Apostle Paul exhorts us, *To give up our bodies, as holy and acceptable sacrifices unto God*, Rom. 12. 1. Thirdly, they serve to make us followers of God: we are commanded *to be holy, as he is holy*, 1 Pet. 1. 15. and to put in practice the duties of love one towards another, *as the Lord loved us*: and therefore we must walke in the duties of the Morall law, that therein we may imitate God: 1 Joh. 2. 2. *He which hath this hope purgeth himselfe, as he is pure.*

Secondly, the use of good works in regard of our selves, is fourfold especially: First, they serve to be outward testimonies of the truth of our faith and profession; proving that the grace of our hearts is not in hypocrisy, but in truth and sinceritie. And for this cause, *Abraham is said to have beene justified by works*; because his works did testifie that his faith was true and sincere: for where the fire of grace is, there it cannot but burne; and where the water of life is, it cannot but flow and send out the freames thereof in good works.

Secondly, they serve to be signes and pledges of our election, justification, sanctification, and of our future glorification: as we know a tree to live, by the fruit and bud which it bringeth forth; so by keeping a continuall course in good works, a man is knowne to be in Christ, and to have true title to all his benefits: and therefore when the Apostle willett men, *to give all diligence to make their calling and election sure*, he propoundeth certaine vertues, wherein they ought to walke, as being the most evident tokens of election, that we have in this life.

Thirdly, they serve to make us answerable to our holy calling: for every one that professeth the Gospel, is called to be a member of Christ, and a new creature, whose duty is to bring forth good works: Eph. 4. 1, 2. *Walke worthy of the vocation wherunto you are called, with all lowliness of minde, meeknesse, &c. and Eph. 2. 10. Ye are the workmanship of God, created in Christ Iesus, unto good works, which God hath ordained that wee should walke in them.* Now this is a most excellent thing for a man to be answerable to his calling: When David was a shepherd, he kept his fathers sheepe, and lived as a shepherd; but when he was called to be a King, he behaved himselfe like a King, *in governing Gods people*: and so every Christian ought to doe; being a new creature, he must walke as Gods childe, and testifie his vocation by shewing forth the vertues of him that hath called him, 1 Pet. 2. 9.

Fourthly, good works serve to be a way, in which we are to walke, that so we may receive the mercies of God promised to his children, and escape the Judgements threatened against sinners: for Gods word is full of most sweet promises unto the obedient, and of terrible threatenings against rebellion and iniquitie. Now

A a man by walking in good works sheweth the paths of wickednesse, wherein *Gods judgements light*: and holds the wayes of righteousness, wherein Gods blessings are scattered, Prov. 2. 17.

Thirdly, the end of good works, *in regard of our brethren*, is principally this; that by our example in well doing, wee may winne some unto God, and keepe others in the obedience of the truth, and prevent offences, whereby many are drawne backe. The contagion of a bad example, especially in men of superiour place, is such, that it will not onely cast their owne soules to hell, but also draw many with them. When *Israhel* the King sinned, he caused *Israhel* to sin: 1 King. 15. 34. And therefore we must carefully looke to all our waies, in regard of others, and to live according to Christs Commandement in this place, that others seeing our good works, may be wonne to the truth, and so glorifie God which is in heaven. And thus wee see the ends of good works.

Now considering good works bee of such excellent use, we are hereby admonished to exercise our selves therein with all diligence; for hereby we benefit our brethren, we helpe our selves, and we glorifie God: neither must any mans poverie hinder him from this dutie: for not onely almesdeeds, and large gifts to Churches and high wayes, are good works, but also the speciall duties of every mans lawfull calling, done in faith, to the glory of God, and the good of men, be the calling never so base: by the doing whereof, in faith and obedience, he may get sure testimony of his election. This exhortation is most needfull, for so soon as men have occasion to commit any sinne, then they shake off the yoke of all obedience, as there were no way of good works to be walked in. The Papists indeed make the merit of justification, and life everlasting, the end of good works, but that hath bin sufficiently confuted heretofore.

Hitherto we have spoken of the first point in this conclusion, touching the *manner of teaching*.

The second point herein contained, is the end of all teaching; namely, to turne men unto God, and thereby to bring them to glorifie God. *That men may see your good works, and glorifie your Father which is in heaven*: that is, so teach, that men may see your good works, and be wonne thereby to the faith, and so glorifie God. Our Saviour Christ in his Commission given to his Disciples before his ascension, bids them, *Go, make all nations my Disciples*: and Paul saith, that *He became all things to all men, that by all means he might not onely instruct, but save some.*

Hereby then all Ministers, and all those that set themselves apart for this calling, must learne to propound this duty unto themselves, as the maine end of all their studies and labours; namely, to turne men unto God, that being converted they may glorifie God. Again, the same end of the Ministerie admonisheth all

Rom. 5. 12.

Concerning our brethren.

End of teaching.

7 Mat. 13. 17.

1 Cor. 9. 22.

the same end of the Ministerie admonisheth all hearers so to yeeld themselves obedient to the Ministerie of the Word, that it may take place in their hearts, to turne them unto God, that after their conversion they may glorifie God. This the people ought the rather to yeeld unto, because it is the maine comfort that the Minister hath of all his labours, to see his hearers converted, and so enabled to glorifie God. And to move them hereunto, they are further to know, that if they heare, and be not thereby converted, that so they may praise and glorifie God, by their obedience; then this Ministerie will be a Bill of Inditement against them, for their deeper condemnation at the last day. See Matthew 11. 27, 24.

verse 17 *Thinke not that I am come to destroy the Law, or the Prophets: I am not come to destroy them, but to fulfill them.*

In this verse, and the rest which follow, to the end of this Chapter, is contained the *Third part of Christs Sermon*; wherein he goes about to reitore the Morall Law to his true sense and meaning, which was much corrupted by the Jewish teachers. And to the end the same might be the better accepted, hee makes way thereto by a notable Preface, verse 17, 18, 19, 20. Wherein he seekes, as well to prevent and to remove the false opinion which the Jewes had conceived of him, in respect of the Law; as also to procure all reverence and loyaltie to bee shewed thereunto: For the Jewish teachers seeing our Saviour Christ condemne and neglect the traditions of the Elders, and not so much to respect the ceremonies of the Law, as they thought hee should, did thereupon judge him to bee a deceiver, and one that went about to overturne the whole Law of *Moses*. This opinion Christ confuteth by three arguments: First, from the end of his coming, in this verse: The second, from the nature of the Law, in the 18. verse; whereupon he inferres two notable conclusions, to procure reverence thereunto, verse 19. And thirdly, from the scope of his Ministerie, verse 20.

For the first: The Exposition. *Thinke not that I am come, &c.* [This coming of Christ, must be understood of the manifestation of the Godhead in our nature; for otherwise, it is Godhead being every where, cannot bee said to come properly: and as for his manhood, it had not beene in heaven. *To destroy the Law.*] The Law in general, is that part of Gods Word, which commands things just, honest, and godly: and being thus conceived, it is threefold; Ceremoniall, Judiciall, and Morall. The *Ceremoniall Law*, is that part of Gods Word, which prescribed to the Jewes, ceremonies, rites, and

orders, to be performed in the worship of God: this law is laid downe in the bookes of *Moses*, especially in *Leviticus*. The *Judiciall Law*, is that part of Gods Word, which prescribed ordinances for the government of the Jewes common-wealth, and the civill punishment of offenders. The *Ceremoniall Law* concerned the Jewes onely: the *Judiciall Law* did indeed principally concerne them; but yet, to faire forth as it tendeth to the establishing of the morall law, having in it common equitie, it concerneth all people in all times and places. What the *Morall Law* is, I will describe in three points: First, it is that part of Gods Word concerning righteousness and godlinesse, which was written in *Adams* minde by the gift of creation; and the remnants of it be in every man by the light of nature: then regard whereof it bindes all men. Secondly, it commandeth perfect obedience, both inward in thought and affection; and outward in speech and action. Thirdly, it bindeth to the curle and punishment, every one that faileth in the least dutie thereof, though but once, and that in thought onely: Galat. 3. 10. *Cursed is every one that continueth not in all things that are written in the law, to doe them.* The summe of the Morall Law is propounded in the *Decalogue, or ten Commandments*, which many can repeat, but few doe understand.

That we may further conceive aright the morall law, we must make a difference betwene it and the Gospell: for the Gospell is that part of the Word which promisseth righteousness and life everlasting to all that beleeve in Christ: the difference betwene them stands especially in five things:

First, the Law is naturall, and was in mans nature before the fall; but the Gospell is spirituall, revealed after the fall, in the covenant of grace.

Secondly, the Law sets forth Gods iustice in rigour, without mercie; but the Gospell sets out justice and mercie, united in Christ.

Thirdly, the Law requirith a perfect righteousness within us; but the Gospell revealeth our acceptance with God, by imputed righteousness.

Fourthly, the Law threatneth judgement without mercie, and therefore is called *the ministerie of condemnation, and of death*: but the Gospell shewes mercie to mans sinne, in and by Christ, if we repent and beleeve.

Lastly, the Law promisseth life to the worker and doer of it: *Do this, and thou shalt live*: but the Gospell offereth salvation to him that worketh not, *but beleeveeth in him that justifieth the ungodly*: not considering faith, as a worke, but as an instrument apprehending Christ, by whom we are made righteous.

The Church of Rome in a manner confound the Law and the Gospell, saying that the Gospell, which is the new Law, revealeth Christ more cleerely than *Moses* Law did, which they call the old Law. But this is a wicked opinion,

Difference betwene the Law and the Gospell.

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2 Cor. 3. 9

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b Rom. 10. 5.

c Rom. 4. 5.

Turrent. Aug. fl. in Iell. b. a. cap. 6.

The third part of Christs Sermon.

The Law in general.

Ceremoniall.

which overturns all religion, being the cause of many grosse points in Poperie, which could not stand, if they would acknowledge a true distinction between the Law and the Gospel. They say for their defence, that the precepts of both are the same in substance; that both require righteousness, both promise life, and threaten death; both command faith, repentance, and obedience; and therefore they are the same. *Answer.* First, the lawes and precepts of the Law and Gospel are not the same; for *Adam* in his innocencie knew the Law, but he knew nothing then of believing in Christ: and though both require righteousness, promise life, and threaten death, yet the manner is far different, as before was noted. So likewise they differ in the commanding of faith; for the Gospel commandeth faith, not as a worke done, as the Law doth; but as an instrument laying hold on Christ. Again, the Law commands faith generally; as to beleeve in God, and to beleeve his Word to be true: but besides this, the Gospel requires a particular faith in Christ the Redeemer, whom the Law never knew. Thirdly, the Law commandeth not repentance, for the knowledge of the Law was in *Adams* heart, when he needed no repentance: true repentance therefore is a saving grace, wrought and commanded onely by the Gospel. And fourthly, for obedience, though it be commanded both by the Law and the Gospel; yet not in the same manner: The Law commandeth obedience every way perfect, both in parts and in degrees, and alloweth none other: but the Gospel commandeth, and in Christ approveth imperfect obedience; that is, an endeavour in all things, to obey and please God, if it be without hypocrisie. Again, the Law commandeth obedience, as a worke to be done, for the obtaining of salvation: but the Gospel requires obedience, only to testifie our faith and thankfulness unto God. The Church of Rome therefore erreth grossly in confounding the Law and the Gospel, which indeed are far differing; and so we must beleeve, if we would come into, and hold the right way that leadeth unto life.

Now whereas Christ saith, *Think not that I came to destroy the Law*: by Law he meaneth principally the *Morall Law*, and in the second place, the *Ceremonial Law* also. Next observe the opposition that Christ maketh between the Law and the Prophets; thereby signifying unto us, that by the Law, he meaneth that part of Gods Word, concerning Righteousnesse and Justice, which *Moses* penned by Gods Commandement; and by the *Prophets*, he meaneth that part of Gods Word, which is contained in the writings of all the Prophets in the old Testament, after *Moses*; which books of the Prophets contained in them either an interpretation of *Moses* Law, or predictions of the state of the Church in the new Testament. Again, by *destroying the Law*, we must not understand a breach of the Law, such as is made

by mans sinne; but such a dissolution, as taketh from it all vertue and power, whereby it is a Law: and so to *destroy the Prophets*, is to put an end unto them, so as they should nothing avails, either to the interpretation of the Law, or to the fore-telling of the state of Gods Church under the Gospel. *But to fulfill them.* Christ fulfilleth the Law three wayes; by his doctrine, in his person, and in men. By his doctrine he fulfilleth the Law two wayes; both by restoring unto it his proper meaning and true use, as we shall see afterward, where he correcteth the corrupt interpretations thereof by the Pharises; as also, by revealing the right way, whereby the Law may be fulfilled. Secondly, in his person he fulfilleth the Law two wayes: First, by becoming accused to the Law, in suffering death upon the crosse for us. Secondly, by performing perfect obedience unto the Law, doing all that the Law required for the love of God, or of his neighbour; in which respect he was said, *To have bene under the Law*. Thirdly, Christ fulfilled the Law in men: Men be of two sorts, Elect, and Reprobates. In the *Elect* he fulfilleth the Law two wayes: First, by creating faith in their hearts, whereby they lay hold on Christ, who for them fulfilled it: Secondly, by giving them his owne spirit, which maketh them endeavour to fulfill the Law; which in Christ is accepted for perfect obedience in this life, and in the life to come is perfect indeed. In *unbelievers* Christ fulfilleth the Law, when he executeth the curse of the Law upon them; for that is a part of the Law, and the execution and enduring of the curse, is a fulfilling of the Law. And thus doth Christ fulfill the Law; so that the meaning of the words is this: Whereas you thinke that I came to destroy the Law and the Prophets, by making them of none effect, you are deceived; nay, on the other side, know that the end of my manifestation in the flesh, was to fulfill the Law, both in my doctrine and person; and also, in the persons of men both good and bad.

In this Apologie of Christ, for his behaviour towards the law; observe what malice some of the Jewes, especially the Scribes and Pharisees, bare unto him: for Christ was the Author of the Law, and yet they maliciously suspect, and charge him with the abrogation thereof: so as he is faine to clear himselfe in this behalfe.

The like hath bene the malice of wicked men in all ages, against the dearest servants of God; Acts 6. 14. *Stephen* is accused to *speake blasphemous words against the Law*: Act. 21. 28. *Paul* is charged with the same crime. And such is the malice of the Papists, against all Evangelicall reformed Churches; because we denie Justification by workes, therefore they condemne us for enemies to good workes: and in many other points, they fasten upon us notes of reproach, for holding the truth. Yea, among our selves, the like malice doth appeare in those that

Christ fulfilleth the Law three wayes.

Gal. 4. 3

appeare in those that brand their brethren with odious names, because they shew forth more care than others, of their duty to God : but let all Gods children beware of this Pharisaicall practice.

Vf. 2.

Again, observe the Titles, under which he comprehendeth the whole Scriptures of the old Testament ; *The law and the Prophets* : Luk. 16. 31. they are called *Moses and the Prophets*. Luke 24. 27. *Christ began at Moses, and at all the Prophets, and interpreted unto them in all the Scriptures* : there *Moses and the Prophets* doe containe all the Scriptures of the old Testament.

A propertie of the old Testament.

Here then wee may note a propertie of the books of the old Testament ; namely, that every one of them was either written by *Moses* or some other of the *Prophets*. And by this we may know the Canonical books of the old Testament, and distinguish them from the bookes called *Apocrypha* : for the *Apocrypha* bookes were not penned by any of the *Prophets*, who spake and writ in the Hebrew tongue, the native Language of the Jewes ; but by some other in the Greeke tongue, which was not the language of the old *Prophets*. These bookes may bee regarded in sundry respects, as containing many worthy Rules touching manners ; in which regard, wee may preferre them before other writings of men, so farre forth as they are consonant with the Scripture ; and so the Church of God hath of a long time revered them ; but yet they are no part of the Law, nor of the *Prophets*. And therefore the Church of Rome doth notably wrong and abuse the world, in styling these *Apocryphall Bookes*, for Canonical Scripture.

Council Trid. sess. 4. sect. 1.

Thirdly, Christ in this his Apologie, sheweth a sweet consent betwene the Law and the Gospell : They are not contrary one to the other ; for Christ, who is the substance of the Gospell, came to fulfill the Law : and therefore *Paul* saith, that by *his* faith we establish the Law : and *Hebrewes* 9. 19, 20, &c. *When Moses had given the Law unto the people, offered sacrifices, and sprinkled the blood thereof upon the Booke, and upon the people, which was atype of the shedding of Christs blood, as it is there expounded ;* which doth notably signifie this consent betwene the Law and the Gospell, inasmuch, as without Christ, the Law could not stand.

Consent of the Law and Gospell.

Now this consent betwene them standeth herein ; The Law requireth perfect obedience, and threatneth death to the least breach thereof, not propounding any way for the fulfilling thereof out of our selves ; but the Gospell directeth us to Christ, who as our suretie hath fulfilled the Law for us ; for which cause, Christ is called, *The end for the Law for righteousnes, to every one that beleeveeth*. And through Christ it is, that *the righteousnesse of the Law is fulfilled in us, which walke not after the flesh, but after the spirit*.

\* Rom. 3. 31.

1 Pet. 2. 24.

\* Rom. 10. 8.

\* Rom. 8. 4.

A

B

C

D

v. 18 For truly I say unto you, till heaven and earth perish, one jot or one tittle of the Law shall not escape, till all things be fulfilled.

Here our Saviour Christ propoundeth the second argument, for the clearing of himselfe from their false imputation of destroying the Law, and it is drawne from the nature of the Law, which is immutable.

The Exposition. *For* : This sheweth the dependance of this verse upon the former, *Truly I say unto you* : This is a forme of speech which our Saviour useth, when he would solemnly avouch any weightie truth : and propounding this in his owne name, herein he sheweth himselfe to be the Doctor of his Church, whom we must heare in all things, for he speaketh as one that cannot lie. The thing he saith is this, *Till heaven and earth perish, one jot or tittle of the Law shall not passe*. In which words he setteth downe the stability and the unchangeablenesse of the Law ; and that he might fully expresse his minde, he borroweth a phrase from the Hebrew Alphabet, wherein *iod* is the least letter : *One jot* ; signifying, that not so much as this little letter *iod*, shall passe out of the Law.

regula

Again, by *tittle* some thinke is meant the Hebrew vowels ; but properly it signifieth *a line bent crooked, or the top of an horne* ; so that here it properly signifieth the bending or bowing that is in the top of some Hebrew letters ; insinuating, that not so much as the least part of a letter in the Law should passe away. Now these things must not be taken properly, for it hath bene and may be, that in the Hebrew copies of the old Testament some letters should be changed, as may appear by the diverse reading in sundry copies ; for that may be without the losse of any sentence : but Christs meaning is this ; That not the least parcell or sentence in the Law shall passe away ; making parts in the Law, to bee as titles in the Alphabet. *Till heaven and earth perish* : that is, *never* : so much this phrase insinuateth : for though heaven and earth shall be changed in regard of their qualities, yet the substance of them shall never passe to nothing : and in this sense is the Word *Till* used else-where, 1 Sam. 15. 35. *Samuel came no more to see Saul, till the day of his death* ; that is, *never*. *Till all things be fulfilled* ; that is, till every thing commanded in the Law be done, so as it shall no more urge man to any obedience : which shall never bee, for it must eternally bee fulfilled : so that this phrase hath the like sense with the former, importing thus much, *even for ever and ever* : so that this is the meaning of this verse ; That the Law of God is unchangeable, not onely in the

whole, but for eyerie part thereof; and the fulfilling thereof shall never have an end. Christs reason then stands thus; *If the Law be immutable, and for observation eternall, then I came not to destroy it: but the Law is immutable and eternall; and therefore I came not to destroy it.*

First, here observe, that the *Law of God is made perpetuall and unchangeable*: If any man aske how this can be, seeing the Apostle saith, *The Law is changed?* Answer. The Law is threefold, *Ceremoniall, Iudiciall, and Morall*, as hath bene said: now that place is principally to be understood of the *Ceremoniall Law*, which indeed is abrogated, in regard of the observation of it in Gods worship; but in the scope and substance of it, which is Christ crucified, with his benefits, whom it shadowed out, it remaineth still, and is now more plaine than ever it was. As for the *Iudiciall law*, though it be abrogated unto us, so farre forth as it was peculiar to the Jewes; yet, as k it agrees with common equity, and serves directly to establish the precepts of the Morall Law, it is perpetuall. If it bee said, that Christ changed the Morall law, in changing the Sabbath day, from the seventh day to the eighth: I answer, Christ did so indeed by his Apostles, but that is no change of the substance, but of the ceremonie of the Sabbath: for the substance of that Law, is the injoyning of a seventh daies rest unto the Lord. Now though the seventh day from the creation be not kept, yet a seventh day is kept still. If it be further said, that the Law itselfe is abrogated; for that every one that breaketh the Law is not accused, according to the sentence thereof, Deut. 27. 26. Answer. We must know, that the Law is but one part of Gods Word, and the Gospell another, revealing another part of Gods will, besides that which the Law made knowne; for it adds a qualification to the Law, moderating the rigour thereof, after this manner; *He is accused (saith the Law) that faileth in any commandment, except (saith the Gospell) he be reconciled againe in Christ, and in him have the pardon of his transgressions.* And yet the Morall law remains for ever a rule of obedience to everie childe of God, though he bee not bound to bring the same obedience for his justification before God.

Again, this propertie of the Law, in being unchangeable, and for ever to be kept, sheweth that no creature may dispense with the Law of God. Mens lawes may be abrogated and changed, but Gods law even in the least parts thereof, must stand for ever, till it be accomplished to the full: but if it might be dispensed with, then not *jors* and *rules* thereof, but whole lawes might be abrogated. This shewes the blasphemous impietie of the Popes of Rome, who in their Canons be authorized to dispense with the lawes of God: yea, in the last<sup>m</sup> Council of Trent, hee is privileged to dispense with some of the lawes of Consanguinitie, 2-

gainst nature, flatly forbidden in the<sup>m</sup> Word of God; which is most horrible rebellion, and a great disgrace unto God.

Thirdly, from the propertie of the Law, we may observe, that it is not likely that any whole booke of Canoniall Scripture is lost; for not one sentence of the Law shall passe till all bee fulfilled; much lesse then can whole books perish. Sundry men doe thinke that whole books be lost; but that opinion calls into question the fidelitie of the Church, and Gods owne providence, in preserving his Word: neither can it stand well with this text, that *saith no title thereof shall faile*. Those that seeme to be lost, were either humane writings, as books of lawes and Chronicles, such as our books of statutes or Chronicles be, or books of Philosophie, such as *Salomon* writ: or elsesome of them are in the Canoniall Scripture; for the books of *Samuel* and the *Kings* were written by divers Prophets: and therefore we may more safely hold, that no part of holy Scripture is lost, neither shall ever faile. For howsoever after the last judgement the use of the Word written shall cease, yet the substance thereof shall remaine in mens hearts, and be kept for ever.

Fourthly, this immutability of the Law, contains a matter of greater terror and woe unto all impenitent sinners; for howsoever they may flatter themselves with a presumption of Gods mercie, yet the curse of the Law which is against them, shall stand for ever: and therefore while they goe on in sin, they have just cause to howle and crie; for Gods justice in that his Law is inviolable: neither will o *gold* or *silver* pacifie Gods wrath: for though a man by his power and wealth were able to overturne heaven and earth, yet that would not helpe him: though heaven and earth be brought to nothing, yet every part of Gods Law must stand forever, and be fulfilled. And therefore whosoever doe lie in any sin, must in time repent, humble themselves, forsake their finnes, and betake themselves unto Christ, that he may fulfill the Law for them; or else the curse thereof shall certainly be fulfilled in them, and they shall lie howling under it eternally, where is nothing but weeping and gnashing of teeth.

Fifthly, this immutability of the Law, and so proportionably of every part of Gods Word, as it proveth the Scriptures to be the Word of God, so it is a most excellent ground of comfort for all Gods servants to stablish their hearts in the assurance of all his promises. A Christian heart is subject to receive many doubtings of the truth of Gods promises, especially in the time of trial and temptation: but this must be remembered for ever, that the whole Word of God is immutable; though mans promises may faile and their wayes be abrogated, yet no jot or part of Gods Word shall passe unfulfilled: and therefore they must constantly wait for the accomplishment thereof, for in due time it shall be fulfilled.

Sixthly,

A terror to the  
wicked moving  
to repentance.

o Prov. 11. 4.

A comfort to the  
godly.

o Levit. 18.

o Levit. 18.

o Levit. 18.

o Levit. 18.

o Levit. 18.

o Levit. 18.

A ground of patience.

p Act. 14. 22.

The integrity of the Law.

q Phil. 19. 7. 8.

Diligent studie of the Scripture.

r Joh. 5. 39.

The meaning of Luther's conversion.

Sixthly, we are hereby taught to put on patience in afflictions: for they come by the speciall appointment of our God, who saith in his Word, *That through many afflictions we must enter into the kingdom of heaven*: now every part of Gods Word must be accomplished; and therefore Christ bade *Peter to put up his sword*, when he would have reluc'd his apprehension: for (saith he) *I could pray to my Father, and he would send more than twelve legions of Angels to helpe me: but how should the Scriptures be fulfilled, which say, It must so be?* Matth. 26. 52, 53, 54.

Seventhly, our Saviour Christ in this proptie of immutabilitie, giveth unto the whole Law, and unto every syllable and letter thereof, his proper force, vertue, and sense; so as there is nothing in it, not so much as one letter vaine or idle: for every commandment reveals the perfect justice of God, and every letter serves to expresse the same Commandment. And herein the Law of God differeth from mens lawes: for in them be many vaine and idle words, yea, oftentimes whole sentences; but in the Law of God it is not so: Prov. 8. 8. *All the words of my mouth are righteous, there is no lewdnesse nor forwardnesse in them*: yea, *the Law of the Lord is perfect, his statutes are right, and his judgements true and righteous altogether*. Now the consideration of this integrity and perfection of the law, and Word of God, must move us to study the Scriptures with great diligence: so saith our Saviour Christ, *Search the Scriptures*: that is, shake and sift them, (as the word signifieth) search narrowly, till the true force and meaning of every sentence, yea, of every word and syllable; nay, of every letter and jot therein, be knowne and understood: conferre place with place, the scope of one place with another, things going before with things that come after; yea, compare word with word, letter with letter, and search it thorowly. This manner of studying the Scripture is most necessarie, as being the thing indeed which preserveth and upholdeth the Church of God, and the puritie of religion: for about foure or five hundred yeares agoe, men left off to study the Bible, after this sort, and betooke themselves to the writings of men, occupying their wits wholly in vaine quiddities in Philosophie, and in hid mysteries of Divinitie: by which meanes it came to passe, that Poperie and Apostacie from the truth, spread it selfe over the world, for many hundred yeares together. Afterward, God of his meere mercie, put into the hearts of some men, to be carefull searchers in the Word of God, by which meanes the truth appeared, as light out of darknesse. Thus God stirred up *Luther*, about the yeare of our Lord, 1517, who by diligent search in the Scripture, and especially by serious meditation, with prayer, upon these words of the Apostle, Rom. 2. 21. *That now by the Gospell, without the Law, the Justice of God*

*is made manifest*: did finde that by the perfect obedience of Christ, our justification was wrought; and thereupon began to maintaine and professe Justification before God to bee free, through and by faith in Christ onely, without helpe from the workes of the Law, against the Doctrine of the Church of Rome: and so by further diligence and industrie in the Scripture, the truth of God shone forth more and more. Let all men, but especially students in Divinitie, consider this effect, of searching out the Scripture, as a spurie to diligence, in this behalfe. By this meanes also errors and heresies are avoided and suppressed, and the will of God is plainly revealed. And hereby by the way, we may see how profitable and necessarie the gift of interpretation is; it is a most excellent gift of the spirit, pertaining to the ministerie; and therefore most commendable and necessarie is the vse thereof in Schooles of Learning.

Eightly, this immutabilitie ascribed to Gods Law, that every part thereof shall be accomplished to the full, teacheth all Princes and Magistrates, not onely to bee keepers of *Moses* law in their owne persons; but also within their rule and dominions, to doe their best endeavour, that the same bee fulfilled and kept by others. For this cause did the Lord command, that the *Prince of his people should have the Law written before him in a booke, to read upon continually, that he may learn to feare God, and to keepe all the words of the Law to do, them*: and that which is there enjoyned unto Princes, belongeth also unto all Magistrates, Masters and Parents, within their places and charges; they must be carefull to see the whole Law of God practised, and obeyed, both in their owne persons, and of those that are under them.

Lastly, by this immutabilitie ascribed to the Law, we may learne, what is to fulfill the Law; namely, to keepe and observe to the full, every particular thing which the Law commands us: and upon this we may ground two conclusions against the Papiists: First, that no man can come to life everlasting by his owne righteousness and obedience; for he that would come to heaven by his owne righteousness, must be able to fulfill the whole Law perfectly in every respect: but since *Adams* fall no man could keepe the Law in all things, saving our Saviour Christ, both God and man. Secondly, that our fulfilling of the Law, must be in the obedience of Christ, for he onely was answerable to the whole law in all things; and therefore if wee would come to heaven, wee must not come in our owne righteousness, but in his; as *Paul* wisheth to be found of God, Phil. 3. 8, 9.

Magistrates must be keepers of the law.

r Deut. 17. 18, 19.

What it is to keepe the law.

v. 19 *Whoever therefore shall breake one of these least*

com-



*Commandements, and teach men so, he shall be called least in the kingdome of heaven: but whosoever shall observe and teach them, the same shall be called great in the kingdome of heaven.*

Our Saviour Christ having plainly pronounced in his Apologie for himselfe, the stabilitie and eternitie of the whole Law; doth here lay downe two notable conclusions, for the upholding thereof: 1. *Because the Law is immuable and eternall, therefore hee that breaketh one of the least of the Commandements, and teacheth men so, shall be called least in the kingdome of heaven.* 2. *Because the Law is eternall, therefore he that keepes the Commandements, and teacheth men so, shall be called great in the kingdome of heaven.*

For the first; by *least Commandement*, he meaneth the precepts of the Morall law, though in the former verse, [by Law] he understood the whole law in three parts; Judiciall, Morall, and Ceremoniall. And he calleth them *little*, not simply in regard of themselves, as though they were so indeed; for in it selfe every Commandement of God is great and weightie, but he speaketh according to the opinion of the Jewes, for the Scribes and Pharisees had ordained certaine rites and ceremonies, according to the tradition of their Fathers; the observation whereof, they made a greater matter of conscience, than the keeping of some of Gods Commandements: and so esteemed them little. Again, saying *these least commandements*, he appointeth our what particular commandements of the Morall Law, the Jewes esteemed lesse than the traditions of men; namely, those which afterward he expoundeth in this Chapter, touching *Murther, Adulterie, Swearing*, and the rest: for they esteemed not all the commandements of the Law lesse than their traditions. *Shall be called least in the kingdome of heaven:* Here Christ sets downe the punishment of a false Prophet, which breakes Gods commandements and teach men so; to wit, his base esteeme in the Church of God: for the kingdome of God is twofold, the kingdome of grace, and the kingdome of glorie. The kingdome of grace is the societie and companie of Gods faithfull servants here on earth: The kingdome of glorie is the blessed citate of all the Saints in heaven. Now here by the kingdome of heaven he meaneth the kingdome of grace, which is the militant Church on earth: and fo *John Baptist* calleth it, Matth. 3. 2. *Repent and amend, for the kingdome of heaven is at hand:* that is, the Church of the old Testament is now

abolished, and the Church of the new Testament is ready to take place by Christs coming; and therefore repent and amend: and Matth. 11. 12. *From the time of John hitherto, the kingdome of heaven suffereth violence.* So then the meaning of this first conclusion is this, Whosoever breaketh one of these least commandements of the Morall Law (which afterward I shall expound) and teacheth men so to doe, he shall be contemned, and not counted worthy to be a member of the Church of God in the new Testament.

In this conclusion, in the practice of the Jewes, Christ setteth forth two notable corruptions of an hollow heart towards God: The first, to set little by the commandements of God, esteeming no more of them, nay lesse, than of mens lawes and traditions: but Saint James saith, *He that breaketh one commandement*, be it never so little, *is guilty of all*, though he make shew of keeping all: so likewise he that maketh light and base account of one Commandement, contemneth all; though he seeme to honour the rest never so much. Though *Herod* heard *John* gladly, and obeyed his doctrine in many things, and so seemed to make some account of some commandements; yet because he would needs live in incest, against the seventh commandement, he did in effect contemne and breake them all: so at this day, there are many who profess the religion, and give testimonie thereof, by hearing the Word, and receiving the Sacraments; and hereupon they would be counted lovers of Gods law: yet in the course of their lives, and in their particular callings, they will not stick to oppresse the poore, and to deale unjustly for their advantage; to prophane the Sabbath for a little profit or pleasure, and to sweare, and curse, when they are a little provoked. Now howsoever such persons may make a glorious shew of profession outwardly, yet by these and such like particular actions, they shew plainly that they have but Pharisaicall hearts, which indeed make little or no account of Gods commandements. Let us therefore every one looke into our wayes, and search in our hearts, whether this corruption be in us, or no: and if it be, let us repent and forsake it, and labour to become like *David*, who *had respect unto all Gods commandements*: and so shall we not be despised in the Church of God.

The second corruption of an hollow heart, noted likewise of Christ, in these Jewes is, to place the ceremonies, rites, and traditions of men, above the Commandements of the Morall law: Herewith he doth expressly charge the Jewish teachers, Matth. 15. 3. *Why doe ye transgresse the commandements of God, by your traditions?* And this is also the practice of the Church of Rome at this day, they account *eating of flesh in Lent, and on their fasting daies, a deadly sinne*: and yet they will not dispense with treasons and murders of Christian Princes: they allow of Stues, they permit and pardon

The meaning.

The corruptions of hypocrites respecting Gods Word.

1 sam. 2. 10.

How some Commandements are little.

Punishment of a false Prophet.

1 Psal. 119. 6.

a Corruption.

\* Toller. Summa. cas. con. l. 16. cap. 3

\* Lib. de justa abdicat. Henr.

\* Page Sixus 4.

Sodomie;

a Calixt. i. apud  
grat. dist. 27. Can.  
Prelat.  
Rhen. i. Tim.  
3. c. 6. 5.  
b Heb. 13. 4.

Psal. 119.

A ground of obe-  
dience.

Difference be-  
tweene a false pro-  
phet and a true.

Romene part  
of Christs Church:  
and why.

a Sententia crea-  
ta de deo worship  
of Images. Bellar.  
de Imag. Sacra.  
l. 2. c. 3.  
b Bellar. lib.  
cap. 12.  
c Idem de sanct.  
beat. l. 2. c. 13.

a Concil. Trid.  
sess. 5. Can. 5.

Sodomie; and yet utterly forbid marriage in  
some estate, which the holy Ghost <sup>b</sup> calleth ho-  
nourable among all men. In these and many  
more, they preferre their owne traditions before  
the most holy Commandements of God: yea,  
many ignorant persons among us, are tainted  
with this corruption: for be not some feast-  
dayes appointed by the Church, as Christs nati-  
vity, all Saints, and such like, observed by them  
with greater conscience and reverence, than the  
Lords owne Sabbath? Though the memorie  
of Christs nativity may be celebrated; yet the  
Lords day should have the speciall honour.  
Now for the reforming of this corruption, we  
must labour to have the same minde that was  
in David, who grew into admiration with  
Gods Commandements, and thereupon inured  
himselfe to the observation of them. We must  
therefore labour to have an high estimation of  
the Lawes of God, and this will be a notable  
meanes, to draw us to a reverend feare and obe-  
dience towards the same: one cause why men  
doe not so highly advance the Law of God, as  
they ought, is because they doe not sufficiently  
weigh the dignitie thereof. In every Comman-  
dement therefore, we must first deeply consi-  
der the weight thereof; then labour to under-  
stand it aright: thirdly, learne to admire the  
wisdom and justice of God therein: and lastly,  
endeavour to yeld loyaltie and obedience  
thereunto.

Secondly, in this Rule our Saviour Christ  
puts a difference betwene a false Prophet,  
and a true: The false Prophet breaketh the com-  
mandements of God in his owne person, and  
also by his doctrine teacheth others to doe the  
like: But the true Prophet and servant of God,  
in the Ministerie, endeavoureth the advance-  
ment of Gods glorie, as well by integritie of  
life, as by soundnesse of doctrine.

Thirdly, in the punishment of a false Pro-  
phet here set downe, we have good direction  
for our judgement, touching the present  
Church of Rome; namely, that she is not wor-  
thy to be esteemed a part of Christs Church on  
earth, by the sentence of our Saviour Christ;  
because she <sup>c</sup> breakes Gods Commandements, and  
teacheth men so: for whereas the second Com-  
mandement forbiddeth the worshipping of  
Images, yea, and the making of Images to re-  
semble God; the Church of Rome doeth not  
onely allow the contrarie, against this Com-  
mandement; but teacheth others so to doe:  
saying, that it is lawfull <sup>a</sup> to resemble the Fa-  
ther, the Sonne, and the holy Ghost in Images,  
either painted or carved, and to worship them  
therein; yea, and to worship <sup>b</sup> the very Images  
of Christs, and of Saints, as also the <sup>c</sup> Saints  
themselves, with religious worship.

Again, they plainly breake the tenth com-  
mandement, which forbiddeth the first motions  
unto sinne with delight, though without  
consent of will, by teaching <sup>d</sup> that concupis-  
cence after Baptisme is no sinne. And as they

deale with the Commandements, so deale they  
with the Prophets, who give testimonie unto  
Christ: for first, they destroy his manhood, by  
their forged transubstantiation: secondly, they  
overturne his kingly office, by making the  
Pope the <sup>e</sup> head of the Church, and giving him  
power <sup>f</sup> to make lawes to binde the conscience.  
Thirdly, they overturne the <sup>g</sup> priesthood, by their  
massing Priesthood, wherein <sup>h</sup> they daily offer  
up an unbloody sacrifice, for the finnes of the  
quicke and dead: Fourthly, they rob him  
of his prophetical office, in giving libertie to  
the <sup>i</sup> Pope, to make new lawes, and to ex-  
pound the Scriptures, as supreme Judge: these  
things they teach, and therefore that Church  
is not worthy to be counted a member of  
Christs Church. But seeing God in great mer-  
cie hath vouchsafed us this favour, in this land  
that we should receive and embrace his holy  
Word, to publish and teach the same; and so  
esteemeth us worthy to be accounted a mem-  
ber of his Church: we are therefore to rejoyce  
in this mercie, and to praise God unfeignedly  
for this unspeakable blessing; and to shew  
forth our thankfulness, not onely by teach-  
ing and receiving the truth of his Word, but  
also by yelding obedience in all things there-  
unto: yea, our earnest and daily prayer must be,  
because it is so great a blessing, to be counted  
worthy of his kingdom, that God would con-  
tinue the truth of his will to us, and to our po-  
steritie for ever.

The second Conclusion: *Whoever shall  
keepe them, and teach men so, the same shall be  
called great in the kingdom of heaven*: that  
is, he shall be honoured in the Church of God,  
and esteemed a worthy member thereof, be-  
cause by this meanes, he endeavoureth to keepe  
the Law unchangeable for ever. In this con-  
clusion two points are to be considered; the of-  
fice of a faithfull Teacher, and his reward: his  
office is two-fold: First, in his owne person he  
must be a doer of Gods Commandements: Se-  
condly in his publike Ministerie he must teach  
men so to doe.

Here first observe the order of these duties;  
*Doing* must goe before *Teaching*: This order  
Christ propounds, and that doubtlesse on spe-  
ciall grounds: First, because a man cannot with  
joy and comfort fitly teach others, before him-  
selfe be a doer of the thing he teacheth; for if  
a man teach others, from the instruction of the  
spirit, he shall finde his owne heart inclined  
by the same spirit, to the obedience of the  
Word he teacheth.

Again, the experience of the fruit and ef-  
ficacie of the Word, in his owne person, is the  
best Commentarie a man can have, for the open-  
ing of it unto others: The writings of men  
with the knowledge of arts and tongues, are  
excellent helps; yet if a man want the spirit of  
God, framing his heart to beleve, and obey  
the Word he teacheth, whereby he should be-  
come a doer of it: doubtlesse the Word will  
seeme

a Bellar. de Con-  
cil. au. hor. l. 2.  
c. 15.  
f De Rom. pon-  
tific lib. 4. c. 15. 16.  
g Rhe. H. b. 9. 16.  
h Concil. Trid.  
l. 1. c. 22. 23. 26.  
i See the Popes  
robberie of Chas-  
elarge, Fox  
Acts and Moun-  
tains. p. 784.  
edit. 1583.  
j Hist. aniv. to  
J. wellart. 4.  
divis. 12.

The office of a  
faithfull Teacher.

Do, and teach.

kenne but a dreame or riddle unto him, neither can he fitly apply the same unto others, having never had experience of it in his owne soule. This then should move all Ministers, and such as set themselves to this calling, first and chiefly, to labour to become doers of the Word themselves; other helpes of learning are to be sought for with all diligence, to make them fit and able Ministers of so great mysteries; but especially they must labour for the spirit of grace, to frame their hearts to embrace, and their lives to obey the Word which they teach, that so they may be fitted, according to our Saviour Christs direction. Now this spirit is attained, by *knocking at heaven gates by prayer*, Luk. 11. 17. and by *opening the doore of our hearts*, when our Saviour Christ knocketh thereat by his Word, Revel. 3. 20.

Secondly, in laying downe this duty, our Saviour Christ propoundeth a singular comfort to such faithfull Ministers, as be grieved with the untowardnesse of their people; hee propoundeth not the conversion of the people, as a propertie of a faithfull Teacher, but the *doing and teaching* of the will and Word of God. And doubtesse a man may bee a faithfull Teacher, and yet not convert many unto God: hence the Prophet complains that hee had *laboured in vaine*, and *spent his strength in vaine*: nay, the same Prophet is sent *to blinde the eyes of his people, to make them dull of hearing, and to harden their hearts by his Ministerie*, which was an heauey case: but yet that saying of the Apostoll *Paul*, must be remembered; that howsoever unto some, *his Ministerie was the favour of death*: yet *unto God it was alwaies the sweet favour of Christ*. So that a Minister mounting truly for his people, to see their hardnesse of heart, may comfort himselfe with this; that in a good conscience hee endeavourth to obey the Word of God, and to teach men so.

**I I. Point.** The reward of a faithfull Teacher is this; *he shall be counted great in the kingdome of heaven*: that is, he shall be honoured, and counted worthe to be a member of Christs church, both in this life, and in the life to come. This must be remembered, to incite all Ministers to become faithfull Teachers, both in life and doctrine. To get respect in Princes courts, is much sought after on earth: O then, how should this high respect with God prevaile in our hearts to incite us to be faithfull in this calling?

v. 20 *For I say unto you, except your righteousness exceede the righteousness of the Scribes and Pharises, you cannot enter into the kingdome of heaven.*

These words are commonly taken to be a

**A** Reason of the sonner verse, by way of answer to a secret objection which the Jewes might frame there-from, to this effect; *Thou sayest, whosoever breakeih one of these least commandments, and teach men so, shall be called the least in the kingdome of heaven: But our Teachers, the Scribes and Pharises, looke to have chiefe place in the kingdome of heaven: and yet (if thy doctrine be true) they breake Gods commandments, and teach others so to doe.* Now hereto Christ should answer thus; *I say unto you, except your righteousness exceeds theirs, ye cannot enter into the kingdome of heaven.* But if we marke well, the words may more fitly be referred to the 17. verse, as a third reason to prove that Christ came not to destroy the Law, or the Prophets, but to fulfill them; because he exacts at every mans hands, a more perfect and exact righteousness, than that which the Scribes and Pharises either have in themselves, or require in others; without which, no man can enter into the kingdome of heaven.

In this verse are three points to be handled: First, what these *Scribes* and *Pharises* were: Secondly, what was their *Righteousnesse*: and thirdly, what is that *true Righteousnesse*, whereby a man may enter into the kingdome of heaven, and stand just before God.

For the first, a *Scribe* is a name of office, wherof there were two sorts among the Jewes: *Civill*, who as Publike Notaries, did register the affaires of Princes; and such a one was *Shmshai*, Ezra 4. 8. And *Ecclesiasticall*, who were employed in the expounding of the Scripture: such an one was *Ezra*, Ezra, 7. 1, 5, 6. And those of whom our Saviour Christ saith, *Matth. 13. 52. Every Scribe taught unto the kingdome of heaven, is like an housholder*: and *Matth. 23. 2. The Scribes and Pharises sit in Moses chaire*: that is, they are expounders of the Law of *Moses*. And such Scribes are meant in this place: to wit, men in Ecclesiasticall office, defending from the tribe of *Levi*, who expounded the Law unto the people; and these were all one with the Priests and Levites, under the Law: and therefore *Ezra* is called both a *Scribe* and *Priest*, Nehem. 8. 1, 2.

**D** The name *Pharisee* betokeneth a sect, not an office; for there were three ipeciall sects among the Jewes: The *Essenes*, the *Sadduces*, and the *Pharises*. The *Essenes* were like Popish Monks and Friars, which did separate themselves from the people, vowing and dedicating themselves to live in perpetual sanctity. The *Sadduces* were a sect that did expound the law, according to the letter and syllable, and withall denied the resurrection and the immortalitye of the soule, as is plaine, Acts 23. 8. The *Pharises* were such as did forsake the common exposition of the Scribes, and taught & framed a more exact and strict exposition of the Law, according to the traditions of the Fathers; and they were most holy outwardly, and of chiefe account among the Jewes: and therefore the Apostoll *Paul* saith,

Scope.

A Scribe.

Civill.

Ecclesiasticall.

Pharisee.

Sects.

Essenes.

Sadduces.

Pharisee.

Comfort to  
faithfull Min. Ser.  
to their people  
in vaine distress.

the 40. 4.  
the 6. 9, 10.

v. 20 Cor. 2. 15, 16.

The reward of a  
faithfull Minister.

Math. 5.  
vers. 20.

u Act. 26. 5.  
o Act. 23. 6.  
Herodians.

faith, *that after the most strict sect of their religion he lived a Pharisee; and that he was a Pharisee, the sonne of a Pharisee.* Yet besides these three were another sect, called *Herodians*, who (as some thinke) were courtiers, which held and taught that *Herod was the Messias.* And thus we see what the Scribes and Pharisees were, whom Christ here joyneth together for amplification sake: understanding thereby such teachers among the Jewes, *Priests and Levites*, as lived after the most strait custome of the Pharisees: for the Pharisees were by office Scribes, as we may plainly see by comparing together Ioh. 1. 19. with v. 24. where the Priests and Levites (who were Scribes as we have shewed) are called Pharisees.

**I I. Point.** What was the righteousness of the Scribes and Pharisees, which is here so debated, as being unable to bring a man to heaven? By the tenour of Scripture it will appeare, that it was *P an externall righteousness onely*, standing in the outward observation of the law: for they were carefull to abstaine from actuall grosse sinne, as whoredome, theft, murder, idolatry, and such like, and they were very forward in *a fasting, praying, and giving almes openly*, and in *keeping the traditions and ceremonies of the Elders*, and in all things to carry themselves in shew *conformable to the law*: but the inward righteousness of the heart they nothing regarded, thinking that perfect righteousness consisted in outward obedience, and by that they looked to be saved; as it is said, *Rom. 10. 2. Neglecting utterly the righteousness of God.*

In these Scribes and Pharisees wee may observe, what is the naturall perfwersion of man, touching righteousness: to wit, that an outward righteousness will serve the turne: and therefore every man naturally contents himselfe therewith: and hence it is that men will bring their bodies usually to the place of Gods worship to pray, to heare the Word, and receive the Sacraments: but few have care to bring their hearts with them, that they may inwardly worship God in spirit and truth: so likewise, many are content to rest from their ordinarie labours on the Sabbath day, but few are carefull to consecrate their rest unto God: men be carefull to abstaine from actuall murder, but few make conscience of malice, hatred, enviling, and quarrelling: many hate theft, that yet will not sticke to robbe their neighbours of their good name, by vile reports: many are ashamed to robbe openly, that make no bones to deceive by false weights and measures, by glosses, and such like: and yet all these will blesse themselves with their outward righteousness, and thinke all is well, not doubting but they shall be saved by it, though they have no more: but this is Pharisaicall pride and folly: for all such outward righteousness is here condemned, as unable to save the soule.

Again, here we may see the palpable and

A grosse opinion of all worldly men, even of those who commonly are called honest men: if they be told of their sinnes, and of the danger of damnation, except they repent: their answer is, they are no thieves, no murderers, no grosse sinners, and therefore they hope God will save them; for they live orderly, and doe no man wrong: but let all such take heed, lest they deceive their owne soules, for this *ciuill honesty* was the righteousness of the Scribes and Pharisees, which could neither bring them, nor any other into the kingdome of heaven, as Christ the God of truth saith expressly in this place. To give almes, to fast, to pray, and to deale uprightly with men, be very good things; but yet we must labour for more than these, if ever we meane to come to heaven: we must get another righteousness of the heart, renouncing utterly our owne righteousness, in the matter of justification, and condemne our selves for our best actions, that so we may be fit to receive that true righteousness, which will commend us unto God.

**I I I. Point.** What is that true righteousness which will bring a man to heauen? *Ans.* It is the righteousness of Christ, 1 Cor. 1. 30. for *Christ is made unto us of God, wisdom, righteousness, yea, he was made sin for vs, that we might be made the righteousness of God in him.* This is that righteousness, which exceeds the righteousness of the Scribes and Pharisees, and whereby a sinner doth stand just before God: for when as by *Adams* fall we all became guilty of sinne, and thereby subject to the curse of God, and to eternall condemnation, from which we could never have delivered our selves; then it pleased Christ to come from the bosome of his Father, and to become our Suretie and Saviour, who in his life became obedient to the law for us, and in and by death upon the crosse, suffered whatsoever was due unto our sinnes: which obedience and satisfaction being made by him that was both God and man, was alone sufficient, both to free us from the curse of the Law, and also to iustifie us before God: and this righteousness of Christ, is that which exceeds the righteousness of the Scribes and Pharisees, and is able to bring a man to heaven. Yet further for our justification, Christs righteousness hath three parts: the puritie of his humane nature, the integrity and obedience of his life, and the merit of his sufferings upon the crosse; and all these must be ours, to answer for our corrupt nature, and sinful life, deserving a cursed death.

Here some make question, how Christs righteousness can bee ours? and how one mans righteousness can save so many thousands? *Ans.* Christs righteousness is not the righteousness of a mere man: for then it could save but one at the most, but it is the righteousness of that person, who is both God and man; and therefore is an infinite righteousness, of merit sufficient to

Cw ill thought  
is sufficient for  
to save.

True righteousness.

1 Cor. 5. 21.

Part of Christs  
Righteousness.

Object. 1.  
Bellarm. de  
Justicia. l. 2. c. 7.  
*Ans.*

p Luk. 11. 39.  
Math. 23. 23.

q Luk. 12. 1, 12.  
Math. 6. 2. 5. 16.  
r Mat. 7. 3. 4.

s Philip 3. 6.

Mans naturall  
conceit of right-  
eousnesse.

Objett. 2.

Answ.

to save a thousand worlds. But some here say, If Christs righteousness be ours, then we are as righteous as Christ. *Answ.* The same righteousness that is in Christ, is ours, but not in the same manner or measure: for Christ hath it by merit and action of himselfe, we have it onely by mercie and imputation: it is in Christ as a root and fountaine, in us by reception and application; like the light in the Moone and in the Starres, which is not in them originally, but received from the Sunne, the fountaine thereof. Thirdly, it is said, If we by Christs righteousness be justified, and made the Sonnes of God; then is Christ by our finnes made unjust, and so the child of the Devill. *Answ.* We may safely say, that Christ was made a sinner by our finnes, not actually, but by imputation: now hence it will not follow, that he should be the child of the Devill, for that cometh by the act and habit of sinning, after sinfull conception; all which our Saviour Christ was free from: for at the very time when he bare our finnes, he was in himselfe more holy than all men, and all Angels. Fourthly, it is said, that if Christs righteousness be made ours, then we are made Saviours. *Answ.* It followeth not: for Christs merits and righteousness be conveyed and applied unto men, not as they are in Christs person, in whom they are sufficient to save ten thousand worlds, but as they serve to save and justify that particular person onely, to whom they are imputed: so that this remains an undoubted truth, that righteousness which bringeth salvation, is Christs righteousness onely.

Here some may say, How is Christs righteousness made ours, and we assured of it? *Answ.* It is made ours by saving faith, which the holy Ghost creates in the heart and soule, as an hand whereby we may lay hold on Christ, and apply his righteousness unto our selves, as he is offered unto us in the promises of the Gospel. Some object, that if Christs righteousness be made ours, by our believing it to be ours, then if a man believe his neighbours house to be his, it is his also: and so for any other thing. *Answ.* There is not the like reason in these things: for it is a meere fancie and imagination, if a man to believe his neighbours house to be his, having no ground for it, besides his own conceit: but when a man beleeveeth Christs righteousness to be his, he hath Gods commandment and promise, for his warrant and assurance, that it shall be imputed unto him; and withall that faith so grounded, maketh Christs righteousness as truly his, as any thing a man hath is his owne, being given him of another. Now this saving faith, laying hold on Christs righteousness, for mans justification, is never severed from sanctification by the spirit, with the fruits thereof, whereby the old man being mortified, and the new man in Christ renewed, according to his image, in knowledge, righteousness, and true holiness, the whole

Christs righteousness  
is made ours  
by faith.

Sanctification goeth  
with justification.

A person is turned unto God, and made carefull to please him, both in thought, word, and deed: and hereby doe we receive assurance of our justification; for true sanctification is the earnest of the spirit of adoption in our hearts, whereby we are sealed unto the day of our redemption.

Doth that righteousness, whereby we must be justified and saved in the day of our Lord, come from Christ onely, and not from our selves? then we see what just cause we have to humble our selves, and to acknowledge our great unrighteousness, and want of all goodness in our selves: and when we can doe this vnfeinably, we have gone one step in the way to true happiness. Secondly, we also must hereby learne, to esteeme all things as *dröffe and dungue*, with the Apostle, in respect of Christ Jesus, and his righteousness: for he it is that brings us to heaven, and therefore we must honour him above all, and value his righteousness, as that most precious jewell, which when a man hath found, he will sell all that he hath to get and keepe it, Matth. 23. 46. Thirdly, we must hunger and thirst after Christ, and his righteousness, for it is the fountaine of all blessednesse, and without it we are most miserable: yea, though we had all the world beside, yet without it we lose our salvation. Now what will it profit a man to winne all the world, if he lose his soule? Fourthly, seeing Christs righteousness is made ours by faith, and we are assured of it, by sanctification of heart, and life; we must labour for true faith, whereby our hearts may be inwardly renewed: we must not content our selves with an outward holiness, for that will never bring a man to heaven; but our endeavour must be for inward holiness, whereby we shall be preferred with God, above all the Pharisees in the world, and get assurance of eternall happiness. And this faith we must shew forth in all holy exercises; as when we heare the Word, we must lend the inward care of the heart, with the bodily eare; and when we fall downe to prayer, we must bow the knees of our hearts; and in fasting from meat, we must abstaine from sinne: yea, in all things we must be carefull to serve God, in spirit and truth: for which cause, we must pray with David, *Lord renew a right spirit within me*, that so feeling Christ to live in us by grace, we may be assured that Christs righteousness shall bring vs unto glorie.

v. 21 *Ye have heard that it was said of old, Thou shalt not kill, for whosoever killeth, shall be culpable of judgement.*

Our Saviour Christ having laid downe his Preface, doth here begin his interpretation of the Law, being indeed the onely true Doctor of his Church; and herein especially he doth meddle with the second Table, beginning

Thou shalt

1

Phil 3. 8. 9.

2

3

Matth. 16. 26.

4

Psalm 51. 10.

first of all with the *six Commandement*, touching Murder. In the handling whereof, he observeth this order: First, he setteth downe the false interpretation of this Law, by the Scribes and Pharisees, in this verse: Secondly, he shewes the true meaning of it, v. 22. And lastly, he propoundeth rules of concord and agreement betweene those that be at variance, v. 23, 24, 25, 26.

For the first: The Exposition. *Ye have heard*: that is, you Jewes which now heare me, whether Scribes, Pharisees, or others: *you have heard that it hath beene said of old*: that is, by your ancient Teachers, the old Scribes and Pharisees, who have expounded this Law unto you: and that this phrase must be understood of the ancient Jewish Teachers, may plainly appeare, because in the next verse hee opposeth his owne teaching thereunto, and would have these his hearers, that before had learned a false interpretation of this Law, from their old Teachers, now to learne of him the true exposition thereof. The Law is this, *Thou shalt not kill*: The exposition of the ancient Jewish Teachers was this, *For whosoever killeth shall be culpable of judgement*: that is, whosoever layeth violent hands on another, to take away his life (for they knew no other murder, neither did they extend this Commandement to forbid any sin, but actuall murther) *shall be culpable of judgement*: that is, shall be held guiltie of murther, both in the Courts of men, and also before the Judgement seat of God, where he shall receive the deserved punishment thereof. This was the interpretation of the Jewes.

Here first observe, that antiquitie is no infallible marke of true doctrine: for this exposition of this Commandement was ancient, received from ancient Teachers; and yet Christ, the Doctor of truth, rejecteth it, as false and corrupt: and therefore the argument which the Papists use, for the stablishing of their religion, drawn from antiquitie, is of no effect.

Secondly, by these words of Christ, *ye have heard, it hath beene said of old*, we may easily gather, after what manner the Scribes and Pharisees expounded the Law; namely, they left the Scriptures, and followed the interpretation of their ancient Teachers. But here Christ checketh and reproveth this manner of teaching: and therefore the like cannot bee wantonable among us at this day: whereby we see that kind of teaching reproveth, wherein everie point is stuffed out with the testimonies of Fathers, Schoolemen, and humane writers. And here also is discovered a wicked and dangerous practice of the Papists, who referre all deciding of controversies, and interpretation of hard places of Scripture, to the Church and to the Fathers. If we say that Fathers oft dissent, and the Church may erre, then they lend us to the Popes breast. But if this course were safe, then the Jewish teachers might have had a good defence against this charge of Christ: for they had both Church and Fathers on their side, and the

high Priest that was then in place. Indeede the Fathers must bee revered, as lights of the Church in their time, and their testimonies duly regarded, wherein they agree with the written word: but for the confirmation of the truth in mans conscience, and for the edifying of the soule in the graces of the spirit, the word of God hath the only stroke: by it alone Gods children are begotten, and borne anew to a lively hope, and by it alone they are fed and nourished in the faith: yea, by it alone they are confirmed and stablished in the truth.

Thirdly, in these Jewish Teachers, forbidding nothing as a breach of this Law, but the outward sinne of murder; and on the contrary, approving of those as keepers of this Law, that kept their hands from this Actuall crime of blood, and by consequent worthy of life everlasting; behold a plaine picture of everie naturall man: for is not this the common opinion, that unlesse a man kill another, hee breaketh not this Commandement? and so for the rest, if he abstaine from the outward actuall grosse finnes of stealing, adulterie, and false witness bearing, then he keepes those Commandements though his heart bee never so full fraught with envy, malice, lust, covetousnesse, falsehood, &c. Let us observe Christs reproofe of such erroneous interpretations of Gods Law, as a meane to schoole our hearts from such vaine conceits.

v. 22 *But I say unto you, whosoever shall be angrie with his brother unadvisedly, shall be culpable of judgement: & whosoever saith unto his brother, Raca, shall be worthy to be punished by the Councel: & whosoever shall say, foole, shall be worthy to be punished by hell fire.*

Here our Saviour Christ propounds the true interpretation of this Commandement: *But I say unto you* that is, whatsoever you have heard the Scribes or Pharisees teach you from themselves, or from their fathers, it is nothing, let them not deceive you: for I that am the Law-giver and Doctour of my Church, and therefore best know the meaning of my owne Law, if y otherwise unto you: *whosoever is angrie with his brother, &c.* Here Christ layes downe three kinds of murder, and three degrees of punishments for the same. The first degree of murder is *Anger*, not anger simply: but *rash and indiscreet anger* towards a brother: and by Brother he meaneth, first, one Jew with another, to whom Christ spake: secondly, one neighbour with another, whether Jew or Gentile: for by creation wee are all brethren, ha-

Matth. 5.  
verf. 21.  
Antiquitie no infallible marke of truth.

Expe.

Ther great wrath.

Antiquitie no infallible marke of truth.

How the Pharisees expounded the Law.

Chrom. T. II. pref. lect. 19.

\* Hist. conf. with Raimond, chap. 1. div. 1.

ving one rather which is God, as *Adam* is called the sonne of God, *Luk. 3. 38.* The second degree of murther, is calling his brother *Raca*. Some expound this word *Raca*, an idle or empty braine: others, an evil man: others take it to signifie a loathsome man, one to be spit at, as we by spitting use to shew our contempt: but these interpretations cannot so fely stand: for then the third degree of murther and this second, should be one and the same: for to call a man empty braine, evil, or loathsome, and to call him foole, are equal in degree. Now Christs intent is to set downe distinct degrees of murther, as is evident by the distinct degrees of punishment adjoynd thereunto. A more fit exposition is this, that *Raca* hath no perfect signification, but is only an interjection of indignation, whereby a man doth not slander or revile his brother, but in gesture shew the contempt and anger of his heart against him; as when in English we say, *sic, tush*, or such like: which words are not open railings, but only outward signes of the inward anger and contempt concealed in the heart; so that the meaning is this: He that is angry with his brother, and expresth this his anger either in gesture or countenance, by frowning looks, gnashing of teeth, or by imperfect speech, as *tush, sic, pish*, or such like, he is guilty of murther. The third degree of murther is, when a man doth shew his anger against his brother by open railings, and reprochfull names; exprest in these words, *Whosoever shall call his brother foole*. And all these three degrees are beyond the interpretation of the Jewish Teachers, who only condemned actual killing by this Commandement.

Now to these severall kinds of murther, Christ addeth distinct degrees of punishment. The first is, *to be culpable of judgement* for unadvised anger. The second, *to be worthy to be punished with a Councell*, for outward signes of this anger. The third is, *to be worthy of hell fire*, for reprochfull names or railings. And here we must understand, that Christ speaketh not properly, in setting downe these degrees of punishment, but figuratively alluding to the custome of punishing offenders used among the Jewes: for they had three Courts: The first was held by three men for meane matters, and other cases of small importance. The second was held by three and twelve men, wherein were determined matters of great importance, that could not be decided in the first Court; as matters of life and death: and it was kept in the chiefe cities of the Land. The third Court was held at Jerusalem only, called the Court of the *Seventie-two*, from which none might appeale to any other. In it were all weightie and great causes determined, and this Court is here called a *Councell*. Now Christ alluding hereto, saith to this effect: *Looke as among you Jewes there are different Courts, and some matters are adjudged in your Courts of judgement, and others in the Councell at Jerusalem; so God also he hath his*

*Judgement, and his Councell: those that are rashly angry, shall undergoe Gods judgement: and he that makes known his anger by speech or countenance, shall be punished more grievously, and undergoe a deeper judgement, as it were by the Lords Councell: but he that shall by open revilings and railings, shew forth his malice against his brother; as by calling him foole, or such like, he shall bee worthy the most grievous judgement and torment of hell fire: alluding to the highest degree of torment among the Jewes, which was burning: for before their Government was taken from them by Herod, the Jewes used these foure kinds of punishments; hanging, beheading, stoning, and burning. Further, the words translated hell fire, are properly the fire of Gehenna; for there was a place neere to the suburbs of Jerusalem called Gehenna, which is a compound Hebrew word, signifying the valley of Hinnon, wherein was a place called Tophet, Jer. 7. 31. where the idolatrous Jewes, following the horrible superstition of the Nations about them, used to burne their children unto Molech: for which fact the place became so odious to the godly, that to aggravate the heinousness of this crime, they used this name to signifie and betoken the place of torment appointed for the reprobate: whereupon in Christs time, Gehenna, and the fire of hell, were in signification all one. Now in this valley the Jewes used to burne their malefactors; and unto this kinde of judgement Christ alludeth, meaning not simply hell fire, the torments of the damned, but a more grievous and greater kinde of punishment than the former, because it was an higher degree of sinne: so that Christs meaning is this; *Howsoever your Scribes and Pharisees teach you, that there is no murther but actual killing, and that it only deserves condemnation: yet I which am the Law-giver, say unto you, that as you have diverse punishments in severall Courts for diverse offences, as hanging, stoning, and burning: so God bee hath diverse degrees of punishments for the severall breaches of this Commandement: he that is rashly angry, is worthy of judgement: and he that gives out any shew of his anger in gesture, shall be punished more grievously: but he that shewes forth his anger by railing and reviling, shall endure the most grievous punishment of all.**

First, whereas Christ here maketh degrees of punishments for diverse sinnes, the Papists hereon would build their distinction of sinnes into venial and mortall. Venial sin (say they) are light sinnes, as bad thoughts, vaine speeches, and such like, which doe not deserve damnation, but some temporall punishment only, such as were allotted to civil courts among the Jewes: for here (say they) Christ onely makes open railing and reviling of our brother, such an heinous sinne as deserves hell fire. But this distinction cannot here bee grounded: for Christ doth not appropriate condemnation to this tenne of hell fire: but he hath reference

Celestia.

them, on this place.

thereto in everie phrafe that here imports a puniſhment; as, to be *culpable of judgement for unadviſed anger*, is to deſerve condemnation in hell fire; and to be *puniſhed by a Councell*, for teſtiſying anger by outward ſignes, is to deſerve condemnation, but yet in deeper degree: And to be *worthy to be puniſhed with the fire of Gehenna*, for open railing, is to deſerve condemnation alſo, but yet in a deeper meſure than the former: for as among the Jewes by the ſentence of their Courts, ſome offences were puniſhed by beheading or hanging; greater offences by ſtooping, and the greateſt by burning; all which puniſhments differed in degree, and yet everie one was death: ſo before God, leſſer finnes deſerve leſſer condemnation in hell fire, and greater finnes deeper damnation; and yet everie ſin deſerves damnation: for the wages of ſinne, be it never ſo little, is death, Rom. 6. 23. ſo that Chriſt here makes degrees of puniſhment according to the degrees of ſinne; and yet ſo, as everie ſinne is mortall, deſerving damnation, and none venial in it ſelfe.

Secondly, wee may here obſerve two excellent Rules for the expounding of the Morall Law: Firſt, *that under one ſin named in a Commandement, are forbidden all finnes of the ſame kinde, with all the cauſes thereof*: For Chriſt in expounding this ſixth Commandement, doth not only condemne Actuell murder, but even Raſh anger in the heart, and all ſignes thereof in countenance and geſture, with all railing and reviling ſpeeches, as breaches of this Commandement: and the like he obſerveth in theſe which follow. II. Rule. *To the breach of everie Commandement, there is annexed a cuſe, altho it be not expreſſed*: For Chriſt here ſetting downe the breaches of this ſixth Commandement threatneth condemnation to the leaſt breach thereof, ſaying, *He that is unadviſedly angrie with his brother, ſhall be culpable of judgement*. Is it not then a wonder to ſee, how ignorant people doe uſe the Commandements for prayers, when as indeed (if they could perceive it) they are Gods thunderbolts, to throw their ſoules to hell for everie ſin they commit?

Thirdly, Chriſt condemning unadviſed anger as a breach of this Law, giveth us to underſtand, that adviſed anger is not unlawfull: and true it is, that all anger is not ſinfull: for a Chriſt was oftentimes angrie with the Jewes, and the Apoſtle bids us *to be angrie, but ſinne not*. If any here aſke, how wee may diſcerne godly anger from that which is evil and unadviſed: I anſwer, two wayes: Firſt, by the beginning of it: for good anger proceedeth from the love of him with whom wee are angrie; now love is the fulfilling of the Law, and therefore anger proceeding from love and guided thereby, cannot be a breach thereof: but evil anger proceedeth from ſelf-love, from diſlike or hatred of the partie with whom we are angrie. Secondly, wee may diſcerne it by the end. Good anger is for Gods glorie againſt ſinne, becauſe

God thereby is diſhonoured: and for our brothers good: but evil anger wants theſe ends, and intendeth private reſpects. It is quickly moved, it continueth long, and alſo carrieth with it a deſire of revenge.

Fourthly, ſeeing unadviſed anger, with the ſigne thereof, is a breach of this Law, deſerving death; hereby wee are admoniſhed to beware of this headſtrong affection of anger, and be-time to reſtraine and bridle the ſame: it hath a bad beginning, and an evil end, and thereby we become murderers. Now that we may over-ruſe it, ſo as it prevaile not againſt us: firſt, we muſt lay to our hearts this Commandement of God, forbidding raſh anger, as a barre to ſtop it. Secondly, we muſt remember, how lovingly and mercifully God deales with us everie day, in forbearing and forgiving us: and therefore wee ought to be like minded towards our brethren, Epheſ. 4. 31, 32.

The ſecond branch of ſinne here condemned is, to ſay unto our brother, *Raca*: whereby wee may ſee that everie geſture expreſſing raſh anger, and deſpite of heart towards another, is in ſin before God; as caſting downe the countenance towards him: this God reproveth in Cain, Gen. 4. 6. *frowning or nodding the head, or ſhaking it in contempt*, as the Jewes did to Chriſt, Mat. 27. 39. alſo *contemptuous laughter and deriding*: hence *Iſmaels jeering at Iſaac, is called perſecution*, Gal. 5. 29. and the like may be ſaid of all ſignes of contempt in words: as *ſie, piſh, niſh*, and to (*thou*) a man in diſdaine, for otherwiſe a ſuperiour may *thou* his inferiour: ſo alſo when a man *contemptuouſly takes a thing in ſuffice*, though hee ſay nothing, but *ſings awry* with an heart riſing againſt his brother. All theſe and ſuch like tokens of contempt and diſdaine, are here condemned for murder of heart: and therefore it ſtandeth us in hand, to make conſcience of everie geſture of our body, of the caſting of our eyes, of our laughter, and of all paſſionate words, leſt thereby wee ſhew any contempt or anger towards our brethren.

If it beſeem, how can everie geſture expreſſing raſh anger or contempt be murder, ſeeing the Law permits a widow to *ſpit in the face of her husbands brother, or next kinsman*, even before the Elders of the ciuitie if he reſuſed to raiſe up ſeed unto his brother. Anſw. Firſt, the Lord might command her ſo to doe, thereby to manifeſt his great diſlike of want of love in him towards his dead brother. Secondly, I anſwer, the words may as fitly be tranſlated thus, and *ſpit in his ſight*, that is, ſpit on the ground before his face, that hee might ſee her: and that ſeemeth to bee the true meaning of that place: for it was verie unſeemly for any one, much more for a woman, ſo publicly to ſpit in a mans face. And in that ſenſe is the word uſed, in the ſame booke, Deut. 4. 37. where God is ſaid to bring Iſrael out of Egypt in his face, that is, in his ſight.

Secondly, under this branch of murder by

E 2

ſigne

a. Rules for the expounding of the Law.

1

2

Adviſed anger not unlawfull.

a. Mark. 3. 5.

b. Ephus 4. 26.

How lawfulſt anger may be diſcerned.

1

2

Anger muſt be bridled.

How.

1

2

Signes of deſpite are degrees of murder.

1

2

3

c. Gen. 31. 9.

4

5

Make conſcience of geſture.

d. Deut. 25. 7, 8.



Abuses of the

tongue.

1

Prov. 10. 11.

Eph. 4. 31.

2

3

4

4

5

Reviling termes

Original.

Unlawful practi-

ces here forbid-

den.

1

2

3

Hoarding up of

treasure.

3

fighting.

*Signe of contentions*, are many abuses of the tongue most justly condemned : as first, *bitternesse of speech* ; when men that be at variance, give out hard and grievous words one against another : these are as *spicks of fire*, as the wife man saith : and therefore the Holy Ghost chargeth us, that *all bitterness, anger, and wrath be put away from us*. Secondly, *all wrangling, and contentious speech* between parties disagreeing, when as either will yeeld, but each one will thinke to have the last word : Philip. 2. 14. *Do all things without murmuring and reasoning* : for that springeth of choller and stout stomach, cleane contrarie to meeknesse and patience, a fruit of the spirit. Thirdly, *scolding* also is here forbidden, whereby men or women being at variance in private speeches, doe through choller and malice lift up their voices, that they may bee heard as farre off. This is a fruit of raging anger, and furie. Fourthly, *threatning speeches* are also here condemned, when as men from an inward dislike and rage in their owne private cause, do give out menacing words against others : Ephel. 6. 9. *Maisters are forbidden thus to deale with their servants* : much lesse then may one brother thus threaten another. Fifthly, all kinde of *slandring and tanning* others by privie and close snips, is here condemned, although there be no open railing : for thereby men seeke to disgrace their brethren, and to glad their owne hearts by grieving others ; which is more than to say, *Raca*.

The third degree of murther is, in *Reviling termes*, calling our brother *foole*, or such like : this also is a sin against the ninth Commandement, by robbing him of his good name : for one sinne in divers respects may be against many Commandements. It is a breach of this sixth Commandement, in that hereby we grieve and trouble our neighbour, and so far as a reproach can goe, make him wearie of his life.

Upon the ground of this degree of murther, bee all grievous practices of men against their brethren, justly condemned for bloudie practices. As first, *Vurie*, whereby men binde their brethren to returne gaine, for the bare lone of money or other goods, which naturally yeeld no increase ; without all respect to their necessitie, or to the successfull of the employing of it. Hereby many are brought to great povertie : reviling termes doe nothing so much pinch the poore, as this oppression. Secondly, the *hoarding up of treasure till times of dearth*, that thereby they may gaine the more : these men make a private gaine of Gods common judgements upon the poore. Indeed it is not unlawfull in time of plentie, to lay up store against a time of dearth : but to doe it with the hurt of the poore, is to sucke their bloud, and to eat up Gods people : as when men keepe their garners full, and suffer the poore to starve ; the peoples curie lies on such, Prov. 11. 26. Thirdly, *fighting and striking by private persons, or by others in private causes* : for they wound or weaken

A the bodie of their neighbours, which is more than to grieve him by reviling speeches. Fourthly, the *detaining the food of the soule*, by those that cannot, or will not preach, is a dammage against eternall life : and therefore *Paul* to cleare himselfe from bloud in this behalfe, saith, *He kept nothing backe*, Act. 20. 26, 27. Fifthly, to *give offence* by word or deed, whereby others are occasioned to fall : this is *uncharitable walking*, Rom. 14. 15. whereby we doe as much as in us lieth, *destroy him for whom Christ died*. As this is cruell in so, especially in publique persons, as Magistrates, Ministers, Parents, Masters, and such like, because their practices are Rules to their inferiours. They are like lights in an haven, which guides the ships that saile by night, which standing amisse, lead the ships upon rocks and sands, and so cause shipwracke.

Having seene the true meaning of this Law expounded by Christ, let us here further observe, how hee restoreth the true use thereof. We must not thinke, that hee did only here intend the rectifying of our judgements for understanding, and not also strike at the reformation of our hearts and lives for practice. Touching the use of this law therefore, Christ here teacheth us two things : First, to defend into our owne hearts, and there to search how wee have broken this Commandement : as whether we have borne in our hearts any malice against our brother, and whether we have exprest the rash anger of our hearts by speech or gesture, or have any way wronged him by reviling termes, or other injuries against his life : if wee have, Christ tells us we are murderers.

Secondly, Christ setting downe the curse to everie degree of murther ; teacheth us, upon due examination of our hearts, finding our selves guiltie in any degree, to cast downe our selves before the Lord, to accuse and condemne our selves, crying out that all shame and confusion belongs unto us : this wee must doe, that by the view of our miseries, wee may bee moved more earnestly to sue for mercie. And indeed, if wee examine our hearts, and our behaviours thorowly, we shall finde, that we are all murderers. For though we may bee free from actual killing, yet our consciences will tell us, that the motions of wrath and malice, and the signes of unadvised anger have broken forth, both in our words and gesture : for who can say, he never *snuffed* at another by way of contempt or dislike ? who can cleare himselfe from *deriding* and *disgracing* others ? Now these things and such like, make us guiltie of sinne against the Law, and so subject to the wrath and curse of God : which needs must be fulfilled, though heaven and earth should passe away. This undoubtedly is our miserable and wofull case in our selves. And there is no way to escape this curie, but only this : wee must humble our selves before God, and confesse against our selves the murther of our hearts,

4  
soule-killing.5  
Offending.The true use of  
this Law.1. Search our  
hearts.2. Judge our  
selves.

our hearts, declared in our gesture, speech, and behaviour, then we must labour to be grieved for these finnes; for which end we must apply unto our selves, Gods fearefull judgements due unto us for them. Thirdly, we must earnestly sue unto God for mercie and pardon, as for life and death, like as poore prisoners do, when the sentence of death is to bee pronounced against them: yea, we must cry with sighs and groanes that cannot be expressed, and give the Lord no rest, till hee send into our consciences the comfortable message of mercie and pardon by his good spirit. This done, we must labour in our callings for the time to come, to procure and further the welfare and safetie of our brethren, as well as our owne: we must not seek our selves, but the common good, eschewing those things that may grieve our brethren, and doing those that may bee good and comfortable unto them, that so by new obedience we may shew forth thankfulness for Gods mercie and favour towards us.

Hitherto we have handled the three degrees of murder, which Christ condemneth by this Law, beyond the doctrine of the Jewish teachers. Besides these, there is a fourth degree here condemned, which is *casuall killing*. This Christ doth not here name, because hee taketh it for granted, even by the doctrine of the Scribes and Pharisees. Now because it is the maine sin of this Commandement, therefore here it is to be handled; which we will doe thus: first, we will shew when killing is murder, and when it is not, and then handle the kindes thereof.

For the first: *Killing* is not alwaies murder, for sometime a man hath power given of God to kill, and it is no sinne: now God gives a man power to kill three waies: I. by the *written word*: thus Princes and Governours, and under them Executioners, are allowed to kill malefactorious that deserve death: and thus Souldiers are warranted to kill their enemies in a lawfull war: II. by an *extraordinary Commandement*: and so *Abraham* might lawfully have killed his son, if the *Angell* of the Lord had not stayed his hand: III. by an extraordinary instinct, which is answerable to a speciall Commandement: and so *Phinees* slew *Zimri* and *Cosbi*, without guilt of murder. But killing is murder, when men of their owne wils, without warrant from God, slay others: and this sinne is plainly and directly forbidden in this Commandement.

*II. Point.* The kindes of killing be two: either *voluntarie*, or *casuall*. *Voluntarie* killing is, when a man killeth of *purpose* and *intent*: and this sin is so heinous, that it *defileth the land* where the blood is shed, till it be purged by the blood of him that shed it. And this *purpose to kill* is twofold: either *with deliberation* and fore-desire of revenge, as when a man hath carried a grudge in his heart long before: or *without deliberation*, when a man without all former malice is suddenly carried by fure and anger to slay his brother: and this second kinde of killing is distin-

guished from that which is upon deliberation, by the name of *man-slaughter*, and also favoured by the lawes of some Countries, because it is not done of set purpose, but through sudden anger before the blood be cold: but Gods Law maketh both of them murder, and admitteth *no recompence for the life of the murderer*: nay, beides it adjudgeth the murderer to eternall death, both in soule and body. To this voluntarie murder, we must reffer those that give commandement, counsell, or helpe unto the murderer: for hee that commandeth is the principall Agent, and the murderer is his Instrument. Again, it is voluntarie murder to thike another, though with purpose only to wound, if death follow thereon. And this also which is committed by a drunken man: for his will is free, though sense and reason bee blinded.

*Casuall killing*, commonly called *chancemurder*, is when a man killeth another, having no purpose to doe him hurt. The presumptions of casuall killing be these: *First*, if a man kill another, having no ill will or anger towards him, nor to any other for his sake; neither is moved thereto by covetousnes, or any affection. *Secondly*, if he bee doing the lawfull duties of his particular calling. *Thirdly*, if he be well occupied, doing some lawfull work beside his calling. And *lastly*, if he be doing a thing which he ordinarily practiseth, keeping his usual place and time. And albeit this kind of killing, if it be merely casuall, is no sinne, yet the partie committing it, in old time was bound to come to his answer, thereby to purge and cleave himselfe from suspicion of murder, as also to avoid the hatred and danger of the friends of the partie killed; and lastly to keep & maintaine the hatred of murder among Gods people. Now this sixth Commandement is not to be understood of casuall, but of voluntarie killing. And this also must be observed, that Christ giveth the name of murder, to all the occasions thereof, that he might breed in our hearts an hatred of them all, as of murder it selfe.

v. 23 *If then thou bring thy gift to the Altar, and rememberest that thy brother hath ought against thee,*

24 *Leave there thy gift before the Altar, goe thy wayes, first bee reconciled to thy brother, then come and offer thy gift.*

Here Christ propounds a Rule of concord, by seeking reconciliation with them whom we have wronged: and it depends upon the former verse, as a consequent and conclusion

Man-slaughter is murder.

Ex Numb. 35. 31.

2

3

Casuall killing.

The signes thereof.

1

2

3

4

Actual killing.

When killing is allowed.

1

2

Ex Gen. 22. 10, 11.

3

Ex Psal. 106. 30, 31.

The kindes of killing.  
I. Voluntarie.

Ex Numb. 35. 33.

Coherence.

drawn therefrom, as may appeare by the first words, *If then, or therefore*: as if he had said, If rash anger and the testification thereof, either in gesture, or reviling speech, be murder, and deserve condemnation, then we are with all diligence to seeke to be reconciled to our brethren, whensoever any breach of love is made betwene them and us.

The Exposition. *If thou bring thy gift to the Altar* Here Christ alludeth to the Jewes manner of worship under the Law; which was, to offer in the Temple sacrifices unto God both of propitiation, and thanksgiving. And though Christ here only name this one kinde of ceremoniall worship, yet under this hee comprehendeth all manner of true outward worship, whether Legall or Evangelicall; as if he should say, *If thou come to worship God any way*, either by offering sacrifices, or by praying unto God, by hearing his Word, or receiving the Sacraments; *and remembreth that thy brother hath ought against thee*, that is, that thou hast any way wronged and offended thy brother: this appeareth to be the true meaning by the like words of <sup>a</sup> *Marke*, *If thou hast ought against thy brother*, (meaning for injurie done unto thee by him) *forgive him*: and therefore our brother hath something against us, when we have wronged or offended him in word or deed, and he hath knowledge thereof, and just cause thereupon to complaine.

*Leave there thy gift before the Altar* Still he alludeth to the manner of the Jewes worship; who when they went to sacrifice to the Lord, brought their sheepe or bullocke unto the utter Court: or as some thinke, tied it to the hornes of the Altar, in token that they presented it unto the Lord: now if at that verie instant, they did remember that they had any way offended their brother, then were they to leave their gift there, (not quite omitting this dutie, but only suspending or deferring it for a while) and goe seeke to be reconciled to their brother whom they had wronged.

*Question*. How could this departure bee warrantable, seeing the Jewes had a law <sup>b</sup> that when the service of God was once begun, *none might depart, no not the Prince himselfe, till it was ended*? *Answer*. This Rule must be understood of departure out of the utter Court of the Temple, whither the people brought their sacrifice some after they had presented it, before it was to be offered: for till the Priests had begun this service, it was lawfull for the people to depart, especially upon this occasion.

*Question*. 11. But what if the partie offending, cannot possibly come to his brother whom hee hath wronged, by reason of his absence in some farre countrey, his close imprisonment, or such like? *Answer*. He must testifie his endeavour to be reconciled unto him: and if the act is selfe necessarily hindered by Gods providence, God will accept the will for the deed, if there bee a willing minde: for this is

A Christs meaning, that we should doe our utmost endeavour to bee reconciled unto our brethren whom wee have wronged, shewing such care thereof, that wee preferre the same before the outward actions of Gods worship, not presuming to worship God, till we be reconciled to our brethren.

Here wee have a notable Rule for the maintaining of love and charitie among men; namely, *brotherly reconciliation*. In the giving whereof Christ still continues his exposition of the sixth Commandement: for having condemned murder, and the provocations thereunto, in the former verse; here hee commandeth the contrarie vertue of brotherly love, and the meanes to uphold the same; to wit, Reconciliation for offences given.

B Out of this Rule in generall we may observe: first, a Third direction to the right expounding and understanding of Gods Commandements; namely, *where any vice is forbidden, there the contrarie vertue is commanded*: and on the contrarie, *where any vertue is commanded, there the contrarie vice is forbidden*. This Rule must be observed as a privilege of the Law of God, above all humane lawes: for mens lawes are satisfied, by abstaining from the vice forbidden, though the contrarie vertue bee not practised: as he satisfies mans law, forbidding murder, that abstaines from the actual crime, though he love not his brother: But hee transgresseth the Law of God, that performeth not the contrarie vertue, though he abstaine from the vice forbidden: for though a man abstaine from killing, yet if he doe not love his brother, he is guiltie of the breach of this sixth Commandement; which serves to confute the error of our ignorant people, who because they abstaine from Murder, Adulterie, and other outward finnes, doe persuade themselves that they keepe the Law, and that God will therefore be mercifull unto them. But they must know, that though they should abstaine from the vices forbidden, yet they stand culpable of Judgement, for want of doing the contrarie vertues: for it is not sufficient to abstaine from evil, but we must doe good, and therefore *John Baptist* saith, <sup>a</sup> *Everie tree that bringeth not forth fruit, is hewen downe, and cast into the fire*: and the sentence of damnation shall bee denounced against the Reprobates, for their omission of doing good: <sup>b</sup> *I was hungrie, and ye gave me no meat, &c.*

C Secondly, by this Rule of Reconciliation, it appeareth that the performance of any outward service unto God, is displeasing unto him, if it be separated from the love of our brethren: *Ish. 1. 11, 12. What have I to doe with the multitude of your sacrifices, saith the Lord*: and to he proceedeth, rejecting in particular, all the service of the Jewes, because they lived in envie, debate, and oppression: *Their hands were full of blood*, *Ish. 58. 3, 6*. The Lord doth there reprehend the Jewes fasting from meats, be-  
cause

A third rule for expounding Gods Commandement.

<sup>a</sup> Matth. 3. 10.

<sup>b</sup> Matth. 25. 42.

God rejects sacrifice without mercie.

<sup>a</sup> Ezek. 46. 10.

Matth. 1. 15.

cauſe they did not withall abſtaine from ſtrife, and oppreſſion; adding withall, *that reſtraining from crueltie, and doing works of mercie, is the fiſt which he requires: which ſerves to overthrow the naturall conceit of men, who thinke that the whole worſhip of God, ſtandeth in the duties of the firſt Table.* This was indeed the conceit and practice of the Pharifees, whereupon they taught the people, *that if they gave oblations to the Church, though they releev'd not their poore parents, yet God was pleaſed with them.* And the like is the practice of the Church of Rome, who in caſes of tranſgreſſion, through want of brotherly love, doe not appoint this Reconciliation, but Auricular confeſſion, and Canonick ſatisfaction, as matters well pleaſing unto Almighty God: yea, ſuch is the conceit of our common people, that if they be preſent at Divine Service, if they heare the Word preached, and receive the Sacraments at ordinarie times, then they have done God good ſervice, and he will reſpect them, though in their civill converſation they bee at enmitie with their brethren, or live in ſuch like ſins. But we muſt learne, that God is ſerved, not only in the duties of the firſt Table, but of the ſecond alſo; and that God abhors the duties of pietie in ſuch perſons as make no conſcience of the practice of love and mercie: *Ier. 7. 9, 10. Will you ſeale, murther, commit adulterie, &c. and yet come and ſtand before me in this houſe, wherein my name is called, and ſay, Wee are delivered though we have done all theſe abominations? as if he ſhould ſay, Never thinke it is: and therefore if we deſire true comfort in our ſerving of God, let us make conſcience to joyne therewith the practice of mercie towards our brethren.*

Thirdly, here alſo wee may learne, how to behave our ſelves before we come to the Lords Table: if we call to minde, even when we be in the Church, that we have any way offended our brother, wee muſt firſt goe and reconcile our ſelves unto him, and then come to the Lords Table: we muſt not abſtaine upon the remembrance of our wrong doing, for ſo wee adde ſinne unto ſinne, reſuſing ſpiritual ſociety with God, becauſe we will retain enmitie towards our brother; but ſeeking ſpeedily reconciliation, we muſt returne to receive the Lords Sacrament. Which flatly condemnes the common practice of many, who abſtaine from the Lords Supper, becauſe they will not ſeek to be reconciled to their brethren. This argues an heart full ſtuff with pride and malice, which prefers it owne luſt before the will of God: for God commands that the Sunne ſhould not downe upon our wrath; and it is his ordinance we ſhould receive the Sacrament to ſhew forth Chriſts death, when it is adminiſtr'd by the Church, againſt both which hee offendeth that abſtaineth, becauſe he is at variance with his brother: for Chriſt will not have the giſt that is brought to be taken away, but there left a while, till reconciliation be made.

Fourthly, in this Rule of Reconciliation, we may ſee, *there be degrees in the duties of Gods worſhip; all are not equal, but ſome more, and ſome leſſe neceſſarie.* The firſt and higheſt degree of holy worſhip, is preſcribed in the firſt Commandment, *as to love, ſerve and to rejoyce in God above all, and to beleve in him, and all his promiſes.* The ſecond degree of holy duties, is *to love our neighbour as our ſelves, to ſeek peace and reconciliation with them whom wee have wronged or offended.* Thus much doth Chriſt here import, in preſſing the practice hereof before the offering of ſacrifice. The third degree conſiſts, *in the outward ceremoniall duties of Gods worſhip,* commanded in the firſt Table: as the outward actions of Gods worſhip, and the outward ſolemnitie of the Sabbath: for theſe give place to the works of love and charitie commanded in the ſecond Table, and therefore Chriſt ſaith, *Fiſt bee reconciled, and then offer thy giſt.*

Now by this diſtinction of holy duties, wee have a good direction for our behaviour: that ſeeing the love of God and of our brethren, are the two higheſt degrees of good works, therefore we are above all things to ſeek after them, and to preferre the doing of them before the outward worſhip of God; for that wee ſet commeth in the laſt place. But the practice of men is otherwiſe; generally they are more forward in outward ceremonies, than in the inward duties of the love of God, and of their brethren; like to the Pharifees, who paſſed over judgement and the feare of God, and were verie ſtrict in tything mint and rue: but this is a prepoſterous counſel, and cleane contrarie to this precept of our Saviour Chriſt.

Thus much of this Rule in generall. Now I come to more particular obſervations out of the words: *Leave thy giſt at the Altar.* Here Chriſt approveth of this worſhip of God among the Jewes by offering ſacrifices; from whence it followeth, that ſacrificing at the Altar, and by proportion other ceremoniall worſhip, was not abrogated either at Chriſts birth, or Baptiſme, for here Chriſt alloweth of them; and therefore they ceaſed only at his death, when upon the croſſe hee ſaid, *It is finiſhed,* then he put out the hand-writing of ordinances that was againſt us.

Thy giſt; that is, thy ſacrifice; whereof the Jewes had two kindes: *Propitiatorie,* and *Gratiarum,* or of thankſgiving: and they are here called *giſt*, becauſe in ſacrificing the people gave ſome thing unto God: in which reſpect a ſacrifice differeth from a Sacrament, wherein God gives ſomething unto us. Now the ſacrifices of the Law, wherein men gave ſomething unto God, ſignified two things; firſt, that Chriſt ſhould give himſelfe unto his Father for our finnes: ſecondly, that we ſhould wholly give our ſelves unto God, both in ſoule and bodie, to ſerve him: and therefore God ſaith, *Prov. 23. 26. My ſonne, give mee thy heart:* Rom.

Duties of duties in Gods worſhip.

1

2

A motive to the practice of love to God and man.

d Luk 11. 42.

Ceremoniall worſhip not abrogated. Chriſts death.

e Ioh. 19. 30.

f Col. 2. 4.

What the giſt of a ſacrifice ſignifieth.

1

2

6. 12. Give your members as weapons of righteousness unto God, as they that are alive from dead works: Rom. 12. 1. I beseech you brethren, by the mercies of God, that you give up your bodies as living sacrifices, holy, and acceptable unto God: this we ought to doe in token of thankfulness for Gods endless mercies: and this we then doe, First, when we acknowledge our selves not to be our owne, but Gods in Christ: Secondly, when we consecrate and dedicate our selves to the service of God, that both in heart and life we may shew our selves thankfull for our creation, preservation, and Redemption especially. But lamentable is the case with men in this behalfe: in stead of giving themselves to God, men bequeath themselves to the Devill, and become his slaves and vassals; they make their hearts his dwelling place, by malicious, wicked, and lustfull thoughts; they consecrate the faculties of their soules, with all the parts of their bodies unto him in the practice of sinne: this ought not to be, seeing Christ gave himselfe for us, let us give our selves wholly unto him.

And there rememberst; that is, doeſt call to minde, that thy brother hath ought against thee, &c. By this Christ teacheth us, that whensoever we come to any service unto God, wee ought first of all to enter into our owne hearts, and there to search and try our owne estate, in respect of offences given to God or man, whereof we have not repented, that so before we come to Gods solemne worship, we may be reconciled both to God, and to our brethren. The want of this, brings many a curse upon mens soules, even in the meanes wherein they thinke to receive Gods blessing: and therefore we must looke to the practice of this dutie, that we doe it speedily, and from our hearts. This wee had need to looke unto in respect of God whom we daily offend: for if hee have ought against us, and yet wee stand out against him by impenitencie, who can save us from his wrath? Let us thinke on Elies speech, & If one man sinned against another, the Judge shall judge it: but if a man sinned against the Lord, who will plead for him?

v. 25 Agree with thine Adversarie quickly, whiles thou art in the way with him, lest thine Adversarie deliver thee to the Judge, & the Judge deliver thee to the Serjeant, and thou be cast into prison.

26 Verily, I say unto thee, thou shalt not come out thence, till thou hast payed

## A the uttermost farthing.

Our Saviour still goeth on with his former Rule of concord and Reconciliation. Now because the meaning of the words are controversi-  
fall, it shall not be amisse somewhat to discusse the divers expositions that are made hereof. The Papists say, that by *Adversarie* is meant God, commanding men in his Law; and by *way*, is meant the space of time in this life: by *Judge*, they understand Christ: by *Serjeant*, Gods Angels: by *prison*, hell: and because in hell there be many places, therefore here by *prison*, they understand Purgatorie: and by *the uttermost farthing*, veniall finnes: as if thus were the meaning; Agree with God while thou art in this life betweene this and the day of Judgement, lest thou come before Christ, and hee cause his Angels to cast thee into Purgatorie, and there thou remaine till thou have satisfied for thy least veniall finnes. This exposition they stand upon the more, because hereupon they would build their doctrine of Purgatorie.

But this cannot bee the true meaning of this place, for the reasons following: First, these words depend upon the former, and are a continuance of the rule of Reconciliation between man and man, and not betweene God and man. Secondly, their exposition overthroweth the mediation and satisfaction of Christ for man to God: for if (as they say) man may and must satisfie for his veniall sins, even to the uttermost, then Christ did not make a perfect satisfaction for man to God: for if he did, why should man satisfie for himselfe? Thirdly, by this exposition they confound the Adversarie and the Judge (for the Father and the Sonne are one) which in the Text are made diverse and distinct. Fourthly, they make a Redemption and deliverie from hell, from which indeed there is no redemption. And lastly, in making a parable of this place, they set their Purgatorie on a sandy foundation: for from the words of a parable can no sound collection be made, but only from the maine scope thereof.

Others there bee, that understand these two verses of the partie offended: for (say they) Christ had shewed before the duty of the party offending, to seeke reconciliation: now therefore hee layeth downe the dutie of the partie offended and wronged, namely, that when the partie offending comes unto him, and desires reconciliation, he must agree and bee reconciled with him quickly. This exposition, howsoever it is plausible and fit in reason, yet it cannot well stand with the words of the Text, which threaten to the partie that agrees not with his adversarie betimes, to be carried before the Judge, and cast into prison, there to be till hee have payed the uttermost farthing: but there is no reason why the partie offended should thus be cast into prison, and therefore it cannot be understood of him.

Thirdly, others expound these words, to be

Billiam. de purg.  
cap. 4.

The confutation.

Examination of  
ourselves before  
we doe service to  
God.

1 Sam. 2. 35.

a parable, borrowed from the Courts of the Jewes; and hard it is to say, whether they bee the words of a parable or not.

But to leave all these, A fourth Exposition, which I take most fit and proper to expresse the true meaning of the place, is this: The words containe no parable, but are literally and properly to be understood: for Christ had before exhorted the partie doing wrong, to seek to be reconciled with his brother, by acknowledging of his offence, and making recompence according to the injurie offered. But because men are obstinate and stiffe-necked, and will not yeeld and submit themselves to this dutie; therefore hee further urgeth the partie offending, to the speedy performance of this dutie; by the danger ensuing upon the neglect hereof; saying, *Agree with thine adversarie, &c.* that is, use meanes to become friends with him, with whom thou art at variance, (for an *adversarie* doth not here signifie an open enemy, but any one, with whom we are at difference, who hath an action against us in any matter by reason of our injurie done unto him.) *Quickly* that is, without delay, stand not upon thy supposed right, but rather yeeld from thine owne right, than over-long to deferre to be reconciled. *Whiles thou art in the way* that is, (as wee may plainly see, Luk. 12. 58.) while thou art going with thine Adversarie to have the matter tried before the Magistrate. *Left thine Adversarie deliver thee to the Judge* That is, left thine adversarie having a good action against thee, doe convince and cast thee, before the Magistrate. *And the Judge deliver thee to the Sergeant, and thou be cast into prison.* That is, left after thou art convinced of wrong doing, the Judge command the Sergeant to cast thee into prison. And because it might be thought a small thing, to be cast into prison, for that he might quickly come out againe, therefore our Saviour Christ addeth in the last place, *Verily thou shalt not come out, till thou hast payed the uttermost farthing*: this *farthing*, was the least coyn used among the Jewes, called a *quadrim*, which contains two mites; as wee may see, <sup>2</sup> *by the midwives gift cast into the Treasury*; and it is the fourth part of a penny in English: so that this last phrase is proverbiall, as if he had said, Looke for no compounding or agreement with thine adversarie, when thou art once cast into prison, for he will shew thee no favour, but use thee as hardly as may be, remitting nothing; but causing thee to make full restitution and satisfaction, even to the uttermost farthing. And this I take to be the true and proper meaning of the words.

The speciall points to be observed in the words are two; a Precept, and a Reason thereof: The Precept in these words, *Agree with thine adversarie quickly, whiles thou art in the way with him*: that is, use all good meanes to become friends with whomsoever thou hast any wayes offended, before the matter come

to be tried before the Magistrate. The Reason is in the words following, drawn from the danger that will ensue deferring of agreement, *left thine Adversarie deliver thee to the Judge, and the Judge to the Sergeant, &c.* The Precept is a rehearsal of the Rule of Reconciliation given in the former verse, touching agreement with those whom wee have offended: which point, Christ stands the more upon, because of the stubbornnesse of mens hearts, that cannot abide to submit themselves, either in yeelding a little of their owne right, or making satisfaction for wrong done to others. Now this precept is further set out, by these two circumstances; First, of the *time*, it must be done quickly, and not deferred upon any piteence or shew of our owne right: Secondly, of the *place*, in the way, as we goe to the Court.

In this Precept, our Saviour Christ gives unto us a notable Rule of equanimitie, for the maintenance of peace and love, with those with whom wee are to deale in the private affaires of our speciall callings: namely, *to deale moderately*, if the matter concerne our selves, without all rigour or extremite; unlesse our place bee such, wherein our silence may impeach the glorie of God, or the good of his Church, Phil. 4. 5. *Let your patient minde be knowne unto all men.*

To the practice of this Rule, many duties are required: First, we must confesse all mens sayings and doings in the best part; herein they failed, that bare false witness against our Saviour Christ, by applying his speech to the *materiall Temple in Jerusalem*, which he spake of the Temple of his body. This mistaking and misconstruing of mens sayings and doings, is the cause of much debate continually. Secondly, we must learne to beare with, and to winke at our brothers wants, Prov. 9. 11. *It is the glorie of a man to passe by an offence*: if the same only concerne us, and bee not derogatorie to Gods glorie; as if he be froward, hattie, angrie, reproachfull, and so forth; we must in Christian patience passe by the same, as though we tooke no notice of it, till by our reproofe we may doe him good. Thirdly, though direct injurie bee done unto us, yet if the same bee private, and doe not impeach the glorie of God, our life, or good name, wee must bee content to beare it: 1 Cor. 6. 7. *Paul* doth sharply rebuke the Corinthians, for going to law about trifles; *Why rather* (saith he) *suffer you not wrong? why sustaine you not harmes?* And this by Gods grace a man shall doe, if first, hee duly and equally consider his owne deserts, both of like injuries from men, and of eternall damnation from God himselfe, whom he continually offendeth. Secondly, if hee have an eye to the providence of God, in that thing wherein hee is wronged, which disposeth all things for the good of his children. Fourthly, for the maintenance of peace we must yeeld of our owne right: so did *Abraham* unto *Lot* though hee were above him both in years and authoritie, bidding him

How to preserve peace.

Rules.

I

b Math. 26.  
60, 61.

2

3

4

c Gen. 13. 9.

THESE EXPOSITIONS.

• Math. 12. 42.

chuse where hee would dwell, whether on the right hand, or on the left: and our Saviour Christ, though he were free, being of the Kings stocke, yet for the<sup>d</sup> avoiding of offence, paid tribute for himselfe and Peter. And observing these things with good conscience, we shall by Gods grace maintain: Christian concord.

Secondly, Christ commanding speedie agreement, condemneth that wilfulnesse and stubbornnesse of men, whereby, rather than they will submit themselves, and yeeld a little of their right, they will carrie everie trifling matter before the Magistrate. This is a common fault among us in these dayes of peace, for everie trifle is made a Law-matter, which ought not to be among Christians: it plainly argueth great want of love, and small regard of this Commandement of our Saviour Christ. I speak not this, to condemne the lawfull use of the Law, but to reprove the bad practice of carnall men, who make lawing the meanes of their private revenge, and sometime of flat injustice against their brethren, whom they doe not affect.

Thirdly, Christ here also noteth the hardnesse and crueltie of mens hearts, who will never let a man goe, if once they get him in the lurch: such cruell wretches are they that take the fortunes of leases, bonds, and obligations: and such, for the most part, are our common usurers: but all these must know, that they are void of love and grace, whereby they should maintaine this concord, which Christ requires.

Fourthly, by this circumstance of time, [*Agree quickly*] Christ would teach us to keepe our hearts cleare from grudging and heart-burning, even then, when we have occasion of suit or controvercie with others: for this rancor of heart will cause further debate and contention, like to an angrie humour in the veines, which fetters the whole body in burning fits.

Fifthly, if we must use speed in seeking agreement with men whom we have offended, before we come to the triall of a mortall Judge; then much more must wee give all diligence to bee reconciled unto God, for our daily finnes, whereby wee offend him; and that with all speed, even in this life, before wee come to his Tribunal: for howsoever in the courts of men we may goe upon sureties, yet at the barre of Gods Judgement, none can answer for us. If wee bee not before-hand reconciled to God in Christ, this undoubtedly will be the issue; we shall be cast into utter darknesse, and there remaine till wee have fully satisfied the Justice of God, which will never bee. Let all estates and degrees thinke on this, and especially the younger sort, who deceive themselves by deferring repentance, when as indeed, they as well as others, are everie day going forward to the bar of Gods judgement.

Sixthly, as in seeking Reconciliation, so in doing everie good worke that concerns Gods glorie in the good of others, wee must use all

A convenient speed; <sup>e</sup> while we have time we must doe what good we can unto all, for death and the last judgement come suddenly: *Say not to thy neighbour, (saith<sup>f</sup> Salomon) goe, and come againe to morrow, if thou hast it now.* And againe, Eccles. 9. 10. *Whatsoever thy hand shall finde to doe, doe it with all thy power.* This is Iobs defence, *that hee restrained not the poore of their desire, nor caused the widowes eyes to faile:* and his practice must bee our president, for the more good we doe, the more grace we have, and the liker we be to our<sup>h</sup> heavenly father.

Thus much of the Precept: The Reason followeth, *Left thine adversarie deliver thee to the Judge, &c.* which is thus much ineffect, If thou shew extremitie, thou shalt finde extremitie shewed unto thee againe, even by the Magistrate. They that deale stiffely and rigorously, shall bee rewarded in their kinde: God in his just judgement will have men measured unto, as they measure unto others, Matth. 7. 2, 6. Mark. 4. 24.

Here then wee are taught to deale in equitie and moderation with all men, in the private affaires of our callings, even as we would have them to deale with us; and then God will cause others to deale well with us: but if we deale ill with others, God will reward us in the same kind. This point all Usurers, Ingrossers, Tradersmen, &c. should well observe, who thinke they may doe with their owne, what they will; but we must know, we are but Stewards, and our account will be exact.

Secondly, here wee see Christ alloweth of the Magistrate, and his Judgement: 2. Of his proceeding against the guiltie, in delivering him to the Officer: 3. Of the office of the Sergeant: 4. Of casting guiltie persons into prison: 5. Of suing at the Law, when right cannot be gotten by any other lawfull meanes; but Law must not be the first course we take in seeking our right, wee must rather suffer some wrong, and seeketo end the matter by friends: and use law, as Physitians use poysons, when gentle physicke will not serve the turne, then in case of extremitie they doe minister stronger physicke: yea, sometime poyson it selfe: so when we cannot otherwise procure our peace and right, then we may lawfully take the benefit of the Law.

V. 27 Yee have heard that it hath beene said of old time, Thou shalt not commit adulterie.

Here our Saviour Christ goeth about to restore the seventh Commandement, touching *Adulterie*, to his true sense and meaning, and so to his proper and right use, by purging it from the false and erroneous interpretation of the Jewes: for which end, he first layes downe the false interpretation of the Scribes and Phari-

e Mat. 5. 10.

f Prov. 3. 28.

g Job 31. 16.

h Matth. 5. 43, 45.

Magistrate approved.

rises, vers. 27. and then adjoyneth the true sense thereof, vers. 28. especially; yet so, as he continueth the same in the verses following.

For the first; before the interpretation of the Jewes Teachers, hee prefixeth this Preface; *Ye have heard that he hath bene said of old time; or, of the ancient Teachers:* the meaning and use whereof, wee have before shewed, vers. 21. Then after follow the words of the seventh Commandement, *Thou shalt not commit adultery;* which are the proper words of the Holy Ghost: yet here must not they be taken in that sense which the Scribes and Pharises gave unto them: for the better conceiving whereof, this one thing especially must be opened; namely, what is Adulterie here forbidden. *Adulterie* properly, is the breach of wedlocke by such parties, some one whereof, at the least, is either married, or espoused: I call it *the breach of wedlocke*, to note the propertie of this sinne, which is not in any other sinne, unless it be of this kinde, though the sinne be far more grievous. Idolatrie is a more heinous sin than Adulterie, being a breach both of the first and second Commandement of the first Table; and yet it comes short of Adulterie, in this qualitie of breaking wedlocke: for wedlocke may be kept of those which are Idolaters. Secondly, I say, *betweene any parties, if one bee married;* meaning the husband as well as the wife, to confute the opinion of some Jewes, and by some lawes also maintained, that the man hath a privilege above the woman, so as he breaketh not wedlocke, when hee goeth in to another woman, besides his wife; which is false: for though he have a prerogative over his wife, in being her head, yet he hath no privilege to free him from matrimoniall fidelitie, but is as much bound to keepe himselfe unto his wife, as she is to keepe her selfe to him. The preeminence of superiouritie cannot free the husband from the bond of marriage, the husband is bound to the wife, as much as the wife is to the husband, and the hath power over his body, as much as he hath over hers, 1 Cor. 7. 4. Thirdly, I say, *or espoused,* because adulterie is not only committed by such parties, whereof one or both bee fully married; but also by them, whereof one is single, and the other contracted only; and therefore is the same<sup>a</sup> punishment allotted to both; for contract in right is marriage. Thus we see the sinne here directly forbidden, according to the letter of the Law. Now, though the Lord under this one includes all the sinnes of the same kinde, as wee shall anon perceive; yet the Pharises tooke this literall signification for the whole meaning, and taught that the sinne here forbidden, was bodily adulterie only; and so made the adulterie of the heart to be no adulterie; which exposition Christ here confutes.

First, here observe the fraud and cunning of these Pharises; they would seeme faithfull Interpreters of the Law, in that they keepe

themselves so close to the words, that they will not passe one jot beyond the literall sense: but yet in the meane time they omit the full meaning and true use of the Law. The like hath been the practice of hereticks in all ages; as the Arrians who denied that Christ was God, stucke fast to these words of Scripture, *the Father is greater than I*, and to such like. And the Papists to uphold their bready-God, by transubstantiation, will needs keepe the literall sense of these words of Christ, *This is my body*, whereby they overturne the nature of that Sacrament. And the like might be shewed by sundrie examples in all ages; whereby wee are taught, not to stand upon the propertie of the words of Scripture only, but to labour to have the true spirituall sense joynd with them.

Secondly, here observe how grievous a sinne Adulterie is, in that Christ by name doth expressly forbid it, among all the sinnes of this kinde; yea, the verie Pharises doe everie where condemne it: for though they would easily dispense with *disobedience to Parents*; yet the woman taken in adulterie must be put to death, Joh. 8. 4. 5. The greatnesse of this sin might be shewed by many arguments; for if he be *worse than an Isidell, that careth not for his family*, then farre worse is the Adulterer, for hee destroyeth his family. *Salomon* (we know) *maketh Adulterie worse than theft*, and yet theft is a notorious sinne, greatly hated, and severely punished of all nations. Again, Adulterie destroyeth the Seminarie of the Church, which is *a godly seed* in the family, and it breaketh the covenant betweene the parties and God; it robs another of the precious ornament of chastitie, which is a gift of the Holy Ghost, it dishonoureth their bodies, and maketh them the temples of the Devill, and the Adulterer maketh his family a Stewes: for as *David* dealt with *Vriars*, so his owne sonne *Abshon* dealt with him; and lastly, it bringeth Gods vengeance upon the posteritie: and therefore *Iob* calleth it *a fire which shall devoure unto destruction*: yea, the greatnesse of Gods punishment upon adulterers, partly in this life, and principally after death, may plainly shew the greatnesse of this sinne: for this and other sinnes, God overthroweth *Admah* and *Zebaim*, *Sodom* and *Gomorrath*, with fire and brimstone from heaven; and the place where they stood, is made a poule of poisoning water unto this day. And although the Lord doe not shew such extraordinary revenge against sinne, yet his wrath is a confirming fire against whole families, townes, and kingdomes for this sinne: though *David* repented of his Adulterie, yet for that verie sinne, the sword must not depart from his house for ever. And for the life to come, *Adulterers, and whoremongers* God will judge. Again, *Neither fornicators, nor adulterers, &c. shall inherit the kingdome of God*: they may repent, and so be saved, but then they ceasie to be Adulterers.

Now if Adulterie bee so grievous a sinne, worse

Adulteris.

<sup>a</sup> Deut. 22. 23, 24.

The Vice.  
Fraud in exposing Scripture.

1 Joh. 1. 21.

Rhem. Mat. 26. sed. 9.

Adulterie a grievous sin.

<sup>c</sup> Math. 15. 4, 5, 6.

<sup>d</sup> 1 Tim. 5. 8.

<sup>e</sup> Prov. 7. 30, 31.

<sup>f</sup> Mat. 15.

<sup>g</sup> Job 31. 13.

<sup>h</sup> Deut. 29. 23.

<sup>i</sup> 1 Sam. 15.

<sup>k</sup> Heb. 13. 4.

<sup>l</sup> 1 Cor. 6. 9.



work than theft, &c. then wee must wish that in all places, it were as severely punished as theft is; so would families be reformed, and become good Seminaries, both for Church and Common-wealth. Secondly, the grievousness of Gods wrath against this sinne, must admonish everie one to beware thereof, for it brings the before of destruction to sweep all away, both in Church and Common-wealth.

v. 28 *But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.*

Here our Saviour Christ layes downe the true sense of this Commandment, and as wee see, he speaketh as the Law-giver and Prophet of his Church, who hath absolute power to give lawes, and expound the same. *But I say unto you:* The Pharisees said there was no adulterie, but that which was outward and bodily; but Christ plainly confuteth that, and saith, *he that looketh on a woman to lust after her:* that is, either in looking on her, lusteth, or by looking, lusteth after her; that is, desireth to increase his lust: *hee hath committed adulterie with her already in his heart.* Here then our Saviour Christ setteth downe two things touching the interpretation of this Law: First, the occasion of adulterie, which is *looking to lust*. Secondly, that the lust of the heart, that is, the motion and inward inclination of the heart unto this sinne, is *adulterie before God*, though it never come into action.

For the occasion: To looke upon a woman, is not sinne, but may be done lawfully; yea, thereby a man or woman may glorifie God, as the *Queene of Sheba*, by beholding a *Salomons* person, and hearing his wisdom, did take occasion to glorifie God: but here is meant the abuse of the sight; that is the idle looking, or curious looking of men upon women, or women upon men. Now idle looking is when one looketh without just cause; as when a man looketh with intent to lust: Thus did the *sonnes of God* behold the daughters of men, Gen. 6. 2. by whose looking came lust, and for lust came the flood: so *Porphers* wife first, *lift up her eyes upon Ioseph*, and then *lusted after him*: and *Dina* a *Yacobs* daughter, went out to see the daughters of the country, and to be feene againe, and so when *Shechem* saw her, he lusted after her, and ravished her: so the Prophet *David* living in peace and securitie, cast his eye idly and curiously upon *Bathsheba*, as she was washing her selfe, whereupon he lusted after her and so committed both adulterie and murder. This idle and curious looking, Saint *Peter* calleth *an adulterous eye*, both because it is the beginner of lust, and the increaser there-

of. But this sinne is little regarded, and made a small matter with many, who can bee content to come with Christian aires into the assemblies, and yet will bring with them idle and curious, yea adulterous eyes: but such persons which so abuse their sight, to the dishonour of God, must know that they are adulterers before God: and howsoever they may perswade themselves, that grace enters into their hearts by hearing, yet undoubtedly by their idle curious eyes, Satan enters into their soules, and keepes out Gods Word, whereby the soules should bee renewed. Wee therefore must here be admonished, to take heed how we use the sight of our eyes, especially when wee are in the assemblies of the Saints, and holy exercises: and to prevent this evil, it were to bee wished, that men and women would sort themselves, and not be mingled in the congregation, unlesse it were the husband with his owne wife. Again, if the idle and curious eye be the beginning of adulterie, then wee must learne, with care to governe our eyes, as the servants of God have done. *David* prayed the Lord *to keepe his eyes from regarding vanity*. And *Iob*, because hee would avoid unchaste thoughts, *made a covenant with his eyes, not to looke on a maid*.

Now as looking to lust is here forbidden; so by proportion are all other like occasions unto adulterie: as first, reading of unchaste and wanton bookes of love matters, using light and wanton talke. Many are given to these kinds of delights, but they must know, that therein they sinne grievously, for they have not onely a wanton eye, but a lascivious tongue also. Secondly, the acting of all such Plaies and Comedies, the matter whereof, is the representation of the light behaviour of men and women; for therein are idle and curious looks set forth to the eye, which ought not to be, being here condemned. Thirdly, the wearing of vaine and light attire, whereby others are provoked to cast their eyes upon them unto lust; for if the light and wanton eye bee condemned, then that which causeth it, is much more condemned. This ought to be regarded; for light and forren attire is a secret profession of an unchaste heart. Fourthly, mixt dancing of men and women in time and measure: for therein is more occasion and provocation unto lust, than by the bare beholding of each other with the eye. Fifthly, evill company: so are the words of the Apostle *Paul* out of an Heathen Poet, *Evill conversings, corrupt good manners*: which may well include that unseemly conversing of men with women, not warranted either by the generall or particular calling. Sixthly, the pampering of the bodie with dainty meats, or strong drincks; that was the sinne of *Sodom*; and it is much more an occasion of lust, than the bare sight of the eye. Seventhly, Idleness and laziness, in not employing the body in some honest calling, for thereby also is lust incited.

EPH. 1. 17. 37.

Iob 31. 1.

Occasion of adulterie here forbidden.

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1 Cor. 15. 33. Menander in Thais.

6

Ezek. 16. 49.

7

And

1 King. 10. 8.

Idle looking on women or women.

b Gen. 39. 7.

c Gen. 34. 12.

d 2 Sam. 11. 2.

e 2 Pet. 2. 14.

And thus much of the meaning of this commandment, forbidding all occasions to adultery under a lustfull eye.

Now considering that a man is guilty of adultery, that useth occasions thereof; hereby wee may see that wee cannot excuse our selves from the breach of this Law: for though wee be cleane from the bodily outward act, yet who can say, *My heart is cleane?* who is free from the occasions thereof? as from a wanton eye, vaine apparell, wanton speech, intemperance, and the rest: all which makes us culpable of this sinne: and therefore wee must lay our hands upon our mouths, and condemne our selves of guilt before God: wee must humble our selves, acknowledging our finnes, and breaches of this commandment: and lastly, wee must take heed of all occasions, that may move or incite us unto lust or wantonnesse.

The second point which our Saviour Christ propoundeth, in the interpretation of this law, is this; that the lust of the heart, though it never come into act, is Adulterie: now that wee may know what our Saviour Christ meaneth by *lust*, sundry points are to be handled: first, how lust can be a sinne, considering it is onely a hidden desire of the heart: secondly, how *lust* can be a sinne of the seventh Commandment, seeing it is forbidden in the tenth: and thirdly, how great a sinne lust is.

For the first, that lust is a sinne, is thus proved: Gods Law requireth obedience of the whole man, both in soule and body, and in everie part, facultie, and power thereof: *Thou shalt love the Lord thy God, with all thy heart, with all thy soule, and with all thy strength:* and that obedience which cometh not from the whole man is sinfull. Now when a man conceiveth unchaste thoughts in his heart, then his soule and minde, & his affections, have not done their duty unto God, and so he sinneth in lusting.

Yet this doctrine was never received of all, but some have still excepted against it, and their principall reasons are two: 1. They say, lust is a naturall inclination, desire, and appetite, which was in *Adam* before his fall, and so cannot be a sin. *Ans.* Lust or appetite in the heart, is not simply a tuncor so it is a naturall desire, which was in our first parents in their integritie: but to lust after that which God forbidde, that is the sinne; as for a man to lust after a woman, or a woman after a man, not being man and wife, which wee see here Christ condemneth. 2. They say, God blesteth adulterers and fornicators in their lust, with the issue of seed in child-bearing, as well as man and wife in lawfull marriage: and therefore it cannot be a sinne. *Ans.* In adultery two things may be considered: the unlawfull lust of the heart, and the act of generation: now when God gives issue to adulterers and fornicators, it is no approbation of their sinfull lust, but onely a common blessing of naturall generation, which is his owne ordinance by creation: for howso-

ever God approves not of our sinne, yet hee preserves nature in sinfull works. And thus wee see that lust is sinne.

**11. Point.** How can lust be a sinne of the seventh Commandment seeing it is directly forbidden in the tenth: for in this briefe decalogue there is no needlesse repetition of any thing? *Ans.* Lust is twofold, either without consent of will; as when unchaste desires come into the minde and heart, and are not entertained of the will, but be speedily checked so soone as they arise; and such lust is forbidden in the tenth commandment: or with consent of will, when a man is willing to entertaine and cherish the unchaste thoughts that come into his minde, though hee never put them into practice: and these are forbidden in the seventh commandment.

**111. Point.** The greatnesse of this sinne of lust: This is here exprest by Christ, calling it Adulterie before God: as if he should say, Look how great a sinne bodily adulterie is before men, who punish the same with death; even so great and heinous a sinne before God, is the inward unchaste lusting of the heart, whereto a man gives consent of will, though hee never bring it into action; for this hee stands culpable of adultery before God, and shall therefore be condemned, unlesse he repent.

The use of this *Third point* is manifest: First, hereby wee may learne how to examine our selves by this seventh commandment: for our Saviour Christ here teacheth us, that they which willingly retaine unchaste desires with delight, though they never give their bodies to the outward act, are Adulterers before God: and therefore when wee would examine our selves by this commandment, wee must search our hearts, whether we have willingly retained therein any lustfull thoughts: and if we have, wee must know that wee are guilty of Adulterie before God. And because none of us are free from this sinne, it must humble and cast us downe before God as breakers of this Commandment.

Secondly, if the lust of the heart be Adulterie before God, then wee must with care and diligence learne the Apostle *Pauls* lesson, 2 Cor. 7. 1. *To purge ourselves from all uncleannesse both of flesh and spirit:* that is, wee must labour to keep our hearts and minds pure and chaste, as well as our bodies. And to induce us hereunto, consider the reasons following: First, wee all desire to see God, and to know his love in Christ, for our comfort in this life, and salvation forever: but without *holinesse* and *purity of heart*, we can never see God, nor know the comfort of his love: for when a man desires his minde with unchaste thoughts, hee depriveth himselfe of the love of God his favour, and of the experience of his love. Secondly, consider the state and condition of mans heart, by effectual calling; it is the dwelling place and Temple of the holy Ghost, (for when a man is in Christ, hee dwelleth in Christ by faith, and Christ in him

Lust of the heart  
a grievous sinne.

How to examine  
our hearts by the  
seventh commandment.

Motives against  
lust.

1. Heb. 12. 14.

Lust is a sinne

1. Math. 22. 37.

Pelagians.

by his Spirit: ) now then looke as men use to trimme up their dwelling houses, for the receiving of some noble guest, so ought we to keepe our hearts pure and cleane from unchaste lusts, that they may be fit habitations for the blessed Spirit of God; but by unchaste lusts, we make the heart a stable for the devill, and a cage of all unclean spirits. Thirdly, if we suffer our hearts now to burne with fleshly lust, we make an entrance in them for the burning of hell fire for ever: for these two alwaies goe together, burning lust and hell fire, (unless repentance come betwene.) And therefore if we would escape hell fire, wee must quench the fire of lust, and cleanse our hearts from this uncleannes. Fourthly, by profession we seeme to be the members of Christ; and if we would be so indeed, then we must take heed of unchaste lusts, for thereby we pull our hearts from Christ, and hutt them to an harlot. These and such like reasons must move us to avoid all unchaste desires: and for the preservation of chastity in our hearts, these Rules must be observed.

First, the minde must bee filled with godly meditations, and the Word of God must dwell in our hearts plentifully: for unchaste lusts do therefore arise in our hearts, because we are idle minded, and empty of Gods Word: if that were truly ingrafted in us, these wicked desires could not enter, or at least take no place in us. Secondly, wee must often give our selves to the spirituall exercises of faith, repentance, and new obedience; as to the usuall hearing, reading, and meditating in Gods Word, to the often receiving of the Lords Supper, and to continuall prayers, not only publicly, but privately especially: for these confirme Gods graces in the heart, and doe even nip in the head all ungodly motions whatsoever. Thirdly, we must use sobriety in meat, drinke, and apparell: for ungodly lusts are kindled, fed, and nourished with too much pampering of the body: Sodom and Gomorrah, Adinah and Zeboim sinned most grievously in this kind through fulnelle of bread: and therefore wee must use moderation in these things, that grace may be strengthened, and all evil lusts weakened in us. Fourthly, we must alwaies be doing some good thing, either in our generall calling of a Christian, or in our particular calling: yea, in our lawfull recreation wee must intend and practise good: for when men are idle, Satan fills their hearts with evil thoughts, and so defiles the same. Fifthly, men and women must not privatly converse together, without warrant so to doe, either from their generall, or particular calling, so as with good conscience they can say, the Lord doth call them so to converse: for the mutuall conversing of men and women, is the cause of many noysome lusts: and therefore neither men nor women without good warrant, should thrust themselves into such occasions of temptations. Remember what the Apostle saith, *\* Evil conversings corrupt good*

*manners.* The Apostle Peter felt the smart of this boldnes, though in another case: for coming to warme himselfe in *Carpat* as hall, without good warrant so to doe, when a filly maid demanded of him, Whether he was not one of Christs company, he denied him flatly, and that with cursing: and so many men and women conversing without warrant where they should not, doe fall into many noysome finnes; and when they thinke themselves most strong, then with Peter have they great fall.

*v. 29 Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, than that thy whole body should be cast into hell:*

*v. 30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, than that thy whole bodie should bee cast into hell.*

In these two verses, our Saviour Christ lieth downe a most heavenly instruction, for the avoiding of offences: propounding it by way of answer to a secret objection, which might be framed, by occasion of his former exposition of this seventh Commandement: for having condemned the Adulterie of the heart, declared by the eye, some man might say, What shall we do with our eyes, if an unchaste looke be so dangerous? Our Saviour Christ answers, *If thy right eye cause thee to offend, plucke it out:* Which words must not be taken literally, in their proper sense: for this is a Rule in the expounding of Scripture, *That when the literal sense is against any Commandement of the Law, then the words must not be taken properly.* Now these words in their proper sense, do command a breach of the sixth Commandement, which bindeth every man to preserve his owne, and his neighbours life; and so no man can without sinne *put out his eye, or cut off his hand.*

By these then, we are to understand: First, the eye of the body: yet not that onely, but any other thing that is deare and precious unto us; as our eye, even our right eye is. *If it cause thee to offend,* that is, cause thee to sinne, and to faile in the way of obedience unto Gods Commandements. *Plucke it out, and cast it from thee:* These

Scope.

Rules of expounding Scripture.

Exposition.

1  
Rules for the preservation of chastity.

B

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D

words are a lofty kind of speech, called *Hyperbole*, whereby thus much is signified: *Retraîne* and govern thy most carefully; though it bee to mine owne great paine, losse, and hinderance: *For better it is for thee, that one of thy members perish, than that thy whole body should be cast unto hell:* These words containe a Reason of the former exhortation, to this effect; It is better for thee, to want the benefit and use of things most precious and deare: unto thee in this life, and so to be saved; than by having and using them, to perish for ever: So that the true meaning of this place, is this; as if our Saviour Christ had said, *Goe thorow the whole course of thy life, and take a view of all thy wayes, and therein see what thing is an occasion of sinne unto thee; that take heed of, and avoid, though the use thereof be most deare unto thee: for it is better that thou shouldst want the use thereof, and so be saved, than by it to perish eternally in hell.*

*Also if thy right hand make thee to offend, cut it off: for it is better for thee, &c.* Here the same exhortation and reason is againe repeated, which wee must not thinke to be a thing needlesse & frivolous: for such Repetitions in Scripture have speciall use, to signifie that the things so delivered, be of speciall importance worthy all carefull obervation and obedience. *Now by right hand,* here is meant, any thing that is most profitable unto us, what ever it be, if it caule us to sinne against God, it must bee avoided, and left off most carefully.

By this Exhortation of our Saviour Christ, we are taught to carry a strict watch over all our selves, and over all the parts of our bodies, especially the eye and hands, that they become not unto us occasions of sinning against God: and for the government of the eyes, there be two special Rules: First, *we must use our sight*, that is, open and shut our eyes, *in obedience unto God.* Solomon giving Rules for the well ordering of the tongue, sight, and foot, saith thus of the eye, *Let thine eye behold the right, & thine eye did direct the way before thee:* which words seeme to carry this sense, That we should order our sight according to the straight Rule of Gods word, for that is the way wherein we ought to walke. Now the necessity of observing this Rule, may appeare by sundry examples: *Eves looking upon the forbidden fruit,* with desire to eat thereof, against Gods Commandement, was the doore and entrance of that sinne into her heart: was not *Cham* accused for looking upon his Fathers nakednesse? was not *Lois* wife turned into a pillar of salt for *looking backe towards Sodome?* Fifty thousand threecore and ten men of *Bethbels* were slaine *for looking into the Arke of the Lord:* against his revealed will: by all which it is plaine that we ought to use our sight in obedience to God: for which end it will be good before we looke on any thing, to consider whether the same will be for Gods glory, the good of our selves, and of our brethern: if it be we may use

**A** our fight; if not, we may not use it.

Secondly, *We must make our eyes, not the weapons of any sinne, but the instruments of Gods worship and service.* This we shall doe, if we imploy them thus: 1. In beholding Gods creatures in heaven and earth, that in them we may see Gods glory, wildome, mercy, power, and providence, and thereby take occasion to magnifie the Name of God. 2. In beholding Gods judgements very wisely and narrowly, that therein we may see his justice and wrath against sinne, and so be humbled in our selves, and certified from sinne. 3. In beholding of the Elements of Gods Sacraments, especially the bread and wine in the Lords Supper, which be visible words, wherein we may see our Saviour Christ, as it were crucified before our eyes. 4. In using them as instruments of Invocation, by *lifting them up to heaven*, to testifie the lifting up of our hearts unto God. This use of the eyes nature teacheth us; for whereas other creatures have but fourre muscles in their eyes, whereby their eyes are turned round about, man onely above them all hath a fifth muscle, whereby his eye is turned upward towards heaven. And this which is said for the well ordering of our eyes, must be observed in the rest of the senses, and in all other parts of the body; they must all be employed and set a work in obedience to God, and continually observed, that they become not the weapons of sinne, but the instruments of his glory.

C Secondly, this Exhortation of Christ, must teach us to avoid all the occasions of every tunc, though it bee with great losse unto ourselves, in the things of this life. This is the chiefe point that our Saviour Christ ayneth at in this place, and therefore it ought with special regard to be learned, and remembered. Mans nature is like to dry wood, or rowe, which will burne so soone as fire is put unto it; give a man the least occasion of any sin, and he is as ready to commit it, as drie wood is to burne, though thereby he doe as much as in him lyeth, to cast away his owne soule for ever. Looke therefore as Mariners on the Seas, have conitant and continual care to avoid both rockes and sands, wherby they may suffer shipwracke; so must wee incessantly avoid the occasions of every sinne. Almost worthy example hereof we have in *Moses*, who was brought up in *Pharaohs* Court, till he was fourty yeares old, where he enjoyed all earthly pleasures and honours that his heart could wish; and so might have continued if he would, for hee was the adopted Son of *Pharaohs* daughter, but yet *Moses* chose them all, and chose rather to suffer affliction with the people of God in *Gulben*, than to enjoy all the pleasures of *Egypt*. And this he did, because they were but the pleasures of sinne, which he could not enjoy, unless hee would forsake the true feare and worship of God, and all good conscience: and his example we ought to follow.

Now that we may avoid all the occasions

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2 Rule.  
 Let's to Gods  
 give y.

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IPG1.123.1.2.

Columb. l. 5.  
cap. 9.

Avoid all occasions of fire.

<sup>1</sup> Heb. 11:24-26.

of sinne, and so put in practice this wholesome precept of our Saviour Christ, I will here in-treat of the occasions of sinne, and shew with-all, how they may be avoided.

By occasion of sin, I mean any thing that either of it selfe, or by mans abuse, becomes offen-sive, and provoketh unto sin. In this large acceptance, an occasion of sinne extendeth it selfe, not onely to such things as are evil, but even to things good and commendable in themselves, which by mans abuse, cause transgression a-against God. Occasions of sinne are two-fold: e-ther given, or taken. An occasion given is that thing, either word or action, that is evil in it selfe, the speaking or doing whereof, stirres a man effectually to sinne. Occasions given are two-fold: either of one man unto another, or of man unto himselfe. The occasions whereby one man may provoke another to sinne, are many: I will reduce them unto six heads. The first, is bad counsell, whereby one man perswadech another unto sin. This is a great cause of much evil in the world: thus came the fall of our first pa-rents: for <sup>h</sup> Satan perswaded Eve, and Eve her husband: thus came the crucifying of the Lord of life, for the high Priests and Rulers perswaded the people to aske Barrabas, and to destroy Jesus. Hence commeth seeking to wizards: one friend perswades another, for their outward good, as they thinke: yea, from this bad counsell comes the common neglect of all good duties in Gods worship.

The second is, *consent* or approbation of sinne; and it is two-fold, *secret*, or open. Secret approbation and consent is, when men see sinne com-mitted, and are not grieved thereat: for thus caule the Apostle Paul checketh the <sup>2</sup> Corinthi-ans, that they were not sorrowfull, but rather puff-ed up at the fact of the incestuous man: whereby they did in some sort hearken him in his sinne: this is a great occasion of sinne in our dayes. The Prophet David was of another minde, *His eyes gushed out rivers of tears, because men brake Gods Lawes. Open approbation of sinne is*, when men doe openly countenance sinners, and lewd persons, which make profession of bad practices: this is a great occasion of horrible impieties: hereby the hands of the wicked are strengthened in their wickednesse, as <sup>m</sup> the Lord complaineth: and this is the sinne of this age: for who is so bad, that hath not some patron of his evil, and some backe friend to sooth him in his sinne, which makes sinne shamelesse, and sinners impudent? But all Gods children must follow *Elisha*, who in great fervency of spirit told *Jezebel* to his face though he were a King, that "If it had not bene for the presence of good King *Iehosaphat*, he would not have looked towards him, nor scene him: the Lord himselfe will not <sup>e</sup> take the wicked by the hand, neither can he endure that his children should <sup>r</sup> helpe the wicked, or love them that hate the Lord.

The third occasion given is, *provocation un-*

A *to sinne*, when either by word or deed, men ex-cite or draw on others to some evil: as unto anger, revenge, hatred, to drunkennesse, or such like: and this is a common fault of those that delight in drunken fellowship.

The fourth occasion is, *neglect of good duties unto our brethren*: as of exhortation, admoni-tion, instruction, or rebuke: *Josh. 7.* *Achan* stole the execrable thing for himselfe alone, and yet all the people are charged with that fault, and punished for it: the cause was, their neglect to keepe one another from that sinne, according as God commanded them, chap. 6. 18. This is a great occasion of impiety among us; if neigh-bour would admonish neighbour, and one brother another, sinne would not be so rife as it is. B But this duty is not onely neglected of private men one to another, but of publike persons, who are more bound unto it. The Magistrate is negligent in punishing, and the Minister in re-proving sinne: and the master of the family care-less in reforming those that are under him, which causeth sinne to abound.

The fifth occasion given, is *evil example in the practice of any sinne whatsoever, which may bee knowne*: this is most dangerous, like unto wild fire, that inflameth all places whereon it lighteth. The truth hereof appears among us: for let any one man or woman take up a new fashi-on in attire, and presently the same is generally received: let a man invent or sing a lewd song, and presently it is learned of all, even of little children that can scarce speake: whence also comes it, that crawling infants should sweare roundly, and frame themselves to all impiety, when they cannot speake readily, but from the bad example of their Elders, with whom they are brought up? Now among all men, their bad example is most dangerous, who make the greater profession of Religion. They are like false lights upon the shore, which lead the shippes upon the sands. And therefore such as shew any care or forwardnesse in holy practices of religion, must have speciall watch over all their wayes, that (if it be possible) they may bee blamelesse both in word and deed: for all men have an eye at them, and the wicked would gladly spie holes in their coat.

D The last occasion given is, *the private slander-ing of Gods Ministers, & the disgracing of their Ministry*: this is an offence as generall as the rest, and it causeth many to contemne the means of their salvation. When men meet together, their common talke is of the Ministers, and of their doctrine, not to beedified by mutuall con-ference, but onely to disgrace their persons, and to make their ministry contemptible; but they little know what great mischief this causeth, and therefore it ought to be avoided.

These are occasions of sinning given by one man to another: for the avoiding whereof, which is the *plucking out of the eye, & cutting off the hand* here commanded, this Rule must bee observed: *We must hate and eschew the occasion,*

Provocation to sinne.

4 Neglect of good duties.

5 Bad example.

6 Slandring Gods Ministers.

How to avoid oc-casions given.

A Rule.

of sin as deadly poison: and esteeme those persons that give them out: us, in that regard, as ill as the devill. Thus Christ dealt with Peter his owne Disciple, when hee went about to hinder him from doing his Fathers will in suffering for our sins; saying, *Come behind me Satan; considering him in that action, as if he had bin the devill himselfe: for we must know, that the devill comes not openly unto men, but cunningly conveys himselfe in these occasions of sinne given by others, that thereby he may enter in to them for the destruction of their soules: we therefore must endeavour as Paul did, To keepe a good conscience in all things: that is, to keepe our selves pure and uncorrupt from all the occasions of sinne in the world: with a watchfull eye against offences must we walke on, in that way that leadeth unto life, eschewing these stumbling blocks which the Devill casts in our way by other men: and so shall wee obey this good counsell of our Saviour Christ.*

The second kind of occasions of sinne given, are those which a man gives unto himselfe: and they arise either from his affections, or from his imaginations: from mans affections arise so many occasions of sin, as there be corrupt affections in him; as from corrupt desire riseth covetousnesse, which is so great an occasion of sinne, that the Apostle calls it *The root of all evill*. This draves mans heart so much to the world, that he can spare no time for the meanes of his salvation; herewith he is so choaked, that hee never thinketh of repentance, till the last gaspie. Such another occasion of sinne, is *pride of heart*, whereby many give themselves so much to the garnishing of their bodies, that they neglect their soules altogether. The like is *selfe-love*, whereby men overweening their gifts, thinke not themselves honoured according to their desert, and so through discontent give themselves to plot and practise much mischief, for the advancing of their estate. Of this sort are the Romish Priests and Jesuits, as their manifold dangerous attempts against our Church and State doe evidently declare. And thus wee might runne thorow all the affections of mans heart, shewing that the corrupt motions thereof are the cause of much sinne unto him, and a most dangerous meanes for the ruine of his soule.

In regard whereof here also we must shew, how *this eye may be plucked out, and this hand cut off*: that is, by what meanes may we reforme our hearts, and stay the rage of our affections, that they cause us not to sin. The way is this, *We must mortifie and crucifie our worldly affections and corrupt desires*. And for this end wee must put in practice three duties: *First*, we must beleeve that we are crucified with Christ; that is, as we conceive our selves to bee in Christ by faith, whereby we have communion with him; so we must conceive that this communion with Christ is in his death and buriall, so as our sinfull nature, with all our corrupt affections, were

crucified to his crosse and buried in his grave, as the Apostle shewes at large, Rom. 6. 3, 4, &c. Now when this persuasion shall take place in our hearts, it will by Gods grace keepe us from yeelding to corrupt motions and desires, and move us to labour to subdue them daily: for herein stands our assurance that wee have fellowship with Christ, when we have fellowship in his death. And therefore as we see benefactors to cease from stealth and robbery, when they are once hanged; so wee being crucified with Christ in respect of the old man, must not suffer the same to rule in our affections, or to have force in our members: knowing (as the Apostle saith) *that our old man is crucified with Christ, that the body of sinne might be destroyed*; that henceforth we should not serve sinne: and, *by they that are Christs have crucified the flesh, with the affections and lusts thereof*: wherupon he bids us, *thinking that we are dead to sinne*, meaning with Christ, and so cannot live therein: Saint John saith, *Hee that is borne of God sinneth not, because the seed remaineth in him*: that is, true faith assuring the heart that all the benefits of Christs death and passion belong unto him; whereof this is one, that in our nature hee suffered death upon the crosse, that wee by the power of his sufferings might have sinne crucified in us, so as it should not reigne in us, to bring forth fruits unto death. *Secondly*, we must remember Gods commandement forbidding every sinne, and every wicked lust and affection; and withall we must apply the threatening of his wrath against the same, that thereby our flesh may be subdued. *Thirdly*, we must strive against our corrupt motions and affections, not giving them liberty to beare sway in us, but ruling them by meditating in the Word of God, and by prayer for strength of grace to overcome them all; dealing with them, as Parents doe with knives, turning the edges of them before they leave them in the hands of their children, lest they be hurt therewith: as if our love bee set upon the world, we must labour to set it upon Christ and his righteousness; and if our hatred be against our brethren, we must labour to set it upon sinne, and so for every affection, as joy, feare, &c. wee must so keepe them to their right objects, that they may rather further us in well doing, than become in us the occasions of any sinne against God.

The second kind of occasions of sinne which a man giveth to himselfe, arise from his *minde and imagination*: And they are many, I will onely note three: The *first* is an inward conceit of perfect knowledge, touching mans duty to God, and the way of his salvation: that this is a common conceit in the hearts of the ignorant especially, may appeare by this common speech of theirs; that they *know as much as any Preacher can teach them*: for the summe of all they say is, *to love God above all, and my neighbour as my selfe, and to beleeve to be saved*

\* Rom. 6. 6.

b Gal. 5. 24.

\* Rom. 6. 11.

d 1 John 3. 9.

2

3

Off. need arising from mans mind.

1

g Math. 16. 23.

\* Act. 24. 16.

The second kinde of offences given.

Offences arising from a mans covetous affections.

\* 1 Tim. 6. 10.

How to avoid offences arising from a mans heart.

The Rule.

Meanes.

I

by Conscience now this they know as well as the best; and hereupon they become contempters of the preaching of the Word, the ordinarie means of their saluation, as of a thing need-lesse and superfluous. This conceit is common among us, and doth much hurt to many a mans soule.

The way to cut it off is this; the vaine man that is puffed up with this conceit, must examine himselfe touching his knowledge, whether it be sufficient to saluation. And for this end hee must make inquiry in himselfe for these two things: *First*, whether he see his owne naturall blindness, and whether he be moved thereby to labour for the knowledge of God and of his will: where this is wanting, there is nothing but a vaine conceit of knowledge. *Secondly*, whether his knowledge bee joynt with conversion of heart from sinne vnto God; and with reformation of life from euill to good. This change of heart and life goeth with all saving knowledge. Now if there be wanting, (as undoubtedly they are in all vaine persons) then is their knowledge so farre from being saving knowledge, profitable to saluation, that it rather turneth to their deeper condemnation.

The second Imagination in man, occasioning him to sinne, is *The persuasion of his strong faith*. The more ignorant sort that want both faith and repentance, will thus bragge of their strong faith; that no euill companie can hurt them, and hereupon they take occasion to live as they list. But that this is a vaine presumption, may hereby appeare; because *a true faith purifieth the heart*; and *strengtheneth a man in life to avoid sinne*, yea, it *ministers sweet comfort towards the time of death*. But usually these men that brag and boast so much of their faith, are corrupt in heart, fittfull in life, and fearefull in their death; many times despairing of Gods mercie: as lamentable experience oft times teacheth.

The way to cut off this occasion of offence is this; *to make triall in our selues whether our faith be true and sound or not*. This will appeare two waies: *First*, by the beginnings and degrees of the workes of the Spirit, which goe before a true and lively faith, which be three: first, a true sight of our finnes, with an apprehension of the wrath of God due for the same: secondly, a true sorrow and griefe of heart for offending God by these our finnes: and lastly, an hungering and thirsting after the mercie and grace of God in Christ, above all worldly things: where these things are, there is grace; but where these are wanting, there is no true faith, but a vaine presumption. *Secondly*, faith will appeare by the worke of love: for in love will faith bring forth all the duties of the morall Law, both to God and man: *faith worketh by love, and love is the fulfilling of the Law*, Rom. 13. 10. Now all such persons as stand so much upon the strength of their faith, shall soon find, if they examine themselves by these

two Rules, that they have nothing in them but a vaine presumption, which will turne to their deeper condemnation, unless they repent, and get true faith.

The third Imagination causing a man to sinne, is *a thought of security*, whereby he puts faure away the euill day; perswading himselfe that though God will come in judgement against sinne, yet it is farre off. This was the wicked thought of the Jewes, who said, *The visions shewed to the Prophets, were of times a farre off, and for many dayes to come*. This conceit is naturally bred in every man, and is the occasion of many foule finnes: Mat. 24. 48. *The euill servant said in his heart, my master doth deferre his coming, and thereupon he takes occasion to smite his fellowes, and to live lewdly*, 13. 28. 15. *The wicked say, they have made a covenant with hell and death, and though a scourge run ouer, and passe through, yet it shall not come at them*. And the ungodly that walke after their owne lusts, say, *Where is the promise of his coming?* And is not this wicked thought rise among us? for God hath now a long time called us to repentance by the preaching of the Gospell, and because it takes no place in our hearts, hee sends upon us his heavy judgements, as plague, famine, rumours of warres; but yet all this hath not caused us to meet the Lord: generally that complaint of the Prophet may be applied unto us, *No man saith, what haue I done?* now the cause hereof, is this wicked conceit, whereby we thinke *the euill shall not come nor hasten for us*. In this regard we are like the men of the old world, who would not beleue *Noah* though hee preached unto them both by word and deed; and so they knew nothing till the flood came and tooke them all away: so fearefull is it to put away from us the threatnings of Gods judgements. And yet this sinne takes place not onely in the ignorant, but many times in the hearts of Gods children.

The way to remoueth this wicked conceit is, *to esteeme of every present day, as the day of our death, or of the last judgement; and so accordingly, to prepare ourselues to dye, and to meet God in judgement every day*. This thing *Moses* aimed at, when he prayed God *to teach him and his people so to number their dayes, that they might apply their hearts vnto wisdom*: for this perswasion of long life, moves many to give themselves to the finnes and vanities of this world excessively: wee must therefore shake off this vaine perswasion, and every day prepare ourselues for death, and for the day of judgement; so shall wee number our dayes aright, and apply our hearts unto wisdom: for this is true wisdom in man, *rightly to consider his latter end*. And the more weere doth this duty concerne us, because of the continued intercourte of Gods judgements upon us, in famine, plague and pestilence, &c. which plainly argues, that more heavy judgements are to ensue, unless wee prevent the same by speedie

Remedie.

See our know-  
ledge.

I

2

\* Act. 15. 9.  
b 1 Iohn 5. 9.Remedie.  
Trie thy faith.  
Two waies.

t

2

\* Gal. 5. 5.

3

4 Ezech. 13. 27.

c 2 Pet. 3. 3. 4.

f Ier. 8. 6.

g Amos 9. 10.

Remedie.

b Psal. 90. 12.

speedie

speedie and true repentance.

Having thus shewed, what be the occasions given whereby men are drawn to sinne, I come to *occasions taken*. An *occasion of sinne*, or an *offence taken* is, when a man of a good thing frames that unto himselfe which causeth him to sinne against God: and so much as in him lieth, to cast away his owne soule. These occasions taken, arise especially from foure heads: First, from the Scripture: secondly, from the doctrine of the Church drawn out of Scripture: thirdly, from the state of the Church: and fourthly, from the state of the wicked. For the first: though the word of God be most perfect euerie way, both for matter and style, yet hence doe many take offence, and that two wayes principally, partly from the plainesse and simplicitie of the Scripture, and partly from the contents thereof. For the first, it is most true, that the Scripture style and phrase in many things, is plain and familiar, even to the capacite of the simple; yet this is no disgrace to Scripture, but rather an honour, which more setteth out the Majestie of Gods word. And yet hereby many take occasion to contemne it, esteeming the studie of Scripture too base and shallow, and the knowledge thereof too plaine and familiar for their fine wits; whereupon some give themselves to other studies and courtes, which might glorifie God in this calling. Others also, though they addiect themselves unto Divinitie, yet they more employ themselves in the writings of men for their private studies, than in the word of God; and in their publike Ministerie, they more affect the ostentation of humane wit, eloquence, and learning, in multiplicitie of reading, and set words and phrases, in divers languages, than that plaine evidence of the Spirit, which the Apostle *Paul* so much commends. This also is a great fault in many hearers, that they are more delighted with the vaine conceits of men in preaching, than with the pure and plaine word of God, counting basely of that Sermon wherein the Prophets and Apostles are only quoted, but highly advancing that Sermon for deepe learning which is stuffed with Fathers, Schoolemen, Poets, and such like.

To cut off this offence: First, the will of God must be considered, for the penning and preaching of his Word, in plaine and simple manner: for herein is that true, *that God hath chosen such things, as to the world are foolish, weak, vile, and despised, to confound and bring to nought the wise and mightie things of the world:* and hereby also it is made evident, that *the faith of Gods elect, doth not consist in the wisdom of men, but in the power of God:* againe, the preaching of the Gospell, *with the wisdom of words, makes the crosse of Christ of none effect:* let no man therefore deceive himselfe, for *the foolishnesse of God is wiser than men, and the weaknesse of God stronger than men.* Again, hee that doth exercise himselfe in the word of God either privately or publickly, must

A must labour thereby to see his owne sins, and Gods heavy judgement due unto him for them: and so will he begin to reverence Gods Word, as the onely meanes of true comfort. The woman of *Samaritan* at the first began to cavill with Christ, when shee heard him talke of *the water of life:* but so soone as shee discovered her sinne to her conscience, telling her *I seee had had five husbands, and hee whom shee now had, was not her husband:* then shee left off to cavill, and *honoured him* by beleeving his Word, and *causing others to come and to beleeve in him.* The Jewes made *light of the giving of the holy Ghost* unto the Apostles at the first; but when *Peter* had *pricked their hearts*, they sought unto the Word, and received it with gladnesse: so the *Taylor*, though over night he dealt unkindly with the Apostles *putting their feet in the stockes in the dungeon;* yet being stricken with a feare, by the opening of the prison doores, *he then fell downe before them trembling, and asked what hee might doe to be saved.*

Secondly, others take occasion of offence from the contents of the Bible; as when they reade of the Miracles wrought by the Prophets, by Christ and his Apostles; they say, the like may be done by Magicke, and so blasphemously doe ascribe upon the Scripture that most wicked practice of forcery; like to the malicious Jewes, who said of Christ, that hee cast out devils by the power of *Beelzebub*, Luke 11, 15. Others deny the History of *Moses* to be true, by reason of *Noahs* Arke, which (they say) as it is described for quantity could not containe a couple of every kinde of creatures, with provision and fodder for them, for a whole yeares space: of this opinion was *Apelles* an ancient hereticke in the primitive Church: and many upon this occasion have become Atheists, denying the truth of Gods Word to their damnation. To this I answer, first, for the Miracles, that no creature, men, or Angels, is able to doe such workes, as are recorded in Scripture, to be done by the power of God: *Joh. 9. Christ opened the eyes of one that was borne blind.* The devill by his skill, and man by Art can doe much in curing blindnesse, caused by wounds and diseases, but no power of Nature, nor of magicke, no not all the power of all Angels, is sufficient to procure sight to one that was borne blind; that must be done by a power creating, which is in no creature. Again, as Histories record, the devill is able to enter into a dead body, and cause it to move, and can speake in it; but to raise up one to life that had bene dead foure dayes, as *Christ* did *Lazarus*, is a worke that all the devils in hell, nay all the Angels in heaven, are not able to doe. And for *Apelles* the hereticke, who tooke occasion from *Noahs* Arke to contemne the bookes of *Moses:* the answer made to him in the Primitive Church may serve the turne: to wit, that it was in quantity sufficient to containe

Offences taken.

Foure heads from whence offences are taken:  
1 From Scripture.

2 From the plainesse of it.

3 1 Cor. 2. 6.

4 1 Cor. 1. 27, 28.

5 1 Cor. 2. 5.

6 1 Cor. 1. 17.

7 ver. 23.

8 Joh. 4. 11, 12.

9 ver. 18.

10 19. 34, 39.

11 Act. 2. 13, 15.

12 ver. 36, 37, 41.

13 Act. 16. 16.

14 ver. 2. 11.

15 Offence.

from the contents of Scripture.

16 Joh. 11. 43, 44.

Origin. hom. 2. of Gen. de tabrica arca.



taine couples of all kinds of creatures, and provision for them for a whole yeares space: for to omit the height and breadth of it was *three hundred cubits long*, and every cubit (according to the ancient measure) contained nine foot, which in all came to the length of halfe a mile and more. Again, others say that though every cubit had bin but one foot and an halfe long (as our cubits are) yet having *three lefs*, it was of sufficient bignesse to containe all kinds of creatures by couples, and provision for them for a yeares space. But yet put the case that we could not tell, how an Arke should be made great enough, to containe couples of all kinds of creatures, and provision for them: should wee thereupon take occasion to condemne the books of God that record the same, and the thing it selfe? God forbid: nay rather, wee must hereby learne to acknowledge and confesse our owne blindnesse, and the shallow reach of our understanding, and so admire the wonderfull worke of God.

The way to cut off this occasion of offence, taken from the Scripture, is, first to observe, *that (howsoever nothing is more repugnant to our nature than the word of God) yet the same word of God hath more prevailed with many mens hearts, to win the same unto it, than any thing in the world besides could ever doe*. Humane writings are far more plausible to naturall men, than the holy Scriptures of God: for the wisdom of God in Scripture, is esteemed foolishnesse to mans naturall reason: and yet who did ever cleave so fast to the writings of men, as Gods children have done to the Word of God, for the testimonie whereof they have bene and are content to live and die? This thing argueth plainly, that there is in Scripture a divine power: for if it had bene from man, and against his nature, as it is, man would have condemned it.

Secondly, this must be considered, that the pen-men of holy Scriptures, both the Prophets and Apostles, have recorded their owne faults in penning of it, which plainly argueth that they were penned by holy men of God, according to the direction of the holy Ghost, and are not the inventions of politike heads to keepe men in awe; for then the Authors and pen-men thereof, would rather have concealed their owne faults, than have published the same in their owne workes to their discredit. Lastly, consider the subject and matter of the whole Bible, to wit, *Iesus Christ*, who therein hath professed himselfe to bee the Sonne of God: now if Christ had not bene very God, and yet should have taken that honour unto him, then the like judgements would have befallen him that befell others for the like offence: for none ever tooked that honour unto them, who were not grievously punished. As was *Adam* in Paradise, for seeking to bee like unto God: and *Herod*, for receiving and applying to himselfe, the blasphemous praise of the people,

crying, *The voice of God and not of man*: but howsoever most fearefull judgements befell Gods enemies that thus sought to rob him of his honour; yet Christs end was glorious and blessed: which may move us to thinke highly of Scripture, as of the Word of God.

The second head from whence offences are taken, is *the doctrine of the Church grounded on the word of God*. The offences hence taken are manifold: first, from a supposed newnesse of our doctrine: this is taken of the Papists, and especially of our owne Recusants: for they say our doctrine is but of fourescore yeares continuance, since the daies of *Martin Luther*: avouching also that for the space of foureteen hundred yeares, wee cannot bring record of any Church that held and professed the doctrine, which we now teach and hold.

Now for the avoiding of this offence, two points must be remembered: 1. that the doctrine of our Church for the substance thereof, is the doctrine of the Prophets and Apostles, Act. 2. 42. the doctrine taught by the Apostles concerning Christ, is made the foundation of the Church, and looke where this doctrine is rightly held and confessed, there it is an infallible note of a true Church. Again, the Apostles to justifie their doctrine, had recourse to *Moses* and the Prophets, as we may see in the Acts of the Apostles in sundry places: now the doctrine touching Christ held and received in our Churches, is confirmed by the testimonies of the Prophets and Apostles, and therefore for substance and doctrine is theirs. Secondly, wee must know, that for the ground and foundation of Religion, our Churches agree with the Churches after Christ, which continued for the space of six hundred yeares: for wee doe not only allow of the Apostles Creed, but of the foure generall Councils, and of their confessions and Creeds, and that in the same manner and sense which they did; so as the religion of our Church is unjustly slandered to be new.

The second offence taken from the doctrine of our Church, is from the supposed strictnesse and rigour thereof: wee teach indeed, that a Christian man must wholly deny himselfe, his owne will and desires, and resigne himselfe wholly unto Christ, to be guided by his Spirit, according to the direction of his Word. Now hence some would gather, that our doctrine permits not a man to laugh, or be merry, or to doe any thing for his owne delight; and hereupon they grow to contempt of Religion, counting the profession and practice thereof precisenesse; and therefore will not bee bound unto it, but live as they list: and this is common among us.

The way to cut off this occasion of offence is twofold: 1. wee must know, that by the doctrine of our Church, it is *lawfull for a man to be merry, so it be in the Lord*: Phil. 4. 4. *Rejoyce in the Lord alway* (saith the Apostle), *again I say rejoyce*. Psal. 104. 15. *God can send*

a Head of offences taken: The doctrine of the Church.

I From supposed newnesse.

Remedy.

I

a Act. 26. 22.

2

a From supposed strictnesse.

Remedy.

I

Rule.

wine that maketh glad the heart of man, and oyle to make his face to shine; & bread to strengthen his heart. Again; God doth put most glorious colours, and delightome smells into the flowers of the field, no doubt for this end that man might take his delight therein: yea, besides the skill of musick, God hath given to many a man, a voyce more sweet and pleasant than is the sound of any musickall instrument, which were to no end, if a man might not therewith cheare up his heart in a moderate delight: nay, laughter it selfe is the gift of nature, which was in Adam before his fall, and therefore is lawfull. But yet I say, *man's rejoicing must be in the Lord*, to cut off many abuses of delight: for first, there be many that cannot be merrie, but in the practice of some sinne; if there be a thought of God, or of his word, all their mirth is quashed. But wee must endeavour our selves to rejoyce, that God may approve thereof. Again, I say, *in the Lord*; because sinne will soonest prevail with a man; when he gives himselfe to delight and pleasures. This Job knew well, and therefore while his sonnes feasted each other<sup>d</sup> he offered sacrifices for them particularly every day: for (saith hee) *it may bee my sons have sinned and blasphemed God in their hearts.*

The second way to prevent the taking of this offence, is to *resigne our selves holy unto God*, that hee may doe his whole will in us and upon us; so Christ said to his Disciples; *if any man will come after mee, let him deny himselfe, take up his crosse, and follow me*: this is, wholly resigne himselfe to bee guided by mee: and Matth. 13. 46. hee that would get the precious pearle, *must sell all that hee hath and buy it.* Rom. 12. 1. Wee are desired by the mercies of God, to give up our selves, both soules and bodies unto God: whereby we may see, that we have just cause to bewaile the ease and condition of all such, as count religion precisenesse; for they are like unto *Ananias*, and *Saphyra*, who brought part of the sale of their possession unto the Apostles, and said it was all: so these men looke to bee saved by Christ, they heare his Word, and receive his Sacraments, and therein make as high a profession as any can do: namely, that they will give themselves wholly to Christ; but when they are out of the assemblies, they shew themselves to have dissembled with God: for they practise no such thing as they made shew of: and therefore they may justly feare lest that befall them in their soules, which befall *Ananias* and *Saphyra* in their bodies, even *sudden death*: for they are liars unto God himselfe.

Thirdly, others take offence at the crosse, which accompanies the sincere profession of true Religion: many like well of the doctrine of our Religion, but yet they are loth to embrace and to profess the same, lest they should bee reproached for it in the world.

The way to cut off this occasion of offence is

A this, we must remember that the crosse endur'd for the Gospel sake, especially if we profit by it, is an infallible marke of a child of God. Heb. 12. 7. *If yee endure chastening, God chasteneth himselfe unto you, as unto sons: for what sonne is it, whom the father chasteneth not?* In reason wee finde this to bee true: for say that two children bee fighting in the street, and there comes a man who taketh one of them and beareth him, but the other he lets alone: will not all men say, that the man is father to the child whom he beareth? even so the Lord for our nurtering, will send crosses upon us, when we embrace it is Gospel: now if wee shall profit by his corrections, and learne whereby to humble our selves under his mighty hand, then wee begin to receive assurance of his fatherly dealing towards us his sons and daughters: and therefore wee must bee so farr from being hindered in the course of our holy profession by reproaches and crosses, that they must bee the meanes to incourage us therein. Jam. 1. 2, 3.

As from the doctrine of the Church in general, so from the parts thereof, see many both learned and ignorant take occasion of offence; as first, from the doctrine of Gods predestination, whereby we teach that God hath decreed the condemnation of some. This doctrine many doe renounce as a doctrine of cruelty, and thereupon frame unto themselves private opinions, which will not stand with the Word of God.

C The way to avoid this occasion of offence, is this; First, to grant unto God himselfe much in this case, as wee will yield to mortall man in the like. Among our selves we allow of this liberty one to another that a man may kill a fly or a worm; and for his lawfull use & pleasure, kill sheepe, oxen, and other creatures, and yet be a mercifull man; shall we not then allow unto God, that he may glorifie his name in the just and deserved condemnation and destruction of his creature? This is lesse than wee grant to men, for a worm is something unto us; but a man is nothing in respect of God. Again, among our selves, in something wee give libertie one to another to doe as wee will, and yet thinke the action just and lawfull; much more then ought wee to give freedome of will unto God in all his actions, without conceit of cruelty in any one of his workes; for all his workes are done in equity. Secondly, it must bee remembered, that wee teach not, that God doth simply ordaine some men to hell fire: but touching reprobation, our doctrine is this; that God hath decreed and purposed to glorifie his name, in the due and deserved condemnation of some: for in mans reprobation God hath two actions: First, he decrees to passe by some men without the wing his eternall mercy unto them, and only to declare his justice upon them; then after hee decrees, when they are by themselves fallen into sinne, to inflict upon them deterred condemnation for the same.

D

4 Ioh. 5.

11 Rule.  
Resignation of our  
Selves unto God.  
• Luke 9. 23.

• Act. 5. 10.

III. Offence taken from the  
crosse accompanying the truth.

Remedy.

Offences taken from parts of doctrine.  
1. Of predestination.

2. Rule.

Doctrine of Reprobation.

The

The unlearned also, from this doctrine of Predestination, take occasion of most fearefull falling; for thus they reason: If I be predestinate to salvation, I am sure to be saved, let mee doe what I will: and if I be predestinated to condemnation, I am sure to be condemned, though I live never so godly; for Gods decree changeth not, and therefore I will live as I list. Thus doe desperate persons imbolden themselves to sin, and to call away their soules.

The way to cut off this offence is this, they must remember, that *in Gods decree, the end, and the means that bring men to that end, go alwaies together*: and therefore, that such as are ordained to salvation, are ordained to the means thereof; namely to vocation, justification, and sanctification, Rom. 8. 30. The end and the means in Gods decree must never be severed: Now righteousness and holiness in Christ, is the means whereby God hath decreed to bring men to salvation: and therefore they sinne grievously, that upon the immutability of Gods decree, take occasion to live prophanely. *Hezekias is sick unto death, yet God promisseth to adde unto his daies fiftene yeares*: now if Hezekias had consulted with these men, they would have told him thus: Be of good cheare O King, neither eat nor drinke, nor use any thing to cure his sore, or to preserve life: for thou shalt certainly live fiftene yeares: God hath said it, and it must be done: but Hezekias taketh no such counsell; nay, hee useth the means both to cure his sore, and to preserve his life. And so did Paul, for his owne and others preservation, *keepe the mariners in the ship, who were the meanes upon the sea to bring them safe to land, though God had given unto him all that sailed with him.*

The second speciall doctrine of the Church, whereat some take occasion of offence, is *concerning the fall of Adams*: for we teach, that God in some sort decreed his fall: whereupon some object, that we make God the author of sinne considering his decree, is unchangeable. Now to prevent this offence, two Rules must be remembered: 1. that Gods will may be distinguished. It is either *generall*, or *speciall*. Gods *generall* will is that, whereby he willeth that sinne shall be, by his just permission. But Gods *speciall* will is the approving will of God, whereby he taketh pleasure in anything, will have the same done and brought to passe. Now wee say not that God willed Adams fall by his approving will, but only by his permitting will; because it was good in regard of God, that man should fall. 1. We must remember, that Gods decree went before Adams fall, only as an antecedent, not as a cause thereof: for the unchangeable decree and will of God takes not away the liberty of mans will, or of the second causes, but only inclineth and ordereth the same as the first and highest cause of all.

The third speciall doctrine of the Church, whereat offence is taken, is this, *That man of*

*himselfe can do no good, but all goodnes and grace in man comes from God.* Hence our common people take occasion of foolishnesse of life: for tell them that they must repent and believe, if they will be saved; their answer is, that they doe it so well as God will give them grace: all goodnesse (say they) must come from God: yea, the wisest amongst us will not stick to lay the fault of their loose life on God, who gives them no more grace. But for the avoiding of this occasion of offence, wee must know; that when we are not able to doe our duties as we ought, and to pray, to repent, and believe as God requireth, the fault is in our selves, and not in God: for we were created righteous in Adam, and in him had power and grace to have done whatsoever God required at our hands: but Adam lost this power through his default; and wee in him lost it also: and therefore our inability commeth from our selves. Again, wee must consider that God gives grace indeed, yet not miraculously in Ale-houles and Tavernes, but then when men use the means to come by grace, and doe that which by nature they are able: that is, come and heare the Word attentively, endeavouring to believe and to obey the same: for though the good usage of the gifts of nature cannot merit any grace, yet ordinarily wee may observe, that in the use of means is grace received: Act. 2. 41. *At one sermon there were converted three thousand soules, among the rebellious Iewes*: Act. 16. 14. *Lidia's heart was opened in hearing Paul preach*: and ordinarily men are converted in the means: for Faith commeth by hearing the Gospell preached, Rom. 10. 17.

The last point of doctrine, from whence many take occasion of offence, is *The doctrine of Justification by faith alone, without works*. Hence the Papists condemne our Church as an enemy to all good workes: and many hereby take occasion of a lewd life, because good workes must not justify them before God. Now to cut off this offence, wee must hold and know, that good workes and faith are disjoined in the worke of our justification before God; but they are conjoined in the whole course of our lives and conversation, both before God and man. No worke in man but faith is required to his justification, though in God there be respect to his owne free mercy, and to Christs merits: but in our lives faith and workes must goe hand in hand together. Now that these may thus bee well distinguished, I shew it plainly: in the fire is both heat and light, yet in the warming of the bodie the heat hath force onely, and not light, though to many other uses it serve necessarily; even so in a child of God are required both faith and works, but to justify him faith onely is required, though workes bee necessary thorow his whole life: for they justify us before men, and winne unto us a testimony of our justification before God, not onely in our owne hearts, but from the

Remedy.

Of justification

Remedy.

Lord,

counselly.  
Rule.

16. 38. 5.

Act. 27. 31.  
with 2. 4.Of the fall of  
Adams.Remedy.  
Rule.

Rule.

Of mans inability  
of himselfe to  
doe good.

Lord, Jam. 2. 21. and therefore wee must not content our selves with a faith in speculation, void of workes; but within the compass of our callings, doe what good we can for Gods glory, and the comfort of our brethren.

The third head from whence offences are taken, is the state of the Church: first, in regard of the *wants that be in the Church*, and namely in this our Church. Hence sundry men take occasion to condemn our Church as no Church, our Sacraments as no Sacraments, our Ministers as no Ministers, and our people as no Christians; and therefore doe separate themselves from our Church, as being no true member of the Church of God. To prevent this occasion of sinning, three Rules must be observed: First, *that to believe and confesse the doctrine of salvation, taught and delivered by the Prophets and Apostles, is an inseparable and inseparable note of a true Church of God*: for Gods Church is nothing else but a company of Gods people called by the doctrine of the Prophets and Apostles unto the state of salvation. This doctrine is the *seed of regeneration*, whereby men are begotten unto Christ: and it is that  *sincere milke* whereby they are fed and nourished unto eternal life. Now I say, that this our Church of England (through Gods mercy) doth maintaine, believe, and professe this Doctrine of the Prophets and Apostles: for the prooffe hereof, let him that doubteth have recourse to *our English confession*, and to a booke intituled, *The Articles of Religion established in the Church of England*; in which are set downe the foundations of Christian Religion, allowed and held by all Evangelicall Churches. And further to shew that this our profession is not in hypocrisie, but in truth; this our Church is ready to maintaine and confirme the same doctrine by the shedding of their blood, against all foes whatsoever; and this thing indeed hath beene the only cause of all our dissentions with the Church of Rome: whereupon wee see there is just cause our Church should be reputed the true Church of God, and a good member of his Catholike Church.

III. Head of offence, from the state of the Church.  
From this want unit.

Remedie.  
I. Rule.  
A true note of the Church.  
Gods Church defined.

II. Rule.  
Christe practice towards the Church of the Jewes.

Secondly, observe the practice of Christ and his Apostles towards the Church of the Jewes, which in their time without all doubt, was exceedingly corrupt: for the office and place of the high Priest was bought and sold, and thorrow ambition and covetousnesse became annuall; yea, there were two high Priests together at one time: all which were against Gods ordinance. Again, the Scribes and Pharisees, which were the Doctors of that Church, erred in some fundamentall points of doctrine, reaching Justification by workes: and withall they greatly corrupted the Law of God, both by their doctrine and traditions; and the Temple became a den of thieves: and yet for all this, Christ did not separate from that Church, neither taught his Disciples so to doe: but was present at their sacrifices and assemblies, and

kept his Passover with them: and so did his Apostles, till they saw them of obstinacy and maliciousnesse refuse the grace of God, offered unto them in the ministry of the Gospel. Now their example must teach us, that so long as our Church holdeth Christ, we must esteeme it to be the Church of God, and not for some wants thereof depart from it.

Thirdly, all the reformed Churches in Europe doe with one consent honour our Church as a true Church of Christ: now their judgement is not slightly to be regarded, but to be preferred farre before the rash opinions of private men: for the Church liath a gift of discerning in weightie matters; shee can judge of bookes of Scripture, which bee authentically, which not; shee can judge of Spirits, and of Doctrines; and therefore also can judge what company of men is a true Church, and what is not: and this their judgement also must confirme us in this truth, that this our Church is a true member of Gods Catholike Church. Now whereas some allege the wants of our Church to make it no Church: I answer, though I will not excuse any default in it, wherein it is wanting, to that which Gods Word requirerh, but rather desire, that *the righteousness thereof may breake forth as the light, and salvation thereof as a burning lampe*; yet this may be said in behalfe of our Church, that the wants thereof are not such as doe any way rase the foundation of Religion, or of Gods holy worship: and so cannot make it to cease to be a true Church, and therefore none ought to separate from it for such wants: and yet this hindreth not, but that Gods servants may in galli manner desire the Reformation of things that bee amisse: for a good Church may be bettered, and we ought to strive after perfection.

The second offence taken from the Church, is from the *diversity of opinions that be therein*: for hence many reason thus; learned men be of so many opinions, that we know not what to follow; and therefore we will be of no religion, till the truth bee established by some generall Councell, and all agree in one.

For the avoiding of this offence wee must know; that though men differ in sundry opinions in the true Church of God, yet they all agree in the Articles of faith, and in the foundation of Gods worship: their difference is in matters beside the foundation, and therefore it must hinder none from receiving and embracing true religion. Again, it is Gods will that there should bee diversities of opinions: yea, schismes and heresies in his Church, that men might be proved, whether they hold the truth in sincerity or not; as we may see, 1 Cor. 11: 19. Deut. 17: 1, 2. Now in this case *Jeremias* direction must be observed; \* *Stand in the parings of the wates* (saith he) *and inquire for the old and ancien way*: (that is, the doctrine of the Prophets) *wher God will th and commande b by them, and by his Apostles, and that we must fol-*

III. Rule.  
Reformed Churches.  
Judgement of our Church.

16. 63.

2. Offence, from diversity of opinions in the Church.

Remedie.  
I

\* Jer. 16.

low

law with all good conference. This Christ intended, when hee *bade the Jewes to search the Scriptures which testified of him*: and this wee must sanctifie by earnest prayer, as *Cornelius* did, *Act. 10. 1. 2.*

The third occasion of offence taken from the Church, is *the miserie thereof*: for the state of the Church is oftentimes in affliction, because it consisteth of such as are subject to the contempt and reproach of the world. Hence sundry are discouraged from joyning themselves truly to the Church: and although this occasion of offence bee not much among us, save onely in reproaches, yet it may be more: and therefore wee must learne to prevent it, and to cut it off.

The way is this; *We must believe and remember, that out of the Church there is no salvation*: In this regard *Nehus Arke* was a true type of the Church; for as none were saved from drowning, that were out of the Arke, in the generall deluge; so none can bee saved ordinarily from condemnation, that are out of the Church: for in the Church is Gods covenant of grace, with the Sacraments, which be the scales thereof. In the Church is vocation, justification, sanctification, and the way to glorification; but out of the Church are none of all these, and therefore it is said, *that God added to his Church daily such as should be saved*. In the Church is protection against all enemies, and from all judgements so farre forth as shall bee for the glory of God, and the good of the Church: and in a word, in the Church is life everlasting; but out of the Church, is nothing but a fearefull looking for of eternall woe and condemnation: and for this cause *Moses chose rather to suffer affliction in Gods Church, than to enjoy all the pleasures in the world out of it*: whose example wee ought to follow, and so shall not the miserie of the Church be any occasion unto us to forsake the same, especially if wee consider, *that the whole world will profit a man nothing, if hee lose his soule*, *Matth. 16. 26.*

The fourth occasion taken from the Church is, *From the Apostacie of some that live in the Church*; for ordinarily in Gods Church are many Apostates, as in this our Church, many that were in times past Protestants, are become Papists, some Arrians, Sabellians, and some open Atheists, and blasphemers. Hence many, fearing their falls (as they pretend) dare not joyne themselves to the truth, and the profession thereof. But to cut off this occasion, two rules must be remembered; First, *That the falling away of any man from the truth, is the work of God, discovering an hidden hypocrite*. *1 Joh. 2. 19. They went out from us, but they were not of us, for if they had bene of us, they would have continued with us: but this is come to passe, that it might appeare, they were not of us*. Secondly, consider that the beginning and continuance of our religion and salvation, stands on Gods free election, which is unchangeable; and hereupon

As must wee stay our selves touching our estate, when wee see others fall away. *2 Tim. 2. 19. Paul comforteth the Church, against the feare of griefe which they might conceive, by the Apostacie of Himeneus and Philetus, which were two pillars amongst them, by this Rule; The foundation of Gods remaneth sure, and hath this scale: the Lord knoweth who are his*. Now because some might say, God indeed knowes it, but we doe not: to this (I take it) the Apostle answers, when he saith, *and let every one that calls upon the name of the Lord, depart from iniquity*: as if he should say, Looke that you call upon God for grace, and make conscience of all tyme, and by this you shall know your selves to belong to God; which thing when once you know, then stay thereon, for Gods calling is unchangeable.

Againe, as these occasions are taken from the whole Church in generall, so more especially, some take offence from severall things therein: as first, from the wants that be in Ministers, both for judgement and doctrine. Hence politike carnall men plead thus: Preaching is full of imperfection, therein men publish their owne errors; but the written Word containeth in it the Sermons of Christ, and of his Apostles, which are most perfect: and therefore it is best to content our selves with the Scripture read, and to heare no preaching by men.

To cut off this offence, wee must remember, that the preaching of the Word, though it bee by sinfull man, is Gods holy ordinance, prescribed and enjoyned as solemnly, as any morall precept is, either against murder, or adultery: for from the beginning, till the Jewes came to Mount Sina, God himselfe preached to his Church, which was then contained in some few families. But from that time, because the people could not abide the voyce of God himselfe, it pleased him to ordaine the Ministry of the Word, by the hand of sinfull man. Now it being Gods owne ordinance, unlesse we will make our selves wiser than God, wee must subject our selves thereto, with all reverence, albeit it bee delivered by sinfull man. Thus *Cornelius* did, *Act. 10. 33.* and the Thessalonians, *1 Thess. 2. 13.*

Secondly, many are offended at the lives of Ministers, and from the wants that be in them, whether in deed, or in suspicion onely, many take occasion to contemne their doctrine; thinking, as the Rulers of the Jewes said to the blind man; *Thou art altogether borne in sin, and dost thou teach us*? Now to cut off this occasion, two things must be remembered: First, we must distinguish of every Minister, and consider in him a double person: both that he is a sinfull man, subject to many infirmities, as we our selves are: and also that hee is the Lords Ambassadors, sent in Gods name to deliver his will unto us. Now looke as wee honour the Ambassadors of a Prince, though his person be vile and base; so much more ought wee to reverence

1 Joh. 5. 19.

1 From the misery  
of the Church.Remedie.  
Consider the priv-  
ileges of the  
Church.

I

2

1 Act. 2. 47.

3

1 Heb. 11. 26.

1 From the Apo-  
stacy of some.Remedie.  
1 Rule.

2 Rule.

More speciall of-  
fences in the  
Church.2 From want in  
Ministers do-  
ctrine.

Remedie.

1 Deut. 5. 26.

2 From the lives  
of Ministers.1 John 9. 34.  
Remedie.

I

verence the Embassadour of God himselfe, and receive his doctrine, as from God, though for his person he be subject to manifold infirmities. Secondly, we must consider, that it is Gods will and commandement, that though ministers be manifestly faulty and sinful, yet their ministry must be received and obeyed carefully, Mat. 23. 2. *The Scribes and Pharises sit in Moses seat* (saith Christ,) *all therefore that they bid you observe, that doe, but after their works doe not.* Phil. 1. 15. *Some preach Christ of envy* (saith Paul) *and not in sincerity, but yet the Apostles rejoiced therein; because Christ was preached every manner of way,* verf. 18. And therefore, as we doe not refuse meat for our bodies when wee be hungry, though a wicked person have desired it: so must wee not refuse or contemne the Word of God, the food of our soules, for the finnes of the party that delivereth it.

Thirdly, many take offence at the lenity of the Church towards offenders; and for the presence of wicked persons at the Lords table, doe refuse to communicate with the Church: now albeit men should not be admitted hand over head, to the Lords table, but scandalous persons ought to be restrained; yet the want thereof ought not to keepe the godly from this Sacrament: for another mans evill conscience cannot defile thy good conscience, another mans sinne cannot hurt thee, unless thou doe some way communicate with him therein. Christ was more careful in his duty, than ever man was, and yet hee communicated with the wicked Jewes, Scribes and Pharises, in the service of God, under the Law.

The fourth head from whence offence is taken, is the state of the wicked, principally in regard of their prosperitie. Hence some holy ones suspect their owne estate and religion, as either not good, or not regarded of God. This befell David, Psal. 73. when he saw the prosperitie of the wicked, and their increase in riches, with peace, and ease, he said, & certainly I have cleansed mine heart in vain, and washed mine hands in innocency. Hence also Jeremy reasons with God, why the way of the wicked should prosper, and they bee in wealth that transgresse rebellion. Hence undoubtedly at this day, many call into question the good providence of God. Now the way to cut off this offence is, to enter into the sanctuary of God, as David did; that is, to come to the assemblies of Gods people, where the Word is preached: for there a man shall see the manifold reasons, why God will have his owne people afflicted, and also the fearefull end of the pleasures of the wicked; namely, a fitting of them to further destruction. Again, from this same ground, doe many rich men take offence; for having the world at will, they blesse themselves with this perswasion, that God loves them, and thereupon take occasion to condemne all religion, and to goe on in the pursuit of worldly profits and delights. And this is one maine cause, why among the rich, wee have so few good and sound Professors; because that from a false ground of outward things, they perwade themselves of Gods love and favour. But to cut off this offence, wee must remember that mans case is the more fearful, when hee wants all crosses: for God chasteneth every child whom he receiveth, Heb. 12. 6. and it is a marke of Gods child, to be in affliction, if hee profit thereby: the stalled ox commeth sooner to the slaughter, than the ox that is under the yoke; and the sheepe that goeth in far pasture commeth sooner to the shambles, than that which goeth on the bare commons: so oftentimes God fatteneth the wicked with the blessings of this life, as hee did the rich glutton, that he may more justly condemne them in the world to come. Lastly, we must remember what Salomon saith, & No man knoweth love or hatred, of all that is before him: that is, of all outward things: all things fall alike unto all, both good and bad: and therefore no man must so blesse himselfe with his outward estate, that he be drawne to effect of religion, as a thing needlesse or superfluous.

For; because that from a false ground of outward things, they perwade themselves of Gods love and favour. But to cut off this offence, wee must remember that mans case is the more fearful, when hee wants all crosses: for God chasteneth every child whom he receiveth, Heb. 12. 6. and it is a marke of Gods child, to be in affliction, if hee profit thereby: the stalled ox commeth sooner to the slaughter, than the ox that is under the yoke; and the sheepe that goeth in far pasture commeth sooner to the shambles, than that which goeth on the bare commons: so oftentimes God fatteneth the wicked with the blessings of this life, as hee did the rich glutton, that he may more justly condemne them in the world to come. Lastly, we must remember what Salomon saith, & No man knoweth love or hatred, of all that is before him: that is, of all outward things: all things fall alike unto all, both good and bad: and therefore no man must so blesse himselfe with his outward estate, that he be drawne to effect of religion, as a thing needlesse or superfluous.

v. 31 *It hath beene said also, whosoever shall put away his wife, let him give her a Bill of divorcement:*

32 *But I say unto you, whosoever shall put away his wife (except it be for fornication,) causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.*

Our Saviour Christ proceeding further to restore the seventh Commandement to his perfection, doth here confute a false interpretation of a Politicke law of Moses, given by the Scribes and Pharises. For this end, first he laies downe the words of Moses politicke law; but yet so, as containing in them the false interpretation of the Jewish teachers, v. 31. then hee opposeth the truth of God against their false interpretation, and maintaineth the first institution of marriage, v. 32.

For the first, Moses politicke law was, *That hee which put away his wife, should give her a Bill of divorce.* This law the Jewish Teachers did falsly interpret: for the better perceiving whereof, these three points are to be handled, touching Moses politicke law: 1 what kind of law it was: 2 the straitnesse of that law: 3 what effect and force it had. For the first, the law is set downe; Deut. 24. 1. *When a man marieth a wife, and she finde no favour in his eyes, because he hath espied some filth in her: then let*

Remedie.

1 Luk. 16. 25.

2 Eccl. 9. 1, 2.

3 From lenity towards offenders.

4 General head of offences taken from the estate of the wicked.

5 Verf. 33.

6 Lev. 24. 1.

7 Psal. 73. 17.

D

him write her a bill of divorce and put in her hand, and send her out of his house. This law was not morall but civil, or politicke, for the good ordering of the Common-wealth. Now among their particular lawes, some were *lawes of toleration and permission*, which were such as did not approve of the evill which they concerned, but did onely tolerate and permit that evill which could not be avoided, for the preventing of a greater evill, which otherwise would fall out. As when the sea hath made a breach into the land, if it cannot possibly bee stopped, the best course is to make it as narrow as may be. Such was the law concerning usury, Deut. 23. 20. permitting the Jewes to exercise it upon a stranger, but not towards a brother; and the like was the law touching polygamic, Deut. 21. 15. If a man had two wives, the one hated, the other loved; and they both have borne him children; if the first borne be the soule of the hated (though she were married to him the latter) yet her seed was legitimate, and her soune had the right of the first borne. In both which lawes were tolerated that which God condemned, onely for the preventing of a greater evill. Under this sort comes our law of usury, forbidding ten in the hundred, not approving but permitting so much for the avoiding of greater usury. Unto this kinde the Papists would reduce their law of permitting stewes, for the preventing of greater sinnes: but that law can have no title to such permission: for a law of permission, is to diminish that evill, which by man cannot possibly be cut off altogether: now that sinne, which they would prevent by their stewes, might be cut off among them, if they would give allowance to Gods owne ordinance of lawfull marriage unto all sorts and sexes. So likewise this law of *Moses* for divorce, was a law of permission, not approving of the giving a bill of divorce for every light cause; but tolerating of it for the preventing of greater mischief, even of murder: for the nature of the Jewes was this; if a man once tooke dislike of his wife, he would never be at rest till he had shed her blood, if they might not be parted asunder. Now this law of divorce was given to restrain this great evill: for hereby a man was tolerated to put away his wife when shee found no favour in his eyes, lest he should kill her: yet so as he gave her a bill of divorce, wherein he must set downe the cause why hee put her away: whereby also many were restrained from putting away their wives, because it was a great shame for a light occasion so lightly to transgresse Gods holy institution, who made them by marriage one flesh. The truth of this may appeare by the Lords owne complaint against his people, to whom hee speaketh as to a wife that had forsaken her husband without a cause on his behalfe, Isa. 50. 1. *Where* (saith he) *is that bill of your mothers divorcement, whereby I sent her away?* As if hee should say, I gave her no bill, but her departure and separation

from me, is by her owne sinnes: which phrase sheweth what was the custome of the Jewes in this case.

**1.1. Point.** The *straitnesse of this Law* appeares in this; that the man onely was permitted to give this bill unto his wife, but the wife might not give it to her husband: for *Moses* saith *Whoever shall put away his wife*: neither is there any place in Scripture to prove that the wife had this liberty so to deal with her husband. If it be asked whether the wife in a just cause, as for adultery, had not the like liberty: I answer, I doe respect Gods institution touching marriage, the right of divorce is equall to them both: for in regard of the bond of marriage they are equally bound one to another. Here indeed this liberty is permitted onely to the man by this politicke law, not that he had more right, but to prevent the evill of the hardness of his heart, who taking displeasure at his wife, would rather spill her blood than continue with her. If it be alleged that *Matth. 5. 31. the manns head*: I answer, that is for regiment and direction in her place, but not in regard of breaking the bond of marriage, whereby hee is bound to his wife as well as she to him, as the Apostle teacheth, 1 Cor. 7. 4.

**1.1.2. Point.** The *force and effect of this Law* was this; It made the Bill of divorcement for any cause given, to be tolerable before men; and marriage after such a divorce, lawfull and warrantable in the Courts of men, Deut. 24. 4. But yet in the Court of conscience before God, the divorcement is selfe, and second marriages made thereupon, were both unlawfull; for *God hath this separation*, Mal. 2. 15. And whether party soever marryeth another upon this divorce, commits adultery, Matth. 19. 9. This must be remembered for the true understanding of this law of *Moses*; the first words whereof are a permission to this effect; If a man doe conceive such a dislike against his wife, as that he will not abide with her, but will needs put her away, then he may; but yet so that he give her a bill of divorce: which doth not acquite him before God, but before men onely.

Having thus shewed the true meaning of this law, it remaineth now to see what the Pharisees taught touching divorce. Their doctrine was this, That he which gave a bill of divorcement unto his wife, for any light occasion, was thereby acquitted from her before God; and thereupon might marry another without the guilt of adultery: and also that another man might lawfully marry her that was thus divorced. That this was their meaning, may appeare by the contrary answer of our Saviour Christ, wherein he crosseth and confuteeth this their interpretation, in the words following:

*Ver. 32. But I say unto you, whosoever shall put away his wife, except it be for fornication; can send her to commit adultery: and whosoever shall marry her that is divorced, commiteth adultery.*

Here

Here Christ answereth not to *Moses* law, but to the corrupt interpretation of the Scribes and Pharisees, whereby they depraved that law. By *fornication*, Christ meaneth not every sinne of that kinde, but onely the sinne of *adultery*; or that which is greater in that kinde, namely, *incest*. Adultery is a sinne that is committed by two parties, one whereof is either married, or espoused, as hath beene shewed before. *Causeth her to commit adultery*: That is, giveth her occasion to marry againe, and so to commit adultery; because their first bond remaineth still. *And hee that marryeth her that is divorced*: That is, for any small cause, and not for adultery, he also commits adultery.

Here then two points are set downe; First, *that hee who puts away his wife for any light cause, causeth her to commit adultery*. Secondly, *he that marryeth her that is divorced, committeth adultery*. Yet unto both these Christ putteth an exception in the case of adultery. The <sup>a</sup> Papists and some others, would restraints the exception to the first part of the sentence, and make it a negation to this effect; *He that puts away his wife, being no fornicator, &c.* But the truth is, that the exception belongs to the whole answer of our Saviour Christ, denying divorce, save onely for adultery; and permitting no marriage after divorcement, save onely where the divorce is for adultery.

First, whereas our Saviour Christ opposeth unto this politicke law of *Moses* concerning divorce, the law of Nature touching marriage, Gen. 2.24. he giveth us an excellent distinction betweene all politicke lawes, and the law of Nature, which is the morall law; for that is a law of eternall equity, commanding good, and forbidding evill simply, without respect of man: but politicke lawes are tempered according to the conditions of men, and though they doe not approve, yet sometime they permit evill, for the avoiding of greater mischief, yea, they tolerate that, which before God, and in conscience is condemned. This point must teach us, not to content our selves with performing obedience to the politicke lawes of men, for the lawes of men may tolerate that which Gods law doth condemne: so the law of this Land in practice tolerates usury, but usurers must not hereupon thinke that all is safe and well with them, and that they sinne not in taking ten in the hundred, because the law of the land permits it; for our law tolerates that for the preventing of greater usury, when as the law of God doth utterly condemne the same. Again, our lawes are open for men to goe to law at the first, upon every light occasion, without seeking former meanes of agreement: but yet such men as doe so, are guilty of sinne before God, notwithstanding their liberty by our politicke lawes. Some politicke lawes also tolerate contracts of marriage, made without consent of parents; yet such children sinne against the law of God: for herein God re-

quires childrens subjection to their parents and governours. And the like might be shewed in many other points; so that is no sufficient justification of our actions, to say the lawes of men allow us to doe.

Secondly, hence we may learne that a man cannot lawfully and with good conscience put away his wife, except it be for adultery; the text is cleare both here, and also in Mat. 19.7. which confute the civill lawes of some countries, and the <sup>a</sup> Popish constitutions that allow other causes of <sup>b</sup> divorce, besides adultery. Here they object sundry things in their defence against this doctrine: As 1. the saying of Christ, *Whoever forsaketh Father, or Mother, Wife, &c. shall receive much reward*, Mat. 19.29. Here (say they) is divorce for religion allowed: *Ans.* Christ by *forsaking*, meaneth not that separation which is made by giving a Bill of divorcement; but that which is caused by imprisonment, banishment, or by death.

2 *Object.* 1 Cor. 7.15. *If the unbelieving depart, let him depart; a brother or a sister is not bound in such things*. Here (say they) is another cause of divorce: *Ans.* The malicious or willfull departing of the unbeliever, doth dissolve the marriage; but that is no cause of giving a Bill of divorce: onely adultery causeth that. Here the beleever is a *mere* patient, and the divorce is made by the unbeliever, who unjustly forsaketh, and so puts away the other.

3 *Object.* Titus 3.10: *Avoid an heretike after once or twice admonition*. This (say they) is spoken to all Christians; and therefore for heresie may a bill of divorce be given. *Ans.* First, that commandment is not given to every private person, but to the Ministers of the Church, who after one or two admonitions are to excommunicate and cut off all heretikes from the Church. Secondly, it hinderech not, but that the bond of marriage may remaine sure and firme, though one of the parties be cut off from the Church; for the believing husband must not forsake his unbelieving wife, if she will dwell with him: 1 Cor. 7.12.

4 *Object.* After marriage one party may have a contagious and incurable disease, which may cause the other to give a bill of divorce. *Answer.* A contagious disease may cause a separation for a time, but no divorce; and if that disease bee incurable, and disable the party from the duty of marriage, then such persons must thinke themselves, as it were, called of God to live in single life.

5 *Object.* But married persons may seeke to spill the blood one of another, and therefore it is good to give a bill of divorce, to prevent that evill. *Ans.* Such enmity may cause a separation for a time, till reconciliation be made, but the bond of marriage must not therefore be broken.

6 *Object.* Death maketh a divorce. *Ans.* Death indeed endeth marriage-estate, and setteth the party living free, to marry in the Lord, where he or she will: but this comes not by di-

<sup>a</sup> Concil. Trid. sess. 24. can. 1.  
<sup>b</sup> Non repudiatis divorci Bellar. de Matrim. sac. c. 14.

\* Rhem. on this place.

The wife.



voiced given of either partie : so that the conclusion still remaineth firme, that a man with good conscience cannot give a bill of divorce for any cause, but for adulterie : and therefore those lawes which permit divorce for other causes, are greatly faultie before God. If any shall aske, whether mens lawes may not make more causes of divorcement, than this one? I answer, no : for marriage is not a meere civill thing, but partly spiritual and divine, and therefore God only hath power to appoint the beginning, the continuance, and the end thereof. If any yet aske, why Idolatrie and Magicke, which be greater sinnes than adulterie, may not breake marriage? *Ans.* They are greater indeed, against God, but not in this ordinance of marriage : for the sinne of adulterie, breaketh only the bond of marriage, which may remaine still betweene two parties, though one be an idolater, a witch, or an Atheist. Now considering that Adulterie is so great a sinne, that it cuts off the knot of marriage, above all things, those persons that are called to this estate, must take heed of all sins, so of this especially.

Thirdly, here may be asked, whether after divorce for adulterie, the parties divorced may marrie againe, without committing adulterie? This point hath bene diversly discussed, wee will consider the reasons on both sides : First, for the lawfulness of it, especially to the partie innocent.

1 From Christs doctrine in this place : for in his answer to the false interpretation of Moses politicke Law, touching divorce, he first propounds a generall rule, and then puts an exception thereto : the nature of which exception is, alwaies to imply and put downe the contrary to the generall rule. As in this place ; the generall rule is, *Whosoever putteth away his wife, causeth her to commit adulterie : and he that marieth her committeth adulterie.* The exception then must be contrarie ; namely, that in the case of adulterie, hee that puts away his wife lawfully convicted thereof, causeth her not to commit adulterie ; neither he that marieth her that is divorced, doth commit adulterie. If it be said, that Christ propoundeth two rules, one for the case of divorce, the other for the case of marrying after divorce ; and applieth his exception for adulterie onely to the case of divorce, and not to the case of marriage after divorce. *Ans.* As the exception for adulterie, is here in this chapter joyned with the case of divorce : *he that putteth away his wife, except it be for fornication, &c.* so in the 19. chap. v. 9. the same exception for adulterie, is expressly applied not onely to the case of divorce, but also to the case of marriage after divorce ; saying, *Whosoever shall put away his wife, except it be for fornication, and marrie another, committeth adulterie :* so that if in this place the exception make the divorce lawfull for adulterie, then in the 19. chap. it maketh it lawfull to marrie againe after such divorce, without the guilt of adulterie.

2. The innocent partie is not to be punished for the wilfulness of the offender ; and therefore the party that is faultlesse may with good conscience marrie againe, after lawfull divorce. 3. God hath provided marriage to bee a remedy against incontinencie for all persons, 1 Cor. 7. 2. But if parties lawfully divorced, might not marrie againe, then they should want this remedie, and be deprived of this benefit. If it bee said, they may reconcile themselves each to other, and so have remedie. *Ans.* But what if the party offending live in adultery still, then the party innocent cannot in conscience joyne him or her selfe to the other, and reunite the bond of matrimony ; for that were too much lenity towards to foule a crime : and a sinne against God, for want of Christian reconciliation, which requirith that this reuniting should bee in the Lord, and not in the flesh alone. 4. The phrales of Scripture used by the holy Ghost, concerning marriage after divorce, restraining it to some cases, and allowing it in others, seeme to take it for granted, that after lawfull divorce, it is no sinne to marrie againe.

Reasons alledged on the other side : First, Christs generall saying, *Whosoever putteth away his wife, and marieth another, committeth adulterie.* Hence some inferre, that there may be no marriage at all after any divorce. But they abuse that Scripture : for though S. Marke put downe no exception, yet Matthew hath made supply thereof in two places, Chap. 5. 32. and 19. 9. Now the Gospels were penned by severall men, that that which was not fully expressed by one, might be supplied by another ; that so by conferring writer with writer, the whole truth might be made manifest.

Secondly, Math. 19. 6. *Whom God hath coupled, let no man put asunder :* Therefore after divorce, they still remaine man and wife before God, and may not marrie to others. *Ans.* The party offending, breakes the bond of marriage, and so sinneth grievously against that commandment : but the party innocent marrying againe after lawfull divorce, onely taketh the benefit of that liberty, whereto God hath set him free, through the unlawfull breaking of the bond by the party offending.

Thirdly, Rom. 7. 2. *The woman is bound to the man while he liveth, and therefore may not marrie againe after divorcement.* *Ans.* That place must bee understood of the state of marriage, continuing undissolved till death : but in the case of adultery, the bond of marriage is broken : and therefore that hindreth not, but marriage may be after lawfull divorce.

Fourthly, 1 Cor. 7. 10, 11. *Let not the wife depart from her husband ; and if she depart, let her remaine unmarried, and be reconciled unto her husband ; and let not the husband put away his wife.* Here (say they) is a plaine place against marriage after divorcement. *Ans.* The Apostle speaketh of departure, and putting away, for other causes than adulterie ; as for hatred, dislike,

4  
\* Deut. 24. 1, 2, 3.  
Mat. 19. 9.  
Hellen. de Mat.  
rim. Sacra. c. 16.

5 Mar. 10. 11.

dislike, &c. which indeed are no sufficient causes of divorce, and therefore they that separate thereupon, ought not to marry.

Fifthly, the bond of marriage, is a resemblance of the conjunction that is between Christ and his Church, which is inseparable and eternall: and therefore marriage also is inseparable. *Ans.* That resemblance stands not in every thing, but in this, *That as in marriage two are made one flesh, so spiritually Christ, and every true member of his Church become one:* and that as Eve was taken out of Adams side, and made flesh of his flesh, and bone of his bone: so the Church springeth as it were out of Christs blood, which issued from his side: for else, if their reason were good, we might say that marriage should be eternall in the life to come; because the union of Christ with his Church is eternall: which we know to be false, for in the resurrection men marry not, but are as the Angels of God.

Sixthly, if parties divorced might marry againe, their children should be injured, having step-fathers, or step-mothers in stead of their owne naturall parents. *Ans.* This reason is not sufficient to disallow divorce, or marriage after it: for by the same reason we might delude all the judiciall lawes of Moses, and of all countries, which impose death for sundry crimes, because thereby some children should lose their parents: but Justice must be justice with all men, though the posterity have hindrance by the execution thereof. *Quest.* But what if the lawes of some countries forbid marriage after divorcement? *Ans.* Yet the liberty of conscience remaineth still: for this being given of God, cannot be taken away by man; and therefore when men have freedome from the Magistrate, they may with good conscience marry againe after lawfull divorce. And yet here we must know, that divorcement, or marriage after, must not be done privately, by man and wife upon their owne heads, but by order of law, before the Magistrate, according to the custome of that Church or common-wealth where it concerns. Again, there be some particular causes which may justly hinder marriage after divorce: as first if the parties reunite their bond againe by reconciliation: for the knot broken by adultery, may be reunited againe by the consent of the party innocent. Secondly, when the one party is a manifest cause of the Adultery of the other, and so becomes an accessarie to the others offence: for it seemes unequal, that he who hath put his hand to the committing of a sinne, should reape any benefit or privilege by the same. And therefore I say the party innocent hath freedome in this case.

V. 33 *Againe, see have heard that it was said to them of old time, Thou shalt not forswear thy selfe: but shalt per-*

*forme thine oathes unto the Lord.*

*34 But I say unto you, sweare not at all, &c.*

Our Saviour Christ having restored the seventh commandment to his true sense and meaning, doth here proceed to doe the like unto the third commandment: observing herein the same order that he did in the former: for first, he layeth downe the false interpretation of the Scribes and Pharisees given to this commandment concerning swearing, v. 33. and then delivereth the true doctrine of an oath, v. 34. The corrupt sense given by the Scribes and Pharisees, is propounded in the words of the holy Ghost, Levit. 19. 12. Deut. 5. 11. *Thou shalt not forswear thy selfe, but shalt performe thine oaths unto the Lord:* which are not here taken in that true meaning wherein Moses set them downe, but in the false interpretation of the Jewish Teachers: whereof that we may the better judge, let us search out the true meaning of Moses law concerning an oath: for which end we must first see what perjury is; then propound the kinds of perjury; and lastly, shew the grievousnesse of this sinne.

*1. Point.* In perjury there must be two things: First, a man must assume or avouch something against his owne mind, his owne meaning, purpose, intention, or perswasion. When a man knowes a thing to be true, and saith it is true: or knoweth a thing to be false, and saith it is false, and swears thereto, this is no perjury, because his speech is answerable to that which is in his mind: but when a man knowes a thing to be true, and avoucheth it to be false; or knowing a thing to be false, avoucheth it to be true, upon his oath; this is perjury: because in so doing, hee speaks against his minde and perswasion. Secondly, in perjury there must be an oath: it is not perjury to speake a thing that is false, unless hee also sweare to the thing hee speaketh falsely, against his mind: and yet every oath maketh not direct perjury, unless it be a binding oath: for a man may sweare to a thing that is unlawfull, and after alter his minde, and not performe his oath, without the guilt of perjury: as if a childe being under age, doe binde himselfe by oath to marry, without his parents consent; but coming to riper yeares, doth better consider of the matter, and subjects himselfe to his parents disposing, who marry him to another. Now though he sinned in so swearing, yet hee is not perjured, because the oath was not a binding oath; for a child under yeares hath no power to take an oath.

*II. Point.* That we may yet better judge of this sinne, we must know that there be three kinds of perjury: First, when a man confirmeth by oath, that which hee knowes or thinke



Of perjury.

Kinds of perjury.

to be otherwise; as when he takes an oath that a thing is true, which he knowes to be false; that a thing was thus, which he knowes was otherwise. Secondly, *Deceitfull swearing is perjury*, when a man, either about things past, or to come, sweares contrary to the true knowledge and purpose of his owne minde. Example of this we have in the Romish Priests, who both defend in writing, and practise in action, this deceitfull swearing: for being brought before the Magistrate, and made to sweare to this demand, or such like; *Whether they said Masse, or knew where Masse was said at such a time?* They answer upon their oaths, *That they did not, nor knew not*, (though indeed they did,) which is according to their doctrine, *That unto dangerous Interrogatories a man may frame a false meaning unto himselfe, and sweare to it*: as in the former instance, they sweare they knew not where Masse was said, meaning, *to reveale it to the Judge*. But this is flat perjury: for their oath is given them to answer according to the meaning of the Magistrates demand: and if a man might lawfully frame a meaning to himselfe in swearing, hee might easily deduce all truth, and so should not an oath for confirmation be the end of strife, but the breeder thereof, through furnish of false meaning in him that sweareth. The third kinde of perjury is, *The breaking of a binding oath*; as when a man upon his oath promised to doe a thing that is lawfull, and doeth it not: yet this is not alwayes perjury: as First, If God after the oath taken, make the thing promised, impossible to be done: as if a man sweare to make another his heire, of such and such lands; now dwelling by the Sea side, the Sea breakes out, drownes all his land before he dieth: Is this man perjured, because hee performed not his promise bound with an oath? no verily: for God made the thing impossible. Secondly, if a man bee bound in conscience to breake his oath: Thus *David swearing rashly to slay Nabal and his family*, was yet staid from so doing by Abigail's counsell, and brake his oath, and gave God thanks for it: for indeed his oath was unlawfull, being the bond of iniquity; and the doing of it had beene the doubling of his sinne.

Here it may well bee demanded, whether those that are sworn to the Statutes and lawes of societies and incorporations be perjured, if they breake the same? *Ans.* The Statutes of incorporations be of two sorts; some are of the foundation of societies, without which the incorporation cannot stand; and these (not being against the Word of God) cannot be broken without the guilt of perjury: others, are Statutes onely of outward order and decencie; as touching apparell, gesture, and such like: as in some incorporations the Statutes require, that every man therein should weare the round cap: hereunto many are sworn; who alwayes weare it not: now, though I say not that they are

faultlesse altogether, yet they are not perjured; because this Statute of order, binds not a man simply, but either to obedience, or to pay the mulet; which if a man be content to pay, hee satisfies the Statute, and benefits the society, as much as if he kept the Statute.

Having shewed what perjury is, with the kindes thereof, let us see whether wee be free from it. After examination it will appeare, that mens lives are full of perjury; for where is much swearing usually, there cannot but bee much perjury: because they that sweare in their common talke, doe forget their oaths, as they doe their communication. But say wee are cleare from perjury, yet are wee in danger of Gods heavy judgements for the breach of our vow in baptisme; wherein we promise to believe in God, and to serve him, forsaking the world, the flesh, and the devil: now the breach of this vow, is as ill as perjury: for therefore may Baptisme be called a Sacrament, because of the oath and vow which a Christian maketh to God therein: for the word Sacrament properly betokeneth the oath which a Souldier maketh to his Captaine for his fidelity. The breaking of Ieshua his oath unto the Gibeonites, by Saul, *consecrated three yeares death*, and was not satisfied, but with the blood of seven of Sauls kindred. And *Zedekias perjury to the King of Babel*, was one cause of the Lords fierce wrath against Jerusalem, and the Princes thereof. Now shall one mans perjury cause such judgements, and shall wee not thinke, that among other sinnes this our perjury unto God, in breaking our vow in Baptisme, bringeth upon us Gods heavy wrath, by plague, famine, and unseasonable weather? Wherefore let the consideration hereof perswade us to repentance, and to a more conscientious care of performing our vow unto God.

*III. Point.* The grievousnesse of this sinne of perjury, which the Lord here forbids, appeares by these three sinnes which are contained in it: First, the uttering, or maintaining of a lie. Secondly, the calling on God to be a witness unto a lie: wherein men doe, as much as in them lieth, set the devil himselfe, the father of lies, in the roome of God, and so greatly rob him of his honour and majesty. Thirdly, in perjury a man prayes for a curse upon himselfe, wishing God to be a witness of his speech, and a Judge to revenge, if hee sweare falsely; so as herein a man is his owne utter enemy, and as much as in him lieth, doeth cast both body and soule to hell.

*Quest.* Seeing this sinne of perjury is so great, whether may such a man bee put to his oath, as is certainly thought will perjure himselfe, if hee be put to sweare? I answer, men that put others to sweare, are either private persons, or publicke Magistrates: a private man for his owne private cause, may not put such a man to his oath; for he should have greater care of Gods glory, and of the other mans soule, than

101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Militie Sacrament  
Propter paramentum  
sacramentum  
militie, & quod  
est militare

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Greenhouse of  
Perjury.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 21

of his private gain: and therefore ought rather depart from his temporall right, than suffer his brother so to dishonour God, and to hurt his owne soule. But if a Magistrate be to put such a man to his oath, as is verily thought will perjure himselfe, he may lawfully doe it; but yet he is first, to advertise the party of the weight of an oath, and of the fearefull sinne of perjury; and then, if the order of Law and Justice so require, he may minister an oath unto him, leaving the event to God: for the execution of justice must not stay on mans misdeemeanor, nor wait till they make conscience of sinne; for if it did, no Common-wealth could stand, no warre could be made: *Moses* and the Levites executed vengeance upon the idolatrous Jewes, without waiting for their repentance.

*But shall performe thine oaths unto the Lord.* These words are not set downe in any of *Moses* bookes, but are a collection from the former law of *Moses*, gathered by the Jewish Teachers: which collection though it be not expressly set downe, yet is it the very sense of the Law: for if a man cannot without perjury breake a lawfull binding oath, then that Law which forbiddeth perjury, bindeth man to performe all that hee hath lawfully sworn unto God.

Here then in this collection of the Jewish Teachers, is set downe an excellent point, touching the *firmnesse of the bond of an oath*. In every lawfull oath, there is a double bond: First, it bindes one man to another, for the performing of the thing he sweareth to doe. Secondly, it bindes a man unto God: for he that sweareth, invokes God as a witness, and a Judge of the truth of his assertion; and he stands bound unto God, till the thing sworn unto, be performed, if it be lawfull and possible. And here in the Pharisees are good Teachers, and from this their collection, we learne sundry points:

First, that if a man take an oath, though he were constrained thereto by feare, yet it must be kept, if it be of things lawfull and possible; because in an oath a man stands bound unto the Lord: as if a man sweare unto a Theefe for the saving of his life, that hee will bring him some money, or other booty of his owne goods; this he is to performe, because the losse is private; but if hee were sworn further, not to detect the Theefe, that were a bond of iniquity, tending to the hurt of the Common-wealth: and therefore such an oath a man ought not to take: and if he doe so sweare, yet hee must not keepe it, but repent of his rash oath.

Secondly, if a man be brought to sweare by error, being overtaken by another, yet if it were of things lawfull, within his power, it must be kept: so did *Isaiah* to the Gibconites, and the breach thereof by *Saul* was grievously punished, as we shewed before.

Thirdly, if a man sweare unto a lawfull promise, and it fall out, that the keeping of his oath procure him great temporall losses; yet the oath

A must be kept, because therein he is bound unto God: This *David* noteth for a property of him that *must rest in Gods holy mountaine, to keepe his promise* whereto hee is bound by an oath, though it turne to his owne hindrance, *Psal. 15. v. 4.*

Fourthly, here wee may see, that the doctrine and practice of the Church of Rome is wicked and damnable: They teach, that the Bishop of Rome, by the power of the Keyes, may free a man in conscience from the bond of a lawfull oath. Indeed if the bond were onely betwene man and man, it were something; but being betwene God and man; hee that will dispense therewith, must be above, or at least equall to God himselfe. The Pharisees doctrine was farre better, who taught that mens oaths must be performed unto God, without dispensing therewith. And therefore our English Priests who before have sworn to the Supremacie of this state, and now are reconciled to the Pope, are flatly perjured persons, and so to be held.

But howsoever the Pharisees make this one good collection, yet they erre grossely in their further meaning and expounding of this law: for when as God forbiddeth a man to forswear himselfe, hence they gather; first, that it was lawfull to sweare ordinarily in common talke, even by the name of God, so that they sweare truly, and did not forswear themselves: that this was their meaning, will appear in Christs answer. Secondly, hence they gathered, that the Law spake nothing of indirect oaths: for they made two kinds of oaths: *direct* by the name of God, and *indirect* by the creatures. And as they held that a man might sweare directly by the name of God without sinne in common talke, so they taught, that swearing indirectly by the creatures, as by heaven, by the temple, the head, altar, and such like, was no sinne; neither the breaking thereof was any perjury, as *Matthew. 23. 16.* And like unto these Jewes are Popish Teachers, who hold that men may not onely sweare by the name of God, but by holy things, as by the Rood, the Masse, Saints, and Angels, if they be not abused.

*ver. 34. But I say unto you, sweare not at all, neither by heaven, for it is the throne of God, &c.* Here Christ confuteth the false interpretation of the Jewish Teachers. And his answer is propounded first generally; *sweare not at all*: then particularly in the words following to the 38. verse. The words of his generall answer are somewhat hard, and perverted by many; therefore that we may come to the true sense thereof, two points are to be considered: First, what it is to sweare: then, how farre forth Christ forbiddeth swearing. For the first, wee shall best conceive of an oath by the parts thereof. In an oath be two things: *Confession*, and *Imprecation*. *Confession* is three-fold; though for outward forme the words of an oath be few. 1. A man confesseth, that that which hee sweareth is true

f. An oath is not  
Indirectly  
g. Thus a promise  
in Religion is not

Againe: 22 q. 39.  
art. 6.

Of an oath in it  
a. c. 2. d. 2. g.

I  
Confession.

Reed. 32. 27. 28.

The first bond of  
an oath.

A constrained  
oath of things  
lawfull bindes.

An oath gotten  
by error.

Lev. 19. 9.

An oath is dam-  
ning.

true in his confidence: 2. that God is a witness not onely of the outward action and speech, but also of his particular confidence: and 3. that God is an omnipotent Judge of all, and of him that sweareth, able to iustifie him, if hee sweare truly, or otherwise to condemne him eternally, if he sweare falsly. *Imprecation.* the second thing in an oath, is a prayer to God for two things: First, that God would be a witness with him that sweareth, to testifie that he sweareth truly, and according to his confidence: so *Paul* did, *Rom. 9. 1. I speake the truth in Christ, I lie not: my conscience bearing me witness in the holy Ghost.* Secondly, a man prays that God would become a Judge to curse him with eternall wrath, if hee swore falsly: 2 *Cor. 1. 23. I call God for a record unto my soule:* and the forme of swearing in the old time, was the using of this imprecation; *God doe so to me and more also, if I doe not thus and thus:* 2 *King. 6. 31.*

We see what it is to sweare. Now we come to shew how far forth Christ forbidden swearing, in these words; *Sweare not at all.* The Anabaptists gather hence that all swearing is forbidden, and so did some <sup>a</sup> Heiticks in the primitive Church; yea, and <sup>b</sup> some of the ancient Fathers (that otherwise deierd well of the Church) thought that the Lord in the old Testament did onely permit swearing, as he did some other things that were evil, which he approved not, and that now Christ did quite take away the same. But this opinion is false and erroneous: for swearing is *commanded* as a part of Gods worship: now if Christ should here forbid it, hee should be against himselfe, condemning that which himselfe approved. Again, the Apostle *Paul* used it, as is plaine to be seene in the most of his Epistles; and *Heb. 6. 16. An oath for confirmation is called the ordinance of God for the ending of all life.* Others (as the Papists) say that Christ here sets downe a counsell of perfection, not forbidding all swearing, but rather wishing that men could so live in faith, love, and truth, that there should be no use of an oath. But this cannot be true: for Christs words are not perfwative, but prohibitory, expressly forbidding swearing. And yet we must know, that Christs meaning is not here to forbid all swearing simply, but all swearing after the Jewish manner and custome; that is, in common talke and communication, as is plaine in the last words of this answer, when he saith, *Let your communication be yea, yea.* For this is a Rule to be observed in the interpretation of Scripture, that things generally spoken, must particularly be understood, according to the circumstances of the present matter in hand: as when *Paul* saith, *he became all things to all men;* if it should be taken generally, we might say, that with blasphemers hee became a blasphemer, &c. but that speech must be restrained to the use of things indifferent; in all which hee yielded to the weaknesse of all, that hee

might winne some: and so here, *Sweare not at all,* must bee restrained to the Jewish custome, which was to sweare by the Name of God in their common talke, and by other creatures, both which Christ doth utterly forbid.

Here first, we learne that ordinary swearing is unlawful, either by the Name of God, or by other creatures. This is the common sinne of our age in all sorts and degrees: some sweare by their faith; others by their troth, before God, by the crosse of the coyne, (having money in their hands) by the fire that is Gods Angell (as they use to speake), others by bread, drinke: and looke how many occasions men have offered unto them, so many oathes have they framed unto themselves.

Secondly, here is condemned all minced oathes; as by my fay, maskins, and yea marry; for the ground thereof was this Popish oath, by Marie. Thirdly, here are condemned all grosse oathes by the parts of Christs body, as by his heart, blood, sides, and such like.

Yet men have their excules for common swearing; as first, that they sweare the truth, and nothing else. But the truth of their oath cannot dispense with the Commandement of God, for bidding all swearing in ordinary communication. Others that be more simple, say, they sweare by good things. But that makes their sinne the greater: for the goodnesse of a thing, doth aggravate the offence in the abuse thereof. Others say, that they cannot bee beleevd upon their bare word. *Ans.* But Christs commandement must not bee broken, to win credit to our speeches; that credit is deare bought, which is got by pawning the soule to the devill: God must be obeyed for the matter of our communication, though no man will beleevue us. Others, as Souldiers and young gallants use to sweare to testifie their courage and gentrie; these men shew that they love the praise of men, more than the praise of God. But that will be found in the end but sory reputation, which is gained by transgression; *their glory will be their shame, and their end damnation.* Phil. 3. 18. nay, their base minds and cowardlinesse are herein evident, that they glory in their slavish bondage unto sinne and Satan. These excules will not free men from the guilt of condemnation at the day of judgement: for common swearing is a shamefull talking of Gods name in vaine: now the Lord hath said, that *Hee will not hold them guiltlesse, that take his Name in vaine.* Those therefore that have this way offended, must betime repent of this impiety, and learne to feare the Name of God, making conscience of an oath, & let their communication be yea, yea, and nay, nay, as Christ commandeth. The wicked fact of *Iezabel* covering bloody impiety under hypocrisie, in proclaiming a fast, when shee would have *Naboth* slaine for blasphemy, shewes that the custome of those times was to have publike humiliation for such finnes, lest the wrath of God

2  
Imprecation.

How farre Christ  
forbids swearing.

<sup>a</sup> Pelagian and  
Waldenses.  
<sup>b</sup> Hierome, Thero-  
phy, Chrysostom  
Irenaeus.

<sup>c</sup> Deut. 10. 20.

Sic. Sicut  
biblioth. San. 2. 1. 6.  
annot. 1. 6.

<sup>d</sup> 2 Cor. 9.

Vfe.  
Against ordinary  
swearing.

2  
Minced oaths.

Pretextes for  
swearing.

3

3

4

<sup>e</sup> 1 King. 21. 9, 10.

God should come upon our land. And when good king *Hezekiah* heard the grievous blasphemy which *Rabshakeh* uttered against the Lord, *he fell to his prayers, and to humble himself before God*: shall this good King doe this for another mans blasphemy, and shall not we doe the like for our owne, but continue in swearing without all remorse. Our common swearers are devils incarnate, yea, worse than the devil himselfe, for the *devils believe God and tremble*; but they tear God in peeces, and are never moved. If men abuse earthly Princes in their name and titles, they are imprisoned, banished, or hanged; and that justly: now shall this be done to them that impeach the dignities of mortall men; and shall not Gods which be hot against that people, who live in the continuall blasphemy of his name? Let us therefore feare to open our mouths in any kind of common swearing, though it be by the basest creature that God hath made: for the least creature is better than we can be allowed to abuse by our oaths.

Lastly, here is forbidden all *swearing* of our selves in our common talke, as when men say, *If it be not so, I would I were hanged; I would this bread might be my bone, and such like*; for every imprecation is a part of an oath: as we may see in the oaths specified in Scripture: 1 Sam. 25. 22. *So and more also doe God to the enemies of David, &c.* and 2 King. 6. 5. *If I doe not so and so, then God doe so and so to me*: now as we are not to swear in our common talke, so neither ought wee to use imprecation therein: for being part of an oath, it ought not to be the matter of our common speech.

Here two questions must be skanned: first, when a man may lawfully swear; and when not? for Christs speech forbidding ordinary swearing, seemes to grant, that there is a time wherein a man may lawfully take an oath. There be two times and cases wherein a man may lawfully take an oath: First, when the Magistrate ministration an oath unto a man upon a just occasion: for the Magistrate hath the power of God in this case, and therefore when hee justly requires it of man, then may hee lawfully swear. Secondly, when a mans owne calling generall or particular, necessarily requires an oath; and this is in foure cases: I. When the taking of an oath serveth to maintaine, procure, or winne unto God any part of his glory, or to preserve the same from disgrace. In this regard, *Paul* moved with a godly zeale, useth an oath in sundry of his Epistles, for the confirmation of his doctrine, that the Churches to whom he writ might be established in the truth, and so glorifie God the more. II. When his oath serveth to maintaine or further his owne or others salvation, or preservation in soule or body: in this case *Paul* calls God for a record unto his soule, that hee came not so Corinth to spare them. And *David* to further himselfe in the way of salvation, bound himselfe by an oath, that hee

would keepe Gods commandments. III. When the oath serves to confirme and stablish peace and society betwene party and party, countrey and countrey, kingdome and kingdome. Thus did *Abraham* and *Abimelech* swear each to other, Gen. 21. 23. and *Jacob* and *Laban*, Gen. 31. 53. and by vertue hereof doe subjects binde themselves by oath in allegiance to their Princes, and souldiers to their Governours. IV. When a man by oath and not otherwise, may either free himselfe from temporall losses, or procure to himselfe temporall benefits which be of great weight and moment: for an oath for confirmation is among men the end of all strife: now wee know that much strife and controversie doth arise about worldly affaires. And in this regard a man by oath may lawfully purge himselfe of infamy and slander. In these foure cases, a man may lawfully swear, not onely publicly before the Magistrate, but also privately, so it be with due reverence and good conscience. But in common talke, or on light occasion, a man cannot lawfully swear, either by small or great oath, for that is to take the name of God in vaine.

II. *Quest.* How must a man take an oath,

when by just occasion hee is called to swear?

*Ans.* To this question the Prophet *Jeremy* answereth, chap. 4. 2. *Thou shalt swear, The Lord liveth, in truth, in judgement, and in righteousness*: where three vertues are required in an holy manner of swearing: First, *truth*, and that re-

specteth two things, as well the matter where- to we swear, for God may not be brought for a witness to alie; as also the minde of him that sweareth: for his oath must be according to his minde, without fraud or deceit, and with intent to performe that truly which hee promises thereupon. Secondly, *justice or righteousness*, which also respecteth two things; first, the thing sworn to, that must be just and lawfull, and according to Gods Word: secondly, the conscience of the swearer: for a man must not swear for a trifle though the thing be true, but either by the authority of the Magistrate, or upon some necessary cause of his lawfull calling; and against this vertue doe those sinne, that swear usually in their common talke, though the thing be true: for trifles and light matters are not a just cause of an oath. Thirdly, *judgement*, as well of the oath, as of his owne person: for the oath; he that sweareth rightly, ought to know the nature of an oath, and be able to judge of the matter whereabout he sweareth, and also discern rightly of the persons before whom, of time, place, and other circumstances. And for his owne person, a man that sweareth, ought to see in his conscience that hee is fit to take an oath, and thereby to worship and glorifie God: for hee that sweareth ought to have his heart smitten with feare and awe towards God, as in all other parts of his worship: Deut. 10. 20. *the feare of God, and swearing by his name, are joyned together*: and a prophane man that hath no

Three Vertues in an oath.

1

2

3

feare

4. 2 King. 19. 1.

1 Sam. 2. 19.

Curbing our selves

Two cases wherein an oath is lawfull.

1 Cor. 1. 23.

1 Psal. 119. 106.

fear of God in his heart ought not to sweare. And thus much of Christs generall answer to their false interpretation.

*Neither by heaven, for it is the throne of God, v. 35. Nor yet by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King, &c.* Here our Saviour Christ cometh particularly to forbid swearing in foure severall kinds of oaths used among the Jewes, under which he includeth all indirect oaths by the creatures: and withall observe, that hee addeth severall reasons in prohibiting these severall kinds of indirect oaths: as *that a man must not sweare by heaven, because it is the throne of God, &c.* Now as I take it, Christ doth not directly forbid swearing by the creatures in this place: for his intent is to forbid ordinary swearing in common speech, whether it be by God, or by the creatures; which here hee nameth, because the Jewes counted them but light oaths. Yet here this point must needs be skained, *whether it be lawfull as any time to sweare by the creatures.* Sundry Papists, and those of the best account both for learning and devotion, make two kinds of oaths, in swearing by the creatures: First, when a man sweares by the creature, and puts it in the place of God, making it a Judge and witness to his conscience of the truth of the thing wherof he sweareth: and this do all condemne as wicked and unlawfull, both Protestants and Papists. Secondly, when the creature is named, but yet the oath is directed to God in the minde of the swearer, under the name of the creature, as the creature is in relation to God a signe of his presence: and this kinde of swearing is taken for lawfull, not onely of all Papists, but of many Protestant Divines which bee of good account in our age. Yet with reverence to them all, I see no reason in the Word of God, to warrant this kinde of swearing by the creature, with direction to God in the minde of him that sweareth. Indeed a man may name the creature in his oath (as *Paul* did, *I call God to record to my conscience*) and yet sweare by God: for it is one thing to name the creature in swearing, and another thing to sweare by the creature.

Reasons against this forme of swearing by the creatures, are these: First, an oath is a part of Gods worship, as hath before beene shewed: now every part of Gods worship must be referred to God directly; so we pray and give thanks to God directly, and not in the creature, and so wee ought to sweare; but in indirect swearing by the creatures, the oath is directly referred to the creature, and indirectly unto God, namely in the creature; which is not lawfull. Secondly, a man must sweare by him that is greater than himselfe, and therefore God sweare by himselfe, because there was no greater to sweare by; where it seemeth the holy Ghost takes it for granted, that there is no lawfull swearing by the creatures; because they are not greater than man, and so there must bee but

one onely direct kinde of swearing, by God himselfe. Thirdly, *Deut. 6. 13. Thou shalt sweare by my name:* there it seemeth he preferreth such a forme of swearing, wherein the name of God in some plaine manner is expressed; but in indirect oaths, another besides him that sweareth, cannot tell whether hee sweare by God or no, because the oath is by the creature, and directed to God onely in the minde of him that sweareth. Fourthly, *Matth. 23. 21. Hee that sweareth by the Temple, sweareth by God:* whence I gather, that an indirect oath is superfluous, because it is sufficient that a man sweare by God onely, and not by the creature also.

By these reasons I have beene moved to dislike of indirect oaths: now let us see what is said in the behalfe of them. First, it is said, that *Joseph* a man commended for his faith, *sweare by the life of Pharaoh:* therefore men may sweare by the creatures. *Ans.* It may well be expounded; not to be an oath, but an asseveration to this effect, *as surely as Pharaoh liveth:* but say it is an oath, yet this fact proveth not the lawfulness of this kinde of swearing: for no man is so good but he may be tainted with the impieties of the place wherein hee liveth, especially being so wicked a place as *Pharaohs* court was.

*Second Reason.* *2 King. 2. 4. the Prophet Elisha sweareth by Elihs fontle.* *Ans.* That place proveth not the point in hand: for the question is of indirect oaths, where the name of God is concealed: but in that place Gods name is prefixed, *as the Lord liveth, and as thy soule liveth.* Again, that phrase may be taken for a solemn Asseveration onely, as it is well translated; *as the Lord liveth, and as thy soule liveth, I will not leave thee.*

*Reason III.* *Cantick. 3. 5. There (say they) Christ himselfe sweareth by the creatures; the Roes and the Hindes of the field.* *Ans.* Those words are not an oath, but an admiration: for Christ chargeth the enemies of his Church not to trouble her; and hee confirmeth his charge by a testimony from the bruit beasts, which may be done without an oath: for it is all one as if he had said, *If you doe trouble my Church the Roes and Hindes of the field shall be witnesses against you, because you doe that which they would not doe, if they had reason as you have:* now the creatures may be made witnesses unto an Admiration: as *Deut. 32. 1. Moses calleth heaven and earth to witness:* and so doth the Lord, *Isa. 1. 2.* but when a man sweareth by a thing, the same is made a witness to his conscience, which no creature can be.

*Reason IV.* *Paul (say they) sweare by their rejoicing, which is a gift of God.* *Ans.* Those words, are not an oath, but an obtestation, to testifie the constancie which he shewed in his ministry, and they declared in the confession of their faith: now a testimony may be drawne from a creature, as we shewed before. But (say they) the word there used, is a note of an oath.

*Ans.*

Whether we may  
swear by the  
creatures.  
Lauden. concord.  
Evangel. p. 50.  
Mantale coustet.  
Martini ab Aspi-  
catura. c. 13. num. 4.

Reasons against  
swearing by the  
creatures.

I

2  
• Heb. 6. 16.  
• v. 13.

4 1 Cor. 15. 31.

• Gen. 41. 16.

3

4

Not alwayes : for sometimes it betokens an asseveration, as in other authors might be shewed : so that I take it, there ought not to be any indirect oaths wherein Gods name is concealed, and the creature sworn by made a pledge of Gods presence.

Now I come to the reasons, for which Christ forbids the indirect oaths : the summe of them in generall is this ; *because Gods name, which must not be taken in vaine, is set in every one of his creatures, even the least haire of a mans head,* (for therein a man may see the wisdom and power of God) *therefore we may not sweare in our common talke, no not by the least creature that God hath made.*

Hence we learne sundry instructions. 1. That it is not lawfull to sweare by *faith, truth, bread, drinke,* and such like : for faith, (so inust in one) is a gift of God, which beareth Gods name in it : for the matter of our faith is Christ, so as when we sweare by it, we sweare by Christ, whose name we may not take in vaine ; and therefore may not sweare at all by any such oaths. Again, God hath set his name on every creature, he hath imprinted in them the signes of his power, wisdom, justice and mercy ; Rom. 1.20. *The invisible things of God are seene by his workes ;* and Acts 14.17. *Raine from heaven, and fruit full seasons, were witnesseth unto the Gentiles of Gods goodness unto them ;* which serveth first to commend the world, of great gratitude ; for we have set before our eyes, we daily taste and handle the good creatures of God, yet who beholds in them his wisdom, mercy and goodness, that thereby hee might take occasion to praye his name ; for men are like to brut beasts who use the benefit of the creatures, but yet never thinke on God the Creator ; and like unto the swine, who eateth up the mast, but never looketh up to the tree from whence it cometh ; yea, some are so shamelesse, that they deny God by their workes, though not in word.

Secondly, this teacheth us carefully to meditate upon the creatures of God, labouring therein to see Gods wisdom, justice and mercy, and the rest of his attributes ; that hereby we may take occasion to praise his name : Psal. 139.14. *I will praise thee, for I am wonderfully and fearfully made : marvellous are thy workes, and that my soule knoweth right well ;* here the Prophet doth profess : First, that he did meditate on the creatures of God seriously ; then, that his meditation made him to feare and to be astonished ; and thirdly, to praye God, Psal. 92. 5, 6. *Oh how glorious are thy workes ;* therefore in importing that he did meditate thereon ; *but the unwise man (saith he) knoweth it not, and a foole doth not understand this ;* where he sheweth that it is a great point of folly to see Gods creatures, and not to behold the wonderfull power and goodness of God in them. Psal. 145. 5. *I will meditate upon all thy wondrous workes ;* and v. 10. *All thy workes are wisedome,*

O Lord. His example we should follow. And whereas Gods judgements are among us, we must labour in them to see Gods indignation against our sinnes, and his mercy in chastening us for our amendment, that we might not be condemned with the world.

Thirdly, if every creature carry in it some stamp of Gods name, then what should the reasonable creature doe ? should not men much more beare Gods image ? yea verily, both in thought, will, affection and action : we must therefore seeke to repaire in us Gods image decayed in Adam ; and above all things take heed we carry not about us the image of the devill in any sinne ; for if we doe, we are farre worse than the dumbe creatures.

Fourthly, whereas every creature beares about some part of Gods image, this serveth to strip the ignorant sort of their false plea ; why thinke God will hold them excused because they are not booke-learned : but they must know they deceive themselves, for sith they are ignorant of the wisdom, mercy and power of God, and of many other things in God, which the very unreasonable creatures might have taught them, if they had beheld the same, and meditated thereon : they may justly feare, lest these silly creatures stand up in judgement against them at the last day.

And lastly, seeing God hath set his image in every creature, we must labour to use them all in an holy manner as meat, drinke, apparell and such like ; we must beware we abuse them not unto our lusts any manner of way, for the abuse redounds unto the Lord whose name they beare, and wee know God will not hold him guiltlesse that taketh his name in vaine.

Now I come more particularly to the severall reasons annexed to the severall prohibitions. The first particular prohibition is this ; *Thou shalt not sweare by heaven :* and the reason followeth, *for it is the throne of God.* This reason is to be scanned. A Throne is a chaire, of estate wherein earthly Princes use to sit in judgement, and shew themselves in glory and majesty. Now heaven is not properly a Throne, but by resemblance ; because that God doth in heaven, and from heaven shew his glory & majesty unto men. In heaven the Saints and Angels behold the unspeakable glory of God. And from heaven doth God shew his exceeding power, even in spreading the heavens like a curtaine above the earth, in setting therein the Sunne, the Moone and Starres, most glorious creatures ; in giving particular motions unto them by sending raine from heaven with stormes, lightnings, and thunder. Again, hee sheweth his justice from heaven, by powring downe his judgements thence : As the flood upon the world of the ungodly ; fire and brimstone upon Sodome and Gomorrah : As the Apostle saith, Rom. 1.18. *The wrath of God is revealed from heaven against all ungodliness and unrighteousnesse of men.* Again, Gods mercy and goodness is manifested from heaven,

Instructions.

I  
Swearing by faith, truth, &c. unlawful.

4  
Plea of the ignorant confuted.

5  
Vaine creatures severely.

2  
Meditate on Gods creatures.

= Psal. 5, 6.



heaven, *thence cometh every good gift*, Jam. 1. 17. yea, thence our Saviour Christ descended for the worke of our redemption: thence also the holy Ghost descended in Christs baptism; and the Fathers voyce was heard from thence, pointing out that lambe of God which taketh away the sinnes of the world: and thence shall Christ come againe in glory at the last day to be glorified in his Saints: all which doe magnifie unto us the glory of his Throne.

Is the Throne of God in heaven, and not on earth? then must we learne to conceive of God, as of an heavenly King: in the chapter following we are taught to call him *our heavenly Father*, 1. 9. and therefore when wee speake or thinke of God, or doe worship unto him in prayer or thanksgiving, we must not conceive of him in any carnall sort, but in an heavenly manner. The second Commandment forbidding the representation of God in any similitudes, may teach us, that we must not conceive of God after any earthly or carnall manner. Indeede the Popish Church approving of the images of the Trinitie (as before was shewed) doe thereby teach the people to conceive of God, as of an old man sitting in heaven, with a crowne vpon his head, because he is called *the Ancient of dayes*; but all such carnall conceits of God are here forbidden.

That we may then conceive aright of God, two Rules must be remembered: First, we must not frame in our mindes any image of God at all, as that he should be like unto man, or any other creature: but we must conceive of him both in his workes, as our creator, governour, and preserver; and also in his properties, as most wise, most just, holy, mercifull, and such like. Secondly, we must conceive that God is one in substance, and three in person: we must not confound the persons nor divide the substance, but conceive of one God in three persons, and three persons in one and the same Godhead. These two Rules being well observed, will keepe our hearts from those vaine conceits of God, which many frame to themselves when they thinke of him in their mindes.

Secondly, seeing Gods throne is in heaven, therefore *our conversation must be there also*: for where God is and his throne, there ought our hearts to be. Now wee shall have our conversation in heaven, by doing two things: First, by a continuall elevation of our mindes unto heaven, morning and evening, and at all times when we have occasion: 1 Thess. 4. 17. we are commanded *to pray continually*, and that wee doe, so oft as in the duties of our ordinary calling, wee desire in our hearts the blessing and assistance of God: for the sighs and groanes of the soule are prayers approved before God: wee must therefore lift up our heart to God, as David did, Psal. 25. 1. Secondly, wee must for all our affections on God, and on heavenly things, as our love, our joy, and feare, yea, our care must be of coming to hea-

ven: for where can wee be in a more happy place than before Gods throne in heaven, where God sees our his glorie and majesty to his creature?

Thirdly, hence wee may learne to conceive aright of the providence of God: for God sitting in his majesty in heaven, and being infinite in wisdom, power and greatnesse, doth by a most carefull providence see, know, and governe all things that are done upon the earth: this is notably set forth unto us, Psal. 11. 4. *The Lords throne is in heaven, his eyes will consider, his eye lids will trie the children of men*: the words are very significant, importing that God from heaven doth most narrowly see into all mens dealings and affaires: which teacheth us when we shall be in any distresse, either in body, minds, goods or friends, to behave our selves in an holy manner, for God sees our case: and therefore first wee must make our moane unto him, and humbly intreat for that grace and mercy at his hands whereof we stand in need. David maketh this a ground of much comfort in affliction: Psal. 102. 19, 20. *Out of heaven (saith he) did the Lord behold the earth, that he might heare the mourning of the prisoner, and deliver the children of death*.

Lastly, this serveth to terrifie every sinner: for the Lord sits in heaven with a piercing eye, beholding all thy doings whatsoever thou art; and therefore when a man sinneth, though hee hide the same from men, yet the Lord sees him, and will reprove him, and judge him: let us therefore make conscience of all sinne, and feare to doe evill, either by thought, word, or deed, seeing wee are before the Judge that sits upon this throne.

The second particular prohibition is, *against swearing by the earth*; the reason is, *because it is the Lords foot-stoolle*. The earth is the Lords foot-stoolle, not properly, but by resemblance; because as the foot-stoolle is nothing in glory to the throne, no more be those glimpses of glory, which God shewes here on earth, comparable to that surpassing dignity and glory, wherein God manifests himselfe in heaven.

Is the earth the Lords foot-stoolle? then is he not included in heaven, but is present also upon earth: God is not in one place alone, but he is every where at one and the same time. Here then we have a plaine proofe of Gods infinite greatnesse and omnipresence, in regard of his essence and godhead; for Christ compares him to a King, who is of that bignesse, that hee fills heaven with his glory; and of that height, that the earth below is his foot-stoolle, according as he saith, Jerem. 23. 23. *I fill heaven and earth*. This point David proves at large, Psal. 139. 7, 8. *Whither shall I goe from thy presence, &c?* shewing plainly, that there is no place whereof it can be truly said, that God in essence is not there present. The consideration whereof teacheth us:

First, to understand aright that saying of Paul,

How we must conceive of Gods providence.

Ascribed to God.

How to conceive aright of God.

I

An heavenly conversation.

Verse 35.



Instruction.

I

Gods omnipresence.

**Paul, Act. 17. 28. In him we live, move, and have our being:** we are not in God as parts of God; for his essence is most simple; and yet it is true we are in God, because his essence is every where: it is in us, forth of us, and about us, and being in us, and about us, gives us living, being and moving.

Secondly, this teacheth us to conceive aright of Gods holy providence; to wit, that God in regard of his substance, is in every place, giving being, life, and moving to all things that be, live, and move; preserving them, and killing them at his pleasure, and doing whatsoever he will.

Thirdly, this consideration of Gods essentiall presence, serves to kindle in our hearts that feare of God, which is the ground of true obedience in all estates. If God shall lay upon us any affliction, either in bodie or minde, friends, or goods, let us then consider the essentiall presence of God, laying that crosse upon us, and it will strike into our hearts a reverent feare of God, and move us to patience, meeknesse, and contentation; yea, it will cause us to humble our selves under his hand: for the cause why men flie not to God, by humbling themselves in their afflictions, is because they thinke God is farr off. Again, if in prosperitie we confide Gods essentiall presence with us, giving unto us all good things, it will make us thankfull: so much we doe unto man, when we be in his presence that hath bestowed a favour upon us, we readily address our selves to thankfulness: and shal we not doe so to God? In a word, this holy meditation of Gods presence, will make us to humble our selves unto God, and to rest contented with his good will and pleasure.

Fourthly, if God in essence be present everie where, then it is needlesse to make choice of places in regard of holinesse, for the worship of God; for one place is no more neere to God than another: which confutes the vanity of Popish Pilgrimages to chiefe places for religious worship: and it checketh also the blinde opinion of many among us, who thinke the Church is the onely place of prayer and other parts of Gods worship; whereupon they never regard to pray in their private houses. But God is in thee, and in thy house, as well as in the Church, and therefore thou maist lift up pure hands unto God in all places, and must pray at home, as well as in the Church (alwaies provided that thou honour Gods ordinance in the publike assemblies.)

Fifthly, if God be every where, then we must labour to have hearts affected with this perswasion, that wheresoever we be, God is present with us. This lesson God taught *Abraham*; Gen. 17. *1. Walk before me, and be upright*: and this *Enoch* had learned long before, Gen. 5. 24. and therefore was reported of, *that he had pleased God*, Heb. 11. 5. Now where this perswasion taketh place, it will strike the heart with a reverent feare and awe towards God, making a man thus to reason; God is present with me,

how then should I doe this evill in his sight? Oh that this thought did run in our mindes in the time of temptation, then by Gods grace we should feare to sinne, and endeavour to walke before God in all holy obedience, as his servants have done. Many are shamelesse in sinning, which comes from the want of this perswasion of Gods presence, which should strike this feare into their hearts, as we may see, Gen. 20. 11. Psal. 10. 3, 4, 11. and 94. 6, 7.

Sixthly, this knowledge of Gods presence, serves to quiet and strengthen their hearts that are troubled with feare of the Devill, thus they must reason with themselves; the Lord my God is present with me, both in power and essence, he can binde Satan, and he will keepe those that trust in him from the snare of the hunter, wherefore then should I be afraid?

Secondly, is the earthly Lords footstool? then while wee live here upon the earth, *our lives ought to be a daily practice of humiliation and repentance*: when good subjects come before the chaire of estate, especially if the Prince be present, then they bow their bodies, to testifie their loyall subjection unto their Prince; shall man doe this to man, and shall not wee, whose dwelling is at the Lords footstool, much more humble our selves? When *David* was kindled against *Nabal*, *Abigail* *Nabals* wife being wiser than her husband, went to meet *David* with a present, and so soon as she saw him, *she lighted of her asse, and fell downe upon her face, and bowed her selfe unto the ground, and fell at his feet, and besought him humbly to forget the trespass, and to stay his hand from blood*: so likewise when *Jacob* met his brother *Esau*, *he bowed himselfe severen times, to move him to compassion towards him and his family*: how much more then ought we to bow our selves before the Lord, who have ten thousand fold more deserved his wrath than *Nabal* did *David*, or *Jacob Esau*? and besides; our humble walking before him at his footstool here on earth, may give us assurance, that one day he will place us on his throne in glorie in the heavens. But if we walke proudly before him in the practice of sinne, being at his footstool, let us know that *he hath feet like unto fire, brasse burning in a furnace*, Re. 1. 15. under which he will trample all his enemies, and make them his footstool, Psal. 110. 1.

The third inhibition, is *from swearing by Jerusalem*: the reason is, *for it is the citie of the great King*: that is, the citie of God, the King of Kings: for God had chosen the Iewes to be his peculiar people; and Jerusalem for his holy citie where he had his Temple, and sacrifices for his solemne worship. Now here observe, that at this time, the Temple was made a denne of *Theeves*, and many of the Scribes, and Jewish teachers were notable Heretikes, erring against the foundation of religion; yea, the people, were rebellious and wicked, as Steven plainly telleth them, Act. 7. 51. and yet Christ here

6  
An helpe against  
the feare of the  
Devill.

11. Instruct.  
A ground of a  
humble and pa-  
nient life.

1 Sam. 25. 23,  
24, 28.

Gen. 33. 3.

Jerusalem is Gods  
city, though a-  
bounding with  
corruption.

2  
A right concei-  
ving of Gods  
providence.

3  
A ground of feare  
and obedience.

4  
No difference of  
place for worship  
in regard of ho-  
linesse.

5  
Thinks on Gods  
presence.

When a people  
cease to be  
Gods people.

calleth Jerusalem the citie of God; and so the people, Gods people; though they for their parts had forsaken God. The reason herof is this, because neither the Jewes, nor any other doe then presently cease to bee the people of God, when they by sin cut off themselves from God, and forsake him; but then doe they cease to be Gods people, when God forsakes them, and cuts them off from him: like as in the state of matrimonic, when either man or wife commits adulterie, the partie breakes the bond of marriage, and as much as in him lyeth, cuts off himselfe from the other: but yet while the partie innocent retaines in matrimoniall affection towards the partie offending, and gives not a Bill of divorce, they still remaine man and wife. This appeares in these Jewes, whom neither Christ himselfe did then forsake, when they rejected him, (for he prayed for them when they crucified him) nor yet his Apostles, till they saw in them manifest signes of incurable obstinacy, Act. 13. 46.

This point must be remembred, as serving to rectifie our judgements touching the state of a Church or people, that have many grievous wants and faults among them, both for doctrine and manners: for though a people doe what in them lyeth, to cut off themselves from God, yet till God cut them off from him, they cease not to be his people: and therefore we must not judge them to be no people of God, till we see that God hath cut them off. And to apply this to our owne Church: put case we had forsaken God, and had amongst us all those abules which some would fasten upon us, as making us to be no Church; yet this proves us not to be no Church, neither ought we for all this to be so reputed: for though we have deserved indeed that God should cut us off, yet seeing he vouchsafeth unto us the doctrine of life, and the pledges of salvation, it cannot be truly said, that we are no Church. If it be said, that by this reason we will make the Church of Rome to bee Gods Church, because they have some signes of Gods favour, as Baptisme and the Word, though grievously corrupted. *Answe.* Though I doubt not but God hath his companie in the midst of Poperie, yet if we understand by the Church of Rome, a companie of men who professe and hold the Pope for their head, and embrace the doctrine established by the Councils of Trent, then (I say) they are no Church: for Christ hath cut them off, and given them a Bill of divorcement in his holy Word, Rev. 18. 4. *Come out of her my people,*

Hence also we are taught to carrie a charitable opinion of such particular persons, as goe on in sinne without remorse: for though they for their part have forsaken God, yet we know not, whether God hath forsaken them: he may in mercie call them to repentance, and therefore we must not rashly give sentence of judgement against them. *Quest.* But what if a man give himselfe to the Devill by covenant, as ma-

ny have done, and doe daily, may wee not then give sentence against them, or they against themselves? *Answe.* No verily: for though this case be most fearefull, yet they have not absolute power over themselves: *Manasse* a King of Juda had most wickedly forsaken God, and bound himselfe in league to the Devill; but yet when he humbled himselfe being in affliction, and prayed to God, he was received to mercie. *Sauls* case was fearefull, while *he made havocke of the Church*; and yet the Lord converted him when he went to persecute. This must not embolden any to goe on in sinne, for the Lord will not be mercifull unto such, Deuter. 29. 19.

*Neither shalt thou sweare by thine head* [This is the last forme of swearing forbidden by Christ: the reason, *Because thou canst not make one haire white or blacke*: that is, thou shalt not sweare by thine head, because thou hast not power over thine owne head, thou art not able to make thine head; nay, thou canst not make one haire of thine head: nay, (which is lesse) thou canst not give to any haire his naturall colour, by making it either white or blacke.

Where observe the honour given to God, not onely to make the haire of mans head, but even to give a naturall colour to every one of them: man can not doe the least of these things.

This teacheth us, first, that there is a particular providence of God, whereby he disposeth of all things, even of the least and basest things that be in the world: for what is more base than the haire of a mans head? and what is lesse to be regarded than the colour thereof? and yet the Lords providence reacheth hereunto. This is a matter of endless comfort to Gods children: for when we are once perswaded of the particular providence of God over so base and light things, we shall easily be resolved that all things which befall us in this life, whether in prosperitie or adversitie, come by Gods speciall providence: which will move us to a patient bearing of all miseries, and to contentment in every estate, because it is the Lords sending; yea, this will be a notable comfort in any affliction to know that God is the author thereof.

Secondly, hath not man power over the least creature, no not over the haire of his head? then doubtlesse he may not lawfully sweare by any creature, though he have relation to God therein: for if hee might lawfully sweare by a creature, it were because he might present that creature unto God, as a pledge of his presence, wherein he desires God to punish him, if he faile in his oath. This is granted of those that defend this forme of swearing: but a man may not lay downe any creature, as a pawne before God, and appoint the Lord to punish him therein; because the creature is not in mans power: every creature is the Lords, and we may

= 2 Chr. 33. 6. 15.

b AG. 9. 13.

Vers. 36.

Gods particular  
providence  
proved.Against swearing  
by the creatures.

not

Brethren.

Romans true  
Church.Charitie towards  
the impenitent.

not appoint him how he shall punish us for perjury. If it be said, that the oath made by the creature is a binding oath, which must be kept, for Christ calls it an oath, Mat. 23. 20. and therefore a man may lawfully use it. *Ans.* The reason is not good: for the oath bindeth and must be kept, because indirectly a man sweares by God, and so in substance it is an oath; but yet the manner of it is unlawfull, because an oath being part of Gods worship, ought to be directed unto God immediately: when an Infidell sweares by his false gods (as *Laban* did by the god of *Nahor*) that is an oath, and it binds his conscience, because in his intent he sweare by the true God; and yet the forme of it is unlawfull, because he puts that in the roome of God, which is not God.

Thirdly, is the haire of the head the creature of God, and the naturall colour his workmanship? then all abuse hereof must needs be unlawfull: as First, the custome of those men or women, who being ashamed of Gods workmanship in their owne haire, doe beautifie their heads with bought haire, sometime of dead persons. This is an odious thing, and such persons take Gods name in vaine, as much as they which sweare by their head at every word: for be they what they will be, God in some sort hath set his owne name in the naturall colour of their haire, which none ought to be ashamed of. Secondly, the painting of faces, and colouring of the haire, is another abuse of Gods name set therein. This practice was abhorred of the heathen, who in their writings have branded *Poppa Neros* wife, because she used an oymment made of Alles milke, to make her face faire and bright: what then shall we say of our ladies and gentlewomen, who paint their faces with Spanish white, and colour their haire? These doubtles beleeve not Gods Word, which *Preferreth the feare of God before favour and beautie*, Pro. 31. 30. But yet me thinks they should be ashamed to be followers of *Iezabel*, 2 King. 8. 30. Thirdly, the wearing of long haire is another abuse thereof, in the younger sort: it began indeed among the aged, but now it is become a trick of youth, and is the badge of a proud heart: for how can they say they glorifie God thereby, when the Apostle saith, *It is a shame for a man to have long haire*. Well, sith God hath set his name therein, we must beware how we make it an instrument of sinne. If it be said, to weare long haire is our English fashion: I answer, It is not our ancient English fashion, but indeed it is a forren trick, and therefore as unlawfull as forren attire which God condemnes, Zeph. 1. 8. Our ancient English fashion (except it were among the aged) was to weare short haire: and in everie countrey, the most ancient and grave fashions ought to be followed; not onely in the use of the haire, but in apparell also, that therein men may shew the grace of their heart: for mans attire is Gods ordinance, borrowed from his

creatures, wherein God hath set his name: and therefore we ought not to deface it, with the stampe of pride and vanitie; but rather shew therein, that libertie and modestie, that may honour Gods name.

### v. 37 *Let your communication be yea, yea; and nay, nay: for whatsoever is more cometh of evil.*

This verse containeth two parts: A rule for the framing of our speech in common talke; and a Reason thereof. The Rule is this, *Let your communication be yea, yea; nay, nay*: where he sheweth that though men may not sweare in their common talke, yet they may use a simple affirmation, or negation to the thing they speak. This Rule is diversely expounded: some take it to respect the truth of our speech, as if Christ had said; Whatsoever you affirme in speaking, affirme it truly; and whatsoever you deny in speaking, deny it truly. But by the circumstances of the place, it rather seemeth, that Christ here propoundeth a Rule for the very forme of our common talke, to this effect; If you would affirme any thing in your ordinarie speech, let your affirmation be yea; and if you would deny any thing, let your negation or denial be no, and in your ordinarie communication say no more, though you be urged thereto. So must we take *communication*, for ordinarie talke: for in some cases it hath beene lawfull to sweare, as hath beene shewed.

First, by this Rule is condemned the adding of invocations to our common affirmations or negations: as *O Lord, yea: nay, good God*, and such like. In some cases, and at some times these may be used: but in ordinary and familiar communication, these invocations are abuses of Gods name. An earthly Prince will not suffer his name to be tolled in every mans mouth; and much lesse will the Lord, who herein is jealous of his glorie.

Secondly, here note, that asseverations may not be ordinarily used in common talke; as *verily yea; no in truth*, and such like: these are more than simple affirmations and negations; and therefore in common speech may not be used. Our Saviour Christ, the patterne of pietie, never used them but in weightie matters, which were carefull to be remembered; and then hee said, *Verily, verily, I say unto you*.

Thirdly, here is condemned the use of *exccrations*, when we asseverate or deny a thing in our common talke; as to say, *Yea, or else I would I were dead*, and such like.

Fourthly, *ordinarie swearing* is here againe plainly forbidden, whether it be by the name of God, or by other creatures. Some to avoid swearing, (as they thinke) in their common talke, for yea, and nay, use to say, *by yea; and by no*; but herein they offend: for these phrases are

Abuse from communication.

These are invocations in communication unlawfull.

1. Asseverations.

3. Exccrations.

4. Ordinarie swearing.

Gen. 31. 53.

Abuse about the haire of the head.

Plin. in his l. 1. c. 41. & l. 28. c. 12.

oaths, as well *by faith*, and *by oath*: and in a word all speeches in common talke, added to confirme our speech, above *yea* and *may*, are abuses against this Rule of Christ, for ordinarie communication.

For *whatsoever is more than these*, that is, what ever exceedeth a simple affirmation or negation in common speech comes of *will*: that is, of the evil one, the Devil: to chap. 6. 12. *Deliver us from evil*: that is, from the Devil, that evil one. This is a most excellent reason, to move men to put in practice this Rule: for all abuses of oaths, asseverations, invocations, and deprecations, in common speech, are abuses of Gods name, and they come from the Devil, he is the schoole-master that teacheth men to use them.

*Quest.* Whether doth every temptation come from the Devil? *Ans.* Every temptation to evil is of the Devil; so much this Text proveth: and Matth. 4. 2. the Devil is called the *Tempter*, because he gives himselfe to tempt all men, by all means at all times. True it is, that some temptations come from our corrupt hearts, but yet the Devil hath an hand in them to further them. *Quest.* How can this be, seeing the Devil is but one, and can be but in one place at once? *Ans.* There is indeed one head of wicked spirits, called *Beelzebub*, and the Devil, who hath innumerable wicked angels ministering unto him, as may be gathered, Matth. 25. 41. where *hell is said to be prepared for the Devil and his angels*: and it is not unlike, but they are more in number, than all the men upon the earth: for where can any man be in this life, but some wicked spirit will be readie to tempt him unto sin? doth he not provoke the filthy person to uncleanness, and every man to such sinne, whereunto he is most inclined? And say thee wilt motion ariseth from our owne corruption, yet the Devils helpe is never wanting to bring it into action.

This serveth to confute the folly of our common people, who never feare the Devil, but when he appeares unto them in some shape: they thinke he is never neerer them, but when they see him: but they must know that the Devil by his wicked spirits, is alwaies about them day and night, and in all places: and therefore they must learne more to feare his temptations, than his appearance: for that is not so terrible to the sight, as his temptations are hurtfull to the soule. Secondly, this presence of the Devil with every man, to tempt him at all times, must teach us to keepe strict watch against all sinne, and the occasions thereof: we are easily persuaded to watch against thieves that would deprive us of our temporall goods, or naturall life: now the Devil our spirituall enemy, is daily about us, to seeke the ruine of our soules, and therefore wee must alwaies have an eye to his temptations. And indeed, if wee would well consider his presence, and malice against us, it would make us watch and feare, lest he should

A take us in his snare.

But why is the Devil called the evil one? *Ans.* By a kinde of excellencie of speech, for these reasons: First, because he is evil in excess, his sins are in the highest degree: for it is like, his first sinne was directly against the holy Ghost, which may be one reason, why God chose not Angels, but men, on whom he would shew mercie after their fall. Secondly, because hee commits evil and wickednesse without ceasing, and therefore is compared to an *a hunger-bitten Lyon, who goeth about continually seeking whom he may devoure*. The most wicked man that is, or ever was, will sometime doe good: *b Pharaoh* humbled himselfe, and confessed his sin to *Moses*: and *c Saul desires to worship God with Sammel*: *Herod also heard John Baptist gladly, and did many things* according to his Ministration: but the Devil herein differs from all wicked men, that he doth nothing but practise wickednesse; he is alwaies murthering, and never ceaseth to seeke mens destruction. Thirdly, because he practiseth sins of all sorts and degrees, in himselfe, and by his Ministers: for the sins that be in the world, be all from him, either originally, or by furtherance. The vilest man that is, doth abstaine from sin sometime; yea, by nature he hateth some sins: the proud and prodigall man cannot abide covetousnesse; and the drunkard may abhorre idolatrie; but the Devil continually practiseth finnes of all sorts; and therefore is justly called the *evill one*.

B Here then we may see a reason, why we are called the *children of wrath*, and of the Devil by nature: namely, because by nature we carrie in us, and about us, as lively an image of the Devil in sin, as any childe doth of his naturall father. For first, in our conception we are guilty of *Adams* sin, in eating the forbidden fruit. Secondly, our nature is stayned with originall sinne, which is (not a practice, but) a pronenesse to all manner of mischief and wickednesse, that is committed in the world. Seest thou a man kill his father or mother, or betray his master, as *Indas* did to Christ, though it may be, thou abhorrest such finnes, yet doubtlesse the seed thereof is in thee: yea, if God in mercie did not keepe us from it, our corruption would carrie us to the blasphemie against the Spirit. And thirdly, from this naturall corruption, doe arise innumerable evil thoughts, words, and deeds, in the course of our lives, in all which we beare the image of the Devil, till God bring us to repentance; and therefore justly may we be called the children of wrath, and of the Devil by nature, having the same corruption in us, that is in the Devil, though not in the same degree and manner.

C Hence we learne, First, to be ashamed and confounded in our selves, yea, to hang downe our heads: for what cause hath he to be puffed up with selfe-love, that is by nature in himselfe like to the Devil? Secondly, this teacheth us above all things, to labour to have the image of

Why we are called the children of wrath, and of the Devil.

Vse 1.  
Devils are about us though unseen.

Vse 1

God rent in us, in righteouſneſſe, and true ho-  
lineſſe, which was loſt in *Adam*, that ſo the de-  
vils image, in ſin and wickedneſſe, may be de-  
faced. Thirdly, this muſt cauſe us to make no ac-  
count of any worldly thing that pertaineth to us;  
but all our joy muſt be in Chriſt, he muſt be our  
wiſdome, and righteouſneſſe, our riches, and all  
things elſe, becauſe by him we are reſcued from  
the devils likeneſſe to the image of God.

V 38. *Ye have heard that  
it hath beene ſaid, an eye for an  
eye, a tooth for a tooth, &c.*

Here Chriſt returns to the commandments  
of the ſecond Table, intending to reſtore the  
ſame to their proper ſenſe, and withall to con-  
ſute the erroneous interpretation thereof, given  
by the Jewiſh Teachers. And fiſt, he cometh  
to a particular Judiciall Law of *Moses*, pertain-  
ing to the ſixth commandment, touching the  
Requitall of like for like: in which, as in the for-  
mer, he fiſt ſets downe the words of the law of  
*Moses*, but yet to be underſtood, with the er-  
roneous interpretation of the Scribes and Phari-  
ſees, v. 38. then, he gives the right ſenſe of that  
law, and withall conſuteth the falſe interpre-  
tation of the Jewiſh Teachers, v. 39, 40, 41.

For the fiſt, the words of *Moses* law here  
ſet downe, *An eye for an eye, and a tooth for a  
tooth*, are written, Exod. 21. 24. whereto, as to  
the former, Chriſt prefixeth this preface, *It hath  
been ſaid*, thereby giving us to underſtand that  
hee is about to lay downe the Law of God; in  
the falſe ſenſe of the Jewiſh Teachers: for the  
better perceiving whereof, wee muſt obſerve  
the true meaning of that law: *An eye for an eye,  
and a tooth for a tooth*: wherein the Lord requi-  
reth requitall of like for like, not by every pri-  
vate man, but by the publique Magiſtrate. As  
if a man did put out his neighbours eye, then  
the Magiſtrate ſhould put out his eie; and ſtrike  
out his teeth that ſtrikes out his neighbours  
teeth: this appeares to be ſo, becauſe revenge  
is *directly forbidden to every private perſon*, and  
plainly appropriated to the Judge, Deut. 19.  
18, 19, 21. But the Jewiſh Teachers expound-  
ed this law of private revenge; as though  
God had ſaid to every private man, If thy neigh-  
bour plucke out thine eye, pluck out his againe;  
and if he ſtrike out thy tooth, ſtrike thou out  
his tooth: this is the falſe interpretation of the  
Jewes. *Queſt.* How could they ſo farre over-  
throw themſelves in ſo cleere a caſe, ſeeing in  
all the bookes of *Moses*, it is plainly referred  
to the Magiſtrate? *Anſ.* There may bee two  
reaſons given thereof: Firſt, it is a naturall opi-  
nion, that a man may revenge himſelfe in his  
owne cauſe privately, and not wait for recom-  
pence of the Magiſtrate; and univerſable here-  
unto, there is a mighty ſtrong deſire of revenge  
in every mans heart by nature; when he is in-  
jured: now it is like; that theſe Jewes followed  
their corrupt nature, and heady affections, in

A the interpretation of this law. Againſt the Jew-  
iſh people were mightily given to revenge; by  
their naturall diſpoſition, as may appeare by  
the law of the Cities of Refuge, and by men-  
tioning of the Revenger of blood; which plain-  
ly imports; that the Jewes would have blood a-  
gainſt him that ſhed blood; whereſoever they  
met with him. Now the Jewiſh Teachers fra-  
med their doctrine to the common diſpoſition  
and behaviour of their people, and ſo fulfilled  
the truth of God, as many times it falls out, that  
the common practice of men makes time to  
ſeeme no time.

In the perſon of theſe Jewiſh Teachers, wee  
may ſee the policie of the devill, whole intent is  
and hath beene in all ages, to overthrow reli-  
gion: and to this end, he endeavours to caſt men  
to temper religion to their naturall diſpoſition  
and common opinion in outward manners;  
whereby hee overturneth both religion and  
people. This appeares in other points among  
the Jewes, as well as in this caſe of revenge.  
They were a people given much to covetouſ-  
neſſe, as may appeare by the law of taleſpion  
for taking uſury of ſtrangers, and by their hard-  
neſſe of heart; ſo much reproved by all the  
Prophets. Now the Devill perceiving this to be  
their naturall diſpoſition, makes Gods doctrine  
of ſalvation, ſeeme to them a doctrine of earthly  
benefits: for hee cauſed them to dreame of an  
earthly King for their Meſſias, and of an  
earthly flouriſhing Kingdome under him. Thus  
alſo hath the devill dealt with other heathen  
people: The Romans in Italy, have beene ever  
groſſly addicted to ſuperſtition, ſorcery, and  
idolatrie, as heathen writers doe teſtifie. Now  
though God vouchſafed them his true Religi-  
on in the primitive Church, yet the devill per-  
ceiving their naturall diſpoſition to ſuperſti-  
tion, hath ſo tempered the truth of God among  
them, with a naturall and ſuperſtitious religi-  
on, that now they abound as much in idola-  
try and ſuperſtition, as ever they did when  
they were heathen. The like malicious practice  
doth the devill ſhew among the Proteſtants,  
where the Goſpell is truly preached; for though  
he cannot (as he deſires) corrupt religion in the  
mouthes of the Teachers; yet hee weakens it  
greatly in the hearts of men, both Teachers  
and hearers, cauſing them ſo farre forth only  
to receive it, as it is ſutable to their nature and  
diſpoſition: but where it croſſeth their humors,  
there to leave it. Is not this evident? for what  
embraceth the truth with his heart, will frame  
his life according to it; but generally the en-  
tainment of religion is only formall: for though  
men profeſſe it, yet they live in their ſinnes, they  
make it to jump with their naturall diſpoſition,  
having indeed a ſhew of godlineſſe, but they  
want the power thereof, and ſo in them religion  
is vaine, Jam. 1. 26. Whereby we may be adver-  
tiſed, to take heed of this policie of the devill,  
and whereas hee labours to turne ſome religion  
to mens diſpoſitions, wee on the contrary muſt  
ende

Wt. i.  
Tempering religi-  
on to mens hu-  
mours a Sataniſcal  
policy.

Moses law of like  
for like expound-  
ed.

Deut. 19. 12.

Formal profeſſion.

devour in all things to transforme our selves into religion, obeying *that same of doctrine, wherein we are delivered*, Rom. 6. 17.

Secondly, in these Scribes and Pharisees wee observe the property of a bad Teacher : namely, to transforme himselfe and his doctrine, to the custome and manners of the people, when as the people should bee transformed into his doctrine and practice, according to godlinesse. Hereof the Lord admonisheth *Jeremy*, *Let them turne to thee, but returne not thou to them* : for it was the practice of the false prophets in his time, thus to *strengthen the hands of the wicked* : and it is a common fault in many Teachers, that they frame themselves, both for doctrine and practice, to the custome and manners of the people : but this is the devils policy, whereby he overthroweth religion, and destroyeth mens foules.

v. 39 *But I say unto you, resist not evill : but whosoever shall strike thee on thy right cheeke, turne to him the other also.*

In this, and the three next verses, Christ confutes the false interpretation of this law. The summe of his answer stands in two points ; the first is an inhibition, *resist not evill*, which is explained by three examples in the words following ; The second, is a commandement to requite good for evill, v. 42.

For the first, by *evill* is meant, the *injury or wrong* that is done to man ; or more properly, the *evill one*, that is, the evill man that doth the wrong. *Resist not* that is, rise not against the evill one, to requite like for like, according to the injury he hath done unto thee : so much the word signifieth. Now Christ forbiddeth not resisting evill by a lawfull defence, but by way of private revenge : for he speaketh to his Disciples, and to private men, saying, *I say unto you which heare*, as Saint *Luke* hath it, chap. 6. 27. Yet further to cleare this interpretation, wee must know, the Scripture mentioneth two kinds of revenge, *Publicke* and *Private*. *Publicke* revenge is, when the Magistrate according to justice, and the law of God, punisheth an evill person, that wrongeth his brother. *Private* revenge is, when those that are no Magistrates, will revenge themselves on such as doe them wrong. The *publicke* revenge is allowed by *S. Paul*, calling the *Magistrate*, *Gods Minister*, for the executing of revenge upon evill doers. *Private* revenge, is forbidden by the same Apostle, *Revenge not thy selfe*. Now by this doctrine it is plaine, that our Saviour Christ here forbidding revenge, meaneth not publicke, but private revenge.

First, here we see those men confuted, who thinke it unlawfull for a Christian to be a Ma-

gistrate, to execute revenge upon malefactours by the sword, or to make warre against the common enemies : these men are deceived, by mistaking this text, which forbiddeth onely private, and not publicke revenge. Secondly, here wee see, that all private revenge is flatly condemned, as a sin against the sixth commandement. This point must bee remembered, because it is our naturall opinion, and our hearts desire to requite like for like in private causes, when we are injured.

Now that wee may see more into this first, wee are to know that private revenge is twofold ; Inward, and Outward. *Inward private revenge* is a purpose in the heart, to doe a man an evill turne ; this is commonly called the bearing of a grudge, and it is here condemned. *Outward revenge* is, when the spite of the heart comes into action, either by word or deed : by word, when a man gives out threatening speeches : as *that hee will sit on his skirt, or be even with him, if it lie in his lot*, and such like ; or useth cursing speeches, as *a plague take thee, a murrin or pestilence light upon thee* : or rayleth or chideth, calling another *knave, villaine, &c.* By deed and action men shew outward revenge, when they be at a word and a blow, using to fight, and to strike one another, by way of private revenge. Hereto also we may resurre an ordinarie bad practice of some Magistrates and Superiours, though (it may be) few thinke it to bee a fault, to wit, when the Magistrate doth aggravate the punishment upon a malefactor, for some private grudge he beareth to him : for then he useth private revenge : as also when Parents or Masters correct their servants and children in fury and rage ; for though they be publicke persons in this regard, yet to give correction in a chollerick mood, is to ease the heart by way of revenge.

Here then wee must learne, that wee may not requite evill for evill, in thought, word, or deed, to those that doe us wrong, any manner of way, but must rather suffer injury, and referre the revenge unto God that judgeth righteously. And because this duty goes against our naturall disposition, I will use some reasons to perswade our hearts to yeeld unto it : First, the Apostle teacheth out of Deuteronomie, that *vengeance is the Lords* : if then we shall privately revenge our selves, we rob God of his right, and so in against the first commandement. Secondly, in the next words he addeth, *and I will repay, saith the Lord* : where God takes upon him to be our debter in the case of injustice, and therefore when wee are wronged, we must not be rash to revenge our selves, but must wait with patience upon the Lord, laying downe our injury at his feet ; for he will repay in due time, to them that have wronged us. Thirdly, consider the examples of worthy men in this case : for our Saviour Christ never sought revenge, but bore wrong patiently, committing all to him that judgeth righteously.

2  
Private revenge  
unlawfull.

Kindes of private  
revenge.  
1. Inward.

2. Outward.

V. 41.

Reasons against  
private revenge.

I  
Rom. 12. 19.

2

5

17.

A property of a  
bad Teacher.

1 Tim. 4. 19.

2 1 Cor. 13. 14.

Exposition.

Unlawfull.

Revenge twofold :  
1. Publicke.

2. Private.

2 Rom. 13. 4.

2 Rom. 12. 17.

The 2d.  
Mag. strays law-  
fully.

ly, leaving us an example to doe likewise, 1 Pet. 2. 10. Yea, when hee was cruelly and unjustly crucified, he prayed for his persecutors, Luk. 23. 34. Steven also prayed for them that stoned him, Acts 7. 26. and David, though a King, would not suffer revenge to be taken on Shimei that cursed him, 1 Sam. 19. 9, 10. neither would hee ever touch Saul, who fought his life, though he had him often in his hands: nay, in his heart smote him for cutting off the lap of his coat: so that hee was he from seeking revenge. Fourthly, in the fifth petition wee pray, *Forgive us our sinnes, as wee forgive our trespasses*: but if wee carrie grudging in our hearts, wee pray God not to forgive us, but to condemne us; for we will not forgive, but bee revenged on them that offend us. Now this is a most fearefull case, that a man should pray for vengeance upon himselfe. Fifthly, it is not meet in common reason, that the same partie should be the accuser and the Judge; and yet, if a man might revenge himselfe, this should be so: and therefore, if wee would bee Christs Disciples, wee must anne our selves with patience, in suffering wrong, and referre revenge to God that judgeth righteously.

Yet some will say, If we always put up and suffer wrong, wee shall never be at quiet, but still bee abused. *Answe.* Though in our owne person we may not revenge our selves, yet wee may crave the helpe of the Magistrate, either for the preventing, or for the punishment of wrong done unto us: for the Magistrate is Gods Lieutenant, to relieve the oppressed, and to execute vengeance on malefactours: thus did *Paul send to the chiefe Captaines*, to prevent a conspiracie that the Jewes intended against him, and *appealed to Caesar*, to avoid the danger of the Jewes at Jerusalem: and yet when wrong is done unto us, wee must beare it patiently, without seeking private revenge, although the wrong were doubled or trebled upon us.

Thirdly, our Saviour Christ here dealing the wrong doer an evil one, giveth us to understand, that it is the propertie of an evil man to doe wrong unto others; and this title is given to the wrong doer, to teach us, that wee must suffer wrong patiently, though hee bee an evil man that offereth it unto us. It is the propertie of a good man to doe good continually, but to doe wrong is the marke of an evil man, who herein is like the Devil: which must teach us not to doe wrong to any one, in his bodie, goods, or name, either by word or deed: but rather apply our selves to doe all the good wee can, to everie one within the compass of our calling. Herby we shall see what our offence is, for if in our callings wee for our selves to hurt others; either by word or deed, wee are in the sight of God, evil men: such are our Usurers, and Extortioners, and all those that use fraud and deceit in their callings. But if wee would shew our selves to bee good men, approved

of God in Christ, then wee must revere our bre-  
dies and soulders, and all that wee have, to the  
good of others. Although men by nature bee  
like to *savage beasts*, as *Lions, Wolves,*  
*Cockatrices,* &c. whose propertie is, to de-  
voure and hurt other creatures, yet when it  
pleaseth God to receive them to mercie, and  
to place them in his kingdome, then they lay  
aside their cruell nature, and live peaceably  
one with another: for in the mountainne of Gods  
holinesse, none shall hurt or destroy, verse 9. It is  
a prophetic of Christs kingdome, that therein  
the sword and speare, which be weapons of war,  
shall be turned into fitches and mistocks, which  
are instruments of common good in time of  
peace; whereby was signified, that when men  
are converted, and become true children unto  
God, they lay aside all malice, and give them-  
selves to doe good, and become serviceable  
unto all for the good of all. This was notably  
verified in *Paul*, who of a persecutor became a  
preacher: yea, he became all things to all men,  
that by all meanes he might win some. And  
thus doing, we are like to our heavenly Father;  
who doth good to all; but if we give our selves  
to wrong doing, we are evil ones, and herein  
like to the Devil himselfe.

Fourthly, Christ here forbidding private re-  
venge, which is unlawful, doth hereby establish  
that revenge, which is lawfull & just. Now law-  
full revenge (to speake somewhat hereof) is the  
worke of a just and lawfull power, requising evil  
for evil. This just revenge is two-fold, *Divine,*  
and *Humane*. *Divine revenge* is the worke of  
Gods absolute power, taking vengeance upon  
offenders: of the lawfulness of this revenge  
in God, there is no question; only this wee must  
remember, that God executes this vengeance  
dayly, in the manifold miseries of this life, and  
likewise in the just condemnation of the impeni-  
tent after death. Indeed as a father he chaile-  
neth his Church and children, for vengeance  
in Christ becomes murmurement; but as a severe  
Judge he plagues the wicked, powring venge-  
ance on them, both temporall and eternall. *Hu-  
mane revenge* is the ordinance of God, where-  
by men being thereunto called by God, doe exe-  
cute vengeance in the name of God: and it is  
two-fold, extraordinary; or ordinarie: Extra-  
ordinarie, when men are extraordinarily stirred  
up by the Spirit of God, to execute vengeance  
upon offenders, in the name of God: Thus  
*Phineas slew Zimri and Cozbi*: and thus ma-  
ny of the Judges of Israel, especially *Ehud* and  
*Sampson*, tooke revenge upon the enemies of  
Gods people: thus *Elisha the Prophet slew Baals  
priests*, 1 King. 18. 40, and destroyed the two *Capi-  
taines and their souldiers*, with fire from heaven,  
2 King. 1. 10, 12. thus *Peter killed Ananias  
and Sapphira*: and *Pauls stroke* *Elymas with  
blindnesse*. This kinde of revenge is now rare, for  
we are not to take *Extrordinary* and *Extraordi-  
nary* revenge. Christ rebuked his Disciples, for  
seeking to execute this extraordinary revenge  
upon

2. 12. 6. 7.

q. 10. 9. 25.  
1. Cor. 9. 22.

Of lawfull re-  
venge.

1. Divine.

2. Humane.

Extraordinarie.

1. Num. 25. 7, 8.  
2. 1. 17.  
3. Luc. 14. 19.  
and chap. 15. 26.

\* A. 15.  
7. A. 11. 10.

1. Luc. 22. 55.

1. 1. Sam. 24. 5, 6.  
2. Chp. 26. 9, 10.

4

\* A. 25. 17.

\* A. 25. 10.

Wrong doing the  
propertie of an  
evil man.

we see  
what  
our  
calling  
is



upon the Samaritans; and therefore when wee have a conceit hereof in our selves, wee may justly suspect what spirit it is that moveth us. *Ordinarie revenge* is that which men ordinarily put in execution, in the Church and Common-wealth, according to Gods will, being thereto called by God: and it is two-fold, Lesser, or Sovereigne. *Lesser revenge* is the inflicting of lawfull correction upon offenders, in word or deed, not reaching to the case of life and death: this kinde of revenge is committed to parents over their children, and masters over their servants, to Schoole-masters over their Schollers, and Tutors over their Pupils. *Sovereigne revenge* is that whereby the Magistrate may lawfully punish men according to their offences in bodie, goods, or life it selfe; this I call soveraigne, not simply, but because it is the highest that agreeth unto man, being of life and death. This revenge is executed partly in peace, and partly in war: In peace, by the confiscation of goods, by imprisonment, banishment, and (if the offence deserveit) by taking away of life, for the good of the State publike. In time of warre, when as (not for everie case) but for the just repelling or requiting of wrongs, warre is made against the enemies of the State. Now though it belong to the Magistrate only, to execute publike revenge, yet everie private man may have the benefit hereof, and may upon just causes use the Magistrates helpe for his revenge: as first, if his cause bee weightie wherein hee is wronged: 2. if it bee necessarilie: and 3. if it be for his just defence, for the common good, and the punishment of the offender; and the Magistrate in these cases may lawfully, nay, he must put in execution revenge for private men: for without this, neither Church, nor Common-wealth, nor any Societie could stand.

Thus, we see what just revenge is: now considering it is the ordinance of God, this must admonish us to eschew all outward offences, that wee may so escape the just revenge of the Magistrate: and also to make conscience of all sinnes, that so wee may avoid the vengeance of God. And thus much of the generall rule.

Now because this generall rule might seeme to be hard, therefore Christ explains the same in three particular examples, wherein he shewes how men are to behave themselves, when they are wronged. The first example is in these words, *Whoever shall smite thee on the right cheeke turne to him the other also*: under which are comprehended all injuries done to mens bodies, not only by blowes and words, but also in the contempt of their persons, signified by striking on the right cheek: for usually men strike with the right hand, which directly should light on the left cheek, and if the right cheek bee smitten, it is commonly with the backe of the hand, which is a blow with contempt: now, say a man is abused in his bodie, even by blowes of contempt, yet hee must not

avenge himselfe, but *turne the other cheek also*: which words must not simply be understood, but by comparison thus: *Rather than thou revenge thy selfe, and resist the evill one that hath stricken thee on the right cheek, turne to him the other*: for this particular example comprehendeth in it the generall rule of not resisting evill by private revenge: and that it may not simply be taken may hereby appeare: first, because Christ should then command the sufferer to give further occasion of wrong doing to the evill man, which is not his meaning: againe, Christ himselfe who gave this Rule, did not so practise it, when he was smitten by the servant of the High Priest, Joh. 18. 23, 27.

First, by this example Christ condemneth the common practice of challenging the field for personal wrongs, and of taking that challenge when it is given; as also the fighting the single combat: for Christ teacheth, that a man must take many wrongs, before he seeke to revenge himselfe by any such course. If it bee said, it is a disgrace to refuse a challenge; wee must know, that true grace and credit standeth in yeelding obedience unto God, and not in sinning against him for the saving of our reputation with men.

Secondly, the common practice of fighting and quarrelling is here condemned: many hold it unlawfull to give the first blow, but yet if another strike them they thinke they may strike againe: but this Christ here condemnes, and his owne example is against it: for when hee was smitten before the High Priest, hee *smote not againe*: when Paul<sup>b</sup> was smitten, hee *smote not againe*: And Christ checketh Peter for taking the sword, to resist the Officers that apprehended him in the garden; indeed hee permitted his Disciples to weare weapons, yet not for revenge, but for their just defence only.

Thirdly, Christ here condemneth their opinion, that make it a matter of praise for a man, that he will not turne his face from a man. It is indeed the praise of the Magistrate to be courageous, and not to feare the face of man. But yet a private man, be he never so strong, ought to turne his face from the adversary, unless it be in the case of his necessarie defence: for a man must suffer double or treble wrong, rather than revenge himselfe. If any shall thinke this to be a great disgrace, still he must remember, that our chiefest honour consisteth in approving our selves unto God, by obeying his will, who here commandeth us rather to turne our backs and flee, than to resist in our owne revenge.

*Quest.* But what if a man be assaulted, either on the high way, or in his house, may hee not then resist to save his life and his goods? *Ans.* In such a case, hee may doe two things: First, he may to the uttermost of his power, defend himselfe and his goods: for the Text speaketh not against defence, but against revenge: Secondly, if a man can see no way to escape, either

Vse.  
Challenging the field unlawfull.

Fighting and quarrelling.

<sup>a</sup> Joh. 18. 23, 27.  
<sup>b</sup> Acts 23.

What a man may doe, being unlawfully assaulted.

Ordinarie.

Wherein we may see the Magistrate for revenge.

An example of following wrong.

by flight, or calling for helpe of the Magistrate, then he is to stand so farre in his owne defence, that he is rather to kill than be killed : for in this case, God puts the sword into a private mans hand, and makes him a Magistrate, to execute revenge upon his advertlarie : and thus might a man lawfully *kill a theefe in the night without the guilt of blood*, Exod. 22.2.

Private mens due to  
towards Tyrants.

Fourthly, hence observe, that no private man may lawfully kill a Prince, though he should tyrannically destroy both Church and common wealth; for this Rule must square the actions of private men, they must rather beare double and treble wrong, than by way of private revenge resist the evil one. The revenge of evill Magistrates must be referred to God, to whom it justly belongeth, as *David* did, 1 Sam. 26. 10. and Psal. 43.7.

Quarrelling notes  
an evill person.

Lastly, in this first example of particular injurie, we may see one propertie of an evill man; namely, to be given to fighting, quarrelling, and contending: such an one may think himselfe a goodly fellow, but yet he that uses his strength to ordinarie quarrelling, and wrong doing to others, is here made an evill one, by the sentence of our Saviour Christ: and therefore such as excell in strength, if they would be approved of Christ, must make conscience of quarrelling and fighting, and offer violence to no man.

**v. 40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloake also.**

3. Example of suffering wrong.

Here Christ propounds the second example of wrong done unto men, wherein he forbids the party wronged to revenge himselfe: to wit, being injured in his goods, either privately, or under colour of law, for both these may here well be understood. By *coat* is properly meant the inner garment; and by *cloake* the outward; but here the words are not so strictly to be taken, but indifferently for any divers garments: for in *Luke* they are thus set downe, *And him that would take away thy cloake, forbid not to take thy coat also*. And Christs meaning is this; If one unjustly contend with thee, to take from thee one garment, let him have another also, whether coat or cloake, or such like thing. And yet this commandement is not simply, but comparatively to be understood; to wit, rather than a man should seeke private revenge, hee must not onely suffer the losse of one garment but of moe, and so of other temporall goods.

Contentious law  
ing not Ch. illi-  
and 22.

Out of this example, we may learne these Instructions; First, that Christians must be quiet and patient, and not given to contend, whether it be privately, or openly by suit at the law. This contention *Paul* reproveth in the Corinthians, 1 Cor. 3.3. and chargeth the Philippians that nothing be done among them by conten-

**A** tion, Philp. 2.2. which is a notable rule: for though men be at difference, yet there ought to be no contentions either in word or deed, all things ought to be done in love, and so strife shall cease: that wrangling spirit is not of God, whereby men strive to put downe others in words: when a man hath spoken his minde, he ought to cease, for multiplying of words is against Christian civilitie, and every where condemned in the holy Scripture.

Secondly, here is condemned, not the lawfull, but the common use of lawing, whereby men for every trifile will trouble the Courts. This argues a contentious spirit, and a minde that is given to revenge, which becometh not Christians, as *Paul* sheweth, 1 Cor. 6.1, 2, 5, 6. and yet it is the common practice in these our daies, from whence come such unchristian speeches as this, *I will be revenged on him, or else I will spend all that I have*. But the truth is, that rather than a man should goe thus to law, hee ought to suffer a double and treble losse.

Thirdly, here Christ teacheth, that in all our dealings we must have a principall regard unto charitie, and rather seeke to maintaine this grace in our hearts, than our outward worldly goods.

Fourthly, we are here taught to preferre our owne peace and quietnesse, before our temporall goods; yet not simply, but in this respect, that hereby we may have sitter time with quietnesse to employ our selves in the worship of God, and to edifie our selves in holinesse and pietie: this dutie concerneth them especially, which have much dealing in the world, and thereupon many occasions of anger and vexation: for such unruly passions make a man unfit for Gods service; it is the mecke and lowly heart that receives the blessing from the Lord, Math. 11.29.

Lastly, in this example is set downe unto us, a second propertie of evill men; namely, to bee given to wrong their brethren in their goods, either privately, or under colour of law: such a one was *Zachem* before his calling, when hee gathered tribute and custome for the Roman Emperour, he used a forged excoisitor, for his owne gain: and these our dayes abound with those that enrich themselves by pilling and polling of their brethren; but all such are unjust and evill persons, by the judgement of our Saviour Christ.

2  
Common use of  
lawing sought.

4  
Howe ought  
contentious of  
peace.

5  
Wrong doing  
a note of an evill  
person.

6  
Luk. 19.3.

**verse 41 And whosoever will compell thee to goe a mile, goe with him twaine.**

Here Christ propounds the third example of wrong doing, by Superiours towards their inferiours, wherein the partie wronged is likewise forbidden to make resistance by way of private revenge. For the understanding whereof, wee must know, that as in this our common wealth

3. Example

we have *Post-masters*, so in other countries, especially in *Perſia*, there were like officers, who by authoritie from their Kings or Emperours, might take mens cattell, may, men themselves, and use them for travell and carriage, at their pleasure: and it is like, the Jewes had got this custome among them after their captivitie, as way to part apiece, by their *compelling* *Sumus* of *Cyrene* to *beare Christs crosse* when they met him. Now Christ speaks here of the abuse of this authoritie, saying, *That if a man compell thee wrongfully, under colour of the Magistracie and ory, to goe with him one mile, goe with him twice that is, rather than by resisting thou shouldst revenge thy selfe, goe with him two miles: whence he gives to all Inferiours a commandement, to beare patiently the wrongs that are done unto them by their Superiours, and rather to suffer a double wrong, than seek to revenge then selves by private resistance.*

Here then wee see a just ground of proofe of inferiours for sundry practices of impatience towards their Superiours; as first, when a man is attached by an Officer, to make violent resistance. This practice swarveth from the Rule of Christ: for say thou art attached wrongfully, yet thou oughtest to acknowledge Gods ordinance in Magistracie, and to obey the same, without offering private revenge. Secondly, it often falls out, that Land-lords, and men of wealth, oppress the poore, by inclosing of common lands, and such like; now hereupon the poorer sort use to raile against them, and to curse them: but this practice is also here forbidden by our Saviour Christ; for albeit the rich men bin grievously in oppressing the poore, yet the poore must suffer rather a double or treble wrong, than by cursing speeches seeke private revenge.

Again, in this example we may see a third kinde of wicked men; to wit, all such as being superiours, doe wrong and violence to their inferiours: as cruell Magistrates, oppressing Land-lords, cavelling officers, usurers, and such like: these are here called *evill ones* by our Saviour Christ: and therefore they must learne to shew mercy, and leave off wrong and violence, if they looke to escape to be judged as evill ones at the last day.

Thus we see the three particular examples of wrongs, wherein men may not revenge themselves privately. Now from them all joyntly considered, we may note two points: First, that the calling of a Christian is a state of suffering: 1 Pet. 2. 20, 21. *If ye take it patiently when ye suffer wrong for well-doing, this is praise worthe, for ye are hereto called:* and therefore, if we would declare our selves to be the true members of Christ, wee must shew forth patience in bearing wrongs, without seeking revenge: Thus was Christs lesson to his Disciples; for having told them of afflictions to come, he bids them to *possesse their soules with patience*: so when the Spirit of God sets downe

the afflictions of the Church, he addes this as an *Item*, *Here is the patience of the Saints*. We therefore must labour to repell all malice and rancour when we suffer unjustly, remembering this rule of Christ, that rather than wee offer private revenge, we must suffer the doubling and trebling of the wrong. It is true indeed, this is hard for flesh and blood to doe: but if wee be but flesh, that is, naturall men, why doe we professe our selves to be Christians? for *He that hath not the spirit of God, is none of his*, Rom. 8. 9. And if we be in the spirit, we must obey the motions thereof, and learne of Christ who was meeke and humble, and following him, we shall finde rest for our soules.

Secondly, when Christ sets downe these three examples of suffering wrong, he applies himselfe to the present outward estate of the Jewes, which was this? For one man to suffer wrong of another in his bodie, and in his goods, and yet to rest contented, without releeve or amends. Now the cause of this their miserable condition, was their servitude to the Roman Emperour, who a little before Christs coming, had removed the Scepter from Juda, and made Juda a Province tributarie unto Rome, so as they were ruled not by a Prince of their owne, but by a foren enemies Deputies.

In this estate we may see the miserable condition of any people that are in bondage, to a foren enemy: their lives are every way miserable: for besides their personall bondage, they are constrained to suffer losses and wrongs, in goods, in their names, without all remedie or releeve. The consideration hereof must teach us, First, to be heartily thankfull unto God for the happie outward peace, which with the Gospell of Gods grace we now enjoy under our Sovereigne, being free from subjection unto any foren power. Secondly, to pray earnestly unto the Lord, for the good estate, life, and health of our Prince, by whom under God, we enjoy such joy and prosperitie; as also for the continuance of Gods holy hand of protection to preserve the whole land against all foren power whatsoever. Thirdly, to repent unfeignedly of all our sins, that so we turning unto God from them, he may continue unto us those happie dayes of peace, wherein we have freedom from subjection to foren tyranny: for our sins are our greatest foes, they lay open the ports of our lands, and the gates of our cities to the spoyling enemy; they will pull downe our strong walls, and take away the strength of our armed men: no enemies can doe us so much harme as our owne finies: and therefore we must humble our selves for them, and if we have not repented, now we must begin; and if wee have begun, wee must proceed and renew the same more and more. If wee had felt the misery of subjection to foren power, as these Jewes now did, it would touch us: and therefore before these evils come upon us, let us meet our God by true repentance, that so

Forren regiments grievous thing.

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1. 1. 1. 1.

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2

A note of evill superiours.

Christians life a state of suffering.

1. 1. 1. 1.

he may keepe from us this fierce wrath.

**v. 42 Give to him that asketh: and from him that would borrow of thee, turne not away.**

Do good for evil.

Christ having forbidden private revenge, doth here command the requital of good for evil, in two particular examples of well-doing, taken from giving and lending: by both which, though not expressly, yet in sense and meaning Christ would teach his hearers thus much; *Let the man bee what he will, doe thou good unto him for evil.*

For the first, *Give to him that asketh, &c.* These words must not be taken simply, but in this sense: *Give unto him that asketh on a just cause being poore, though he cannot requite thee againe,* nay, though he had done thee wrong, and werethine enemy. This exposition is plaine, Luk. 6. for having let downe his commandement for giving, v. 30. he renders this reason thereof in effect; *Because they cannot requite thee againe,* v. 33. which plainly imports that it must be to the poore.

Almes giving a duty.

Here now first observe, the forme of Christs words, they are commanding, *Give to him, &c.* whence I gather that a man is bound in conscience upon the paine of death to give Almes and reliefe: Matth. 25. 41, 42. Christ adjudgeth some to hell for the neglect of this dutie: now there could be no such curse, if there were no commandement, that did bind their conscience to doe that, for want whereof they are condemned. Again, in the sixth commandement, we are bound to doe all duties that may preserve our neighbours life, of which sort is giving reliefe unto the poore, without which they cannot live. If it be said, that *Daniel* made Almes-deeds no commandement, but a matter of counsell unto *Nebuchadnezzar*: I answer, that things commanded may bee propounded by way of counsell: so doth Christ to the Church of Laodicea, *I counsell thee to buy of me gold, &c.* Again, *Daniel* used this forme of speech to the King, *Let my counsell be precious unto thee*: not because it was no commandement, but because he would so temper his speech, that it might better take place in the stout heart of this proud king. And when as *Paul* (2 Cor. 8. 8.) speaking of Almes saith, *he speaketh not by commandement*, it is to be understood not simply of Almes-giving, but of the measure thereof, as the former verse doth plainly shew.

Here then we see those men confuted which say, they may doe with their owne what they will: this is not so, for mens goods are not their owne simply, but Gods also: and they indeed are but the Lords stewards to dispose of them as he commands: now his will is, that part thereof should be given to them which want.

Secondly, we see here also that those men

fin grievously who are so covetous, that they will give nothing to the poore: tell they will, and lend also, upon a good pawne, for their owne advantage: but by fire gift they will part with nothing. These are miserable persons, who doe what they can to condemne themselves: for Gods commandement binds men in conscience to give unto the poore, and that freely. Yet here we must know, that not only they who give freely doe a worke of mercie; but also they who lend and sell, when as their lending and selling will as much profite the poore as giving: this in effect is almes-deeds here also commanded: and therefore *Ioseph* is commended, not onely for giving, but for selling come to the Egyptians and others in the time of dearth.

Parcimonie condemned.

Lending and selling may be worke of mercie.

Thirdly, this being a commandement binding conscience, must stir us up to doe all good duties of reliefe with cheerfulness, that lo meet and decent provision for the poore may not onely be begun, but also continued: for it is acceptable unto God.

A second point here to be observed is, what kinde of commandement this is: *Give to him that asketh.* Gods commandements be of two sorts, Affirmative and Negative; and in the Morall law the one is alwaies comprehended in the other: now this commandement is affirmative, which must be noted, because negative precepts lay a streighter bond upon the conscience than the affirmative: and therefore are the precepts of the Morall law for the most part propounded negatively: for the negative precept binds a man to obedience alwayes, and to all and every time: as when God saith, *Thou shalt not kill*, a man is never exempted from obedience hereunto: but an affirmative commandement, though it bind alwayes, yet not to all times, as this of Christ for giving almes; it binds not all men, but only those who are imabled to give; nor yet the rich to all times, but then onely when just occasion of giving is offered: and the same may be said of every affirmative commandement, as of keeping an holy rest unto the Lord, it binds a man for ever, but not at all times, onely for the seventh day, and such like.

Negative precepts more forcible than affirmative.

Yet further to lay open this commandement touching Almes, we will herein handle eight points: I. who is to give: II. what is to be given: III. to whom we must give: IV. in what order: V. how much: VI. in what place: VII. at what time: VIII. in what manner we must give.

Of Almes-giving eight points.

For the first: The person that is to give, is not every one, but such as God hath set apart for this dutie: for, Matthew 25. 42, 43. some are there made to receive, as the *hungry, thirsty, naked, sick, &c.* and others are made fit to give *clothing, food, comfort*, and such like. And Saint *Iohn* telleth us who is made fit to give, namely, *He that hath the goods of this world*: not onely he that hath abundance, but even he

Who must give.

\* 1 Iohn. 3. 17.

that

Vse 1.  
We may not doe with our owne what we will.

\* Dan 4. 14.

b Rev. 3. 8.

that hath but a smal portion of worldly goods: and therefore the theefe that stole for want, is forbidden to steale, and commanded to labour, *that he may have to give to him that wanteth*: and the poore widow is commended of Christ, that *of her penny gave to the treasury but two mites*. Now in a giver there must be two things: first, a right unto the goods he giveth: for a man may not give that which is not his owne: secondly, a present full proprietie in the things he giveth, (unlesse it be in the case of necessity:) and by this are children and servants excluded from giving, unlesse they have some things of their owne, or doe it by command.

**Quest.** Whether may the wife give releefe unto the poore, without her husbands consent? An ancient answer is this, that many wives in giving are *Abigails* in regard of their husbands, who are like unto *Nabal*; and therefore may give: and yet some other ancient Divines adde this, that the wife cannot give, where all consent of her husband is wanting, because both hie and all her possessions belong unto him principally; yet here we are to know, that there is a double consent of the husband; *expressed in open words*, whereupon there is no question, but the wife may lawfully give: and *secret*, which is threefold; first, when the husband doth not dissent; secondly, when he gives consent generally, as when he allows her to give, but names not any particular; thirdly, when the wife hath a probable conjecture and presumption, that if her husband did know, he would allow of her giving. And in these cases of secret consent, the wife may also give: but if shee have not his consent any of these waies, shee may not lawfully give, unlesse in these cases: 1. that shee hath something private of her owne, either by exception before, or by grant after marriage: 2. that her giving serves to preserve the life or good estate of her husband and family, as *Abigails* did when she gave to *David*: 3. that the necessitie of the receiver requires present releefe: for extreme necessity dispenseth with proprietie.

**II. Point.** What is to be given? namely, *Almes*. Here two questions are to be skanned: I. what is almes? II. whereof almes are to be raised? For the first, *Almes* is a free gift, tending to preserve the temporall life of our neighbour: first, I call it a gift, understanding it largely, because forgiving to them that are not able to pay, is an almes deed. Secondly, I say free, to distinguish it from subsidies to Princes, and Tenths-giving for the stipend of the Minister; and such like. These are gifts, but no free gifts: for the people receive protection from the Magistrate for their subsidies, and instruction from the Minister for their Tenths. Thirdly, I say, the end of *Almes* is to preserve temporall life; to distinguish it from spirituall gifts, which concerne the soule: the Papists make all workes of mercie whether they concerne the bodie or soule, to be almes; but almes properly, are

A gifts that tend to preserve this naturall temporall life.

**I. I. Question.** Whereof are almes to be raised? **Ans.** First, of our owne goods: for a man ought not to give that which is another mans: and therefore those that owe more than they are worth, cannot give almes, but are rather fit to receive: for all that they have in right and conscience belongs to some others. Secondly, *our Almes must be our first fruits*: things wholesome and good, and such as are fit for the person releefd. They must not be the refuse of our goods, which wee know not else what to doe with: *Nehem. 8. 10. Part of the fat, and of the sweet must be sent to them, for whom none is provided*. Thirdly, Almes must be of goods lawfully gotten: for evill gotten goods must be restored, either to the owner (if he be knowne) or to some of his kindred, or to the Magistrate: which shewes, that the Usurer ought rather to restore, than to give almes of his gains for usurie: Fourthly, our Almes must be given of our owne, with difference and discretion: every mans goods for the most part may be distinguished into foure degrees: first, some are necessary to preserve life, without which a man and his family cannot live: secondly, some are necessary to mans estate, as those goods by which a man putteth in practice the duties of his calling; such are bookes unto the Student, and tooles unto the tradesman: a third sort are such as are requisite for the decencie of a mans estate, and such are those that make a man walke in his calling with comfort, ease, profit, and delight: the fourth sort of things are superfluous; that is, all that portion which a man may want, and yet have things necessary for this life, and estate, and for the decencie thereof: these two last degrees are in Scripture called abundance. And answerably, there are two degrees of poverty: the first, is *common want*, when a man can live without receiving Almes, but yet very hardly: the second, is *extreme want*, when a man without releefe cannot possibly maintaine life: now in common want we must give of our abundance; that is, both of our superfluity, as also of our riches that serve for decencie: *Luke 3. 11. He which hath two coats, let him pare with him that hath none*: now he that hath two coats, is not he that hath a coat and a cloake, for so had *Paul*, and yet retained them both lawfully for his use: but Christs meaning is, that he which hath things necessarie, and besides something over, serving for decencie and superfluity, must give thereof to him that lacketh. And in extreme necessity, hee must give of those goods which pertaine necessarily to his life and estate: for our neighbours life must be preferred before our owne temporall goods, and outward estate: *Paul* testifieth of the *Macedonians*; that in the extreme necessity of the Saints, they gave to their power, yea, and beyond their power: upon this ground the Christians in the primitive

Whereof must almes be raised, I

2  
Prov. 3. 9.

4  
Temporall goods distinguished, I

2

3

4

3 Degrees of poverty.

8 Tim. 4. 11.

1 Cor. 9. 3.

Eph 4. 2.

Luk. 21. 2. 3.

Properties in a giver.

Of almes giving by a wife.

August epist. 199.

What is to be given.

Almes described.

I

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1 Act. 4. 34.

mitive Church, <sup>1</sup> sold their possessions for the relieving of the poore brechren in extreme want: rather diminishing their owne temporall estate, than suffering the poore to want that were in extreme necessity. This rule ought alwayes to be regarded and practised, especially in times of want: as for those that make advantage of a dearth, and enrich themselves by Gods judgement on the poore, they are most miserable and wretched people, quite voyd of every sparke of that gracious disposition which was in Christ, who being rich, even King of heaven and earth, <sup>2</sup> made himselfe poore, that through his poverty, he might make others rich. It is the wil of God, that we should beare one anothers burdens, and helpe to lift up the poore that are pressed downe with the judgement of God: which we shall do, when we give not onely of our abundance in common want, but even of our necessities in the extreme want of the poore.

1 Cor. 8. 9.

To whom we must give.

1 Ioh. 3. 17.

**III. Point.** To whom must we give? *Ans.* To the poore: this needs no proofe: y<sup>e</sup> in these poore two things are required: First, they must be truly poore: that is, such as are indeed either in common or extreme want: and of such Saint Iohn saith, <sup>1</sup> If any have this worlds good, and seeth his brother have need, if hee shut up his compassion from him, how dwelleth the love of God in him. Secondly, they must be such as cannot helpe themselves: Levit. 25. 35. *If thy brother be impoverished, and have a trembling hand, thou shalt relieve him: the man of a trembling hand, is one that is not able to maintaine himselfe: of this sort are Orphans, widowes, the aged, sicke, blind, lame, maymed in service, and such like, all these must be relieved. But the case stands otherwise with that kind of poore, which we call lusty beggers, who are able to provide for themselves, if they would take paines: Saint Pauls rule belongs to them, <sup>2</sup> If they will not worke, they must not eat: that is, they must not be maintained on the Almes of the Church.*

Of giving to lusty beggers.

2 Thess. 3. 10.

**Quest. 1.** What must such lusty poore do? *Ans.* They must be employed in some lawfull calling, wherein they may labour to get their owne bread, and not eat the common food of these that are poore indeed. For the Church and Common-wealth are as a mans body, wherein every member hath his severall office, for the good of the whole body: and indeed every man should have not onely a generall calling of a Christian, but a particular calling also, wherein he must imploy himselfe for the common good: it is against the Word of God, and the light of Nature, that any should live having nothing to doe. *Adam* in his innocency was enjoyned to worke in the garden; and our *Saviour Christ* before his baptisme, lived under his father in a particular calling, till hee was thirty yeares old; whose examples we must follow. **Quest. 2.** What is our duty towards these lusty beggers? *Ans.* From <sup>3</sup> Pauls rule we may gather, that we must not ordinarily and of custome relieve them: indeed

\* Yoh. 7. 51. with Mark 6. 3.

\* 2 Thess. 3. 10.

**A** upon present necessity they are to be relieved, but yet with this advertisement, that they looke not for it againe, but that they provide for themselves by labouring in some lawfull calling: for this common relieving at mens doores, makes to many idle vagabonds and rogues as there are.

**IV. Point.** In what order must we give our Almes for distinction of persons? *Ans.* Touching order in relieving, the holy Ghost hath laid downe three Rules: First, by *S. Paul*, <sup>4</sup> He that provideth not for his owne, and namely for them of his household, is worse than an Infidel: whence this order may be observed, that I. a man must give to them that bee of his owne household and family: II. to his owne bloud, kindred, and alliance: III. unto strangers. The second Rule is this, *Gal. 6. 10. Doe good unto all, but specially to the household of faith:* first, beleevers must be relieved, and then all others, good or bad. The third Rule is given by *Moses*, *Deut. 15. 10. We must first relieve our owne poore, that is, such as live among us, and then give unto strangers, if our ability will afford, and their necessity doe require.*

**V. Point.** How much must we give? Touching the measure of our Almes, there is no particular commandment in Scripture: but yet these generall Rules may thence bee gathered: First, that a man is not bound to give all that he hath: *Prov. 5. 15, 16. Drink the waters of thine owne cisterne, and flowing streames out of the middle of thine owne well: let thy fountaines disseperse themselves abroad:* where under an allegory borrowed from waters, the holy Ghost directeth a man, for the disposing of his riches; namely, comfortably to enjoy his owne goods, and yet to bestow some part thereof on them that want: and *Luk. 3. 11. Let him that hath two coats, give (not both) but one to him that wanteth:* where we see them justly rebuked, that in prodigality doe riotously lavish and spend all that they have: for if a man may not give all, much lesse may he spend all wilfully. **II. Rule.** *2 Cor. 8. 13. A man must not so give to others, that hee himselfe be grieved, and they be eased altogether.* **III. Rule.** Almes must be according to the givers ability, and withall answerable to the necessity of the poore, whether in food, rayment, or harbour: so *Paul* saith, speaking of common reliefe, <sup>5</sup> the ministration of this service supplieth the necessity of the Saints: and *S. Iames* requires, that in reliefe such things bee given <sup>6</sup> as be needfull to the body: and *Deut. 15. 8. If thy brother be poore, thou shalt open thy hand unto him, and lend him sufficient for his need which he hath.*

**VI. Point.** In what place must Almes be given? Touching the place we must know this: that it is a disorder not bestowing Gods Church, to give reliefe to wandering beggers at our doores: this may appeare by these reasons. I. It is Gods commandment, <sup>7</sup> that among his people there should be no such beggers: If any

The order of giving almes.

I. Rule.  
1 Tim. 5. 8.

II. Rule.

III. Rule.

Of the quantity of our Almes.

I Rule.

2 Rule.

3 Rule.

1 Cor. 13. 2.

1 Iam. 2. 16.

The place of Almes.  
Relieving wandering beggers is a great disorder.

Reasons.

I  
1 Deut. 15. 9.

man aske, how the poore were then releev'd? I answer, God tooke sufficient order for their provision: for first, the husbandman *must not gather his grapes cleane, nor yet his corne-field, but leave the after-gathering, and gleanings for the poore*. Secondly, besides the *yearly Tenth for the Priests and Levites, every three yeares tenth were to be gathered, and kept for the poore, and for strangers*. Thirdly, every seventh yeare the land was to rest, and all that it brought for that yeare, with the fruit of vineyard and olives was for the poore, Exod. 23. 11. Again, in the new Testament the *Apostles ordained*, that in every Church there should be *Deacons*; that is, men of willome and discretion, who were to gather for the poore, and likewise to dispose of that which was given, according as every man had need: in which very order of provision for the poore, the Lord forbids all wandering begging. I. These wandering beggars, are the shame and reproach of the people wherethey are suffered: for it argueth want of care of good order in Governours, and want of mercy in the rich, that they gather all to themselves, without regard how the poore should live. II. In releev'g these wandering beggars, there is this double want in the giver; he cannot tell what to give, nor how much: because he knows not the state of the party that beggeth. Now in almes-deeds there ought to be a double discretion: the giver ought to know both his owne ability, and also the necessity of the receivers. IV. Common releev'g at mens doores makes many beggars, and maintains a wicked generation: for these wandering beggars are for the most part flat Atheists, regarding nothing but their belly, separating themselves from all congregations: and from begging many fall to stealing; or else they take such pleasure therein that they will never leave it, nor for a yearly rent. This is knowne to be true by experience. All which things duly considered, must move the Magistrates and every other in their place, to see that better order be observed for the poore than doore-releev'g to all that come. And such good lawes are made in this behalfe, men ought in conscience to see the same observed and kept: neither can any man without sinne transgresse the same. Indeed, if good order were not provided for the poore, it were better to releev'g them in their wandering course, than to suffer them to starve for so deale Christ and his Disciples with the poore, when good order failed among the Jewes, they releev'd them in the high wayes and streets.

**VII. Point.** At what time must Almes be given? *Ans.* Hereof the Scripture speaketh little, yet this may be gathered thence: First, that releefe must be given when present occasion requirith: therefore Salomon saith, *A say not to thy neighbour, Goe and come againe to morrow, if thou now have it*. Secondly, that the Sabbath day is a fit time for the giving of re-

leefe for the poore: for the *Apostle commanded the Corinthians*; that each one should lay aside upon that day, according as God had prospered him the weeke before, that which hee would give for the poore: where by the way it may be observed, that daily giving at mens doores was not allowed by the Apostles. Also touching Trades-men this may be added: from this, that the Apostle makes contribution for the poore *a Sabbath dayes worke*; that whereas they use to imploy part of the Lords day, both morning and evening in serving their customers for their owne private benefit, this cannot be warranted: only this they may doe; upon the Sabbath they should sell unto none, but to such as buy of necessity, and then they may not make a private gaine of their sale, but must turne that worke to a worke of mercy for the poore, either selling without gaine, if it be a poore body that buyes; or giving the gaine of that which they sell to the rich, for the releefe of the poore. This indeed will hardly be obtained at trades-mens hands, but yet they must know, that the whole Sabbath day is the Lords, wherein hee will be worshipped with delight, neither ought men to doe therein their owne workes, nor seeke their owne wills, nor speake their owne words, *1st. 58. 13.*

**VIII. Point.** In what manner must Almes be given? *Ans.* Hereof more is to be spoken in the chapter following: yet from this text these things may be observed: First, that Almes-giving must be free; the giver must neither looke for recompence at the hands of man, nor thinke to merit any thing thereby at the hands of God. That Popish conceit deprives a man of the true comfort of the spirit in this worke of mercy: none but Christ by his obedience could ever merit at Gods hands. Secondly, our hearts in giving must be touched with charity, and the bowels of compassion: we must give with cheerefulness *for without love, all that we give is nothing*, 1 Cor. 13. 2. and the Lord loveth a cheerefull giver, 2 Cor. 9. 7. now if we consider the poore as our owne flesh, and see Gods image in them, this will move us to pity. Thirdly, in the person of the poore wee must consider Christ Jesus, and give unto them as we would give unto Christ. This will move us to give, and that cheerefully: for in the day of judgment Christ will make it knowne that he comes for releefe to the rich in the person of the poore: to the mercilesse he will say, *In as much as ye did it not to them, ye did it not to me*: but to the mercifull thus, *In as much as ye did it unto one of the least of these my brethren, ye have done it unto me*. Fourthly, our almes must be given as a pledge of our thankfulness unto God for the blessings we enjoy: for all we have, cometh from God, *and of his hands it is, whatsoever we give*: now he professeth, that when men doe good, *and distribute to the poore, he is well pleased with such sacrifices*.

Having scene what this duty of Almes-giving

The manner of  
Almes giving.

1

2

5

D

b Mat. 25. 45.

c v. 12.

4

d 1 Cor. 13. 13.

e 1st. 13. 16.

LEV. 19. 2.

e Num. 18. 26.  
e Levit. 19. 23, 29.

e A. 2. 63.

2

3

4

Time of Almes-  
giving.  
Rule I.

e Prov. 3. 28.

2

ving is, and how it must be performed, we must now stirre up our selves to put the same in practice: and to move us hereunto, consider the reasons following: I. We all desire to be counted righteous: now if wee would be such indeed, we must *visit the fatherlesse and widowers, we must doe good, and give almes to the poore*: for this is *pure religion and undefiled before God*, as *S. James* saith. To come to the Church and heare the Word, and to receive the Sacraments are good things; but without mercy to the poore they are not regarded, but hated of God, *Isa. 1. 13, 14, 15*. II. If a man should offer unto us a peece of ground to manure and till for our owne reaping, we would take it kindly and bestow both paines and feed upon it: belike, the poore are sent of God to the rich; as a peece of ground to bee tilled; and when they give to the poore, they sow upon the ground: now as *Paul* saith in this case, *it lookes as a man soweth, so shall hee reape*: we therefore must sow liberally; that wee may also reape liberally. III. *Prov. 19. 17. He that hath mercy upon the poore, lendeth unto the Lord*: wee would easily be moved to lend, if we had an honest man to be surety unto us, for securing of our owne with advantage: well, the Lord offers himselfe to the rich to be surety for the poore; who then will feare to lend, having so good a debitor? IIII. If these promises will not move us, let us consider the fearefull curses threatned against the mercilesse and hard hearted; for as *he that giveth to the poore shall not lacke, so he that withholdeth his eyes from them, shall have many curses*, *Prov. 28. 27*. And *hee that stoppeth his eares as the crying of the poore, he shall crye and not be heard*, *Prov. 21. 18*. and the woefull sentence of condemnation shall bee pronounced upon the wicked for the neglect of this duty, *Mat. 25. 41, 42*.

Further, from the words, *Give to him that asketh*, we may learne, that it is the will of God, that among his people there should be a propriety of goods, and that all things should not be common in that behalfe: for the Lord would have some to have to give, and some to want that they might receive; which would not be, if all things should bee common both for use and propriety, as some have fondly imagined. If any man thinke it was so in the primitive Church, because it is said, *they had all things common*, hee is to know, that that community was in such things onely, as men had then freely given for the common good. And yet even then, none was compelled or bound in conscience to give all his substance in that sort: for thereto *Peter* tells *Ananias*, that his possession, while it remained unsold, appertained to him; and after it was sold, the price thereof was in his own power to dispose of as hee would. Object. 2. All things belong to beleivers, as *Paul* saith, *All things are yours*, *1 Cor. 3. 21*. and therefore they ought to be common. Ans. The Apostle meant that they had right in Christ to all things,

and did enjoy them by hope; but yet the situation of them in actual propriety, is not had before the day of judgement.

Again, if giving to the poore be a duty of every one, whom God enables hereunto, then no man may voluntarily dislike himselfe from it; whereupon the Popish practice of undergoing voluntary povertrie falls to the ground, as unlawfull: for thereby they dislike themselves unto this duty. Indeed the Papists make this a *signe of perfection*, but *David* judged begging to be a curse, *1 Sam. 16. 9, 10*, else he would not have spoken of freedom from beggary as of abetting, which he doth, *Psal. 37. 25. I never saw the righteous forsaken, nor his seed begging*.

Lastly, in this commandment see the error of those men, that give themselves wholly to gather riches to themselves, being like to the moule which is alwayes digging in the earth: for God requires that a man should give as well as get, nay he must get to give, and not to keep: for God is more glorified by giving, than by keeping; and herein his children resemble their heavenly father, who receiveth nothing of any man, and yet giveth liberally to every one that asketh, without reproaching any, *1 Sam. 1. 5*.

And from him that would borrow of thee, turne not away. These words containe Christs second precept, touching requiring good for evil, taken from lending & borrowing. To know the meaning of this Rule three points are to be handled: I. what it is to lend: I. To whom men must lend: III. in what manner. For the first, what lending is, is well knowne by common experience: It is a civil contract or bargain, in which money, com, or such like good, passe from man to man, both in regard of use and title: yet so, as the borrower is bound in conscience to returne the thing lent unto him, or else that which in value is equall unto it.

I. Point. To whom men must lend. This circumstance is not here exprest by *Matthew*, but must be supplied out of *Luke*, chap. 6. 34, 35. where Christ forbids them to lend, *as sinners doe, so receive the like againe: but* (saith he) *love your enemies, and doe good, and lend hoping for nothing againe*: where it is plain, that lending must be to such as are truly poore, and not able to lend againe like for like. For the better understanding whereof wee are to know, that in humane Societies there bee three sorts of men: First, such poore as are unable to provide for themselves things necessary, by reason of some impotency, as sicknesse, age, lamenesse, or such like; and these are commonly called beggers. A second sort are those, which being poore have yet a trade, wherein they can provide for themselves some part of their maintenance, and yet by reason of their povertie, still want some things necessary, which of themselves they cannot procure. The third sort are rich men, such as have worldly goods in abundance, not onely sufficient for their necessities, but much overplus: now to each of these be-

Viewed poverty not with.

When the poor are in the land, they shall be in the land.

Gather goods reserved.

Offending these points.

When lending is.

Teach an we must lend.

Three sorts of men in point to be considered.

I

2

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1  
Motives to  
Almes-giving.

1 Sam. 1. 27.

2 Cor. 9. 6.

Propriety of  
goods lawfull.

2 AG. 4. 32.

1 AG. 5. 4.



longs his peculiar duty. To the first sort of A  
poore that have the *asking hand* (as *Moses*  
\* *Lev. 25. 35.* speaketh) almes are due, and they must be re-  
ceived by giving freely, as we have shewed in  
the former precept. To the second sort of poore,  
belonging lending properly, specially then, when  
their necessity requires. To the rich, neither gift  
nor loan is due; but on the contrary they  
ought to give and lend to the poore, main-  
taining themselves by the honest labour and in-  
dustry of their lawfull callings.

3. Point. In what manner must men lend?  
Ans. With a *willing minde*, without any shew  
of grudging, either in speech, or by turning a-  
way the head or body; as it is here said, *From*  
*him that would borrow of thee turne not away*:  
which property in the lender, is yet further ex-  
pressed by *Lake*, saying, *Lend, looking for no-*  
*thing again*: where Christ doth not simply for-  
bid men to looke for that which they lent; but  
his meaning is, to shew with what affection and  
disposition of heart men ought to lend: name-  
ly, having respect onely to the good of the  
party borrowing, and not to the restitution of  
the thing lent: as when a poore man comes to  
borrow, we must reason thus with our selves;  
This man is poore, and it may bee will not pay  
me againe; not thus, This man is painefull al-  
though he be poore, and is like to pay mee a-  
gaine, and therefore I will lend. This (saith  
Christ) *is the practice of sinners*, who lend, be-  
cause they looke to receive the like. Bee thou  
therefore moved to lend upon a good desire to  
helpe the poore, and let not thy minde be run-  
ning upon the losse, or safe returne of the thing  
lent. Thus is that clause of Christ, *looking for*  
*nothing againe*, to be understood, and not to be  
applied to the gaine of usury, whereat Christ  
aimeth not in this place.

First, here observe, that to lend unto the  
poore, is a commandment of God, binding  
the conscience of the rich; it is not left free to  
the rich mans choyce, whether he will lend or  
not, but if the poore mans case require, he sines  
against God if he doe not lend: for he breakes  
this commandment. *David* therefore makes it  
the property of a good man, to be mercifull and  
to lend: *Psalm. 112. 5.* where we see that wretched  
practice of many rich men condemned to the  
pit of hell, who are so farr from lending to the  
poore, that they hoard up their store till a time  
of death, that then they may enrich themselves  
by poore mens want: and thus they increase  
Gods judgement upon the poore, and as it  
were, *grind their faces*, and *meade up on them*,  
as the holy Ghost speaketh. But they shall one  
day finde, that they ought to have lent unto the  
poore, in their necessities; yea, and when the  
hand of God in common want lieth more hea-  
vy upon the poore, they ought then to open  
their hands more liberally towards them. It is  
an usual and common practice, that when a  
man begins to decay in his estate, no man  
will lend him any thing; but because he be-

gins to decay, therefore they withdraw their  
helpe, lest he should not pay them againe. But  
this ought not to be so: it is Christs commande-  
ment, that the rich by lending should sustaine  
such an one, as by reason of want is ready to fall  
into decay.

Secondly, this command of Christ binds the  
rich, not only to lend, but to lend freely with-  
out taking any increase: for they must lend, not  
looking for any againe: yea, *Luke. 22. 27.* the  
Lord expressly forbids to take increase of the  
poore: where we see the common practice of  
Usurers condemned to the bottome of hell,  
who lend unto the poore upon bonds for in-  
crease: these are they, that live on the blood  
and life of the poore, whose sin is every where  
condemned, and ought to be hated as blood-  
shed it selfe. But the rich will say, they are in-  
treated so to doe, and are greatly thanked for  
so lending. Ans. This excuse will not serve  
the turne: for *Sauls* armour-bearer was a mur-  
derer for killing his Master, though *Saul* ear-  
nestly becougnt him so to doe, *2 Sam. 1. 9.*  
16.

Thirdly, here further leaue, that a man must  
lend, and yet not alwayes take againe the prin-  
cipall: indeed he may require and receive his  
owne, else there should be no lending but all gi-  
ving, which two are here distinct: but yet  
when the poore that borrowed, is fallen into  
further poverty, the rich must turne his lend-  
ing into giving, and forgive the principall or  
part thereof, as their severall estates shall re-  
quire. *Deut. 28. 10, 12, 13.* A man may take a  
pledge for his debt of the poore, but yet if the  
pawne be a thing necessary to the poore mans  
life, he must not take it, or at least not retaine it  
till the sunne setting.

Fourthly, some may here aske (seeing Christ  
bids us *not looking for nothing againe*) whether  
may a man at no time with good conscience  
receive increase for his lending? Ans. Len-  
ding is two-fold: of due, or of courtesie: len-  
ding of due is the loan of the rich unto the  
poore, when his necessity compels him to bor-  
row: and for this a man cannot with good  
conscience take any increase. Lending of cour-  
tesies, when one rich friend lends unto ano-  
ther: this is not forbidden in the Word of God,  
but is left to a mans owne liberty and discre-  
tion, neither hath it any promise of reward. Now  
in this case of courtesie, I doe not finde in Scrip-  
ture that all taking of increase is simply con-  
demned: nay, in some cases, both the Law of  
Nature, and the Lawes of all countries doe al-  
low it. As first, when the increase is given on-  
ly in way of thankfulness, as a blessing to re-  
quite in kindnesse a good turne received: for in-  
gratitude is abhorred of all; and the law of Na-  
ture requires to doe good for good: and all Di-  
vines both Protestants and Papists, doe allow  
this kinde of increase. Secondly, when a man  
sustaineth damage by his lending, he may re-  
ceive increase by way of satisfaction for his  
losse.

\* *Lev. 25. 35.*Manner of len-  
ding.\* *Psalm. 112.*  
Lending is a duty.\* *Psalm. 112.*  
\* *Amos 5. 11.*2  
For lending.3  
Forgiving of due  
is lent.4  
\* *Luke 6. 35.*  
Offering in-  
crease for lending.1  
Cases wherein a  
man may receive  
increase for len-  
ding.

2

loffe. Thirdly, when a man is contented to adventure his principall in the hand of him that borroweth it, then also may hee take increase; like as a man may receive hire for his horse, or for the use of any other goods, standing to their loffe, Exod. 22. 14.

Thus we see what the will of God is for giving and lending unto the poore: now hence the poore may receive instruction. First, hereby all may learne, that God will have some poore among his people, to receive and borrow of the rich: which may serve to persuade the poore to be contented with their meane estate, esteeming it to be the best for them, because God in his wisdom and providence hath ordained it. Secondly, the poore must take occasion from their outward povertie, to seeke to bee rich in God through grace; Jam. 2. 5. *Hath not God chosen the poore of this world, that they should be rich in faith?* Herein they may match, and goe beyond the richer sort; which is a matter of great joy; Jam. 1. 9. *Let the brother of low degree, rejoyce in that he is exalted:* that is, with God, who counts them rich, Revel. 2. 9. Thirdly, hence the poore must learne to carrie themselves submissively towards the rich, of whom they receive great helpe and comfort by their giving and lending: Pro. 18. 23. *The poore (saith Salomon) intereth supplications:* noting their humilitie, which reproves many poore, who are so proud hearted and ingratefull, that they will not afford the rich a good word: but this becometh none, much lesse those that are to live by the rich: Psal. 101. 5. *Him that hath a proud look & high heart, I cannot suffer.*

v. 43 *Ye have heard that it hath beene said of old, Thou shalt love thy neighbour, and hate thine enemy:*

In this verse and the rest to the end of this Chapter, our Saviour goeth about to purge the generall Commandement of the second Table, touching the love of our neighbours, from the corrupt interpretation of the Jewish Teachers, and to restore it to his true and proper meaning. And as in the former, so here, he first laides down their false doctrine touching this Commandement, v. 41. and then confutes the same, v. 43, 45, &c. In laying downe their false interpretation, he propounds the Law of *Moses* touching brotherly love, Levit. 19. 18. *Thou shalt love thy neighbour,* which must here be understood in their false sense, who by *neighbour*, meant a friend: as if God had said, *thou shalt love thy friend.* Then he adjoyneth their tradition gathered from the Law of God mis-conceived; namely, *to hate a mans enemy.*

In these Jewes we may observe two manifest abuses of Scripture, which ought not to bee in any Teachers: to wit, *mis-interpretation*, and a *false collection.* The word they misconstrue, is

*Neighbour*, which in the old Testament is taken two wayes, either strictly and more properly for a familiar friend and acquaintance, in which sense it is commonly taken; or more generally, for any one that in any kinde of society is neere unto us, as by consanguinitie, habitation, office, traffique, or being only in the same place with us: for so is the *Samaritan* said to be neighbour to the man that fell among thieves, *because he found him lying in the way where he travelled, and had compassion on him.* Now the Jewish Teachers leave the general signification of the word, which expressed the true meaning of the Holy Ghost, and take the special signification, and so restraïne this Law of love to friends only. Whereby wee see how necessarie it is, that the Tongues wherein the Scriptures were penned should be well known and understood: for the mistaking of the signification of a word by the Jewish teachers, caused a manifest error to be taught among them for truth. And this maketh greatly for the honour of the Schooles of learning, where the studies of the Tongues is professed. And herein also another thing may be noted in the Jewish Teachers, that in the time of Christ they were ignorant in their owne tongue; and therefore no marvel though at this day they know not the proprieties thereof, seeing their Commonwealth is decayed, and they dispersed among all people.

Their second fault is a false collection and consequence, that because a man must love his friend, therefore he must hate his enemy: this is against the rules of Art: for unlike the contraries be equally, a consequence will not thence follow in this sort.

Here then observe the necessitie of the study of humane Arts, and among the rest, especially of the Art of Logique, whereby wee may discern betweene true and false collections. Again, here observe an infalliblenesse of a false Teacher; to wit, to temper the word of God to mens naturall affections, and so to expound it as they may both stand together. The Jewes were a people that loved their friends intirely, and hated their enemies bitterly: now answerably doe there Teachers expound this Law, whereby they overturne both the Law of God, and the salvation of the people. Thirdly, mark here the fruit of corrupt doctrine, namely, to corrupt good manners. The Jewes were a people that did much brag of their Ancestors and privileges, and in regard of themselves concerned all foren Nations; yea, they hated them, and therefore they were hot in contention with *Peter*, for going to *Cornelius* a Gentile; Acts 11. 2. now this their malice proceeded partly from nature, and partly from the false doctrine of their Teachers, which was, that they might hate their enemies. The like may appeare in many practices of Poperie to this day: for when that Superstition was aloft, the people were taught a

Neighbour: Ken  
two wayes.

Luke 10. 29.

Schools of learning approved.

1. i.

2. A more of false teachers.

3. Corrupt doctrine corrupts good manners.

distinction of times and places, in regard of holiness, the fruit of which doctrine sticks fast in the hearts of many unto this day; for they thinke Churches and Chappels to be more holy than other places, and therefore some will not pray but when they come into some such place. And doe they not make great difference of daies and times? all which are fruits of Poperie. In regard whereof, we see it is necessarie, that the puritie of Religion in faith and manners should be strongly maintained by the sincere ministerie of the Word: for many disorders in mens lives, come from the unsound handling of the Scriptures. Whereby we may see Gods unspeakable mercie and goodness towards us, in vouchsafing us an holy Ministerie, wherein the puritie of doctrine is, and hath bene long, and may bee still through Gods mercie maintained and published. This ought to move us to all thankfulness unto God, and to endeavour to shew the fruit of this true Religion in all holiness and pietie, both of heart and life towards God and man.

v. 44 *But I say unto you, Love your enemies: blesse them that curse you: doe good to them that hate you, and pray for them which hurt you, and persecute you.*

Here our Saviour Christ propounds his Answer unto the former false doctrine of the Jewish Teachers, for the *hating of an enemy*. Wherein first he layes downe a generall Rule, containing the summe of his whole answer, saying, *Love your enemies*: then hee expounds that Rule in the same verse, and after proves it, v. 45, 46. Of these in order.

For the first, *Love your enemies*. In this Rule two things must be knowne: I. what is an enemy: II. what it is to love an enemy: both these are evident in the words following, wherein Christ expounds this Rule, *Blesse them that curse you, &c.* An enemy then, is any one that of hatred doth wrong unto his neighbour, either in word, by cursing or evil speaking; or deed, by striking and persecuting him. But what is it to love our enemy? *Love* properly is an affection of the heart, whereby one is well pleased with another. But here more generally, love comprehendeth these two things: first, to bee lovingly affected in heart towards an enemy; secondly, to use an enemy lovingly in speech and action: so it is taken, 1 Joh. 3. 18. *Love not in word, and tongue only, but in deed and truth.* And Rom. 12. 17. *Love is the fulfilling of the Law.* For the first, love in the heart comprehendeth all good affections that one man beareth to another: as mercie, compassion, meeknesse, and desire to doe unto them

A what good wee can; as it is more plainly expressed, Luk. 6. 36. *Be ye therefore merciful, as your heavenly father is merciful.* And for the second, that kinde usage which love expresseth in word and deed, is here set out unto us in three branches: First, *blesse them that curse you*: where is commanded all good speech, both unto our enemy, and of our enemy. The second, *Doe good to them that hate you*: where is prescribed all loving usage in action, by affording them helpe, releefe, and comfort, any way we can. The third, *Pray for them that persecute you*: that is, for their good estate in this life, so farre forth as it serveth for Gods glorie, and for their conversion and salvation in the world to come.

B See the evidence of these things in examples: For the affection of the heart, take Christs example, who so loved his enemies, that hee was contented to shed his owne hearts blood for them, and to suffer the pangs of hell upon the crosse for their salvation. For love in courteous speech, see Davids practice towards Saul his professed enemy: for though David had him in his hands, and might have killed him sundrie times; nay, though he was provoked thereunto by his servants, yet hee spared him, and with all termes of reverence towards Saul appeased his servants, calling Saul his master, and the Lords anointed. Thus lovingly also in speech did Paul behave himselfe to Festus and Agrippa, though they were heathen men, and his enemies. For doing good in action to an enemy, see Exod. 22. 4, 5. *If thou meet thine enemy Ox or his Ass going astray, thou shalt bring him to him againe: and if thou seeest thine enemies Ass lying under his burden, wilt thou cease to helpe him? thou shalt helpe him up againe with it: and Prov. 25. 21. If thine enemy be hungry, give him bread to eat: if he thirst, give him drinke.* See the practice hereof in *Exodus*, when God delivered them into his hands, that sought his life, he brought them to Samaria; and when the King of Israel would have slaine them, he forbade him: nay, he caused the King to refresh them with bread and water, and so sent them to their owne master. For praying for our enemies, we have the example of the Prophets, of our Saviour Christ; and of Steven, who prayed for those that put him to death.

D Object. 1. It will be said, the Scripture elsewhere seemes to make against this; as Psal. 139. 21, 22. *Do not I hate them, O Lord, (saith David) that hate thee; and doe I not earnestly contend with them, that rise up against thee? I hate them with an unfeigned hatred:* whereby it seemeth, that in some cases a man may hate his enemies. Answer. First, we must put a difference betweene our enemies cause, and his person; their evil causes and their sinnes must be hated, and we must give no approbation thereto: but yet their persons being Gods creatures, and bearing his image in some sort, must be loved. Again, enemies be of two sorts; private

\* 1 Sam. 24. 7. and chap. 26. 9, 10.

b Acts 26. 25. and 27.

c 1 King 6. 14. 19. 21.

d Luke 23. 34. Acts 7. 60.

Of hatred towards enemies.

An enemy defined.

What is it to love an enemy.

Two kinds of enemies.

1 Cor. 16. 12.

2 Adu. 13.

Deut. 3.

vate, and publike: a private enemy is hee that hateth a man for some private cause in himselfe, or concerning his affaires: and such an one we must love, and not hate, as Christ here commandeth. A publike enemy, is he that hates a man for Gods cause, for Religion and the Gospells sake: and these publike enemies be of two sorts, curable, and incurable: If our publike enemies be curable, we must pray for their conversion, hating their conditions: If they be incurable, and we have plaine signes of their finally impenitence, then we may hate them, for so we hate the Devil: So Paul saith, *I fany man love not the Lord Iesus, Anathema Mitrannatha, let him be finally and wholly accursed.* And yet this we must know, that we ought to direct our hatred to their sinnes, and for their sinnes hate their persons, and no otherwise. Now David in that Psalm, speaketh not of private, but of publike enemies, who hated not only him, but God also in his religion, and were also incurable.

*Object. 2.* But the practice of Gods children seems to be otherwise: for David often curseth his enemies, and prayeth for the destruction of them and theirs, Psal. 109. 9, 10. and Peter willeth, that *Simon Magus may perish with his money*; and Paul prayeth the Lord, *to reward Alexander the copper-smith according to his doings*, 2 Tim. 4. 14. How can this stand with the Text? *Answer.* There be divers interpretations of these facts: Some say (which is true) that in Davids Psalmes, his curses are in proper sense, prophecies of the destruction of publike incurable enemies of Gods Church, and are only propounded in the forme of prayers. Again, David, Peter, and Paul, were enlightened by Gods spirit, and saw into the finall estate of these their enemies whom they curset, and therefore doe they wish for their confusion, not for their owne cause, in way of private revenge, but upon a desire of the furtherance of Gods glorie, in the execution of his justice upon them whom he had forsaken. And it is not unlawful for Gods children, to pray that God in justice would glorifie his name in the just punishment of impenitent sinners, that be cruell enemies to his Church.

*Object. 3.* God gave Commandment to his people the Jewes, *to destroy the Canaanites, and to root out their enemies out of the land*: now, how could they love them, whom they must so cruellly kill? *Answer.* Wee must only love the Lord absolutely, and others in God, and for God; that is, so farre forth as it standeth with his pleasure: and therefore when he commandeth to kill, we may lawfully kill. And this we may doe by way of punishment appointed by God, not only without hatred, but in love, both forgiving the wrong which concerns us, and also praying for grace and mercie for the partie, if he belong to God.

*Object. 4.* There be some that sinne unto death, for whom wee are forbidden to pray,

A 1 Joh. 5. 16. and therefore we may not alwayes pray for our enemies? *Answer.* Christs commandment to pray for our enemies, admitteth this exception, *unless they sinne a sinne unto death*; but that sinne is hardly known of the Church of God: and therefore private men must not in a conceit thereof, surrende this dutie, to pray for their enemies. Thus then is this Text to be understood; *Love your enemies, that is, your private enemies, and doe good unto them, unless God command you otherwise, and pray for them, if they sinne not that sinne unto death.*

Here is confuted the old received doctrine of the Church of Rome, touching the love of our enemies, as comming neere to the doctrine of these Pharisees: They teach that a man is bound alwayes not to hate his enemies; but for loving them in good usage outwardly, a man is not bound, save in two cases: 1. First, when our enemy is in necessity, and danger of life; then he must be releevd and helped. Secondly, 2. in the case of scandall, when as by helping or releeving him wee give offence unto others: but out of these two cases to shew kindness to an enemy, is a matter of counsell and perfection. But this doctrine is damnable, flat against this Text, and the practice of Gods servants expressed in his Word; and therefore we must renounce it, and acknowledge that we are bound in conscience, on everie occasion, to shew our love in word and deed unto our private enemies.

Secondly, hereby is condemned the common practice of men in these dayes; which is, to wrong their private enemies any way they can, by word or deed: some will raile upon them, as *Shemes* did on David, and as *Rab-shakkah* did on *Hezekias*, and the people of God, *yea, on God himselfe*. This is a damnable practice, flat against this commandment of Christ, and his holy practice, 1 Pet. 2. 23. Nay, *Michael the Arch-angell durst not blame the Devil with cursed speaking, when he strive against him*, Jude 9.

Thirdly, that fruit of rancour is here likewise reproved, whereby men will professe they will never forget their enemies, though they doe forgive them. It is indeed agreeable to our corrupt nature, to keep a grudge long in minde, and to revive old wrongs: but this commandment of Christ condemneth this practice, and bindeth us both to forgive and forget: and therefore wee must labour to beat downe this spirit of revenge, and endeavour to love our enemies in word and deed.

Fourthly, here also see, that it is not lawfull to professe enmitie to any mans person, for we should love everie man. But how can we love him, to whom we professe our selves enemies: Christianitie and private enmitie cannot stand together: and therefore wee must labour to abandon out of our hearts, the hatred of any mans person, and strive to shew forth loving usage, even towards our enemies, though it bee against our nature, both by speaking well

Vers.

1  
Peppis doctrine  
of loving our  
enemies.

1 Adu. 2. 2. q. 25.  
are 8. 9.  
Bonaw. in 3. sent.  
d. 10. q. 4. 8. 6.  
8 Truber. in 10. q. 2.  
8. facit. 1. 4. 6. 10.

2  
To wrong an ene-  
my unlawfull.

1 Sam. 16. 7.  
1 Adu. 36. 4. 6. 11.

3  
O'ld grudges un-  
lawfull.

4  
Hate no mans  
person.

well of them unto others, and shewing kin-  
dness unto them, both in word and deed; we  
must pray for them, and goe so farre in all good  
duties towards them, that by our well-doing,  
*we may heape coales of fire upon their heads:*  
that is, cause their conscience like a fire to burne  
within them, accusing them of their ill dealing  
towards us, and not suffering them to rest, till  
they lay away their enmitie and maliciousnesse  
against us.

Fifthly, this commandment of loving our  
enemies in word and deed, shewes it to be un-  
lawfull for any man to utter evill speeches of  
another, at any time, unless the occasion be just,  
and he be lawfully called thereunto: for love  
covers a multitude of sinnes, but disgracing  
speeches are fruits of hatred. Though *Saul* were  
*Dauids* professed enemy, and sought his blood,  
yet *David* never reviled him; and wee ought  
to follow his good example.

v. 45 *That yee may bee  
the children of your father  
which is in heaven: for he ma-  
keth his sunne to arise on the  
evill, and the good: and send-  
eth raine upon the just and  
unjust.*

Because it is against mans nature to love his  
enemy, therefore our Saviour Christ inforceth  
his Disciples hereunto, by the benefit they shall  
reape hereby, *manifesting themselves to bee  
the children of God:* for he spake to those that  
were Gods children, thus persuading them to  
love their enemies: *That which will make you  
known to be Gods children, that you must doe;*  
*but by loving your enemies you shall make it ma-  
nifest, that you are Gods children:* this he pro-  
veeth in the words following, because it is a  
propertie of God so to doe; *for he maketh the  
sunne to arise on the evill and on the good, &c.*

Here first observe a true note of the child of  
God; namely, to imitate God his heavenly fa-  
ther, in loving his enemies, and expressing the  
same by all kinde usage both in word and deed,  
praying for them, and relieving them in their  
necessities. And because it is so blessed a thing  
to bee the child of God, wee must therefore  
hereby stirre up our selves to the commendable  
performance of this dutie.

Secondly, from the ground of this reason  
wee are taught, that wee ought principally to  
imploy our selves to those things, by the doing  
whereof, we may get assurance that we are the  
children of God; as also to shun the doing of  
all such things, as declare us to be the children  
of Satan: that is, all sinnes which are indeed  
works of darkness and of the Devill. In the  
evill day, whether it be of death, or of affliction,

A when no man can comfort us, this will be our  
only joy unto our hearts, which will swallow  
up all feare, that we know our selves to be Gods  
children: for then the Lord will acknowledge  
us for his owne: but if by sinne we be like the  
Devill, God will refuse us, and so we fall wholly  
to the Devill. Let us therefore practise those  
things, whereby this ground of comfort may  
be treasured in our hearts.

Thirdly, note here the style and title of ho-  
nour, which Christ giveth unto God; he calls  
him not only *their father*, but *their father which  
is in heaven:* this he doth, to stir up reverence  
in his hearers towards God, and so have Gods  
children done, Dan. 9. 4. before that holy Pro-  
phet powres out his prayer unto God for his  
people, he sets out the Lord with most glorious  
titles; *O Lord God, great and terrible, which  
keepest covenant and mercie, &c.* And *Jeremie*  
praying unto God, spends three or foure verses,  
in setting out Gods great power and Majestic,  
Chap. 32. 17, 18, 19. So *Hezekias* in his prayer  
for the people, calls the Lord, *the good God;*  
which no doubt he did, to stirre up reverence  
in his owne heart, and in the people, towards  
God. Whereby we are taught, when we have  
occasion to mention the name of God, to doe  
it with all reverence, and to use some titles of  
honour therewithall, to stirre up our selves and  
our hearers, to a gracious awe of heart towards  
Gods Majestic. But lamentable is the practice  
C of the world in this behalf: for everie where  
the name of God is tossed in mens mouths like  
a tennis-ball: some in the middelt of their  
laughter use, *O God, O Lord*, for breathing  
words: but others spare not to make Gods  
glorious name the ensigne of their rage and fu-  
rie, in bloudie and blasphemous oaths: but  
void of grace are all such.

For *he maketh the sun to rise on the evill, and  
on the good, and sendeth raine on the just, and on  
the unjust.* Here Christ propounds the propertie  
of God in doing good, and shewing kind-  
ness to his enemies, to prove that by so doing,  
wee shall shew our selves to bee his children.  
Wherein first observe, the manner of Christs  
speech; he saith not, *He hath caused the sunne  
to rise, and hath sent raine, &c.* but speaking of  
the time present, *he doth now cause the sunne to  
rise, and sendeth raine:* so likewise *John*, 5. 17.  
*My father yet worketh, and I worke together  
with him.* In which phrase is exprest a nota-  
ble work of Gods heavenly providence;  
namely, that after the creation of all things,  
whereby God gave being unto the creatures,  
and power and vertue to doe the things for  
which they were created, he doth by his provi-  
dence still preserve that being, and so in everie  
particular creature. It is God that gave being  
to the Sunne at the beginning, and it is he that  
ever since continueth the being of the Sunne,  
with the light and vertue thereof: and the  
same is true of all creatures, and of our  
selves: *for in him we live, move, and have our  
being:*

2  
Wherein Gods  
glorious title is  
set.

V. 45  
I have noted  
Gods child.

Gods preserving  
providence.

2  
The benefit of a  
Christian.

\* Acts 17. 18.

being: hee is not like a Carpenter who builds an house, and then leaves it, but still hee preserves the things hee hath created. Herein hee may well be compared to a spring or fountaine, which causeth the rivers to flow while it fendeth out waters, but when it is stopped, they are dried up: even so, whiles God continueth the being and use of creature, so long they are; but if hee with-hold his hand from them, they cease to be, and the use of them continueth no more. Thus it is with us, both in regard of our soules and bodies, with the faculties, powers, and graces thereof; but *what hast thou that thou hast not received from him? who beareth up all things by his mighty word.*

Now hence wee must learne these duties; First, to seek to know him that is daily about us, and preserveth us in soule and in body, from hour to hour. Secondly, to cleave unto God with our hearts, and to set our affections of love, feare, joy, and hope, wholly upon him, because hee is the author and continuor of our being, what ever it bee. Thirdly, to obey our God in all things: for shall hee give being to our bodies and soules, and shall wee dispose of them after our pleasures, to offend him, who doth wholly support us, and that continually?

Secondly, here note Christ saith, *his sunne, not the sunne*; teaching us, that the sunne which shineth in the firmament, is Gods sunne, not mens: God himselfe is the sole author and governour thereof, hee continueth that being which it hath, and the power and vertue which it sheweth forth. And the same thing by proportion, must be understood of all other creatures both in heaven and earth, the moone and starres, all beafts and cattell, yea, and wee our selves are Gods creatures, and he is our Creator, our Lord, and Governour: Psal. 50. 12. *The whole world is mine, and all that is therein.* Now hence wee must learne two things: First, not to abuse any creature to our lust, as food, rayment, &c. but to use whatsoever we enjoy to Gods glorie, according to his will. Secondly, to endeavour to bee led by the creatures which wee enjoy, to the knowledge of our Creator, for they are his: but alas, the practice of the world is otherwise, men suffer themselves by the creatures to bee drawn from God; for some make their belly their God; to others, riches and pleasures are their God.

Thirdly, Christs saying of the Father, *that he maketh his sunne to arise on the evil and on the good*, doth shew us that common bountie which God vouchsafeth to his creatures, both good and bad: for the rising and shining of the sun, is an excellent worke of God, by which many other blessings are conveyed to the creatures: For first, every thing upon the earth receiveth heat and warmesse from it, *nothing is hid from the heat thereof*, Psal. 19. 6. In which regard it may well be called, *the nurser of all life of the whole world.* Secondly, the sunne serveth

notably for the distinction of times, by day and night, weekes, moneths, quarters, and whole yeares, whereby wee know the terme of times from the beginning, and so may den till the end of the world: in regard whereof it may well bee called, *the clocke of the whole world.* Which things considered, may make us to blush and bee confounded in our lives, for that light regard wee have had of so excellent a creature, whereby God conveyes so manifold blessings upon the earth! let us therefore learne to blese God for the sunne, and to expresse our thankfulness by all good duties.

And sendeth raine on the just and unjust. Here is noted the second common blessing bestowed of God upon the world; to wit, the falling of the raine upon the ground, both of good and bad. Now here first observe the forme of speech used by Christ, saying, *God raineth*: see Deut. 11. 14. *The Lord giveth raine in due season, the first and latter raine.* This worke is attributed to God, for weightie causes: First, to shew that the same God, who ordained in the beginning, that the clouds should water the earth, doth by his owne power uphold the continuance of the same blessing unto this day: and indeed, if hee should not will the continuance hereof, it would for ever cease to raine upon the earth. Secondly, to teach us that God disposeth of the raine that falleth, restraining and enlarging it at his pleasure, either for the blessing, or the punishment of the place whereon it falleth, and that many times without the helpe of the second causes. Levit. 26. 34. *If yee walk in mine ordinances, I will send you raine in due season*: and verse 19. *But if you will not obey me, I will make your heaven as iron, & your earth as brasse.* Amos 4. 7. *I have withheld the raine from you, and caused it to raine upon one citie, and not upon another; one peece was rained upon, and that which was not rained upon, withered.*

Here then we must learne first, that we ought to pray unto God for his raine of blessing: that is, for fruitfull seasons; and also to be thankfull unto God for seasonable weather when we receive it, because he sendeth it.

2. This must teach us to obey and serve God: for hee hath the clouds in his hands like a sponge, and when hee will hee presseth out the raine thereof: now, if wee obey him, hee will causeth it to fall upon the earth for a blessing; but if wee rebell against him, hee will either hold it backe, or powre it downe upon us for a curse.

3. Seeing God sendeth downe the raine, we may gather that no man can certainly tell, by the course of the heavens, the particular season of the weather day by day. If the raine depended wholly upon the celestiall bodies, then should it fall alike in all places, that be of like position to the heavens; but that is not so, for God ordereth it according to the state of the people, upon whom it falleth, either for a blessing, or a curse, as we have heard.

4. Hence we may gather, that neither witches

Raine a common blessing of God.

Why God is said to rain.

1

3

Ps. 1.

2

3

After hee call pre-  
diction of raine  
uncertaine.

4

1 Cor. 4. 7.  
1 Heb. 1. 3.

Duties from Gods  
preserving providence.

The sunne is the  
Lord.

The benefit of  
the sunne.

1

2

ches by the helpe of Satan, nor yet Satan him-  
felfe can cause raine, as many thinke; for it is  
God alwayes that raineth. The Devill indeed is  
the prince of the aire, and by Gods permission  
he may joyne himfelfe unto a storme, and make  
it more terrible and hurtfull; as hee did in the  
destruction of *Jobs cattell and children, by fire  
from heaven, and by a mightie wind*; but yet  
he cannot make the matter of wind, or of raine;  
that is proper to God.

5. Doth God raine upon the earth? then we  
may well consider, why the land is so often pla-  
gued with unseasonable raine: it is no doubt for  
our disobedience, as wee have heard, *Levit. 26.  
19.* and the contempt of the word, among o-  
ther finnes, is one maine cause of this judge-  
ment. Now if we would either remove, or pre-  
vent this plague at any time, wee must turne  
unto the Lord, and repent of our finnes, for  
thereto we are called by this judgement, *Amos  
4. 7.* And if we do turne, then will the Lord  
send a gracious raine upon our Land; but if we  
will not turne, wee shall have another raine, the  
raine of Sodom and Gomorrah; for *upon the  
wicked God will raine snoves, fire, and brimstone.*  
And this is certaine, where God sends his judge-  
ments for the contempt of his word, and yet  
men doe not repent, there *one judgement is but  
the fore-runner of a greater, till they bee consu-  
med.* And tith experience teacheth, that after  
inundations of waters, usually comes plague  
and pestilence: for the preventing of these  
judgements, let us repent.

The last point to be here observed is this: in  
what termes our Saviour Christ expresseth, who  
be the friends of God, and who be his enemies.  
His friends, he calleth *good and just*; his eni-  
mies, *evill and unjust*. Now that wee may dis-  
cerne of our estate towards Gods in that be-  
halfe, we must see what a *good and just man* is.

In everie such an one two things are required:  
First, true faith, whereby a man layes hold on  
Christ for his righteousness, sanctification, and  
redemption; and for the obtaining hereof, hee  
must deny himfelfe, and become nothing in  
himfelfe, that he may be all in Christ. Second-  
ly, true conversion of the whole man unto  
God, from all sinne, so as his heart must be re-  
newed and disposed to please God in all things.  
And because these things are inward and se-  
cret, therefore to make them known, there is  
further required, that a man carrie in his heart  
a resolute and constant purpose, from time to  
time, never to sinne against God: and this pur-  
pose of heart hee must testifie by a godly and  
conscienceable endeavour of life, to please God  
in all things: for this is the fruit of true faith,  
and of sound inward conversion: and in regard  
hereof, were *Enoch, Job, David, Zacharie, and  
Elizabeth* called just. But hee that wants this  
constant purpose, and a daily endeavour, from a  
believing and penitent heart to please God in  
all things, is a wicked person, and as yet Gods  
enemie.

By this, first, we see how many are deceived  
even where, with civill honesty: for if a man  
live uprightly among his neighbours, and doe  
abstaine from murder, adulterie, oppression,  
and such like finnes, hee is presently counted a  
good man: such an one indeed may be counted  
an honest man civilly, as *Abimelech* was, but  
yet this outward honesty makes not a man just  
and good in the sight of God, so as hee reputes  
him for his friend; thereto are required true  
faith and true repentance, testified by new obedi-  
ence.

Secondly, here also see, that neither the  
knowledge of Gods word, nor the hearing of  
it with some gladnes, and bringing forth some  
fruits, nor yet to bee able to conceive a prayer  
for the forme thereof; that none of these, (I  
say) no nor all of these, doe make a man the  
friend of God indeed, for all these may bee in  
an evill man, who hath a purpose in his heart  
to live in some sin, in whose heart as yet there  
is no true faith, nor sound repentance: without  
which (as we heard) no man is just in the sight  
of God, nor accounted for his friend. And  
therefore wee must not content our selves with  
these things, but labour to be good and just in-  
deed. When affliction shall befall us, or death  
approach, wee would give all the world, if it  
were in our hands, for good asurance that God  
were our friend: now then let us labour for  
true faith and repentance, and testifie these by  
a constant purpose, and a godly endeavour to  
please God in all things, thorow the whole  
course of our lives; and then will the Lord e-  
lect us for his friends.

v. 46 *For if you love  
them that love you, what re-  
ward shall yee have? doe not  
the Publicans even the same?*

In these words our Saviour Christ propounds  
a second reason to perswade his Disciples and  
hearers to love their enemies; and to the end  
it might take the deeper root in their hearts,  
hee repeats the same againe in the next verse,  
which in effect is the same with this. The words  
are plaine, if we know what Publicans were:  
Publicans therefore were Officers that gather-  
ed toll and tribute, taxes, and rents of the  
Jewes, for the Roman Emperour, to whom  
the Jewes were in subjection. Now in the ga-  
thering of it they used much injustice and op-  
pression: for which cause they were hated of the  
Jewes, above all other people, and esteemed  
most basely of. Now (saith Christ) though these  
Publicans be void of all good conscience, yet  
*they will love their friends, of whom they are lo-  
ved.* And hence Christ reasons thus; *If you my  
hearers doe but love them that love you, yee doe  
but as these Publicans doe: but you must doe  
more than such ungodly persons doe: and there-  
fore you must love your verie enemies.*

Math. 5.  
verf. 45.

Math. 5.

A man may see  
himselfe in religion,  
and not be the  
true friend of  
God.

A second reason  
to love our ene-  
mies.

Publicans,

Here first obſerve, that Chriſt doth not forbid one friend to love another, for then hee ſhould be contrarie to himſelf; but here hee condemnes carnall love, whereby one man loves another, only becauſe he is loved againe, which in effect is nothing elſe, but for a man to love himſelfe in another. And here to note the true manner of loving our neighbour, this Rule muſt be remembered, that *all the Commandements of the ſecond Table muſt be practiſed in and with the firſt Commandement, touching the love of God*: Thus father and mother muſt be honoured, in God, and for God; and thus one man muſt love another in God, yea, though he be his enemy, becauſe he is Gods creature, and beares his image, as well as he himſelfe doth: yea, he is by God commended to our love. This muſt be the ground, though for other reſpects our love may increaſe towards our brother.

*What reward ſhall ye have?* Here Chriſt will teach us ſingular wiſdome for the ordering of our lives; namely, that we give our ſelves eſpecially to the doing of ſuch things, as with God have promiſe of reward: what moved *Mofes* to reſiſt to be called the ſonne of *Pharaohs* daughter, to forſake the pleaſures and riches of *Egypt*, and to chuſe to ſuffer affliction with Gods people? the word of God is plaine, *He had reſpect to the recompence of reward*. But this doctrine is not regarded, elſe how ſhould all places abound ſo much with idle perſons, and ſuch as give themſelves wholly to gaming and company keeping, to ſports and delight: now what reward can theſe looke for at Gods hands, unleſſe it be the wages of ſinne, which is eternall death? Let us therefore beware of ſuch a courſe, and learne to abound in good works, which are things good and profitable.

*Do not the Publicans even the ſame?* Our Saviour Chriſts intent in this inſtance, is to ſhew that his Diſciples, and ſo all profeſſours of the Goſpell, muſt goe beyond all other people in duties of love: indeed their whole life ſhould be ſpent in the practice of this vertue, *Eph. 4. 5. 1. Waſke*, that is, lead the courſe of your life in love; and the ſtate of the Church is, *to dwell in love*, 1 Joh. 4. 12. The reaſon is great, for Chriſtians of all other, receive the greateſt meaſure of love from God, through Jeſus Chriſt, and therefore they muſt abound in this grace: firſt towards God, and then one towards another: this is the badge of a Chriſtian, and the grace of our religion, and therefore let us ſhew it forth.

v. 47 *And if yee be friendly to your brethren only, what ſingular thing doe yee? doe not even the Publicans likewise?*

Chriſts drift in theſe words, is further to in-

force the duty of love, to the full effect with the former verſe. The word translated *bee friendly*, betokens the friendſhip which was ſhewed in that country in ſalutations, by embracing: now ſith Chriſt, the verie Publicans will kindly embrace their friends, therefore you muſt doe more.

We obſerved before three branches of kinde duty to be ſhewed towards an enemy; to wit, to ſpeake well of him, to pray for him, and to doe him good: now here wee may annex a fourth, even friendly ſalutation. This Chriſt injoynted to his Diſciples, when he ſent them to preach: *when yee come into any houſe, ſalute the ſame*, Mat. 10. 12. although it may be afterward they curſed it, becauſe it was unworthy. And hence we muſt learne to be kinde and courteous in ſalutation to our proflied enemies.

*Objeſt. 1.* This is to countenance them in their ſinne and wrong doing unawares? *Ans.* In ſaluting an enemy, we muſt put a difference betweene his perſon and his ſinne; wee muſt ſhew kindeſſe to his perſon, but not countenance his ſinne: may, when we embrace his perſon, if occaſion be offered, we muſt diſgrace his ſinne.

*Objeſt. 2.* 2 Joh. 10. *If any man bring not this doctrine, bid him noi God ſpeed.* *Ans.* John there ſpeakes of ſuch perſons as are enemies to God, to his truth, and to his Church; and ſuch indeed wee muſt not embrace: 2 King. 3. 14. *Elitha ſaith to Iehoram the idolatrous king of Iſrael, that hee would not have looked upon him, nor ſeene him, had it not bene for reverence of Iehoſaphat the good king of Iudah then preſent.* But private enemies, of whom Chriſt here ſpeaketh, muſt alwayes be kindly uſed in ſalutation. And yet there is a caſe, wherein this kinde ſalutation may be denied to one that is not a publiſh enemy: to wit, when a ſuperiour omitteth it as a part of chaſtiſement and correction upon the inferiour. Thus *David* denied liberty to *Achish* to come in his fight for a time, after hee had pardoned him for killing *Amon*, 2 Sam. 1. 24. but among equals and private men this muſt be practiſed: yea, we muſt ſalute kindly, though they ſlute us not againe.

v. 48 *Be ye therefore perfect, as your father which is in heaven is perfect.*

Here Chriſt inferres an excellent conſequent from the former teaching, wherein hee exhorts his Diſciples to perfection in all the duties of love. In it obſerve two parts: a commandement to *bee perfect*; and a patience thereof in God. For the firſt, why doth God command that which no man can performe, for who can be perfect? *Ans.* God gives this and ſuch like commandments for divers cauſes: Firſt, in regard of his elect, for to them Gods commandments ſerve as meanes of obedience, God by his grace enabling them to doe that which by

Rule of loving our neighbour.

What things we muſt ſpecially add to our duties unto.

1 Th. 12. 5, 6.

Chriſtians muſt abound in love.

kindred.

Kindred uſage of an enemy.

Friendſhip ſalutation.

Why God commands us to be perfect.



command hee requires: for as in the creation Gods commandment gave being to the creatures, so is it after a sort in the regeneration, as here, *be ye perfect*, is a meane to make Gods children perfect. Secondly, in regard of the wicked, as well to restrain corruption in them, for the peace of his Church, as also to leave them without excuse, seeing the best workes they doe are short of that which they are bound to performe.

To come to the vertue commanded, which is *perfection in duties of love*. Perfection in general, is twofold: of the Law, and of the Gospell. Perfection of the Law is, when a man loves God and his neighbour, according to the rigour of the Law. This is in no man in this life, but this shall be in Gods elect in the life to come. Perfection of the Gospell, is that endeavour of obedience which God accepts in Christ, at the hands of his children. This distinction the Apostle maketh, Philip. 3. for first hee saith, *he hath not attained to perfection*, v. 12. meaning the perfection of the Law: and yet after hee speaketh of himselfe and others, as being perfect, v. 15. *Let us* (saith he) *as many as bee perfect, be thus minded*; that is, as many as be perfect according to the Gospell. Thus were *Nash, Abraham, Job, Zacharie and Elizabeth* perfect; that is, sincere and upright before God, both in heart and life: and this is that perfection which Christ here requireth.

Further, this Evangelicall perfection hath two parts: either of mans nature, or of his actions. The perfection of mans nature is by regeneration: for as in original sinne, is both guilt of *Adams* sinne imputed, and corruption inherent, which is the seed of all sinne: so in regeneration, which is the renewing of mans corrupt nature, there is an abolishing of corruption, and a restoring of grace in everie part and facultie of the soule: for looke how far corruption spread it selfe by *Adams* sinne, so farre doth grace extend by regeneration. Of this perfection there be three branches; First, an *upright judgement in the minde*, whereby a man understands and beleeves not only the grounds of religion, but everie other doctrine truly grounded in the Word, and is ready to receive it, as it is further revealed; this is sinceritie in judgement: whereby it is plaine, that to hold only the grounds of religion, and for other points, to follow the time, is a great imperfection and want of sinceritie. Secondly, a *pure and honest heart*, whereby a man is free from any purpose to live in sin; and on the contrarie is inclined to everie thing that is good. Thirdly, a good conscience, giving testimony according to the Word, and so excusing, that a man may say with *Paul*, *I know nothing by my selfe*: meaning, for which he should condemne himselfe. And looke where nature is renewed, there these three are never wanting.

Perfection of mans actions standeth in two things; First, in bewailing his wants and imper-

fections, knowne and secret: for it is a degree of perfection, to bewaile our imperfection. Secondly, in setting himselfe from a sincere heart, to obey God in all his Commandments, as occasion is offered: *Phil. 1. 19. 6. I shall not be confounded, when I have respect to all thy Commandments*: and this indeed is the perfection of a Christian: halfe obedience is nothing: for as *James* saith, he that failes in one Commandment of purpose and custome, is guilty of all, because if occasion were offered, hee would breake all the rest.

But it will be said, a man may have both these, and yet want much of perfection. *Answer*. A thing is said to be perfect two wayes; either *in parts*, when it hath all the parts of perfection, though in weak measure; or *in degrees*, when it hath a full measure of perfection in everie part. A childe new borne is a perfect man in regard of his parts, having all the parts and members of a man; but it is not perfect in degree, till everie part grow up to his perfection. Now the childe of God when he is regenerate, hath all parts of perfection, both in soule and bodie, though in weak measure; but in this life, hee is not perfect in degrees, which is that full measure the Law requireth. *2 Chron. 15. 17. The heart of Asa is said to be perfect towards God all his dayes*: and yet the high places were not taken away; yea, he failed in seeking to the Physician, and not unto God, chap. 10. 12. *Asa* then had perfection of parts, but to perfection of degrees hee attained not in this life: and therefore he failed in these particulars, through the weaknesse of sanctification, which here is not finished till death.

So then it is plaine, there is a perfection in the childe of God, though joyed with much weaknesse, even in this life, his nature is perfect, being renewed in soule to sound judgement, to an honest heart and a good conscience: his actions are perfect in Gods acceptance through Christ, while he bewailes his imperfection, and endevours sincerely to please God in all things. This is that which Christ injoynes to his Disciples: this wee must labour for, if wee will resemble our heavenly Father: we can get no higher in this life; but let us attaine to this, and in the life to come wee shall be perfect in degrees, for then our regeneration shall be accomplished.

But herein men faile and come short of their dutie; as first, all those that spend their strength and wit to get the things of this world: these men little thinke of this perfection which the Lord requires in his children: it may be they will heare the Word, but yet their hearts are so glued to the earth and earthly things, that they labour not of regeneration, they know not what it means: but if they will be Gods children, they must follow *Iehosaphat*, *2 Chr. 17. 6. who lifting up his heart to the wayes of the Lord*: for that is the meane to come to perfection.

Secondly, those also are reproved, that con-

Opression.

I. gall.

Evangelicall.

Yans of Evange-  
licall perfection.

I

Three branches of  
Evangelicall per-  
fection in mans  
nature.

I

2

3

1 Cor. 4.

2

Perfection of  
mans actions.

James. 19.

Perfection in parts  
and in degrees.I  
When faile in be-  
lieving perfection.

tear themselves with a small measure of knowledge, and doe not strive after perfection, as Christ requireth: how can they have a sound judgement, which study not to know the doctrine of the Scripture.

Thirdly, that generall want of Christian perfection is here reprov'd, when men content themselves, to yeeld to the outward duties of the first Table, that concerne Gods worship, and yet neglect the duties of the second Table, that concerne their brethren in generall, and pertaine to their functions and callings in particular. This is a common fault in Magistrates, Ministers, Parents, Masters, Servants, &c. they will be Christians in the Church, but they neglect to shew the power thereof in their callings, but this is a grievous want of sincerity, which makes them farre unlike their heavenly father: for he is ever like himselfe, and therefore looke

A what men profess in Gods worship, that must they practise in their callings. A Magistrate must bee a Christian upon the Bench, as well as in the Church; in the administration of Justice, as well as in the Congregation: and so must Ministers, Masters, and all estates. God allows not of that service in the Church, that serve their wicked lusts at home, Jer. 7.9, 10. Gods Sacrifices under the Law must bee whole and sound, not halt and lame, or maimed; and such should our obedience be under the Gospel, with sincere respect to all Gods Commandements. It profited *Herod* little to heare *John* gladly, and to doe many things, so long as he kept his brothers wife; nor *Indus* to follow Christ, while his heart was upon the bag. Let our practice of religion therefore, shew forth the truth of our publique profession, and so shall we in some sort resemble our heavenly Father.

3  
Targent. 11  
want of Christian  
perfection.

B



## CHAP. 6.

v. 1 *Take heed that you give not your Almes before men, to bee seene of them, or else yee shall have no reward of your Father which is in heaven.*



N the former chapter, the Evangelist hath faithfully recorded three parts of our Saviour Christs Sermon, and here he beginneth the fourth, which reacheth to the 19. verse of this chapter: wherein our Saviour

Christ goeth about to reforme his hearers of all abuses in doing good workes, and he instanteth in these three; *Almes-deeds, Prayer, and Fasting*: not so much commanding them, as giving direction for the right manner of performing them, so as they may be acceptable unto God. From the first verse to the fifth, he intreateth of Almes-deeds, propounding two severall commandements, touching the manner of giving Almes. The first is in this 1. verse, *Take heed that you give not your Almes before men, so be seene of them*: which he inforceth by an effectual reason in the words following, *or else yee shall have no reward of your Father which is in heaven*. And then exemplifieth it by a particular example of a corrupt manner of giving Almes, borrowed from the ambitious practice of the Scribes and Pharisees, vers. 2. The second commandement touching Almes-giving, is in the 3. verse, whereof hee renders a reason in the 4. verse.

For the first Commandement, *Take heed, &c.* This may seeme to bee repugnant to that

C precept given before, Chapter 1. 16. *Let your light so shine before men, that they may see your good workes*. But here is no contrariety, if wee marke well: for in the former Chapter wee are commanded to doe good workes before men, that they may see them, and glorifie God for the same. Now here wee are not forbidden simply to doe good workes before men, but to doe them before men for this end, *to have our praise of men*, that wee might bee glorified for doing them, howsoever it went with God.

Before wee come to the Rule, the words are somewhat to be scanned: for whereas wee read them thus, *Give not your Almes before men, &c.* Some ancient Churches, after other copies and translations read them thus, *Do not your right conscience or justice before men*: which must not seem strange that in Gods book there should be diverse readings: for in former ages, before Printing was invented, the Scriptures of God were convey'd from hand to hand, by means of writing: now they that write out the copies of Scripture, did now and then mistake some words and letters by negligence, or ignorance, and put one thing for another, whereupon doe come these diverse readings: yet wee must not think that the word of God is hereby maimed or made imperfect: for the true End of the holy Ghost remains sound and perfect, though it may bee we cannot discern of the

A diverse reading.

K

right

4. Part of Christs  
Sermon.

Of Almes-deeds.

right reading. And the sense of Scripture is rather to be judged the word of God, than the words and letters thereof. Now it being here uncertain, whether reading to follow, (for either of them containe a fault convenient to the place) therefore I will exclude neither, but from them both propound this instruction.

*That the giving of Almes is bestice, and a part of our conscience which God requires at our hands.* This the Apostle sheweth plainly out of the 2<sup>d</sup> Thimothies, 2. Cor. 5. 9. *He that distributeth and giveth to the poore his right conscience remaineth for ever.* And in common reason it must be so, for a man is but a steward over the goods he possideth; the poore with whom he liveth, hath title to part thereof, and he must give unto them by Gods express commandment: so as unless he give in some sort, hee playes the theefe, and robs the poore, by keeping backe that which is their due.

In regard whereof we must learne: first, to acknowledge that providing of maintenance for the poore, is not a worke of freedome or liberty, left to mens choice, whether they will doe it or no, but a matter of office; and the not doing of it is unjustice, against the law of God and of Nature, which require that the poore should be maintained at home without begging abroad. Secondly, this should move us, to lay aside some portion of our goods to give unto the poore, for the poore have interest unto them; and for this cause we ought to cut off our superfluities in fasting, in attire, in sports and pleasures, that so wee may be better enabled to doe justice in giving unto the poore: for hereby commonly men are disabled to doe this part of justice. Thirdly, this should teach us according to our places, to see those good orders well maintained and set forward, which are provided for the convenient relief and maintenance of the poore: for the neglecting of the same is unjustice, and a kinde of theft against the poore.

Secondly, observe the word translated, *Almes*: it is very pithy, signifying *mercy and pity*; whence wee may learne: First, what it is that makes our giving to the poore to be *Almes*: it is not the thing given, but the *mercifull and pitifull heart of the giver*, be the thing never so small, as was the poore widows mite; and therefore all our almes must proceed from a pitifull heart. Secondly, it sheweth what a one that party must be that is to be relieved, namely such a one as is to be pitied, not our lusty beggers, but infants, orphans, the lame, blinde, weak, maimed, and aged persons.

Thus much for the words: now followeth the Commandment itselfe: *Take heed that you give not your Almes before men to be seen of them.* This Commandment tendeth to this end, to teach men how to avoid the unallowable manner of giving Almes: for a good thing may be done in an ill manner, and many men offend this way in their good deeds. Now

this Commandment preaches a double circumpection in giving Almes: first, touching the ground: secondly, touching the end of Almes-giving. The *ground* of our Almes must not be the pride of our hearts: This Christ forewarns us of, if we looke it should be good and acceptable in the sight of God. This is a point of great importance, and therefore for the better observing of it, I will here shew two points: I. What this pride is: II. Why it must bee so carefully avoided in our almes-deeds. By *pride* I mean not outward pride in apparell, but that which is inward in the soule, consisting partly in the minde, and partly in the will and affections.

*Pride of minde* is a corrupt disposition thereof, whereby a man thinks himselfe to be better, and more excellent than indeed he is: this was the sinne of the *Pharisee*, who boasted unto God of his owne goodnesse, Luke 18. 11. 12. And hence it came that the Church of *Laodicea* gloried in herselfe, saying, *I am rich, and increased in wealth, and lack nothing, when as indeed she was poore and blind, and miserable, and naked.* This conceit is most dangerous, especially in the point of grace, causing many to deceive their owne soules by thinking they have grace when they have none, and overweening that which they have. *Pride in will* is an inward affection, whereby a man is not contented with that estate wherein God hath placed him, but desires a better. This befall *Adam* and *Eve*, who sought to be like unto God himselfe; and this tricketh hold of most men in every age. Now from these two proceedeth that practice of pride in mans life, whereby hee endeavours to see whatsoever hee can for his owne praise and glory. This pride is not in some few persons alone, but in every man naturally that comes of *Adam*, Christ Jesus onely excepted. And where it takes place it is so strong, that it will not bee crossed: for rather than a man will not have his will in this, he will commit any sinne. This caused *Abraham* to banish his father out of his owne kingdom: and *Achitophel* to hang himselfe, when his counsell was refused: and some Popes (as histories makes mention) to bequeath their soules unto the Devil for the obtaining of the Popedom.

And this is that inward corruption which Christ here forbids to bee the ground of our Almes-deeds.

*II. Point.* The reasons why this inward pride must be carefully avoided, be these two: First, because whatsoever outward good worke the child of God can doe by grace, the same may a wicked man doe through pride: as conceive a prayer, preach the word, and practise the outward duties of repentance, of love, and such like: for pride is a sinne that will counterfeit grace, and man cannot discern it, but God onely. Secondly, many other sinnes prevail in the wicked, but pride is the sinne that troubleth the children of God; and when other sinnes die, then will pride revive; yea, it will arise out

And ground of  
our Almes-giving.

Pride of heart.

Pride of minde.

1. Cor. 13. 6.

Pride in will.

1. Gen. 3.

First cause of pride.

Selfishness,  
pride, and  
the Temp.

Why pride must  
be avoided.

2 Cor. 12. 7.

How pride may be avoided.

4. 1 Pet. 5. 3.

An illend in Almes-giving.

of grace it selfe : for the childe of God will be proud, because he is not proud : therefore *Paul* must be *buffeted by the Messenger of Satan, lest he should be puff'd up with abundance of revelations.*

Now the way to avoid this dangerous sinne stands in two things: first, we must be careful to *know the pride of our owne heart*, for every man hath it in him more or lesse, and the more we see it, the lesse it is ; but the lesse we see it, the more it is in us indeed : and though wee know nothing by our selves, yet let us suspect our selves hereof, and labour to see it in our hearts ; for he that is the most humbled, is not altogether free from this inward pride: secondly, when we see our pride, we must labour to *subdue it* ; which we shall doe, first, by considering the judgements of God upon this sinne : Were not our *first parents* cast out of Paradise when they would needs be as gods? And *Herod* was eaten up of *wormes* when hee tooke unto himselfe the glory due unto God, *Act. 12. 23.* Therefore *Peter* saith, *God resisteth the proud, and giveth grace to the humble.* A man that would beg an almes, must not goe in proud apparell; and so he that would procure the favour of God, must not come with a proud heart. Secondly, we must search into our selves, and labour to see our owne wants and corruptions, as our blindness of minde and ignorance, our unbeliefe, &c. and the sight of our finnes will be a meane to humble us : for they that seele no wants in themselves cannot chooseth but be puff'd up. Thirdly, we must meditate upon the death and passion of Christ, which he endured for our redemption; how he sweat water and bloud, and suffered the wrath of God both in soule and body for our finnes ; now how can a man thinke that Christ endured all this for him, and yet bee not cast downe with the sight of his owne finnes, which had a part in the cause of all the curse that caus'd Christ to cry, *My God, my God, why hast thou forsaken me?*

The second branch of circumspection in Almes-giving here commanded, respects the end thereof: *We must not give Almes to be seene of men*; that is, to get praise and fame among men. This caveat Christ gives for a weightie cause : for the corruption of mans Nature through the insigation of the devill, causeth every one almost to doe all good workes for wrong ends : why doe many men toyle themselves so much in their ordinary callings ? is it not partly for honour, partly for pleasure, partly for profit ? and doe not the most men propound this end to themselves herein, to maintain their families ? But though this be a good and commendable thing, yet neither that, nor the rest are the right ends for which man should labour and travell : the right end of all, is the glorie of God in mans good, or the good of man in Gods glory; now when our good workes proceed from an humble heart, which sincerely intends the glory of God in mans good, then is

A the worke pleasing unto God. Other ends or beginnings doe prophane mens labours : and therefore Christ giveth this caveat, to look both to the beginning, and the end of our Almes-deeds.

Thus much of the commandement : the reason of it is this; *or else ye have no reward of your Father which is in heaven* : so the words are, *ye have no reward* ; and they are very significant, importing thus much ; If you doe your workes from an humble heart, for Gods glory in mans good, then you have a reward laid up for you in heaven : which though it appears not presently, yet it is as sure as if you had it already in possession : but if you doe not so, you have no reward laid up for you by your heavenly Father.

B From this reason in generall we may gather, that hee which hath grace to doe, if it bee but one good worke (as to give Almes) upon a good ground, and for a good end, shall never perish, but shall receive eternall life: which may be a notable motive to provoke every man to doe good workes; as also it proves that the child of God can never perish or finally fall away : for nothing is lost that is laid up with God.

C More particularly, first, observe that the word *reward* is not taken properly, but by resemblance, thus : like as a labourer after hee hath done his worke, receiveth his wages ; so the child of God having done that which God commandeth him, receiveth a reward. Secondly, it is said *of your father*, to signifie that this reward is not merited, but is the free gift of a father unto his children. Lastly, Christ saith *your Father*, speaking to all his hearers, among whom was *Judas*, whom else-where hee calls a devil, and others whom hee knew to be none of Gods children, and yet being here a preacher and Minister of *circumcision* (as the Apostle speaketh) hee leaveth the secret judgement unto God, and following the judgements of hope and charitie, taketh all his hearers, to bee the children of God : which is a notable president to all Gods Ministers, for Christ here preaching of love, practiseth it ; and so ought his servants doe. This also condemneth the practice of those, that upon a little falling out will not sticke to call others damned wretches, or reprobates ; there is no charity in such censures : for love alwaies hopes the best, 1 Cor. 13.

1 Rom. 15. 4.

v. 2 Therefore when thou givest thine Almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites doe in the Synagogues and in the streets, to be praised of men : verely I say unto you, they have their reward.

Here Christ propoundeth by way of prohibition, a particular example of the corrupt manner of Almes-giving, proceeding from pride of heart and ambition, borrowed from the practice of the Scribes and Pharisees; and will ha benexerth in the end of the verse an effectual reason to move men to circumspection about the ground and end of their Almes-deeds.

*The Exposition.* The originall is this; *Thou shalt not blow a trumpet before thee; so that our translation doth also expound the words of Christ, according to the common rule of Divines; that words of office are oftentimes put for words of speech: which being well observed, will cleare many places from false interpretation.* Exod. 17. 2. *God said to Moses, Sanctifie unto me all the first borne; and to Joseph, Make thee thurpes hyacinth, and circumcise the foreskin of Israel,* that is, command them to be sanctified, and circumcised. Jer. 1. 16. *I have for thee over nations and kingdoms (saith God to Jeremie) to pluck up, to root out, to destroy, and throw down, to build, and to plant:* that is, to preach, and by preaching to pronounce that I the Lord will doe these things. Joh. 4. 1. *Christ is said to baptize,* that is, (as the next verse imports) hee commanded his Disciples to baptize: and Act. 19. 15. *God is said to purifie things;* that is, hee pronounceth things to be pure. *As hypocrites doe in the Synagogue!* The word *hypocrite*, betokeneth one that takes upon him to represent the person of another as players doe, who sometime represent mighty Kings, otherwhiles poore beggars, and to them it properly belongeth. Now by resemblance it is applied to any, that outwardly feigne themselves to have that goodnesse and holinesse which they have not: for hypocrite is nothing else, but a shew of that goodnesse outwardly, which indeed is not in the heart. Now in this instance is included a second reason of the former Commandement, touching the manner of Almes-giving, serving to make all Christs hearers circumspect, both for the ground and end of their good workes: and the reason stands thus; *That which hypocrites doe, you must not doe: but what doe their Almes be praised of men, as is plaine in this example: and therefore you are not to give almes to be seene and praised of men.*

Out of this example we may learne these Instructions: First, that it is the propertie of an hypocrite to doe good workes, for false ends; as to be seene of men, and to be praised of men: for indeed an hypocrite in his heart makes choice not of God, but of men to be the Judges and approvers of his good workes. And this is grosse hypocrite, because hereby the honour due to God is taken from him and given to men, for God ought to be the Judge and approver of all our actions.

Now as Christ layes this sinne upon the Scribes and Pharisees, so ought every one of us to lay it on our selves, considering our selves as we are by nature out of Christ; for so wee

make not God, but men the Judges and approvers of our actions: this will hereby appear evidently, for when we doe a good thing, and yet thereby incurre the dispraise of men, are wee not more grieved thereat, than when by sinne we offend God himselfe? which could not bee, but that our hearts doe more respect the censure of men, than of the Lord. And to cleare this point yet further; consider this; that the root of hypocrite and of Atheisme is in our nature, whereby naturally wee doe these three things, wee *love, feare, and trust* in men more than in God, and therefore doe make men the Judges of our actions. 1. for *love*; are wee not grieved when wee our selves or our friends are dishonoured; and on the contrary, when wee our selves or our friends are praised, are we not glad and reioice? But when God is dishonoured, who is grieved? Or whose heart doth leape for joy, when God is glorified? which argues plainly that our affection of love is more inclined towards our selves and to our friends, than unto God. 2. for *feare*; are not most men more afraid when they offend a mortall man like themselves, than when they offend the everliving God? 3. for *trust* and *confidence* in the time of affliction; most men are more comforted if some friend promise them helpe, than they are by all the promises of God himselfe in his Word. But men will say, that they *love, feare, and trust* in God above all: This indeed is the ordinary profession of ignorant people; but the truth is, that by nature wee refuse God to be our Judge and our approver, and appeale unto them: and therefore we must labour to see and feele, and to bewaile this hypocrite, and to be indued with the contrary grace whereby wee may simply and sincerely seeke to be approved of God in all our actions.

Secondly, in this example note one evident cause of the disorder which was among the Jewes in respect of their poore: for they begged in the high wayes, in the streets of the cities, and gates of the Temple, flar against Gods commandement, *who would not have such a begger in Israel:* other occasions there were of this abuse, but one principall cause is here noted; namely, that private persons were permitted to give their private almes unto the poore with their owne hands in publike places. This was a great disorder, and the cause of many beggars: for private men could not discern the particular wants of all that begged so; and therefore God had otherwise provided for them in the old Testament, as hee sheweth before. And in the new Testament there were chosen faithfull men called *Deacons* in every congregation, who were to looke unto their poore, to collect for them, and to distribute to every one according to their necessity. It is not unlawfull for a private man to give Almes in publike place if need require: but where the poore are no otherwise provided for, than by

We make men,  
not God, the  
Judge of our  
actions.

A manifest cause  
of many beggars  
among the Jewes.

such

Such private reliefe, it is a great disorder: like as it is in a family, where the children and servants know not where and when to have their dinners: for the poore are Gods children in his family, and ought to bee provided for in better sort, than by such private reliefe: and therefore where good order is wanting for provision for the poore, it ought in conscience to be begun, and where it is begun, men must carefully maintaine and continue the same.

Thirdly, in this example of a corrupt manner of Almes-giving, see the concurrence of sundrie finnes. First, here is noted *hypocrisie*, which were enough to condemne a man; but yet with this there goes *ambition*, and with both, an *open contempt and breach of good order*, in providing for the poore; which shewes evidently that no sinne goes alone, but ordinarily hath his companions: for finnes are so infolded one in another, that he which commits one, is not free from any other: this may plainly bee shewed by many examples. In *Adams* sinne there was the breach of the whole law in every Commandement, either directly or by consequence: for hee shewed evident want of love to God, in believing Satan more than God; therein hee chose Satan for his God; hee worshipped Satan, and tooke Gods name in vaine; he shewed also evident want of brotherly love, for hereby he became a murderet not onely of himselfe, but of all his posteritie: and thus doe sinnes concurre in every wicked action, in which regard it may be said with *James*, *that he which faileth in one Commandement, is guilty of all*: which must admonish us to make conscience of every sinne: for we cannot live in any one, but we must needs runne into many other.

*Verely I say unto you, they have their reward.* These words containe the reason of the former prohibition, wherein we may see the vanity of this giving of Almes: for the praise of men is all their reward; they have none with God, as we shewed in the former verse.

v. 3 *But when thou doest thine Almes, let not thy left hand know what thy right hand doth:*

4 *That thine Almes may bee seene in secret, and thy father that seeth in secret, he will reward thee openly.*

These words containe Christs second Commandement touching the manner of Almes-giving, with the reason thereof. The Commandement is in the third verse, and it beareth this sense; that if the left hand could understand, yet it should not know what our right hand gave; and therefore much more must wee con-

ceale the same from men. Yet here Christ forbids not all giving of Almes in open place, or in the sight of men, but his meaning is to restrain the ambition of the heart after the praise of men: the giver must not intend or desire that men should see him give almes, that they might praise him: but his heart must simply and sincerely seeke to approve it selfe unto God. This will appeare to be the right meaning of our Saviour Christ, by comparing this verse with the first: for here Christ reneweth the Commandement there given, and forbiddeth the corrupt desire of the heart after vaine glory in the giving of Almes.

Now for our better understanding of this commandement, first, we will shew what is here forbidden; and secondly, what is commanded. Here are two things forbidden; first, all desire or intencion of mens beholding of us, when we give our Almes: secondly, all respect and intent to please our selves in Almes-giving: for the left hand must not know what the right hand giveth. The thing here commanded is this, that he which gives Almes, must do it simply, intending and desiring onely to please God, and to approve his worke unto God without all by- respects of mens praise or approbation.

Here then first is condemned the doctrine of the Church of Rome, which teacheth men to doe good workes, with opinion of meriting life everlasting thereby at the hands of God: for that is faine more than to doe them for this end to get praise of men, which yet is here forbidden: and therefore the other must needs be allowable.

Secondly, seeing in our well-doing wee must simply intend to approve our selves unto God, it shall not bee amiss here to shew, how we may so doe our good workes that God may approve thereof. Hereunto foure things are required: *faith, love, humility, and sincerity or simplicity*. For the first, in every good worke there must be a two-fold faith: *Justifying faith*, and a *generall faith*. *Justifying faith*, whereby the person doing the worke must be reconciled to God, and stand before God a true member of Christ: for of this it is said, *Without faith it is impossible to please God*. And Christ saith, *Every branch that beareth not fruit in me, the father taketh away: and without mee ye can doe nothing*: where it is plaine, that whosoever would doe a worke acceptable to God, must first be in Christ: and the reason is evident: for first the person working must bee acceptable to God, before his worke can bee approved: but no mans person is approved of God, before he bee in Christ: and therefore justifying faith, whereby wee are united unto Christ, is chiefly necessary. By *generall faith*, I mean that, whereby a man believes that the worke hee doth is pleasing unto God. Hereof *Paul* saith, *Whatsoever is not of faith, is sinne*. A worke may bee good in it selfe, and yet sinful in the doer, if hee want this generall faith. Now unto

pse I.  
Rhem on  
Mat. 6. 16, 17.

2  
How to doe good  
workes well.

1. In faith.

2. In love.

3. In humility.

4. In sincerity.

Since goodness  
alone.

1. Jam. 2. 10.

The meaning.

this are two things required : first, a word of God commanding the worke, and prescribing the manner of doing it : secondly, a promise of blessing upon the doing of it : for every good worke hath his promise, both of the things of this life, and of a better : these things must bee knowne and beleaved : upon these grounds wee must pray, give Almes, and doe every good worke, and so shall they bee approved of God. Now by this double faith required in every good worke, we see, how those that are bound to practise good workes, (as every one is more or lesse) ought to labour to bee acquainted with the word of God, that they may do their works in faith : for else though the worke be good, it may bee sinne in them because it is not of faith ; which is the miserable state of ignorant persons, who through want of faith, cannot doe good workes in a good manner.

The second thing required, in the doing of a good worke, is *love* : love (I say) joyined with faith : *for faith worketh by love*, Gal. 5. 9. Indeed faith doth some things of it selfe ; as apprehend, receive, and apply Christ and his righteousness to the beleever, which is the proper worke of faith : but other things it doth by the helpe of another : and so faith bringeth forth the works of mercy, and performeth the duties of the first and second table ; not properly by it selfe, but by the helpe of love : and therefore here I say, that in every good worke is required that love whereby faith worketh. Now the kindes of love required in well-doing are two : first the love of God in Christ : for as wee know God in Christ, so must wee love him : secondly, the love of our brethren, yea of our enemies : for howsoever in our understanding these two may be distinguished, yet in practice they must never bee severed ; but must alwaies goe hand in hand, to move us to doe the workes of mercy, and all the duties of our calling : as *Paul* faith of himselfe, and the rest of the Apostles, *The love of God constraineth us to preach the Gospel*, 2 Cor. 5. 14.

The third thing required in doing a good worke well is *humilitie*, whereby a man esteemeth himselfe, to be but a voluntary and reasonable instrument of God therein. This vertue will make a man give the honour of the worke to the principall Agent, that is, to God himselfe : who worketh in us both to will and to doe of his good pleasure.

The fourth thing required in well-doing, is *simplicity*, or *singleness of heart* : whereby a man in doing a good worke, intendeth simply and directly to honour and please God, without all by-respects to his owne praise, or the pleasing of men. This is a speciall vertue directing a man to the right end in every good worke, which is the obedience and honour of God, in mans good. This vertue was in *Paul*,<sup>d</sup> who in *simplicity* and *godly purenesse* had his conversation in the world : thus he preached the Gospel : and so ought we to doe every good worke. Now that

this sincerity may shew itselfe, wee must take heed of a speciall vice which is contrary unto it, namely, the *guile of the spirit*, mentioned Psalm. 32. 2. which maketh a man intend and propound false ends and by-regards in doing good workes ; as his owne praise and delight, to please men thereby. And that we may avoid this spirituall guile, we are to know, that it may and doth usually prevaile with men in foure cases : I. When those doe practise vertue in whom God only restraines the contrary vice : thus civill honest men that have no religion, may practise justice, temperance, mercy, and other morall vertues, because they are not inclined to injustice, intemperance, and the contrary vices : but these actions in them are no good workes before God, because they proceed not from sanctified hearts, sincerely intending to obey and glorifie God hereby. II. When men doe good workes for feare of divine justice and the penalties of mens lawes ; and such for the most part is the repentance of the sicke : I grant indeed, that some doe truly repent in this estate, but commonly such repentance is unsound, and proceedeth not from a single heart, but from feare ; whereby, being under Gods hand, they seeketo avoid his judgement. Such also are the outward duties of Religion, performed by our common Protestants, who come to Church, and receive the Sacraments chiefly for custome sake, and to avoid the danger of mens lawes. III. When men doe good workes for the honour and praise of men. This is a dangerous thing : upon this ground a man may preach the Word, use prayer, and profess the Gospel ; yea, and be zealous for Gods glorie as *Ishu* was : and hence it comes, that many fall away to loose themselves from a strict profession of religion, because they received not the truth in simplicitie of heart, with purpose onely to obey and please God, but rather to get the praise of men. IV. When men doe good workes from some corruption of heart prevailing in them ; as when a man is both proud and covetous, yet more proud than covetous : covetousnesse bids him not give to the poore ; but yet pride desiring the praise of men prevailing in him, causeth him to give to the poore. And so when covetousnesse prevails in a proud man, it will cause him to abstaine from riot and proud apparell, which yet his pride would perswade him unto. In all these cases Spirituall guile corrupts the worke that otherwise is good in it selfe : and therefore we must have a watchfull eye unto singleness of heart in our well-doing and to the rest of the vertues before-named, that so wee may bee able to say with good conscience, that our workes are such as God approveth.

v. 4. That thine Almes may be secret, and thy Father that seeth in secret, he will re-

ward thee openly.

Here is the *reason* whereby Christ inforceth the former Commandement ; and it hath two parts: the first is drawne from a speciall proprietie in God, *to see in secret* : the second is from his bounty, in *rewarding openly*.

For the first, the words are thus in the original, *And thy father which is a seer in secret*: for the word there used signifieth a *discerning seer* : whereby Christ would teach us, that God sees and beholds things that no man can see, even the secret thoughts and desires of mans heart.

Hence we must learne three things: I. To examine our selves strictly not onely of our grosse and open finnes, which all the world may see; but also of our most inward and hidden corruptions; and when wee cannot see them, yet we must suspect our selves of our secret wants; for though men know them not, no nor wee our selves, yet God the *seer* seeth befoledeth them. II. Never to hide our finnes within our selves, but freely to lay them open before God to our owne shame, yea, to confesse our unknowne finnes: we must not like *Adam*, few fig-leaves together to cover our nakednesse, or sic from God thinking to hide our selves from his sight: for hee discerneth in secret. III. To be carefull not onely to doe good workes, but also to doe them in an holy manner, from good grounds, and to a right end: for *God seeth secreters*, and will not be shifted off with false shews. *David* saith, *I have kept thy precepts and thy testimonies, because all my waies are before thee*. And the rather must we be moved herunto, because God knowing what is in mans heart, doth oftentimes prove men with temptations that he may discover the guile of their hearts: and therefore that wee may escape the judgements of God due unto hypocrite, wee must labour to doe all good duties in singlenesse of heart.

The second reason drawne from Gods bountie unto them that in singlenesse of heart doe good workes, is in these words; *he will reward thee openly*: wherein he preventeth this objection, which some of his hearers might make against his former precept. If I may not doe good workes to be seene of men, then shall I lose my labour: Christ answers, Not so: for *God the father will reward thee openly*, if thou doe good from a single heart, onely respecting the praise and honour of God in mans good. If it be asked, how this can stand with that saying of Christ, *Ioh. 5. 21. Thus the father judgeth no man, but hath committed all judgement unto the son*: I answer, that in regard of deliberation, of authority, and consent, the last judgement shall be executed by the whole Trinitie: but yet in regard of immediate execution, the Father judgeth not, but Christ onely: for hee alone giveth the sentence both of abolution and condemnation.

The second reason teacheth us sundry things concerning praise. First, that *God himselfe is the*

*sole author of true praise*: *Paul* saith, *he to whom praise becometh is not allowed, but he to whom the Lord praise becometh*: where hee compareth the world to a Theater, wherein men are actors, and men and Angels bee spectators; but God alone is the *Judge*, who giveth praise and good name to every one that deserveth it, not onely in this life, but in the world to come: in regard whereof, wee must endeavour our selves so to doe all our good workes, that God himselfe may approve thereof: to seeke the praise of men, is a fond thing, seeing that not man, but God is the author of true praise: yea, this must teach us not to depend upon man for praise and commendation for the good things wee doe, but upon God himselfe, from whom all true praise cometh.

Secondly, that *God as he is a father, is the sole author of praise*, for *Christ* saith, your father will reward you. Now God is our father onely in Christ, and therefore our union with Christ is the ground of all true praise: *He is a true Israelite* (saith *Paul*) *which is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men but of God*. This then discovereth the error of the world, in seeking after praise and reputation; for some seeke it in the comeliness of their body, some in apparell, and some in learning, &c. but all these are wrong meanes; the right way to get true praise, is to bee in Christ, and to have an humble and sanctified heart, set purposely to keepe Gods Commandement: *Psalm. 119. 12. David prayed God to remove from him shame and contempt, because he kept Gods testimonies*: as though the keeping of Gods Commandements had beene the onely meanes to avoid contempt, and to procure true praise and fame.

Thirdly, that *the life to come is the only time of true praise*, for *Christ* here saith, *he shall reward thee openly*: that is, in the last day: *1 Cor. 4. 5. When the Lord shall come, then shall every one have praise of God*. This must teach us, not to care for the contempt of the world which followeth our profession, so that our conversation bee godly; but to reit patiently contented, because it is the lot and portion of Gods children, and our finnes deserve greater reproach, alwaies remembering, that the time of our praise is yet to come. Yea, hence we must learne not to aime at our owne praise, in things of this life, but wholly to seeke the glory of God in all things; for if we seeke his glory now, the time will come when he will glorifie us.

Fourthly, that the praise that God shall give his children in the end of the world, shall be open and manifest, before all men and all Angels, both good and bad, when they shall stand to be judged by *Iesus Christ*: and this is true praise which shall never have end, whereunto the praise of men is not comparable: we count highly of applause and reputation with earthly Princes, and all men honour him whom the Prince commendeth: how much more then, shall they be

2 Cor. 10. 18.

The ground.

2 Rom. 2. 29.

The time.

God the seer seer.

Ps. 1.

2

3

1 Psal. 119. 163.

Of praise.  
The Author.



advanced, whom God himselfe should vouchsafeto praise and commend.

*verse 5 And when thou praieſt, be not as the hypocrites: for they love to ſtand and pray in the Synagogues, and in the corners of the ſtreets, becauſe they would bee ſeene of men: verely I ſay unto you, they have their reward.*

In this verſe and the reſt to the fourteenth, Chriſt intreateth of the dutie of prayer, where- in hee dealeth as in the former point touching Almes-giving: for firſt, hee forbids a two-fold vice in prayer: *Hypocriſie* and *Babbling*, and then teacheth the contrary vertues and the right practice of prayer. The vice of *Hypocriſie* in praier is forbidden in this fifth verſe, and the contrary vertue enjoined in the next.

The Exposition. *When thou praieſt* To pray properly is to intreat of God the gift of ſome good thing concerning our ſelves: and in this ſenſe it is onely one part of that holy worſhip of God, which is called *Invocation*: for 1 Tim. 2. 1. the Apoſtle maketh foure kinds or parts of *in- vocation* to wit, I. *Supplication*, when we intreat God to remove ſome evil from us. II. *Prayer*, whereby wee begge at the hands of God the gift of ſome good thing unto us: and theſe two concerne our ſelves. The III. is *Interceſſion*, when as wee intreat the Lord to grant ſome good thing unto our brethren, or to remove ſome evil from them. The IV. is *Thankſgiving*, whereby wee give laud and thanks to God for bleſſings received, either by our ſelves, or by our brethren. Now in this place *Prayer* is not to be taken ſtrictly for one part of invocation, but generally for the whole worſhip of God by invocation: as it is commonly taken of us, and often uſed in Scripture, one part being put for the whole. *Be not as the hypocrites* that is, do not as they doe in prayer; by *Hypocrites* hee underſtandeth principally the Jewiſh teachers, the *Scribes* and *Phariſes*, for at them hee alimeth in this part of his Sermon. For they love to ſtand and pray in the Synagogues and in the ſtreets. We muſt not here conceive that Chriſt condemnes altogether this geſture of ſtanding in prayer as unlawfull: for himſelfe prayed ſtanding when he was riſed up *Lazarus*: and the primitive Church in their aſſemblies called *ſtations*, praied ſtanding: but hee reproveth here the abuſe of this geſture in theſe Jewiſh teachers. For firſt, they uſed this geſture to a wrong end, namely, thereby to get the praife of men: becauſe ſtanding is the ſiſteſt geſture which a man can uſe in prayer to make him bee ſeene of others. Secondly, theſe Scribes and

Phariſes thought themſelves more righteous than all other men, and therefore judged that they had no need to humble themſelves ſo much either in ſoule or body as the Publicans and ſumers did. Again, Chriſt here condemneth not the action of prayer in theſe places, the *Synagogues* and the *ſtreets*: for no man was ever forbidden of God to pray in any place. The Patriarchs were not tyed to any place: and under the Law, howſoever the Temple was the place appointed for Gods outward worſhip in ſacrificing, and ſuch like, yet even then it was lawfull for the Jewes to pray in any place: and after Chriſts coming *Paul* willeth, that men pray every where, *liſing up pure hands unto God*: but here is condemned this groſſe fault of theſe *Scribes* and *Phariſes*, that they minded to pray no where elſe, but in theſe open and publicke places, which is expreſſed by this phrase, *they love to ſtand and pray*: So that in a word this is the meaning of this verſe: *You my hearers, when you pray, take heed of the hypocriſie of the Scribes and Phariſes, for they regard onely the praife of men, and therefore doe uſe ſuch geſture in prayer, and chooſe ſuch places to pray in, that they may be ſeene of men.* Where weeſe, he directly condemnes their hypocriſie, as well in reſpect of the ground thereof which was the *pride of their hearts*, and not Gods grace: as alſo in regard of the end thereof, which was the *praife of men*, and not the glory of God.

The uſe. I. Whereas Chriſt ſaith, *When thou praieſt*: hee taketh it for granted, that all men of years muſt pray: and whereas he condemnes the falſe manner of prayer, and ſets downe the right forme and manner thereof, he teacheth us that it is a moſt neceſſary thing for all that have diſcretion, to exerciſe themſelves religiously in this dutie of prayer. And becauſe our Saviour here urgeth this dutie ſo much, I will here ſhew the neceſſitie of prayer: which may appeare unto us by ſundry reaſons: I. *Prayer* is one of the moſt principall parts of Gods worſhip: for herein wee acknowledge him to bee the giver of all goodneſſe, the ſearcher and knower of our hearts: and hereby we teſtifie the faith, hope, and confidence we have in God. And prayer is called *the calues of our lips*, becauſe it is a ſacrifice well pleaſing unto God. II. By prayer wee doe obtaine, and alſo continue and preſerve unto our ſelves every good grace and bleſſing of God, eſpecially ſuch as concerne eternall life: for God promiſeth his ſpirit to them that aſke it by prayer: and the firſt conversion of a ſinner, howſoever it bee the free gift of God, yet by Gods grace moving and enabling a man thereunto, is obtained by prayer: and ſo are all the good graces following our conversion, both gotten and increased. III. The true gift of prayer is a pledge of the ſpirit of Adoption: and therefore *Zacharias* calls the ſpirit of prayer, the ſpirit of grace. And *Paul* ſaith, *The ſpirit helps on*

1 Tim. 2. 8.

The neceſſitie  
of prayer.

Hos. 14. 2.

2  
Luke 11. 13.3  
Zach. 12.  
Rom. 8. 26. 27.

our necessities, even the Spirit of our Adoption, which teacheth us to cry, Abba, father. IV. By prayer wee have spirituall communion and familiarity with God: for in the preaching of the Word, God speaks to us: and in prayer wee speake to God, and the more we pray, the nearer and greater fellowship we have with God: which one reason (if there were no more) is sufficient to persuade us of the necessity of prayer, and to move us unto diligence therein.

But sundry objections are made against the necessity of prayer: 1. It is said God knows our thoughts before wee pray, and therefore it is needlesse to expresse them by prayer unto him.

*Answe.* Wee pray not, to acquaint God with our suites, or with our hearts, as though he knew them not, but to performe obedience unto his commandement, who requireth this duty at our hands. Again, we pray unto God, to honor him, in acknowledging him to be the knower of our hearts, the giver of all good-will, the stay of our faith and hope, in whom onely we put all our trust and confidence.

*Object. 2.* Whether we pray or not, God will give us the blessings which he means to bestow on us. *Answe.* This is flat Atheisme: and yet we must distinguish of Gods blessings, for some are common blessings which God oft gives to men without their asking, because they serve to preserve nature: as raigne and fruitful seasons, food, raiment, &c. Act. 14. 16. and yet even these common blessings must bee prayed for: Psal. 4. 6. *In all things let your requests be made knowne to God: and James faith, You have not asked, because ye ask not: Psal. 106. 27. Moses prayer saves the people from destruction.* Others are speciall blessings of the elect, and these must alwayes be sought and obtained by prayer.

*Object. 3.* God hath decreed all events, and every thing shall so fall out as he hath appointed, and therefore its needlesse to pray, and oftentimes its but the crossing of Gods will. *Answe.* The reason is naught: for as God hath decreed the event of all things, so likewise hee hath appointed the means whereby his decree shall be effected: and prayer many times, is a principall means to bring Gods will to passe: 1 King. 18. 1. God shewed to *Elisha* that he would send raine in Israel after that long drought, and yet the Prophet *crouched unto the earth, and put his face between his knees*; no doubt humbling himselfe in prayer to God for it, as S. *James* faith. Where we may see, that prayer is not contrary to Gods decree, but a subordinate means to bring the same to passe: and therefore wee must rather reason thus, that because God hath decreed the event of all things, and hath appointed prayer as a means to effect sundry of his decrees, therefore we must use it.

Considering then that prayer is necessary, notwithstanding all that can be said against it, wee must learne with speciall reverence to give ourselves unto this duty, both publickly in the

A assemblies of the Saints, and privately in our families, being masters and governours: for no family ought to want this morning and evening Sacrifice of prayer and thanksgiving: yea, wee must pray by our selves particularly in regard of our particular wants. Indeed the most doe thus plead for themselves, that they use to pray often: but the truth is, that the common practice of our people in prayer is nothing but lip-labour and a mocking of God: for what be their prayers, but the saying over the ten Commandments and the Creed, which are no prayers: Yea, their repetition of the Lords prayer without understanding or devotion, is no prayer with God, when they do it only of custome, and rest in the worke done. But there is required another manner of prayer than this. And to incite us unto it, let us consider the worthy examples of Gods servants herein: *Moses* prayed for the saving of the Israelites *fourty daies, and fourty nights without meat or drinke: David* praised *seven times a day*; and our Saviour *Christ* spent *whole nights in prayer*. Now these examples were written for our learning, to teach us to addict our selves to this holy duty where-in our hearts speake unto God. The want here-of is the cause of the common Atheisme that is in the world, of injustice and cruelty in mens callings, of swearing, pride, and backbiting in mens lives: for if men would often see themselves in the presence of God, by unfeigned invocation, the remembrance thereof would still be before their eyes, and cause them to abstaine from all these iniquities: for who being stained with such transgressions durst present himselfe before the Majesty of God, who is a consuming fire against all sinne and wickednesse, having *fiery eyes* to see their finnes, and *feet of brass* to bruise them in peeces that will not repent.

Secondly, in this prohibition against hypocritic in prayer wee may see, that to conceive a prayer, and to make profession of religion may for the outward worke, as well bee performed from pride of heart as from the grace of God: carnall men may doe that in pride, which Gods children doe by grace, as we shewed in the former point of Almes-giving: that therefore which *Christ* said of hearing the Word, *take heed how you heare*, must bee conceived to bee spoken to us of prayer and the profession of religion, *take heed how you pray, and how you profess religion*. And indeed before wee pray, wee ought to enter into our hearts, and there to search out our corruptions diligently, that wee may be able to discern in our selves betweene *pride*, and *Gods grace*; and to perceive upon what ground we pray, that it be not from a damnable pride, but from the saving grace of Gods holy spirit.

Thirdly, in this prohibition *Christ* condemnes this false end of prayer, when men doe it to *have praise of men*; whereby we may see, that it is a thing incident to the professors of

Deut. 9. 18, 19.

Psal. 119. 166.  
Luke 6. 12.

Rom. 1. 13, 14.

Object. 1.

1 Tim. 4. 2.

1 Pet. 4. 2.

1 James 5. 18.

1 Pet.  
1. 18, 19.

the Gospell, to doe the duties of religion, for the approbation of men, which notably bewaies the hypocrisie of our hearts, which naturally have more respect to men, than to the Lord, even then when wee have to deale with God himselfe. Thus did the Scribes and Pharisees, and it is to be feared, the same fault is common among us: for men are farre more forward and carefull to performe the publike duties of religion, in the assemblies of the Church, than private duties either in their families, or by themselves: Many will pray in the Church, that never regard private prayer at home. Again, in performinge publike duties, men have more care of the outward action, than of truth and sinceritie in the heart; and many study more for fit words to delight mens eares, than for good affections, which God approveth; for what is the cause that many ancient professors, when they come to die, know not how to commend their soules to God? Surely, this especially, that in the whole course of their profession, they more respected men than God; and therefore in the time of death, when they must needs deale with God indeed, they know not what to doe, nor how to behave themselves.

Lastly, Christ here reproves their behaviour in prayer, which was standing, without all humbling of themselves, either in soule or body. This is a thing incident to many in our congregations, who use to shew no manner of reverence or humility in the time of prayer; but either stand, or sit, as though they had no need to humble themselves; or else intended onely that men should see them. But wee must know, that howsoever the word of God prescribes no peculiar gesture in this action, yet it is not a thing indifferent, either to use, or not to use, some seemely gesture of humiliation in this worship of God; but some must needs be used, to expresse and further the humilitie of the heart, which is chiefly required: *Isay 6. 2.* the Seraphims standing before God, *cover their feet and faces with their wings*, in regard of Gods presence: and the poore Publicane that *prayed with the Pharisee*, howsoever he prayed standing, yet *he cast downe his countenance, and smote himselfe on the brest*, to testifie his humiliation. Yea, Christ Jesus our Lord, when hee bare the punishment of our sinnes in the garden, fell downe upon his face, and prayed: thus also did *Moses and Aaron*, *Elijah*, *Ezra*, and *Daniel* humble themselves. And it hath alwaies bene the practice of Gods servants in prayer, by some convenient gesture of the body, to expresse the humilitie of their hearts; which checketh the custome of our common people in prayer, who are so farre from bringing a broken heart to God, which is the thing hee chiefly requires, that they know not what to aske; and many there be that will not submit themselves to such outward gesture, as might expresse their inward humiliation. These

things are farre unseemely for Gods people, and therefore let us learne to humble our selves at Gods footstool, first in our very hearts, and withall, we must be carefull to testifie the same by some convenient outward humiliation.

**v. 6** *But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.*

Christ having forbidden hypocrisie in the former verse, doth here command the contrary vertue; namely, *sincerity*, setting downe the right manner of prayer to God in that behalfe. Now because the words are not to be taken in that sense, which at the first reading they seeme to beare; therefore for the better understanding of them, I will here lay downe two grounds: 1. That in this place our Saviour Christ doth not forbid publike prayer in the congregation, or in publike places; for publike prayer is Gods ordinance: *Where two or three (saith Christ) be gathered together in my name, there am I in the middle among them: and whatsoever they shall desire, shall be given them of my Father*. Again, publike prayer serves for most worthy uses, for which it may be maintained; as first, to make mens prayers unto God more fervent and effectually, as in the common-worship, a private mans supplication is not so much respected, as when a whole incorporation, or a whole shire make petition to the Prince. Secondly, by publike prayer a man professeth himselfe to be a member of Gods Church, and one that severeth himselfe from all prophane societies and companies of men in the world. Thirdly, publike prayer serves to stirre up zeale in them that be cold and backward: for herein they are made acquainted with Gods blessings, they are left to see their owne wants, and they have the good example of Gods children. 2. *Ground.* That private prayer (though it be Gods owne ordinance) is not here directly commanded: for looke what was forbidden in the former verse, the contrary thereto is here commanded; but Christ did not simply there forbid publike prayer, hee aimed at an higher thing therein: namely, hypocrisie, and therefore here he commanded not private prayer directly, but intendeth the right manner thereof, for sincerity, whether publike or private.

Having laid downe these two grounds, I come now to the true meaning of the words. *When thou prayest*, that is, either by thy selfe alone, or with others, *enter into thy chamber, and when thou hast shut thy doore, pray, &c.* that is, be as though thou didst pray in thy closet, intending

Sincerity in  
Pray<sup>er</sup>

Mat. 18. 19, 20.

The excellent use  
of publike prayer.

1

2

3

See reference in  
p. 310.

Mat. 18. 19.

Num. 16. 45.  
1 King. 18. 42.  
Ezra 9. 5.  
Dan. 6. 10.

tending onely to approve thy selfe, and thine heart unto the Lord, having no respect to any creature in the world for this Christ means by *praying in a chamber, or closet*; namely, that a man in prayer should not respect himselfe, or any creature, but simply intend and approve himselfe unto God onely.

In the words thus explained, wee are to observe two things; 1. A Commandement, and a reason therof: the Commandement in these words, *When thou prayest enter into thy chamber, and when thou hast shut the doore, pray unto thy father which is in secret.* This commandement in joining the right disposition of the heart to Godward in our prayers, doth prescribe the true and perfect manner of prayer; whereto that we may the better attaine, I will shew how the same is performed.

That a man in prayer may approve himselfe and his actions unto God alone, three kinde of duties are required: some going before prayer, some in the act of prayer, and some after prayer.

Before prayer foure duties are required: 1. A man must have knowledge of three things concerning prayer, (for every prayer must be made in faith, and in obedience to God, which without knowledge cannot be done) to wit, of Gods commandment to pray: of the things we aske in prayer, and of the manner of asking; which is this, spirituall blessings concerning life eternall; as remission of finnes, sanctification, and other necessary graces must be asked simply without condition: but temporall things concerning this life, as health, wealth, liberty, and such like must be asked with condition of Gods will, as they serve for his glory, the good of our selves, and of our brethren. 2. A man must labour to finde himselfe converted unto God, having a true purpose of heart not to live in any sin, as *Gods wrath is now revealed against David's sinners. If I regard wickedness in my heart, God will not heare my prayer.* When men come to the Lords table, they forsake their finnes and turne unto God; which must also be done before wee pray for therein we are to deale with God, who cannot abide iniquity. 3. A man must seeke to bee in Christ, that would pray with comfort; *Job. 1. 5. If we abide in mine, and my words abide in you, I will give what ye will, and it shall be done to you.* In the old Testament the Sacrifices were to be offered onely upon the Altar of God, in the Temple; in the Tabernacle, which prefigured this unto us, that in the new Testament, our prayers, which are our sacrifices, must bee offered onely in Christ Jesus, who is our *incomparable high priest*, and our spirituall Temple. 4. Before prayer a man must sever himselfe from all creatures, in his thoughts and desires, and bring himselfe before God, with feare and reverence, that every power and faculty of the soule may say, as *Cornelius said to Peter, We are all here in the presence of God*: for this end, his minde and memory must be taken up with di-

vine and holy thoughts, and his heart possessed with holy desires; God in Christ must be his whole delight, and all by-thoughts must be banished. Our Saviour Christ used to pray in the night, and in solitary places apart from the societies of men; this he did (no doubt, for this end, that hee might set himselfe wholly before God, and be free from all occasions of distraction in that divine duty.

Duties in prayer are especially five: 1. Wee must labour to have a true sense and feeling of our wants, of our finnes and corruptions, and be inwardly touched in conscience for the same: for as the begger sits still at home, and never goes to begge, unless, till hee feeble himselfe pinched with hunger and want, so it is with us, till wee feele our owne wants and miseries, by reason of our finnes, wee can never put up an earnest and hearty prayer to God. 2. Wee must have an inward, fervent, and unstained desire toward God, for the supply of all our wants and miseries; this is a speciall thing in prayer, which maketh it not onely to be a petition of the lips, but a true request of the heart. This the Prophet David expressed, when he said unto God, *My soule desireth after thee, as the thirsty land doth after water*: and *Hannah* also, when she told *Ely* that *she poured out her soule as water before the Lord*. Every petition must be made in obedience, that is, wee must have a commandment injoyning us to aske the thing we pray for, and a promise to assure us that it shall be granted unto us: and yet here this speciall caveat must be remembered, that wee leave both the time, and the manner of accomplishing our requests, to the good pleasure and wilcome of God. 3. Every petition must bee presented to God in the name and mediation of Christ: for in our selves we are sinners, and *our iniquities make a separation betwene God and us*; so that wee cannot have access unto the Father, save onely by the mediation of Jesus Christ. If wee would come with boldnesse into the holy place, it must be by the new and living way, which Christ hath prepared for us through the vail, that is, his flesh. 4. In prayer we must have faith, whereby we believe, that the thing we aske shall be done unto us: *Mark. 11. 24. Whatsover ye aske in prayer, believe that ye shall have it, and it shall be done unto you*: now the ground of this faith, must be Gods commandment and his promise, which I mentioned before.

The duties of prayer are chiefly two: 1. Wee must call to remembrance the prayer wee made to God. If one man talke with another, he will be so attentive, that not ere as may be, hee will remember the words that passed betwene them; and much more ought we so to doe when we talke with God: now wee must thus meditate on our prayers, for this end, that we may the better doe the thing we aske, as we are in prayer, the passion of our finnes, so we must after prayer endeavour to have the practice

How to pray aright.

Four duties before prayer.

John 1. 9.

Job. 1. 5.

Psalm 138.

Acts 10. 33.

How to pray aright.

Psalm 143. 6.

1 Sam. 1. 15.

John. 10. 33. 4.

h. 1. 5. 9.

Two duties after prayer.

practice of them. What an horrible shame is it for men to beg at Gods hands the pardon of sinne, and when they rise from prayer, to fall againe to the practice of it? This is with the *Idol* to *returne to his vomit*, and with the desperate thief to stealing, after he hath intreated favour of the Judge. 2. After prayer wee must bee carefull to bee as plentifull in thanksgiving for blessings received, as wee were in petition to crave them. This indeed may bee done in the beginning of our prayer, though here I mention it last, but omitted it may not bee. Ordinary men have this humanity, that where they finde friendship, they will be more plentifull in tending thanks, than in making new requests; and if wee deale thus with men, shall wee not much more doe it with God, with whom true thankfulness for our blessing, is a speciall meane to procure many more? Now this thankfulness must not be onely in word, but in deed testified by due obedience, in life and conversation: and these are the duties whereby a man shall avoid all carnall ostentation in prayer, and approve his heart unto God therein.

By this description of the true manner of prayer, we may learne three things; First, that the Romish Church doth neither know nor teach, nor practise the dutie of prayer aright; they pray not in knowledge, for they pray in an *unknowne tongue*, and allow of *ignorance*, as the Master of devotion; they commend doubting, & by speaking against assurance, and so pray not in faith nor obedience; they pray not in humilitie for mercy for their finnes, for they thinke to *merit* by their prayers: and which is worst of all, they direct not their prayers to God only, in the name of Christ; but to God and his Saints, making the *virgin Mary* their Mediatress: yea, they pray to the *woodden crosse*, which is most horrible Idolatry. Secondly, that our common people come far short of their duty in this part of Gods worship: for their prayers consist chiefly in the bare repetition of words, which is only a lip-labour: they pray without knowledge and feeling, and so must needs faile in many other duties. Now this bewraies the manifold wants that bee in the prayers of the best Christians: for besides their ignorance of many duties in prayer, their doubting and distrust, their dullness and deadnesse of heart, and their by-thoughts, doe all shew that their hearts are not wholly taken up with Gods glory, as they ought to be. Lastly, hereby wee may see the grosse ignorance of our common people, about spells and charmes; because they consist of good words, and many strange things are done thereby, therefore they thinke them to be good prayers: but herein they are deceived, through ignorance in the right forme of prayer: for they that make them and use them, are either gracelesse persons that have society with the devil, or grossly deluded through palpable ignorance: and they cannot see themselves before God to approve their hearts

unto him in this action: may, the worship that is done herein, is to the devil, and the cure that is wrought thereby, is his worke: for these charmes are his watch-word, to stirre him up to such exploits.

Furthermore, in this clause, *Pray unto thy Father which is in secret*, that is, an invisible God; is concluded a reason to induce men to the obedience of this Commandment, to this effect; *He to whom thou prayest, is an invisible God, therefore thou must endeavour to approve the hidden man of thy heart unto him*. Hence I gather, first, that it is an horrible thing to make an image to represent the true God, or to worship God in it; for God is invisible. The second Commandment condemneth them both, as *Moses* himselfe doth expound it, Deut.

4. 15, 16. *See saw no image in the day that the Lord spake unto you in Horeb, therefore corrupt not your selves by making you a graven image, or representation of any figure*. Secondly, that there should be no outward pompe in prayer, either for gesture, or for garments; for prayer is made to an invisible Father. This overthrowes the whole worship of the Popish Church, which stands in outward shewes of carnall pompe; if there bee any pompe, it must bee inward, in the graces of the heart, among which humilitie is the first ornament. Thirdly, that all places are alike, in respect of Gods presence, and of his hearing; for hee is a God in secret, where soever a man hath occasion to pray, there God is: which confuteth them that make the Church a more holy place for prayer, than other-where, and therefore reserve all their prayers till they come thither; for now difference of place, in respect of Gods presence, is taken away: God is as well in the field, and in the private house, as in the Church: and yet Churches are ordained and used in a godly policie, because a congregation may more conveniently there meet, to their mutuall edification, in the publike exercise of the Word and prayer; otherwise private houses were as good places for Gods worship, as Churches, if they were so decent, and convenient for edification: for in all places *men may lift up pure hands unto God*, as the Apostle teacheth.

And thy father which seeth in secret, shall reward thee openly. These words containe a twofold reason, whereby Christ perswadeth his hearers, and in them all others, to the carefull practice of the former duty, of sinceritie in prayer. The first reason is drawne from Gods *All-seeing property*: the second from his *bounty*. Gods all-seeing property is set out in these words; *and the father which seeth in secret*: that is, though the father himselfe bee invisible, yet when thou prayest in secret, that is, as though thou wert in secret, intending onely to approve thine heart unto God in prayer, then thy father seeth thee, he knowes thine heart, and heares thy prayer. This is verified by the example of *Jones*, who was heard praying in the Whales belly:

Images of God  
abominable.

Indifference of  
places in regard of  
Gods presence.

1 Tim. 2. 8.

Against spells and  
charmes.

of *Daniel*, praying in the Lyons denne, and of *Moses*, who is said to cry unto the Lord, when as he prayed only in heart.

The use of this point is manifold: 1. It serveth to admonish us, that when wee pray, we must in singlenesse of heart, bring ourselves into Gods presence, and heartily and truly put up our requests unto God, so as wee may approve unto him, both our hearts and our prayers: for there is nothing in our prayers that can be hid from God: and therefore we must not content our selves with the thing done, but labour so to pray, that God may be well pleased with the manner thereof.

Secondly, hereby wee are taught to make conscience, not onely of our doings and speeches, but even of our very thoughts, and that in secret places: for though we may conceal the same from men, yet wee cannot cover them from the eyes of God: he is invisible, and yet *all things are naked before him*.

Thirdly, this proveth that no prayer can lawfully be made to the virgin *Mary*, or to any other Saint departed; for hee alone is to be called upon in prayer, who sees in secret: but God onely sees in secret, neither the virgin *Mary*, nor any other of the Saints can see in secret; and therefore prayer is to be made to none but to God alone. The Papists answer, that Saints departed see in secret, though not of themselves, yet by God, and in God: but that is false: the Angels before their fall, saw not their owne future fall, nor the fall of man. The blessed Angels in heaven, know not now the time and day of the last judgement: yea, and the Saints departed lie under the Altar, crying, *How long Lord?* being ignorant of the time of their full redemption: and therefore the Saints departed see not in secret.

The second reason drawne from Gods promised bounty, is in these words, *shall reward thee openly*: that is, shall repay thee for thy prayer in the day of judgement, before the Saints and holy Angels, as we expounded the same words in the fourth verse. This is a notable reason to induce men to pray in a true and holy manner: wherein we may see the endless mercie of God, vouchsafed to them that pray aright: if any subject put up a supplication to his earthly Prince, he takes it for a speciall favour, if the Prince vouchsafeth to admit him to his presence: behold here the King of Kings will not onely vouchsafeth access unto the throne of grace, when we put up our supplications unto him, but if we pray aright, he doth hold himselfe indebted unto us for the same, and promitteth one day to reward us openly. This faire exceeds the love of all creatures in heaven and earth, no Prince is so kinde and gracious to his best subjects, as the Lord is to all that call upon him in spirit and truth.

From this place the Papists would gather, that prayer is a worke that merits at Gods hand eternall life, for thus they reason: *If there were*

*is repaying by way of reward, there is something done which meriteth: but unto prayer there is a repaying: therefore it doth merit at Gods hand.*

*Ans.* Reward is due to man two ways, either by desert, or of free gift and promise: now in this place God will reward man for his prayer, not for his desert, but of his owne free will and grace, because he hath promised to do so. This is to be may thus appeare: If a begger should aske an almes of any man, it were absurd to say, that the begger by asking did deserve the almes: and so stands the case for the merit of our prayers; thereby we begge things at Gods hands, and therefore can no more merit thereby than the begger can deserve his almes by asking: nay rather wee may gather hence, that Gods rewarding them that pray, proceeds from his owne free grace alone; for prayer properly is a worke of man unto God, wherein man gives nothing unto God, as the Jewes did in the sacrifices, or as is done in some other spirituall sacrifices of the new Testament; but only asketh and receiveth something from God, and therefore cannot hereby merit any thing at Gods hands. And by this may all other places be expounded, where reward is promised to mans worke.

Lastly note the phrase here used; *hee shall reward thee openly*: that is at the last day: whence I gather, that till the day of judgement, no service of God shall fully reape the fruit and benefit of his prayers. This must be well considered of all that have care to call upon God unfeignedly: for many times after long and earnest prayer, we feele little or no comfort; whereby we may be brought to dislike our estate, as though God had no respect unto us: but wee must know, that God doth often long deferre to reward his servants that pray unto him: no doubt but *Zachary* and *Elizabeth* prayed for issue in their younger age, and yet they were not heard till they were both old: and *David* saith, his eyes failed for waiting on God when hee would accomplish his promise made unto him: this we may also see in the petitions of the Lords prayer: for they be all according to his will, yet the full fruition of the benefits there asked, is reserved to the appearing of our Lord *Jesus Christ*.

v. 7 *And when ye pray, use no vaine repetitions, as the heathen, for they thinke to be heard for their much babling.*

Our Saviour *Christ* having dealt against hypocritie in prayer, doth here come to the second vice, which hee intends to reforme therein, namely *babling*, consisting in the outward forme of prayer. The words containe two parts, a commandement, and a reason thereof: The commandement, *When ye pray use no vaine repetitions, as the heathen doe*: where first we must know,

Against babling in prayer.

1. Pet. 3. 15.

V. 7.

1. Heb. 4. 1.

Prayer to Saints unlawfull.

Rhem. on Luke 5. 16. 2.

1. Rev. 6. 9. 10.

Rhem. on this chap. 6. 3. 4. Bellarmine on this operation p. 11. 63.

know, that Christ reproves not repetition in prayer simply, but needles repetitions only: for Psal. 51. *David* doeth sundrie times repeat his requests, for the pardon of sinne, and for sanctification: also *Moses*, *Elias*, and our Saviour Christ prayed forie day estogther, and in this long prayer (no doubt) used many repetitions; much lesse can we pray one day together without many repetitions. Here then by *vaine repetitions* is meant *babbling*; that is, a desire and affection to use and speake many words in prayer: and under this one vice, are condemned all sins of the same kinde, that is, all superfluous multiplication of words in prayer. *As the heathen*; that is, such as were not the people of God, but *aliens from the common-wealth of Israel*, and *strangers from the covenant of promise*.

In this Commandment are condemned many abuses in the manner of prayer. 1. *Meere babbling*, when words are used for praier, which containe neither requests unto God, nor giving of thanks: such are many popish prayers, and such is the use of the *Ave Maria*, among our common people, for it is the salutation of the Angell *Gabriel* to the virgin *Mary*, calling her by commission from God, to be the mother of Christ; which words, none since that day, had warrant to use to the virgin *Mary*, only they are to be read as a part of that historie: yea, the rehearsall of the *ten Commandments*, and of the *Credo* for prayers, is but meere babbling.

2. Prayers made in *ignorance* are here condemned: thus the Popish for offend, who use to pray unto God in an unknown tongue; and thus many sin, that use the Lords prayer without understanding of the words. 3. *Cold and dull praying* is here condemned, when the lips draw neere unto God, but the heart is no whit affected therewith: this is a common vice, and some taint hereof may everie man finde in his owne heart. 4. *Superstitious prayers*, when as Gods worship is measured out by set numbers.

This is the Popish practice answerable to their doctrine, that the rehearsing of so many *Tater noster*, *Aves*, *Dignes*, *Messes*, and such like, are effectfull with God, to procure such and such things: this opinion takes place with our common people, for they thinke God is served by the worke done; if the words bee said, all is well. 5. *Rash praying*, without due preparation, is here condemned, when men pray only on the sudden, by the motion of the spirit, as they use to speake: too many are of this mind, allowing no set forme of prayer to any sort; but howsoever conceived prayer be most comfortable, yet without due preparation of the heart, it is most subject to vaine repetitions. 6. *Rash voves*, especially of things not lawfull, or above our power. 7. *Rash wishes*, of good or evill, being framed according to our carnall affections, and not by the word of God. And in a word, all vaine and superfluous speech in any manner of invocation, wherein the heart is not affected according to the will of God: all which must

be remembered, for they shew plainly, that our common prayers are farre short of that which the Lord requirith and alloweth.

Here some will say, If so many things be disallowed in prayer, how shall we speake right in prayer? *Answer*. As the Apostle *Paul* said of singing, so say I of prayer; it must bee *with grace in our hearts*, and all our words, both for measure and number, must be tempered thereto, and no more ought to be used in prayer, than may serve to expresse and further in our selves, or others, some inward grace of God; as faith, repentance, zeale of Gods glorie, &c. Eccl. 5. 1. *Be not rash with thy mouth, nor let thine heart be hasty to utter a thing before God; for God is in heaven, and thou art on earth, therefore let thy words bee few*: where wee have expresse command, not only to prepare our hearts, but our words also, when wee come before God in prayer, that they be such as may expresse some grace of our hearts.

*As the heathen* } In this instance we may note, that the heathen had some in-sight into matters of religion: for first, they knew there was a God, and that the same God may bee worshipped: Secondly, they practised many excellent vertues of the second Table; as Justice both in word and deed, liberalitie, continencie, fidelitie, and such like: yea, they cared to doe some duties of the first Table, as here wee see they prayed unto God: and some of them performed this dutie in such sort, as they obtained hereby some temporall blessings. *The heathen Mariners* that carried *Ionas* towards *Tarshish*, *prayed unto God, and obtained safetie*: and *Ahab*, a wicked Idolater, *humbled himselfe unto God in prayer and fasting*, and obtained a temporall freedome from a fearefull judgement. Now the consideration of this point, serves to checke many among us, who thinke that God will hold them excused, because they meane well, and doeno man harme; they plead that they are no adulterers, theeves, nor outrageous offenders: but all this the heathen man can doe, and yet he is but in a damnable case: for though these be good things, yet they will not bring any man to salvation: we must therefore get faith in Christ, and from thence practise all Christian vertues.

*For they thinke to be heard by their much babbling*. These words are a reason of the former commandment, wherein we may note three opinions of the heathen concerning God. 1. They thought God was like an earthly man, who might bee influenced and perswaded by words. 2. They denied Gods providence, and were not perswaded that God saw them, or regarded their estate: and therefore they used many words to acquaint him therewith. 3. They thought by the force of words to prevaile with God.

Hence wee may learne these instructions. 1. That though the heathen knew there was a God, yet they turned him into an Idoll, when they worshipped him; and therefore *Paul* saith,

How to speake aright in prayer.

Col. 3. 16.

1 Ion. 1. 24.

4 King. 11. 28.

Three Opinions of the heathen concerning God.

e they

Eph. 1. 2.

As the heathen.

I

2

3

Here Virgins  
Answered usum  
saith Eccl. 1.

5

6

7

\* Ephes. 3. 17.

they were without God in the world: for they made him like unto man, without any providence, and perfwairable alio by mans reason, and by many words.

2. By thefe opinions of the heathen touching Gods, we may gather, that there was not always in the old Testament, an *unverfak grace given to all*, whereby they might be faved, if they would: for if they had had any fuch grace, they would never have thought fo grofly of God as they did one fpake of true knowledge of the Meffias, would have expell'd all thefe carnall conceits of God out of mens hearts: and therefore howfoever the heathen had fo much knowledge of God, as made them without excufe, yet we are to hold, that before Chriffs coming, they were left to themfelves, and forfaken of God in his juft judgement, in regard of his fpeciall grace and favour.

Mens natural  
conceits of God.

3. By thefe heathen we may fee what bee our naturall conceits of God, for our nature is the fame with theirs: and therefore of our felves we thinke God to be like fome old man, fitting in heaven, without any regard of us at all: and when we have all things needfull we will truft in God, but when means faile, we forfike him ftraight: and this we fhew, by ufing unlaurell means to helpe our felves in the time of diftreffe, as by fecking to witches, &c. Laftly, naturally we thinke we can prevaile with God by our words. The Papifts teach, that the faying of five words, *Nam hec eft corpus meum*, will turne the bread and wine in the Sacrament into the body and bloud of Chrift: and it is the common opinion of our ignorant people, that the faying of words pleafeth God: they thinke that the words of Scripture written or fpoken, have vertue in them to doe ftrange things, and this is one maine ground of all the practices of forerrie which bee fo common among us: but we are to know, that there is no fuch vertue in any words, it is only faith in the heart that makes Gods word effectuell for our good, Words of themfelves can doe no more but fignifie, and that they doe not of themfelves, but by the pleafure of men: and therefore wee are to renounce the ufe of all fpells and charmes: for be the words never fo good, they are but the Devils watch-word, and the ceremonies ufed therewithall, are his Sacraments to caufe him to worke wonders. Wee therefore muft learne by the word of God, to conceive better of God than Nature can teach us, as of an heavenly and invifible God, governing all creatures by his providence, and not perfwaded by mans reason, but working all things according to the counfell of his owne will.

Re viviborum:  
Conc. Trident.  
felf. 13. cap. 3.

v. 8 *Bee yee not like them therefore: for your Father knoweth whereof you have need before you afke.*

In this verfe our Saviour Chrift repeateth the former commandment touching prayer, made after the manner of the heathen: and withall annexeth a fecond reafon to enforce the fame. The commandment is repeated from the former reafon in thefe words *See ye not like them therefore*: as if he fhould fay, confidering that the heathen in their prayers looke to bee heard for the multitude of their words, therefore yee muft not pray in that manner which they doe. This repetition of the commandment ferves to imprint the fame more deeply in the hearts of his hearers, to caufe them, and fo us in them, to be more careful to avoid needlefle repetitions in prayer.

Now having headed this commandment in the former verfe, I will here only obferve this point of doctrine, touching the diftinction of people before the death of Chrift: for here Chrift faith unto the Jewes, *Ye are not like them*: that is, like the Gentiles: where hee putteth a plaine difference betwene the Jewes and all the Nations of the world befides. And therefore when he firft fent his Difciples to preach, he forbade them *the way of the Gentiles, and the cities of Samaria*: commanding them to *goe to the left fheepe of the houfe of Ifrael*. And this diftinction was not only in Chriffs time, but had been from the beginning, for the fpace of 4000. yeares. In the firft age of the world there were *the fonnnes of God*, and the *daughters of men*: after the flood, the *children of the flefh*, and the *children of the promife*. And under the Law, a *people of God*, and *no people*. This diftinction flood in two things. 1. In regard of the grace of adoption, and of the efpecial favour of God; for in this Text Chrift faith, the Jewes had God for their Father, which the Gentiles had not, for they were *ftangers from the covenants of promife*, Ephes. 2. 12. 2. In regard of Gods true worfhip: for concerning prayer, a fpeciall part thereof, Chrift here faith to the Jewes, *Ye fhall not be like the Gentiles*: If any fhall here thinke that this preferment of the Jewes before the Gentiles, in regard of Gods fpeciall mercie came from this, that God forefaw fomething in them, which was not in the Gentiles, let them heare what *Mofes* faith to the Jewes: *The Lord did not fet his love upon you, nor chofe you for your multitude, but becaufe the Lord loved you, and would keepe the oath which he fware to your fathers*.

Diftinction of  
people before  
Chriffs death.

\* Matth. 10. 5, 6.

b Gen. 6. 2.

c Gal. 3. 29.

d Hof. 1. 10.

\* Deut. 7. 7, 8.

From this ground of doctrine touching the diftinction of people, in regard of Gods fpeciall mercie, follow three weightie points to bee known and beleev'd: Firft, that the promife of remiffion of finnes, and life everlafting in the Meffias, is not univerfiall to all, but indefinite to many of all forts, kindes, and eftates: for if the promife pertained to all, then there could be no diftinction of man and man, of people and people, in regard of mercie: and therefore the opinion of univerfiall grace is falfe and erroneous. Secondly, that though Chrift

The promife of  
life not univerfiall  
to all.



Against univer-  
sal redemption.Against univer-  
sal election.

died for all, (for so the Scripture saith) yet hee died not alike effectually for all: for if Redemption by Christ had bene universall, then had mercie belonged alike to all, which is against the Text, and therefore the opinion of universall redemption is also a forgery of mans braine. Thirdly, that God calls not all men effectually to salvation by Christ, for then should every one have God to be his Father in Christ: and the Jew had no privilege before the Gentile, in regard of mercie, and the grace of adoption: but here we see, that God for many hundreds of yeares, was the Father of the Jew, and not of the Gentile, in regard of grace and adoption. And by this doctrine wee may cleare that plate of the Apostle Saint Paul, 1 Tim. 2. 4. where he saith, *God would have all to be saved:* for he meaneth not all men in all times, but in this last age of the world, after the ascension of Christ, when as the partition wall was broken downe, and the distinction between Jew and Gentile taken away, in regard of mercie and the grace of adoption.

*For your Father knoweth  
whereof yee have need, before  
yee aske of him.*

These words are a second reason against the heathenish manner of prayer, to this effect; It is needlesse for you to use vaine repetitions in your prayers, because God knowes your wants before you pray: and therefore few words well ordered are sufficient.

The exposition. *Your Father knoweth* This knowledge of God, is not a bare notice taken of our wants, but such a knowledge as doth withall include a speciall care to make supply unto them: for this is a rule in the expounding of Scripture, that words of knowledge are oftentimes put for words of affection: as Psal. 1. 6. *The Lord knoweth the way of the righteous, but the way of the ungodly shall perish:* wherethe opposition of knowledge to destruction, sheweth plainly, that by knowledge there is meant, the Lords due regard and respect unto the wayes of the godly: which is a point full of all comfort to the children of God: and for the clearing of it, three questions are to be scanned, which may well be moved out of this Text:

1. *Quest.* If God know our wants before we pray, why then should we pray at all? *Ans.* We pray, not to informe God of the things we want, as though he knew them not; but for other causes: as 1. to stirre up our hearts, to seeke unto Gods presence and favour: 2. to exercise our faith in the meditation of Gods promises: 3. to ease our wofull hearts, by powring them out unto the Lord: 4. to testifie our obedience unto Gods commandements, and our trust in his providence, for the receiving of every good thing we desire.

2. *Quest.* If God know our wants, and have

care to make supply thereof, why then doth God oftentimes delay to grant the prayers of his servants? *Ans.* God deferreth to grant the request of his children for many respects, tending to their great good: as 1. thereby to kindle their faith, and to stirre up their zeale in prayer, that they may more earnestly begge the things they want: for this end our Saviour Christ reasoned with the woman of Canaan, before hee would cure her daughter: 2. to keepe them in humility, and to prevent spirituall pride: thus hee denied to remove from the Apostle Paul, the buffeting of Satan, though he prayed for it, lest he should be puffed up through multitude of revelations, 2 Corin. 12. 7, 8, 9. 3. to make them esteeme more highly of the blessings of God, and to stirre them up to more thankfulness for the same: for it is commonly true, that things lightly gotten, are lightly set by.

3. *Quest.* How falleth it out, that God doth never grant some men their requests? *Ans.* 1. Because they make their prayers, but not according to Gods will, either failing in the time, as did the foolish virgins, who cryed, *Lord, Lord, open to us, when the doores were shut*, Mat. 25. 11, 12, or in the things they aske, and for the 2. *sonnes of Zebede* had not their request, because they asked they knew not what. 2. Because they doubt and waver in prayer, for such shall not receive any thing of the Lord, Jam. 1. 6, 7. 3. Because they pray for wrong ends; *Te aske and receive not, because yee aske amisse, that yon might consume it on your lusts*, Jam. 4. 5.

*The Vse.* First, this provident eye of God over all our wants, teacheth us what to do when we are assaulted by any enemy, either of body or soule: we must first of all make God our refuge and tower of defence, by getting assurance of his adoption: for if we be Gods children, he is our father, knowing, and weighing our wants, and he is most carefull to make supply thereto, before we pray, Genes. 25. 22. when the two twinnes strove together in Rebekas wombe, she sent to aske the Lord thereof, no doubt by Isaac her husband, who before had prayed for her, v. 21. So when Iehosaphat was beset with many enemies, he cryed unto the Lord for helpe, and was delivered, 2 Chr. 18. 31, and chap. 20. 12. And it was the Prophet Davids practice to have recourse to God in all his troubles, for which cause he calls the Lord his rocke, his resting and hiding place.

Secondly, hereby wee are taught to have a moderate care for the things of this life: for we have a Father in heaven, who careth for us, knowing all our wants, and ready to make supply thereof before we pray. In these dayes, most men set their hearts upon the world, and trust to outward meanes more than to God himselfe, which comes from this; because they want a true perswasion of their adoption in Christ: for if they knew that God were their Father, then surely this perswasion would take place in their

Why God delays  
to grant to our  
prayers.Why God never  
grants some mens  
requests.

• Mat. 26. 22.

Christian behavi-  
our in distress.A rule in explain-  
ing Scripture.Why we pray for  
things God knoweth  
of before.A ground of con-  
tention.

Christian behav-  
our in affliction.

their hearts; *God knowes my wants, and is care-  
full for the supply thereof; and therefore I will  
trust in him, and obey him.*

Thirdly, this teacheth us, in any necessity or  
affliction, to subject our selves to the will of  
God, labouring to be thankfull for that estate,  
as well as for prosperity, and studying to please  
and honour God therein: for he is a father who  
seeth all our wants before we complaine, and is  
carefull for our good, knowing that affliction is  
better for us than prosperity, or else he would  
send us deliverance: for it is all one with him,  
and hee delights not in the affliction of his  
people.

Fourthly, this serves to arme us against all  
carnall and slavish feare, whereby mens hearts  
are oppressed, either in regard of death, or of  
the day of judgement: for though the devill  
rage against us, yet when death commeth, God  
is our father, who knoweth our wants, and the  
way to comfort us, and is both willing and able  
to save us. In a word, this meditation serveth to  
stir us up to all dutifull obedience in the whole  
course of our lives: for who can be but thank-  
full to such a father, as knowes all his wants,  
and as he is able, so also he is willing and ready  
to make supply thereto: this therefore should  
enlarge our hearts to bleſſe God, that is such a  
father unto us in Christ.

**v. 9 After this manner  
therefore pray ye: Our Father  
which art in heaven, hallowed  
be thy name.**

Our Saviour Christ having forbidden his  
Disciples all carnall and superstitious kinde of  
praying, doth here prescribe unto them a most  
holy forme of true prayer: but before we come  
unto it, hee gives them this commandement,  
*After this manner therefore pray ye: S. Luke*  
*hath it thus; When you pray, say, Our Father,*  
*&c.* in which words Christ injoynes his Disci-  
ples to use a right and holy forme of prayer, the  
patterne whereof is after set downe. Now be-  
cause this point is controversall, I will briefly  
set downe, how farre forth this prayer of Christ  
is prescribed unto us; to wit, for matter and  
forme we must imitate and follow it in all our  
prayers, but wee are not tied to the very words  
of this prayer, but may freely use them, or other  
words at our pleasure: for our Saviour Christ  
oftentimes prayed in other words, and so did the  
Apostles, as we may see by *Pauls* prayers in his  
Epistles, wherein he observeth the matter and  
manner of this prayer, but yet useth other  
words: yea, *S. Luke* setting downe this very  
forme of prayer, doth somewhat alter from the  
words of Saint *Matthew*.

Upon this commandement it may well bee  
demanded, whether it be profitable and neces-  
sary to use a set forme of prayer, either private-

ly or publickly in the service of God? *Answer.*  
I take a set forme of prayer, either publickly or  
privately, to be both profitable and necessarie;  
*set* (I say) both for the matter and manner, and  
if need require, for the very words also: my  
reasons are these: *I.* That which God hath or-  
dained, is both profitable and necessarie: but  
God hath ordained that men should use set  
formes of prayer: for the Priests were injoyned  
a set forme of prayer in blessing the people,  
Numb. 6. 23, 24. and the 91. Psalm is a set prayer  
for the Sabbath day: yea, all the Psalmes of Da-  
vid, (some few Psalmes of doctrine onely ex-  
cepted) are set formes of prayers to be used of  
the Church of God for ever: and in this place,  
Christ prescribes a set forme of prayer, not on-  
ly for the matter and manner, but also for the  
words: and the like did *John Baptist*, when hee  
taught his disciples to pray. *II. Reason.* In  
man there be kindly wants in prayer, as igno-  
rance in the understanding, distractions in the  
minde, oblivion in the memory both of Gods  
commandement and promises; in the heart is  
much deadnesse, dullnesse, and distrust; in the  
tongue many times, is want of such convenient  
utterance as should be in him that would speak  
unto God; and in most men there is that bash-  
fulness, that they cannot utter and dispose the  
desires of their heart before others in that or-  
der which were meet. Now to make supply  
of all these wants, a set forme of prayer is to be  
used, whereunto all the powers of body and  
soule may be well fitted. *III. Reason.* The an-  
cient Church of God, long before the time of  
Popery, used a set forme of prayer: indeed for  
the first three hundred yeares after Christ, by  
reason of continuall persecution, they could not  
doe so: but after those times, there was a set  
forme of prayer used in all Churches, insomuch  
as the souldiers in the field had their set prayers.  
And in many Councils it was decreed, that no  
Church should use any forme of prayer, but such  
as was allowed and appointed, and that for  
these causes: first, that there might be an uni-  
formity in the solemne worship of God: and  
secondly, that the ignorance and negligence of  
many Pastors might be prevented, who other-  
wise would have omitted this duty in their  
congregation: and therefore there was then set  
downe a generall forme of Confession of faith,  
of prayer, and thanksgiving, and of adminis-  
tration of the Sacraments.

Now considering set prayer is Gods ordi-  
nance, and the imperfections of man re-  
quire it, and the same hath beene so long used  
in former ages, I doubt not to asseme the  
same to bee both profitable and necessarie:  
whereby we may see how blinde and rash they  
are, who terme set prayer an *abominable Idol*,  
and as loathsome unto God, as swines flesh  
was to the Jewes. These be loathsome and un-  
reverent termes: but that we may know their  
error and folly the better, let us here scanne  
their principall Reasons against set prayer; and  
they

Reasons for it.

I

2

3

How farre forth  
the Lords prayer  
is prescribed.

Of a set forme of  
prayer.

Butter and  
Greenewoode:  
but p. 48.

they be two : I. To read a sermon penned by another, is no preaching, and therefore to repeat a set prayer is no prayer. *Answer.* The reason is taught : for in reading a penned Sermon, a man cannot expect the gift of prophesie; but in reading a set prayer he may shew the gift of prayer; as namely, a touched heart for his sinne, an hungry desire after grace, and a thankful heart for Gods mercies; and herein doth prayer consist, and not in words. II. *Reason.* We must pray freely as the Spirit moves us; and therefore to use set formes of prayer, is to stint and quench the good motions of the Spirit. *Answer.* This reason were somewhat, if every one received such a portion and measure of the Spirit as did inable him hereunto : but seeing in this life we have but the *first fruits* thereof, and not the *reuels* (as one saith) we are to use all good helps to make supply unto our wants : for in the practice of holy duties, we are like unto a man that is newly recovered of some grievous sicknesse, who can walke in his chamber, yet not by himselfe alone, but either with his staffe, or leaning upon another mans shoulder : even so we being weak and feeble in prayer, had need of the helpe of set formes of prayer, to hold up our feeble hands unto God : and therefore it is requisite for men to use set formes of prayer, at least for the matter and order thereof in their owne hearts; yea, and many times it is needfull for some to use set prayers for words: for many that have true grace in their hearts, want utterance to expresse it, and if they might not use set formes of prayer, they should be deprived of many great comforts, especially when they pray with others. So that if the heart be rightly prepared thereto, set prayer doth not quench, but helpe the weak gifts of the Spirit both in the heart and tongue.

By this then we see, that neither our Church, nor any other, where a set forme of divine service is established, is therefore to bee blamed; because the time is both necessary and profitable. Secondly, here wee see, that it is meet and necessary wee should have some set forme of prayer in our hearts according to our peculiar estates, whereby we may expresse unto God our peculiar wants, and crave supply thereof particularly : some thinke we must onely pray upon extraordinary inflinck and motion of the Spirit : but so many be our wants, that unlesse we prepare our selves before-hand, we cannot pray aught : and therefore to avoyd many distractions and lets in our minde, heart, and utterance, it shall be found needfull to prescribe unto our selves a set forme of prayer : wee are content to keepe a set order for our diet and apparel, and why should we not doe it in prayer, which concernes the comfort and refreshing of our soules.

A second thing to be gathered from this commandement is this : That the Lords prayer is the most excellent forme of prayer that is, or can be made by any creature: for it was indited

and propounded by the Sonne of God, who is the wisdom of the Father. Now the excellency of it stands in these things : I. in the pithy shortnesse of it : for in few words it comprehends endless matter : II. in the perfection of it : for it containeth in it whatsoever is to be asked in prayer: in which respect it is well called of one, the *abridgement of the whole Gospell*: III. in the order thereof, which hereafter wee shall see in the resolution of it : IV. in the acceptation it hath with God the Father: for it containeth the words of Christ his Sonne, in whom the Father is well pleased.

*Ite. 1.* The excellency of this prayer sheweth plainly, that if any set forme of prayer may be used, then this may, being indited by the Mediator of the Church. And therefore the Antiquities of our dayes are foolishly deceived, who deny the use hereof for a prayer, when as before this time, for the space of sixe hundred yeares after Christ, there was never any that disallowed it. Secondly, hence wee see that the practice of those Preachers is commendable, who use to conclude their prayers with the Lords prayer: for hereby, as by a most perfect and excellent prayer, the wants and imperfections of our prayers are supplied. Thirdly, whereas some would gather from the perfection and excellency of this prayer, that it alone is sufficient to be used, they are deceived: for Christs intent was rather to commend this prayer unto us for matter and manner, than for the words thereof. Again, though it bee a most perfect prayer, yet it is onely generall: but every true beleever must have particular prayers, whereby in speciall forme and manner his particular estate and condition may be made knowne unto the Lord; yet so, as they bee always fittable unto this forme here prescribed. And thus much of the Commandement : Now followeth the prayer it selfe.

### Our Father which art in heaven, hallowed be thy name, &c.

This Prayer hath three parts : I. a *preface* : II. the *petitions* : III. the *conclusion*. The Preface in these words : *Our Father which art in heaven*. In the handling whereof, as also in the rest of this prayer, I will first propound the *Meaning*, then the *Instructions*.

*I. The Meaning. Our Father* This title *Father*, properly belongs to God, who is a Father simply, by creation giving being to all things, and preserving them by his providence. Men indeed are called fathers, but that is onely secondarily, because in some properties of fatherhood they resemble God. Now this title is given to God, sometime simply considered without personall relation as Deut. 32. 6. *Does he foreward the Lord, O foolish people? is not he thy Father that hath bought thee?* Other-while it is given to the particular persons in Trinity; as first and principally to the first person, who is

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commonly called the *Father*. And the second person in Trinitie is sometime called *Father*, as *Mat. 9. 6. the Father of Eternitie*: because hee is the ground of our adoption, whereby we become eternally the sonnes of God: and therefore hee is brought in thus complaining of reproach: *Behold, I and the children which the Lord hath given me, are as signes and wonders in Israel*: For the Author to the Hebrewes expounds that place of Christ, *Heb. 2. 12.* and he is said *to have seed*, *Mat. 5. 7. 10.* And the Holy Ghost may proportionally be called *Father*, because with the Father and the Sonne hee gives being to all things. But in this place by *Father*, is meant properly the first person, who is first and chiefly the *Father of Christ*; and in Christ our *Father*. He is the *Father of Christ*, first by nature, begetting him as he is the Sonne, of his owne substance before all worlds, by communicating unto him his whole Essence or Godhead. Secondly, hee is the Father of Christ, as Christ is man, by the grace of personall union: for the manhood of Christ doth wholly subsist in the Godhead of the second person, and therefore Christ as he is man, I say not his manhood, which is a nature, not a person) may well be called the Sonne of God. And in this relation of himselfe to the first person, Christ saith, *My Father is greater than I*, *Joh. 14. 28.* God the Father is our father, not by nature, or in regard of personall union, but by the *grace of Adoption in Christ*: for *God sent his Sonne made of a woman* (that is, incarnate) *that wee might receive the adoption of sonnes*. And this grace wee receive, when wee truly believe in his name, *Joh. 3. 12.* and *Gal. 3. 26.* God for Christs sake being content to receive us for his sonnes and daughters.

*Which are in heaven*] God is said to be in heaven, not as though he were included in the circle of the heavens: *For the heavens, and the heaven of heavens are not able to containe him*, *1 King. 8. 27.* and indeed hee is neither included nor excluded any place, being infinite, and so everie where; but because his majestie and glorie is most eminent in the highest heavens to his Saints and Angels: and thence doth he manifest himselfe unto us in his power, wisdom, justice, and mercie, while we are on earth: *for Heaven is his throne, and the earth is his footstool*, *Mat. 6. 1.* So that the meaning of this preface is this; *O Lord God, thou art the Father of our Lord Iesus Christ, and in him our most mercifull Father by adoption and grace, thou art a most glorious God, who dwelt in heaven and from heaven manifest thy glorious power, and mercie, thy wisdom, justice, &c.*

2. The Instructions.

I. This title *Father*, here given to God, teacheth us to whom we must direct our prayers: not to Saints or Angels, or any other creatures, but to God alone. *Reasons*. I. This is a perfect pattern of true prayer, wanting no direction for the right performance of this part of

Gods worship: now this directs us to pray to God in prayer. II. God only is the Author and Giver of all good things, *1 Jam. 1. 16.* and therefore we must aske them of him alone. III. The Lord only who is infinite and omnipotent, can heare all mens prayers at all times, and in all places: and therefore hee alone is to be prayed unto, and not Saints departed, as the Papists teach.

II. By this title wee may see, in what order we must direct our prayers unto God: for as the word of God revealeth God unto us, so must we pray unto him: now the Scripture revealeth God unto us, to bee one in essence and three in person, *viz.* the Father, the Sonne, and the Holy Ghost; whereof the Father is first, the Sonne is the second, the Holy Ghost the third in order, though not in time or greatness. Thus and no other wayes must wee conceive of God, neither severing the Godhead from the persons, nor the persons from the Godhead. And thus also must wee worship him, even one God in three persons, and three persons in one God. And yet seeing the Father is first in order, the Sonne the second, and the Holy Ghost the third, therefore when wee pray to God, wee must observe this order, directing our prayers to God the Father, in the mediation of the Sonne, by the assistance of the Holy Ghost, as Christ here teacheth us to say, *Our father*.

*Quest.* May we not direct our prayers to the Sonne, or to the Holy Ghost by name? *Ans.* Yes: for Stephen prayed to the Sonne, *Acts 7. 59.* *Lord Iesus receive my spirit*: and Christ bids his Disciples, *Go teach all nations, baptizing them in the name of the Father, the Sonne, and the Holy Ghost*: that is, calling upon the name of the Father, Sonne, and Holy Ghost: *Object.* But in this perfect platforme, we are taught to pray to the Father alone. *Ans.* Though the Father alone be here named, yet the other two persons are not hereby excluded: the Father indeed is most usually named, because hee is the first in order, but yet with him alwayes is implied the Sonne, and the Holy Ghost: for as all the three persons subsist in one and the same divine nature or Godhead, and are not severed in will, in counsell, or in outward actions, as

creation, preservation, and redemption, save only that they are distinguished in the manner of working; so likewise must they be all conceived in our minde together when wee pray, and none severed out though they be not named: we must pray to all, though wee name but one, having in that one relation to the rest in our minde and heart. And if we conceive aught of the order of the persons in Trinitie, subsisting in the unitie of essence, wee may fitly name in our prayers with respect we will so that with all wee include the rest in our minde, and may also if we name ally place them in such order as best fiteth our present occasion: as the Apostle doth in his benediction, *2 Cor. 12. 13. The grace of our Lord Iesus Christ, and the love of*

The order of  
prayer to God.

Matth. 23. 29.

*God the Father, and the communion of the Holy Ghost be with you all, Amen:* where he placeth the second before the first, because by the grace of Christ we come to be partakers of the love of God the Father.

III. In this title *Father*, see the true ground of that boldnesse wherewith Gods children come before God in prayer; namely, their interest in the covenant of grace in Christ, in whom God becomes their Father. The Scripture mentioneth two covenants: one of works, which saith, *Doe this, and thou shalt live:* the other of grace, concerning reconciliation by the *Messias* through faith: for it saith, *Believe in the Lord Jesus, and thou shalt be saved.* Now the covenant of works through the corruption of our flesh, drives us from God, and throwes us to hell: but the covenant of grace shewes our reconciliation to God in Christ: for *God was in Christ, and reconciled the world unto himselfe, not imputing their finnes unto them:* for which the first covenant would have condemned them. And when we truly believe in Christ, we performe the condition of this covenant, and so through *faith in him* have peace with God: yea, *a boldnesse, and embrance with confidence.* And therefore when wee come to God in prayer, we must ground upon this covenant in Christ, and so shall wee goe boldly unto the throne of grace: bring faith in Christ, then is God thy Father, and so thou shalt bee welcome: Hence it was that the Prophets and holy men under the Law doe so often intreat the Lord in their prayers, to remember his covenant made with *Abraham, Isaac, and Jacob*, which was the covenant of grace; as the Apostle sheweth, Gal. 3. and Rom. 4.

IV. In this title *Father*, we are taught how to dispose our selves towards God when wee pray unto him; namely, as children towards their father, for our whole behaviour both outward and inward. And this stands especially in foure things: *I.* In due reverence both of heart and gesture, like as gracious children come before their lawfull parents: *II.* In true humilitie, from our hearts renouncing our owne merits, and our owne wills, and relying wholly on Christs righteousness, and on the will of God in him: *III.* In true contrition and sorrow of heart for our owne finnes, whereby we have offended God, who hath bene so gracious and mercifull a Father unto us in Christ: *IV.* In a sound purpose of heart to breake off the course of all sinne, and to walke before God in new obedience to all his Commandements. This is such behaviour as becometh Gods children in prayer; and herunto must wee labour to conforme our selves when wee come before God, or else we shew our selves not children, but Rebels and Traytors: beware therefore of all unreverent behaviour in prayer; beware of pride, of hardness and wickednesse of heart, as having the least purpose to live in sinne: for as *David* saith, *If I regard wickednesse in my heart, God*

*will not heare my prayer: but (saith he) I will wash my hands in innocencie, and so will I compass thee about: with a contrite and broken heart,* Psal. 51. 17. disclaiming his owne righteousness, v. 1. and Psal. 115. 1. and in all reverence of behaviour, Psal. 95. 9.

Thus much of the title *Father.* Now let us see how we must apply it to our selves in prayer: *Our Father*, that is, my Father in Christ, and not mine only, but the Father of all that truly believe in him.

Hence we learne sundrie instructions:

I. That when wee pray, wee must apply to our selves all the promises of God in Christ, touching righteousness and life everlasting: for he that makes them is our Father, and therefore they belong to us that bee his children. These promises are many and excellent. And that they must be applied to our selves in prayer, is granted on all parts; but how, there is the controversy. The Papists say, we must apply them to our selves by hope; we say, by faith, which is the ground of things hoped for, laying hold on them for our selves particularly, as *Thomas* did on Christ, *a My God, and my Lord:* which I prove thus: Whatsoever we aske in prayer, we must *believe that God will grant it for his Sonnes sake:* but this we cannot doe, unless wee believe that God is our Father in Christ, and Christ our Redeemer: and therefore wee must first by faith lay hold upon the maine promises of righteousness and life everlasting in Christ, which is the ground of all other blessings we receive from God. O (will some say) this is hard to doe. *Answe.* Yet wee must doe our endeavour herein, and strive against doubting, using the means whereby wee may come to that measure of grace, to say with *Paul;* *I live now by faith in the Sonne of God, who hath loved me, and given himselfe for me;* doing this in sinceritie, God accepts the will for the deed, even our desire and endeavour to apply Christ and his benefits, for application it selfe. And if we continue in this use of means, he that hath begun in us this good desire, will finish it in the fruition of grace and full assurance.

II. This teacheth us when we pray, to bee mindfull of Gods whole militant Church and people: for we must say, *Our Father.* Indeed it is not unlawfull to apply this title in prayer to our selves particularly, for God saith of every one that truly believeth, *Thou shalt call me my Father,* Jer. 3. 19. and so did Christ and his Apostles apply to themselves this title in their prayers. But yet Christ would have us alwayes to pray for our brethren, being assured from this his affection, that they likewise pray for us. This was *David*s usuall practice, no doubt: for when hee prayed most earnestly for the pardon of his owne personal finnes, he then forgets not Zion, but prays the *Lord to doe well unto it, and to build the walls of Jerusalem.* Now if in every prayer wee make, wee must have respect to the Church of God; then undoubt-

Where we have boldnesse with God in prayer.

1 Cor. 5. 19.

Rom. 1. 1.

2 Pet. 1. 1.

How to dispose our selves towards God in prayer.

Ps. 1. 6.

Applying of Gods promises to our selves.

1 Joh. 3. 23.

Mark. 11. 24.  
Lam. 1. 6.

Gal. 1. 20.

We must pray for others.

Math. 26. 39.  
1 Cor. 14. 18.

Ps. 51. 1.

1 Pet. 1. 8.

undoubtedly in the course of our lives we must imploy our selves to seeke the good of others, especially of Gods Church: for our conversation must expresse the truth of our devotion. Everie one will say, this is the Ministers dutie: which is most true; but yet it is not his only: for as in the naturall body everie member imployes it selfe for the good of the whole body, so must it be in the mysticall body of Christ: for the meanest Christian hath some gift of the Spirit; and the manifestation of the Spirit (wheresoever it is) is given to profit withall. The common saying is, Everie man for himselfe, and God for us all: but this is a gracelesse saying, flat against the communion of Saints, wherein everie one seekes anothers good.

III. Hence we learne, how wee must come affected towards our brethren when wee pray to God, namely, lovingly and peaceably, as to children of the same Father: when we come to the Lords Table, wee make conscience of love and amitie with all men; and so should we doe in prayer, for therein we bring a spirituall sacrifice unto God, and therefore we must bee reconciled to our brethren when wee offer it: for when mens hearts bee full of malice, or their hands full of blood, God will not heare them, though they make many prayers. If therefore wee call upon God as on our Father, wee must be sure to love his children as our brethren: for this commandment wee have of God, that he which loveth God, should love his brother also: and he is not of God, that loveth not his brother, 1 Joh. 3. 10.

IIII. Here wee see that all true beleevers, whether high or low, poore or rich, are in an equal condition in regard of God: for God is no respecter of persons: and here Christ teacheth everie one to say, *Our Father*. In earthly Kingdomes there bee differences of estates and degrees: some be noble, some be base; some rule, others serve and obey; but with God in Christ there is neither bond nor free, &c. Col. 3. 11. The beleeving shepherd may call God his Father, as well as the beleeving King, and have as good a place in Christs Kingdome. Which serves notably both to encourage the poore to embrace the Gospell in sinceritie, seeing their meane outward estate can nothing prejudice or hinder their high acceptance with the Lord, if they be faithfull: as also to admonish the rich and noble in this world, not to bee puffed up with these outward things to contemne the poore: for these things give them no title to the Kingdome of God: nay, *not many noble, nor mighty after the flesh are called: but God hath chosen the poore of this world, that they should be rich in faith*, Jam. 2. 5.

Which are in heaven. These words shew towards what place wee must dispose our selves in prayer: our Father to whom wee pray is in heaven, and therefore thither must wee direct our hearts, our eyes, our hands, and all that is in us. Indeed the Jewes under the Law looked

towards the Temple, and in the Temple towards the Mercie-seat, because the Lord had there promised the manifestation of his presence: and therefore Daniel turned his face towards Jerusalem when hee prayed in Chaldea: but now in the new Testament difference of place in respect of Gods presence, is taken away, and we are not tied in prayer to looke East or West, North or South, but men may now everie where, and everie way lift up pure hearts and hands unto God: towards heaven thou must dispose thy heart, because thy Father to whom thou prayest is there: and look which way thou wilt, or goe whither thou wilt, heaven is not neerer nor further off. Which shewes evidently two notable and grosse Popish fooleries in the matter of Gods worship: the first is, their going on pilgrimage from place to place to serve God the better: for God whom thou must worship is in heaven: in respect whereof all places are alike, goe whither thou wilt thou art not nearer, and stirre no foot, thou art not further off. Their second foolerie, which is also abominable before God, is to worship God in an Image, at Crosse, and in Crucifixes, &c. These they use to put them in minde of God, and of Christ; but this they learne by the precepts and traditions of men, and therefore it is but meere vaine and foolish worship in the sight of God: Christ teacheth us to set our hearts towards heaven, and not to pore on dumbe Images here on earth.

II. Instru. Is God in heaven; then when we pray we must come before God with all reverence, feare and trembling; for he is in heaven a most glorious God, full of all majestic and power: Eccles. 5. 1. *Be not rash with thy mouth, nor let thine heart be hasty to utter a word before God: why so? for he is in heaven, and thou art upon earth, therefore let thy words be few*. Now this reverence must shew it selfe, first, in the holy disposition of the heart and affections towards the Lord, when the minde is not carried away with by-thoughts, but applyeth it selfe wholly and only to the present service it hath in hand: secondly, in the comely gesture of the body becoming so holy an action, done to so high a majestic: thirdly, in the humble and reverent uttering of our requests, having before-hand well considered the things wee are to utter before God. But goes the case thus with men in their ordinarie prayers? nothing lesse; for beside the multitude that pray without understanding, even the better sort in the time of prayer, have their mindes running upon other matters, some about their profits, others about their sports, or such like: now is not this Pharisaeical prayer, wherein the lips draw neere to God, but the heart is farre removed? Again, many shew no reverence in gesture or in speech; some disdain to bow to God in prayer, and others doe rush upon God in many words without premeditation: But all these sinne grievously: for howsoever unrev-

2 Tim. 6. 10.

Two popish fooleries.

Reverence required in prayer.

How it must be shewed.

1 Cor. 12. 7.

Brotherly love needfull in prayer.

Math. 5. 23.

1 Joh. 3. 15.

1 Joh. 4. 21.

Fatherhood in God is equal towards all true beleevers.

1 Cor. 12. 6.

rent praying troubles few mens conscience, because it is not easily discerned, being against the first table: yet it is to be esteemed as a disgrace unto the Almighty: and being carelessly practised, when it is once known, it is plaine mockerie of Gods Majestie, worse than mocking of father or mother: and therefore we must with all carefullnesse avoid it, and let our hearts with all reverence towards God in prayer.

III. Hence we must learne to aske of God in prayer heavenly things especially: these earthly blessings may be asked, so farre forth as they are helpe to further us towards our everlasting inheritance in heaven, to which we are called, 1 Pet. 1. 3, 4. But to be ever groveling in the earth, is against the nature of him that hath a father in heaven.

IIII. Our principall care must bee how to cometo heaven, for there our father is: ordinarily a childe desires to be with his father, and is best pleased on his mothers lap, or in his fathers armes; herein therefore we must testifie our selves to bee the sonnes and daughters of God, by our unsained desire to bee in heaven where our father is. It is unnaturall for a childe not to be delighted with his fathers house; and so it argues them to be void of grace, that have no affection towards heaven and heavenly things: let us therefore delight to pray, whereby we may creepe into our fathers bosome, and though our bodies be on earth, yet in affection and desire let our soules mount up to heaven: here we are but pilgrims, if God be our Father, our hearts must bee upon our home which is heaven where our Father is.

Now the words of this preface thus opened, containe a two-fold notable ground and prop to all our prayers: to wit, that God is both able and willing to heare and helpe when we pray: for his being in heaven, imports that he is Almighty, and therefore can heare and helpe us: *Our God is in heaven, and he doth whatsoever he will.* And being a Father, yea, our Father in Christ: he must needs be willing and ready to grant our requests: for no father is so tenderly affected towards his naturall sonne, as the Lord our God is towards all his children in Christ: Psal. 103. 13. *As a father hath compassion on all that call upon him:* Luk. 11. 17. *If you that bee evil can give good things to your children, much more shall your heavenly Father give the Holy Ghost to them that aske him:* And hence it is that Christ saith, *Whatsoever you aske the Father in my name, he will give it you,* Joh. 16. 23. Of these two must everie one be persuaded that prayes aright: everie one will grant that God is able to heare and helpe; but of his willingness thereunto none can be assured, but hee that is the childe of God, who knoweth God to be his Father. Yet here must none deceive himselfe, to thinke whatsoever hee askes on his owne head, God will grant it: for if we aske amisse we shall not receive; and therefore

A wee must carefully marke and observe the direction of Gods word, both for the things wee aske, and for our manner of asking.

### Hallowed be thy name.

Thus much of the preface: here begin the petitions, which are six in number; whereof the three first concerne God, the three latter concerne our selves. Again, of those which concerne God, the first concerns Gods glorie it selfe, the other two the meanes whereby Gods glorie is manifested and enlarged among men: *for Gods name is then glorified among men, when his kingdome doth come, and his will is done.*

Now this petition for the glorifying of Gods name, is rightly set in the first place: for Gods glorie is the absolute end of all things: Prov. 16. 4. *The Lord made all things for his owne sake, yea even the wicked for the day of evil:* and therefore it must be preferred before all things: before life it selfe, yea before salvation, which is life eternall: Joh. 12. 27, 28. our Saviour Christ preferres the glorie of his fathers name, before his owne life. And Paul preferres it afore his owne salvation: for he professeth that for Gods glorie in the salvation of the Jewes, *hee could with himselfe separate from Christ,* Rom. 9. 3.

In this petition, as in the rest, we are to observe this order: first, shew the meaning of the words; then propound the uses.

I. The meaning. Name] The word ascribed to God, is here taken generally; first, for God himselfe; as Psal. 20. 1. *The name of the God of Jacob defend thee:* that is, the God of Jacob defend thee: Rom. 10. 13. *Whoever shall call upon the name of the Lord shall be saved;* that is, upon the Lord. Secondly, it here betokens any thing whereby God may be known, as men are by their names: and thus it comprehends, I. his divine attributes; as justice, mercie, power, wisdom, &c. II. his word, the holy Scriptures which reveale to them the true knowledge of God. III. Gods Judgements, publike or private; for thereby hee makes known his presence, his power and justice. IV. his works and creatures; for all these beare a stamp of Gods name, and in them may the invisible things of God be seene, Rom. 1. 20.

D Hallowed, or sanctified] To hallow Gods name, is to glorifie Gods name, as Joh. 12. 28. and thus wee doe, when wee give unto him the highest honour that may be: the highest I say, because there are two kinds of honour; First, the honour of religion, when wee give our hearts to God, loving him, fearing him, trusting, and delighting in him above all; which we testifie by all outward adoration prescribed in Gods word: this is the highest honour of all. Secondly, there is the honour of societie, which passeth between man and man in Common-wealths; and it consisteth in the acknowledgement of pre-eminence and superiority in another, either by word or gesture, civilly: thus subjects honour Princes and Magistrates; and inferiours

What we must  
ask of God in  
prayer.

What God desires  
of us in heaven.

A double prop to  
our prayers.

And 115.

Gods name.

Two kinds of  
honour.

1. Religion.

2. Civil.

their superiours. This is due to the creature: the former to the Creator only, and that is the honour we heare pray for.

That we may yet the better understand the meaning of this petition, we must know that Gods name is hallowed or sanctified of us two wayes: either in God himfelfe, or in his works. In himfelfe by three actions: 1. When we conceive God in our mindes, and acknowledge him as hee hath revealed himfelfe in his Word; to wit, Creator and Governour of all things, most holy, most wife, juſt, mercifull, &c. 2. When we *sanctifie the Lord in our hearts*: that is, when we love him above all, and feare him above all, and put our truſt in him in all eſtates. 3. When wee praife and laud the name of God, for his goodnes: yea, though we ſhould never taſte of his ſpeciall favour, yet for his generall mercie, juſtice, and moſt wife providence, we ought to extoll the Lord with our mouthes.

Gods name is hallowed or ſanctified in his creatures, by three ſpeciall actions: 1. When we acknowledge the wiſdome of God, and his powerfull hand in everie creature. 2. When we have a reverent eſtimation of the creatures, and uſe them in Chriſtian Liberteie, in regard the ſtamp of Gods power and wiſdome, which appeareth in them. 3. When wee ſanctifie our moderate uſe of them, by the word and prayer, as God requirerh, 1 Tim. 4. 5. See the practice hereof in the word of God, which is his owne ſolemne ordinance, whereby he makes himfelfe known unto his Church: Therein we ſanctifie and hallow Gods name: I. When we acknowledge the wiſdome, mercie, and power of God in it: II. When we have a reverent eſtimation of the world, in regard of the glorious Image of God which appeareth in it: III. When we uſe it in a ſanctified and holy manner, comming unto it reverently with prepared heares, hungering after the graces of God which are wrought thereby, and giving our ſelves in heart and life to be framed and ruled therein. And thus we ſanctifie God in afflictions, (for they are his worke) when we labour to ſee the hand of God therein, in juſtice, mercie, and give it wiſdome chaſtening us, when we have a reverent regard to the hand of God appearing in them; and labour to bee humbled thereby for the increaſe of our repentance, and the exerciſe of our faith and patience.

Thus then in this petition we deſire in mind, in heart, and life, to glorifie God both in himfelfe and in his workes: and the meaning of it may be thus expreſſed: *O Lord, open our eyes that we may know thee aright, and may diſcerne thy power, wiſdome, juſtice, and mercie: and enlarge our hearts that we may ſanctifie thee in our hearts, by making thee our feare, love, joy, and confidence: and upon our lips, that we may bleſſe thee for thine infinite goodneſſe: yea, O Lord, open our eyes that we may ſee thee in thy workes, and ſtrike our hearts with reverence of thy name appearing in them: and grant that*

when wee uſe any one of them, wee may honour thee in our ſober and ſanctified uſe thereof.

The 1ſtes. I. Wants to be bewailed.

I. Here wee are to call to minde our wants, and to humble our ſoules for thoſe finnes, whereby we have hindred Gods glorie, or prophaned his name: and theſe eſpecially are foure: 1. *Pride of heart*: a vile affection whereby wee ſeek our own praife and glorie, and not Gods. This is naturall, and ſo the more hardy diſcerned; but while it is unbruiſhed, Gods glorie is neglected, and therefore when we deſire to *glorifie Gods name*, we muſt acknowledge and bewaile this inward corruption. II. *Want of zeal, coldneſſe of heart towards God*. This is an inward corruption which debaſeth the Lord in our hearts, and takes away that high eſtimate of God which ought to be in us. This cauſeth us to omit to glorifie God, and to defend the cauſes of God, and the honour of his name, when wicked men diſgrace and reproach the ſame: he that hath any insight into his owne eſtate may perceive this in himſelfe: now it mightily hindereth the glorie of God, and therefore we muſt unſtainedly bewaile it in our owne hearts. III. *Hardneſſe of heart*, whereby wee are hindred from the true knowledge of God in his Word, and from diſcerning his wiſdome, power, juſtice, mercie, &c. in his workes, though wee have them before our eyes: Hence it comes, that either wee neglect the Word, and paſſe by the workes of God without conſideration; or if we uſe them, yet it is without glorie to God, or proſit to our ſoules. Mark. 6. 5. *Chriſts owne Diſciples conſidered not the matter of the loaves, becauſe their hearts were hardened*: they diſcerned not, or at leaſt remembered not the power of God in that miracle, though themſelves were inſtruments about it, and they might perceive the food to increaſe in their hands. IV. *Prophaneneſſe and impietie in life*: for God is glorified, when wee bring forth the *fruits of graces*, Job. 15. 8. and our good workes cauſe others to glorifie God, Matth. 5. 16. And therefore our prophane life is a reproach unto the Lord, and cauſeth others to diſhonour and blaſpheme his name, Rom. 2. 24. Now this prophaneſſe appeareth, either in meane ſpeech, by blaſpheming the name of God, abuſing his titles, attributes, his Word, his creatures, or any worke of his providence; or in their conversation, when they diſpoſe the whole courſe of their lives to wrong ends, ſeeking themſelves and not Gods glorie.

Theſe are the ſpeciall finnes againſt Gods glorie, which wee are to ſee and to bewaile in our owne hearts: if wee ſee them not in our ſelves our caſe is the worke, and wee muſt ſuſpect our ſelves the more: if wee perceive them in us, we muſt be humbled for them, yea, aſhamed and confounded in our owne hearts, thinking evill of our ſelves by reaſon hereof: and then ſhall wee be able to ſay with ſome truth of heart,

Sin prophaneſſe Gods name.

How we hallow Gods name.  
1. In himſelfe.

2. In his works.

3. In his creatures.

How we ſanctifie God in his Word.



heart, O Lord, hallowed be thy name. And indeed till wee bee inwardly humbled for these corruptions in our inward parts, the heart can never speake these words as a sonne and daughter of God ought to doe.

2. *Vis. Graces to be desired.*

Secondly, this petition teacheth us, earnestly to desire of God those spiritual graces, whereby wee may glorifie his name in our selves and others. The graces enabling us hereto, are these especially: I. The true knowledge of God, as he hath revealed himselfe in his word; and in the workes of his power and providence: for hee that knowes not God cannot possibly glorifie his name. II. To sanctifie God in our hearts; by loving, fearing, and trusting in him above all. This makes greatly for his glory, when we depend upon him in soule and body for all good things. III. The calce of our lips, which is a sacrifice of praise to God for all his mercies: Psal. 50. 23. *Alce that offereth praise shall glorifie me.* IV. To see Gods hand in all his workes, how mightie, wise, just, and gracious the Lord is. V. To reverence the workes of God for his justice, mercie, power, &c. appearing in them. VI. To live in his creatures reverently, sanctifying the same unto our selves by the word and prayer.

These graces we must hunger after, and labour to have a lively feeling of in our hearts, and so shall we sanctifie Gods name, and honour him in all his workes. And hereby we shall know our selves to bee the sonnes and daughters of God: we may indeed belong to God in his secret counsell; but without these sanctified affections, we are not effectually called, and so indeed not actually become Gods children.

3. *Vis. Duties to be practised.*

Thirdly, whatsoever we aske of God in prayer, we must unfeignedly endeavour to practise in our lives: as therefore we pray that Gods name may be hallowed, so we must be careful to sanctifie the same in our conversation. For this end we must have regard to three things:

I. That our lives be unblameable, not tainted with any sinne, that as Paul said of carnally servants, *They must count their masters worthy all honour, that the name of God be not evil spoken of*: so the same may be verified in every one of us towards the Lord our master in heaven. Away therefore with all Idolatrie, blasphemous oaths, and curst speaking, with Sabbath-breaking, and all other sinnes against the second Table: for a prophane life brings great reproach upon the name of God which men profess.

II. We must propound the right end of our life every day in our calling and conversation, to wit, Gods honour and glorie, and not our owne praise, wealth, pleasure, or dignitie.

III. When God offers occasion by any worke of his providence, we must endeavour therein to glorifie and magnifie God: Example;

A Say God sends a grievous dearth and famine of bread among us, or the plague of pestilence as he hath done sundry times; then must wee strive herein to glorifie and praise Gods name: first, by labouring to see the hand of God limiting us for our sins: secondly, by reverencing the worke of God, esteeming it as his hand upon us: thirdly, by humbling our selves unto God, and renouncing our expectation for our sinnes, that have brought Gods judgements upon us. Thus should wee glorifie God in his judgements; but alas, such is our blindness and securitie, that though Gods hand be upon us, yet few lay it to heart: where is he that saith, *What have I done?* nay, though God himselfe call unto weeping and mourning, and to girding with sackcloth (as the Prophet<sup>1</sup> spakech) yet behold, *ye eat and gladsse*, — *eating and drinking*; so as Gods name is dishonoured in his judgements. So when Gods blessings are upon us, we should glorifie his name, by labouring to see his hand of mercie; and esteeming of them reverently, with praise and thanksgiving to God that is the giver: but herein also men dishonour God, by poring upon the meanes, praising their owne wit and industrie, and so sacrifice to their nets, as the Prophet saith.

Now because this duty is of great weight and importance, I will adde some speciall reasons to move us herunto: I. From the necessity hereof in Gods Church and children: for Gods name is dishonoured over all the world. In the great dominions of the Turke, God is acknowledged, but yet out of the Trinitie; And the Jewes confessing God, deny Christ: The Papists in words confesse and acknowledge the Trinitie: but yet by their idolatrie they greatly rob God of his glorie, they rob Christ of his offices, and give divine worship unto creatures. And in the besome of the Church are many Atheists, blasphemers, oppressors, drunkards, adulterers, and voluptuous persons, whose belly is their God; all which, though they will professe God in word, yet by their workes they deny him; so that unless Gods children seeke to maintaine and advance Gods glorie, it is like to be trampled and trodden under foot. II. There is great danger to Gods children in omitting and neglecting this duty; for by calling they are brought neere unto God: now God will be glorified in all that come neere him: if we doe not honour him according to our profession, his hand will be upon us for his glorie in our confusion: hence it was, that God slew<sup>1</sup> Nadab and Abihu the sonnes of Aaron, for offering strange fire before the Lord; and he debarrd Moses and Aaron out of the promised land, *because they glorified him not at the waters of strife*. This made the wrath of God to burne like fire against the house of Eli, for *the iniquitie of his sonnes, which their father saw in them, and yet stayed them not, and so honoured them above the Lord*. Wee had need therefore to looke unto our selves, that wee glorifie God

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1. Jer. 17.

2. 10. 33. 12. 13.

3. Hab. 2. 15. 16.  
Motives to glorifie God.

1

2

4. Lev. 10. 1, 2.

5. Num. 25. 1, 2.

6. 1. Sam. 2. 29, 30.  
and 1. 1.

in himselfe and in his works, else his hand will be upon us in soule or body, goods, or calling, or some other way for the glory of his justice: for God will not lose his glory. III. If we say, *Hallowed be thy name* with our mouth, and seeke not his honour in our life, wee bewray in our selves damnable hypocrisie, and make profession of that sinne which the Lord utterly detesteth: wee esteeme very basely of dissemblers among men; but much more odious is this sinne in the matters of God: and therefore let the practice of our lives, shew the sinceritie of our hearts, when wee pray for the glorifying of Gods name.

Fourthly, this petition teacheth us, that wee our selves must be hallowed and sanctified, for else wee cannot hallow Gods name: *They that beare the vessels of the Lord*, in his Sanctuary, *must be cleave*, Isa. 52. 11. How much more ought they to be holy, that beare the glorious name of God? When *Ananias* doubted of going to *Paul*, the Lord tels him, *he is a chosen vessel unto mee to beare my name*: alluding to that state of sanctification, whereto the Lord had lately called him, whereby he made him a fit instrument for the glory of his name, in the ministry of the Gospell. And the same state must we labour after, if wee would be answerable to that wee seeme to desire in this petition. We must therefore labour to be new creatures, changed in minde and heart, for an unholly person, cannot truly desire the glory of God; but when wee once feele the grace of sanctification, then will the desire of Gods glory breed in our hearts, and wee shall know how worthy the Lord is to have all glory given unto his Name.

Fifthly, if we compare this petition with the reason wherewith Christ concludes this prayer, we shall see that the praise and honour of God, is the beginning and end of Christs prayer, and so as it were the first and last thing with Christ: whence wee learne, that we ought to be more frequent and plentifull in thanksgiving unto God, than in petition and request. Thus wee deale with those that bee bountifull unto us on earth, wee give them many thanks for one good turne; and therefore should wee much more abound in thanksgiving to our heavenly Father, from whom wee receive every good gift that wee enjoy. It becometh not the child of God to bee alwayes and onely begging, as though hee had nothing: but withall must be plentifull in thanks and praise, for that argues he hath a taste of Gods mercy towards him; this made *David* say, *Praise is a comely and pleasant thing; it well becommeth upright men to be thankfull*. Our life of glory shall be spent in praising God, and therefore we should inure our selves thereto, in this time of grace: and indeed, according to our thanksgiving is our grace; little praise, little grace; but he that abounds in thanksgiving, abounds in Gods blessings. Againe, hearty thanksgiving for that

A wee have, is an effectuell prayer for more increase.

Lastly, the place wherein this petition is set in this prayer, teacheth us to seeke the glory of God simply and absolutely before all other things. This ought to be the affection of Gods child, though hee should receive no blessing from God; for looke what God prefers in his direction, that must we alwayes prefer in all our actions, though no good should follow unto us thereupon: for this end, God gives us time to live in this world, that we might glorifie God in our places and callings; and hee that imployeth himselfe otherwayes, prophane Gods name, and transgresseth this heavenly order here set downe by Christ, who is the will-dome of his Father.

Gods glory must be sought absolutely.

## V. 10 Thy kingdome come.

*The Coherence.* Christ having taught us to pray for the sanctifying of Gods name, in the former petition, doth in this, and the rest which follow, as it were expound the same, by directing us to the means whereby Gods name is hallowed of us: for then doe we glorifie Gods name, when he sets up his kingdome in us; and wee suffer him to rule in our hearts, when wee doe his will, depend upon his providence for the things of this life, trust in his mercy for the pardon of our sinnes, and on his power and strength against temptation. Now of them all, this second hath the nearest dependance upon the former, as being an especiall means thereof: for men ought to glorifie Gods name on earth, but of themselves they cannot doe it, till God rule in their hearts by his Word and Spirit, and so set up his kingdome in them.

*The meaning.* Gods kingdome is two-fold; *General and Speciall*. Gods *general kingdome* is his absolute power and sovereignty, whereby hee ruleth all things in heaven, in earth, and in hell, even the Devils themselves: Psalm. 103. 19. *The Lord hath prepared his throne in heaven, his kingdome ruleth over all*: and this we acknowledge in the end of this prayer, *For thine is the kingdome*. Now this wee pray not for, because it is alwayes every where, no creature can hinder it, no nor all the devils in hell: for every creature is subject hereunto, and can doe nothing but that which God either willet or permit: *according to his will he worketh in the army of heaven, and in the inhabitants of the earth; and none can stay his hands nor say, What dost thou?*

Gods kingdome two-fold.  
1. General.

2. Den. 4. 32.

3. Speciall.

Gods *speciall kingdome* is that, whereby hee ruleth his elect and chosen people, working his will not onely by them, as he doth in his general kingdome, by the devils themselves, but in them also by his holy Spirit: and it is called *speciall*, because it is not exercised over all the world, but onely over the Elect, whom he hath ordained to eternall life.

This speciall kingdome of God is two-fold, either of *grace* or of *glory*. The *kingdome of grace*

Gods kingdome of grace.

3

Vse 4.  
We must labour to be sanctified.

2. Act. 5. 19.

Vse 5.  
More plentifull in thanksgiving than in petition.

6. Psalm. 147. 1.

7. Psalm. 33. 1.

is a spirituall estate, wherein God makes men willingly subject to his written Word, by his spirit. I call the kingdome of grace, *a spirituall estate*, both because it is principally exercised in the conscience, and also because this regiment in the conscience, is by the Spirit of God. Secondly, I shew wherein it consists; namely, in a voluntary subjection of the whole man in soule, and body, and spirit, to the will of God, revealed in the word: Psalm. 110. 2. *Thy people shall come willingly in the day of assembling thine army, in holy beauty.* And this subjection standeth in three things: *righteousnesse, peace, and joy in the holy Ghost.* Roman. 14. 17, 18. In *righteousnesse*, that is, first, in Christs righteousness imputed; and secondly, in the righteousness of a good conscience; the ground whereof, is sanctification by the Spirit, which Christ gives to them, whom hee doth justifie. In *Peace*, that is, peace of conscience towards God, and peace with Gods Church; yea, with all creatures, so farre forth as is needfull for them. Now under peace, wee must comprehend love, and all duties of love: for as righteousness concerns the person in soule and bodie, so peace respects all duties and actions of the life: Righteousnesse is the root, from whence springeth this peace with every action thereof; for when the heart is sanctified, the life is reformed. Lastly, in *joy in the holy Ghost*: this is a fruit of both the former, respecting especially the state of affliction; for when a man is justified and sanctified, and hath peace towards God, then ariseth in his heart a spirituall delight in God, in all estates; yea, though great afflictions light upon him for Gods cause, yet hee beareth them with inward joy and delight, knowing that the spirit of glory, and of God, resteth upon him, and that hee shall bee glorified with Christ, if hee suffer with Christ: which things, while he compareth together, hee little esteemeth the afflictions of this life, in respect of the glory that shall be revealed; *For the light affliction that is but for a moment, causeth unto us a far more excellent and eternal weight of glory.* These are the branches of this spirituall subjection, which whosoever hath is a good subject in the kingdome of Grace; as the Apostle saith in the next verse, *Hee that in these things serveth Christ, is acceptable unto God, and approved of men.*

The *kingdome of glory* is the blessed estate of Gods elect in heaven, whereby God in Christ becomes all things unto them immediately; 1 Cor. 15. 28. This estate of glory is a subjection also, but yet such a subjection, as is indeed a glorious regiment: for there wee raigne with Christ, in whom, and through whom, God himselfe becomes honour, peace, health, food, raiment, and all things needfull to the perfection of felicity. Now these two being Gods Kingdome, differ thus: The state of Grace is the beginning and entrance to the state of glory: and the state of glory is the perfecti-

on of the state of grace. This state of glory is the city, and the state of grace, as it were, the suburbs of it. In this life, wee live in the kingdome of grace: but the kingdome of glory is reserved for the life to come: and this speciall kingdome of God in both these estates, doe we here pray for.

*Thy kingdome* This imports that there is an other kingdome, even the kingdome of Satan, which is a kingdome of darkness, full of all disorder and confusion through sinne, which greatly hindereth and annoyeth Gods kingdome of grace especially.

*Come* That is, to us men in the world; and then it cometh, when God doth erect and establish the same in their hearts: now unto perfection it comes by five degrees: 1. When God gives unto men the outward meanes of salvation, wherein hee doth reveale his grace and favour in Christ; as the Gospell preached, which is therefore called the *word of the Kingdome*, Matth. 13. 19. And so Christ (having relation to his preaching, which he confirmed by miracles among the Jewes) saith, *The kingdome of God is come unto you*, Luke 11. 20. and being demanded by the Pharisees, *when the kingdome of God should come?* he tels them, it *was among them*, Luk. 17. 21. meaning, that it was brought unto them, by the ministry of *Iohn Baptist*, of himselfe, and of his Disciples; although indeed it were without profit to many of them. 2. When the word preached enlightens the mind, so as a man knows and understands the mysteric of the Gospell, which is the Law of this Kingdome. 3. When a man is thereby regenerate, and so brought into this kingdome: for by regeneration wee have effectual entrance into the state of grace, wherein Christ rules in us by his Word and Spirit, and wee yeeld subjection unto him. 4. At the end of this life, when the body goeth to the earth, but the soule to God that gave it, being translated to the joyes of heaven, in the glory of this kingdome. 5. At the last judgement, when body and soule being united againe, are both made partakers of the glory of this kingdome: and this is the full and perfect coming of it.

So then our request to God in this petition, is to this effect; *O Father, let thy kingdome come to us that bee pilgrimes and strangers here on earth, prepare us for it, and enter us into it, that be yet without; renne us by thy Spirit, that wee may be subject to thy will, confirme us also in this estate, that our soules after this life, and both soule and body at the day of judgement may bee fully glorified: yea, Lord hasten this glory to us, and to all thine Elect.*

*The Uses. 1. Wants to be bewailed.*

The wants wee are to bewail in this petition, either concerne our selves, or others. First, we must lament and mourne for our owne miserable estate by nature, whereby wee are the servants of sinne, and so in thraldome and bondage under Satan: sinne leads us into bond-

Gods kingdome  
cometh by degrees

1 Cor. 4:17.

1 Rom. 14:18.

Gods Kingdome  
of glory.

Man natural bond-  
age under sinne.

• John 3:4

dage; for he that committeth sinne, is the servant of sinne: and where sinne reigneth, there the devill hath dominion. And hence it comes that we rebel so much against the kingdom of God, and refuse to stoop to the scepter of his Word. Indeed this bondage is weakened in Gods children, but none is wholly freed from it in this life, as Pauls complaint declares, Rom. 7. 14. *The Law is spirituall, but I am carnall, sold under sinne.* The naturall man is dead in sinne and feelles it not; wee therefore must labour to feele in our selves this spirituall bondage under sinne; and when we feele it, we must bewaile it, and to shew some life of grace to be in us. This Paul did, Rom. 7. 24. *O wretched man that I am, who shall deliver me from the body of this death!* Looke as the prisoner feelles his bolts and fetters, so sensibly should wee feele the chaine of sin, wherewith our soules are kept in bondage; and til we feele it and bewaile it, the Kingdome of Christ doth not come unto us: we must therefore every day, crie unto Christ our Lord, that hee would shew himselfe to be our Redeemer, by breaking the fetters of sinne, wherewith our soules are kept in bondage, and giving us that free spirit, which may fully erect his blessed Kingdome in our hearts: *for where the spirit is, there is liberty,* 2 Cor. 3. 17.

Bewaille the finnes of the world.

Secondly, we must bewaile the finnes of all the world, in the transgression of Gods Law, wherby God is dishonoured, and his kingdome hindered, and the kingdome of darknesse furthered: Pet. 2. 7, 8. *Just Lot vexed his righteous soule, with the unclean conversation of the wicked of his time.* 1 King. 19. 10. *When Elias saw the children of Israel for sake Gods covenant, brake downe his altars, and slay his Prophets with the sword, then he became very zealous for the Lord of hosts.* Plal. 119. 136. *Mine eyes (saith David) gush out with rivers of water, because they keepe not thy Law.* ver. 139. *My zeale hath even consumed me, because mine enemies, have for gotten thy Law.* Mar. 3. 5. *Christ mourned for the hardness of the hartis of the people: and Luk. 19. 41, 42. he wept over Ierusalem, for that they knew not the day of their visitatio.* Now look how these were affected with the rainging sinns of their times. so must wee also mourne for their finnes that raigne among us; as Atheisme, and prophane- nesse, contempt of Gods Word, blasphemie, Sabbath-breaking, oppression, cruelty; and pride. All good subjects are grieved much when they see forren enemies display among them banners of victory; how much more then ought the godly to grieve, when they see impietie practised with an high hand, which is as it were a flag of defiance in the Kingdome of Christ, and a speciall ensigne of Satans triumphing in the increase of his kingdome of darknesse? When the devil sees one that hath lived in sinne, but cast a looke toward the kingdome of Christ, he rageth greatly, and labours by all means to turne him backe: and when wee see those that have made profession of religion, re-

turne againe to the lusts of their former ignorance, O it should grieve our soules, and cause us to pray, *thy Kingdome come.* Doe wee perceive the Turke, or Pope, or any instrument of Satan, either by subtiltie or tyranny, to hinder the Gospell preached, which is the scepter of Christs Kingdome, and the arme of God, whereby hee puls men from the kingdome of darknesse? O then we should mourne. Or doe wee see the want of Gods ordinance in preaching, sacraments, and discipline, which serve for the furtherance of Christs kingdome: or the Lords people committed to ignorant or idle Ministers, to scandalous Teachers, either for life or doctrine? In all these wee have cause of mourning, and they should stirre up our hearts to cry unto the Lord, *Thy kingdome come.*

Use. 2. Graces to be desired.

As we must mourne for the wants and hindrances of Christs kingdome, so wee must hereby learne to have our hearts inflamed with spirituall desires after all helps and furtherances unto Gods kingdome, both in our selves and others: as first, for the preaching of the Gospell, and all other divine ordinances, whereby Gods kingdome is erected and maintained; our hearts desire to God must be, that these may be set up and continued, where they are wanting, and that God may blesse them, where they are vouchsafed. Secondly, that God would enlighten the eyes of our mindes, that we may see the wonders of his Law, as David did, that so the Lords ordinance may be blessed unto us. Thirdly, that wee may be wholly subject unto Christ, and that of conscience, not only in outward behaviour, but in minde, and heart, and will, and in all our affections: wee must make sure this holy desire be in us indeed, and therefore must deny our selves, and subject our selves wholly unto God, as a willing people to serve him, and none but him; and then wee may be sure his kingdome is come unto us. Fourthly, wee must desire to be dissolved, and to be with Christ in the kingdome of glory, for this end, that wee may make an end of sinning, and become more obedient subjects unto Christ; yea, wholly ruled by him, though for the good of others, we must be content to live. Fifthly, that Christ would come in judgement, when all things shall be subdued unto God, and all his obedient subjects shall be fully glorified. This we may desire in heart, though wee must leave the time to Gods good pleasure, still waiting for it by faith in his promise. Sixthly, that God would enlarge his sanctuary here on earth, gather his elect more and more, and still defend and maintaine his Church in every place in the world: when these desires affect our soules, then doe we truly say, *Thy kingdome come.*

3 Use. Duties to be practised.

Whatsoever we aske in prayer, that must we endeavour after in life and conversation, else we

Duties furthering Gods kingdome.



unto in : for where this Kingdome is, Gods hand of blessing and protection is in a speciall manner : here the Lord reigneth and his glorious and blessed Angels, which are mightie in strength and power, keepe watch and guard in that kingdome, and about that people who have the Lord for their King and God. Hence it is, that this our Kingdome hath so long enjoyed peace and protection from many dangerous assaults, because wee embrace and profess the Gospel, which is the scepter of Gods kingdome; and if wee could doe it in sincerity, and walke worthy of the Lord our King, our prosperitie should bee as the floods, and our peace as the Sunne and Moone in heaven. And therefore they that love the peace of this kingdome, must embrace and obey the Gospel, and pray for the happy and flourishing estate thereof : for therein stands our peace.

### *Thy will be done, in earth as it is in heaven.*

The *Cohereence*. This petition dependeth on both the former thus : as a meane whereby we doe that which wee desire in the first petition : for Gods name is glorified, when his will is done : and as a manifestation of that which we desire in the second petition, for there we pray, that Gods kingdome may come unto us, and he rule in our hearts by his word and spirit : now here we crave that we may doe his will, and so testifie our selves to be his loyal subjects.

The meaning. This petition is propounded in a comparison, which naturally standeth thus : *As thy will is done in heaven, so let thy will be done in earth.* And it hath two parts : The first respects the grace of obedience which we pray for, *Thy will be done in earth.* The second shews the right manner of performing it, *As it is in heaven.*

For the first, *Thy will be done.* Gods will is onely one, considered in it selfe, as God is one : yet for our understanding it may be thus distinguished : It is either *absolute*, or *revealed*. Gods *absolute will* is the will of his good pleasure, whereby according to his eternall counsell, hee determines of all things, what shall be done, or what shall not be done, and in what manner. This absolute will extendeth over all creatures, and over all their actions : Ephes. 1. 11. *We are predestinate according to the purpose of him that worketh all things after the counsell of his owne will.* Rom. 9. 19. *Who hath resisted his will.* Mat. 10. 26. *Without this will of God, a sparrow cannot fall to the ground.* And this absolute will of God is hidden from us, till God reveale it by the event. Gods *revealed will* is the sacred doctrine of God in his Word, whereby he signifieth unto man, to far as concerns his happiness and salvation, what hee ought to doe, or what hee ought not to doe. This is not Gods absolute will, but rather an effect thereof concerning man, revealing unto him, not what hee

simply and absolutely willeth to be done, for that must needs be done ; but what is pleasing or displeasing unto him, done by man, and what he will have man to doe, or not to doe, if hee desire to come to life, and would not be condemned. And this revealed will comprehendeth both the Law and Gospel, with all their Commandements, prohibitions, threatenings, exhortations, promises, and such like, whereto the Apostle hath relation, when hee saith, *Prove what is the good will of God, and acceptable.* Rom. 12. 2.

Now this distinction of Gods will being according to the Scripture, hath his use in this place ; for when wee say, *Thy will be done*, wee meane not the absolute, but the *revealed will of God.* Reasons. I. The absolute will of God is alwayes done, and cannot be resisted ; *My counsell shall stand* (saith the Lord) *and I will doe whatsoever I will* : and againe, *Who hath resisted his will ?* that is, his absolute will : for his revealed will is generally transgressed by men, and men doe that which seemeth good in their owne eyes, notwithstanding God reveale his will to the contrary. II. A man may sometime dissent from the absolute will of God without sinning, so be it hee still submit himselfe to the will of God, resting therein, when it is revealed. Thus Abraham prayed for the safety of Sodom (yet submissively) which God willed and decreed to destroy : and David prayed for the life of his child, which God would have to die : and our Saviour Christ prayed for the remission of that cup, which God had absolutely decreed hee should drinke of, yet submitting his will unto his Fathers. And Paul according to his Apostolike function, desired to preach the Gospel in Bybina, but the Spirit suffered him not ; which sheweth plainly it was not the will of God that he should preach there, and yet he desired it religiously without sinne, as did the rest before mentioned. And as in will, so satisfaction a man may dissent from Gods absolute will without sinne : Christ as the Sonne of God, knew his Fathers will, concerning the destruction of Jerusalem, and yet he wept for it, in a tender compassion over their misery to come : and so the brethren at Casarea, he wept and lamented for Pauls going to Jerusalem, though Agabus prophesied that God would have it so : neither must this seeme strange unto us, for we things may remaine both good, and yet differ one from another ; and so may mans created will differ from Gods absolute and uncreated will, and yet both remaine good.

Having found that this petition must be understood of the revealed will of God, wee now come to search out the speciall branches of Gods revealed will ; which wee shall finde in severall places of the holy Scripture. The first is, the *conversion of a sinner*, Ezek. 33. 11. *As I live* (saith the Lord) *I will not see the death of a sinner, but that the wicked turne from his way and live.* The second is, that wee

Gods absolute will.

Gods revealed will.

1 Th. 4. 6. 10.  
Rom. 2. 19.

Gen. 18. 22. 27.

1 Sam. 13. 16. 14.

Math. 26. 39.

1 Act. 6. 7.

2 Luk. 19. 41.

1 Act. 13. 9.

Branches of Gods revealed will.

deny our selves, and rely wholly on our Saviour Christ Jesus for life and salvation: John 6. 40. *This is the will of God, that he that hath seen the Son, and believeth in him, should have everlasting life: and I will raise him up at the last day.* The third is our sanctification in soule, and body, and spirit: 1 Thel. 4. 5. *This is the will of God, even your sanctification.* The fourth is, that every one that lives in the Church of God, beside his generall calling of a Christian, should have a particular calling to live in, wherein hee must seeke the glory of God, in the good of others: 1 Cor. 7. 20. *Let every man abide in the same vocation wherein hee is called, and therein walke with God.* v. 24. The fifth part of Gods will is to subject our selves unto the hand of God in all crosses and afflictions whatsoever: when the brethren at Caesarea saw Pauls resolution to goe to Jerusalem, notwithstanding the bonds that there remained for him, they said as it were expounding this petition) *The will of the Lord be done.* Act. 21. 14.

*Be done* According to the Scripture there be two degrees of doing Gods will: the first is prescribed in the Gospell, to wit, a sincere endeavour and strife according to all the power of grace that God hath given us, to doe the will of God; and this especially is here meant. The second is commanded in the Law, and it is a fulfilling of Gods will, doing that which God commandeth in that manner of perfection which he commandeth: but this is not attained unto in this life; and therefore our desire of God in this petition is, that he would give us grace, sincerely to endeavour to doe his whole will here on earth, and to hasten that time and state unto us, wherein we shall doe it perfectly as the Law requires.

**1 Use.** *Wants to be bewailed both in our selves and others.*

I. This petition teacheth us to bewaile our naturall disposition, whereby we are prone to rebell against the will of God, being wholly bent to disobedience in doing that which is evil.

II. We must bewaile our naturall hypocrisie, even that which remaineth in us after grace received: for though we may say these words, yet we cannot possibly have our hearts affected with such a perfect desire after obedience to Gods will, as we ought to have.

III. Though we have never so much grace, yet here wee must labour and bewaile our want of obedience in all good duties: for though we give our selves to doe good things, yet the best of us all faile in the manner of doing of them; as in hearing the Word, in receiving the Sacraments, and prayer; so as wee must be humbled for our wants, and confesse that we are unprofitable servants, when wee have done all that is commanded us, Luke 17. 10.

Secondly, wee must bewaile the finnes of others, whereby they disobey the will of God, and to rebell against him; hereby God is dis-

honoured, and therefore in zeale of Gods glory, and love to our brethen, wee must be grieved when others finne. Thus was David affected, Psal. 119. 136. and Paul, 2 Cor. 12. 21. *I feare lest when I come unto you, my God abuse me among you, and I shall bewaile many of them that have sinned already.*

**2 Use.** *Graces to be desired.*

As wee must bewaile the wants that hinder the doing of Gods wil in our selves and others; so wee must stirre up our hearts unto heavenly desires after those graces whereby Gods will may be done. As first, that wee may have grace to deny our selves, our owne wills and affections; for naturally we are herein unlike God, and like the Devill: and this must every one learne that would be Christs Disciple, Luke 9. verse 27.

Secondly, that God would incline and dispose our hearts towards his holy word, that we may not onely know, but obey Gods revealed will. This was Davids usuall request; Psalm. 119. 27. *Make mee to understand the way of thy testimonies; and 36. Incline my heart unto thy testimonies.* For how should wee doethe will of God, unlesse wee know it? and how shall wee know it, unlesse our hearts affect the meanes of grace and of obedience.

Thirdly, that God would hasten that time and state unto us, wherein we shall perfectly doe the will of God: that is our state of glory.

Fourthly, that under every crosse which God shall lay upon us, wee may possesse our soules with patience, and so subject our selves to Gods absolute will. Thus Paul prays in behalfe of the Colossians, that *G O D would strengthen them by the power of his might, unto all patience and long suffering with joyfulness.* Col. 1. 12.

Fifthly, that God would turne the hearts of men from sinne, and bring them every where to the obedience of his will.

**2 Use.** *Duties to be practised.*

Because we must seeke to practise that which we aske in prayer, therefore hereby we are also taught to endeavour our selves after these good duties: First, to prove what is the good will of God, and acceptable, Rom. 12. 2. We must by often triall of our actions by the word of God, become expert in Gods will; use in all things makes perfect, and therefore in all our affaires we must consult with God, whether the thing we doe about bee agreeable to his will. Most men will have an eye to the lawes of the Land in their civill affaires, as in buying and selling; and why should wee not bee as wise for our soules in the matters of God? Doe we not discernible with G O D when wee say with our tongues, *Thy will bee done*, and yet in life and conversation, have no regard to square our workes thereby?

Secondly, wee must be strict in the matter of sinne, making conscience of every evill way; yea, even of the first motions unto sinne, that never

Desires furthering our obedience.

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Duties furthering our obedience.

1

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Desires  
furthering  
our obedience.

To gell.

Hinderance to  
obedience.

never come to content: for this petition for obedience, respects not onely our words and deeds, but our secret thoughts: for even they must be brought to obedience to God, 2 Cor. 10. 5.

Thirdly, we must seeke to cut off all things that hinder us from doing Gods will: we must mortifie and crucifie the lusts of the flesh, and all sinful motions of our corrupt hearts; for these make us rebels against God in transgressing his will. This is an hard thing to doe, and unto a naturall man of himselfe altogether impossible, and therefore we must use spirituall means: for the deeds of the flesh must be mortified by the Spirit, Roman. 8. 13. Now the ground of this worke is the death of our Saviour Christ applied by faith to our corrupt hearts, *for the old man is crucified with him*, (as the Apostle Paul saith) *that the body of sinne might be destroyed, that henceforth we should not serve sin*, Roman. 6. 6. This therefore must we doe, if we thinke our selves to have part in Christ; we must perswade our hearts, that when our Saviour Christ was upon the Crosse in our roome and stead, bearing the punishment of our finnes, then were we, in regard of the old man, crucified with him; the vertue and efficacy whereof, we shall undoubtedly finde in our selves, for the mortifying of sinne, when we doe truly beleeve; for our fellowship with Christ begins in his death; and if we bee dead to sinne, how can the motions thereof yet live and reigne in us? When a malefactor is put to death, he ceaseth from his bad courses; and so, if our corruption be crucified with our Saviour Christ, it must not reigne in our hearts, to bring forth the fruits of sinne. Let us therefore meditate on the death of our Saviour Christ, and apply it to our selves by faith, and consider the vile nesse of our finnes, in the bitteresse of his passion; and then no doubt we shall bee moved to strive against evil motions: *For if we be Christs, we have crucified the flesh with the affections and lusts*, Gal. 5. 24.

Fourthly, we must not live inordinately, but in that sort which God injoineth Christians in his word: every one must have a double calling; the general calling of a Christian, common to all that live in the Church, concerning the service of God, in righteousness and holiness; and a particular lawfull calling, in some set state of life, tending to the good of the Church, common-wealth, or family, wherein a man must glorifie God in the good of men: this is to live in order, and hee that wanteth both, or one of these, lives inordinately, for God would have every man to abide in that vocation wherein he hath called him: every one therefore according to his gift and grace received of God, must live in a lawfull calling, and hee that doth not so, resisteth Gods will. Whereby we see that wandering beggars are not to be suffered in Church or common-wealth: for they live without any calling, and so transgress Gods

will: yea, their course of life is here also condemned, that spend their life in sports and gaming; for such a life is rebellion against God, who will be glorified in workes done by vertue of our lawfull living.

Fifthly, it is the will of God, that through manifold afflictions we should enter into his kingdom; and therefore when any crosse befalls us walking in our lawfull callings, we must endeavour to subject our selves patiently to the will of God therein: in prosperity we are cheerefull and thankfull, but when affliction comes, our nature would repine: O remember we say in all estates, *Thy will be done*; and therefore in the most bitter crosses that can befall us, we must labour to say with Job, *The Lord giveth, and the Lord taketh away: blessed be the name of the Lord*, Job 1. 21. So did the Prophet David being banished his kingdom by his owne sonne, 2 Sam. 15. 26. *But if seee thus say, Behold, I have no delight in thee, behold, here am I, let him doe mee as seemeth good in his eyes*: and chap. 16. 10, 11. when Shimei cursed him, he stayed Abishai from revenge, upon consideration of Gods will to have it to say, *Suffer him to curse, for the Lord hath bidden him*.

### In earth as it is in heaven.

Having spoken of the grace of obedience desired in this petition, we now come to the manner how it must be performed: to wit, *In earth as it is in heaven*: that is of us men living on earth, as the blessed Angels and glorified Saints doe it in heaven: for *the Angels that excell in strength, doe Gods commandments in obeying the voice of his word*. And because this exposition is generally received, I will not stand to prove it; this onely we must remember, that here we pray not to performe obedience equall in measure and degree, to the obedience, of the Saints and Angels in heaven, but such as is like unto it: for this note of comparison here imports a likenesse and resemblance, and not equality.

Now this likenesse here stands in 4. things: First, in *cheerfulness and willingnesse*: for the holy Angels obey the Commandment of God freely, and readily without murmuring or constraint: for this cause they are said to *come and stand before God*, Job 1. 6. *to behold his face*, Matth. 18. 10. to expresse their voluntary service unto God: and so should Gods children obey God, as Paul speaketh of *Philemons* benevolence, *it must not bee as it were of necessity, but willingly*. As in the case of *Abimelech*, *God loves a cheerful giver*, so in all obedience hee likes a cheerefull doing: and the Apostle saith, *if there be first a willing minde, it is accepted according to that a man hath*. In this regard, Peter beought the Elders, *to feed the flocke of God, depending on them, and to care for it; not by constraint, but willingly; not for filthy lucre, but of a ready minde*: and the Apostle

5  
Presence under  
the crosse.

Phil. 103. 20.

Reinblance of  
in obedience to  
the Angels.

1 Pet. 1. 14.

1 Cor. 2. 7.

2 Cor. 2. 13.

1 Pet. 5. 2.

Paul

3

B

C

D

4

As orderly life.



*Part. 1. If I do it willingly, I have a reward.* This virtue the Prophet David expressed notably, *Psalm. 67. 8.* when God as it were bored new ears in his soule, then he said, *Loe I come, I desire to doe thy will.*

Secondly, in *priority*, for the Angels preferre to doe the will of God, before all other things: and therefore they are said to stand in his presence continually as it were waiting upon his pleasure: and the like affection for obedience unto God, must bee in all his children. Thist *Abraham* notably testifies, when at Gods command he would have said *Isaac* testifying thereby, that he preferred obedience unto God, before the dearest thing in the world: this also we may see in *David*, *Psalm. 119. 14.* *I have had as great delight in the way of thy testimonies, as in all riches:* and *vers. 137.* *I love thy commandments above gold, yea above much fine gold:* and in our Saviour Christ, who said, when hee was weary and hungry, *My meat is to doe the will of him that sent me, and to finish his worke,* *Joh. 4. 34.*

Thirdly, in *speed*, and *quickness*: for the Angels doe Gods will without all delay or slackness, which the Scripture signifies by their wings, and flying, which it ascribeth unto them: and the like alacrity should Gods children shew in their obedience unto God, *Psalm. 119. 60.* *I made haste and delayed not to keepe thy commandments.*

Fourthly, in *faithfulness*: the Angels doe not Gods will by halves or peeco-meale, but thoroughly and perfectly, wherein forever God imployeth them: and so should wee bee faithfull in doing Gods will, endeavouring to yeeld sincere obedience, not to some, but to all Gods commandments which concerne us: *Psalm. 119. 6.* *I shall not be confounded when I have respect unto all thy commandments.* *2 King. 21. 25.* King *Jeſias* tuned to the Lord, with all his soule, with all his heart, and with all his might, according to all the law of *Moses*: an example to be followed of all Gods children, that so they may be like to the blessed Angels.

*The 1. Use. Wants to be bewailed.*

First, this pattern of Angelicall obedience here propounded for our imitation, must teach us to acknowledge and bewaile the naturall hardnesse, deadnesse, and untowardnesse of our hearts, in yeelding obedience unto the will of God: if wee feelenot this dull and untoward heart, wee may suspect our selves of the want of grace, for every gracious heart feels it more or lesse, and bewailes it unto God: and so must wee doe, if wee say in truth, *Thy will be done in earth as it is in heaven.*

Secondly, wee must here also bewaile the want of sincerity and faithfulness in doing Gods will: our mayned and harte obedience, shewes how farre we come short of this Angelicall example: many content themselves with the outward service of the body, and never regard the inward worship of the heart: and o-

thers have respect to outward duties of piety, that concerne God, but for uprightnesse and mercy towards men, they little regard: this the Angels doe not.

*2. Use. Graces to be desired.*

Hereby also wee must learne to pray for the Spirit of freedom, whereby we may be delivered from the bondage of corruption, and so may the more freely, and cheerfully, and heartily endeavour to doe Gods will: *Psalm. 51. 12.* *Restore to me the joy of thy salvation, and stablish me by thy free Spirit:* the holy Ghost is therefore called *the free Spirit*, because it gives liberty from the bondage of sinne, and makes the heart free, and forward, and cheerful in Gods service; for where the Spirit of the Lord is, there is liberty, *2 Cor. 3. 17.*

*3. Use. Duties to be practised.*

Because wee must practise the good things wee pray for, therefore here wee are taught to frame our lives to an holy Imitation of the blessed Angels. Though wee cannot attaine to the measure of their obedience, yet wee must endeavour after their manner of obedience, in readiness, &c. and so by following them beginne our heaven in this world. This will not stand with their humour, who account reule in religion, affected preciseness: but such as call God Father in sincerity, must sit before them the obedience of the holy Angels, as a pattern for their imitation. Now in them wee may observe these things for us to follow:

First, they desired before Christs incarnation, to looke into the mystery of our redemption wrought by Christ, *1 Pet. 1. 12.* although it concerne them not as it doth us: for they never fell, and they are established by another grace than of redemption: now herein wee must follow the Angels, or (if it were possible) goe beyond them, for Christ took not the Angels, but the seed of *Abraham*: his redemption concerne us, and therefore we much more must be diligent searchers out of this mystery in the Gospel.

Secondly, the Angels are maintainers of true religion, and of the worship of God: for the Law was given by Angels, *Gal. 3. 19.* The moit of *Daniels* visions were shewd by an Angel; and so was the revelations unto *John*, *Revel. 1. 1.* the Angels brought the Apostles out of prison to preach the Gospel in sundry times. They are enemies to Idolatry; for, *Apoc. 19. 10.* when *John* would have worshipped the Angel, he forbade him, saying, *See thou doe it not, worship God:* herein also wee must be followers of Angels, by furthering the Gospel and true worship of God to the uttermost of our power; by hindring all Idolatry, & shewing our selves enemies to all the enemies of God and of his truth.

Thirdly, the Angels were always serviceable unto Christ: they brought the tidings of his birth to the shepherds, *Luk. 2. 9. 10.* they ministered unto him in his temptation, *Math. 4. 11.* in his agony, *Luk. 22. 43.* in his resurrection, *Mat. 28. 2.* and ascension, *Act. 1. 10.* and by

Imitation of the  
Angels.

a. 2. 19. and  
21. 7. 8. and 16. 26

should we performe unto Christ all the service we can.

Fourthly, they spend their time in praising and lauding the name of God: and so should we labour to have our hearts enlarged for his glorie, and our mouthes filled with his praises.

Fifthly, they be serviceable for our good, if we be Gods children, though they be farre better than we are: Heb. 1. 14. *They are ministering spirits, sent forth to minister for their sakes which shall be heres of salvation.* Psal. 91. 12. *They are as nurses to beare Gods children in their hands.* Psal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him: And all this they doe unto us of love, as though it were not enjoined them: So we after their example must employ our selves in soule and bodie, calling, credit, and all we have for the good of men.*

Sixthly, the Angels are joyfull when sinners are humbled and converted from sinne unto God: Luk. 15. 10. and they are grieved when men by sinne dishonour God. And the like affections should be in us: we should mourne for all sinne in our selves and others, whereby God is dishonoured, and have our hearts to leape for joy, when sinners repent and turne unto God. In the world to come we shall be like the Angels in heaven in glorie, Matth. 22. 30. let us therefore here testifie this hope by beginning our heaven upon earth, in becoming like to the Angels, though not in glorie, yet in obedience.

Here lastly observe, what honour we are to give to the Angels of heaven, namely, the honour of Imitation, becoming like unto them in obedience, and treading in the steps of their vertues: but for the honour of invocation, that is due to God alone, and we must not give it to Angels: damnable therefore is the doctrine and practice of the Church of Rome, who pray unto the Angels, and give unto them the honour of God in religious worship.

## V. 11 Give us this day our daily bread.

The coherence. Hitherto wee have handled the petitions that concerne Gods glorie; now we come to the petitions that concerne our selves as the word *Us*, doth plainly shew, in these three which follow: and they depend upon the former, as an explication of the manner of our obedience: for there we asked grace to doe Gods will, and here we pray for those blessings and mercies wherein we may expresse our obedience, for we doe Gods will, when we depend upon his providence for the blessings of this life: when we rely upon his mercie, for the pardon of our sins, and trust in his power for strength against temptation and deliverance from evil. Now then to come particularly to this fourth petition: having in the former craved grace to doe Gods will in our particular callings, here we pray for such sufficiency of all

A temporall blessings, whereby we may glorifie God therein.

In the handling of this petition, six points are to be considered: 1. what we aske, *Bread*: 2. what bread we aske, *daily bread*: 3. whole bread, *ours*: 4. for what time, *this day*: 5. to whom, *to us*: 6. whence would we have it; by gift from God, *give us*.

For the first: The thing we aske is *Bread*. But what is meant by *Bread* is not agreed upon: some expound it spiritually of Christs bodie and bloud, the food of the soule in the Word and Sacraments. But the unfitness of this exposition we shall see by the weakness of their reasons alleged for it. First, they say, it is not meet that in so heavenly a prayer, wee should aske to bafe a thing, as materiall bread of our heavenly father. *Ans.* If God command us to aske him bread, and to depend upon him for it, we must not judge basely of it: now in this chapter God commands us to depend upon him for food to eat: yea, 1 Pet. 5. 7. we must cast all our care on him: and Jacobs practice in praying for bread to eat, Gen. 28. 20. and *Angels* praying for a competence in outward things, Prov. 30. 8. declare plainly the lawfulness thereof. Secondly, (they say) we must first seeke Gods kingdom and his righteousness; and then all these things shall be cast upon us, ver. 33. *Ans.* Distrustfull and distracting care is there onely forbidden, but a moderate care is there allowed: and therefore prayer for them is undoubtedly lawfull.

The second opinion touching Bread is of the Papists, to wit, *That here we aske not onely all necessary sustenance for the bodie, but much more all spiritual food, namely, the blessed Sacrament, which is Christs bread of life.* But neither is this so fit: for first, we prayed for spiritual things directly in the second petition. Secondly, sacramentall bread cannot here be meant, because it was not ordained when Christ taught his Disciples this prayer. Thirdly, their exposition is against their owne practice: for if by bread were meant Christ in the Sacrament, then the people should be fed therewith every day, which they barre them from.

The third opinion is, that by bread is meant corporall food and blessings, necessarie to temporall life onely: and this I take to be the truth for these reasons, which also make against the former expositions. First, *S. Luke*, the best interpreter of our Saviour Christ, expounds the words, *of bread that serves for the day*: that is, for every day, Luk. 11. 3. and therefore it must needs be bodily: for spiritual food once truly received serves not for a day, but for ever, Joh. 4. 14. Secondly, this is a perfect platforme of prayer, and therefore must containe petition for temporall blessings, else it were not perfect: now we cannot comprehend our requests for temporall blessings under any other petition but this onely; and therefore Christ here propounds them.

Proverbs.

ver. 25, 26, 27

Rh'm. on this place.

wherein by B. eat

Now

Calder. defend. 1.  
ven. 1. c. 19.  
middle Row. a.  
Pins. p. 109.

Fig 4.

Now properly bread imports that sustenance made of graine which is fit and convenient for mans bodily nourishment, such as *Melchisedek* brought out to *Abraham* and his company, with wine for their refreshing, Gen. 14. 18. and such is meant in Scripture where bread is opposed to wine or water. But more generally it is taken for all kinde of food whatsoever, whereby life is preserved: in which sense *goats milke* is called bread, Prov. 27. 27. and the *fruit of trees*, Jer. 17. 19. and all things that passe to and fro in trafficke, Prov. 31. 14. Now in this place it must be taken in a generall sense, nor onely for bread, but for all other necessarie food, and for raiment also, with health, peace, libertie, and all other things that are meet and needfull for the good outward estate of man, of family, or common-wealth.

*The 1st.* In that Christ bids us pray for bread, and not for dainties; hereby he would teach us to beware of covetousnesse, the common sinne of our nature, whereby we are discontent with our estate, and murmur with the Israelites, if we have no more but Manna: but we must strive against this corruption, and say with *David*, *Lord, incline my heart unto thy testimonies, and not unto covetousnesse*, Psalm. 119. 36.

Secondly, we must also hereby learne to practise sobriety and moderation in diet, apparel, and all other things appertaining to this life, using them so as we may be the fitter for our callings, and the service of God, and so bettered thereby and not made worse.

Thirdly, this must teach us contentation with that place and state of life, and measure of wealth which God gives us: for we must aske bread onely, that is, things necessarie, and therefore if God gives us things necessarie, we must be therewith content: and our corrupt minde must not be judge herein, but what God bestowes upon our sober use of lawfull meanes within our calling, that must we judge to be our portion: 1 Tim. 6. 8. *If we have food and raiment, let us therewith be content.* This was *Pauls* practice, *I can be abused, & I can abound: every where in all things I am instructed both to be full and to be hungry, to abound and to have want.* The *Israelites* in the wilderness were not content with Manna, but would needs have flesh to eat, and God gave them their desire; but while the flesh was in their mouths, his wrath fell upon them: therefore let us lust after no more than God gives upon our sober use of lawfull meanes, lest in seeking more, we draw Gods curse upon us. But alas, few are content with their estate, the yeoman will be like the gentleman in attire and diet; and the gentleman like the noble man; & hence comes usurie, oppression, injustice, and much ungodlinesse; hence it comes that Gods judgement in dearth is increased upon the poore, because men make no conscience of the meanes, so they may benefit and enrich themselves, and get aloft: but

A beware of Gods curse with thine advancement; unless God change thine estate, rest contented with that which is present, and be thankfull for it: for better is a little with the feare of God, than great treasure and trouble therewith, Prov. 15. 16. now what trouble like the wrath of God? and therefore be content with that which God sendeth in the use of lawfull meanes.

Fourthly, must we aske of God everie bit of bread we eat? then away with all chance and fortune, and let us learne to acknowledge Gods providence in all things.

Fifthly, must Gods children aske of God their daily food, and receive it as a gift of mercie from the hands of their father? then away with merit by mans workes: for if bread be of mercie, life everlasting cannot be of merit on mans part.

Lastly, this petition minnsteth unto us a notable ground of contentation against distrustfull care: for that which Christ bids us aske, God undoubtedly will give, because it is according to his will: and therefore the childe of God may assure himselfe of things sufficient for this life, in the sober use of lawfull meanes; and looke, if temporall blessings faile, for a good supply in spirituall graces.

Here a question may be asked, seeing wee aske of God but bread onely, that is, things necessarie for this life, whether may wee use the creatures of God for our delight? *Ans.* We may use the outward blessings of God for our honest delight: Eccles. 5. 17. *Behold what I have seene good, that it is comely to eat, and drink, and to take pleasure in all his labour wherein man travelleth under the sunne:* yet three caveats must be remembered lest wee abuse our libertie in this delight: 1. we must see God to give us not onely things necessarie, but for delight: 11. in our delight and pleasure we must to moderate our affections, that they be not taken up with these earthly things, nor hereby withdrawn or hindred from things heavenly and spirituall: 111. Our principall joy must be in spirituall food, even in Christ crucified, and in our true communion with him in his bodie and blood: all our delight must stoop to this, and out of Christ wee must count nothing joyous.

11. *Point.* What bread: *daily bread.* The word in the originall significth bread put to our substances day by day: that is, such bread as serves to preserve health and life from day to day: this *Agur* calls bread or food convenient for him, Prov. 30. 8.

*The Use.* In this second point we learne two things: First, that it is lawfull to aske temporall blessings at the hands of God, for he is our mercifull father, and bids us so to doe; which serveth to confirme the former exposition of this article. Secondly, that we ought to have a moderate care to preserve our bodily life and health, in the diligent use of all lawfull meanes: for what we pray for, wee must endeavour to doe.

4  
Chance confuted.

5  
Merit confuted.

6

Of using Gods creatures to our delight.

Summ.

We may pray for temporall blessings.

A moderate care for temporall things lawfull.

1  
Use of covetousnesse.

2  
Learn sobriety.

3  
Contentation.

4  
1 Tim. 6. 8.

5  
Numb. 11. 31.

doe. The sixth commandment saith, Thou shalt not kill; wherein the Lord injoineth us by all good meanes to preserve our owne and our neighbours life. And this we must doe for two causes especially: first, that we may doe all the good we can to the Church, Common-wealth, and family whereof we are members; secondly, that wee may have a sufficient time to prepare our selves for heaven: for death will come, and the day of judgment; and after death *there is no wisdom, nor counsel, worke, nor invention*: therefore now must wee prepare our selves for God, that wee may bee ready to receive him at his comming; and he that is prepared for the Lord hath lived well and long enough, but without this our life is spent in vaine.

**III. Point.** Whose bread doe we pray for? *our owne*, not other mens. But how doth bread or any other temporall blessings become ours? *Ans.* First, when we have true right thereto before God: secondly, when we have lawfull possession thereof before men. Our right before God is needfull, for we lost all in *Adam*, and have recovery of our right in the creatures onely in Christ Jesus, when by faith we become his members: *1 Cor. 3. 22. All things are yours and you are Christs.* And yet for all this, the child of God may not use all things as his own though he have right thereto in Christ, unlesse by Gods providence he have also lawfull right thereto or possession thereof before men, as by lawfull gift, purchase, labour, or such like. Indeed right in Christ is the chiefeft title, but yet right before men is also necessary: for Christian liberty doth not abolish good orders in civill estates, but establish them rather: Christ is no enemy to *Cesar*, and therefore the Scripture injoines *every man to eat his owne bread*, *2 Thes. 3. 12.* that is, such whereto hee hath right in Christ by faith, and also enjoyeth by Gods providence in some honest meanes allowed of men; for by good orders established among men, we are put into possession of those things whereto we have right in Christ.

*Thence.* I. Here wee learneto receive our bread from God, or any other temporall blessing wee enjoy as a fruit of Christs passion; and indeed Christ crucified is the foundation of every good gift and blessing of God. As for infidels and wicked men, who possesse and use many temporall blessings, it must bee granted, that they have right thereto before men: but yet having no part in Christ crucified, they want the true foundation, and so are no better than usurpers before God, for which one day they must bee called to reckoning. If this point were learned, men should shew more conscience in getting, and more reverence and thankfulness in using Gods temporall blessings, than usually they doe: there would bee lesse riot and excess in diet and attire, and lesse abuse of all Gods creatures: for the meditation of this price of our restitution, would refrain us from dishonouring God in any of his blessings.

**I.** This petition for our owne bread teacheth us, that every one should have a lawfull calling, and therein to employ himselfe, that hee may eat his owne bread, *2 Thes. 3. 12.* No man ought to live out of a lawfull calling, nor yeridically therein; the matter must be with idleness out of his family; and the magistrate out of the common-wealth: a vagrant person ought not to be tolerated, for such eat not their owne bread.

**II.** Here is condemned all fraud, injustice, and cruelty, in the getting of temporall blessings, for we pray for our owne bread; but that which is so gotten is not our owne, but others: neither will the gamesters gaine, nor that which is got by lottery, stand with this petition: for this is not to labour the thing that good is, as the Apostle requireth, *Eph. 4. 28.* neither are they sanctified meanes of getting. *Quest.* If this bread be our owne, what need wee to aske it? *Ans.* Wee aske it for good causes though it bee our owne: for in bread there be two things: the substance of bread, and the blessing of God therein, which in Scripture is called *the staffe of bread*, which is that vertue and power therein, whereby it nourisheth: for herein it sarch with bread, as it doth with an old man; take away his staffe, and he cannot stand but falleth; so take away Gods blessing from bread, and it becomes unprofitable, and nourisheth not. Now because wee may have the substance of bread, and yet want the blessing upon it, wee may have our garners full, and yet bee poore: *we may eat and not be satisfied*, fill our bellies, and yet be hungry: therefore wee pray to God for bread, that so wee may have not onely the substance, but the blessing of God therewithall: for which cause Princes must as well make this petition as the poorest beggers.

**IV. Point.** For what time doe we aske bread? not for a month or a year, but *for this day*, or as *Luke* hath it, *according to the day*, *Luk. 11. 3.* that is, meet and convenient for this present day.

*The Use.* In this circumstance of time, we are taught: first, to bewaile our distrustfulness in Gods providence for temporall blessings, as food, raiment, &c.

Secondly, to acknowledge Gods particular providence upon us from day to day, whercon we must depend and cast our selves continually for all things needfull, though we see no reason thereof. This did *Abraham*, when he was about to sacrifice his Sonne; for when *Isaac* asked, *where is the sacrifice?* *Abraham answered; my Sonne, God will provide*, *Gen. 22. 8.* and so he did, *veit. 13.* wherupon *Abraham* in memory of this singular worke of Gods providence, called the name of the place, *Iehovah jireh, God will provide*, *v. 14.* A most worthy precedent for every man in the way of obedience, to depend upon Gods providence for all things needfull, endeavouring to see his disposing hard in all things that fall out good or bad.

Thirdly,

Eccles. 9. 10.

How temporall blessings become ours.

Enjoy all in Christ.

A new blessing received.

Flourishing condemned.

Job. 3. 1.

Job. 1. 6.

Thirdly, to moderate our care in seeking for the blessings of this life: we must have care to provide things honest and necessary; and for this end must exercise our selves in the use of lawfull meanes, otherwise we shall tempt God; but yet our care must be so moderate, that wee still depend upon our heavenly fathers care and providence for us, who bids us aske him bread for every day: and thus we shall have enough, when as distrustfull and immoderate care shall helpe us nothing. When the *Israelites* lived by Manna, which God gave them from heaven, they were commanded to gather but for one day, and to reserve none of it till the morrow; whereby God would teach them to depend upon his daily providence: which while they did, they had sufficient; and that which was good; but when through covetousnesse they would needs gather more than for the day, and so reserved of it till the morning, Gods curse light upon it: *for it was full of worms, and stank*: and afterward when they began to dislike Manna, and were not content with his providence, but *lusted after flesh, hee gave them their desire, but withall his wrath fell upon them while the flesh was betweene their teeth before it was chewed*, v. 32. and so it will be with us if we distrust in God: but if we learne and practise this dependance on Gods particular providence, we shall have experience of his goodnesse, though ordinary meanes faile, either by supply, as 1 King. 17. 6. or by patience to beare the want.

Fourthly, here wee have a good ground of that holy practice of Gods children, sanctifying their meat and drinke by prayer and thanksgiving: for here we are taught to pray for temporall blessings, and therefore when we have them and use them, we should glorifie God by praier and thanksgiving for his blessing upon them: the reason hereof is great: for first, hereby wee are distinguished from brute beasts, who live upon Gods blessings, but yet cannot praise him as man may doe: secondly, hereby wee testifie our right and interit into Gods creatures by Jesus Christ, which wee lost in *Adam*, for true praier is a fruit of faith, and by faith wee are made partakers of Christ Jesus: thirdly, such is our corruption by nature, that wee are prone to abuse all Gods blessings, and therefore wee must pray for grace to use them moderately and thankfully.

Fifthly, here we may learne how to frame our daily prayers to God, for this circumstance of time must bee referred to every petition; and therefore this must bee our practice, every day to pray for grace to glorifie Gods name, to yeeld obedience to his will, to have our sinnes forgiven, and so for the rest.

*V. Point.* For whom doe we aske bread? not for our selves alone, but for our brethren; *Give us*: which serves to teach us brotherly love, which seeketh not her owne things only, but is bountifull towards others, seeking their good

also. And indeed here wee are but stewards of Gods temporall blessings, and therefore may not employ them as wee will, but for his glory who is our absolute Lord: now his direction is to this effect; that first, we should glorifie God with our temporall goods, employing them for the maintenance of his worship, and of true religion. Secondly, that we should employ them for the common good, in the reliefe of the poore, and other necessary duties for the common-wealth. Thirdly, that we should provide for our owne, especially them of our family, that we may live in peace and quietnesse, and so the better prepare our selves for the life to come.

*VI. Point.* From whom must wee looke to receive our bread? namely from God: for wee say unto him that is our father in Christ, *Give us*: which teacheth us, that though wee bee his children, and so have right to temporall blessings, yet whatsoever wee have, wee must know it comes from God, and must receive and use it as from his hand. And this we shall doe if wee sanctifie the creatures of God unto our temporall use: for every creature of God is good, if it bee sanctified in his use. Now the creature is sanctified not as man is, when the Spirit of God worketh in him, abolishing corruption and renewing grace; nor yet as the elements in the sacraments are sanctified, which are set apart by God to an holy and spirituall use, to be seales and pledges of grace; but when it is made fit to our temporall civill use, which is done by the word and prayer: 1 Tim. 4. 4. Where by the word is meant, first, the word of creation, whereby God in the beginning fitted the creature for mans use, and gave him power and soveraigntie over it: Secondly, the word of resurrection, whereby after the fall, and after the flood, he granted unto man the use of his creatures, Gen. 9. 3. Thirdly, the word of the Gospel concerning our Christian liberty, wherein hee hath enlarged our use in the creatures of God, Acts 10. 15. And by prayer, wee desire God to give his power unto the creatures, and his blessing upon them to serve for our good and comfort; as also to give us grace to receive them as from his hand, and to use them to his glory. If wee could learne and practise this duty, wee should have more comfort in the creatures than yet we have; yea, it would restrain us from fraud, oppression, crueltie, and from pride and vanitie in getting and using all Gods blessings: for if wee were perswaded that all temporall blessings came from his hand, how durst wee sinne against him either in getting or using of them.

Secondly, in that after our labour and diligence in our callings, we must still pray to God to give us bread, we must learne to observe that order of causes which God hath set in the producing of all temporall blessings for this life: for not onely food and rayment, but our labour and diligence there about are secondary causes,

How to glorifie  
God with our  
temporall goods.

How the creature  
is sanctified.

Gen. 1. 31.

The order of causes  
in temporall  
blessings.

And the care  
for this life.

Exod. 16. 13, 19.

1 Cor. 10.

Num. 11. 4.

Sanctification of  
our food.

causes depending upon the blessings of God, which is the first cause of all disposing and ordering all things unto goodnesse: for it comes from God that meat doth feed us, and clothes doe keepe us warme. If hee say unto stones, become bread, they shall feed us, Mat. 4. 4. yea, in the want of bread hee can preserve strength for many daies, Exod. 34. 8. and 1 King. 19. 8. yea, if hee speake the word, poison shall become bread and nourish us: but without his blessing nothing can doe us good: Psal. 127. 1, 2. *Except the Lord build the house, they labour in vaine that build it: we therefore must learne to relye upon Gods providence for a blessing on all our labour and studie, and wait for his blessing in all the meanes wee use for our good and comfort: for he is our life, our health, and preservation.*

**v. 12 And forgive us our debts, as wee forgive our debtors.**

**I. The Coherence.** Christ having taught us in the former petition to pray for temporall blessings, and for grace to rely upon Gods provident dispensation for the things of this life, doth in this petition and the next, direct us to aske spirituall blessings for our selves, to wit, remission of our sins, and strength against temptation: and the reasons of this order is this; Christ makes the former petition a steppe unto these; for a man must rest upon Gods providence for the preservation of his bodie, that will relye upon his mercy for the salvation of his soule: hee that cannot bee perswaded that God will give him bread, will hardly be resolved that hee will forgive him his finnes.

Where first, we may note what is the faith of worldlings: they doe not trust in God for food, rayment, and other temporall blessings; how then can we say that their faith is sound for eternall mercies? Isai. 28. 16. *Hee that believeth will not make haste,* but will stay Gods leisure, waiting for his blessings whereof hee stands in need: But is this the practice of the world? no verily; for let a crosse come, and men will not stick to use unlawfull meanes for their deliverance: and so they deale, when hope of gaine is offered, making little conscience of fraud, lying, oppression, &c. and so making haste to be rich, they overcome the provident hand of God, that would lead them by ordinarie lawfull meanes.

Secondly, hence we learne how to enjoy and use all temporall blessings, food, rayment, and such like; namely, as helps and meanes to draw us towards Gods mercy in Christ. Thus did Jacob, Gen. 28. 20. 21. *If God will be with mee, and give me bread to eat, and clothes to put on, then shall the Lord be my God:* Joh. 6. 27. Christ bids those whom he had fed miraculously, when they sought him afterward for outward

things, that they should not labour for that food which perissheth, rejecting therein, but for that which endureth unto everlasting life; leading them from bodily care and labour, to that which is heavenly and spirituall.

To come to the petition, wherein wee will handle, first, the necessity of it; then the meaning; and lastly, the uses.

For the first: This petition may seeme to be needlesse; for they that make us Gods children, who have all their finnes forgiven them, both past, present, and to come. *2 Cor. 5. 17.* This indeed must be the daily petition of all Gods children in this world, and the necessity of it is great; for howsoever in the purpose of God, all finnes are pardoned to true believers; yea, all finnes past repented of, are forgiven, that they shall never be againe imputed: yet finnes present, and to come, are not actually pardoned, till they be repented of. This experience teacheth, for who can feele the assurance of mercy for any sinne committed, before he have repented of it? and though true repentance once had, let us for ever in Gods favour, yet it must bee daily renewed for our daily falls, or else we cannot know it to be true. Hence it is, that *Paul* intreats the Saints of God in Corinth (though they had truly repented at their conversion) *to be reconciled unto God,* 2 Corinth. 5. 20. meaning, by renewing their repentance. And *David* was the true childe of God, yet being left unto himselfe, hee fell into two grievous finnes, wherein hee lay almost a whole yeare without repentance; during all which time, hee had not pardon of them actually; for *Nathan* rebuked him to bring him to repentance, and upon his confession, pronounced them pardoned: yea, and *David* himselfe afterward, for the fuller assurance of mercy to his soule, most earnestly intreated pardon hereof at the hands of God, Psal. 51. So that this petition is most necessary, as well for actuall pardon of finnes present, as for the more full assurance of finnes past.

**The meaning.** This petition is propounded in the forme of a comparison, which naturally standeth thus; *As we forgive our debtors, so forgive thou us our debts:* and it hath two parts, a request for pardon, and a reason thereof. Our request for pardon is this; *Forgive us our debts.* In the word *debt* is a figurative kinde of speech taken from bargaining, wherein *God* is resembled to the *Creditor*. *Man* is the *debtor:* the *Law* is the *bond or obligation;* and *sinne* is that *debt* of ours, for which we stand bound to God by the Law, this appears by this, that in the Evangelists the word *sinne* and *debt* are used promiscuously; as Luk. 11. 4. compared with that of Matthew, and Luk. 12. 4. Now *sinne* makes us debtors unto God, not for that we owe it unto him, for wee are bound by the Law to yield the contrary obedience; but because upon default of obedience unto God, whereto wee are bound by the Law, wee are

why Gods children should pray for pardon.

Worldlings want faith.

Right use of temporall blessings.

sinne a debt.

bound for our finnes unto punishment, which is as it were a second debt. Even as a man that is bound in an obligation to another, through default of performing the condition thereof, is bound to pay both the principall and the forfeiture: the punishment of sinne which is eternall death, being that forfeiture whereto wee stand bound before God, for want of obedience which is as it were the principall.

The consideration of this resemblance for which sinne is called a debt, serves to direct us in some points of religion: as first, it confutes their opinion, who hold that our whole justification consists in the remission of finnes, and that the same is wrought by the shedding of Christs blood alone: for we owe to God a double debt, first, obedience, and for default thereof we stand bound to punishment: these two debts are different and distinct one from another, and they must be both paid, and Gods justice satisfied either by ourselves or by a surety, before wee can be accepted as righteous unto life: Now wee our selves can discharge neither; therefore Christ our surety must doe both: and so he hath: for our second debt of sinne whereby we stand bound to punishment, Christ discharged by his death and passion, wherein he made his soule a sacrifice for sin; and our debt of obedience in perfect love to God and man, hee also paid to God in fulfilling the law for us: whereupon it is true, *that the righteousness of the Law is fulfilled in them which walke not after the flesh, but after the spirit*. But (say they) the Scripture every where ascribes our whole redemption and justification to Christs blood-shedding, and to his death and passion. *Ans.* Christs blood-shedding must be considered two wayes: first, as a part of his passion, whereby we are discharged from punishment: secondly, as a part of his obedience, wherein he testified singular love both to God his father, and unto mankind: for in suffering he obeyed, and in obeying hee suffered: now because his blood-shedding is a part of both, therefore is our whole redemption ascribed thereunto, not excluding, but including his actual obedience therein, it being a part thereof.

Secondly, debt in this place betokening sinne as it binds unto punishment, sheweth plainly that sinne and punishment goe alwaies together: and therefore the Popish doctrine is false and erroneous which parteth them asunder, by making some finnes veniall, not deserving the punishment of death, which is the wages of sinne.

*Forgive us* This forgiveness here asked, is a free and full discharge from sinne and the punishment thereof, without any satisfaction on our part: and this God doth, when hee is content for Christs sake, not to impute sinne unto us, but to account it as not committed, and the punishment thereof as not due unto us: being fully and freely contented with the all-sufficient satisfaction made by Christ in his death and

passion. This forgiveness *Hezekiah* expected, when he said to God, *Thou hast cast all our finnes behind thy backe: and Micah*, saying, *He will subdue our iniquities, and cast all our finnes into the bottome of the sea*. So that our request to God is this, that whereas our finnes binde us unto punishment, the Lord would be pleased for his Sonnes sake, freely to remit all our finnes, and never to impute them unto us, and to be fully contented with the suffering of Christ, that the punishments of our finnes be never laid upon us.

*Quest.* But of what finnes doe we here aske pardon? *Ans.* Both of finnes past and present: for howsoever the child of God hath his finnes past fully pardoned at once on Gods part, upon his true repentance; yet hee is not able to receive pardon as God gives it, but must receive it by little and little, and as it were drop by drop: this we may see in *David*, who had the pardon of his sin pronounced by *Nathan* the Prophet; and yet after that he penned the 51. Psal. wherein hee begs mercy and forgiveness most earnestly for that sinne which God had already pardoned, ayming no doubt at a more full and comfortable assurance of Gods pardon in his owne heart: for this cause also in his old age he prays for the pardon of the finnes of his youth, Psal. 25. 7. Again, here wee pray for the pardon of finnes present, both that they may be actually forgiven: and also that our hearts and consciences may be settled in the assurance thereof.

*The uses.* First, by this petition, we are taught to bewaile our carnall security; for naturally we goe on from day to day, in following the pleasures and profits of this world, and never thinke of our debt to God by sinne, till the evil day of death or distresse approach unto us; like to desperate bankrupts that never regard their debt, till the Sergeant be upon their backe. This is that sin which Christ foretold should reigne in the latter dayes, Matth. 24. 39. And I appeale to the conscience in the view of all estates and conditions, whether it be not so: for though iniquity dee abound, yet no man saith, *what have I done?* Jer. 8. 6. yea, this is the sinne of many professors, for the nature of man is prone to inroach upon Gods favour. But wee must know, that this security cannot stand with this petition: for here we are taught to call to minde our finnes, every day praying for the pardon of them.

Secondly, here we see whereon we must rely and settle our hearts in all estates, in affliction, temptation, and death itselfe; namely, on the mere mercy of God in Christ, by faith in his blood for the pardon of our finnes. Looko to the prayers of all the Saints of God in Scriptures, and wee shall finde that they made this their rocke, and anchor of stay in all distresse, Dan. 9. 18, 19. *O Lord, heare and behold, --- not for our owne righteousness, but for thy great tender mercies: deferre not, for thy owne sake, ob*

Remission of finnes  
not our whole  
justification.

Rom. 3. 4.

Phenon 1 Joh. 1.  
vers. 5.

Forgiveness of  
sinne described.

Wants to be be-  
wailed.  
Security in sinne.

Our rest in dis-  
tress.

Belsham de Julis  
1557.

Daily humiliation

Remedy against  
despaire.

2 Tim. 1. 4.

No man can ful-  
fill the Law.

*my God.* This wee must observe to arme us against the damnable doctrine of the Church of Rome, for they will grant that in his first conversion a man must rely onely on Gods mercy in Christs blood; but after a man is made the childe of God, he may rest upon his owne good merits, so it be in modesty and sobriety. But this is the right way to hell, flat against this petition: for how can wee dream of any merit, when as wee must every day aske mercy and forgiveness? for to aske mercy, and to plead mercy, are contraries: now by our daily finnes we add debt to debt, and so must still plead mercy and not merit, even after wee are converted and sanctified; ever praising God that hath delivered us from the slavish bondage of that proud Synagogue.

Thirdly, here wee see what wee must doe in respect of our daily finnes whereinto wee fall; wee must not lie in them, but renew our estate by true humiliation and repentance. Also it thou be crossed in the things of this world, the way of comfort and deliverance is to be learned here: for as thou dost daily aske bread, so thou must aske forgiveness for thy finnes: and when they are pardoned, thou hast title and interest to all Gods blessings. Now this daily humiliation stands in three things: 1. In examination of our selves for our debt unto God by sinne: 2. in confessing our debt unto our creditors, yielding our selves into his hands: 3. in humbling our selves unto him, craving pardon and remission earnestly for Christs sake, as for life and death: herein the children of God are presidents unto us: Psal. 32. 5, 6. *David* in great distress found no release while hee held his tongue, but when he humbled himselfe, and *confessed against himselfe*, then he found mercy and ease: whereupon he professeth that he will be a pattern to every godly man for their behaviour in the time of distress.

Fourthly, here wee have a notable remedie against despaire, wherewith the devill assaults many a childe of God, when through infirmities they fall into some grievous sinne, or commit the same sinne often, which greatly wounds the confidence: for here Christ bids us aske forgiveness of our daily finnes whatsoever they be, or how often soever committed. And no doubt, he that bids us forgive our brethren that sinne against us, though it were *seventimes in a day*, if they seek it at our hands, will much more forgive us. This must not embolden any to sinne presumptuously, for the Lord hath said, *He will not be mercifull unto that man*, Deut. 32. 19. but if any fall through infirmity, hereon hee hath to stay himselfe from despaire.

Fifthly, hereby wee see that no man possibly can fulfill the Law, for the Apostles themselves were commanded to aske pardon of sinne every day: whereby it is plaine they could never fulfill the Law, and therefore much lesse can any other.

Sixthly, that which we pray for we must in all

A godly manner, endeavour after. And therefore as we pray for pardon of sinne every day, so must wee daily use the means wherein God gives assurance of remission to his children; as heare the Word, receive the Sacraments, and pray unto God publicly and privately: endeavouring to resist all temptations, and to glorifie God by new obedience: for it is grosse hypocrisy to aske the pardon of sinne, and still to live in the practice of it.

Lastly, here wee see we must pray not only for the pardon of our own sins, but of our brethren also; *Forgive us*: whereby Christ would teach us to be careful of the salvation of our brethren and neighbours; the good estate of their soules should be deare and precious unto us: and if this were so, happy would it bee with the Church of God; but alas, men are so farre from care of the salvation of their neighbours, that men of the same family are careless of one anothers soules; masters regard not their servants, nor parents their children: indeed, they will provide for their bodies and outward estate, but for their soules they have no care: wherein they betray themselves to be cruell and mercilesse, having more care of their hogs and brut beasts, than of their children and servants: for when their hogges have all needfull provision, their children and servants soules shall want instruction.

*As wee also forgive our debtors* } These words are here propounded as a condition of the former petition; and they include a reason thereof, as Luk. 11. 4. *Forgive us our finnes, FOR even we forgive every man that is indebted unto us.* And this Christ addeth for weightie causes, even to crosse the fraud and hypocritie of our corrupt hearts, who would have forgiveness of God, and yet would not forgive our brethren, nor yet leave off the practice of sinne our selves. But this condition imports, that wee must exercise mercy towards our brethren, and so breake off the course of our finnes, if we looke for mercy at Gods hands. Now the words here used are comparative, betokening a likelihood and similitude between Gods forgiving and ours: which must bee rightly understood, because our forgiveness is mingled with much corruption through want of mercy: and therefore we must not understand it of the measure of forgiveness, nor yet of the manner simply, but especially of the very act of forgiving, for thereto sometimes mult similitudes be retained; as Mat. 9. 29. *According to your faith be it unto you.* And the force of the reason stands in the circumstance, thus: If wee who have but a drop of mercy, doe forgive others; then dost thou who art the fountaine of mercies forgive us: but wee forgive others; therefore doest thou forgive us.

Touching our forgiving others, three questions must be scanned: 1. How can any man pardon a trespasser, seeing God onely forgiveth sinners? *Ans.* In every trespass which our Lord

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pardon.

When wee be careful  
of the salvation  
of others.

How can any  
man



to his neighbour, be two things: the losse and damage whereby man is hindered in body, goods, or name: and an offence against God, by a practice of injustice against his law. Now as a trespass is a damage unto man, so may a man forgive it; but as it is a sinne against God in the transgression of the morall law, so God only pardons it: as when a man hath his goods stolen, that damage done to him a man may remit; but the breach of the eighth commandment therein, God onely can forgive.

**I. Quest.** How farre is a man bound to forgive others that trespass against him? *Ans.* There is a threefold forgiveness; of *revenge*, of *punishment*, and of *judgement*. Forgiveness of *revenge* is when a man is not desirous of revenge from an inward grudge, but forbears to render like for like to those that wrong him: this is principally here meant; for we must *alwaies forgive our brethren*, in respect of revenge; *for vengeance is mine, saith the Lord, and I will repay*, Rom. 12. 19. Forgiveness of *punishment* is the remitting of that punishment which another mans wrong-doing justly deserves: this is not alwayes to be granted, especially in the case of offence, which may tend to the publike hurt: for then were the state of magistracy unlawfull, whose office it is to punish offences. The forgiveness of *judgement* is the remitting of that censur which an evill deed doth justly deserve; neither is this here meant, for being lawfully called thereunto, wee may freely censure that which is evill done.

**III. Quest.** Whether must wee forgive those that wrong us, if they will not confesse their fault, nor aske us forgiveness? *Ans.* We must forgive them freely, in respect of revenge. *Object.* But it is said, *If he repent, forgive him*, Luk. 17. 3. therefore, unless he repent, we need not to forgive him? *Ans.* That place is meant of Ecclesiasticall censures, that those must proceed no further, after the party offending doth repent.

*Debitors* Hereby is not meant such as wee count debtors in the civill state; that is, such as owe us money, graine, &c. but any one that doth us injury, or wrong: for no mans estate is so low, but in some degree God hath given one or more of these foure things; honour, life, goods, or good name; and he that hinders his neighbour in any of these, is a debtor before God, and so standeth, till he make recompence to the party, and repent towards God: yea, further, wee must know that besides the endamming of our neighbour in these things, the very omission of preserving and furthering our neighbours life, honour, goods, and good name, makes us also debtors before God.

These words thus understood, must be conceived as a reason drawne, not from the cause, or like example, but from the signe and pledge of Gods forgiveness; for God hath made a promise to forgive us, if wee forgive our brethren their trespasses, Mark. 11. 25. from

whence mercifull men may gather assurance or pardon with God, from that inclination to compassion and readinesse, which they finde in their own hearts, to forgive others that wrong them: for Christ teacheth them to reason thus; If we be those to whom thou hast promised pardon when they aske it, then Lord pardon us: but we are such, for wee seele our hearts inclined to mercy; therefore Lord pardon us. So that this reason serves to move us to pray to God for pardon with confidence and assurance: yea, further, they include a profession to God of new obedience in amendment of life; for under one duty of mercy towards our neighbour, is comprehended the whole practice of repentance, and the performance of our vow made in baptism.

*Ps. 1.* Marke here, that asking pardon of God, and testimony of repentance, goe together: he that receives the one, must expresse the other: for where God gives pardon, there also hee gives grace to repent, and mercy is not granted, but on condition of repentance, Act. 1. 27, 28. when the Jewes that were pricked in conscience at *Peter's* Sermon, asked *what to doe to find mercy*; *Peter* said, *Amend your lives, &c.* And therefore when hee perceived want of repentance in *Simon Magus*, he tels him, *Thou art yet in the gall of bitterness, and in the bond of iniquity*, though he had formerly baptized him. Whereby wee see, First, with what affection we must come to God, when we pray for the pardon of our finnes: namely, with humble and contrite hearts, having a true purpose not to sinne wittingly, and willingly, but to obey God in all his commandments: and the want of this, is the cause of that small comfort in prayer, which many finde in themselves: for the promise of pardon is not given, where the condition of repentance is not performed. Secondly, this shewes the grosse and fearefull error of the blind world, who sing this song while they live in sinne, to their owne hearts; *God is mercifull: Christ is a Saviour*: but thus trusting to Gods mercy they deceive themselves, for they trust to nothing; for mercy is not due, where repentance is wanting: nay, the Lord hath said, *Hee will not be mercifull to that man that shall blesse himselfe in his heart, saying, I shall have peace, though I walke after the stubbornnesse of mine owne heart, &c.* Let us therefore see to this, that we practise repentance, when we pray for pardon; and looke to the purpose of our heart against sinne, when wee wait for mercy to our soules. Wee may not sever those things which God hath joyned, but looke how heartily wee desire mercy, so earnestly must we hunger after grace to repent: if wee truly seeke both, wee shall have both; but if we let slip repentance in ourselves, wee shall come short of mercy with the Lord.

**II.** The joyning of this condition, implying repentance, to the petition, and the dependence of it on the former, teacheth us every day

Remission and repentance goe together.

Act. 8. 22, 23.

Deut. 29. 19, 20.

How farre we are bound to forgive.

Mark. 11. 25.

How we must forgive the obstinate.

How we become debtors against our neighbours.

to renew our repentance, and to humble our selves for our finnes, seeking for a new supply of grace, that so our purpose not to sinne, may bee more and more confirmed in our hearts; which is the infallible signe of a new creature.

III. Here wee see wherein the practice of true repentance sheweth; namely, in exercising mercy, love, peace, reconciliation, and forgiveness: for though forgiveness be onely named, yet under it all other fruits of repentance are understood. Indeed to heare the Word, to receive the Sacrament, to preach and pray, be excellent works; but yet the heart of man may more easily dissemble in them, than in the duties of the second table: the most infallible marke of true grace is the practice of the love of God in works of love and mercy to our brethren: *1. Jam. 1. 27. Pure religion and undefiled before God, is to visit the fatherlesse, &c. Jam. 3. 17. The wisdom that is from above, is first pure, then peaceable, gentle, easie to be moved, full of mercie and good fruits.* And hence it is that love is called the fulfilling of the law, Rom. 13. 10.

IV. Christ knitting our forgiving our brother with Gods forgiving us, doth here afford unto us a notable signe of pardon of sinne; namely, a ready and willing minde to forgive our brother offending us: our inclination to mercie in suppressing the desire of revenge when we are wronged, gives assurance to our conscience that wee shall finde mercie at Gods hands: whereby it is plaine, that the child of God may know his owne estate before God, in regard of his mercy in Christ; even by descending into his owne heart, and there finding the affection of mercie, in forgiving those that have wronged him: and this we must labour for, if we would know Gods mercy in Christ to be long unto us.

V. Hereby wee are admonished to beware in our selves, of the common sin of this age, ingrafted in our nature; to wit, desire of revenge, spite, and grudging upon every occasion: For when we pray unto God with such malicious hearts, we doe in effect desire the Lord to exercise his wrath, and to revenge his justice on us. And undoubtedly, many a man doth fearefully curse himselfe in his owne prayers, while hee is cruelly minded towards his brethren; and God oftentimes saith *such* to such curses most deservedly, seeing men are so cruell to their owne soules to curse themselves: and therefore wee had need to looke to our hearts when we pray to God, that we forgive men; if wee would be forgiven of God.

VI. Here note a generall grosse sinne in this age: most men will seeke to be reconciled to their brethren, with whom they are at variance, when they come to the Lords table: but at all other times they take little pleasure, thinking they may well enough performe all other duties of religion, though they retain malice and enmity towards their brethren. But here

we may observe, that we ought to be reconciled with our brethren, whensoever wee goe to God in prayer for elfe; if we come in malice and envy towards our brethren, we curse our selves and sinne against our owne soules: In prayer we bring the sacrifice of our hearts, and the alvns of our lips unto God: but before wee offer it, we must *reconcile our selves unto our brethren*, as wee heard before.

VII. Here also we may see the grosse hypocricie of our nature: for so oft as we make this petition, we make profession of reformation of life in new obedience, (for this one branch of brotherly reconciliation here protested, doth presuppose our conversion from all sinne, such that true repentance for our sinne, cannot stand with a purpose to live in any other.) And yet behold, though men say this prayer often, yet still they continue in their old sinnes as in blasphemy, drunkenness, whoredome, oppression, lying, fraud, &c. as though it were nothing to dissemble with God: but God is not mocked, either attend thy wicked conversation, or leave off to make this holy profession.

VIII. In that Christ teach our duty of forgiving our brethren, to lo weighty a condition, as is our forgiveness with God; hereby he would acquaint us with the horrible cruelty of our nature, and pronente to revenge: we must therefore take notice of it, and labour to see and to bewaile this corruption of our hearts: and on the other side, to hunger after love, mercie, gentleness, meekness, and to endeavour to practise the same continually.

Lastly, joyne both parts of this petition together, and they shew us a way how to keepe true peace of conscience for ever; namely, First, wee must call upon God for the pardon of our finnes every day. Secondly we must follow after peace with men, in the practice of forgiveness and reconciliation when offences grow; for when we are at one with God and man; we have a blessed peace: and hence will follow peace in our owne hearts, which is that peace which the world cannot give; which while we retaine, wee need not to feare any evill, no not death it selfe: for if God be with us, who can be against us?

**v. 13 And lead us not into temptation: but deliver us from evill.**

These words containe the sixth and last petition, which is not needlesse, as some may thinke, but for weighty causes: for after all the former, though a man should the fruition of all the graces there desired: to wit, First, to teach us who they be that are most troubled with temptations: namely, the children of God, that for themselves to seek his glory, to advance his kingdom, to doe his will, to depend upon his providence; and to rely upon his merite for the pardon of their finnes; these of all others are most subject to temptation; for

The practice of true repentance.

A true signe of pardon of sinne.

Desire of revenge must be avoided.

When we ought to be reconciled to our brethren.

Chap. 23. 4. An example of our reconciliation.

Mat. 23. 33. Cruelly.

How to get and keepe peace of conscience.

Cohabitation.

God's children not tempted.

being escaped out of the Devils snare, hee betimes himselfe by all possible means to bring them in againe: grievous temptations doe alwayes accompany remission of sinne, which is joynted with endeavour to glorifie God, as both the Word of God, and Christian experience doe fully witness: which must bee well observed, both to stay the minde of those that are deeply humbled through Saints temptations, thinking that they are not the children of God, because they are so troubled with sinne and Satan, when as the case is cleane contrary: for spirituall temptations, if they bee resisted with godly sorrow, are rather a signe of Gods love, because the devils hatred is most toward them whom God loves best; and on whom God shewes mercy, towards them will the devill exercise his malice. As also this discovereth the folly of those, that sooth up themselves in this fond conceit, that God surely loves them, and they are deerce in his favour, because they are freed from temptations; when as indeed they ought rather to suspect themselves to be under the power of Satan: *for when the strong man armed keeps the hold, the things that he possesses are in peace*, Luk. 11. 21. whereby is signified, that the wicked of the world being possessed of Satan, are at peace in themselves, in regard of temptations: for what needs hee to trouble them which are already at his command? but let them beginne to repent, and to seeke mercy for their sinnes, with endeavour to leave them, and they shall soone finde that Gods favour is not enjoyed without the devils malice.

Secondly, this petition is joynted with the former, to teach us, that as we must be careful to begge mercy and pardon for our sinnes already past, so we must be watchfull to prevent sinnes to come: he that saith, *Forgive us our trespasses*, must pray also, *not to be led into temptation*: and therefore as we would not have our consciences pricked with the sting of our old sinnes, so we must be careful we fall not into them againe, neither bee overcome with new temptations.

*The meaning.* The words themselves containe one onely petition, (though some have thought other wise) consisting of two parts: the first is the petition it selfe, *And lead us not into temptation*: the second is the exposition thereof, *But deliver us from evil*: for in effect it is thus much, *That wee be not led into temptation, deliver us from evil*.

For the first, that we may rightly understand it, we must search out two things: First, what a temptation is: Secondly, what it is to be led into temptation. There be two sorts of temptations, Good, and Evil. I call that a *good and holy temptation*, when as God tempts a man, and it is an action of God whereby he proveth and trieth man, to make manifest unto man himselfe and unto others, what is in his heart: for God knoweth well enough before

he trieth him. Thus he tempted Abraham by the offering of his soone, Gen. 22. 1, 2. and the Israelites, by sending false prophets among them. Deut. 17. 3. And in this sense afflictions are called temptations, Jam. 1. 2. because God trieth man by affliction, as gold is tried in the fire: and all these are good, both in respect of the author, which is God, and of the end, which is the good of his servants: Job 23. 10. *He knoweth my way and trieth me, and I shall come forth as the gold*. An *evil temptation* is a wicked motion, alluremeat, or perswasion, whereby man is provoked to sin against God in the transgression of some commandment. *Example*. When a man is in distresse, he shall finde provocations to impatience, distrust, and murmuring against God: as also to use unlawfull means to helpe himselfe: and in prosperity he shall finde sundry allurements to presume upon Gods mercie in some evil course, to neglect the ordinarie means of grace and salvation; as the Word, Prayer, &c. all these and such like, are evil motions, arising partly from our owne corruption, and partly from the suggestion of the devill, who by himselfe, and by his instruments, thus seekes to draw men from their duty to God: and these evil temptations be they, which in this petition we pray against.

*11. Point.* What is it to be led into temptation? *Ans.* A man is led or carried (as the word imports) into temptation, when the temptation possesseth him, and holds him after it hath assaulted him: for we must know that in every temptation there be two actions: one of God, whereby in his just judgement he leaves a man to himselfe, or to the malice of Satan: another, of man himselfe, whereby being left of God, hee enters into the midst of the temptation, as it were plunging himselfe into it. For the better conceiving hereof, we must know that a temptation hath foure degrees, by which it proceedeth, till it bring a man unto destruction, unless it be cut off; to wit, *Suggestion, Delight, Consent and Perfection*, Jam. 1. 14, 15. *Suggestion* is when the minde conceiveth a wicked thought, put in by Satan, or arising from naturall corruption: *Delight* is when the evil thought conceived, and for a time retained in the minde, descendeth to the heart, and there pleaseeth the will, and delighteth the affections: *Consent* is when the will yeelds to the evil motion, and the heart resolves to practise it: *Perfection* is when a sinne is often committed, and by custome becomes as it were ripe, whereupon followes destruction. Now in the first and second of these degrees, a man is said to be tempted onely: for suggestion and delectation doe not defile the heart, but when the will consents, then the temptation takes hold upon him, and possesseth him: and by often practice he is plunged into it, intangled and insnared, and held captive under it. Now then (to apply this to the point in hand) a man is led into temptation, when hee is left of God

which is led into temptation.

To be led into temptation.

Four degrees in temptation.

Temptations two-fold.

1. Good.

to an evil motion suggested into his minde, so as hee gives consent unto it, and goes on to the practice of it. See this in *Judas*, Joh. 13. 2. Satan cast this evil motion into his heart, *Judas betray thy master*: this he thought upon, and was delighted with the gaine that he hoped to reap thereby: and here God left him to himselfe for his hypocrisie and other finnes, and then Satan entred into his heart, got content of will, and so carried him to the practice of this treason. Hence also the Apostle seemes to allude, 1 Tim. 6. 9. *They that will be rich fall into temptations and snares*, being left of God to their corruption in covetousnesse.

But some will say, that Gods owne children have bene thus carried into temptation; as *David* in the case of his adultery and murder, 2 Sam. 11. and *Peter* in denying his master, Matth. 26. 70, 74. *Ans.* It may seeme they were carried into temptation, for their evil motions were not only received with delight, but consented unto and practised: yea, *David* lay in his sinne almost a whole yeare. But wee must consider, that they were the children of God by adoption and regeneration, and therefore howsoever God left them to be tempted, yet he forsooke them not wholly or finally, but still loved them, so as they were not carried into temptation with full consent of heart: but Gods saving grace remained in them, which when God stirred up, they were recovered by repentance. Indeed they went as farre as they could, and in regard of themselves, farre enough to have cut off their salvation: but that was laid up with God in Christ, for his *foundation remaineth sure, and whom he loves, he loves to the end, his gifts and calling are without repentance*. So then, to be led into temptation is to be carried into it with full consent, being left of God unto the malice of Satan, and the powerfull working of a mans owne corruptions: and Christs meaning is, as if he had taught us to say thus; *O Lord, we are every way subject to temptations, and by our sins we deserve to be left, therefore, to the malice of Satan, and to the power of our owne corruptions, yet we beseech thee, not to forsake us in any temptation, but give us happy issue thereunto, still upholding us by thy grace.*

*Quest.* How can God lead a man into temptation, and yet not be the author of sinne? *Ans.* Well enough: for as temptation is a punishment of sinne, so God may lead a man into it by permission, leaving the party to himselfe, and Satans malice; for some former transgression. Again, God never puts any evil motion into the minde, but yet he suffers Satan to doe it; and though the devill be a most wicked instrument, yet such is Gods power and wisdom, that he can use him without sinne, in a good manner, and to a good end.

*Vers.* 1. This petition serves to confute a grosse error of the Papists, who teach that a man truly justified before God, may finally fall from grace, and bee condemned: as also

A the opinion of some Protestants, who though they will not say that the child of God may finally fall away and perish, yet they hold that hee may wholly fall away for a time, and that every grievous sinne which hee commits, cuts him off totally, till hee doe repent; for looke what the child of God asketh in prayer, according to Gods will, that shall be granted him: but in this petition he asketh preclusion from totall and finall apostasie, and that according to Gods will, by the teaching of Christ himselfe, *Lead us not into temptation*: and therefore it shall be granted. Indeed it stands with the will of God, and the good of his children, that sometime they should be buffeted by Satan in temptation: and therefore we pray not here to be freed from all assaults, but that wee bee not wholly left unto our selves, nor forsaken of God, but so preserved by his grace, that wee be not swallowed up in temptation: and this petition being according to Gods will, shall be granted to him that askes in faith, 1 Joh. 5. 14. And hence it is, that he that is once the child of God indeed, shall so remaine for ever, and cannot finally or totally fall away from grace. *David* fell and *Peters* were great and fearful, but yet therein, they were not wholly forsaken of God, unlesse it were in their owne feeling for a time.

*Object.* But *David* by his two sinnes became guilty of Gods wrath, and so lost his right of this prerogative in being the child of God. *Ans.* If we consider the desert of those sinnes, that undoubtedly should have bene his estate; but yet in regard of Gods election and free grace of adoption, wherein God changeth not, as also in regard of the inward seeds of Gods grace in his heart, he remained still the child of God, though the signes of Gods favour were changed into the signes of his anger and displeasure. *Ob.* But by such sinnes a man loseth the graces which formerly he had. *Ans.* The graces of God in man are of two sorts; some are necessary to salvation, as faith, hope, and charitie, without which no man can be saved: others be very excellent and profitable, but not of like necessity with the former; as the sense and feeling of Gods love and favour, peace of conscience, joy in the holy Ghost, alacrity in prayer, courage and boldnesse with God: and these latter may bee lost, but the necessarie graces cannot, howsoever they may be greatly weakened; for so it was with *David*, by his fall he lost for a time the feeling of Gods favour, the joy of the Spirit, &c. but faith, hope, and love, were not extinguished, but were weakened and covered, as fire in the ashes.

2. *Vers.* *Wants to be benedict.*

Here also wee are taught to mounre for the corruption of our nature, whereby we are prone to yeeld up our selves to every temptation of sinne and Satan, and be slacke and negligent in resisting: wee doe not stand and pray against temptations diligently, nor shunne the occasi-

The child of God cannot wholly fall from grace.

Whether Gods children be led into temptation.

How God leads into temptation.

William, de justis. l. 3. c. 15.

ons of sinne, as we ought to doe: nay, we offer our selves into temptation, and minister occasion unto Satan, and to our owne corruption to assault us often. This we shall finde to be true in our selves, if wee search out thoroughly our owne estate; and therefore it should grieve our hearts when we feele the law of our members rebelling against the law of our mindes, and leading us captive unto sinne.

2. *Vse. Graces to be desired.*

Here also we must learne to desire of God all such graces as may helpe us against temptation, and they are many: I. Spirituall heed and watchfulness to prevent temptations, and to avoid the occasions thereof. II. Grace to pray in the time of temptation, that God would lessen and moderate the violence and force thereof. III. That in temptation God would be so farre from withdrawing his grace from us, that hee would then adde grace to grace, even new grace unto the former. IV. That in the continuance of temptation, when it abideth long upon us, God would strengthen us to hold out. V. That he would give us patience to beare the irksomnesse and burthen of it. VI. That in the end of it, God would give a comfortable issue, for his glorie, and our owne good.

4. *Vse.* Here also we are let to see, how great our weaknesse is; even when wee bee Gods children, and have true grace; for wee must daily pray that *God would not lead us into temptation*: whereby we import, that of our selves wee are so farre from withstanding a temptation, that if God should leave us; wee would give up our selves as slaves unto the Devill. Here then behold thine estate and condition whosoever thou art, considered in thy selfe: if God leave thee, thou canst not stand in any temptation, but must needs fall into the bondage of Satan: yea, to exceeding great is our weaknesse in our selves, that in temptation there doth scarce appeare any difference betweene the child of God and a wicked one; for both are subject to the temptation of Satan: nay, the childe of God is usually more assaulted than the wicked: when the evil motion ariseth, or is suggested into the minde, the wicked receive it, and delight therein: so did David, and so doe we all: the wicked give consent of will, to doe the godly; if God leave them: the wicked fall to practice sinne, and to doe the godly, if God keepe backe his grace from them: the wicked lye in sinne, and so doe the godly, till the Lord by grace doe raise them up. Where then is the difference? Surely the persons themselves doe differ in temptation, for the wicked is carried with violence into sinne, and without resistance in temptation: but the godly hath some resistance in himselfe; when hee gives consent to sinne, the evil that hee doth, hee would not doe; Rom. 7. 19. But the maine difference is Gods grace and mercie, vouchsafed to the childe of God, but denied to

the wicked; for if wee escape temptation, it is of grace and mercie; if wee stand in temptation, and yeeld not to evill suggestion, if wee deny consent of will, or bee kept from the practice of sinne, it is all of grace: and if we be fallen into sinne, and rise againe by true repentance, that also is Gods speciall grace, without which undoubtedly wee should runne on with the wicked unto destruction. Here therefore wee must learne to renounce all confidence in our selves, and to walke in all humilitie before God, relying wholly upon his grace and mercie in Jesus Christ: we must make his arme our strength, and his grace our shield, to defend us from temptation. This was Davids practice, who in all trouble and distresse had recourse to God, calling him, *his hope, his refuge, and deliverer*. Psal. 91. 2, 3, *his secret or hiding place, who preserveth him from trouble, and compasseth him about with joyfull deliverance*. Psal. 124. 7. and when his enemies increased, yet the Lord was *his buckler, his glorie, and the lifter up of his head*, Psal. 124. 8. And thus should we rest upon God, considering that if wee receive a good thought, wee can hardly retain it; and when evil motions come, wee cannot of our selves resist them.

5. *Vse.* Hence we also learne, that in temptation, Satan can goe no further than God permits him: he could not touch *Jobs* goods, his children; nor his bodie, till God gave him leave, Job 1. 12. and 2. 6. neither could the *Legion* of Devils enter into the herd of swine, till Christ bade them goe: wee therefore must bee patient in temptations, and beare them as coming from Gods hand; neither must wee feare the Devill overmuch, though he pinch our soules by his violent assaults, nay, though hee should torment and possesse our bodies really, for whatsoever he doth, is by Gods permission: only we must be careful to please God, and to rely on him, who will shortly *revenge Satan under the feet of all his children*, Rom. 16. 20.

6. *Vse.* That which we aske of God in prayer, wee must sincerely endeavour after in life; and therefore as we pray to God not to be carried into temptation, so must wee like to arme and furnish our selves with grace, that we may be able to encounter with our spirituall enemies, and to withstand their assaults. This is the Apostles counsell, Ephes. 6. 11, 12, 13, &c. *Put ye on the whole armour of Gods: that ye may be able to stand against the assaults of the Devil, &c.* then after hee nameth those Christian vertues, which as spirituall armour, the childe of God must take unto him, and arme his soule withall, if hee would persevere in grace unto the end. The first part of this armour, is *truth* or *veritie*, wherewith the loynes must bee girt about; and this is an excellent gate, whereby a man professeth true religion, and endeavoureth himselfe in the practice of all the duties of religion in *sinceritie*; his speeches and his actions are futable proceeding from an honest heart,

Satan is limited in his tempting.

Mark. 5. 13, 14.

The Christian is to mourne against temptation.

Difference betweene the godly and wicked in temptation.

heart, that truly meaneth whatsoever the tongue uttereth, or the members of the bodie doth practise. The second part is *justice*, or *righteousnesse*, when a man leads his life fault-blameably and uprightly, that hee can truly say with the Apostle *Paul*, *I know nothing by my selfe*, Corinth. 4. 4. Indeed the best Christian hath his fautes and fals, but yet hee must not live in known finnes; for then hee cannot say, *I know nothing by my selfe*. The third is the preparation of the Gospel of peace, wherewith the feet must be shod. By Gospel of peace is meant the glad tydings of salvation by Christ revealed in the Gospel, which promisseth pardon of sinne, and life everlasting by Christ, and commandeth us by way of thankfulness, to deny our selves, to take up our crosse, and to follow Christ: now when wee finde our affections thus cleaving unto Christ, though it bee through tribulation, then have we put upon our feet this spirituall furniture. The fourth is the *shield of faith*, by which a man layes hold on the mercie of God in Christ for his salvation, and under it shrowds himselfe against the fire darts of Satan. The fifth is *hope*, by which we wait for that salvation which we apprehend by faith. The sixth is *the word of God*, which wee must make a rule & square to all our thoughts, words, and deeds, seeking to subdue thereby all contrarie motions that would take place in our hearts. The last is *prayer*, whereby we betake our selves to God in all estates, craving mercie for the pardon of our finnes, and strength of grace to resist temptation, and an happie deliverance out of the midst of it. And he that can take to himselfe these excellent vertues, and put upon him this complete armour of Christianitie, is ready and fit to meet with any temptation wharsoever; and howsoever he may be assaulted, yet he cannot be overcome, neither shall the gates of hell ever prevaile against him to hinder his salvation.

### But deliver us from evil.

These words containe the second part of this petition, which is added as an exposition of the former: for then are wee not lead into temptation, when God delivers us from it, giving strength to withstand, and a good issue out of it.

The meaning. Some thinke, that by *evil* here is meant *Satan only*, that *evil one*, as hee is called, Math. 13. 17. But we are to enlarge it further, to comprehend all our spirituall enemies: for first, this title *evil*, is not only given to Satan, but to *sinne* also, Rom. 12. 9. *Let us abhorre that which is evil*: 1 Pet. 2. 11. *Eschew evil*. And to the world: 1 Joh. 5. 19. *The whole world lieth in evil*: Gal. 1. 4. *Christ gave himselfe, to deliver us from this present evil world*. And to the *flesh*: that is, the corruption of our nature, for that is the *evil treasure of the heart*. Math. 12. 35. Secondly, that advantage which the Devill hath against us, is by the world, the

selfe, and Sinne; and therefore with that one the Devill, Sinne, the world, and the flesh must bee understood. Indeed the Devill is that maine and principall evil, that great Tempter against whom we pray chiefly: but yet we also pray against Sinne, the flesh, and the world, because they are Satans agents, and instruments in temptation against us. We pray not to be delivered from Satans power, for that is not possible, while we live in this vale of teares, where the Devill is a Prince with an infinite multitude of wicked spirits, all which besett themselves to get advantage against Gods childe; neither is his presence so dangerous, though it were visible. But here we have a greater matter in hand which we pray against, even Satans sleights and policies which he exerciseth against Gods children, for their ruine and destruction: they indeed are many, but here I will propound six most dangerous policies of Satan, which wee are to watch against.

I. *Policy*. When men have many good things in them, as knowledge in the mystic of salvation, beside other morall vertues, as temperance, justice, &c. then the Devill labours that concupiscence may still reigne in their hearts, by their lying and living in some one sinne or other, whereto they are naturally inclined. *Cain* no doubt was brought up in the knowledge and service of God, as well as *Abel*; for he offered sacrifice unto God (though not with the like truth of heart that *Abel* did) but herewithall the Devill so wrought, that the horrible sinne of hatred and inalice should possesse his heart, which brought him to kill his brother, and so to destruction: so *Indas* no doubt had excellent gifts of wisdom and providence, and therefore amongst all the Disciples hee was made as it were the Steward of our Saviour Christs family; hee had questionlesse much knowledge, and his carriage was such in his profession, that the Disciples knew not hee should be the Traitor, but everie one was afraid of himselfe, when our Saviour Christ said, *One of you shall betray me*, Joh. 12. 22. yet for all this, the Devill so wrought in his heart, that the concupiscence of covetousnesse should reigne in him, which moved him to betray his Master, and so brought him to perdition. And this course Satan holds to this present day in the bosome of the Church of God; he labours by might and maine to hold the professors of religion in some one sinne or other: and therefore we must alwayes pray, as here wee are taught, that this naturall concupiscence may bee daily mortified and made weak, so as it be not forth in any branch of sinne reigning in us.

II. *Policy*. When Satan cannot procure some grosse corruption to reigne in the childe of God, then he labours to get him to commit some offence and sinne, whereby the name of God may bee dishonoured, his profession disgraced, his conscience wounded, and Gods children offended. Thus he dealt with *David*

Satans policies against Gods children.

Evill comprehendeth all our spirituall enemies.

in his finnes of adulterie and murder, 2 Sam. 11. and chap. 12. 9. and with *Peter* in the deniall of his Master, Math. 26. 74. We therefore must pray according to this petition, that wee may *be sanctified thorowly, and that our whole spirit, and soule, and body, may be kept blamelesse unto the coming of our Lord Iesus Christ*: and that *our hearts may be established in every good word and worke*: God delivering us from every evil worke, and preserving us unto his heavenly Kingdome, 2 Tim. 4. 18.

**III. Petition.** When the childe of God is fallen into any sinne, then the Devil labours to call him asleepe therein, that hee might *lye in it without remorse*, and so never repent of it: thus hee dealt with *David*, who lay in his sinne of adulterie and murder without repentance, one whole yeare almost: and thus he hath dealt with the nation of the Jewes, blinding their eyes and hardening their hearts, from the knowledge of the *Messias*, whom they crucified, even unto this day: and thus hee dealeth with many Christians in the Church of God. In regard whereof, wee must pray in temptation as *David* did, *that hee would not forsake us over-long*, Psal. 139. 8. but though in justice hee may leave us to our selves for a time, yet hee would please to renew his mercies towards us, and re-pare us by his grace.

**IV. Petition.** When the Lord vouchsafeth to men the means of salvation, as the Word and Sacraments, and chastisements for sinne, then Satan labours to make the same void and of none effect, that so they may not only misse of salvation, but be condemned more deeply for the neglect and contempt of the means vouchsafed unto them: this *Paul* knew well, and therefore he sent *Timothy* to the *Thessalonians*, to know their faith, lest the Tempter had tempted them, and so their labour upon them had been in vaine, 1 Thess. 2. 5. For this cause he is called that *evil one, who steales away the seed of the word from out their hearts*, Matth. 13. 19. and that *envious man who soweth tares among the seed*, v. 28. Here therefore we must pray against this practice of Satan, that as the Lord vouchsafeth the means of grace unto us, so he would give his blessing withall, that they may be profitable unto us: for without this, the means will turne to our deeper judgement.

**V. Petition.** When he cannot worke his will in their soules inwardly, as he desires, then hee assaies to doe them mischief by some outward Satanical operations: as possession, witchcraft, or striking their bodies with strange diseases, or abusing their dwelling places with fearefull noises and apparitions: thus hee plagued *Job* in his goods, and in his body, when hee could not prevail against his soule: and when hee could not prevail against Christ by temptation, than he vexed him by transportation, Matt. 4. 5, 8. and thus hee bound a *daughter of Abraham* eightene yeares, Luk. 17. 16. Here therefore we pray for the comfort of Gods provi-

dence, and for the presence and assistance of the good Angels, that we may be preserved though not from temptations inward in minde, yet from such bodily and outward abuses and injuries, as the Devil would inflict upon us: for herein he is curbed and restrained ordinarily, in respect of that malice and enmity which hee beares to the children of God: whereupon (I take it) the childe of God may lawfully pray against all outward crosses and afflictions, so farre forth as they are evil, and proceed from that evil one, the Devil: for this is Gods promise to the godly person, Psal. 91. 10. *There shall none evil come unto thee, neither shall any plague come neere thy Tabernacle*; that is, so far forth as it is evil: for otherwayes it is most true, that *many are the troubles of the righteous*, because it is many times good for them to be afflicted, Psal. 119. 71.

**VI. Petition.** Lastly, Satan labours to bring Gods children to some fearefull and miserable end; not so much for the bodily death, as in regard of the inward horror and terror of conscience; for though he seldom spare any man, yet he reserves the extremity of his power and malice to mans last gaspe. Indeed hee is many times restrained, so as many a childe of God can say at his end, in despite of Satan, *Lord, now leavest thou thy servant depart in peace*: but where he is not restrained, there hee labours to bring men either to presumption, or despaire. Here therefore wee are taught, to pray to God for a good and comfortable death in the Lord, and that wee may be so preserved therein, and inabled by grace, that our end may neither be evil to our selves, nor in appearance; but that wee may have both time and grace to prepare our selves, so as though our death be never so sudden, yet we be not unprepared: for though sudden death be verie uncomfortable, yet is it never dangerous to him that is ready for the Lord: but the unprepared death is the plague of plagues; for after it there is no time nor means allowed unto man to alter the state of his soule, Eccle. 9. 10.

**Vers. 1.** That which we here pray for, wee must endeavour to practise; and therefore our speciall care must be to resist the Devil, and to keepe our selves from the assaults of Satan unto sinne, whether they come from our owne corruption, or from this evil world: 1 Joh. 5. 18. *He that is borne of God sinneth not, but keepeth himselfe that the wicked one toucheth him not*. This wee see may be done, and it is a notable signe of our adoption and regeneration: now the way to doe it, is set downe by the Apostle *Paul*, 1 Tim. 1. 18, 19. *Fight the good fight*: which hee expounds in the words following, which prescribe two duties; *having faith and a good conscience*. To have faith is to hold and maintaine true religion in life and death, renouncing all heretic whatsoever, whether of Jewes, Turkes, Papists, or any other: which, whosoever would doe, must not

How far we may pray against crosses.

Psal. 34. 19.

4 Luk. 23.

Pray for a comfortable death.

Resist the Devil.

The way how to resist Satan.

How to keepe the  
faith.

content himselfe with a shew of god's ielle in  
professon, but must get the power of religion  
fast rooted in his heart, which he must expresse  
in his conversation. And for this end these  
rules must be remembered : First, we must have  
in our hearts sincere love to God in Christ, and  
to his Church, and true religion : Christ must  
have the chiefe place in our hearts, and our love  
to God in him must be so strong, that it must  
overwhelme all other affections, so as wee may  
truly say with *Paul*, *I count all things losse, and  
doeudge them to bee dung, that I might win  
Christ* : and this must be the order of our love,  
wee must love God and Christ for themselves,  
and the Church of God, and true religion, for  
Gods sake. Secondly, wee must not only  
know and beleve that Christ died for our  
sins, and rose againe for our justification ; but  
we must labour to feele the power and efficacie  
of his death, killing sinne in us, and the vertue  
of his resurrection, raising us up to newnesse of  
life : he that hath only a shew of religion, may  
make professon of faith in Christs death and  
resurrection ; but herein stands the power,  
when wee bee made conformable unto his  
death, in regard of the death of sinne, and know  
the vertue of his resurrection, by our holy en-  
deavour in new obedience, and doe frame our  
selves to his example in all such things where-  
in he left himselfe a patterne unto us. Thirdly,  
wee must not content our selves to know and  
professe that God is mercifull, but withall wee  
must take observacion of his loving favour to-  
wards us particularly, adding one observacion  
to another, that so our hearts may bee rooted  
and grounded in the love of God. A man  
may make professon of Gods grace and mer-  
cie, from a meere generall conceit and appre-  
hension of it in his braine ; but herein stands  
the power and pith of true religion, when a  
man by observacion and experience in him-  
selfe, knowes the love of God in Christ to-  
wards him. And thus is faith and true religion  
held and maintained.

To have a good conscience (which is the se-  
cond dutie in this Christian fight) is to preserve  
and keepe our conscience so, as it may excuse  
us, and not accuse us unto God, in respect of  
living in many sinne, howsoever there may bee in-  
firmities in us : to this end wee must observe  
these rules :

First, wee must have a double calling : the  
generall calling of a Christian, wherein we must  
serve God ; and a particular calling, according  
to our place and gifts, wherein wee must exer-  
cise our selves for the good of men. These two  
must not bee severed, so as either bee wanting ;  
but hee that would keepe a good conscience,  
must practise his generall calling in doing the  
duties of his particular calling : it is an easie  
thing to professe Christianitie in the Church,  
and many a man doth so, that keepe no good  
conscience in his private dwelling at home : but  
this is the evidence of a good conscience, when

How to keepe a  
good conscience.

a man shewes himselfe a Christian in his calling  
at home, and conversation among his bre-  
thren.

Secondly, wee must always bee exercised in  
doing some good dutie, either of our generall  
or particular calling, or in some commendable  
furtherance thereunto : for idleness is the De-  
vills pillow, whereon men either plot or devise  
some evill, or are lulled asleepe in fustitie : but  
diligence in our calling is our way, wherein  
we have promise of protection by Gods Angels  
from the Devill, *Psalm. 91. 11*, but if wee bee out  
of our calling, wee lye open to the hurt of the  
enemie : when *Peter* without warrant from his  
calling, generall or particular, would needs  
goe warme himselfe in *Capernaum* hall, what fell  
out ? upon a small assault by a filly Maide, hee  
denied Christ in most fearefull manner, *Joh. 18.*  
*25, 26*.

Thirdly, in every estate of life wee must la-  
bour to see a speciall providence of God, and  
therein to rest contented, bee it better or bee it  
worse. It is an easie thing to see and acknowledge  
Gods mercie in health, peace, and plentie, and  
to rest contented therewith : but if wee would  
have peace towards God in our owne hearts,  
wee must labour to quiet our selves with his  
disposing hand in the day of trouble, sicknesse,  
or any other distresse of life or death.

Fourthly, whatsoever wee would doe when  
we die, that we must now begin, and continue  
doing it every day while we live ; to wit, repent  
of our daily finnes and leave them, desire ear-  
nestly to be reconciled to God in Christ, and  
stedfastly to beleve all his gracious promises :  
he that hath these graces shall die in peace ; and  
therefore if we would live in the peace of con-  
science, we must labour for them every day.

Fifthly, in all societies and converlings with  
men, we must be carefull either to doe good  
unto them, or to receive good from them : for  
where neither of these is, there Satan shewes  
his presence, and therefore we must shunne such  
company as give themselves to plot or practise  
some iniquity : for evill converlings corrupt  
good manners.

How wee must  
keepe company.

Sixthly, we must lead our lives, not after our  
owne fancie, but according to the rule of Gods  
Word : we must live by faith, and not by sight :  
when we see no signes of Gods favour, but ra-  
ther of his anger and indignation, yet then must  
we trust in him, and relie upon his mercy : this  
is against reason, yet a worke of faith, which is  
the evidence of things which are not scene ; *Heb.*  
*11. 1*.

2. Use. If we pray God to deliver us from e-  
vill, then we must beware of all Satanically pra-  
ctices, as means of helpe in any distresse : this  
is grosse hypocrisie, to pray against the evils of  
Satan, and to give our selves to the practice of  
them : herein many offend ; for the Papists say  
this prayer, but yet their religion in many  
things is a grosse practice of magicke and force-  
ry : for first, the consecration of their host in the  
masse

Idleness Satans  
pillow.



matte is plaine conjuration: and so are their exorcismes in hallowing salt, bread, and water, their casting out of devils by certaine words, by the signe of the crosse, the application of reliques, and such like: may, come to our selves, what is more common among us than to use charmes and amulets, to seeke to witches and forcerers when any strange affliction doth befall us? And the setting of a figure though it be not grosse magicke, yet therein is a close and privy worke of the devill, his hand is deepe therein: and the Church in former times hath condemned it for witchcraft: for charmes, characters, and amulets bee but the devils watchword and sacraments to fetch him a working: what though the words used be good, yet therein is Satans deeper policie, who *turnes himselfe into an Angel of light*, under shewethes working the greater mischief. But what horrible impiety is this: that when God gives us occasion to come unto him, we leave him and runne for helpe to his professed enemies.

3. *Use.* This branch of the petition serveth to direct us what to doe in this case: say that a dwelling house, or some other place is by Gods permission, haunted and abused by some evill spirit, whether inay a man lawfully frequent, or abide in such a place? *Answe.* By this petition its plaine he may not; for here we pray to be delivered from evill, and therefore wee may not voluntarily thrust our selves into such a place as is haunted by the devill: would we come within the compasse of the Lyons paw, or within the chaine of a mad dog, or a hunger-bitten beare? why then should we rashly thrust our selves into the danger of the devill, who like a roaring lyon seeks continually whom he may devour. Many ignorant people are so bold-hardy, that they will rayle upon and defie the Devill, and command him to be gone. But without a calling thereunto, wee may not so doe. Indeed, if by Gods providence wee be called to live in such places necessarily, then this wee may doe, wee must not reason with the Devill, but betake our selves to God by humble and earnest prayer, and complaine of Satans vexation, making God our shelter and defence both for soule and body: else if wee presume to meddle with him without a calling from God, we may justly be foiled and abused by him, (as the *sonnes of Secor mere*) because we have no promise from the Lord to be protected from him.

*For thine is the kingdome,  
and the power, and the glorie,  
for ever: Amen.*

These words containe the reason of the former six petitions: touching which we must observe two things in generall: first, that they are not a reason to move God whose will is unchangeable: but to perswade the childe of God that prayeth thus, that God will grant his

requests. Secondly, that this reason is not peculiar to the last petition, but generally belonging to them all: as, *It followed be thy name: because thine is the kingdom, power, and glory: and so for the rest.*

*The meaning. Kingdom.* This here imports three things: First, that he is all sufficient of himselfe to doe all things: whatsoever, needing no helpe nor instrument beside his soveraigne will: *Gen. 1. 1. I am God all-sufficient.* Secondly, that hee hath a soveraigne right and title to all things in heaven and earth, as a King hath to those which belong to his territories and jurisdiction. Thirdly, that hee hath soveraigne rule and authoritie over all things in heaven and earth, governing them as he pleaseth, and bringing them into an absolute subjection.

Further, the kingdom of God is twofold: *The kingdom of his providence*, whereby hee rules and governs all things in heaven and earth, even the Devill and all his angels and instruments: and the *kingdome of grace*, whereby he governes his Church by his Word and Spirit: and both these are here to be understood. *Thine.* The Kingdom is here called Gods, for two causes: First, to shew that God hath his Kingdom of himselfe and from himselfe alone: thus the Kingdom of grace and of providence are both his. Secondly, to distinguish God from earthly kings: for though they have a kingdom, power, and glory, as *Daniel* tells *Nebuchadnezzar*; yet they have all these from God, not of themselves: but God hath them of himselfe, and not from any other.

Now because our nature is blinde in the things of God, I will here propound some reasons to prove that God hath such a soveraigne Kingdom, as also to shew the excellency of it: First, this appeares by that excellent order which God hath set in all his workes by their creation: for how fitly doe times and seasons, as spring-time and summer, autumn and winter succeed one another? how sweetly doe the heavenly creatures, the sunne, moone, and starres serve for the creatures here below, as herbs and plants, how doe these serve for beasts and fowles? and all of them for the use of man: as this proves against the Atheist that there is a God, so it shewes the soveraigny and most wise regiment of his Kingdom. When a man sees a great army in good array, and every one keeping his place and standing constantly, he will piently commend the wisdom and authority of the leader: why then should wee not acknowledge the power and soveraigny of the almighty, in that constant station of the creatures in that sweet order which they observe from the creation?

Secondly, the terror and accusation of a guilty conscience doth argue evidently the absolute soveraigny of Gods Kingdom: for when a man hath committed some grievous sinne, either against the law of Nature, or the written Word of God, though it be so secretly that no

What Gods  
kingdome  
is.

Gods Kingdom  
twofold.

Proofes of Gods  
soveraigne King-  
dome.

man know of it, yet will his confidence accuse and fright him; which it would not doe, unless he were to answer for that fact to God the soveraigne Lord of all.

Thirdly, men of death, that is, such as by some notorious crime deserve death, though through the ignorance or negligence of Magistrates they be let to escape, yet ordinarily they are overtaken with some fearefull judgement, and one way or other meet with their desert: which is a speciall worke of Gods soveraigne providence.

Fourthly, the Gospell preached is as contrary to mans corrupt nature, as fire is to water; and yet hath it in all ages wonne men unto it, to professe it, and to love it so, as they have beene content for the Gospels sake, to forsake house and lands, wife and children, yea and life it selfe. This no word of man could ever doe, and therefore it argues plainly, that some supernaturall power worketh with it, which drawes the heart of man unto it.

Here some may say, that the devill hath a kingdome contrary to Gods kingdome, wherein he reigneth; and therefore Gods kingdome is not absolute. *Ans.* If we regard the malice of Satan, or the practice of the wicked, it may seeme Gods kingdome should not be absolute, because they continually rebell against his revealed will: but consider the power of God, which overruleth Satan and all his instruments, disposing most wisely of all their workes, to his owne glory, the good of his Church, and their owne ruine, and then we shall plainly see that God ruleth over all: for howsoever the devill and his angels, and all other his instruments oppose themselves unto the word of God, which is the law of his kingdome of grace, yet God willingly permits all such workes, and restrains them all at his pleasure; so as that which comes to passe against Gods revealed will, is not contrary to his absolute will.

*Thine is the power* By power is meant an ability in God whereby he can doe whatsoever he will, and more than he will doe: for the better conceiving of it, note these twofold things: First, that God is not only powerfull, but even power it selfe in regard of his nature, as hee is goodness and wisdom, &c. Men and Angels are called powerfull, as receiving power from God; but God onely is power it selfe, because his nature is infinite in power, as in all other properties. Secondly, that power and will in God are one and the same: for our better conceiving of them, they may be distinguished, but in themselves they differ not: for Gods willing of a thing, is the effecting and doing of it. It is not so in us: for we will many things which we cannot doe: but whatsoever God willeth, that he doth; and that which he cannot doe, he cannot will. The Scripture saith, *God cannot lie, nor deny himselfe, nor die, &c.* now as hee cannot doe these things, so neither can hee will them: for they are no workes of power, but of weaknesse

and frailty; and therefore is God omnipotent, because hee can neither doe nor will the faine: *Thine is, &c.* Here also we say, Gods power is his owne, that is, of himselfe alone, not received from any other, as is also said of kingdome, and glory, to distinguish the true God from all creatures who have not power, and kingdome, and glory of themselves, but from God; whereas all these are of himselfe alone.

*And the glory* By glory is meant excellencie and majesty: and this property rightly ariseth from the two former; for seeing he hath an absolute sovereignty over all things, and power answerable to dispose and govern them at his pleasure; therefore of right all glory, and majesty, and excellency belongs unto him: yea, the glory of all creatures is from him: so that sinfull man must say with *Daniel*, *Unto us belonge fame and confusion*, Dan. 9. 7. but unto God be honour, and glory, and power, and dominion for evermore.

*The use.* I. This reason thus conceived and understood, containes a notable ground of trust and confidence in God, and of prayer to God in all distress of life and death: for we have a father, whose is *kingdome, power, and glory* now his power assures us that he is able to helpe us: and is he *our King*, and we his *subject*? then he is willing to helpe us. Is *glory* his? why, what can make more for his glory, than to shew mercy to his people, in hearing their prayers, and helping them in distress? *Psal.* 50. 15. *I will heare thee, and thou shalt glorifie my name.*

II. These words are, a notable forme of giving thanks and prayse to God: for when the heavenly creatures are said to give thanks to God, they doe it to this effect; *Rev.* 4. 9, 11. *Then art worthy, O Lord, to receive honour, and glory, and power.* Again, *Phil.* 4. 6. *Be diligent in nothing, but in all things let your requests be made knowne to God with giving of thanks;* where wee see prayer and thanksgiving must goe together. Now this being a perfect forme of prayer, must needs comprehend thanksgiving with petitions, as therefore in the six petitions, Christ taught us to aske all needfull things of God; so in this reason he teacheth us how to give thanks: for these three, *kingdome, power, and glory*, doe generally comprehend all matter of prayse and thanksgiving unto God: yea, it is the summe of all the Psalms of praise: and therefore when *David* blessed God, it was to this effect, *1 Chron.* 29. 11, 12. *Thine, O Lord, is greatness, and power, and glory, and victory, and prayse: for all that is in heaven and earth is thine: thine is the kingdome, O Lord, and thou excellest as head over all: both riches and honour come from thee, and thou reignest over all: and in thine hand is power and strength, &c.*

This point well observed, directeth us in two Christian duties: first, that wee must be earnest and frequent in giving praise and thanks to God: for the first thing wee aske, is grace

Gods glory.

A ground of trust in God.

We must be frequent in praying God.

Gods power.

How to praise  
God.

to glorifie Gods name, and the last thing we here doe, is to ascribe glorie to God indeed. Secondly, here wee see in what manner we must give thanks to God, namely, in every blessing we must ascribe *kingdome and power, and glory* unto God: as in the use of meat and drinke, first, therein labour to see, and accordingly to ascribe the kingdome to God: that is, acknowledge Gods sovereignty in that creature; that the right and interest thereto belongs to God, and that thou hast it from him, and not of thy selfe. Secondly, see and acknowledge the power and providence of God in that creature: his providence in that thou hast it; and his power, in that it serves for thy good and comfort, in thy nourishment and refreshing. Thirdly, when thou art comforted therewith, give honour and glory to God, so thou shalt be truly thankfull. And thus must we be thankfull to God for his Word, and all other blessings that wee enjoy. Yea, this direction must we observe for our behaviour in affliction: we must labour to see and acknowledge Gods sovereignty and power over us as we are his creatures, and that hee hath right to dispose of us at his pleasure, and therefore we must humble our selves under his hand, desiring grace so to behave our selves therein, that we may glorifie his name. And thus shall we honour God even in affliction.

How to obtaine  
our request in  
prayer.

III. Here wee see a way whereby wee may obtaine the things wee aske of God: namely, we must confesse our owne unworthinesse, taking shame and confusion to our selves, and give all praise, and honour, and glory to God. Thus did Jacob, Gen. 32. 10. *I am not worthy of the least of all thy mercies, and of all thy truth which thou hast shewed unto thy servant: 10. Dan. 9. 7. To thee, O Lord, belongeth righteousness, but unto us open shame.* And thus coming in humilitie of heart, renouncing our selves and all that wee can doe, and endeavouring to give all glory to God, wee shall finde mercy with the Lord for the obtaining of all our requests.

IV. Is kingdome, power, and glory Gods? then he is to be feared above all creatures: for howsoever Satan and earthly Monarchs have dominion and power, yet it is not of themselves, but from God: they can doe nothing but by power and permission from God, but God of himselfe can punish and destroy.

Lastly, hereby wee must be moved to love God, and to yeeld obedience unto him in all good duties: for to such will he shew his sovereignty and power for all good things, that so they may give the glory of all to God that gives them.

*Amen* We have heard the preface, and the petitions of this prayer: now we come to the third part of it, which is the Conclusion, in this word, *Amen*: which is as much as *verily, truly*. It is commonly taken to be a word of wishing in this place, importing as much as, So be it, I wish it to be so, or such like. But we must

know, that it hath here a further use, to wit, not onely to expresse our desire of the things wee aske, but also to testifie our faith in assurance of receiving them according to our desire: for so it is usually taken in the new Testament, where it is used to affirme or assever a thing with vehemency and certainty. Again, our Saviour Christ giving both direction and encouragement to prayer faith thus, *Whatsoever ye desire when ye pray, believe that ye shall have it, and it shall be done unto you*, Mark. 11. 24. where hee shewes two principall things required in prayer: the first, an earnest desire of the grace and blessing wee aske: the second, is faith whereby wee believe that God will grant us the things we aske. Now our desires were sufficiently exprest in the six petitions: and therefore, this being a perfect platforme of prayer, here undoubtedly is propounded the certification of our faith, to this effect: *As we have craved these things at thy hands, O Lord, so doe we believe that in thy good time thou wilt for Christ sake, grant the same unto us*. So that it is not here to be taken, as it is commonly, onely for a bare assent of the people answering the Minister in the congregation; but for a part of the prayer both to Minister and people that pray in faith, whether publicly or privately: and that so much more excellent than the former, by how much our faith excelleth our desire: yea, it is the sale of our hearts, which we must set to every petition, for to ratifie and confirme the same unto our selves; as when we say, *Hallowed be thy name*, our hearts must say, *Amen*: that is, as I desire grace to glorifie thy name, so I believe Lord, thou wilt enable me thereunto: and so for the rest.

The use. I. From the union of this word with the petitions, we learne, that every childe of God must believe, particularly and certainly the pardon of his owne finnes, and endeavour by grace to attaine thereunto, if as yet hee cannot be perswaded of it. This the Papists deny, teaching that a man must onely believe in generall, that remission of finnes belongs to Gods Church, and hope well for himselfe; and they make it presumption for a man to arrogate particular certainty unto himselfe. But it is no presumption, because wee must believe to receive from God, that wee aske according to his will: now God bids us aske forgiveness of our particular finnes, and therefore we must believe it, and so by faith, may be assured of it: as for their generall faith, it differeth not from the faith of devils; for they believe there is remission of finnes in Gods Church. And to say we hope well when we are not assured by faith, is to bewray both ignorance and negligence in the matter of our salvation: for faith is the ground of things hoped for, and therefore their hope without faith must needs be a blinde presumption. And here further we may note, that by their opinion they abolish a great part of the Gospell: for with the gracious promises

Pardon of finnes  
must be believed  
particularly.Concil. Trid. sess.  
6. c. 2. de con. 14.Amen, what it  
signifieth here.

promises of mercy in Christ made therein, the Gospell commandeth every penitent person that beleeveth, to apply the same promises particularly to himselfe; and this part of it they cut off, and so deprive the child of God of all true comfort.

**II.** This testification of our faith joyed to our requests, shewes that all prayer ought to be made in a knowne tongue, for else the assent and assistance of the heart cannot be given together. *Ob.* The word here used is an Hebrew word, which was unknowne to the Greeke Churches, now if one word of mine life in prayer, may be in an unknowne tongue, why may not many, and so a whole prayer. *Ans.* Though this word *Amen* be Hebrew, yet by use it became as familiar and well knowne in the Greeke Church, and so in other Churches, as any word in their owne dialect; as many Latine words (as *Nisi prius*, and other termes of law) by common use, become familiar and well knowne in our English tongue.

*The use of the Lords Prayer.*

The principall use of prayer is, to be a patterne and direction whereby the Church of God, and every member of it, may frame their prayers to God on any occasion. And because many through ignorance faile in this point, therefore I will (that somewhat to shew how the Lords prayer must be made a patterne to our prayers. For this end we must apply the severall petitions of this prayer, both to the speciall times of prayer, as *morning* and *evening*; and also to the speciall occasions whereupon we pray: which may be reduced to some of these three, to wit: 1. *some weighty businesse* we have in hand: 2. *some affliction* we are in, or in danger of: 3. or in regard of *death*.

Now to apply the petitions to each of these severally: *I. In the morning.* A fit prayer for that time, before we set upon the duties of our calling, may thus be framed from these petitions: 1. we must desire the Lord to give us grace to seeke the advancement of his glory that day following, in the duties of our calling, and in every thing we take in hand. 2. that hee would rule in our hearts by his grace, and guide us by his word that whole day. 3. enable us to doe his will that day and not our owne, even with readinesse and delight. 4. strengthen us to depend upon his providence that day for all things needfull for this life. 5. that hee would humble us in our selves for our finnes, and give us repentance for them, and pardon in Christ Jesus, that so no judgement light upon us for them, and that our hearts may be inclined to love and mercy towards our brethren, as we desire mercy with God for our owne soules. 6. that God would strengthen us against temptation, that neither the world, the flesh, nor the devill prevaile against us. And of all these we must gather assurance, because all sovereignty, and power, and glory, belongs to God.

*II. At evening* also, we may fitly apply

these petitions for the comfortable commending of our selves to God that night: 1. intreating God to blesse our rest unto us, that thereby we may bee fitter to glorifie God. 2. That we may rest and sleepe safely as his true subjects, under his gracious regiment. 3. That we may doe his will as well in rest as in labour, in the night and secretly, as in the day and sight of men. 4. That he would blesse our rest and sleepe, that it may comfortably serve for the preservation of our lives. 5. That he would forgive the finnes of the day past, that so no curse, terror, nor feare meet with us for them the night following. 6. That hee would keepe us in our rest, from all sinfull lulls, from all wicked motions and suggestions either waking or sleeping.

*III. When we enterprize any weighty matter or businesse of our calling,* we may fitly apply these petitions in prayer to God for ability and good successe therein: for whatsoever we take in hand, we must doe it in the name of the Lord: 1. We must pray that in this whole businesse our hearts may be kept sincerely to seeke the advancement of Gods glory. 2. That the Lord would vouchsafe to guide and governe us in doing the worke whatsoever it be. 3. That in doing of it, we may make conscience to doe the will of God, and to obey him, from the beginning to the end of it. 4. That we may by faith relie upon Gods providence, for the issue and effect of our whole endeavour. 5. That none of our finnes may bring a curse upon us in the worke. 6. That neither Satan nor any other enemy of our soules, may hinder us by temptation, but that God would deliver us from them all.

*IV. When any affliction lies upon us or ours,* we may hence frame holy requests to God: Intreating, 1. That we may honour God by patience and obedience in that affliction, and not dishonour him. 2. That God would shew in us the power of his gracious regiment in that affliction, and not suffer Satan or our owne corruption to reigne in us. 3. That we may obey God therein, as well as in any other estate of peace or ease. 4. That we may fee his providence therein, and be patient, relying also upon the same hand of God for our deliverance. 5. That our finnes may not turne it into a curse, but that we having the pardon of four finnes, may make good use thereof, for our humiliation and reformation. 6. That we may not in that our weaknesse bee assaulted of Satan above our strength, but that God would deliver us from all temptations.

*V. In the hour of death* we may most comfortably commend our selves to God, following these petitions: praying, first, that we may glorifie God in sickness and death, as well as in life and health. 2. That God would now shew the comfortable worke and regiment of his Word and Spirit in our hearts, even above all that we have felt in the time of our health. 3. That we

Prayer is knowne to all.

How to make the Lords prayer a patterne in praying.

For morning prayer.

Evening prayer.

How to pray in weighty matters.

How to pray in affliction.

In the hour of death.

may as readily and cheerefully obey God dying as living. 4. That God would give his blessing upon all meanes we shall use for our comfort or recoverie, making us contented with his providence, even in death it selfe. 5. That we may be truly humbled for our finnes, and having comfortable assurance of mercy and pardon, may with joy render up our soules into the hands of God in the moment of death. 6. That seeing Satan is most busie and malicious in our greatest weaknesse, it would please the Lord to magnifie his mercy in strengthening our soules against all the assaults of sinne and Satan. Thus we see how in all estates of life and death, we may have sweet and comfortable recourse to God following these petitions: we must therefore labour to know and understand this heavenly prayer, that so we may use it on all occasions to the glory of our God, and the comfort of our soules: we cannot give more evident testimony of the grace of Adoption, than by the sincere exercise of the gift of prayer, when we can come with boldnesse into the presence of our heavenly father: and therefore we must give our selves to the serious and often imitation of this heavenly patterne, and not content our selves to say over the words, but from a feeling heart poure out our soules before God, according to the meaning of this prayer in all estates.

A patterne of a  
godly life.

2. *Vse.* These petitions may serve for a notable direction according to which we may frame our whole lives: for what wee aske of God in prayer, that must we endeavour to practise in our lives: and therefore according to our requests in these petitions, must wee spend our time in a godly endeavour after these six things: 1. Our chiefe care and endeavour must be every day to bring some glory to God. 2. Wee must every day yeeld up our selves in soules and bodies unto God, submitting our selves in all things unto his godly regiment. 3. We must endeavour to doe his will in all things, every day; making conscience of all sin whereby we rebell against him. 4. Wee must apply our selves faithfully to our callings, yet so as wee still depend upon Gods providence for a blessing in every thing we take in hand. 5. Wee must humble our selves every day before God in regard of our daily offences, still confessing our finnes, and craving pardon for them at the hands of God. 6. Wee must daily flie to God for helpe and succour in our spirituall combat with sinne and Satan, striving manfully against our owne corrupt nature, against the world, and the devill.

Notes of Adoption  
out of the  
 Lords prayer.

3. *Vse.* This prayer of Christ, ministers most heavenly comfort to every childe of God, by certifying him of his Adoption: for out of every petition he may gather a speciall note thereof. As, 1. an earnest and hearty desire in all things to further the glory of God. 2. A care and readinesse to resigne our selves in subjection to God, to be ruled by his Word and Spirit

A in thought, word, and deed. 3. A sincere endeavour to doe his will in all things with cheerefulness, making conscience of every thing wee know to be evill: this is an infallible note of the childe of God. 4. Upright walking in a mans lawfull calling, and yet still by faith to rely upon Gods providence, being well pleased with Gods sending whatsoever it is. 5. Every day to humble a mans selfe before God for his offences, seeking his favour in Christ unfainedly, and so daily renewing his faith and repentance. 6. A continuall combat betwene the flesh and the Spirit, corruption haling and drawing one way, and grace resisting the same and drawing another way: where this striving and resistance is in minde and heart, there is the Spirit, for else all would goe full sway with corruption. Hereby then make search in thy selfe for these graces of God, and if thou finde them in thee, comfort thy selfe in assurance of thine Adoption; and though thou canst not finde them all, yet if there be an unfained desire after them, when thou puttst up these requests unto God, comfort thy selfe, for thou art the childe of God: for without the Spirit of prayer, which is the Spirit of adoption, we cannot call God father, nor say *hallowed be thy name*, from a true heart, unfainedly desiring Gods glory.

4. *Vse.* Out of these petitions wee may observe the plaine markes of a carnall man: as, 1. To neglect the glory of God, and to seeke his owne prayse and glory. 2. To follow the sway of his owne corruptions, suffering them to be his guide, and to neglect to yeeld subjection and obedience to the Word of God. 3. To make no conscience of sinne, if it fit his humour, so his owne will be satisfied, he cares not for the doing of Gods will. 4. Not to rest on Gods providence for the things of this life, but wholly to rely upon the meanes; if they faile, his heart is downe, and his hope is gone. 5. To goe on in sinne, without remorse, or humbling himselfe unto God: this impenitence is a plaine marke of a carnall man. 6. To runne headlong into temptation, without feare or feeling, so as he findes no occasion to pray for deliverance from sinne: hee that hath any of these six things reigning in him, is a carnall man; therefore trie thy selfe, if thou finde them in thee, turne unto God by true repentance.

Markes of a carnall man.

And looke what we have said of prayer, according to the patterne of the former petitions, may also be said of thanksgiving, after the example of these words, *For thine is the kingdom, the power, and the glory.* We have shewed the use of them before, and so accordingly in all Gods blessings and works of his providence, for which we must give thanks; we must first labour to see therein the sovereignty and power of God, and then we must ascribe the same to God, with all glory, and prayse, and thanksgiving. And not onely give assent, but with assistance of heart wait for the fruition of every grace and blessing

bleſſing we aſke of God, according to his will :  
*Amen.*

**v. 14.** *For if ye doe forgive men their trefpaſſes, your heavenly father will alſo forgive you.*

**v. 15** *But if you do not forgive men their trefpaſſes, no more will your heavenly father forgive you your trefpaſſes.*

Of forgiving others.

Theſe two verſes containe a reaſon of the fifth petition, concerning the forgivenesse of our finnes ; which is propounded with a limitation and condition of our forgiving them that trefpaſſe againſt us : the reaſon here is, *because in this behalfe, wee ſhall finde ſuch meaſure with God, as we mete out unto our brethren.*

Who muſt forgive.

For the meaning of the words, three points muſt be diſcuſſed: Firſt, whom this reaſon doth concerne, namely, private men for private trefpaſſes : it reacheth not to Magiſtrates and publike perſons in their function, who be the *Ministers of God to take vengeance on them that doe evil:* for to ſuch the Lord ſaith, *Thine eye ſhall not ſpare the offenders;* but according to the quality of the offence, muſt hee execute judgement upon offenders, *for the removing of evil.* And ſo muſt parents and maſters deale in their families, and Miniſters in their publike diſpenſation of the Word : for ſelfe offences would ſo abound, that there could be no living for Gods people in the world.

1 Rom. 13. 4.  
2 Deut. 19. 13, 19.

**I. Point.** How doe theſe depend one upon another, *our forgiving of men, and Gods forgiving us?* *Anſ.* Wee muſt not conceive that our forgiving men their trefpaſſes, is a cauſe why God forgives us : for we are by nature dead in ſinne, and cannot doe any good thing of our ſelves, till we be enabled thereunto of God : but our forgiving is a ſigne that God hath forgiven us, being indeed a fruit of our reconciliation with God ; for it is a ſigne of true repentance, which is a fruit of faith, whereby we apprehend the mercy of God for the pardon of our finnes in Chriſt.

How muſt forgive-  
ment goeth before  
Gods.

**II. Point.** How ſhould our forgivenesse, goe before Gods forgiving us : for ſo the words ſeem to import, *If you forgive—your heavenly father will forgive you, &c.* *Anſ.* The pardon of ſinne which God gives muſt be conſidered two wayes: firſt, as it is given in heaven; ſecondly, as it is revealed and aſſured to the conſcience of man : now the pardon of ſinne in heaven alwayes goes before our forgiving others : but our aſſurance of pardon with God, followes after our forgiving of men : for a mans

finnes may be forgiven with God, and yet hee may long remaine without the aſſurance thereof in his owne conſcience. This we may ſee in *David:* for when *Nathan* ſaid, *The Lord hath put away thy ſinne,* no doubt it was forgiven in heaven ; but yet his *earnest prayer* for pardon afterward ſhewes plainly, that he did not upon *Nathan's* ſpeech receive the comfortable aſſurance of pardon in his owne conſcience. This then is Chriſts meaning: that if we forgive men their trefpaſſes, God will aſſure us in our conſciences that he hath forgiven us ; otherwiſe, if we will not forgive, God will deny us that aſſurance.

2 Sam. 12. 13.

4 Psal. 51.

The uſe of this point is firſt and chiefly this ; wee muſt learne to forgive and forget all private wrongs and injuries done unto us, whether great or ſmall, without deſire of revenge. The reaſons to move us hereunto are theſe : Firſt, it is Gods commandement here expreſly injoynd, which muſt needs binde the conſcience to obedience. Secondly, if wee will not forgive men, God will not forgive us : this Chriſt inforceth by doubling the ſentence : now without Gods forgivenesse there is no ſalvation, and therefore we muſt be ready to forgive, as wee tender our owne ſalvation. Thirdly, the frailty of our nature is ſuch, that wee our ſelves are ſubject to offer wrong to others : this is intimated in this phraſe, *Except you forgive men their trefpaſſes ;* ſo that every man is prone to trefpaſſe againſt others : and therefore as we would be forgiven when we trefpaſſe, ſo muſt we alſo forgive men their trefpaſſes.

Private wrongs  
muſt be forgiven.

Matthew.

1

2

3

Now for the better performing of our duty herein, theſe rules muſt be obſerved : **I. Rule.** We ſhall perceive in ſundry men many wants and frailties, which mens lawes puniſh not ; as in old men frowardneſſe, in others haſtineſſe ; and in ſome ambition and deſire of praife : now theſe and ſuch like we muſt in love paſſe by, without taking notice thereof, *Prov. 19. 11. It is the glory of a man to paſſe by an offence.* **II. Rule.** If men give us ſome light occaſions of offence, as upbraid us with our ignorance, unſkilfulneſſe, baſeneſſe, poverty, or ſuch like, we muſt lightly paſſe them over, preferring the bond of peace before outward reputation. **III. Rule.** Though a man doe unto us that which is indeed flat injury, yet if it doe not manifeſtly hinder Gods glory, or too much prejudice our good eſtate ; by hurting our good name, our goods, or life ; wee muſt cauſe our private griefe and hurt to yeeld to publike peace. **IV. Rule.** If men doe us ſuch great wrongs as manifeſtly hinder Gods glory, and our good eſtate, in life, goods, or name ; then we muſt uſe the helpe of the Magiſtrate, and the lawfull defence of lawes provided for that end. Alwayes remembre, that in ſeeking to right our ſelves, wee lay aſide all malice, hatred, and deſire of revenge, and with a ſingle heart propound Gods glory in the reformation of the party that doth us wrong.

Rules of forgi-  
ving.

Secondly, in this reason perswading to forgiveness we may see, that pardon of sinne before God, and reformation of life goe together: for here by this one branch of a reformed life *in brack of forgiveness* is understood all of the time kind; for where is no reformation of life, there is no pardon of sinne before God. Wouldst thou therefore be assured in thy confidence of Gods speciall favour towards thee in Christ? then reformathe thy life by every Law of God: for this will give thee assurance from God: but if thy life be unreformed, thy hope of pardon is a mere conceit of thine owne braine: and therefore if thou want reformation, now beginne, and if thou have begunne, then hold on, and doe it more and more, for thy more full assurance.

v. 16 *Moreover, when ye fast, look not sorrowful as the hypocrites: for they disfigure their faces, that they might seeme unto men to fast. Verily, I say unto you that they have their reward.*

Our Saviour Christ, having rectified the abuses in Alms-giving, and in prayer, doth here come to a third Christian duty, to wit, Fasting; wherein as in the former, first hee looks to reforme abuses, and then prescribes the true manner thereof. But before we come to these particularly, I will in generall handle the doctrine of Fasting, for the better understanding of this text, and exercise of this duty. And first we must know, that Christ here speaks not of a civil fast, appointed by Magistrates in their dominions for civil respects; but of a religious fast, respecting the worship of God: which appears by this, that he joyntly the doctrine of fasting to the doctrine of prayer, which is a speciall part of Gods holy worship.

Now touching a religious fast, I will here handle six points: First, *what kind of works a fast is*. The Scripture speaks of two kinds of works; if one commanded of God; others left indifferent. *Works commanded be good works, and acts of God's service*, because he commandeth them, as prayer, thanksgiving, alms-deeds &c. *Works indifferent* be in themselves neither good nor evil, because they be neither commanded of God, nor forbidden; as to eat, drink, buy, sell, &c. And to this kind of works must we refer fasting: for it is not simply commanded of God, and so no part of his worship in itselfe, more than eating is. And yet consider fasting in its circumstances, to wit, as a means to further and to testify our humiliation in repentance, and our zeale in prayer, and so it is a good worker for in that use, and to that

and God commandeth it, and it is a part of his worship. If it be said, there is no commandment for it in the new Testament : I answer, if we consider it in the forenamed title and end, there is : for the same commendation that injoyneth prayer, and humiliation, importeth fasting ; because it is a means to further them both : for every commendation includeth necessary duties to the main duty. As game, we have in the new Testament examples of ordinary fasting, which are without all exception, in our Saviour Christ and his Apostles, with the occasions thereof for doing, whereupon they fasted. Now this is a rule in Divinity, that the ordinary examples of the *gally* approved in Scripture, being against no general precept, have the force of a general rule, and are to be followed.

11. *Point. How a religious fast is to be performed.* In a religious fast three things are required: First, Abstinence from meat and drink for one day, at least, till the evening: for abstinence from morning till noon is no fast. When *Hester* required the Jews to fast for her, she forbids them *to eat, or to drink, during the fast.* And when *David* fasted and prayed for his child begotten in adultery, he would *eat nothing till he had ended his humiliation, perceiving that the child was dead.* This is a thing granted by all Protestants. And the very names of fasting used in the old and new Testament, import a general abstinence for that time: which

must be observed, to discover the absurdity of Popish fads, wherein they allow men to drink or if they will, and eat also, for they are not flesh but in fasting, abstinence must be used from all meat and drinke, so farre as health and strength will suffer. Secondly, Abstinence from all delights of Nature, whereby the outward man may be cheered and refreshed, *as musicks, sweet smells, soft apparell, recreations, and suchlike.* This David observed for three weekes of dayes; *I ate flesh the no pleasure bread, neither came flesh or wine in my mouth, neither did I anoint my selfe at all:* and the like may we see in many examples of the old Testament. We call *it fast and asper upon their heads,* in stead of announcing the selves with oyle: and for fast

apparell, they put on a *sackcloth* next their skin: they *waked* when they should have slept; and *lay upon the ground* in stead of beds: the *bride-groom* went out of his chamber, and the *bride* out of her *bride-chamber*: for mirth there was mourning; and *h howling* in stead of singing. Thirdly, a man must humble and afflict his bodie in fasting; and therefore must be sparing in his diet and delights before the day of fasting: for a man may lo pamper and fill himselfe, that hee shall not need to eat or drinke for one whole day; but such persons fast not: the time of our fast must be a *time of our humiliation*: men must *afflict themselves therein*, as *Ezra* saith: they must *beat downe the body, and bring it into subjection*, as *Paul* did: for

11- we felt q. is  
an overestimated  
new testament

How examples  
are a rule.

In performing a religious act, these things.

**Left 16.**

b 3 Sam. 12.16  
17.20.

Tollet. Tr. fr.  
Sap. 1/2 & c. v.

\* D2B.102.

\* Job 1.12.

e Nib. p. 1.  
f 2 Sam. 12.16.  
Isa. 1.11.

§ 106.16.

b Incl 4, 11, 13.

LEV. 25-

REF. 9.14.

1 1 Cor. 9:17.

OFFERING

Of a religious

What kind of work falls in

though *Abahs* fasting was but outward, yet thus hee humbled himselfe before the Lord, 1 King. 21. 27, 29. Gods children therefore must see in their religious fasts, that their bodies be humbled with their soules. Here indeed care must be had, that in humbling our bodies wee destroy not nature, or to weaken our strength, that wee disable our selves to serve God in our callings afterward; such *afflicting of the bodie* the Apostle disalloweth, Col. 2. 23.

**II. 1. Point.** Touching the *right ends of a religious fast*: which be foure especially: 1. To be a spur and provocation to true humiliation and repentance: for this cause the *Ninevites* did not only fast themselves, but caused their beasts to be without food and water, that by hearing their lowing and bleating for meat, they might more deeply be humbled by the consideration of the desert of their owne finnes, and so more unfainedly repent. This stands with good reason: for a mans abating and pinching of his bodie, shewes him his unworthinesse of the comforts of Gods creatures by reason of his finnes: it leads him to see his desert of Gods wrath by reason of his transgressions: and so his heart is more deeply stricken with conscience of his owne finnes: whereupon hee doth more freely confesse them unto God, and more carefully turne from them afterward.

**II. 2.** A religious fast serves for an outward testimony and profession of our humiliation and repentance: for by our abstinence from the delights of nature, and the comforts of the creatures, wee solemnly professe our unworthinesse thereof, and of all Gods blessings: for this the Lord bids, *proclaime a fast*, when hee would have his people to testifye their humiliation.

**III.** It serves to subdue the flesh, and the corruption of nature: this end is necessarie, for the soule worketh by the bodie, the inclination of the affections is greatly swayed by the bodily constitution, and the soule is stained with many finnes, by reason of the distemper of the bodie. But yet this end is not so generall as the two former: for there be two sorts of men in Gods Church; some of us to weake a constitution of bodie, that their ordinarie sobriety and temperance in diet, doth sufficiently subdue the rebellion of their flesh; now these need not to fast for this end: others there bee, whom ordinarie temperance and sobriety will not serve to tame the rebellion of their flesh, and these are they that must use religious fasting, for the subduing of the flesh to the spirit, besides their ordinarie moderation in diet. **IV.** Fasting serves to prepare us unto prayer, and to further us therein: for first, it causeth watchfulness, and cuts off drowsinesse, and so makes a man the more lively and flesh in prayer; whereupon our Saviour often joynes these together, *Watch and pray*. Secondly, it makes us feele our wants and necessities, and to bring us to some conscience of our finnes; whereupon the heart is more deeply humbled, and so stirred up more fervently to

call for meritt: and therefore I say Scripture many times joynes prayer and fasting together.

**IV. Point.** The *causes or occasions* of a religious fast, which may justly move us thereunto: and they be seven. **First**, when wee our selves have fallen into any grievous sinne or finnes, whereof our conscience accuseth us, and whereby we procure the wrath of God against us; then to reforme our selves, and to escape the wrath of God, wee have need to give our selves to prayer and fasting: 1 Sam. 7. 6. *The Israelites having fallen to idolatry, put away their strange gods, and turned unto the Lord with weeping and fasting*: And when they kept the feast of Expiation, which was a type of their forgiveness by the *Messiah*, then they humbled themselves in fasting before the Lord, Levit. 16. **29.** Secondly, when some among us fall i. to any grievous sinne, though wee our selves be cleare from it, yet then we must fast, because for the finnes of others, Gods judgements may justly fall upon us. Hence it was that *Paul* blames the Corinthians, *because they sorrowed not for the sinne of incest committed among them*. And in this regard, every godly person ought to humble himselfe, because of the grievous finnes of atheisme, blasphemy, oppression, &c. which abound among us. **Thirdly**, when the hand of God in any judgement lies upon us: so did the *Israelites*, when they fell in battell before the *Benjamites*: and so ought we to doe for many judgements of God that have laine long upon us. **Fourthly**, when the hand of God in any fearefull judgement lies heavy on others, among whom wee live, though wee our selves be free: in this case *David* oftentimes humbled himselfe, not only when his *child gonim* in adultery was sicke, 2 Sam. 12. 16. but even when his *enemies were sicke he fasted*, Psal. 35. 13. **Fifthly**, when Gods judgements are imminent, and as it were hang over our heads: so did *Iehosaphat* when his enemies came against his country: and in this regard wee ought to humble our selves, for the professed enemies of Gods grace are daily plotting our subversion. **Sixthly**, when wee stand in need of some needfull blessing of God, especially such as concerne salvation: thus *Cornelius* besought the Lord in prayer and fasting, when hee desired true resolution concerning the *Messiah*; and so ought we to doe, to get assistance of our reconciliation with God, in the pardon of our finnes. **Seventhly**, for Gods blessing and good success upon the ministerie of the Gospell: so did the Church for *Paul* and *Barnabas*, when they sent them to preach, Act. 13. 3. and so ought wee to doe at this day. These be the just occasions of fasting mentioned in the Word, whereto wee may referre the rest: and when any of these befall particular persons, families, congregations, cities, countries, or kingdomes, then they ought to humble themselves in fasting, before the Lord.

**V. Point.**

The words of Act

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The time of a religious fast.

Lev. 16. 29.

To learn de bon.  
resein pacific.  
1. 5. 6. 7.

The kinds of a religious fast.

2. 26. 12. 13.

\* 1. 1. 1. 4.  
\* 1. 1. 1. 7.  
\* 1. 1. 1. 10.

**V. Point.** The time of a religious fast: this now is fixed in regard of conscience. Indeed in the old Testament, they had a set time of fasting, to wit, the tenth day of the seventh month: but in the new Testament there is no set time which binds the conscience; only men must fast as just occasion is offered. If it be said, that divers reformed Churches have set times of fasting: I answer, these fasts are set for orders sake, and not to bind conscience, and they are civil fasts and not religious, for the Church may alter them at her pleasure. The time of a religious fast, is the time of mourning, which is uncertain unto any Church, and therefore the time thereof cannot be set; which must be marked, because the Church of Rome doth herein erre, in that they binde mens consciences to their set times of religious fasts. *Toller. instr. Sacra. l. 1. c. 2.*

**VI. Point.** The kinds of a religious fast: and they are two; private, and publike. A private fast is that which is performed privately, either by one man alone, for some of the forenamed occasions peculiar to himselfe, as *Cornelius* did (Act. 10. 3.) when he desired to know the true Messiah; or by a private family, upon peculiar causes moving them thereto, and so did *Hester* fast with her Maids, *Hest. 4. 16.* This fast was foretold by *Zacharie*, *The Lord shall bewaile, every family apart, the family of the house of David apart, and their wives apart, &c.* A publike fast is that which is performed publike, by divers families assembling, in one or in many congregations: and this publike fast is appointed partly by the Church, and partly by the Magistrate: the Church must judge of the time and occasion thereof; and the Magistrate must authorize and proclame it. Again, a religious fast may be distinguished other-ways, in respect of the time of continuance, and manner of abstinence therein: for sometime a religious fast is only from one meale for one day, as *Judg. 20. 26.* sometime it is from one meale for many dayes together, as *1 Sam. 31. 13.* they fasted seven dayes together for *Saul* and *Jonathan*; abstaining from their dinners, and taking some refreshing in the evening: and to *Daniel* fasted for three weekes of dayes, that is, each day from morning till night, *Dan. 10. 3.* And sometime it is from all kinde of sustenance for many dayes together; so *Hester* and her maids fasted three dayes, *Hest. 4. 16.* Now the two former may be used of us as occasion serveth; but this last is verie dangerous: for it is not with us in this regard, as it was with the Jewes; they lived in hot countries, and so had cold stomacks, by reason whereof, they might fast three dayes without any great inconvenience: but we that live in colder climates, have hotter stomacks, and so have need of more and oftner refreshing than they had; neither can we fast so long without endangering life and health: now fasting must bee to humble and afflict the body, but not to destroy it.

Thus much of fasting in generall: now I come to Christs doctrine of fasting here propounded. And first, of his reformation of the abuses thereof then used among the Jewes: *When ye fast, looke not as the hypocrites, &c. Quest.* How doth this agree with the commandment of God, *Joel 1. 13, 14.* where hee bids them *howle and cry in their fast*, which cannot bee without a mournfull countenance; and indeed in a true fast rightly celebrated, the sorrow of the heart must needs bee testified by some convenient signes and gesture in the bodie. *Ans.* Christ doth not here simply condemn a sorrowfull countenance in fasting, when as just occasion of sorrow therein is offered: for *Nehemiah* looked sad: but only the hypocrisy of the Pharisees, who when they fasted had a sad countenance, without a sorrowfull heart: for all their heave lookes, they had no broken spirits: this therefore Christ saith, carrie not a sad and heave looke, when thou hast no sorrowfull mourning heart; minde not thine outward countenance, in respect of thy heart and conscience. *For they disfigure their faces, &c.* This also may seeme not blame-worthy, for Gods children have in their fasts divers wayes disfigured their faces, and beene approved: *Ex. 31. 13* *pluck off the haire of his head, and of his beard:* and *2. Is. 64. 6* *the Iudasites fell to the ground upon their faces, and put dust upon their heads*, which could not but disfigure their faces. *Ans.* The Pharisees are blamed for disfiguring their faces, in divers respects, and that justly; for first, this was the chiefe and onely thing they looked to in their fasts, even the outward shew thereof, which God hateth. Again, the word translated *disfigure*, signifieth the very abolishing of their favour and visage, which is far more than the ancient Jewes ever used to doe: they indeed humbled their bodies, and testified their sorrow which God approved; but they sought not to deform their naturall complexion, they pined not themselves to make their faces pale, that so men might the better take notice of their much fasting, as these Pharisees did: and such were they in *Pauls* time, who spared not their bodies, *Col. 2. 23.* Thus much for the meaning.

**D** The words thus explained containe two parts; a commandment, and a reason thereof. The commandment forbiddeth fained mourning in fasting, *Looke not as the hypocrites*: as if hee should say, The hypocritical Scribes and Pharisees when they fast, make an outward shew of contrition and sorrow, when as indeed their hearts are no whit humbled; but you shall not doe so. The reason of the former prohibition, is drawne from the practice of hypocrites, which is set out by the end and fruit thereof: their practice is to *disfigure their faces*, therein is all their sorrow: their end is ostentation, that they might be seene unto men to fast. And the fruit is answerable, *Verely I say unto you, they have their reward*: that is, reputation and praye

N. 1. 1.

\* 1. 1. 1. 7.  
\* 1. 1. 1. 10.

\* 1. 1. 1. 10.

Isk. 18. 15.

Mans behaviour  
naturally in mat-  
ters of religion.

b. 1 King. 21. 29.

• Pl. 78. 34. 36. 37

d. Isa. 5. 13.

Three sorts cor-  
rupt in religion.  
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praise of men. Thus when wee see that Christ condemnes not religious fasting, nor godly sorrow therein, no nor yet the seemly signes of godly sorrow: but only hypocritical fasting, when men have mournfull looks without humble and contrite hearts.

*The Uses.* 1. Here observe the practise of these Scribes and Pharisees in Christs time: they did not onely fast often, as twice a weeke, but they were careful in observing all outward rites and signes pertaining to a religious fast: yet as in the two former duties of Almshouses, and prayer, so in this, the principall thing is wanting; that is, truth and sincerity of heart; for their fowle looks came not from sorrowfull hearts: they were whole and righteous in their owne conceit, and so needed not the Physician Christ Jesus, nor amendment of life. Now in them we may see a true patterne of the property of naturall men in matters of Religion: they more busie themselves about the outward worke, than inward truth; they content themselves with outward rites and ceremonies, and little regard the true worship of the heart. See this in *Abah*, who humbled himselfe outwardly in great measure, for feare of punishment, but hee contented himselfe therewith, and never came to true humiliation of heart, in sorrow for sinne, for hee continued still in his old finnes: and the Israelites, both in the wilderness, and in the land of Canaan, when God afflicted them, would humble themselves and seeke his favour; but yet not in constant sincerity and truth: for as *David* saith, *They flattered him with their mouth: — for their hearts was not upright with him:* they performed the outward ceremonies, and *as if they drew neere to God with their lips, but their heart was farre from him.* And thus it goeth generally with naturall men: the whole religion of the Papists stands in outward ceremoniall actions, partly Jewish, and partly Heathenish; and when they have observed them, they looke no further. And so it fareth with many among us, that profess true religion; for the ignorant sort (which are very many every where) content themselves with the outward actions of religion; as coming to Church, hearing the Word read, and sometime preached, and receiving the Sacrament once or twice a year; and when the worke is done (though without understanding) yet all is well, they thinke God is served well enough. Yea, many that have knowledge doe yet rest in the outward actions of religion; for doe not some esteeme the conscientious endeavour of morall obedience to bee but preciseness? and so though they beare some shew of religion, yet they reprove the power of it in others. And another sort doe onely so farre forth maintaine and profess religion, as it standeth with the good of their outward estate, and their peaceable fruition of wealth, honour, and delights, and so make a policy of religion and piety. But let all these take heed unto their

A soules, and betime repent, for these practises make them hypocrites in religion, whose end will be damnation; and therefore bring thy heart to God with thy outward worship, and content not thy selfe with the shew of godliness, but get the power of it, and shew it in thy conversation; and embrace religion for it selfe, and not for the world.

Secondly, is the Pharisees fasting condemned of Christ, because they rested in the outward worke, and did it in ostentation, for the prayse of men? then doubtlesse Popish fasting is abominable, because it aboundeth with more abuses: For I. in their religious fasts they allow one meale, so it be not flesh; and besides that, drinking of any kinde of wines, or drinks, taking of electuaries, and strong waters, conserves and such like, at any time of the day; which is a mock-fast, and nothing else. II. They make distinction of meats necessary to a fast, and that not for evill ends, as Magistrates may doe; or for temperance sake, as private men may doe: but for conscience sake, which is *a doctrine of devils*, as the Apostle saith. 1. I. They binde men in conscience to many set dayes of fasting, and make the omission thereof a deadly sinne; wherein they take away our Christian libertie: for there was no want of care in our Saviour Christ, to appoint all good meanes for mortifying of the flesh, and yet hee prescribed no set fasts in the new Testament. IV. They make fasting meritorious, teaching that a man thereby may satise Gods justice; whereby they doe blasphemously derogate from the all-sufficiency of Christs obedience and passion. Now sith they have thus defaced religious fasting, let us learne by Christs command, not to fast as the Papists doe.

Thirdly, Christ saying to his Disciples, *when ye fast*, takes it for granted, that sometimes they fasted, and so ought to doe: and here he blames the Pharisees, not for fasting simply, but for their hypocrisie therein: whereby wee see that Christ requires of all the godly, that when just occasion is offered, they should fast, either publicly, or in private. And if Christ blame the Pharisees for their bad manner of fasting, then much more will hee blame them that fast not at all, though never so just occasion be given unto them: for in this case it is not a thing indifferent, but necessary: for the want whereof, God doth many times reneue and increase his judgements, as we may see, Isa. 22. 12, 13, 14. Wherefore to move our hearts hereunto, let us consider these reasons: *First*, we have herein the worthy president of most holy men in times past, who carefully performed this duty, when occasion was offered; as *David*, *Daniel*, *Ezra*, *Nehemiah*, our Saviour Christ, and his Apostles, especially *Paul*, who fasted often: now their examples must be a cloud of witnesses unto us, for we come farre short of them in many graces of God, and in obedience, and therefore had more need to humble our selves.

Popish fasting is  
abominable.  
Reasons.

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Aquin. 2. 2. q.  
147. art. 6. 8.  
Navar. c. 22. n. 13.  
14. 15.

2  
Bellarm. de ben.  
oper. in partic. l. 2.  
c. 5. and 7.

3  
1. Tim. 4. 3.

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Tollent. iust. Sacra.  
l. 6. c. 1.

3  
Tollent. iust. Sacra.  
l. 6. c. 2.

Christ requires fas-  
ting on just oc-  
casion.

Motive to fa-  
sting.

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1. 2. Cor. 10. 37.

2  
Occasions of fa-  
sting.

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3 Cor. 13.31.

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1 Joh. 1.17.  
1 Phil. 2.9.10.  
1 Phil. 1.27.6.  
1 Phil. 1.22.6.  
1 Luk. 6.32.13.

Occare for the  
bodie.

Secondly, we have among us continuall occasions of fasting, both in publique and private: as, I. Gods judgements present; for when have wee beene free from some one of these, either famine, or pestilence, or unseasonable weather?

II. Gods judgements imminent and hanging over our heads; for our professed enemies watch for our subversion, and we are in danger to have the kingdome of heaven taken from us, in the power of the Gospell, the comfort of prayer, and of the Sacraments, because we doe not bring forth the fruits thereof. III. Wee have our owne corrupt natures to subdue, and many sins to breake off, with particular judgements upon our selves to remove; for any one whereof wee have great need to fast often. IV. Though we had no such cause in regard of our selves, yet the horrible finnes that abound in our land, are cause sufficient to bring us on our knees. *Paul feared hee should bee humbled at Corinth, in bewailing many that had sinned:* and shall not the common Atheisme, the contempt of Gods word and judgements, the blasphemies, oppression, and fearefull securitie of this age cause us to waile and mourne? V. Wee should oft humble our selves for the Church of God; and for the continuance of the Gospell in sinceritie among us, and to our posteritie: hereby we shall best expresse *meane for Gods house*, which should *eat us up*, as it is said of *Christ*, and of *David*: *Gods Jerusalem should be our chiefest joy:* and we must testifie it by *a praying for the peace thereof: Christ prayed and fasted when he chose his Apostles for the planting of his Church:* much more therefore must we doe it for the continuance of it.

Fourthly, Christ here disallowes not only the affectation of praise in these Pharises, but the disfiguring of their faces by a kinde of pinning of themselves; whereby hee would teach us, that a true fast stands not in the afflicting and weakening of the bodie. Now albeit few offend this way at this day, for most are given too much to pamper the flesh; yet here may fitly bee shewed, what care men ought to have of their bodies. And first of all, a two-fold care must be avoided; as well an *immoderate care to pamper the bodie with meat and drinke*, for that makes the heart heave, and the head drouisie, and hereby lust is kindled, and Sinne cherished; which the Apostle forbids, Rom. 13.14. as also *too little care*, whereby the bodie is pinned and pulled downe to overmuch weaknesse, which is one thing here reprov'd. The *care required* is that moderate regard unto the bodie, whereby it is so sustained by meat and drinke, that it may always become the temple of the Holy Ghost, and a fit instrument for the soule unto workes of righteousnesse, and the worship of God. Now hee that would thus order his bodie, must doe two things: First, he must observe perpetual temperance in food and rayment, taking that which may well suffice nature, but not fulfill the lusts thereof. Secondly,

A if this will not serve to subdue the flesh, but that it will still rebell against the law of the spirit of life, (as in some it will not) then fasting must be used, in which the bodie is to be afflicted, and the soule humbled, for the subduing of the rebellious flesh: but yet herein we must beware, that we destroy not our health, our strength, or our constitution; for thus we neglect our life, which is a sinne of murder: wherein (though few) yet some doe offend, who in the meane time live in the practice of foule and grosse sins otherwayes.

Fifthly, here note how farre the Pharises goe in outward humiliation: they are content to afflict their bodies, even to the disfiguring of their complexion; but yet they will not repent and leave their finnes, no though *Iohn Baptist* and *Christ* preach repentance unto them: wherein behold the propertie of our corrupt nature in Gods service: if outward actions and bodily exercises will serve the turne, we can be content to bestow much cost, to take great paines, and to endure some affliction; but yet still we desire to live in our finnes. This is evident in Poperie, for who are more austere to their owne bodies, in watchings, wandering, in whipping themselves, fasting, &c? and yet where is more abominable filthinesse than among them? and this makes that religion so embraced, because in dispensing with sinne, for the performance of these bodily actions, it fits so well to our corrupt nature. Wherefore let us take notice of this our corruption, and though we must not neglect the humbling of the body upon just occasion; yet let us principally look to the mortifying of sinne, and the obedience of the heart.

Outward exercises  
more embraced  
than weightie  
duties.

v. 17 *But when thou fastest, anoint thine head, and wash thy face.*

18 *That thou seeme not unto men to fast, but unto thy father which is in secret; and thy father which seeth in secret, will reward thee openly.*

Christ the true Doctor of his Church, having in the former verse sought to reforme the exercise of Fasting, from Pharisaicall abuses, doth in these two verses seeke to restore the same to his right use; not so much intending to command us to fast, as to bring us to the right manner of fasting.

The Exposition. When thou fastest, &c. It seemeth that Christ here speaketh specially of a private fast: for besides that he useth words of the singular number, *Thou, Thine, &c.* he enjoy-  
neth

neth the concealing of it from others, which cannot bee done in a publike fast: and yet the maine thing here injoynd, is the approbation of the heart unto God, which must be observed in all religious fasts, as well publike as private.

*Anoint thine head, and wipe thy face:* Here Christ alludeth to the custome of the Jewes, who to shew their cheereful selfe, used to anoint their heads with sweet oynments, and to wash their faces: as wee may see by *Nazaries* command to *King*, and by *David*s practice, when hee perceived his child to be dead, and would comfort him that hee had ceased from mourning for it: as also by the speech of Christ, justifying the woman that anointed his feet with oynment, *Moses* head thou diddest not anoint, but she hath anointed my feet with ointment: for as *David* saith, *God gives oyle to make the face to shine*, Psal. 104. 15. But yet these words are not to be taken properly, neither doe they bind us to anoint our heads when wee fast, as may appeare by these reasons: 1. If the words should bee taken properly, then should Christ condemne all the fasts of holy men in the old Testament, who used neither oynments nor washings, but obtained from all such bodily delights for that time. 2. Christ should commaund contraries, namely, the use of such things in fasting, as were more proper to feasting, wherein men use to bee joyfull and cheerefull. 3. Hee should injoyne that to some countries, which were not in their power, or at least could not bee used of them without excessive charges; as in this or other cold countries, where sweet oyles are rare and costly. The true meaning therefore must bee gathered out of the circumstances of the place: now Christs intent is here, as in the former points of Almesdeeds and prayer, to prescribe unto men the approving of their hearts unto God in fasting, by avoiding ostentation therein, and desire of the praise of men: and therefore he names such behaviour, as doth no way imitate a fast unto others; meaning thereby, that wee should conceale our private fasts from men: as if he should say, *When thou fimest privately, so carrie thy selfe, that it may not appeare to men thou fimest, and in all thy fasts seeke only to approve thy heart unto God.*

The words thus explained containe two parts; a commandement, and a reason thereof. The commandement is two-fold: First, that wee should conceale our fasts from men, intimated by *wipe thy face, and anoint thy head*: secondly, that wee should seeke to approve our selves, not to men, but to God in our religious fasts, in these words, *That thou seeke not to men to fast, but to thy father which is in secret.* In this first branch of this commandement wee may learne, that the private worship of God must bee performed privately unto God, and concealed from men: for that which is here said of private fasting, which is a meane to further our prayers, is true of prayer it selfe, and of everie part of

A Gods private worship, for there is the foundation of all: as may thus appeare; First, in all actions of Gods worship, there must be observed an holy comeliness and decencie, which is then done, when they bee performed with fit and convenient circumstances; that is, publike actions of worship, with publike circumstances; and private actions, with private circumstances: as publike prayer must bee made of a publike person in a publike place, with an audible and loud voice; and private prayer must be made in a private place, by private persons, with a still and low voice, and other seemly private gestures. Secondly, when private worship is performed with publike circumstances, there are many occasions given to ambition, pride, and hypocrisie; but being done privately, these occasions are prevented, and the heart is more free to seeke the approbation of God only.

This doctrine serves to direct our practice in Gods worship; as first, that wee must not receive our private preparation to Gods publike worship, till wee come to the publike congregation; but prepare our selves at home privately in our chamber or closet: for though to pray everie where bee lawfull, yet because convenient circumstances must be observed in all our actions of worship, therefore private prayer in a publike place is not so seemly nor convenient; for publike circumstances doe not beseeome private worship. *Quest.* What if a man wanted time, or had forgot to prepare himselfe before hand? *Ans.* Slight pretences cannot justify any disorder in Gods worship: and yet if a man will needs there performe his private preparation, he must conceale all outward signes of prayer, and only lift up his heart unto God: for a good dutie may become offensive by inconvenient circumstances. Secondly, this shewes how Christian fan lies must order their private exercises of religion, namely so privately for voice and gesture, that they may conceale the same from others, beside their family present: and so must particular persons praying alone, observe such circumstances as may conceale their prayers from others: for all occasions of ostentation must be avoided, that so the heart may apply it self wholly towards the Lord.

*Th. 1 thou seekest not to men to fast.* This is the second branch of Christs commandement, wherein wee learne a second dutie in a religious fast; namely, that therein wee seeke to approve ourselves and our actions only to God: for which end, wee must observe three things. 1. With our fasting wee must joyne a conversion of our heart from sinne unto God: *Joel 2. 12. Turne you unto me with all, our hearts, and with fasting:* these God hath joynd them together, and they may not be severed. Now that our hearts may turne to God in fasting, wee must have speciall regard to our behaviour both before, in, and after our fast, whether publike or private. Before the fast, wee must prepare our selves

Our hearts must be  
in Gods worship.

I  
Of private preparation  
to Gods  
publike worship.

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How private fan lies  
must worshipping  
God.

The heart must be  
approved to God  
in fasting, and  
how.

How before  
and after our  
fasting.

Mat. 6.  
vers. 17, 18.

Mat. 6.  
vers. 17, 18.

Mat. 6.  
vers. 17, 18.

thereto in an holy manner, by a serious consideration of the causes and occasions of our fast: a worthy example hereof we have in *Iehoshaphat*, who considering a fearefull judgement to be at hand, in the approaching of his enemies, was sore afraid, and thereupon set his heart to seekethe Lord, and proclaimed a fast. *Infasting we must labour to have more tender affections, and deeper humiliation than ordinarie*: 1 Sam. 7. 6. the Israelites humbling themselves in fasting for their idolatric in *Misphah*, *drew water, and poured it out before the Lord*: which words import their deepe humiliation, whether it were by abundant weeping, (as some expound the place) or by pouring out water indeed, to signifie, that they poured out their soules before the Lord. *After the fast* we must labour for reformation and amendment of life, that our behaviour both towards God and man, may be everie way better than before. A notable example hereof, we have in the Jewes, who having renewed their covenant with God, upon their <sup>a</sup> humiliation, did not only <sup>b</sup> write it, and <sup>c</sup> seale unto it; but bound themselves thereto by <sup>d</sup> curse and oath. 2. That we approve our selves and our action to God in fasting, we must be sure we propound unto our selves therein the right ends of a religious fast, which we have before propounded: for if we faile therein, and propound other ends unto our selves, wee corrupt the whole action unto our selves. 3. With our fasting we must joyne the duties of the second Table, in the works of justice, mercie, and love to our brethen: for without these, our love to God is not sincere: nay, God rejects that bodily humiliation, which is severed from the exercise of mercie and compassion, as wee may see at large, Isa. 58. 3, 4, &c. I shewed before that we had just cause to humble our selves; which when we doe, we must be carefull thus to approve our hearts unto God.

Thus much of the commandement: now followeth the reason thereof, drawn from the promise of Gods reward to them that fast in an holy manner: *And thy father which seeth in secret, will reward thee openly*: that is, *seeing thee intend only to approve thine heart and action unto God in fasting, will give thee an open reward at the last day*.

This Text the Papists doe notably abuse, to prove two hereticall conclusions touching fasting. First, *that fasting in it selfe for any good end, is a part of Gods worship*, because it hath a promise of open reward, even life everlasting, made unto it, as before was made to prayer and Almes-deeds; and therefore must needs bee of the same nature with them: for things indifferent, and bodily exercises, profit little; that which hath the promise is a part of godlinesse, 1 Tim. 4. 8. *Ans*: This promise is made to him that fasteth, not to the worke; and that not simply for his exercise of fasting, but for his repentance, conversion, and invocation, which goe with fasting, and are furthered thereby. But

they alleage, that *Anna served God with fasting and with prayer*. *Ans*: In the old Testament, fasting was a part of Gods worship; for it was commanded to be performed *the tenth day of the seventh moneth*: and then also was the making and performing of vovves, a part of religious worship commanded of God. Now in all likelihood *Anna* had bound her selfe by vow to God, to that course of prayer and fasting, and therefore was approved of God therein. But now in the new Testament, wee have no commandement for set fasts or vovves: and therefore the case is not the same, and so her example cannot prove the thing for which they alleage it: indeed we have the vow of morall obedience made in baptisme, but that everie one is bound to performe that takes God for his God, though he should not vow it. Againe, a man may bee said to serve God in prayer and fasting as *Anna* did, because prayer is a true part of Gods worship; and though fasting in it selfe bee not the worship of God, yet being joyned with prayer, it is a notable furtherance thereunto: and being so performed upon just occasion, it is a part of his worship, because hee requires it.

The second conclusion which the Papists would gather hence, is; *that Fasting satisfieth Gods justice, and merits remission of sinnes, and life everlasting*; because this promise of open reward is here made unto it. *Ans*: We must know, that the promises of God for remission of sinnes and life everlasting, being grounded upon Christ, are only made to them that be regenerate and beleieve in Christ; and so they are not made to him for his works sake, but for his faith whereby he is in Christ, and so indeed are made unto him for Christs sake only, in whom we grant, that God of his free grace makes himselfe a debtor by his promise to everie beleever that doth any good worke: yet the debt is not due to us for any thing we do, but due to Christ who hath merited it, and in Christ due to us. But it will be said, that workes are mentioned with Gods promises, and especially faith, which is a worke. *Ans*: True: but yet the reward promised is not given for works sake, nor yet for faith; but for Christs sake, whose merit imputed to us is received by faith, which faith we testifie by workes: and so according to our faith and workes, we receive a reward of God, but not for them: as Christ said to the Centurion, *As thou hast beleaved, so be it unto thee*. Thus then must wee conceive of this promise made to fasting; though in it selfe it be a bodily exercise; yet being done in obedience to God upon just occasion, by him that beleeveth in Christ, and being joyned with prayer and conversion to God, it is a worke of faith, and shall have a reward.

Now this gracious promise made to fasting in this holy manner, must stirre us up to a love of this exercise, and to the practice of it, so oft as just occasion is given. And undoubtedly one speciall

11. Popish conclusion.  
Bellarm. de bon. oper. in pars. 1. c. 11.

8 Matth. 8. 12.  
How fasting shall have a reward.

Popish conclusion.

11. Bellarm. de bon. oper. in pars. 1. c. 6, & 12.

2. Chien. 20. j.

1. Nhem. 9. 1.  
2. Nehem. 9. 18.  
3. chap. 10. 1.  
4. vers. 29.

speciall cause of the continuall renewing of Gods Judgements among us, because we humble not our selves by prayer and fasting under Gods mightie hand. It were therefore to be wished, in regard of the manifold just occasions, that publike fasts were more often commanded by publike authority, and private fasts more conscientiously used in every family.

And thus much of the fourth part of Christs Sermon, containing a reformation of abuses in Almes, Prayer, and Fasting: out of all which we must learne this one thing which Christ principally intends; to wit, in all holy duties to avoid hypocrisie, endeavouring to doe them with that simplicitie and sinceritie of heart, whereby we truly desire to have God and not man the seer and approver of them. And so shall our workes be not onely good in themselves, but in us, and acceptable unto God: otherwise, if we doe them in ostentation, or for other sinister respects, the hypocrisie of our hearts dehles our good workes, and so makes them unacceptable unto God, and unprofitable to our selves.

v. 19. *Lay not up treasures for your selves upon the earth, where the moth and canker corrupt, and where thieves dig thorow and steale.*

20 *But lay up treasures for your selves in heaven, where neither the moth nor canker corrupteth, and where thieves neither dig thorow, nor steale.*

Here beginneth the fifth part of this excellent Sermon, and it continueth to the end of this chapter; wherein our Saviour Christ intendeth to reforme his hearers of covetousnesse, and to worke in their hearts a moderate care and desire of worldly things. Now the order of this discourse is this; First, he layes downe the substance of his perswasion, and then enforceth and amplifieth the same. The ground and substance of Christs perswasion, consists in a double commandement: the first shewes what we must not doe in respect of treasures, v. 19. the second, what we must doe, v. 20. both which he enforceth by their severall reasons, in the same verses: as also with a reason common to them both, vers. 21.

For the first commandement, *Lay not up treasures, &c.* The meaning. The word here translated *lay up*, is more significant in the original, than our English doth expresse; for it imports two things: First, to gather together: secondly, to hoord or heape up in store things gathered, against the time to come; so Rom. 2.5. *Thou heapest up unto thy selfe, &c.* Treasures, that is,

worldly wealth in abundance, pretious things stored up; as silver, gold, pearls, &c. Upon earth: here Christ aimes not so much at the place, as at the kinde of treasures; for heavenly treasures may be laid up while we are here on earth: and therefore he forbids hoording of earthly treasures. For your selves: that is, respecting your private gain and benefit, all respect to the good of the Church and Common-wealth laid aside. So then the words beare this sense, *Take heed that you gather not riches together, to hoord up here below, for your owne private use and benefit alone, making them your treasures in which you put your trust, and place your joy and delight.*

But yet that we may not mistake the meaning of our Saviour Christ, I will distinctly set downe what things Christ forbiddeth not, pertaining to the gathering or keeping of worldly goods; and then what it is which he doth directly forbid. There be three things respecting the world, which Christ forbiddeth not: viz. 1. Diligent labour in a mans vocation, whereby he provides things needfull for himselfe, and those that depend upon him; for else he should be contrarie to himselfe, injoyning man to eat his bread in the sweat of his face, Genesis 3. 19. and commanding that he that will not labour, should not eat, 2 Thel. 3. 10. 11. The frumion and possission of goods and riches: for they are the good blessings of God being well used, and have beene possessed of Gods children, as Abraham, Ioh, Solomon, &c. 111. The gathering and laying up of treasures is not simply forbidden, for the word of God alloweth hereof in some respect, 2 Cor. 12. 14. *The father must lay up for the children:* and the Disciples undertaking of the generall famine, by the prophesie of Agabus, which should be in all the World, gathered provision aforehand for the brethren in Iudea: and Iosephs provident wisdome is commended by the holy Ghost, for hoording up the come in Egypt, against the time of dearth, for the common good: and the Temple of God had his treasure by Gods appointment, for the upholding and repaire thereof; so that Christ doth not simply forbid all gathering and laying up of treasure or wealth.

What is it then which Christ here forbids? Ans. Sundry practices of covetousnesse, whereof the first is excessive seeking of worldly wealth, when men keepe no measure nor moderation therein; although God give sufficient, yet they are not content, their desire is to unsatiabie. And that we may see the danger of this practice, I will here shew how farre forth a man may seeke for and lay up worldly wealth: for the better understanding whereof, this distinction of worldly goods must be laid downe for a ground; They are either necessary, abundant, or superfluous. Necessary goods are of two sorts; either necessarie to mans nature, without which no man can live, nor family stand; as meat, drinke, apparell, lodging, &c. or necessarie to a mans state and condition of life, without

Three things allowed about wealth.

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2

3

a Acts 11. 28.  
b 29. 30.  
c Genes. 41. 48.  
Acts 7. 10.

a 1 King 7. 5.

Practices of covetousnesse here forbidden.

How farre a man may seeke for worldly wealth.

Three degrees of worldly goods  
1. Necessary.

which he cannot exercise the duties of his calling wherein God hath placed him; as bookes to a student, tooles to a trades-man, &c. Now here ariseth the question: How much of these things are to be counted necessarie, and so may be provided for, and laid up? *Ans.* The opinion and judgement of the covetous man must be no rule in this case; for his corrupt heart is unfatigable, like the sea which cannot be filled, and like the fire, that never saith, it is enough. Now because of the diversitie of mens estates, by reason of their difference in properties and conditions, there can be no certaine rule set downe: for that which is enough for one, will not suffice another: and therefore the judgement and practice of the godly-wise, who know how to use the creatures as blessings of Gods providence, must be our rule to judge what is necessarie: other rules we have not in the Word, but what they judge needfull, according to the Word, that must be esteemed necessarie, and accordingly provided. Yet further this may here be added, that things must not be deemed necessarie, onely in regard of the present use, but also with respect to the time to come, wherein they may be needfull. *Example.* A trades-man having nothing besides his trade to live upon, may provide for things necessarie, while his strength continueth, to maintaine himselfe in old age, when through decay of strength or sight, he is not able to worke. And so a man having many children, may in the use of lawfull meanes, provide for their portions before-hand, that when their age requireth, he may therewith dispose of them in some good state of life. The second sort of worldly goods is *Abundance*, whereby I meane that plentie and store, which serves not onely for necessitie, but for holy comelinesse and delight. The third sort is *Superfluities*, whereby I meane such abundance, as a man hath neither use of for the present, nor in any likelihood shall have for the time to come.

Now these grounds thus premised, I set downe this rule touching mans provision for worldly wealth. *Things necessarie for mans person and his calling, a man may seek for and lay up; but for abundance, and for superfluities, no man ought to labour or be carefull:* hereto Christ hath put this barre, *Lay not up treasures for your selves:* and Salomon prayes as directly against superfluities, as against povertie, Prov. 30.8, 9. *Give me not riches nor povertie, (saith he) but feed me with food convenient for me:* and he renders this reason against abundance, *lest I be full and denie thee, and say, who is the Lord?* Now hence I reason thus; looke what we may aske of God, that onely must we seeke for, and no more: but we may onely aske for things necessarie; for to pray for abundance we have no warrant, and therefore we must onely seeke for necessitie, and not for abundance. Hereto the Apostles rule agreeth well, *if we have food and raiment, let us herewith be content: for they*

*that would be rich or abound (as the word signifieth) fall into temptation and snares.* *Quest.* If we may not pray for abundance, what must we doe, if God give abundance? *Ans.* If God blesse us with abundance, upon our moderate labour and care in our lawfull callings, we must receive it thankfully, and as good stewards lay it up to be bestowed on good uses, either in our families, or in the Church and Commonwealth, as God in his providence shall offer us just occasion.

Now this being evident, that we must onely seeke for things necessarie, and no more; then we must all learne to beware of carking care, and be contented with things necessarie, when God gives them. And to move us hereunto, consider the reasons following: First, it is Gods commandement, that we should be contented with things necessarie, 1 Tim. 6.8. and therefore we must make conscience of obedience in the practice of contentation. Secondly, they that are greedie after abundance, have many temptations to bad dealing, and so can hardly keepe a good conscience: *They fall into snares* (as the Apostle saith) *and into many foolish and noysome lusts, which drowne men in perdition and destruction.* Thirdly, in time of persecution (which oft accompanies the Gospel) the richer a man is, the more danger he is in to forsake the truth; for the heart of man is naturally glued to the World, that without Gods speciall grace, it will sooner forsake Christ, than worldly wealth: this we may see in *Demas*, who to embrace the World, forsooke Paul, 2 Tim. 4.10. whereupon Christ saith, *How hardly can a rich man enter into the kingdome of Heaven.* And thus much of the first practice of covetousnesse, which is excessive care and labour after worldly goods.

The second practice of covetousnesse which Christ here forbids, is when men seek onely or principally for worldly goods, neglecting spirituall graces in regard thereof. This appeares by the opposition of the next verse unto this, *Lay not up for your selves earthly treasures, but lay up for your selves treasures in heaven.* This was *Elsars* practice, who sold his birthright for a mess of pottage, Hebr. 12.16. and the name of the Cadarens, that upon the losse of their swine, desired Christ to goe out of their castles, Luke 8.7. And this is the sinne of our age, wherein many things, nay, almost every thing, which may yield profit or delight, is cared for above the Word; or else how could there be so much preaching, and so little profiting, but that mens thoughts and delights are taken up with earthly things? but this is a preposterous and disordered care, which every one must labour to reforme, as Christ commands, verse 32.

The third practice of covetousnesse here forbidden, is to put trust and confidence in worldly things treasured up: this is the *Idolatrie of the heart*, for looke whereon a man fits his heart, that he makes his God, and therefore is covetousnesse

Motives to contentation.

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1 Tim. 6.9.

3

Mark. 10.33.

The second practice of covetousnesse.

The third practice of covetousnesse.

Things necessarie may be laid up.

Prov. 30.16.

3. Abundance.

1. Superfluities.

A rule for provision of worldly things.

1 Tim. 6.7.

conscience called *idolatrie*, Colos. 3.5. Hence it is that Christ makes it *so hard a thing for a rich man to enter into heaven*, Matth. 19.23, 24. because they *trust in their riches*; and if we make well, we shall finde it commonly true, that rich men are proud hearted and secure, not regarding Gods Judgements, nor the means of their salvation; for they *take not God for their strength, that trust in their riches*. Davids counsell therefore must be followed, *If riches increase, sit not your heart thereon*.

The fourth practice here forbidden, is *when men lay up for themselves only, without regard to the Church or Common-wealth, or relief of the poor*. This is a devilish practice: for every one is but a steward of that he hath, to dispend the same for Gods glory to the good of other. The poore are Gods poore, and members of his family, and therefore hee requires, that every steward in his family should see they have their portion: God will call the rich to their account, when this will not be taken for good disposing, to say I kept my riches to my selfe: so much will the slothfull servant say, *that hides his talent in a napkin*. And therefore let us learne to make conscience hereof, with the rest of these bad practices.

*Where the moth and canker corrupt, and where thieves digge thorow and steale*. These words containe a speciall reason of the former commandement, to this effect: *Earthly treasures, as riches, raiment, &c. are subject to be carried away by thieves: and therefore we must not excessively or principally seeke after them, set our hearts upon them, or hoord them up for our selves*.

*The Exposition*. The word translated *moth*, signifieth a worme that eateth the finest cloth, and consumeth the best garment: yet here it must be taken more largely, for any worme that doth destroy or consume any creature. And so the word translated *canker*, must be largely taken, for any thing that by rust or fretting doth eat into and consume metall, or any other creature.

Here then Christ noteth a two-fold vanitie of the creatures, both in respect of their nature, and of abuse: for their nature, they are subject to corruption by rust, moath, and canker, be the creatures never so pure and costly, as gold, silver, pearles, &c. for the heavens themselves are subject to vanitie. And for abuse, they are subject to the injuries of ungodly persons, thieves may steale them, and covetous persons may hoord them up that they shall serve for no use. Now if all earthly treasures be subject to vanitie both by corruption and abuse, then we must not make them our chiefe creatures, but seeke for them, and use them in a moderate and sober manner. *Quest*. But whence came this vanitie upon the creatures? *Ans*. God hath subjected them unto it for the sinne of man, Rom. 8.20.

The consideration hereof must let us see the

grievousnesse of our finnes, and the greatnesse of Gods anger due thereunto, in that he hath imprinted the stampe of his wrath upon every creature for the sinne of man, by subjecting it to this two-fold vanitie. And therefore when we see a moth upon apparell, or rust and canker upon metall, or other creatures corrupting them, we ought rather to be humbled for our finnes, than to suffer our hearts to be drawne to immoderate desire and delight after earthly things. Secondly, are the creatures that never sinned, subject to vanitie for mans sinne? then how vaine a thing is man, that by his transgression bringeth vanitie upon the creatures? let us therefore in them behold our owne vanitie, and when we pitie them, learne to lament our owne iniquities.

v. 20 *But lay up treasures for your selves &c.* Christ having shewed what we must not doe in respect of treasures here on earth, and knowing mans inclination to be such, that he will needs have something for his treasure, doth here come to the *second branch* of his commandement; shewing what treasure we must lay up for our selves, and enforce us thereto by a speciall reason. The treasures we must lay up are *treasures in heaven*. *Quest*. How should we lay up treasures in heaven, for we cannot of our selves come there; no man can save himselfe; the beginning, progresse, and accomplishment of our salvation is of God in Christ wholly? *Ans*. It is usual with God in Scripture, to ascribe the worke of the principall efficient cause, to the instrument the use. This is in the last verse of *Obadiah*, *Preachers, are expressly called Saviours*; and 1 Tim. 4.16. *In doing this thou shalt both save thy selfe, and them that heare thee*; and 1 Cor. 4.15. *I have begotten you through the Gospel*: and yet both salvation and regeneration are the workes of God alone, onely Preachers are the instruments thereof. So in this place, to make us rich with heavenly treasures, is the worke of God alone: for we rather *treasure up unto our selves wrath against the day of wrath*, by our transgressions; and yet because we are instruments by his grace, in the use of means to get this treasure, therefore he giveth this commandement unto us, as though the worke were wholly ours, though himselfe be the principall Author.

But yet that we may the better conceive of, and practice this commandement, two points are to be considered. *First*, what this treasure is: *Secondly*, how a man must lay it up for himselfe: both these we must make with reverence, because they are points of great weight and moment, in the practice whereof standeth our salvation. For the first: In searching it out, we will first consider, what is erroneously thought to be this treasure which Christ would have us to lay up. The Church of Rome hath for many hundred years, abused the World here-about, making the *overplus of Christs merits, and of the merits of Saints and Martyrs, to be the treasure*.

Obadiah 11.

Rom. 8.5.

What the Papists make the true treasure. Aquinas. p. 1. ad 3. p. 1. Sum. m. q. 115. Tolet. 4. lib. 1. Sacerd. 1. c. 11.

g Marke 10.24.

h PSL 137.

i PSL 61.10.

The fourth practice of covetousnesse.

27.

28.

The vanitie of the creatures.



*sure of the Church*, which being gathered together and put into a store-chest, is (say they) in the Popes custodie; and he alone hath the plenary opening and shutting of this chest, and the ordering and disposing of these merits: by vertue whereof hee gives out Indulgences and Pardons, when and to whom hee will. And hereby indeed he maintaines and upholds his kingdome: for hereby comes infinite wealth and renewes. But this cannot be the true treasure; nay, it is corrupt and deceitfull for two causes: for first, hereby they abase the true treasure which is Christs merits, by adding supply thereto from the merits of Saints: for if Christs merits receive increase from the merits of men, then it is not al-sufficient of it selfe, and so but a poore treasure. Secondly, hereby they make the merits of Saints departed, to be the merits of others which live long after them, by the Popes application; which is a thing impossible and absurd: for no man can merit of himselfe: but say he could, yet should his merits be for himselfe alone and for none other; for every man in regard of salvation is a private man, and the reward of his workes he doth that way can onely redound unto himselfe, onely Christ Jesus our Mediatour, God and man, who was by God himselfe made a publike person for this end, can merit for others.

The true treasure then (to let the other passe) is in a word, *the true God*, that one onely eternall essence in three persons, who made all things, and governs all things; in him alone is all goodness and happinesse to be found, Gen. 1.5.1. *I am thy buckler, and shine exceeding great reward*, saith God to Abraham: and Psal. 16.5,6. *The Lord is the portion of mine inheritance* (saith David) --- *I have a goodly heritage*: which is as much as if he had said, *The Lord is my treasure*. I will not stand on this, for men by the light of nature have seene and said thus much. This rather is to be considered, how God becomes our treasure: And for this end we must conceive of God, as he hath revealed himselfe unto us in Christ: for out of Christ he is not our God, and so not our treasure; but God incarnate is our treasure: Col. 2.3. *In whom, that is, in Christ, are hid all the treasures of wisdom and knowledge*: Col. 3.3. *Our life, even eternall life, is hid with Christ in God*, as in a treasure. 1 Cor. 1.21. *Christ is made unto us of God wisdom, righteousness, sanctification, and redemption*: and John 1.16. *Of his fulnesse, as out of a full treasure, we all receive grace for grace*. Now we must not rest in his incarnation, but conceive further of him as he was crucified for us in our nature, and is set forth unto us in his Word and Sacraments: for his obedience, death and passion is our treasure, which is revealed and applied in the Word of promise, and in the Sacraments: and this is that thing prepared of God for them that love him, which eye hath not seene, ear hath not heard, neither ever entered into the heart of naturall man to conceive, 1 Corin. 2.9. But

why (will some say) should Christ crucified be called our treasure? *Answe.* Because he is the fountaine and store-houle of all true blessings conveyed from God to man. Wouldst thou have remission of sinne, and righteousness with God? why, *Christ was made sinne for us, that we might be made the righteousness of God in him*, 2 Cor. 5.21. Wouldst thou have life everlasting? *This same Iesus Christ is very God, and life eternall*, 1 John 5. And he that hath him hath life, 1 John 5.12. Wouldst thou have comfort in distresse, and true delight in temporall blessings? then get *Christ Iesus*: for he is *life in death*; and without him, the good things of this life be no blessings unto us.

*I. Point.* Having found what this treasure is, let us now see how every one must lay it up for himselfe: for so Christ here commandeth, *Lay up for your selves, &c.* That we may lay up Christ crucified for our treasure, we must be carefull to doe five things, intimated in the parable of him that bought the field wherein the hidden treasure was: 1 We must finde this treasure: 2 We must value it: 3 Obtaine and get it: 4 Assure it to our selves: 5 Use it as a treasure.

*I. Dutie.* We must needs finde this treasure first of all, else we cannot value it, nor obtaine it, we cannot assure it to our selves, nor use it. And thus much is implied in that parable, where it is called an *hidden treasure*; for we cannot have a thing that is hid before we finde it. Now the *finding of this treasure* stands in Gods revealing of it unto us, letting vs see that naturally we want it, and making us feele that we are poore without it, and therefore stand in great need of it, whereupon we begin to seeke it. Every revealing of this treasure is not the finding of it, for God enlightens the minde of man two ways: first, generally, whereby a man in reading the Word is able to conceive the true sense and meaning of it. Secondly, more specially, when beside the generall sense, God makes a man feele the truth and power of the Word in his owne conscience: and in this speciall illumination stands the true finding. This indeed is a great blessing of God, but not common to all: for our naturall eyes cannot discern it, and the more we are dazzled with the sight of worldly treasures, pompes, and vanities, the blinder we are about this spirituall treasure: yea, this treasure is hid from many that are able to expound the Word of God truly; as Christ saith, *these things are hid* (saith Iesus) *from the wise and prudent, and revealed unto babes*: for till the Lord give this speciall illumination whereby a man sees his owne miserie in himselfe, and his great need of Christs righteousness, Christ is a hidden treasure unto him. In regard whereof we must descend into our owne hearts, and there trie whether by the sense of our owne miserie in our selves, and our owne desire and hungering after Christ, God have revealed this treasure unto us: we may say, *we*

How to lay up  
Christ crucified  
for our treasure.

How to finde the  
true treasure.

A twofold illumination

Math. 11.25.

• John 9.41.  
see,

Answe.

The true treasure.

How God is our  
treasure.

fee, with the Jewes, and yet be blinde, unless we truly feele the want of Christ in our owne soules: oh therefore labour for this speciall illumination; for the doctrine of the Gospell will never be sweet and pleasant to us, till we finde this precious treasure hid therein.

**I. Dutie.** Having found this treasure, wee must highly prize and value it, even above all that we have or can get; nay, more worth than all the world besides. So did the man in the parable, Mat. 13. 44. *afterme the treasure hid in the field above all his goods*: And *Paul* so esteemed of Christ crucified, that counted all things losse for the excellent knowledge sake of Christ, and judged them as dunges that he might win Christ. This high esteeme of Christ is needfull, if ever we meane to lay him up for our treasure; and then have we made good progresse in this heavenly purchase, when wee truly value Christ in our hearts at so high a rate: and therefore we must endeavour our selves hereunto, and labour so to frame our whole conversation in speeches and in action, that they may testifie at how high a rate we value Christ. And because the word of God reveals Christ Jesus unto us, in which regard it is called a treasure, therefore it also must be highly valued, even above all earthly things. Thus David did, Psal. 119. 72. *The law of thy mouth is better unto me than thousands of gold and silver*: ver. 127. *I love thy commandments above gold, yea, above much fine gold*: hereof Willdome faith, *My fruit is better than gold, even than much fine gold, and my revenues better than fine silver*. It were happie for us if we did thus value the word of God. Many hold there is but one truth, and so that be knowne, it is no matter whence it is learned, whether out of Gods word, or the writings of men: but they are faile deceived, for the Scriptures of God onely are that truth which is according to godlinesse; and they alone discover unto us this heavenly treasure, and therefore they must have the preeminence in our hearts, and be esteemed farre above all the writings of men: which if wee would doe, wee should feele that power and comfort of the Word in our hearts, which naturally we lacke.

**III. Dutie.** Having found out, and rightly valued this true treasure, we must seeke to get it for our selves, and make it our owne: so did the man in the parable, (Matth. 13. 44.) when hee had found the treasure hid in the field; and so Christ here commandeth, *lay up treasures for your selves*. Now that we may get this treasure to our selves, we must conscientiously use such means as God hath appointed for this purpose: to wit, I. heare the word of God preached, with all reverence, care, and diligence, labouring to mix it with faith in our hearts: II. receive the Sacraments with all reverence and due preparation: III. pray to God in faith earnestly and constantly for the pardon of our sinnes, and the fruition of this treasure. The reason hereof is plaine: for the word and Sacra-

ments are as it were the Lords two hands, wherewith he reacheth out this heavenly treasure and all spirituall blessings unto us; and our faith is the haad of our soule, wherewith we receive them, now by our prayers we testifie this faith, and sanctifie unto our selves the two former means.

**IV. Dutie.** Having gotten this treasure, we must labour to make it sure unto our selves. And to this purpose we must follow Pauls counsell and charge to rich men: 1 Tim. 6. 17, 18, 19. *Charge the rich men in this world, that they be not high minded, neither trust in uncertaine riches, but in the living God: that they doe good, and be rich in good works: -- laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life*: where marke how by trusting in God, and by liberality and bounty, we are exhorted to lay a good foundation. What (will some say) must we be saved by our Almes-deeds, and good works? Ans. Not so: for the ground of our salvation is Gods election & love in Christ, which he himselfe hath laid up in heaven for us. But the foundation which we must lay up for our selves, is in our owne conscience, for our assurance in Gods foundation: and this we lay by our good works of love, mercie, and justice; all which be fruits of faith: and being done in faith, and with singleness of heart to Gods glorie, they are sure testimonies of our portion in the true treasure Jesus Christ: for hereby we know we are translated from death to life, because we love the brethren, 1 John 3. 14.

**V. Dutie.** Having got this treasure sure to our selves, we must use it as a treasure. Hereunto three duties are required: I. Wee must have our conversation in heaven, for there Christ our treasure is: and where our treasure is, there will our hearts be: and if our hearts be on Christ in desire, in joy, and delight, it cannot be but our lives will bee holy and heavenly, though our bodies be here on earth: but let us beware that our affections be not set on things below, for then is not Christ our treasure at all. II. We must turne our earthly goods into heavenly treasures. This we doe by employing them in works of mercie, for he that gives unto the poore, lends unto the Lord, Prov. 19. 17. so that the mercifull man hath the Lord for his debtor: for the Lord sends the poore man as his messenger unto the rich, to borrow of him such things as the poore man lacketh: and the Lords returne of payment is in heavenly blessings: and therefore Christ himselfe as it were explaining this point, bids, *sell that ye have, and give almes: make you bagges which waxe not old, a treasure that cannot faile in heaven, where no thief can commauch, neither moth corrupteth*: This then is the Lords owne direction, for this happie exchange of earthly goods for heavenly treasures, than which, who can wish a better increase. III. Wee must rather part with all that wee have, than with Christ Jesus; friends, goods, Countrey, libertie, nay, our

How to value the true treasure.

Phil. 3.6.

1 Cor. 4.6.

How to value the word of God.

Prov. 8.19.

How to get the true treasure to our selves.

How to make this treasure sure to our selves.

1 Tim. 6. 12.

How to use Christ as our treasure.

1 Luke 12. 33.

owne life, and dearest hearts blood must all goe for this treasures sake: so doth the good purchaser, *part with all he hath for to buy the field in which this treasure is*, Matth. 13. 44. but if we will rather part with Christ, than with some, or with all of these, then we use not Christ as the true treasure. Thus we see how Christ becomes our treasure; let us therefore make conscience to practise these five duties so long as we live: for when Christ becomes our treasure, marke what will follow; we shall finde in our hearts such sweet content therein, that neither prosperitie shall lift us up too high, nor adversitie cast us downe too low; nothing shall daunt us while we have this treasure sure; no kinde of death, no not the day of Judgement.

Thus much of the commandement, now followeth the particular reason thereof: *where neither moth nor canker corrupteth, &c.* This reason is drawne from the unchangeable certaintie and safetie of this treasure: earthly treasures are subject to corruption, and to losse by stealth; but this heavenly treasure is free from all such things: for the highest heaven is not subject to corruption, nor to the violence of thieves and robbers: and therefore our treasure must bee there. *Quest.* Why should the highest heavens be free from that vanitie, whereto all creatures else are subject by the sinne of man? *Ans.* The heavens above, which we looke upon, and the earth below, with all creatures in them, belonged to man by the right of creation, but the highest heaven is the throne of God: Now when man fell, he was punished not onely in his owne person, but in all the creatures that belonged unto him, which by his sinne were made subject unto vanitie: But the highest heaven was free from that curse, because it did not belong to man by the right of creation, but is a supernaturall gift, whereto we have right and title onely by the grace of Adoption and Redemption in Christ Jesus: now such man had no right thereto by creation, it was not meet that the sinne of man should make it subject to vanitie or corruption. If therefore the safetie of an enduring substance can allure our hearts to love and like, then let us set our selves for this heavenly treasure.

**v. 21** *For where your treasure is, there will your heart be also.*

This verse contains a reason of the former commandements, common to them both; teaching to perswade us to the obedience of them both. The reason standeth thus: *Where your treasure is, there will your hearts be also: But your hearts should not be on earth, but in heaven: Therefore lay not up treasures upon earth, but in heaven.*

The exposition. By *treasure* (as we said before) must be understood things precious and excellent in our estimation laid up for time to come,

wherein we repose our trust, and take a special joy and delight. By *heart* we must conceive, not onely the affections which are seated in the heart, as love, joy, care, desire, and delight; but the more inward powers of the soule in *thought* and *imagination*; yea, and the effects hereof, in action, as labour, studie, and endeavour: As if he should say; Your treasure and your heart are joyned together, looke where that thing is wherein you trust, and take chiefe delight, and thereon will your thoughts runne; your love, feare, desire, and care will draw unto it; and your chiefeit paines, studie, and endeavour will be after it.

The use. Doe heart and treasure goe together? Then here first we learn to search out and trie the state of our owne hearts: for though it be a bottomlesse gulf, and<sup>b</sup> deceitfull above all things, so as none can thoroughly know it, yet if we apply this sentence aright, unto our selves, we shall be able to give true judgement of the state of our owne heart. *An earthly treasure, and an earthly heart: but heavenly treasure, and an heavenly heart:* these cannot be severed: and therefore looke whereto thou spendest thy thoughts, and settest thy love, thy care and delight, and bestowest thy wit, industrie, and labour, and thereby judge of the disposition of thy heart. If the thing be earthly and worldly, then thy heart is earthly and carnall: thou maist plead that thou hearest the word, receivest the Sacraments, and prayest often; yet all this will not prove thee to have Christ Jesus for thy treasure: for thine heart being set upon the World, there undoubtedly thy treasure is, and that proves thy heart to be earthly and carnall. And on the contrarie, if thy principall thoughts, thy chiefe love, joy, and delight be on Christ crucified, thy special care and industrie be after his merits and righteousness, then is Christ thy treasure, and thine heart is heavenly.

Secondly, hereby we may know whether we have any portion in heaven: for looke where our heart is, there our portion is: If our heart in thoughts, desire, and industrie, be set on earthly things, then is our portion upon earth: but if we minde heavenly things, if wee delight in them, and labour after them, then is our portion in heaven. It is not the exercise of religious actions now and then, but the setting of the heart either on earth or heaven, that shewes where our portion is.

Thirdly, this coupling of the heart and treasure together, teacheth us, not to regard this World, nor temporall life, in respect of heaven and life eternall; nay, in this regard we must despise the world and temporall life, so farre forth as it may be done without ingratitude to God, and without hatred of the worke of his hands, and of his temporall blessings: for as earthly creatures are the workmanship of God, to temporall life is his good blessing, given us as a time wherein wee are to prepare our selves

<sup>b</sup> Item. 17. p.  
How to trie the  
state of our owne  
heart.

The knowledge  
of our title to  
heaven.

How to esteeme  
of the world in  
regard of heaven.

for life eternall; and therefore simply we may not despise it, but onely in respect of life eternall. Now we must shew this high respect to heaven, and to life eternall, above that we have to this world and temporall life, by heavenly meditations, and by spirituall desires, joy, and delight: for if heaven be our treasure, then must our delight be drawne from worldly things, and set on heaven.

**v. 22** *The light of the body is the eye: if thy eye be single, thy whole body shall be light:*

**23** *But if thine eye be wicked, then all thy body shall be darke. Wherefore if the light that is in thee be darknesse, how great is that darknesse?*

These two verses have sundrie expositions, which we must discuss, before we can see the scope and coherence of them in this place. Of sundrie which I take to misse the right scope of Christ in this place, I will onely touch one, which is the most probable: and then set downe that which I take to be the best. By *single eye* some understand a *liberall minde*; and by *the wicked eye*, an *envious and covetous minde*: and so they make Christ here to speake of liberalitie and covetousnesse. Now it is true that the words will beare this sense, for *Salomon* puts the *good eye*, for the liberall and mercifull person: Prov. 22.9. *He that hath the good eye, he shall be blessed: for he giveth of his bread unto the poore: and the evil eye*, for the covetous person: Prov. 28.22. *A man of a wicked eye hasteneth unto riches.* But though the words will beare this interpretation, yet it is not (as I take it) the proper meaning of Christ in this place: for here, the *light of the body*, the *single eye*, and the *light that is in us*, be all put for one and the same thing. Now the *light that is in us*, is the understanding and judgement of the minde. Again, the *eye* is here called the light of the whole body: but the liberall minde cannot be the light of the whole body for all actions, but for workes of mercie and bountie onely.

To come therefore to that which I take to be Christs true meaning: The words containe in them divers similitudes: In the first words, *The light of the body is the eye*, is a parable taken from a candle in an house; for as a burning candle set up in an house, lighteth the house and all that be in it; so *the light of this eye* (which is the understanding) lighteth the whole body, and giveth direction to the whole man, in all his actions. In the next words, *If thine eye be single*, &c. to the end of the 23. verse is a second similitude, which standeth thus: If a man have a good and cleare bodily eye, hee can guide

himselfe in the right way, and keepe his feet from stumbling and from falling: but if his eye be dimme and darke, then he cannot walke without stumbling; and if he want an eye, or that his eye be starke blinde, then of himselfe he cannot walke without stumbling and wandering: so in like manner, if the understanding which is the eye of the minde, be found and cleare, able to judge of good and evil, then is the whole life well ordered: but if the judgement be corrupt, then is there much disorder in the life: and if it be cleane put out, then is there nothing but brutish confusion.

Thus stand the comparisons in these words: Now the meaning of them is this. The first words are plaine, *The light of the body is the eye*, that is, the eye gives light for the direction of the bodie; as a light in an house directs the householders in their affaires. *If thine eye be single*, &c. By *eye* here is meant the minde, resembled by the bodily eye: and the *single eye* is the understanding minde, able to judge of good and evil, of things to be done, and not to be done. *Thy whole body shall be light*: by *body* is meant, the *life*, and by *light* is meant, *well ordered and directed*: for the minde is to the life for the directing of it, that which the eye is to the body for the ordering thereof. *But if thine eye be wicked*, &c. *The wicked eye is the corrupt minde*, having the understanding darkned, and judgement depraved, that it cannot rightly discern of good and evil, what is to be done, and what is to be left undone. *Then all thy body shall be darke*; that is, thy whole life in all thine actions shall be full of sinne and disorder. *Wherefore if the light that is in thee be darknesse*; that is, if the naturall light of reason and judgement left in man after the fall, be quite extinguished. *How great is that darknesse?* that is, wonderfull shall his corruption and disorder be; yea, so full of confusion, that there shall be no difference betwene his life, and the life of a brut beast. And this I take to be Christs proper meaning.

Now the words thus explained, depend upon the former as an answer to a secret objection, which the heart of man might frame unto it selfe, against these two commandements, to this effect: If there be such necessitie of laying up treasures in heaven, and of avoiding to lay up treasures in earth, then why doe not the most wise and learned men of our time do so; they seeke more for earthly treasures than for heavenly? Hereto Christ answers thus, as if he had said; marvell not at this, for they want the single eye, the understanding minde to discern of things that differ, they cannot judge aright of the true treasure, and so not knowing the heavenly, they seeke the earthly treasure onely. Now that we may perceive the words of Christ thus to answer the former objection, we must know that Christ doth here presuppose thus much; that every mans eye is either single, corrupt, or blinde: and the *single eye* which is

Coherence.



a good understanding, befalls not all men, no not all wife and learned men, but them onely to whom God in mercie gives it. But the *corrupt eye* befalls everie man naturally. And some by sinne put out the light of nature, and so become senselesse in spirituall things. And hence it is, that all men naturally wanting the single eye, and having the corrupt eye, yea, many having the blinde eye, doe not discern of the true treasure: and so leave the heavenly, and give themselves wholly to the earthly.

Thus we see both the meaning and the coherence, leading us to the maine cause of covetousnesse, with the blinde eye of the minde not able to discern of true spirituall treasure. Now in the words these three points are to be handled: I. The single eye, with the fruits thereof: II. The wicked eye, with his fruits. III. The darke and blinde eye, with the fruits thereof.

**I. Point.** *The single eye* is the minde of man inducd with some portion of true heavenly wisdom; and *the fruit of it* is to *give the body light*. To know this single eye the better we must search out what true wisdom is. This true heavenly wisdom is no common gift, which every professour may have, but a speciall gift of God in Christ, peculiar to them that doe truly beleve in him. 1 Corin. 1.30. *Christ is made wisdom unto us of God*; not onely because hee is the matter of our wisdom, we being then onely truly wise, when we *know Christ and him crucified*; but also because hee is the root from whence all our wisdom springs: for being ingrafted into Christ by faith, we become, as it were, *a flesh of his flesh, and bone of his bones*, and so are not onely made just by the imputation of his obedience, but doe also receive inherent holinesse and wisdom from him; our wisdom and holinesse being derived from his, as the branch is from the stocke, and the fruit from the root. And this wisdom befalls not at all to the Devill and his angels, though they know much, nor to all that are Christians in name; but onely to the members of his mystricall bodie by faith.

This heavenly wisdom hath two actions: *First*, to discern aright of things that differ, and to distinguish one thing from another spiritually: this *Paul* prayed for in the behalfe of the Philippians, Phil. 1.9. *That their love might abound more and more in knowledge, and in all judgement and sense, that so they might discern things that differ*: that is, good from evil, and heavenly from earthly; what to doe, and what to leave undone, which is a propertie of men of age in religion, who through long custome attaine herunto, Hebr. 5. 14. And hence it is that the child of God can, I. discern the voyce of Christ, the true shepherd, from the voyce of all false teachers. II. By this gift of discerning, he can put a difference betweene the water of Baptisme, and all other water; and betweene the Bread and Wine in the Lords Table, and common bread and wine. III. Hereby the

A Church, and everie true member of it is enabled to judge rightly of crosses, distinguishing ratherly chastisements, from Gods plagues and curses for sinne. IV. Hereby he can discern the things of God, even his owne election, his vocation, adoption, and justification; these and such he can perceive in himselfe more or lesse. V. In a word, hereby he can discern the true treasure, from worldly; hereby he knowes the excellencie of heavenly things, above earthly. These things the naturall man cannot, but the *spirituall man discerneth all things*, 1 Cor. 2.15. looke whatsoever befalls him, therein he can see the hand of God working for his good, therein he can discern Gods wisdom, power, and providence: in all which we may perceive the most excellent use of this heavenly wisdom.

B The second action of this heavenly wisdom, is to judge, determine, and give sentence of things, what is to be done, what is not to be done; what is good, and what is evill in practice and behaviour. And here this one thing must be remembered, that the principall point of this wisdom is to determine of true happinesse, whereto the whole life of man ought to be directed: which *happinesse is the love and favour of God in Christ*. Herein *David* shewes his heavenly wisdom, farre different from the wisdom of the World, Psal. 4.6. *Many say, who will shew us any good?* there is the worldlings happinesse; *But Lord lift thou up the light of thy countenance upon us*; there is true happinesse: *to Paul* comming among the wisest of the Gentiles, professeth, *that he esteemed to know nothing but Christ, and him crucified*: 1 Cor. 2.2. *for whose excellent knowledge takes, he thought all things to be losse*, Philip. 3.8. And the same should be our wisdom; for though a man had all humane learning and policie, yet if he faile in this, rightly to determine of true happinesse, all his wisdom would prove foolishnesse; for *the wisdom of this World is foolishnesse with God*: and therefore if *any man seeme to be wise in this World, let him be a fool*, that he may be wise; that is, a fool to the World in esteeming the knowledge of Christ crucified onely true wisdom; and the favour of God in him, true happinesse; that so he may be wise indeed in the sight of God. Another chiefe part of this heavenly wisdom, is a spirituall and godly providence, whereby we fore-cast by all means how to compasse and come by true happinesse: herein the power of heavenly wisdom is shewed. And without this, though otherwise a man discern the right, yet his knowledge and wisdom is imperfect and unprofitable. And thus we see the actions of this heavenly wisdom, whereby we may describe it thus: *It is a gift of Gods spirit to them that are in Christ, whereby they are enabled to discern of things that differ, and to judge and determine what is that true happinesse, whereto the life of man ought to tend; and withall to fore-cast and provide by what good and lawfull means it*

The second action of true wisdom.

It is true wisdom to discern of true happinesse.

1 Cor. 3.18, 19.

Spirituall providence.

True wisdom described.

The single eye.

What is true heavenly wisdom.

1 Ephes. 5.30.

The actions of true wisdom.

1 1st Cor.

may bee compassed. And hee whose minde is endued herewith in some measure, hath the single eye.

Now the fruit of this single eye is, to make the whole body light; that is, to bring the whole life in good order, guiding it in the pathes of righteousness, and making it to abound in good works. Prov. 8. 19, 20. *My fruit (saith wisdom) is better than fine gold. -- I cause to walke in the way of righteousness, and in the mids of the pathes of judgement.* Prov. 16. 22. *The wise heart guideth the mouth wisely, and addeth doctrine unto his lips.*

*The use.* 1. Considering the minde endued with this wisdom is thus commended; wee must hereby learne, to labour for it in a speciall manner: beside this commendation of it by our Saviour Christ which should be a spur to provoke us to this dutie, the singular commoditie that redounds hereby to soule and body must move vs to affect it. Now that we may the better obtaine this heavenly wisdom, we must be careful of these two things especially: First, to get the feare of God into our hearts, which is the beginning of this heavenly wisdom, Psal. 111. 10. Now this feare of God is a reverend awe of the heart towards God, whereby a man is fearefull to offend, and careful to please God in all things. And this we shall get, if we receive the word of God with reverence, and apply it to our owne soules when we heare it: trembling thereat when it toucheth our consciences, and humbly submitting our selves unto it without raging or repining; saying, as *H Ezekiah* did to the Prophets reproofe, *the word of the Lord is good.* Secondly, we must wholly cloke up our eyes, (the eyes of our minde I meane) and suffer our selves in all things to be over-ruled and ordered by the written Word of God. This was *David's* practice: he gave himselfe to continue all meditation in the Word of God: he made it a *lanterne to his feet*; and a *light unto his paths.* And hereby he became *3* wiser than his enemies, and got more understanding than all his teachers. Wouldst thou then be truly wise? become a foole to the world, leane not to thine owne wisdom; but make Gods Word thy whole direction.

Secondly, hereby wee are taught to walke wisely in our whole conversation, that so it may appeare we have this single eye: hereto *Paul* oft exhorteth us. And thus we walke when we practise every action of our life in wisdom, according to these foure rules, which are to be observed in every good action: I. The thing we doe must be just. II. The meanes of effecting it must also be just. III. We must keepe our selves therein, within the compass and limits of our calling. IV. Wee must doe the thing with an honest, upright, and single heart. And that we may worke wisely according to these foure rules, we must ever have the Word of God, to tell us what is just; what meanes be just; what be the precincts of our calling; and

A when wee worke with an upright and single heart: so doing, our workes shall be in wisdom, and we shall have the approbation and praise of God.

Thirdly, seeing this single eye of spirituall wisdom, makes our life to shine with righteousness, we must learne to season our naturall wit, with this spirituall wisdom. Naturall wisdom is a commendable gift of God, but without this spirituall wisdom it is foolishnesse in the things of God, yea, very corrupt in naturall actions; and therefore wee must joine therewith this heavenly wisdom, which may season it, and make it holy; and so shall the use of it tend to Gods glory. It is the miserie of this age, that men of excellent parts for naturall wisdom, have no regard to season the same with spirituall wisdom: hereby come many aberrations in matters of great importance, for it is Justice with God to curse their proceedings, that despising the heavenly, leane altogether to their owne wisdom.

Fourthly, seeing spirituall providence in forecasting how to compass true happiness, is a speciall part of true heavenly wisdom; wee must become careful practitioners hereof in our lives, that so we may attaine to true happiness. When the rich *mans* ground brought forth much fruit, how provident was he to lay up store for the time to come: yet God calls him, but a foole, because he had no regard or forecast to the state of his soule. And the five virgins are therefore called *foolish*, because they contented themselves with blazing lamps, and had no forecast for oyle in their vessels: and so many at this day content themselves with an outward profession, and doe not provide for the graces of salvation. But though a man had all the wisdom of the world, and by his wit could compass upon earth what his heart could wish, yet if he faile in providing for true happiness, all his wisdom is but madness: see this in *Achitophel*, whose counsel for worldly things was like the oracle of God, yet wanting this spirituall wisdom to forecast for true happiness to his soule, his end was both shamefull and fearefull: for in a discontent, *he went and hanged himselfe.* Let us therefore practise this wise forecast for true happiness, and never be well till we get assurance hereof; then doe we shew our selves truly wise. If we faile in this we faile in all; and therefore like the wise Virgins, let us get oyle in our vessels, the saving graces of Gods spirit in our hearts, that when our bridegroome Jesus Christ shall come, we may enter with him into glory. And thus much of the single eye, with the fruits thereof.

The second point to be handled is the wicked eye, with the fruits thereof; in these words, *But if thine eye be wicked, thy whole body shall be darke.* The wicked eye is the minde of man, having some light of understanding in it by nature, yet marvellously blinded and darkened by the corruption of sinne through Adams fall, And

How to season naturall wisdom.

The practice of spiritual providence.

1 Luke 12. 37, 38.

1 Matth. 25. 9.

1 2 Sam. 16. 23.

1 2 Sam. 17. 23.

The wicked eye with the fruits thereof.

The fruit of this single eye.

We must labour to get heavenly wisdom.

How it is gotten.

1 1 Th. 3. 2.

1 Psal. 119. 67.

1 2 Cor. 10. 5.

1 2 Pet. 1. 2.

1 1 Cor. 4. 5.  
1 Eph. 5. 15.  
How to walke wisely.

And for our better instruction herein, we must know that the minde of man by *Adams* fall receives a twofold blemish: first, it hath lost the gift of discerning and judging in spiritual things, mistaking evil for good, earthly for heavenly, things to be refused, for things to be chosen. This is plaine by our blindness and ignorance in the true knowledge of God, and of ourselves. First, touching God, howsoever the minde of man by nature knoweth there is a God, yet naturally man will not acknowledge the *presence of God*: for if he did, he would not without remorse or feare commit these finnes in Gods sight, which he is afraid and ashamed to doe in the sight of many men. Again, the minde by nature will not acknowledge Gods *particular providence*, for in the time of want or distresse when meanes faile, his heart is dead within him: and the promise of helpe from man doth more cheere him, than his hope in God; which shewes plainly that hee trusteth more in the creature, than in his Creator. Thirdly, the minde of man by nature doth not acknowledge Gods *justice*, for naturally man thinkes, that though he sinne, yet he shall scape punishment, as Deut. 26. 16. Fourthly, though man know God must be worshipped, yet naturally the minde discerneth not of Gods *right worship*: herein the *folly heart is full of darkenesse*, and turneth God into an Idol, Rom. 1. 21, 2. And in a word, the *natural man perceiveth not the things of God, neither can he know them, because they are spiritually discerned*, 1 Corin. 2. 14. which shewes plainly that herein hee hath a wicked eye.

Secondly, for our selves, the minde herein wants the gift of discerning: for, I. No man naturally knows the *blindness of his owne minde*, they think *of themselves to be wise*, when in the things of God they be starke fooles. II. Man cannot discern aright of his *owne finnes*, nor see the vilenesse of them naturally, though his conscience oft accuse him; for if he did, he would not sune as he doth: III. Man naturally doth judge amisse of his *owne frailtie and mortalitie*, for there is no man so aged, but he thinkes he may live longer. This *Moses* saw when he prayed God to teach them so to number their dayes, that they might apply their hearts unto wisdom. IV. Natural men cannot discern aright of the *scope and end of their lives*: for whereas we ought to aime at the glory of God, and the good of our brethren, to serve God in mens good: by nature we little thinke on this, but wholly seeke our owne good, and our owne praise. V. We cannot naturally discern of our *owne true happiness*; for doe we not measure it by outward things, esteeming the rich and honourable happy, and the poore man miserable? By all which it is more than evident, that the minde hath lost the gift of right discerning.

The second blemish of corruption in the minde is, in respect of it *stupid subjection* unto those things which it should rule and direct:

As for naturally it is subject to these three unner guides: I. to the corrupt will and affections: II. to the wicked temptations of the devill cast into it, yea, and that so farre, that such as the temptation is, such is the minde that is tempted: III. to the World, and the ill examples therein: for naturally men sway with the times, and thinke the common course the safest. And in this respect also is it here called a wicked eye.

Now the *fruit of it*, is, to make the whole body *dark*; that is, the whole life of man full of disorder and unrighteousnesse. And how should it be otherwise, when that which should discern betwene good and evil, and direct accordingly, is disabled thereunto.

*Thence*. 1. Seeing by nature we have this evil eye (for that Christ taketh for granted) we must labour diligently to discern it in our selves, and to finde that naturally we cannot judge aright of God and of our selves. This is the first step to true knowledge, to discern of our owne naturall blindness: and till we perceive it in our selves in some measure, we know nothing as we ought to know. Also when we see it, we must bewaile our miserie in this behalfe, that we have a minde so corrupt, that it causeth disorder in our whole life: yea, we must tremble and feare at this wicked eye. Bodily darkenesse causeth feare, but farre more dangerous is this spirituall darkenesse: for hereby the soule is kept from the sight of God under the power of Satan. We therefore discerning in our selves this wicked eye, must follow the counsell of our Saviour Christ, Revel. 3. 18. *Buy of me eye-salve, that thou mayest see*: that is, we must get of him the enlightning of his Spirit, in the holy ministerie of his Word; for this is that *anointing which teacheth us all things*, 1 John 2. 27. which when we doe truly receive, then doth our wicked eye become single.

Secondly, hereby we see that the course of the world, in regard of the state of their mindes, is justly to be reprov'd; for every where both young and old content themselves with this wicked eye, if they can say, there is a God, and this God is to be worshipped, to be loved, and feared; and that we must love our neighbour as our selves, and live well, they seeke no further: and yet if a man were brought up in the wilderness, he might see all this by the light of nature; the wicked eye seeth thus much: but we must not content our selves herewith, for if there be no more, the life is full of darkenesse still; and the soule may goe to utter darkenesse with all this. We therefore must remember to get the single eye, else wee are no Schollers in the Schoole of Christ. Indeed some plead, that Preachers can say no more in effect but this, *Love God above all, and thy neighbour as thy selfe*: but these men know not what they say, blessing themselves in their ignorance: they must know that grace must be put to nature, and sanctifie it; and spirituall knowledge joyned with naturall, or else we remaine with the wicked

The Guilt of a wicked eye.

Men content themselves with a wicked eye.

wicked eye. If we have no more but a generall confused knowledge in morall points, that serves not to save us, but to make us without excuse at the last day. Again, another common fault worthe reproofe is this, that men content themselves with naturall reformation; they will grant that God is to be worshipped, and loved, that we must live well, deale justly, and love our neighbours: but the blinde eye seeth thus much. The meere civill man will goe thus farre, and yet his life is nothing but darkenesse: all this reformation is but naturall. We therefore must labour for renewed hearts, by the Spirit of God, and reformed lives according to the Gospel; for howsoever a civill conversation may commend us unto men, yet it will not save us in the day of the Lord.

Thirdly, is this evil eye in every one by nature? then beware we be not wile in our selves, and from our selves, in matters of salvation; herein the Word of God must be our wisdom; Deut. 12.8. — 11. — *Ye shall not doe every man that which seemeth good in his owne eyes — but that which I command you.* Farre be it therefore from us to appoint to ourselves, how we will worship God, or how we will be saved: and yet such is our blinde presumption, that we will be our owne masters in these things. The Turke hath his religion, the Jew his, and the Papist his, all swarving from the truth of God: and yet every one of these looke to be saved in their religion: each one of these have a different manner of worshipping God, and all swarving from the true worship: and yet they all persuade themselves that God is well pleased with their service. And thus it goes with naturall men among us, though otherwise sufficiently wile for worldly things; they resolve upon their owne course for the salvation of their soules, let the preacher say what he will: some thinke, if they repent at their end, and then commend their soules to God, it is sufficient; others looke to be saved by their well-doing, and others by their faith (as they call it): but in truth, by their owne good meaning, and intent to live well; for what faith have they that know not Gods word and promises? Thus by their owne wisdom will men be saved, and hereby the Devill destroys many a soule: but let God be wile, and every man a foole, and let us submit our selves in the things of God, wholly to be ruled and guided by his written Word, lest Jewishly and Popishly, we going about to establish our owne conceits in the matters of salvation, doe plunge our soules into the pit of destruction.

Fourthly, is the eye of the minde naturally corrupt? then must we labour for a better eye; that is, *the eye of faith*, by which we relye on Gods mercie for our salvation, and on his providence for all needfull things in life and death. This eye makes supply to that which is wanting to naturall knowledge; hereby wee discern rightly of God, and of our selves; this enables us to see as farre off: yea, hereby we see things

invisible, for it is the evidence of things which are not scene, Hebr. 11.1. hereby *Abraham saw the day of Christ, and was glad*, John 8.58. and all the Patriarches saw the promise of God asseure off, Hebr. 11.13. This will enable us to walke in their steps towards the heavenly Citie; and therefore let us get this faith, and so becoming children of the promise, wee may be counted for the seed. And thus much for the wicked eye.

The third kinde of eye is *the blinde eye*, which is set out with the fruits thereof, in these words; *Wherefore, if the light that is in thee be darknesse, how great is that darknesse?* For the better discerning of the state of man with this blinde eye, we must see what is meant by *light*, and also by *darknesse*. By *light* is meant that knowledge of God, of justice, and of good and evil, which is in the minde by nature: now though this cannot be quite put out, (for the most wicked wretch, and the veriest Atheist that lives, hath some conscience remaining, which is a worke of this light) yet it may be so buried and covered, that no light shall appeare, nor any use be made of it; and then it is said to be *darknesse*: which is the state of those that are given up to a reprobate sense, as when a man denies there is a God, or that the Scriptures be the Word of God, or such like; in these men naturall light is become darknesse. And the cause of this change in them, is their corrupt will and rebellious affections, which overthrowing naturall knowledge and conscience, cause men to give themselves to actual sinnes, whereby at length they come to commit sinne greedily and without remorse; yea, even against conscience, and the light of nature, and so bury them both in such sort, that they have no more use of them, than if they were quite put out.

Now where the light of nature is thus put out, the fruit of it is most palpable darknesse: *How great is that darknesse?* that is, there is nothing in that mans life, but brutish confusion in hellish actions, of pride, covetousness, envie, blasphemie, and unnaturall uncleanness; as Rom. 1.27, 29, &c.

*The use.* Considering the light of nature may be thus put out, we must hereby be admonished; First, to enter into a serious consideration of our owne vilenesse; for naturally we have in us (even the best of us all) such rebellious lust, and damnable desires, as unless they be restrained, or renewed by grace, will darken, and as good as put out the light of nature. This should make us wile in our owne eyes, that nourish such corruptions, and esteeme to of sinne, which will put out that light which yet *Adams* fall left in us.

Secondly, hereby we are admonished to have speciall care to mortifie our corrupt desires, and our unruly affections, that else will extinguish in us the light of nature. Before the fall, the minde ruled and directed the will and affections; but now these inferior powers rule, or rather

2. The blinde eye.

The fruit of this blinde eye.

A motive to consider our naturall vilenesse.

To mortifie corrupt desires.

Be not wile wily in the matters of salvation.

The eye of faith must be sought.



rather over-rule the minde, and utterly pervert the regiment thereof; they cast a mist, and a waste over the eye of the minde that it can see nothing in the wayes of righteousness: and therefore as wee tender the salvation of our soules, wee must renounce our owne naturall wills and corrupt desires, and strive to bring them into subjection unto the Word of God. Many men thinke much to be crossed of their naturall desires and delights, but it is happie for the soule, when God in his providence doth breake men of their wills: for the will unsubdued carries the whole man headlong into all disorder. This must bee considered of them which have knowledge and learning, for unlesse the will and affections bee ruled by the Word, all knowledge is made fruitlesse: *Out of the heart* (saith \* Salomon) *come the issues of life*, if it be kept with watch and ward, and ordered by Gods Word: otherwise hence come the issues of death, when the reins of the affections are let loose after the corrupt desires of nature: and therefore as we respect woe or joy, so must we have regard to our will and desires.

Thirdly, if the light of nature may be turned into darknesse, then may the illumination of the Gospel be put out and turned into darknesse; for the knowledge of the Gospel is not naturall, and therefore not so deeply imprinted in the understanding, upon the bare knowledge of it. Experience sheweth this to be true, in all those temporizers which begin in the spirit, and end in the flesh: and the Author to the Hebrewes shewes five degrees of Apostasie, by which the illumination of the Gospel is turned into darknesse, Hebr. 3. 12. saying, *Take heed lest there be in any of you an evil heart of unbelief*, &c. where the first degree is consenting unto sinne, being deceived with the temptation of it. The second is hardness of heart, upon many practices of sinne. Thirdly, the heart being hardened, becomes unbelieving, and calls the truth of the Gospel into question. Fourthly, by unbelief it becomes evil, having a bale conceit of the Gospel. Fifthly, this evil heart brings a man to Apostasie, and falling from God, which is the extinguishing of the light of the Gospel. We therefore to prevent this fearefull estate, must embrace the Gospel, and practise the counsell there set downe; even by looking carefully everie one to his owne heart and life, and by mutual admonition and exhortation one of another, vers. 12. that so the first step of this Apostasie, which is *the deceitfulness of sinne*, take not place in us.

Fourthly, seeing the light of nature may be put out, whether may not true faith, and other saving graces be quite lost? *Ans.* There is no grace of God, but considered in it selfe, it may be lost; for it is a creature, and so is changeable, for nothing is unchangeable in it selfe, but the Creatour: but in regard of the promise of God, touching the preservation of saving grace unto the end, in such as bee in Christ,

hence it comes that faith, hope, and charity cannot be lost: for *the gifts and calling of God, are without repentance in Christ*. God indeed gave to Adam true and perfect grace, whereby he might have stood if he would; but because he decreed to permit the fall, to make a way for his mercie in Christ, therefore he left man in the hand of his owne counsell, and so he fell from his created integritie: but now in Christ God workes both the will and the deed, so as hee which doth truly beleieve, *is as Mount Zion; which cannot bee removed, but standeth fast for ever*: for he is built upon the *rocke Christ Iesus*, and so can never fall: *the gates of hell shall not prevale against him*: God gives a second grace unto the first, and by vertue hereof it becomes unchangeable, though in it selfe considered, it might be lost. Again, I answer thus; that as the light of nature is not quite put out, but onely buried, in such sort as it is without use, and seemes extinguished; so the grace of faith, by the practice of sinne, may be hid and covered, so as it shall not appeare for a time: but yet it cannot be quite put out, where it is once truly wrought. And thus much of the blinde eye, with the fruit thereof.

Now to end this place, we must remember that the scope of Christ in these two verses, is to shew that the evill and blinde eye of man by nature, whereby he is disabled to discern rightly of things that differ, is the cause why in seeking after treasure, hee leaveth the heavenly, and seeketh earthly treasure onely. And hereby we must be admonished to labour for this gift of discerning, by the illumination of the Spirit in the Word, as we shewed before, that *to the eye being single, the whole body may be light*: that is, so ordered, that with peace and comfort we may walke on in the way of life: whereas otherwise we walke in darknesse, and feare no danger till we fall into it irrecoverably.

**v. 24. No man can serve two masters --: for either hee shall hate the one, and love the other; or else he shall leane to the one, and despise the other. Yee cannot serve God and Mammon.**

Here Christ meeteth with a second objection, which the carnall heart of man might frame against the former commandements, v. 19. and 20. for whereas Christ had forbidden the treasuring up of worldly riches, and commanded the seeking of heavenly treasure; some man might flatter himselfe with this persuasion, *he might seeke both, and lay up both treasures for himselfe in earth, and in heaven also*. To this Christ answers, *No: that is impossible*; and

he proves it thus: *Non potest servare duo Masters: But to seek to be rich, and earthly treasures, is to serve two masters: to wit, God and Mammon: and therefore no man can serve them both.* The first part of this reason is fully set downe, and proved in the text, by the effect of such service in contrary affections and behavior: *for either hee shall hate the one, and love the other, &c.* The assumption and conclusion are necessarily implied in the last words, *Ye cannot serve God and Mammon:* wherein Christ applies the former argument.

*The Exposition.* *Non potest servare duo Masters.* This may well be doubted of; for experience shewes, that by their mutuall consent, one Factor may serve divers Merchants. Hereto some answer thus, that it is implied, the masters must be of diverse and contrary qualities; as when one saith, *come and doe this;* the other saith, *doe it not;* and then no man can serve them both: and thus the words containe an holy truth. But yet because no clause is expressed, implying contrariety in the masters, therefore I take it, the words must bee taken as a common proverb among the Jewes, which Christ layes downe for the ground of his reason. Now in a Proverb it is not requisite it should be alwayes true, but for the most part, and ordinarily: as Luk. 4. 24. *No Prophet is accepted in his owne country:* that is, ordinarily. *For either he shall hate the one;* that is, the one Master commanding him; either disliking that he should be his Master, or displeased with his commandements: *And love the other;* that is, the other Master in whom he taketh delight, and is well pleased with his commandements. *Or else he shall cleave to the one, and despise the other.* These words are an explication of the former, shewing how it may appeare, that a servant hates one master and loves another: namely, *his leaning to the one,* declares his love unto him: that is, his applying of himselfe to respect his masters pleasure, and to doe his commandement. And *his despising the other,* declares his hatred, when hee hath no regard to his commandements. *Ye cannot serve God and Mammon.* By *Mammon* hee meaneth riches, lucre, and gain: Now he saith not, *Ye cannot serve God and have riches;* for *Abraham, Jacob and Iob,* were very rich, and yet served God sincerely: but *ye cannot serve God, and serve riches:* that is, give your selves to seeke riches, and set your hearts upon them, and serve God also.

In the words thus explained, we may observe sundry instructions: First, here Christ sheweth *what it is to serve God:* a point much spoken of, but little knowne, and lesse practised. *To serve God* therefore is *love God, and to cleave unto him.* Every one will say, he loveth God and ever hath done; but beware herein of spiritual guile, for true love consists not in word and tongue, but in deed, and in truth: and God must be loved, not only as he is a bountifull

father, but as he is a Lord and Master, and doth command us service. The written Word shewes his will and pleasure, concerning us, what hee requireth at our hands; and if we serve him in deed, we must love him in his power of commanding, though he should bestow no reward upon us. This *David* sheweth notably, Psalm. 119. 25. *I am thy servant, grant mee therefore understanding that I may know thy testimonies.* Again, if we serve God, we must cleave unto him, and thereby testifie our love: now what is meant by *cleaving unto,* is notably expressed in the parable of the prodigall sonne, Luk. 15. 15. where it is said of him, that having spent his portion, *hee cleave to a citizen of that country;* that is, he resigned and gave himselfe to his service: So to cleave unto God is to resigne a mans selfe unto Gods service, in obedience to all his commandements, and embracing all his promises: not suffering himselfe to be drawne from any part of Gods word, by unbeliefe or disobedience, though all the world should set against us. This *David* also professed of himselfe, saying, *I have cleaved to thy testimonies, O Lord: and I shall not be confounded when I have respect to all thy commandements.* On the contrary, when a man with-drawes himselfe from God, by disobedience to his commandements, and by unbeliefe, then he doth hate and despise him. Indeed the vilest wretch that lives, is ashamed with open mouth to professe hatred and despise of God, but yet the bad practice in life, betrayeth the bad affection of the heart: Prov. 14. 2. *He that is lewd or perverse in his wayes, despiseth God;* and they that live in the breach of his commandments hate him, let them professe in word what they will.

Now the consideration hereof, serveth, First, to discover unto us the grosse blindnesse and superstitious ignorance of the world; who thinke that if a man release the Lords prayer, the Creed, and the ten Commandements, he serves God well, let his life be what it will: but here Christ teacheth us a further thing; if we will be Gods servants, we must cleave unto him both in the affections of our heart, and in the actions of obedience in our life. Thus did *Abraham*, when God said unto him, *Thou shalt not kill,* he kept himselfe from murder; but when he said, *Abraham, kill thy sonne,* he addressed himselfe to doe it, though hee were the sonne of the promise, and the onely sonne of his old age. Secondly, this sheweth how *Atheisme* abounds in all places at this day: *for to hate and despise God is first Atheisme:* now they that withdraw their hearts from God, and set themselves to seeke the things of this world, neglecting obedience to Gods holy commandements, are here accounted of Christ, *despisers and haters of God;* and the number of such is great in every place. I know such men doe some to be called *Atheists*, but how they be esteemed in the world, it skilleth not, till they reforme this wicked practice, they are no better in the sight of Christ.

• Psalm. 119. 11.  
• Psalm. 119. 6.

• Eccl. 10. 5.

V. 2.  
The ignorance of the world.

4 Gen. 22. 2.

2.  
Atheisme is bound.

Infer. & Cons.

I  
What it is to  
serve God.

Secondly, whereas *God* and *Mammon* are here opposed as two matters; hence we learne that *Mammon*, that is, *riches*, is a *great lord* and *master in the world*: this Christ here takes for granted, and therefore doth forewarne his Disciples of it. But how (will some say) can riches be a God? *Ans.* Not in themselves, for so they are the good creatures of God; but to the corrupt heart of man, which makes an idoll of them to it selfe, by setting his love and delight upon them, as on true happinesse, and resting in them more than in the true God; and for this cause is *covetousnesse* called *idolatry*, Col. 3. 5. and the *covetous person* an *Idolater*, Ephes. 5. 5. for looke whereon man sets his heart, that is his Lord and his God, though it be the devill himselfe. Now that mendoe thus set up riches in their hearts, as an Idoll, and so become servants and slaves to that which God ordained to serve them, I shew plainly thus: For first, they neglect the worship and service of God for lucre and gaine, and spend more time with greater delight for earthly riches, than they doe for the true treasures of Gods heavenly graces. Secondly, let a man have worldly wealth at will, and he is full of joy and delight, his riches give him true contentment; but if he lose his goods, then vexation and sorrow doth more oppresse him, than all the promises of God in the Bible can comfort him. Thirdly, by transgressing Gods commandements, a man loseth heaven; but who is so grieved for his transgressions, whereby hee incurs this losse, as hee is for a small damage in some part of his riches? Fourthly, I appeale to mens consciences, whether they be not farre more sharpe and eager set upon the meanes of gaine, than on prayer and other parts of Gods worship, which are the meanes of grace; all which doe argue plainly, that they serve Mammon, and honour riches for their God. So that howsoever by Gods blessing outward Idolatry may be banished out of our Church, yet we have many Idolatours in our Land; for every covetous worldling sets up the Idoll of wealth and riches in his heart for his lord. And that these *Mammonists* abound every where, appeares by the common practices of oppression, extortion, and cruelty, in hard dealing towards the poore, by greedy Land-lords and Usurers; as also by the practices of the rich in the time of dearth, for by their hoording up of store, ingrossing of commodities, and enhancing of the price, to the augmenting of their private wealth, they mightily increase Gods wrath upon the poore. Indeed God hath his servants which have him only for their God; but the number of them is small, in respect of those that set their hearts upon the world, and make Mammon their god.

Here then first behold, the slavish basenesse of a covetous heart: for man was made to be the Lord of Mammon and wealth, and yet through covetousnesse he subjecteth himselfe to

become a slave and vassall thereunto. Secondly, hereby let us learne to become faithfull disposers of worldly riches; and (as Christ saith) to *make us friends with this Mammon of iniquity*, by good disposing of it to Gods glory in works of mercy; and so shall we retain our right of creation, whereby God made the creatures to serve us.

Thirdly, Christ opposing *God* and *Mammon*, and saying, *no man can serve them both*, imports plainly, that he that *seekes to be rich, setting his heart thereon, forsakes God*: I say not that every rich man forsaketh God, for when God giveth abundance to a mans moderate labour and industry in his lawfull calling, hee may lawfully possesse it, using it to Gods glory: but to *seeke to be rich, is a denying of God*, because to the heart is servant to Mammon, and not to the Lord. This may appeare by their whole behaviour about wealth, whether we consider their getting, or their keeping, or employing of it; in all which they sinne against God. First, in *getting*: for God giveth riches to whom he will, and hath not tied himselfe by promise to make any man rich; and therefore hee that resolves with himselfe that he will be rich, cannot make conscience of lying, fraud, injustice, Sabbath-breaking, and such like, when the committing of these things makes for his advantage. Secondly, they sinne in *keeping*: for he that resolves to be rich, will rather forsake the truth, than his wealth, in time of trial: and for the saving or recovery of his wealth, hee will not stick to *seeke to blessers, wizards, conjurers, &c.* Thirdly, for *disposing or employing*: he that resolves to be rich, sinnes therein: for he cannot be drawne to workes of mercy, at least with any cheerfulness: and hence it comes that sometimes the poore doe starve before the rich mans doore.

The consideration hereof serves, first, to correct our judgement concerning covetous and worldly minded persons; our censure of them is too mild and gentle, wee judge them honest men, only somewhat hard and neere themselves: but marke Christs sentence upon them, *Worldly persons forsake God, and chuse Mammon for their Lord and master*: which is a practice of Atheisme, and therefore not to be lightly passed over as men thinke. Secondly, hereby we see it is a dangerous and unlawfull course, for men to make lawes with themselves, how rich they will be; as to have so many hundred, or thousand pounds in stocke, and so much lands, and rents, &c. for what follows upon this resolution? why surely they must needs give themselves to the compassing of their purpose, and so they fall into manifold snares of Satan, by practices of injustice, lying, fraud, &c. Thirdly, hereby we must be admonished to content our selves with that portion of goods, more or lesse, which God sendeth; knowing that a little is sufficient with Gods blessing upon it: *Away with covetousnesse* (as the Apostle saith) *and be content with that ye have: for he hath said, I*

They that set their heart on riches, forsake God.

Prose.  
1

vs. 1.

3

• Heb. 4. 1.

will

4  
Man's heart is  
not to be divided  
from God.

will not serve thee, nor shall he.

Fourthly, whereas Christ saith, *Ye cannot serve God and Mammon*, wee learne, that the heart of man must not bee divided between God and the world: the one harte to God, and the other to the world: no, God will have all or none, herein he will not part flake with the creature: Prov. 23. 26. *My flaine give me thy heart.*

5  
Eze 1.

The consideration wherein serveth, first, to discover the hypocriticall and spirituall guile of many, who thinke they may live in some one sinner or other, and yet be Gods servants still: this is the conceit of drunkards, adulterers, covetous persons, and such like: for even while they live in these finnes, they will come to Gods worship, to the Word and Prayer often, and to the Sacraments, at least once a yeare: which they would not doe, but that they thinke God hath respect unto them herein, like to the wicked Jerves, Jer. 7. 9, 10. But they deceive themselves, for *no man can serve two masters*: while a man lives in any sinne the servant of the devil, hee can never be accepted of God for his servant. Secondly, this shewes that the servant of God is to faine forth delivered from sinne by regeneration, that no sinne reignes in him: for to hee should serve two masters, for every reigning sinne is a Lord and master: Rom. 6. 16.

2  
No sinne reigneth  
in Gods children.

*Know ye not, that to whomsoever you give your selves as servants to obey, his servants ye are to whom ye obey, whether it be of sinne unto death, &c. and he that committeth sinne, is the servant of sinne.* Joh. 8. 34. This therefore is a sure ground, that no regenerate person lives in any sinne.

Thirdly, hereby every one is taught to consecrate both his soule and body to the Lord, endeavouring to serve him with all the powers and parts thereof: for God is our onely Lord and master, and therefore let all that is within us bow the knee to him: Rom. 6. 21. *The servant of God is one freed from sinne who hath his fruit in holmes, and the end everlastig life.* The *Queen of Sheba* pronounced *Salomons servants happy*, that stood before *Salomon* to heare his wisdom; how much more then are they happy, who in soule and body are Gods servants, who for bounty and wisdom infinitely surpasseth *Salomon*? Here some will say, I would gladly serve God alone, and I desire I might doe it with all my heart; but the corruption of my nature is such, that it makes me to rebell against the commandments of God, and I cannot doe the good I would, but the evil I would not, that doe I do as I feare I serve two masters. *Anf.* This is the fate of Gods children in this life; but here with they must faye themselves: when they faile in obedience, they must confide whether they doe so freely and willingly, or against their wils: If thy heart can truly say, thou dost unwillingly commit sinne, thou wouldst not doe it, and art truly grieved and displeased with thy selfe for it; then bee of good courage, thou dost not serve two ma-

3

1 King 10. 6.

A comfort to  
them that are  
troubled with  
corruption.

As ters, for this service thou art free. Now though there be in thee one flesh, and the Spirit, thou hast but one way, and the one another; yet while thou thyself against the flesh, fasting and endeavouring to be wholly subject to the Spirit, though thou art often in action, yet in Christ be thy finnes pardoned, and God accepts in thee the will for the deed. Endeavour therefore to acquaint thy selfe more and more with the will of thy heavenly master, and seeke to please him in all things, and labour to mortifie the deeds of the flesh by the Spirit, and so shalt thou know God to be thy onely master, and in due time perceive thy freedom from the bondage of the flesh.

v. 25 *Therefore I say unto you, bee not carefull for your life, what yee shall eat, or what yee shall drinke: nor yet for your body, what yee shall put on. Is not the life more worth than meat, and the body than raiment?*

Our Saviour Christ having forbidden the practices of covetousnesse, and prevented such objections as the corrupt heart of man might frame to excuse it selfe therein, doth here strike at the very root of covetousnesse, and seeke to remove the cause thereof; to wit, *disstrustfull and inordinate care* for the things of this life, though they bee things necessary, as meat, drinke, and clothing: and in this argument he proceeds to the end of this chapter. Now this wile depends upon the former, as a conclusion inferred upon all that hee had said before concerning covetousnesse from the 19. vers. to this effect: Seeing they that seeke earthly treasures, neglecting the heavenly, doe want the single eye of spirituall wisdom, to discern of the true treasure, and also are themselves servants unto Mammon; therefore I say unto you my

Disciples, bee not carefull (so not for things needfull) inmoderately, and in a distrustfull manner. And here againe he meets with another pretence of a covetous munde, wherewith it pleads for the service of Mammon; to wit, that the things they seeke for, are things necessary, without which they cannot live. Hereto Christ answers, *Yea, but I say, you must not seeke so not for things needfull to your life, inmoderately and distrustfully.*

The exposition. *I say unto you* [that is, I, that am your master, upon whom you depend for all heavenly instruction, and direction in all things needfull both for your soules and bodies, I say unto you: by this wee would prepare them to attention and reverent observation of

Coherence.

his commandment following, as being a matter of great importance, whereon depends the life of all obedience, in relying on Gods providence: in regard whereof, we also must with all good conscience make the same. *See not carefull for your life, &c.* Let us should mistake Christs meaning, we must know that there be two kinds of care: a godly moderate care, and a distrustfull carking care. The moderate honest care is enjoined us by Gods commandment: Prov. 6. 6. *Wisdom sends the sluggard to learned diligence and providence for things needfull, of the little Ant or pismire: and Paul saith, Fathers must lay up for their children, 2 Cor. 12. 14. And he that provideth not for his owne, effectually for them of his family, is worse than an Infidel, 1 Tim. 5. 8.* So that there is a lawfull care even for the things of this life. Now the practice of it stands in two things: First, in the diligent walking in a mans lawfull calling, dealing uprightly and justly therein with every one, minding only to get things honest and necessary in the light of all men. Secondly, in leaving the successe and issue of all our labour and endeavour to God, for that belongs to him: we must use the means soberly and honestly, and leave the blessing to God. This godly care Moses shewed notably in leading the children of Israel out of Egypt: for what God commanded him to doe, that hee did; hee goes which way God sends him, although he met with many crosses; and useth the means that God calls him unto, leaving the issue to God: as appears notably at the red Sea, when they were at a wonderful strait, having the Sea before them, the Egyptians behinde them, and woods and mountains on each side; yet being commanded to strike the waters with the rod of God, he shewes notable trust in Gods providence: *Fear not, (saith he) stand still, and behold the salvation of our God.* And when Abraham at Gods commandment went to sacrifice his sonne, Isaac asks him, *My Father, where is the sacrifice?* Abraham answers with words of faith, *My sonne, God will provide.* And thus David went to fight against the Philistines to Keilah at Gods commandment, though his owne men discouraged him from it: whereby it is plaine, he relied on God for the issue of the battell. Now this godly moderate care is not here forbidden, which hath respect to obedience in the duty, and for the successe depends upon Gods providence.

The distrustfull care is that whereby men trouble themselves about the issue of their labours; and when they have done the worke, doe not rest therewith, but vex themselves about the successe; not relying on Gods providence for the blessing, but only on the means. This distrustfull care (for our better discerning of it) hath these effects: First, it oppresseth the heart, making it exceeding heavy and pensive for feare of want: where this feare is, there is this distrustfull care: for this argues a man dares

not trust God, but would have the successe of his labour out of Gods hand in his owne. Secondly, it allurth and draweth men to use unlawfull means to get worldly things, as lying, fraud, injustice in false weights, measures, &c. Thirdly, it makes men weary of Gods worship, it distracts their minds in prayer, and hearing the Word: and (as Christ faithfully it *choakes the Word*) as it brings forth no fruit: for when the minde is wholly set upon the world, there is no respect to the matters of God. And this is that care which is here forbidden, even a distrustfull carking care, which as the Greek word signifies, divides and distracts the minde, by troubling and perplexing it about the issue and successe of our endeavours.

The 1<sup>st</sup>. That which Christ here forbids his Disciples, is the common sin of our age & time, not in a few persons, but in many: for though this distrustfull care be the disease of the heart, yet it shewes it selfe by actions in the life: For first, what is the cause of so little fruit of the Word preached, as may every where be discerned? is not (among many other) this worldly care one speciall cause? This we may see in the parable, Luk. 8. 14. *for the seed that light among thornes, which choaked it, is the Word preached to a heart possessed with worldly cares:* let these men observe themselves, and they shall finde, that they can neither pray, nor heare the Word, nor meditate therein without manifold distractions from these worldly thoughts.

Secondly, there is no trade or calling without his conveniences of craft and deceit, though it doe not appear so much in one calling as in others; and hard it is to finde them that make conscience hereof, when gain and profit may come thereby; which comes from this distrustfull care in mens hearts: whereby they doubt of Gods blessing answerable to their desire, in the use of lawfull means onely. But sith Christ forewarnes us of this sin, we must beware it take not place in our hearts: and for the avoiding of it, we must follow the counsel of the holy Ghost in Scripture, Psal. 37. 5. *Commit thy way unto the Lord, and trust in him, and he shall bring it to passe:* which is oft commended unto us, Psal. 55. 22. *Cast thy burthen upon the Lord, and hee shall nourish thee:* and Prov. 16. 3. *Rowle thy worke upon the Lord:* 1 Pet. 5. 7. *Cast all your care on him, for he careth for you.* In all which places we have a most worthy instruction to this effect, *not exempting men from doing the duties of their calling, but teaching them, that when they have done their endeavour, in the diligent, sober, and upright use of means, then they must leave the event and issue for good successe to the blessing of God.* Thus the trades-man, whose living stands by buying and selling, must be carefull and diligent about his business, without deceit or lying; and in so doing referre the successe of his bargain to the blessing of God: and so must the husbandman plow and sow, and leave caring and harvest to Gods good providence. This is

Distrustfull care  
the first of the 3<sup>rd</sup>.Prose.  
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the Apostles counsell, Phil. 4. 6. *Be nothing careful, that is, after a distrustfull or distracting sort, (as the word signifies) but in all things let your requests be made known to God, with giving of thanks:* where it is to be marked, that *distrustfull care* is opposed to *prayer and thanksgiving*, as an hinderer thereof, and therefore our care must onely beto use the lawfull meanes moderately for any blessing, and then to pray to God for good successe and blessing, relying wholly thereon, that when it comes we may give him thanks.

But some will say, it is hard for flesh and bloud not to be careful of successe, how then should we be able to leave it wholly to God? *Answer.* We must lay to our hearts the blessed promises of God, made to them that depend upon his mercy and goodness, and labour to live by faith thereon: Psal. 127. 2. *It is in vaine for man to rise early, and to lie downe late, and to eat the bread of sorrow,* (meaning, while lye trusts to himselfe, or in the meanes) *but God will surely give rest to his beloved,* which serve him, and trust in him, in the use of meanes. Psal. 34. 10. *The Lions doe lacke and suffer hunger, though every poore beaſt of the field be a prey to his teeth; but they which seek the Lord shall lacke nothing that is good.* If wee had no more promises in the Bible, yet these were sufficient to cause us to rest upon his providence in the sober use of lawfull meanes. Again, this must be considered, how we shall rely upon his mercy for the saving of our soules in the time of temptation and houre of death, that dare not trust in his providence for the things of this life. *Quest.* But what if all things goe croſſe with men, (will some say) may I not then sticke more to the meanes? *Ans.* Nay rather cleave the more to God, for if the blessing were in the meanes, men would not be so often croſſed: God knoweth what is good for thee, better than thou thy selfe, and therefore rest contented with this providence, though he croſſe thine expectation for outward blessings; want is many times better for Gods children than plenty, and affliction than peace and prosperity; as *David* found, Psal. 119. 67, 71. and therefore God layes it upon them: *Did not good Iesus fall before Pharaoh Necho* which he should not have done, but that God would chasten him; for *not regarding the words of Pharaoh Necho, which were of the mouth of God,* perswading him not to fight against him: and also *that he might be taken from seeing the evil to come:* and was not *Hezekiah* heart perswaded up in the time of peace, inſomuch that *his wrath came upon him, and upon Judah and Ierusalem.* Therefore learne to depend upon Gods providence in the moderate use of lawfull meanes, and whether he give thee blessings, or take them away, blesse his name; for it is good for thee it should be so. And thus much for the maine commandement.

Now further mark in the words, how Christ distinguisheth betwene *life* and the *body*; and

applieth *meat and drinke* to life, and *raiment* to the body: and yet we know, that apparell serves to preserve life also, especially in cold countries. But Christ doth distinguish them for just cause; for though in cold countries, apparell serves to preserve life, as well as meat and drinke doe; yet the first and more generall use of apparell, is another matter; to wit, to hide the shame of nakednesse, which the sinne of *Adam* brought upon it: Gen. 3. 7. 21. *for before their fall, the man and the woman were both naked, and were not ashamed.* Gen. 2. 21.

Herethen we are to learne, that the proper and maine end of apparell, is for the bodie, to cover the shame of nakednesse that sinne hath brought upon us; which is so great, that if necessity would permit, both hands and face should also bee covered. The consideration whereof, as it shewes their immodesty and want of shame, that lay open the nakednesse of their breasts, or other parts of their body, more than need requires; so it teacheth us, never to be proud of our apparell, but rather humbled and abashed when we put it on, or looke upon it, for it is the cover of our shame, and so an enſigne of our sinne: the theefe hath as good cause to be proud of the holes on his heeles, or of his brand in the hand, or hole in the eare, as wee of our apparell, for as these are badges of misdemeanour, so is apparell a badge of our sinne. And on the other side, that we may have comfort in this ordinance of God for our bodies, wee must labour therein to expresse the graces of God in our hearts; as modesty, sobriety, temperance, frugality, and such like.

*Is not the life more worth than meat, and the body than raiment?* Our Saviour Christ having given commandement against the immoderate care for things needfull to naturall life, left the same should passe away without effect, doth here begin to enforce the same with divers arguments; the first whereof is in these words, taken from the creation, wherein God gives life and the body, which are better than food and raiment; from whence Christ reasons for his providence, thus: *The life is better than food, and the body than raiment; but God by creation gives life and body: and therefore will hee bestow more to give food and raiment for their preservation.* Seeing God gives the greater, wee need not to doubt but he will afford the lesse.

In this reason Christ teacheth us, to make right use of our creation; namely, by the consideration of it, to learne confidence in Gods providence for all things needfull to our naturall life: Job 10. 8. *Thine hands have made me and fashioned mee, and wilt thou destroy mee?* where *Iob* perswades himselfe of preservation, because God created him; and 1 Pet. 4. 19. *Let them that suffer according to the will of God, commend their soules unto him in well-doing, as unto a faithfull creator:* because God is a faithfull creator, therefore in death we must rely upon him. Experience teacheth us that every

The proper end of apparell.

Reason against immoderate care.

Our creation must teach us trust in Gods providence.

How to leave the  
accuse to God.

\* 1 Chr. 35. 22.

\* 1 Chr. 34. 28.

\* 1 Chr. 32. 27.

workman is carefull to preserve the worke of his owne hands, if it lie in his power; why then should we doubt of this in our Creator, who is Almighty.

v. 26 *Behold the fowles of the heaven; for they sowe not, neither reape, nor carrie into the barnes: yet your heavenly father feedeth them. Are yee not much better than they?*

These words containe Christs second reason to dissuade his Disciples from distrustfull care for things needfull, drawne from the consideration of his providence over baser creatures than they were, for needfull provision: the reason standeth thus:

*If God provide for the fowles of heaven, then much more will he provide for you:  
But God provideth for the fowles of heaven, and feedeth them: therefore much more will he provide for you.*

The first part of this reason is here confirmed two wayes: First, because the children of God have means of provision, which the fowles of the heaven want; *they sowe not, neither reape, &c.* Secondly, Gods children are better than fowles, and therefore he will not suffer them to lacke, sith he provideth for baser things than they be: both which are so sensible and familiar, that they may induce any man to depend upon Gods providence, without distrustfull care.

Christ in propounding this reason, bids us *Behold the creatures*; that is, take a serious view of them, looke upon them wishly, and with consideration, as the word signifieth: whereby we may learne, that every childe of God ought seriously to consider the workes of God, (for that which we must do to the fowles of heaven, we must doe to all the workes of his hands) and therein labour to behold the wisdom, justice, goodnesse, love, mercy, and providence of God. This is *Salomons* lesson, Eccles. 7. 15. *Behold the workes of God:* and Job 36. 24. *Remember thou magnifie the workes of God which men behold.* Why did God make the creatures distinctly one after another, in six severall dayes, and take a particular view of them all after hee had made them, with approbation of their goodnesse, and also sanctified the seventh day for an holy rest, both by his owne example and expresse commandement? undoubtedly, among other causes, this was one, to teach us to consider distinctly of all the workes of his hands: and among other holy duties, to meditate on the Sabbath day, on the glorious workes of our Creator. This was *Dauids* practice: for, Psal. 19. 1, &c. hee resembles the *heavens* to a great booke, wherein a man may reade the glory of

God: and in the contemplation hereof did he exercise himselfe upon the Sabbath dayes, as we may see in the *Psalm* which he penned for the Sabbath, Psal. 92. 4, 5. -- *I will rejoyce in the workes of thine hand: O Lord, how glorious are thy workes?* And they which are negligent in this duty, are here called to attendance by our Saviour Christ.

But what must wee behold in the fowles of heaven? How *they neither sow, nor reape, nor carry into barnes, &c.* that is, they use not the means of provision that man doth, which shewes they have not that care which man hath. Man may lawfully bee carefull to use these means, for God ordaineth them for mans provision: but the fowles of the heaven goe not so farre to have care of any means. And this privilege of man to the means, doth strongly enforce Christs dissuasion against distrustfull care: for the fowles wanting such means are free from that care. *Quest.* How then aeth they provided for? *Ans.* They expect for food at Gods hand: Job 39. 3. *The birds cry unto God, wandering for lacke of meat.* Psalm. 104. 21. *The Lyons roaring after their prey, seeke their meat as God.* Psalm. 145. 15. *The eyes of all wait upon God, and hee giveth them meat in due season.* Psalm. 149. 7. *He giveth to beasts their food, and to the young ravens that cry.* But how can unreasonable creatures cry to God? *Ans.* They doe not use prayer as men doe, but yet they are said to cry to God, and to wait on God, because by a naturall instinct given them by creation, they seeke for that food which God ordaineth for them, and are contented therewith; so that by these phrases God would teach us, that they depend upon his providence wholly for provision, and rest contented therewith.

Here then we are to observe, that the unreasonable creatures, made subject to vanitie by the sinne of man, doe come nearer their first estate, and better observe the order of Nature in their creation, than man doth: for they seeke for that which God provideth for them, and when they receive it are content, but man is deeply fallen from the state of his creation, in regard of his depending on Gods providence for temporall things: though he have the use of means which the fowles of heaven want, yet his heart is full fraught with distrustfull care, whether wee respect the getting or employing of earthly things. This sheweth that man is more corrupt than other creatures, and more vile and base in this behalfe than bruit beasts: which should humble every one of us deeply under the serious consideration of our sinnes, that have so depraved our nature, that we are more rebellious to the law of our Creator, and more distrustfull in his providence, than the bruit and senselesse creatures.

*And yet our heavenly father feedeth them* In these words is touched a forcible reason, whereby Christ would perswade his Disciples, and in them all beleevers, to depend upon

Verreafonable creatures depend upon Gods providence.

Verreafonable creatures more contented than man.

Matth. 7. 11.

How we come to depend upon Gods providence.

Gods providence without distrustfull care, God (saith he) is your father, yea, your heavenly father; and you are his children, therefore depend upon him: for if *earthly fathers* will provide and give good things to their children, much more will your heavenly. In this reason also is touch'd a meane and way whereby a man may come to rest upon Gods providence. In the Word of God there betwixt kind of promises: some of everlasting life and salvation by Christ: others, of inferior gifts and blessings concerning this life. Now if we would rely on God for temporall blessings, we must first labor to lay hold by faith on his spirituall and eternal promises; get assurance of thine adoption in Christ, and labour to know and feele that he is thy heavenly father; and then thou wilt easily depend upon his providence for temporall blessings: if thou be once perswaded truly that hee will save thy soule, how canst thou distrust him for provision for thy body? If a Kings sonne know his father will make him heire, hee will not doubt but he will afford him food and raiment in the meane time.

*Feedeth them* That is, he fowles that neither sow, nor reape, nor carry into barnes. Here wee may observe Gods speciall and particular providence: for in reason those creatures that make no provision in summer, should starve in winter, wherein the earth affordeth no such meane of nourishment as it doth in summer; and yet experience teacheth, that they are for the most part fatter, and fitter for the use of man in winter than in summer: what argueth this but Gods speciall providence, attending upon the silly fowles of heaven, and feeding them in the dead winter? oh then how should any child of God distrust his providence; will hee feed birds, and neglect his owne children? it cannot be. And yet this must not muzzle an idle person, or bolster him up in the neglect of lawfull ordinary means for his provision: for God would have every man to eat his owne bread, deserving his provision by diligence in the duties of some lawfull calling: for *he that will not labour should not eat*. Howbeit wee may here learne, when all meane faile (without our default) yet still to rely upon Gods providence: for he feeds the fowles in the dead of winter, and wee are better than they.

Lastly, is God so mercifull to the poore fowles of heaven, to provide for them? then must wee that profess our selves to be Gods children shew our selves to be like to our heavenly father, in exercising mercy towards all Gods creatures: *God is the Saviour of all men, but especially of them that beleve*. And wee must be followers of God as deare children, extending mercy to the poore of mankind, because they be our owne flesh: doe good unto all, but specially to them that be of the household of faith. This is needfull to be urged upon our soules, for in times of death men *grinde the faces of the poore*, by hard bargaining, the rich take advan-

tage of poore mens want, and so make themselves fat by sucking the blood of the poore.

v. 27 Which of you by taking care, is able to add one cubit to his stature?

Here Christ propoundeth his *third reason*, against distrustfull and carking care for worldly things, from the *unprofitablenesse and vanitie* of it in man. The words of this reason are propounded by way of question: which kinde of phrase imports the *affirming or denying* of the thing spoken of with more vehemence. And here it hath the force of a *more vehement negation*: as if Christ had said, Undoubtedly not any of you by taking care can add one cubit to his stature. A cubit is a measure taken from a part of mans bodie, being the length of the arme from the elbow, to the end of the longest finger. Now God in framing mans bodie, brings it from this length in the mothers wombe, by continuall increase adding cubit unto cubit, till at last it containe many cubits in stature, according as hee hath ordained and appointed. And looke how many cubits long God hath ordained everie man to come unto, of that stature and tallnesse hee is, and no man by all his wit, skill, and carefull industrie can add one cubit unto his stature, for that is the proper worke of the Creator; hee that gives the bodie, appoints the stature, and by his providence brings it thereto, by daily increase. Now hence Christ reasons thus, from the like; *As no man by taking care in all the meane he can use, can augment his stature one cubit*, hee cannot doe the least thing this way, as *Saint Luke* noweth; *no more can any man by his distrustfull care better his outward estate for things needfull to this life any whit at all*: and therefore sith it is vaine and fruitlesse to vex our hearts herewith, wee must beware of this distrustfull care.

From this reason we may observe and gather sundrie instructions: First, that mans labour, care, and industrie is altogether vaine and fruitlesse, without the blessing of Gods providence. *Psalm 127. 1, 2. Except the Lord build the house, they labour in vaine that build it: Except the Lord keepe the citie, the keeper watcheth in vaine. It is in vaine for you to rise early, &c.* 1 Cor. 3. 7. *Neither is he that planteth any thing, nor he that watereth*, (meaning, of themselves,) *but God giveth the increase*. This point the Lord doth notably expresse by *Haggai*, saying, *I have sown much, and bring in little: and he that earneth wages putteth it in a bottomlesse bag. Iee looked for much, and lo, it came little, and when it came home, I did blow upon it*. The consideration whereof must teach us to commend all the sober care and labour of our lawfull callings to God by prayer for his blessing: for it is *his blessing that maketh rich*. *Prov. 10. 22. If Paul and Apollos, two most*

3. Reason against distrustfull care.

Psalm 127.

Mans labour vaine without Gods blessing.

1 Hagg. 2. 6-9.

worthy

Particular providence proved.

A motive to mercifullnes.

1 Tim. 2. 10.



worthy men, could doe nothing of themselves,  
what shall wee thinke to doe? and when wee  
finde Gods blessing upon our labour, then must  
we give thanks.

Secondly, hence wee learne that no man can better his outward estate in the world, for wealth and dignitie by all his care and diligence, above that which God hath appointed him to come unto: for as God hath determined mans bodily stature, which no man by taking care can add unto or alter, so hath he appointed in his decree what shall be mans estate, for wealth or povertie, dignitie or disgrace, which it lies not in the power of man, or any creature to alter: indeed the diligent use of lawfull meanes is an argument of Gods blessing in outward things, and therefore must bee followed and exercised in sobriety and godlinesse of those that wait for such blessings, because ordinarily God conveys his blessings by such meanes: but yet the state of man depends not on the meanes, but on Gods decree and pleasure: *Plal. 77. 6. 7. To come to preferment is neither from the East nor from the West: but God is Judge: hee maketh high, and hee maketh low:* and Prov. 22. 2. *The poore and rich meet together, and God is the maker of them both.* In regard whereof wee must learne to depend upon God in the sober use of lawfull meanes, and to rest contented with his blessing thereupon be it more or lesse: for whatsoever it is, it is that portion which God hath allotted unto us.

Thirdly, hereby are fundrie erroneous opinions confuted and overthrowen. As first, the opinion of them, who thinke that the temporall life of man may be prolonged by Art, above the period set by God in nature: but then there may be addition made by Art to the set period of mans stature; for the will and providence of God doth equally rule in them both: the prolonging of mans life is no lesse an action of the Creator, than the augmenting of mans stature. Indeed Art may helpe to preserve life till it come to the period in nature, but further to pro-long it, is beyond the Art and power of man: for *Man is not Lord over the Spirit, to retaine the spirit*, Eccle. 8. 8. *God hath herein appointed his bowels which he cannot pisse*, Job 14. 5.

Secondly, the opinion of some Magicians and Witches is hereby also confuted, who thinke and avouch, that by enchantments they can turne their bodies into the bodies of other creatures, as cats, hares, &c. and also make their bodies to passe thorow a key-hole, or such like narrow place, but this were to change nature, which is more than to adde to nature, (which yet Christ here denies to bee in the power of man,) and therefore it is impossible: these things are the illusions of Satan, whereby hee bleares the eyes of such as regard his lying wonders. As for that which is said of *Nehuchadnezzar*, that hee should be turned into a beaſt, becauſe it is ſaid, *he ate graſſe like an oxe*: this we muſt know and hold, that the ſubſtance of his ſoule

was not changed, neither the substance of his bodie, nor the shape thereof into the shape and substance of a beaſt, but only the hand of God was heauey upon his minde, striking him with brutiſh frenzie and madneſſe, whereupon his behauiour became brutiſh, and he lived among the beaſts of the field.

Thirdly, the opinion of the Alchymists is hereby also refuted, who pretend that they can mine base metals into better, as brass or lead into gold; but this is to change the nature of creatures, which is more than to add thereto by augmenting their quantity, which yet Christ denies and makes impossible to Art in the nature of man.

Fourthly the opinion of the Papists for their merit of workes is hereby also confuted: they teach that by good workes a man may merit for himselfe a greater degree of glorie in Heaven, but consider, if a man by all that hee can doe, cannot augment his bodily stature, nor his outward estate in this world (as we have shewed) then much lesse can he adde unto his estate of glorie: if the increase of nature be the worke of God, then much more is the gift of grace, and the increase of glorie: as therefore hee determines of the stature of the bodie, so much more may we resolve, that the state of the soule for glorie is decreed of God, and man cannot adde thereunto. Indeede the more we glorifie God by wadding on earth, the more is our assurance of greater glorie in Heaven, but yet the merit thereof is the worke of Christ alone, and our fruition of it the gift of God, according to the good pleasure of his owne will.

v. 28 And why care ye for  
rayment? learne how the lillies  
of the field doe grow: they la-  
bour not, neither spin:

29 Yet I say unto you,  
that even Salomon in all his  
glorie was not arrayed like one  
of these.

30 Wherefore if God so  
cloath the grasse of the field,  
which is to day, and to morrow  
is cast into the oven, shall hee  
not doe much more unto you, O  
ye of little faith?

In these three verses Christ returneth to his former commandement against distrustfull care contained in the 25. verse: and here urgeth one part thereof concerning *care for rayment,*  
and

Alchymie's con-  
fession.

Mercies of glorie  
above the power  
of man.  
Concl. Trid. Feb.  
6. can. 32.

Difficulties are  
forbidden.

and the other for meat and drinke, in the 31. verse. Now what meaneth Christ by this manner of handling this heavenly doctrine, not only to propound it, and to urge it by strong and forcible reasons, but againe to repeat it, and urge it by peece-meale? Surely, hereby hee declares himselfe to bee the true Doctōr of his Church: for having a weightie point of doctrine in hand, which the nature of man is unwilling to receive and practise, hee doth beside the propounding and confirming of it, thus urge it by peece-meale, that hereby it may the better take place in our heart, and bee the more effectual to bring forth obedience in our lives. And this fidelitie must everie one shew that is to teach the word of God to others: not only Ministers, though it be their dutie specially, but also Masters and Parents; as Deut. 6. 7. *Thou shalt whet them upon thy children* (as the word signifies) that so it may more deeply enter into the heart.

Thus much of the manner of prosecuting this argument. Now wee come to the words: *And why care you for payment?* This interrogation hath the force of a prohibition; and so it is the same with this branch of the 25. verse, *Care not for your bodie what you shall put on.* Now all care for apparell is not here forbidden; for there is a lawfull godly care, whereby men seeke and labour uprightly, and in a sober manner for such apparell as is meet for their callings, and needfull to the health and comfort of their bodies. But the care here forbidden, is an inordinate care for apparell, joynd either with distrust and feare of want, or else with a discontentednesse with that apparell which is meet and necessarie. And this is the common sinne of this age, as the sundrie bad practices of men and women about apparell, proceeding from this inordinate care, doe evidently declare: as first, the affecting of superfluitie and abundance in apparell, and the following of strange and forren fashions to soone as they are taken up. Secondly, the wearing of too costly apparell, above their abilitie and degree: as when Servants are as fine as their Masters, Trades-men like Gentlemen, and Gentles like Nobles. Thirdly, the spending of much time in the curious trimming and attiring of the bodie, which might bee spent in better duties. This proceeds from some dislike in Gods workmanship, as though hee had not done his part thorowly to their bodies, or they by their curiostie could make themselves better.

Now that Christ might remove out of mens hearts this inordinate care, he doth here enforce the commandment by a fourth reason, taken from his *providence over the lilies of the field*: and his reason is weightie, though the subject of it bee meane and simple. It may bee framed thus:

*If God cloath the lilies of the field, then doubtlesse he will cloath you:  
But God cloatheth the lilies of the field:*

*Therefore much more will he cloath you.*

This reason is fully set downe in these verses, though the parts be inverted, by reason of their amplifications: for first, Christ propounds to our consideration the *best matter* whence his reason is drawn: *learn how the lilies of the field doe grow.* Where this must be marked, that Christ speaks of *field lilies*, which have not the helpe of man, as garden-flowers have. Then he layes downe a prooffe of his assumption, *that God cloatheth them*, by removing from them the ordinarie meanes of cloathing: *They labour not, neither spin,* v. 28. amplifying this worke of God upon them by a comparison, wherein he preferes the glorie of them before the glorie of *Salomon* in his princely array, v. 29. And then by way of inference propounds the reason, omitting the assumption, v. 30. where the first part and conclusion are both propounded and amplified, as wee shall see when wee come to the handling of them: for I will follow the order observed by Christ.

*Learn how the lilies of the field doe grow.*

Here Christ makes the lilies and herbs of the field a schoolemaster unto man, yea, to his owne Disciples (for he spake to them.) And this hee doth for speciall causes: First, to teach them and us, that the silly creatures in the field doe in their kinde yeeld more obedience unto God than man doth, and that man is more rebellious unto God than they are: hence *Assey calls heaven and earth* to hearken to his rebuke of the Jewes for their ingratitude: and the Prophet rebuking *Ieroboam* for his idolatrie, cries, *O Altar, Altar, thus saith the Lord: Ieremie rebuking Ieroboam, calls to the earth to heare,* Jer. 22. 29. and *Ezekiel* must prophetic to the *mountainer*, Ezek. 6. 1. By all which they would shew, that if these unensible creatures had reason as man hath, they would bee more obedient to the will of their Creator than man is. Secondly, hereby Christ would teach his Disciples and us, that though wee have the creatures, and behold and use them daily, yet partly through blindnesse and ignorance, and partly through negligence, wee doe not take in them, nor leame from them those good things which wee ought to doe: *For the invisible things of God, that is his eternall power and Godhead, being considered in his works, are seene by the creation of the world,* Rom. 1. 20. This then is a checke to our dullnesse and negligence in the things of God: for what shall wee doe in matters of salvation, when in their inferior matters wee may leame of the unensible creatures?

But what must wee leame in the lilies? *How they grow.* And this is a thing to be marked, for in the winter season they lie dead in the earth; though they were not; they are covered with frost and snow: and yet in the spring time and summer, they spring up with stalkes, leaves, and flowers of such glorious colours, as publish the glorie of *Salomon* in all his royall attire.

Inordinate care  
for apparell.

Vulgar fable crea-  
tures are more sen-  
sible

• Isa. 40.

• Jer. 22. 29.

4. Reason.

whence comes this, is it of themselves, or from man? surely neither; for they are field-lilies, this only comes from the word of creation given out by God, when he made the creatures, saying, *Let the earth bring forth the green herbs, &c.* from this working and operative word of God, comes the earth to have power and virtue to send out the glorious lilies and every other herb. Now then (to apply this to the purpose intended by Christ) the same God that by his operative word gives this glorious being every year to field-lilies, hath given out a word of providence touching his servants, that if they trust in him, using lawfull means moderately, they shall have raiment sufficient, and all things else that be needfull to this life. Here then is nothing wanting, but trust in God in the sober use of ordinary means, for such shall be as sure of raiment by Gods providence, as lilies are to grow & blossom in the spring-time & summer: and this were sufficient to persuade us unto moderate care, though nothing more had been said.

But hee addeth, *they labour not, neither spin:* This denieth of the use of means unto them, whereby they should be arrayed, as it proves directly that God alone arrayes them with glorious colours: so it strongly enforceth the dutie of contentation upon us, relying on Gods providence, without distracting care: because beside our title to Gods providence not inferior to the lilies of the field, we have allowed unto us for our raiment the use of means which they want: and therefore howsoever no man, under pretence of depending on Gods providence, may hence take occasion to live idly, neglecting the ordinary lawfull means to procure things honest and needfull: yet hereby Christ would give assurance to all that trust in him and serve him, that though all means should faile them, (so it be not through their default) yet will hee provide things needfull for them.

29. And yet I say unto you, that even *Salomon* in all his glorie, &c. These words containe an amplification of the second part of Christs reason, to wit, that God doth not only cloath the lilies, but cloath them in most glorious array, even above the glorie of *Salomon* in all his royaltie. And this amplification is to be marked, because *Salomons* glorie was extraordinary, by speciall gift from God, above his desire or expectation, as wee may see, 1 King. 3. 12. And yet Christ saith, that each *field-lilie* is more gloriously arrayed by Gods providence than *Salomon* was at any time.

This amplification serves; first, to checke and controule the folly of them that are proud in apparell, and nice and curious in arraying themselves. This is the common sinne of this age, wherein for a little evill sort almost exceed their ability and degree. But why should wee bee proud of any apparell, for when wee have done all wee can to make our selves never so gay, yet wee come short of the flowers of the

field in glorious array? for what cloath or fillee is so white as the lillie? what purple is like the violet? what crimson or scarlet comparable to divers flowers of such colours? Art indeed may doe much, but herein it must stoop to Nature. Now if wee cannot come nigh the herbs and flowers which we tread under our feet, and cast into the furnace, why should wee be puffed up with any gaye life in our apparell?

Secondly, this teacheth us, that all worldly pompe is but vanitie: for in glorie and beauty it comes short of the flower of the field, and yet what is more, fragile and transitorie than the flower, that is to day in the field, and to morrow is cast into the oven? This the Holy Ghost would teach us, by comparing the glorie of man to the flower of the grass, 1 Pet. 1. 24. and seeing that the *feshion of this world* geth away, 1 Cor. 7. 31. wherefore (as the Apostle there saith) *Wee must use this world as though wee used it not:* for *Salomons* conclusion is true of all earthly things, *Vanitie of vanities, all is vanitie*, Eccles. 1. 2. And yet wee must not here imagine that Christ condemnes the glorie of *Salomon*, though he thus debate it below the flower of the field: for it was the gift of God in extraordinary favour, 1 King. 3. 12. So that howsoever the word of God condemne pride and curiositie in attire, and superfluitie therein, yet it alloweth unto Princes, and personages of great state, the use of gorgeous and costly raiment; and therefore *Ioseph* being advanced to dignitie, was arrayed in garments of fine linnen, had a ring on his finger, and a chaine of gold about his necke, Gen. 41. 42. And that which *Luke* saith of *Agrippa* and *Bernice*, that they came in with great pompe to heare *Paul*, Act. 25. 23. may as well be taken in good part, as in evill.

v. 30 Wherefore if God so cloath the grasse of the field, which is to day, and to morrow is cast into the oven: shall he not doe much more unto you, O ye of little faith?

Here Christ propounds and applies this reason to his Disciples and hearers; and in this application enforceth it, by putting a manifest difference betweene men and the herbs of the field, preferring man far before them. The preheminnence of man above the flowers of the field, stands in these things: first, the herbs were made for mans use, and not man for them; for besides other uses, they serve for fuell to the oven, as Christ here noteth. Secondly, the herb of the field is to day, and to morrow is not, for being burnt or consumed, it ceaseth to be at all: But it is not so with man, for though he be burnt or consumed, yet he is not brought to nothing, but his being remaineth still by reason of his immortall

Worldly pompe is all vanitie.

These preheminnences above the field.

immortal soule, which though it had beginning, yet never shall have end. And herein hee far excelleth them: for though herbs and trees live for a time, yet their life ariseth from the matter whereof they consist, and so vanisheth with it; but the soule of man is a different substance from the bodie, and vanisheth not, though the bodie perish. This difference is plaine in the creation: for God commanded *the earth to bring forth herbs and trees with their life and substance*: but when hee created man, though he made his *bodie of the dust of the earth*, yet his *soule came from God*: for *hee breathed into his face the breath of life*. And herein man excels not the herbs of the field, but all beaſts and fowles: for though they, besides life have ſenſe and motion from their ſoules, yet their ſoules (whether they be qualities or ſubſtances, it here ſkilkeſh not) ariſing from the matter whereof their bodies ſubſiſt, are mortall and vaniſh to nothing when the bodie periſheth; ſo as a beaſt burnt up is no beaſt, but a dead man is a man though his bodie bee burnt to nothing, becauſe his ſoule lives for ever; yea, and his bodie, though eaten up of beaſts, or conſumed with fire, by vertue of Gods ordinance, ſhall one day riſe againe, and be reunited to the ſoule; yea, the dead bodies of the elect, by vertue of the covenant of grace, have not only relation to their ſoules, but a ſpiritual union with Chriſt: for *they ſleepe in him*, and by his power ſhall one day be raiſed up to glorie. And this preeminence Chriſt would teach us, when he calleth God, *the God of Abraham*, who was dead in regard of his bodie long before; and yet, faith hee, *God is the God, not of the dead*, (that is, which have no being at all) *but of the living*. Now this preſentment of man above the creature, doth greatly inforce the dutie upon him, to depend upon Gods providence without diſtruſtfull care: for if God cloath baſer creatures with glorious array, doubtleſſe he will not ſuffer man his more noble creature to want, as the conſclusion following doth declare.

*Shall he not doe much more unto you, O ye of little faith!* That is, ſhall hee not much more cloath you. Now he ſimplifieth this conſclusion by a reproofe, whereby hee would enforce his reaſon more ſtrongly upon them, ſaying, *O ye of little faith*. In which reproofe two points are to be conſidered: the perſons reproved, and the cauſe thereof. The perſons are Chriſts choſen Diſciples, whom he doth not here reprove for want of faith ſimply, but for the weakneſſe and ſmall meaſure of it; becauſe their doubting and diſtruſt in Gods providence was greater than their faith.

Here then wee may obſerve a *diſtinction of faith* in regard of degree and meaſure; to wit, that beſide that *full aſſurance*, whereby a man ſo reſteth on Gods promiſes, that hee *nothing doubteſh through unbeliefe*, as it is ſaid of *Abraham*, Rom. 4. 20. there is a *weake faith* mingled with much doubting, ſuch as was in

Chriſts Diſciples at that time. And howſoever that doubting, which is in weake faith, be evil, and here reproved; yet the faith it ſelfe is true faith, and ſuch as brings a man to the ſtate of adoption and of ſalvation: for Chriſt before this reproofe, acknowledged of his Diſciples that they were Gods children, calling God *their heavenly Father*. If any ſhall ſay or thinke that this weake faith cannot ſave a man, becauſe his unbeliefe being more than his faith, ſhall have more force to condemne him, than his faith to ſave him: I *anſwer*, That no man is ſaved by his faith, becauſe it is perfect without doubting; but becauſe thereby hee layeth hold on Gods mercie in Chriſt: now a weake faith may doe this truly, though not ſo perfectly, and with ſuch comfort as a ſtrong faith doth: and the doubting and unbeliefe that is in weake faith cannot condemne us, if ſo be wee bewaile our unbeliefe, and uſe meanes diligently to come by a full aſſurance: for by this weake faith we are in Chriſt: and in him all our wants and ſins are pardoned. Which point muſt carefully be obſerved and remembered, for the ſtay and comfort of their ſoules, that have in them but this weake faith, and are troubled much with diſtruſt and doubting. And this is many a true childe of Gods eſtate: for everie one cannot attaine to *Abrahams full aſſurance*: but bee not diſcouraged, *O ſhon of little faith*; thy doubting and diſtruſt may trouble and grieve thee; only labour diligently in the meanes for further increaſe, and by thy weake faith deſire to lay hold on Chriſt; and ſo ſhall all thy wants be covered, and thy finnes pardoned: for endleſſe is Gods mercie in this behalfe, *hee will not breake the bruſed reed, nor quench the ſmoking flax*, Iſa. 42. 3.

**II. Point.** The cauſe why Chriſt doth thus reprove them for their ſmall faith, is *their diſtruſt in God for payment*; as if hee ſhould ſay, whereas you doubt whether your heavenly father will provide ſufficient payment for you, notwithstanding you ſee hee arrayes his baſer creatures in glorious manner; even for this cauſe are you to be blamed for ſmall things.

Herethen wee are to obſerve a ſpeciall point touching the propertie of true ſaving faith; namely, that it doth not only lay hold on the mercie of God for the pardon of ſinne, and life everlaſting in Chriſt; but on his promiſes alſo for temporall bleſſings that concerne this life. Neither muſt this ſeeme ſtrange to any; and to make it plaine, conſider that the promiſes of God in Scripture are of two ſorts: principall, & inferiour. The *principall promiſe* is of Chriſt our Redeemer, God and man, and of remiſſion of ſinne, and life everlaſting by him. The *inferiour promiſes* are of temporall bleſſings: as food, rayment, health, peace, libertie, &c. and theſe depend upon the maine promiſe of Chriſt, ſo ſure forth as they are for our good: for in *Chriſt all the promiſes of God*, whether they concerne life eternall, or this temporall life, *are yea, and*

A comfort to them that have weake faith.

A propertie of ſaving faith.

Gods promiſes ſhould.

1

2

6 2 Cor. 1. 20.

AYERS

1. Cor. 2. 11.

1. Cor. 2. 7.

1. Theſſ. 4. 14.

2. Numb. 23. 3.

Two degrees of faith.

1

2

men, that is, sure and certain to Gods children. And hence it is, that when by true faith a man layes hold on the maine promise of God in Christ, he doth withall apprehend the promises of God for temporal blessings: the heart that faith by faith, *God will pardon my sin, and save my soule*, will say also by the same faith, *God will give mee food and rayment, and all things sufficient for this life*. Thus Abraham, by the same faith whereby hee was justified, *beleeved Gods promise, that hee should have a sonne in his old age*; and Noah<sup>k</sup> beleeved Gods promise of his preservation in the Arke, by the same faith whereby he was made heire of righteousness. This point must be observed, and the order remembered, wherein faith layes hold upon the promises: First, it apprehends mercie in Christ, and then providence for this life. Now hence wee learne, that as wee looke to bee saved by our faith after death, so wee must live by faith in this world; if wee relye upon his mercie for our soules, wee must depend upon his providence for our bodies: how this is done we shall see afterward; for how should wee cast our selves upon Gods mercie for the Kingdome of Heaven, if wee cannot depend upon his providence for food and rayment?

Lastly, hereby wee may try our faith what it is, true or fained: weake or strong: for this Christ here tels us, that the more we are distracted with worldly cares, the lesse is our beleeve in God: for distrustfull care comes from unbelieve in Gods providence: and the lesse we trust in God for temporall things, the lesse doe wee beleeve eternall mercies, for the same faith layes hold on both: but if we can truly depend upon God for temporall blessings in the sober use of lawfull means, then wee shall relye upon his mercie for the salvation of our soules. This triall is not made in prosperitie, for when God sends abundance, every one will trust in him: but when want comes, then is the triall of thy faith; if then thou relye on God, though means faile, thy faith is strong: but if thy heart be oppressed with sorrow and feare, and thou make no confidence of unlawfull means, so it may supply thy want; then suspect thy selfe, thy faith is weake, or none at all: for the just shall live by faith in all estates.

v. 31 *Therefore take no thought, saying, What shall we eat? or what shall we drinke? or wherewith shall wee be clothed?*

Here Christ againe repeateth his commandement against distrustfull care given in the 25. verse. The reasons of his repetition be these: First, to set an edge upon the commandement, that so it may more sharply and deeply enter into their hearts, as we said before. Secondly,

to further his Disciples in the practice of faith, for by this often repetition he gives them occasion to meditate and thinke upon the dutie the oftner, whereby their faith must needs be much confirmed: for this we must know for our direction to get and strengthen true faith in our hearts, that a man is not a meere patient in the receiving and strengthening of this grace; it comes not from God to us, as visitions did to the Prophets in a dreame in the night, or as the print of the seale is set into the wax, but God workes it in the use of ordinarie meanes. And therefore if wee would have faith wrought or increased in us, wee must doe that which by nature we may doe; to wit, heare the word preached and read, wee must meditate therein, and labour so to urge the promises of God upon our owne hearts; yea, wee must doe what wee can, to stirre up in our hearts a desire to beleeve, and to strive against doubting and distrust, and therefore must give our selves to prayer, with sighs and groanes to God, for the working of his spirit in our hearts.

Now touching this commandement against distrustfull care, we handled it in the 25. verse, shewing how far our care must goe for things needfull, and where it must stay. It must extend it selfe to the diligent use of lawfull ordinarie meanes to procure things needfull, and there stay; giving place to faith to wait upon Gods providence for the blessing of our endeavors. The distrustfull care which perplexeth the heart about the success of our lawfull labours, is that which Christ forbids, and it is that evill sickness which infects most mens soules, as they may easily discern by observing these things: *What it is, that oft breaks their sleepe in the night; what comes first into their thoughts when they awake; and what their mindes runne most upon all the day long; and whereabouts they can take greatest paines, with most delight and least wearinesse*. If it bee for the things of this world, then distrustfull care infects their soules, which wee must strive against, and learne to live by faith.

Here only observe how Christ describes this unlawfull care by the effects of it in distrustfull persons, bringing them in, saying, *What shall we eat? what shall we drinke? or wherewith shall we be clothed?* And thus indeed they use to complaine, especially when they have great charges and slender meanes, or else doe sustaine any great losses, then, *How shall we live? what shall we doe?* and such like speeches of distrust: which Christ here justly reproves, because they blame God for his dealing towards them; as though hee had no care of them, or would not provide things for them. Wee therefore must learne to shut our mouthes against distrustfull thoughts, and beware we murmur not nor complaine of his dealing towards us. When <sup>1</sup> *Aarons* two sonnes *Nadab* and *Abihu* were both slaine for offering strange fire, *Moses* tels him it was the *Lords* doing, who would be glorified in all that come

How distrustfull care may be discerned.

1 Levitic. 10. 25.

come nearer him; then the Text saith, *Aaron held his peace.* And David notably testifieth his contentment in Gods providence, *Psalm. 39. 2. I held my peace and said nothing: yea, ver. 9. I should have bin dumb and not have opened my mouth, because thou Lord didst it.* Excellent is that saying of the Lord, *Isa. 40. 15. In rest and quietnesse shall ye be loved as in quietnesse & confidence shall bee your strength:* meaning, that by patience and contentment a man shewes strong confidence in God: so that though Gods dealing seeme never so hard, we must beware of impatient words and murmuring thoughts, endeavouring to say with *Blai. It is the Lord, let him doe what seemeth good in his eyes:* and with *a Iob, though he kill me, yet will I trust in him.*

**V. 32. For after all these things seeke the Gentiles: for your heavenly Father knoweth that yee have need of all these things.**

This verse contains Christs fifth and sixth reasons, to dissuade his hearers from distrustfull care. The fifth is drawne from the practise of the Gentiles, and it standeth thus:

*That which the Gentiles doe which know not God, you must not doe (they doing amisse:)* But the Gentiles seeke thus distrustfully for things needfull: Therefore you must not doe so.

The words in the original whereby Christ declareth this behaviour of the Gentiles, bee more emphaticall than our translation doth expresse: for they import that the Gentiles *see themselves to seeke, or seek with all their might.* Which must be observed, because it is not a sin simply to seeke things necessary, but wholly to give our selves thereto, that is the sinne; because it proceeds from distrust in God. *Quest.* Why did the Gentiles thus wholly give themselves to seeke to things necessary? *Ans.* Because they knew not the true God, nor his providence; they were not acquainted with his Word, as David saith. And this was the state of all the world before Christs coming, the Jewes only excepted, and their fore-fathers, with some few Proselytes, who by conversing with Gods people were converted to true Religion.

This point well observed; first, overthrowes the opinion of *universall grace*, as a meere device of mans braine: for if the Gentiles knew not the true God, how should they know the way to life? if God gave them not so much grace, whereby they could depend upon his providence for the things of this life, much lesse did he give them grace to believe, and to be saved if they would.

Secondly, this shewes that they who set their hearts upon the world, and give themselves to seeke earthly things, are Gentiles and Pagans; they have not yet attained to this

A principle of Christianity, to depend upon Gods providence by faith: they see no providence, and so rely onely upon the meanes, whereby they sacrifice to their owne paines and industry, and so make themselves their owne God. This is the state of many among us, who beare the name of Christians, but in deed and practise are as Turkes and Pagans: and this reason alone well weighed, is sufficient to move any Christian heart in a moderate care to seeke earthly things.

Thirdly, marke the ground of this reason; Christs Disciples had the true God for their God, which the Gentiles had not, and therefore they must differ from the Gentiles in their behaviour. This teacheth us, that in all things Gods children must be unlike the heathen: for *In evil things we must forsake them, and in all things that be good we must excell them.* The sonne of a Prince will not shew himselfe like a begger in any thing; no more should the childe of God, in any thing conforme himselfe unto the world. O then how worthy doe we walke of our vocation: for the very finnes of the heathen are rise among us, as uncleannesse, drunkennesse, slandering, and oppression; nay, many among us exceed the Pagans in mercilesse dealing towards the poore: for they never knew that Christ came for releefe in the person of his poore, and yet many among them were more mercifull, than many now adies that beare the name of Christians; for doe not the poore sometime die for want of releefe? and doe not many among us make a gaine of Gods judgement upon the poore, selling their commodities dearely, when the poore have greatest want and need? well, if wee will approve our selves to be Gods peculiar ones, let us be ashamed to bee like the heathen in any evil, or not to goe beyond them in that which is good.

**For your heavenly Father knoweth that you have need of all these things.**

D These words containe Christs sixth reason to his Disciples against distrustfull care, drawn from Gods speciall providence over them: and it also includes an answer to a secret objection against Christs command: for some man might say: If we may not be careful for things needfull, who shall provide them? Christ here answers: *You must not be distrustfully careful, for you have a Father in Heaven, who knowes whereof you have need, and careth for you. Now looke whereof God takes care in your behalfe, you need not trouble your selves further than the sobersense of lawfull meanes: But God your heavenly Father takes notice of your estate, and will provide that which is best for you: and therefore you need not to vex your minds there about.*

A most worthy reason, and alone sufficient

3  
Christians must in all things be unlike the heathen.

With reason against distrustfull care.

Heb. 11.

V. 1.  
Vain of all grace conducted.

2  
Worship of like Pagan.

Sixth reason against distrustfull care.

to drive us from distrustfull care: for this acquainteth us with Gods particular and speciall providence over us, taking notice of our estate whatsoever it is, and disposing it to the best. In regard whereof we must leave contentation in 24 estates of this life, in sickness, as in health; in trouble, as in peace; and in want as well as in abundance; for whatsoever our estate be, it is according to the good pleasure of our heavenly Father, who is infinite in power and wisdom, both knowing what is best, and able to turne all to our good, as we shall surely find by comfortable experience, if by faith we depend upon him. This David knew well, and therefore saith, *Hee will not feare though he walke throw the valley of the shadow of death; why? for thou art with me, thy rod and staffe: that is, thy Spirit, thy Word and providence comfort me.* If our hearts were settled in this point, wee should not be impatient in distress, nor dead hearted in want; nay, it would make us cheerefull in the houre of death: for hereby we should be assured that these estates were better for us than peace, wealth; or life it selfe, because they come by the will of our heavenly Father, who knoweth whereof we have need: and therefore let us labour by faith to be assured of our adoption, that we may know God to be our Father, and then by the same faith wee shall be easily assured, that he will turne all things that befall us to our good.

**v. 33 But first seeke the kingdom of God and his righteousness, and all these things shall be ministred unto you.**

Our Saviour Christ having by six severall arguments dissuaded his Disciples from distrustfull care, doth here shew unto them what care that is which ought alwaies to possesse their hearts; to wit, *Care after the kingdom of God and his righteousness.* And this care he imposeth upon them by expresse command, saying, *First seeke ye the kingdom of God and his righteousness: and then utter the entertaining of it, by an effectuall reason, and all these things shall be ministred unto you.*

*The Exposition.* There bee two things here enjoyned us to seeke; *Gods kingdom, and righteousness:* and of both these Christ saith, *First seeke,* that is, before all, and above all worldly things, let your principall care and endeavour be, to procure these unto your selves. By *kingdoms* of God is here meant, *a state and condition of man in this life, whereby in Christ he enjoys the favour of God, and hath right to everlasting life.* This very estate of man is in Scripture called the *Kingdome of God,* and the *kingdome of heaven,* because whosoever is in this estate, hath true right and intell to Gods glory in Heaven, and God here rules in him, as a King ruleth in his Kingdome. The *Kingdome of Gods*

only one, and yet it hath two degrees; the first in grace, and the second in glory. The *kingdome of grace* is that spirituall regiment which God exerciseth in man, or in his Church, by his Word and Spirit in this life; and it is the first step or entrance, into Gods heavenly Kingdome. The *Kingdome of glorie* is the full fruition of immediate fellowship with the blessed Trinitie, by means of Jesus Christ in the highest heavens after this life. Now both these degrees are here understood by the Kingdome of God. The second thing to bee thus sought for, is *his righteousness;* that is, the righteousness of God, and not as some translate it, *the righteousness thereof;* that is, of Gods kingdome; for the words will not beare that translation. And the seeking of Gods righteousness is here added for speciall cause: to let us see by way of explication, when wee have obtained for our selves the Kingdome of God: for Gods Kingdome stands in *righteousnesse,* and then doth God rule in man, when he makes him partaker of his righteousness. Now by *righteousnesse of God,* we must here understand the obedience which Christ our mediatur performed for us in fulfilling the Law, and in his sufferings. This is the very ground-works and foundation of Gods Kingdome among men: hereof Paul speaketh oft, Rom. 1. 17. *For by it,* that is, the Gospel, *the righteousness of God is revealed from faith to faith:* and Rom. 3. 21, 22. *Now is the righteousness of God made manifest, &c. and 2 Cor. 5. 21. God made him to be sin for us, which knew no sin, that we might be made the righteousness of God in him.* And it is so called for divers respects; *First,* because it is freely given us of God to be our righteousness in his sight; and man cannot attaine unto it of himselfe by any worke of nature or of grace, without the gift of God. *Secondly,* because God will accept this obedience of Christ at the day of judgement, for his Elect, as satisfying his justice, and the rigour of the Law, which no righteousness of man can doe. *Thirdly,* because it is the righteousness of that person who is God: for Christ is both God and man, and though hee obeyed the Law, and suffered death, as he was man, yet that obedience was performed by that person who was also God. *Adams* righteousness by creation was in himselfe, but hee lost it by his fall: but our righteousness is in Christ, out of us; and therefore hee is said to *be made righteousness unto us of God.* But how should we get this righteousness, seeing it is in Christ? *Ans.* It is made ours by imputation, for when wee truly repent of our finnes, and beleeve in Christ, God accepts the obedience of Christ for us, as if wee had perfectly satisfied his justice, and done his will in our owne persons. Now with this imputed righteousness, wee must understand and joyne the fruit hereof in us, which is *sanctification,* or *renewed holiness;* whereby we are enabled to walke before God in new obedience, bringing forth the fruits of righteousness.

Gods Kingdome  
into two degrees.

Gods righteousness  
is Christs  
obedience.

Why it is so called.

1

2

3

1 Cor. 1. 30.

The meaning.

righteousness: for these two are never severed; whom God justifies by the righteousness of Christ, them he sanctifies by his Spirit. The full meaning then of Christs commandment here is this; *First seek, &c.* that is, above all things in this world, let your principall care be to procure unto your selves the Kingdome of God; that is, that state of grace whereby you may enjoy Gods favour in Christ, being justified by his obedience, and sanctified by his Spirit, whereby you walke in good workes.

All are naturally out of Gods Kingdome.

*The use.* First, by this commandment of Christ, to seeke Gods Kingdome, we may gather that by nature wee are all out of Gods Kingdome, destitute of the grace and favour of God, and indeed under the power of Satan, and in his kingdome of darknesse. This the holy Ghost shewes in calling *Satan, The god of this world,* 2 Cor. 4. 4. and *The prince of this world,* Joh. 12. 31. because all the world naturally are vassals unto him, yielding him homage in the workes of sinne; and therefore is he called the *Prince that ruleth in the aire, that workes in the children of disobedience.* And this naturall misery is justly come upon us: for seeing we refuse to yeeld subjection unto God in his Kingdome, are not we worthily left to the power of Satan, to bee made his slaves and drudges? Now that men live naturally out of Christs Kingdome, may appeare by the course of their lives; for howsoever most men can bee contented to beare the badge of Christ in outward profession, hearing the Word, and receiving the Sacraments; yet in heart and life they doe homage to the Devill, for they pull their necks from the yoke of Christ, and ruine with greedinesse to the workes of sinne; they account a strict endeavour after morall obedience to be curiositie and precisenesse, and when they bee dehorted from unlawfull gain, and vaine pleasures, they will not heare, nor consent; whereby in effect they say to God with wicked men in *Iob,* 4 *Depart from us; we desire not the knowledge of thy wayes:* and with the wicked Citizens, *we will not have this man to reigne over us.*

4 Iob 21. 16.

4 Luk. 19. 14.

To get Gods Kingdome, we must firste change our selves.

Secondly, here Christ would teach us, that our principall care above all other things must be to win for our selves the Kingdome of God: I shall not need to prove this to be our duty, seeing it is the onely thing which Christ here intends to commend unto us, and that by expresse command. But some will ask, how we shall win and get for our selves the Kingdome of God? *Ans.* We must doe three things for the obtaining of it: First, we must come to the place where this Kingdome is to be found. Secondly, we must then enter into it. Thirdly, we must wait for the full possession of it.

The meaning.

1 Come where it is.

For the first: This Kingdome is not to bee found in all places, but there onely where God doth manifest and reveale the same to the soules of men; & that is in the *assemblyes of the Saints*, where the publike ministerie of reconciliation

is dispensed; for there God holds out this keeper, and offers himselfe to bee Lord and King unto men: and therefore David calls this ministerie of the Word, *The rod or scepter of Gods power,* Psal. 110. 2. and in the parable of the sower, Matth. 13. 12. the Gospell preached is called *The word of the Kingdome*, because hereby God reveales his Kingdome unto men, and translates them into it, Colos. 1. 12. And for the same cause, in the parable of the field, Matth. 13. 24. is the same ministerie of the Gospell called expressly the *Kingdome of God*. And therefore when the Church demands of Christ, where she shall find him, he bids her follow the *steps of the flockes to the tents of the Shepherds*: Can. 1. 7. that is, the assemblyes of the Saints, to the preaching of Gods ministers: and therefore, if ever we looke to get this Kingdome, wee must diligently frequent the ministerie of the Word, and labour to profit by it, because hereby God doth not onely reveale, but convey his Kingdome unto men.

Secondly, when we have found this Kingdome, we must seeke to enter into it; for it is not enough to be where it is, or to have it among us, for so the Pharisees had in the time of Christ, Luk. 11. 20. Now we cannot enter in of our selves without the speciall work of Gods holy Spirit; so saith our Saviour Christ, Matth. 18. 3. *Except ye be converted, & become as little children, ye cannot enter into the Kingdome of God*: where two things are required in him that would enter into this Kingdome; *To become as little children*, and *to be converted*. We become as little children in humility and meeknesse, and freedom from pride and disdain; for we know the child of a Prince will without disdain associate himselfe in play with a poore mans child: and we in confidence of our owne finnes, must be humbled in our selves, and made base in our owne eyes, laying aside our natural pride, and selfe-love, and disdain of others: for a heart swelling with pride and selfe-love, cannot enter into the strait gate of this Kingdome. Again, we must be converted and regenerate by the Spirit of God: for *Except a man be borne againe, water, and of the spirit, he cannot see the Kingdome of God*. This conversion is not a change of the substance of the soule, or of the body, or of the faculties or parts thereof, but only of their evill qualities and actions; whereby the image of Satan in nature and corruption is abolished, and the Image of God renewed, for knowledge, righteousness, and true holinesse both in heart and life. When this worke of regeneration is truly begun in us, then doe we enter into Gods Kingdome, even in this life; for herein the ignorant deceive themselves, that thinke we enter not before the time of death.

Thirdly, we must wait for the fruition and full possession of it: this we cannot get before the day of death, and therefore we must endeavour our selves all our life long after our conversion, to keepe faith and a good con-

3 Enter in.

1 Ioh. 3. 3.

What conversion is.

1 With God will.



science, walking in righteousness and true holiness before God, and in the practice of love, uprightnesse, and mercy towards our brethren. When the question is, *Who shall dwell in Gods Tabernacle, and rest in his holy mountaine*; that is, remaine a true member of Gods Church for ever? Psal. 51.1. the answer is, v. 2. *He that walketh uprightly, and worketh righteousness*. Hereby we testifie our selves to be already entered: for Gods Kingdome stands in *righteousnesse*, Rom. 14.17. And thus have Gods children done that have waited for this Kingdome, Mat. 25.4. *The wise virgins took oil in their vessels to light their lamps when the bridegroom came. And Ioseph of Arimathea, that noble counsellor, who waited for the Kingdome of God, was a good man and a just*, Luk. 23.50, 51.

Thus we see the way to get this Kingdome for our selves: now the necessity of our endeavour in these duties with all care and diligence appears by this, that out of this estate, for true interest to this Kingdome, is nothing indeed but wofull misery under the curse of God, and the power of Satan in the kingdome of darknesse: but in the fruition of this Kingdome is true happiness: here is *righteousnesse, peace, and joy in the holy Ghost*; yea, *hoy unspeakable and glorious*: for *the things that eye hath not seen, ear hath not heard, neither ever entered into the heart of man to think, hath God prepared for them that love him*: and they are all to be had in this his Kingdome. Wherefore as wee desire to escape the woe and misery of the Devils kingdome, and to be partakers of the joys of Heaven: so let us looke unto the performance of the former duties, shewing herein the resolution of the wise Merchants, that parted with all he had to get *that pearly of price*, Mat. 13.46. This Kingdome of God is here set out unto us, like a City with suburbs, and two gates; the suburbs of this City, are those assemblies where the Word of God is truly preached and dispensed; and hence to come not onely the Elect and godly, but hypocrites and reprobates. The first gate is the *true state of grace*, wherinto the Elect of God alone doe enter by regeneration; in which estate they continue in this life, going on from one degree of grace unto a greater, with endeavour in all things to keep faith and a good conscience both towards God and men, and so wait to enter the gate of glory, which is set open unto them, and they enter in at the houre of death. And therefore let us not deceive our owne soules, as the foolish virgins did with their burning lamps, and content our selves that we come to Church, and live civilly; though these be good things, yet an hypocrite may goe thus farre: all this while we are but in the suburbs of this Kingdome: but if ever we looke for the glory of Heaven, we must in this life enter the state of grace by regeneration, and become new creatures.

Thus much of the commandement. The reason to enforce it, is a gracious and bountifull

A promise: *And all these things shall be ministered unto you*. The words are very significant in the original: for the phrase which Christ useth, is borrowed from bargainers, to this effect: as those who sell Corne, or other things by measure or weight, use to give some over-plus to better the bargain on the buyers part; even so the Lord promiseth to those that seek his kingdome and righteousness, beside the fruition thereof, to give, or *cast unto them*, as the Word imports, food, and raiment, and all things needfull to this life. *Quest.* How is this true, seeing we readeth that Gods children have beene many times destitute of things necessaric; as *Paul was oft in hunger and thirst, in fastings, in cold and nakednesse*, 2 Cor. 11. 27. and many whom the world was not worthy of, were *desitute, afflicted, and tormented, wandering up and downe in sheep-skins, and goats-hins*, Heb. 11. 37. *Answe.* Christs promise in this place, and all other made of temporall blessings, must be understood with the exception of the crosse; that is, they shall have such and such blessings, unless it please God by the want thereof, to correct them for some finnes, or to exercise their faith in the trial of their patience.

*The use.* First, by this promise of Christ, we have the most excellent direction of him that is wisdom is selfe, how to order our selves in seeking for all temporall blessings needfull to this life; namely, we must *first seeke Gods Kingdome and his righteousness*, in the performance of those duties that may bring us thereunto; and then *all these needfull things* for this life, as food and raiment, *shall be cast unto us*, in the sober use of ordinary means. The reason here is plaine: for Gods Kingdome is mans chiefe good and happiness, and all temporall blessings depend thereupon as appurtenances to the principall, as it were intailed thereon; and therefore he that would have these dependants, must get unto himselfe the Kingdome of God, which is the principall. *While the arke of the covenant was in Obed-Edoms house, God blessed him and all that hee had*, 2 Sam. 6. 11. How much more then shall God bless them that receive his holy Spirit to rule in their heart by grace? for as *David* saith, the godly man shall be like a tree planted by the rivers of water: and whatsoever hee doth shall prosper. By the blessing of God we have had his Kingdome among us for many yeeres in this nation, and God hath given us with it peace and protection with great abundance of temporall blessings. Indeed God hath sundry wayes corrected us, and laid his heavy hand upon us in sundrie judgements; as plague, famine, &c. and often shaken his rod at us in the hand of our enemies, and all because we have not received the word of his Kingdome, nor yielded obedience to it as we ought; yea, and we may feare the fullnesse of his wrath, unless we repent and amend of this sinne especially. But if we would set our selves to seeke this Kingdome, we need not to

How to seeke for temporall blessings.

fear

fear the want of any needfull blessing; for so God promised to his people, to give them abundance of all things, if they would obey his commandments, which are the lawes and statutes of his Kingdome, Deut. 28. 1, 2, &c.

This point then is to be observed for our direction in particular. Art thou a poore man, and wouldest have sufficient food and raiment for thy temporall life? then first, set thy heart to seeke Gods Kingdome, follow the Word, and labour therein for regeneration and new obedience; and doubt not, but if thou be upright and diligent in thy lawfull calling, thou shalt finde sufficient for this life. *Quest.* If this bee the way to get sufficient, how comes it that we have so many beggars that wander up and downe from doore to doore? *Ans.* They are (for the most part) a cursed generation, which have no regard to Gods ordinances, either for their soules or bodies; they joyne not themselves to any setled congregation for the obtaining of Gods Kingdome, and so this promise belongeth not to them: but God suffers them to wander in an idle course all their life long, destitute of this blessing, to eat their owne bread. Again, art thou a rich man, and wouldest continue in that estate, to thine owne comfort, and for the good of those that depend upon thee? then let thy heart to seeke Gods Kingdome with a speciall care, seeke to plant Religion in thy family, and thou and thine house shall flourish. Art thou a student, and desirest the blessing of God upon thy labours, with all things sufficient to thy state and calling? then first seeke Gods Kingdome and righteousness, labour for righteousness and true holiness, and God will laide thee with his blessings. In a word, whatsoever thou art, Magistrate, Minister, Merchant, Tradesman, &c. man or woman, young or old, and desirest Gods blessing for thy selfe, or any that belong unto thee, remember the practice of this dutie, and use the lawfull means which God laies before thee in thy calling; and nothing doubt, but (though all means faile) yet God will send sufficient.

Secondly, this promise of temporall blessings upon the faithfull seeking of the Kingdome of God, lets us see, that food, raiment, and all things needfull for this life, are appurtenances and dependants on Gods Kingdome; that is, such things as owe and besides his Kingdome God will give to them that principally seeke his love and favour by the righteousness of Christ, and labour for grace and sanctification by his Spirit: for if he have given us Christ, how shall he not with him give us all things also, Rom. 8. 32.

The consideration hereof serves for speciall use: I. To discover unto us, the preposterous course that men take in seeking for temporall blessings; for most men generally neglect the maine good, which is Gods Kingdome, and wholly addict themselves to seeke the things of

this life: they take little or no thought for the eternall state of their soules, but spend their wit and strength in providing for their bodies; which is nothing else, but to gripe at the shadow, and to let the substance goe. Wherein we shew our selves foolish and simple, like to little children, who are better pleased with the gift of an nut or an apple, than with the promise of rich revenues, or great inheritance. II. This teacheth us with what meane we must seeke the temporall blessings of this life; namely, with the same honest minde where with wee seeke the Kingdome of God, for they are appurtenances the one unto, and depend upon it: and therefore with an upright heart, we must only use lawfull means moderately for the getting of them. And when we have them, this may direct us in the right end, whereto we must use our temporall blessings; namely, to the furtherance of ourselves and others towards the Kingdome of God; so wee honour God with our riches, as Solomon bids vs, Prov. 3. 9. III. This teacheth us, that they which have no right to Gods Kingdome, nor part in Christs righteousness, have no good interest into any temporall blessings; as food, raiment, and such like, for they are dependants upon Gods Kingdome and righteousness. As for the heathen before Christs coming, and Turks and Pagans, and all profane persons that live in the Church at this day, who both heretofore, and now also, doe enjoy temporall blessings in great abundance: this wee must know, that they have thereto a civill right by Gods permission, so as it is sinne, without good cause to deprive them thereof; but yet of themselves they are but usurpers, in regard of true title and sanctified use before God: for by Adams fall we lost our right and sovereignty in the creatures, and it is only restored and renewed in Christ, so as they which have not part in Christ cannot have this true title. This wee must observe, first, to instruct our selves the better in the knowledge of our owne miserable state by nature; for what wretched creatures are wee, that cannot make good claime nor title before God, to the apparell upon our backs, nor to the meat we put into our bellies? nay, of our selves we have not right to the breath we draw in at our nostrils. And out of question this is the state of every naturall man, though he be never so great a Monarch in the world, while he is out of Gods Kingdome, wanting righteousness and regeneration by Jesus Christ. Secondly, this also must perswade every one of us, to put in practice the former instruction, endeavouring above all things to get Gods Kingdome for our selves; for till we have part therein, we can have no sound comfort in the use of Gods creatures, which necessarily serve to our temporall life. This reason alone, if there were no more, should spur us on to all diligence in this duty: what shame and griefe is it to eat our bread in the sight of God, as thieves and usurpers; due in the right of men? and therefore let us give no rest unto our

Thewicked are  
usurpers in Gods  
blessings.

A man, that wants  
natural comfort.

Temporall blessings are dependants on Gods Kingdome.

Vf. 1  
The preposterous  
course of worldlings.

Goules till wee attaine to some good assurance in this blessed estate. The way we must remember, is by true conversion and regeneration; and we shall discern our selves to be regenerate by these fruits of the Spirit in us; to wit, I. A true touch of conscience for our finnes, both originall and actual. II. A godly sorrow and griefe of heart for offending and displeasing God by our transgressions. III. An earnest desire, or true spirituall hunger and thirst after Christ and his righteousnesse, testified by our constant and diligent use of those meanes the Word, Prayer, and Sacraments, wherein God gives grace and assurance of mercy. IV. An unfeigned turning unto God from all sinne by new obedience, having a constant purpose of heart not to sinne, and a godly endeavour in life to please God in all things. These are the markes of the new creature, who hath true title to Gods kingdom; which we must labour to find in our selves for our comfort in the use of Gods creatures: and if we finde them in us, our title is good, not only to his creatures, but to his Kingdom, notwithstanding our owne unworthinesse by our former iniquities.

IV. In this, that temporall blessings are dependants on Gods Kingdom, wee must learne contentment and patience in all temporall losses whatsoever, though wee lose friends, goods, lands, libertie, reputation, or life it selfe, yet we must not bee overwhelmed with sorrow or griefe; for if we be Gods children, and retain his favour, the kingdom of heaven remains sure unto us: while a mans stocke remains, though some appurtenances bee taken from him, hee counts himselfe well enough; and so must we in all worldly losses, while our title is good to Gods kingdom. Herewith our Saviour Christ comforts his Disciples, Luk. 12. 32. *Fear not little stocke, for it is your Fathers pleasure to give you the Kingdom.* Now if God give us that with his favor in Christ, we may be sure he would give us all temporall blessings, if he saw them to be good for us; *For if he have given us Christ hee shall be not with him give us all things also.*

Thirdly, this promise of Christ, to give his kingdom to them that seeke it, and beside, to cast all temporall blessings unto them, if they seeke his kingdom principally, doth notably commend unto us the bountifull goodness of God; for here we see he gives to his children more than they aske or seeke. And this bountie of God, Paul expresseth as a ground of our praying God: Eph. 1. 3. *To him therefore that is able to doe exceeding abundantly above all that we can aske or thinke, according to the power that worketh in us, be praise in the Church, by Iesus Christ:* where we must observe, that he speaks of Gods ability to be bountifull, as brought into actio in his children, so as he is not only able but willing hereunto: and hereof we have daily experience in the blessings of God which we doe enjoy: for when we pray for spirituall graces, God gives them unto us, and many

temporall blessings also. This David testifieth, Psal. 137. *Thou didst give unto me with all befall blessings:* and Salomon found it to be true, who asking only a wife and understanding heart, received thereupon riches and abundant food: *besides his wisdom,* 1 King. 3. 13. And so did Jacob, who asking only Gods protection with meat to eat, and clothes to put on; though hee went out but with a staffe, yet returned with two bands.

Now the consideration of this bounty of God must teach us these duties; First, to be aware of all sinne, whereby we doe offend and displease our God, who is so gracious and so bountifull unto us: if our outward estate did depend upon others, we would then be careful to carrie our selves towards them, as that we would not willingly give them any offence, or cause of dislike; how much more ought wee then to seeke the continuance of Gods favour towards us by all good behaviour, seeing on him depends our whole estate both temporall and eternall? Secondly, to trust God with our lives, health, bodies, and all we have, for food, raiment, and protection, in the sober use of lawfull meanes, for he is a bountifull God. Thirdly, to seeke for helpe and succour from God in all distresse and want, for he is bountifull; *he giveth to all men liberally, and reproacheth no man,* Jam. 1. 5. and therefore wee must bee ready and forward to call upon him, and to make our moane unto him. Fourthly, to love so bountifull a God, yea, to enforce our hearts to all duties of love towards him: Salomon saith, *Every man is a friend to him that giveth gifts,* Prov. 19. 6. but none is to bee compared to God for the riches of bounty; and therefore our love to him should abound. Fifthly, to be thankfull unto God for all the good things wee enjoy; for whatsoever we have comes from his bounty; and therefore wee must say with David, *What shall I give unto the Lord, for all his blessings are upon me,* Psal. 116. 12, 13. In a word, we must labour continually in heart and life, to walke worthy of the Lord, and to please him in all things, being fruitful in all good works (as the Apostle saith,) Coloss. 1. 10.

**v. 34. Care not for the morrow, for the morrow shall care for it selfe: the day hath enough with his owne griefe.**

Here Christ the third time repeats his commandement against distrustfull care, propounded first in the 25. verse; In which often repetition, he intends to make us more careful and diligent, both to learne and practise the same. And hereto he also addeth a seventh reason to enforce and further our obedience, drawne from the daily griefe and trouble which accompanies every day of our life.

*The Exposition, Care not for the morrow: that*

is, for the time to come. This may seeme a strange commandement, tending to patronage sloth and negligence, but wee must know, that there is a double care for the time to come. I. A godly lawfull care. II. A distrustfull and inordinate care. The godly care is that, whereby a man provides for in the time present, such things as are needfull in the time to come, and cannot then be provided: this lawfull care wee may observe in our *Saviour Christ*: for he had a bag to keepe provision for himselfe and his Disciples, which *Judas* bare, John 12. 29. and when *Abraham* foretold of a generall famine, the Disciples provided aforehand, to send succour to the brethren which dwelt in *Judea*, Act. 11. 28, 29. And thus may a trades-man provide for maintenance while his strength and sight is good against the time of his age, wherein hee may be unable to follow his calling. And thus doe men in fit season provide for food and raiment. And we may provide to day, that is, in the time present for any needfull thing, when to morrow will not afford it.

The inordinate and distrustfull care for the morrow, is that whereby men vex their minds, and tumultoile themselves, to provide aforehand for such things as may well enough bee had in the time to come: this *pans amrens asndet* the minds, as the word signifies: and this our *Saviour Christ* forbids. It is indeed the common care of the world, and we may observe the practice of it three waies especially: I. When men provide so much worldly goods for themselves, as would serve for many families; or for many generations: there be many such gather-goods, which leape together as though they should never die, and they scarce know any end of their wealth. This practice our *Saviour Christ* here forbids. If any in a land might seeke for superfluitie, it is the King, whom bountie at all times well becometh; and yet God forbade the King over his owne people to multiply over-much his horses and furniture, his silver and his gold, Deut. 17. 16, 17. II. When men seeke to prevent all losses and casualties, and to plot for themselves, that howsoever it goe with others, yet they shall feele no want: though others starve and goenaked, they shall bee full, and well clothed. III. When men provide for to day and to morrow together afore-hand, when as the morrowes provision may sufficiently, safely, and soone enough be made on it owne owne day: This *Christ* doth chiefly aime at, as crossing the practice of faith, whereby wee should depend upon his providence.

*For the morrow shall care  
for it selfe; the day hath enough  
with his owne griefe.*

These words containe *Christs* seventh reason against distrustfull care: the effect whereof is this, every day of mans life hath care enough

and griefe sufficient, through the businesse that falls out thereon; and belongs unto it; and therefore we are not to adde therunto another daies care and griefe, for so wee should bring upon our selves more care and griefe than needes.

The morrow, that is the time to come, shall care for it selfe. Here *Christ* answers a question which might bee made from the former commandement; for having forbidden care for the morrow, some might say, How shall we doe on the morrow, and the time to come? *Christ* answers, This daies care must be to day, and to morrowes care to morrow, each day must have his owne care: such care as is fit and needfull for the time present must now be taken, and such things as are now needfull must now be sought for: but such care as is fit to bee taken in the time to come, must bee put off to his proper time; and things then needfull must then bee sought for, when their fit time falleth out: euerie time and euerie day must have his proper care then.

In this reason we have a most notable rule for the well ordering of our lives: to wit, that every man must know the duties of his lawfull calling; and how the discharge thereof will yield him things necessary and convenient from time to time, and so accordingly must walke therein; that is, doing only such duties diligently as the present time requireth at his hands, for the procuring of things then meetes and needfull: and so proceeding by dependence on Gods providence, in such care and labour as is fitting for the present occasion, time, and season: but for time to congeale on Gods providence, resting the care thereof still God require it at thy hands: The practice herof *Samuel* injoynech *Saul*, 1 Sam. 10. 7. When these signes shall befalling thee in the kingdomes, thou shalt come unto mee, doe as occasion shall serve; that is, doe the present duties of a King, that he before thee, without troubling and vexing thy selfe through feare or care of things to come, till God offer them to thy hand. And this should bee every mans practice in his calling: and so should their present diligence testifie their obedience, and cleere them from presumption, and their respicing of future care till time require it, argue their faith in Gods providence: and thus they should neither foolishly feed upon uncertaine hopes, nor needlessly vex themselves with untimely cares.

The day hath enough with his owne griefe: that is, every day by reason of mans sinnes, hath trouble and griefe enough, through that care & labour for provision which God thereon requireth at our hands: and therefore we should let every day content it selfe with his owne care, and not adde thereto another daies griefe.

In this branch of the reason, *Christ* sets out the continuall miserie of mans naturall life; *Isaac* said to *Pharath*, The daies of my pilgrimage have bene few and evil, Genes. 47. 9. And *Job* saith, Man that is borne of a woman is of short continuance, & full of trouble, Job 14. 1.

A rule for our life.

The continued miserie of mans life.

But our Saviour Christ here goes beyond them both, saying, *Every day of mans life hath griefe enough of his owne.* This being well considered, may teach us these things: I. To walke in our callings soberly, without intangling our selves in worldly cares; for the daily discharge of the duties of our callings, will bring sorrow and griefe enough upon us, wee need not to adde thereto by our carking care; for the more we care, the more miserable is our life. II. To labour to withdraw our hearts, and to estrange our affections from delight in things of this naturall life, or in this life it selfe; for it is full of griefe; and therefore we must so walke in our callings, that we may wait for a better life in Heaven, where we shall have freedom from all sorrow and griefe. The good Prophet *Elijah* was weary of his life, by reason of the miseries of it, through the calamities of the time; and therefore inticatch the Lord to *take away his soule*, 1 King. 19. 4. And *Paul* cries out, one while upon the miseries that hee felt through the bodie of death that was in him, Rom. 7. 24. and at another time desires to be dissolved, and to be with Christ, Phil. 1. 23. not simply, but because there was freedom from all sinne, and the miseries thereof. III. Every day to commend our selves in soyles and bodies, and all that wee have, morning and evening, to the

A blessing and protection of God; for each day and night hath griefe enough, by reason of our sinne, which of our selves we cannot undergoe without the helpe of God, when our Saviour Christ wasto die upon the crosse, hee *commended his soule into his fathers hands*, Luk. 23. 46. And none of us have assurance of our continuance in life, but though we be well in the morning, we may be dead in the evening; or alive at night, and dead in the morning; and therefore we must not forget the practice of this dutie: *David* did it in the time of trouble, though he were in health, Psal. 31. 5. and though wee were free from peril of death, yet our daily vexations should move us hereunto; for who can learne any good thing without labour and paine? who can doe a good worke without let or opposition? If we would *repent*, we are either clogged with corruptions, or overwhelmed with temptations: and if we seeke to *walk in new obedience*, we have the world, the flesh, and the devill, all endeavouring to turne us backe to our old course in sinne. So that if we would either avoid evill, or doe good, or support with some comfort our daily vexations, we must commend our selves, and all ours, into the hands of God every day. And thus much of this reason, and of Christs dehortation from distrustfull care.



## CHAP. 7.

v. 1 *Judge not, that you be not judged.*

2 *For with what judgement ye judge, ye shall be judged: and with what measure you mete, it shall bee measured to you againe.*



IN these words, and so forward to the end of the fifth verse, is contained the sixth part of this Sermon of our Saviour Christ, concerning *Judgement*: and it consisteth of three parts: first, a *commandement*, *Judge not*: then certain *reasons* of the commandement, in the words following, to the fifth verse: and thirdly, a *remedy* of evill and rash judgement in the fifth verse.

Touching the commandement, *Judge not* The meaning. This commandement forbids not all kind of judgement, but must be restrained to unlawfull judgement; for there be foure kinds of lawfull judgement, two whereof bee publicke; and two private. Of publicke, the first is *civill judgement*; belonging to the Magistrate, who is to inquire into the manners of

C men, and according to the positive lawes of the countrie to give judgement, either in punishing offenders, or rewarding them that doe well. The second kinde is *Ecclesiasticall*, belonging principally to the minister, who in the publike dispensation of the word, judgeth mens manners, by reproving and condemning their finnes, whether they be thoughts, words, or actions. In this sense the *unbeliever* is said to *bee judged*, when his thoughts and actions are controlled by the word, 1 Cor. 14. 24. and thus *Noah judged and condemned the old world*, Hebr. 11. 7. Of private lawfull judgement, the first is *private admonition*, whereby one man doth in Christian and loving manner, reprehend another for his finnes; and thereby judgeth him: this is also commanded in the word of God, and therefore it is not here forbidden. The second is just dispraise, when the

Mat. 23. 1, 2, 3.  
Mat. 23. 6, 6.

Luk. 6. 37.

Rash judgement  
desired.

gross faults of notorious persons are reprov'd and condemn'd for this end alone, that others may take warning thereby: thus Christ judged the Pharisees both for life and doctrine before his Disciples, calling them *Hypocrites*, *that said, and did not*; and their doctrine *leavened*: and that most justly and wisely, that his Disciples and others might beware of them: and thus he called *Herod a Fox*, for discovering his subtilty, for the admonition of others.

The thing then here forbidden is *rash judgement*, which one man doth unjustly give of another; and the reason why wee so understand this place, may be drawne from the third verse, where instance is given of the judgement here forbidden, in a quicke epiall and sharpe censure of small faults in others, not seeing farre grosser and greater in our selves: also *S. Luke* setting downe this prohibition, *Judge not*, expounds it in the next words, by *condemne not*: which must be understood of rash censure, as is plaine by *S. Paul*, Rom. 2. 1. *In that thou judgest another, thou condemnest thy selfe*, because thou dost rashly condemn him of that whereof thou thy selfe art guilty. Now that we may better know the thing forbidden, first I will shew what *rash judgement* is, and in the second place make knowne the common practices thereof. For the first:

*Rash judgement is, when of an evil mind we judge amisse of others, for some evil end.* In this description, first observe the root and ground of all rash judgement; to wit, *an evil minde*, whereby we love our selves too well, and want the love of our neighbour. This we testifie, by being sharpe sighted, to pry into the lives and behaviour of others, and are as blind as beetles to see into our selves: as also by giving our selves exactly to censure other mens sayings and doings, and with delight to heare their faults ripped up; but for our owne causes, we would not have them called into question, nor controlled. Secondly, here note the manner of rash judgement, which is *to judge amisse of others*: and this they doe which judge of other mens persons and doings without a calling, or urgent necessitie: secondly, which give out sentence of mens doings, but not according to the law of charity, which binds a man to judge and say the best of others alwaies, so farre forth as may stand with good conscience, and the word of God. Thirdly, here note the *end* of rash judgement; for as it is ill grounded and guided, so it aimes not at the formation of the partie, nor the detestation of sinne in our selves and others, but it is directed to some wrong end: as first, to tell of the hatred of the partie, and desire of revenge: secondly, to delight our selves with the faults of others: thirdly, to defame our neighbors, and to bring them to an ill name, that our names may beare away the praise without comparison: and lastly, that we may seeme more holy than others, by being much in censuring sinne in others.

A The practice of rash judgement consists in two things: first, the evil mind of man prepares matter of wrong judgement: and secondly, gives sentence accordingly of the sayings and doings of men, and likewise of their persons. For the first, the evil minde prepares matter of rash judgement thus; it sets it selfe to pry and inquire narrowly into the lives and behaviour of men, and to see if it can finde any matter in word or action worthy reproofe. Indeed there is a vertue whereby one man doth observe another in his waies, but that is directed to a good end; namely, to rectifie and reforme him in his wants, and to further him: when he doth well: but for one man to observe another for this end, to finde out matter of detestation and reproach, is a fault directly forbidden by our Saviour Christ in this place. Secondly, when matter is found, the evil minde accordingly gives censure: this censure is given, first, of the persons of men; then of their speeches and actions. Rash censure of *mens persons* is, when a man thinks otherwise of the person of another, than in conscience, and by Gods word he ought to doe. Example of this wee have in Satan: for when the Lord commended *Iob* for his fidelitie, Satan tells the Lord, that *Iob* indeed served the Lord, but it was onely for his owne profit: for (saith he) *wishdraw thou thy hand from him, and thou shalt see, whether hee will not curse thee to thy face*. This then wee see is a devilish practice, and ought to be far from every one of us. We must remember what an ancient Divine hath taught heretofore, that there are three things exempted from the judgement and censure of men; the *Scriptures*, the *Counsell of God*, and the *condemnation of any mans person*.

Rash censure of mens speeches and actions is given many waies: I. When things are well done, to carpe and cavill at them without any just cause. Thus the profession of Religion at this day, is accounted of many to be but counterfeite holinesse, and the due obedience to the morall Law is nick-named and termed precisenesse, and the professors thereof called Puritans and Precisians, for this cause onely, that they make conscience of walking in obedience to Gods Law. II. When actions or speeches indifferent, are taken in the worse part. Thus was *Dauids* kindnesse ill accepted of *Hannu* King of Ammon, when *David* sent his servants to comfort him after the death of his father: for his Nobles told him and perswaded him, that *David* sent not unto him, because he honoured his father, (though *David* undoubtedly sent with an honest and upright heart, but as it were casually to search out the City, and to spie it out, and to overthrow it. Now hereupon *Dauids* servants were badly intreated, and shamefully sent away: whence grew the warre that ensued betweene them. III. When upon light occasion and uncertaine reports, we suspect and surmise evil of our neighbour: suspicious in-

The practice  
of rash judgement

R. it. censure of  
mens persons.

Iob 1. 8, 9, 10, 11.

August. 1. 20.  
contra 23.

R. it. censure of  
mens speeches and  
actions.

1 Sam. 19. 1, 4.

good are sometime good, being conceived on a good ground, and retained for a good end; as to beware of the partie and of his will: but when they are conceived upon light causes, and for some sinister respect (as the common practice is, upon no good ground to conceive inost badly) this is rash judgement. IV. When wee see any want in our neighbours speech or behaviour, to make it worse than it was meant, or than indeed it is. V. When wee spread abroad and publish, the wants of men, to defame them, which might better bee concealed, and in confidence and charity ought so to bee. VI. When wee speake nothing but the truth of another, but yet withall doe insinuate thereby some evill of the partie into the hearts of the hearers. This practice is as pestilent and dangerous as any of the former. Thus *Daeg* told *Saul* of the fact of *Achimelech* unto *David*, how he gave him *vituals*, & the sword of *Goliath*, which was true: but withall he did therein insinuate, that *David* and *Achimelech* intended conspiracy against *Saul*. And this telling of the truth in that sort, cost the lives of *four score and five persons*, that were the *Lincoln Episcop*, as we may reade, 1 Sam. 21. 7. compared with the 22. chap. v. 9. and 18. VII. When in hearing the Word preached, and sins reproved in the congregation, some hearers misapply the same: as for example, the Minister reproves the sinne of swearing, of drunkennesse, or any such sinne: then some one guilty hereof, doth not only surmise, but also breake forth into this speech, *Now the preacher meanes me: he speaks this of me: he censures my faults and speeches*; hereupon follows spight and malice against the person of the Minister, and also rash censuring and condemning of his ministerie. They also sinne in this kinde, that apply the reprooves of sinne to the person of others: as when they say, *Now such a one is touched: there is a good lesson for such a one if he would learne it*: yea, others go further, and say, *Now the preacher meanes such a man: now he speaks against such a man*: but this also is rash judgement in hearing of the Word: they mis-conceive of the purpose of the Minister: for his manner is not when hee standeth in the roome of God, to rip up the secrets and lives of some particular hearers; but to deliver the will of God concerning such and such sinnes unto all: it is the power of the Word, not the minde of the Preacher, that causeth it to touch thy conscience: and therefore every one ought to apply the Word unto his owne heart, and not to lay it upon others, or els take it to be spoken of himselfe for his disgrace: for it is to mis-apply the Word, and to judge amisse of the Preacher: and this is a common sinne, which is the cause why many men reape so little profit by the Word preached as they doe. The VIII. practice of rash judgement is, when in towne and cities some persons are wrongfully reputed and taken for Witches: this is as common a sinne

thorowout the world as any of the former: one man will say, *Such a one is a Witch, because he in conscience is so perswaded*; and yet the ground of this perswasion is nothing but his bare conceit. Another man saith, *Such a one is a Witch, because a wife man or a wife woman hath so reported of him or her*: and yet this testimonie is but the testimonie of the Devil, *who is a liar, and the father thereof*: if hee tell truth, it is with purpose to deceive. Againe, another is judged to be a Witch, *because comming to a mans house to borrow something, and being denied thereof, heeooke it unkindly, and thereupon gave these, or such like threatening words, It had bin as good you had lent it mee; or, I will meet with you*: and hereupon some one in the family fell sicke, or some cattell died, and other things did mis-carry. It is no question, but Witches be too rife among us, and ought to be sought out and severely punished: and there be lawfull waies of convincing a Witch: but upon these bare presumptions to judge any one to be a Witch, is an unchristian practice of rash judgement: for why may not the hand of God befall thee in visiting some one in thy family, or in the death of thy cattell, as well as the annoyance of the Witch, after some hard speeches of another. A Witch therefore must first be lawfully convinced, and then judged to be a Witch, and not before. This thing especially Jurors ought to looke unto; else if they have but the ordinary discretion of common people, to judge one for a Witch upon these presumptions, they may easily defile their hands with innocent blood. Thus much for the sinne of rash judgement, and the practices thereof, which are condemned and forbidden in this place.

Now because it is so common a sinne in all places, and with most men counted no sin: for the common talke in all meetings is of other men, and selfe-love makes the heart glad to heare other mens faults ripped up, yea, this sinne will take hold when other sinnes leave a man, which caused Christ to forswame his Disciples hereof in this place: therefore it is our dutie to labour and strive the more earnestly to be purged from this evill minde: and preserved from these evill practices of rash judgement: for which end let us lay to our consciences the reasons following: I. The practice of rash judgement cannot stand with Christian charity: for charity binds a man to walke in love, and love suspecteth not evill, but thinkes the best alwaies, and if it be possible, thinks well of all. II. When thou seest a man speake or practise any evill, for which thou beginnest to thinke hardly of him, then consider wellof thine owne selfe, how thou hast both that and all other sinnes in thee, if wee regard the roat of sinne, and therefore doe not rashly condemne him for his fact, because thou thy selfe hast done the like heretofore, or else in time to come wait do the like or worse than hee hath done whom thou now condemnest. III. Consider that God the

Reason against  
rash judgement.  
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the Father hath committed all judgement unto his Sonne: who now executeth publike judgement by the magistrate in the common-wealth, and by the Minister in the Church; and private judgement of admouition, and just dispraise, by them whom he calleth thereto: if therefore thou judgest another, not being called thereto, thou thrustest Christ out of his office, and robbest him of his honour, which is a grievous sinne, and cannot be unpunished. IV. Consider also that thou art unable, whatsoever thou art, to judge aright of other mens actions, being ignorant of many circumstances thereof: for thou knowest not with what minde, or to what end the action was done: thou knowest not the cause why he did it, nor the state of his person, nor manner of his temptation thereto: and therefore why judgest thou rashly of him? V. He that gives rash judgement of another, is worse than a theefe that steales away a mans goods: for hee robs him of his good name, which (as *Salomon* saith) *Is to be chosen above great riches*, Prov. 22.1. Againe, riches may be restored, so cannot a mans good name, being once blemished in the hearts of many. Againe, a man may defend himselfe from a theefe, but no man can shunne another mans evill minde, or his bad tongue: nay, the backbiter is worse than a murderier, for he killeth three at once; first, his *owne soule* in thus sinning: secondly, his *neighbour* whose name he hurtheth: and thirdly, the hearer, who receiveth this rash and unjust report: and for this cause the *lander* is numbered among those that shall not inherit the kingdom of God, *Plal. 15. 3. 1 Cor. 6. 10.* and the Apostle chargeth Christians to account of such raylers as of persons excommunicate, *1 Cor. 5. 11.*

Here some will say; If we may not give our opinion of others freely as we have done; what must we doe when we have occasion to speake of them? *Ans.* Thy carriage towards others must bee according to these rules: I. If thou know any good thing by the partie of whom thou speakest, when thou hast occasion thinke and speake of that: if thou know evill by him also, conceale it from others: and if thou maist, admonish the party thereof: or else tell it to those who have authority to correct his faults; and thus shalt thou win thy brother. Some will say, I doe indeed sometime censure my brother for his faults, yet only in detestation of his sinne; I love the party never the worse; and I onely doe it to some private friend that will not tell it againe. *Ans.* But this excuse, and all such like are frivolous: no colour of good intent can excuse rash judgement: if thou lovest him, why dost thou make knowne his fault to another, *for love covereth a multitude of sinnes*? And if thy conscience answer, it will tell thee that either ill will to the partie causeth thee so to doe, or selfe-love, whereby through his defamation thou thy selfe seekest to be advanced above him in the thoughts of others. In thy

confering therefore looke to thine heart, whether malice move thee not the eye: and take heed to the end also; for if it rise from a bad ground, or tend to a wrong end, the whole action is naught. *11. Dute.* Wee ought to thinke as well of every man as possibly we can, yea, of our enemy and of his actions: for *love thinketh not evil*; and in the practice of love towards our enemies we become followers of God, *Matth. 5. 44. 45. 111. Dute.* If thou marke thy neighbours life and behaviour, doe it for this end, to withdraw him from sinne, and to further him in well-doing. Lastly, in all thy societies and dealings with others, labour either to doe them good, or to receive good from them: and by this meanes thou shalt eschew the sinne of rash judgement.

Here two questions may be moved concerning rash judgement, and that necessarily, because summes will arise upon very small occasions.

*1. Question.* When may a man doubt or suspect evill of another? *Ans.* If all suspicion recourse must bee had to the ground thereof, whether it rise of just and sufficient cause: or not. A sufficient cause of suspicion is that, which in the judgement of wise men, being well considered with all the circumstances thereof, is judged sufficient: and on the other side, that is insufficient, which wise men well weighing with the circumstances thereof, doe judge insufficient: if then the cause of suspicion bee thought insufficient in the judgement of the wise and godly, we must suspend our suspicion: as thus; suppose some evill is reported abroad of such a man; as that he is a theefe, an adulterer, or such like; yet this same riseth only of some one in his report, which because it may proceed from an ill minde on a private grudge, we are not to yield thereupon to suspect ill of the partie: this report may well cause us to search further into the case, and move us to looke unto our selves that we be not hurt by him. But if the cause be thought sufficient in the judgement of those that are wise and discreet, then we may without offence or breach of conscience, yield to suspect and judge evill of another.

*11. Question.* How may wee give upright judgement of all men with whom we live and have to deale? *Ans.* This is as necessaric to bee knowne as the former, for as wee are prone to thinke ill, so wee are also forward in judging rashly: therefore there are three things required in the judging of others: First, we must have recourse to the cause of our judgement: for if the cause bee insufficient, then our judgement is rash and unlawfull. Before the Lord brought upon the world the confusion of languages; he is said to *goe down among them to see their fault*, Gen. 11. 6. and before hee destroyed Sodom and Gomorrah with fire and brimstone, hee is said to *come downe from Heaven, to see whether they had done according to the cry that was come up to the Lord*, Gen. 18. 21. whereby the Lord would

Of suspending evill of others.

How to judge of others rightly.

1 Rule.

Dutes to be observed when we speake of others.

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would teach us, that before he enter into judgement with any man, or any people, he first takes good consideration of the fact, which causeth this punishment.

Secondly, we must have authority and warrant by calling to give judgement, or else some thing which is answerable thereto, though the judgement be private: as to give admonition or just dispraise; yet without a calling we must not doe it: hee that giveth judgement must be able truly to say, *The Lord hath called me thus to doe*. The Magistrate, the Minister, the Master, and every Superiour hath authority to judge those that are under him: and for private men in private judgement, though they want this authoritie by calling, yet if they have that which is answerable hereto, that is, the affection of Christian love; so as they can say with *Paul, The love of God constraineth mee*, then they may judge.

Thirdly, we must alwaies have a good end of our judgement, as well as a good beginning: that is, the reformation and amendment, not the defaming of our brother. And these three concurring in all hard speeches, they cease to be rash and unjust censures. *Iohn Baptist calls the Pharisees and Sadducees, a generation of vipers*, Math. 3. 7. *our Saviour Christ calls them hypocrites, and painted tombes*; and *Herod a Fox*; the Prophet *Isaiah* calls the Princes and people of *Iuda* and *Israhel*, *Princes and people of Sodom*; and the Apostle calls the Galatians, *Fooles*; Gal. 3. 1. and the Creteans, *Liars, evill beasts, flou belies*; Tit. 1. 12, 13. All which are hard speeches, but yet no slanders; because they had all of them a calling so to doe; and likewise did this on good ground, and for a good end.

Thus much for the commandement. Now follow two reasons to induce us to make conscience of rash judgement. The former is laid downe in these words: *That ye be not judged*. And it may be said thus:

*If ye judge, ye shall be judged of men againe with rash judgement:*

*But ye cannot abide to be judged of rashly: and therefore judge not.*

The second part is understood, but yet necessarily collected. The conclusion is the commandement it selfe, *Indge not*.

This reason doth afford unto us two instructions. I. It giveth us a taste and view of our owne naturall pride and selfe-love: for when wee heare God dishonoured by swearing, or our neighbours name defamed by slandering, we are not only not grieved, but oftentimes are the cause thereof, and take great delight therein, especially in hearing other mens faults ripped up to their disgrace: but yet wee can in no sort brooke or suffer our owne good name to be called in question: if our selves be evill spoken of, we are presently filled with malice and envy, and cannot be at rest till we be requited or revenged: nay, though we be in a good manner admonished of our fault, even in love, and

after a friendly sort, yet wee can very hardly brooke it; though the partie admonishing make knowne unto us, that he doth it only for our good, without all purpose of disgrace unto our persons.

II. *Instru't*. Here also our Saviour Christ affordeth unto us a notable way whereby wee may come to the knowledge of our owne sinns, and of the hainousnesse thereof. When we behold sinne in our selves, wee hardly judge it to be sinne: we must therefore looke upon our owne sinnes in the person of others, and leame to judge of it in our selves as wee judge of it in others. When we consider of rash judgement in others against our selves, wee count it a vile and grievous sinne, yea, odious and intolerable: and in like sort ought wee to thinke of rash judgement in our selves towards others: and so for every other sinne in our selves, we ought to judge of it, as we doe when we see it in the persons of others against us: otherwise if wee looke onely to our selves, we shall sooth up our selves in sinne, making great sinnes little sinnes, and small sinnes none at all.

v. 2 *For with what judgement ye judge, ye shall be judged: and with what measure you mete, it shall be measured to you againe.*

This verse contains a double confirmation of the former reason, drawne from the event. The first, in these words, *For with what judgement ye judge, ye shall be judged*: as if Christ had said; If ye judge men rashly, then men againe, by the appointment of God in his wisdom and providence, shall accordingly give rash judgement upon you: but if ye judge men righteously, then men againe, by Gods appointment and providence, shall judge well of you: for so I take the words to be meant of mens judgement by Gods appointment in his providence, and not of Gods judgement immediately.

Now in this prooofe, First, wee may observe one true and maine cause of that personall defamiation which is common in the world; and it is to be found in the person himselfe that is defamed; he hath rashly and unjustly censured others, for which God in his providence, doth most justly cause others to defame him againe: so as men themselves doe most of all wound their owne good names, and by their bad carriage toward others justly cause their owne disgrace. In regard whereof we must leame; first, to set a carefull watch before our mouthes, to keepe the doore of our lips, governing our tongues by the word of God: for when we censure others rashly, wee doe procure judgement unto our selves. Secondly, to be patient under the rash censures and slanders of others. For we must thinke, that wee our selves have here-

How to know  
and judge rightly  
of our owne sinns.

A maine cause of  
personall defama-  
tion.

Eccle. 7. 1. 24.

How to get a good name.

Eccl. 7. 1.

Eccl. 10. 29.

to have done the like to others : and therefore it is justice with God to reward us in the same kinde, wherewith we have wronged others. This is *Salomons* counsell, *Give not thine heart to all the words that men speake. lest thou doe heare thy servant cursing thee: for oftentimes a fo thine heart knoweth that thou likewise hast cursed others.*

Secondly, in this proove we may also obieve the right way, how to get and keepe a good name: to wit, by judging others with Christian judgement, carrying a charitable opinion of every one, speaking the best of them in all companies, to farre forth as we can with good conscience, and never judging hardly of any, till wee bee indeed lawfully called therunto, having a good ground for our action, and doing it for a good end: *If thou wouldest live long, saith the Prophet) and see good dayes, reſtaint thy tongue from evil, and thy lips that they speake no guile: that is, speake not evil of any man, though thou know ill by him, till thou be lawfully called thereto.*

Thirdly, from the consideration of this providence of God, whereby he ordereth and disposeth, that defamers of others shall be rewarded in their kinde, and that by others; we may gather, that God knowes every unadvised thought of the heart, and every rash censure which we speake or thinke of others; else how could this be true, that rash judgers shall be so rewarded in their kinde, seeing men may conceal their thoughts, and many times their words from the eyes of men. To this purpose *Salomon* admonisheth, *not to curse the King, no not in thy thoughts, nor the rich man in thy bed-chamber: for the fowle of heaven shall carry the voyce, and that which hath wings shall declare the matter.* And this must teach us for to make conscience of all our speeches and thoughts that concerne others, yea, then when wee our selves are judged. When *David* was railed upon by wicked *Shimei*, hee stayed himselfe with the consideration of this, that God *knew it, and appointed Shimei to curse David,* 2 Sam. 16. 10.

Lastly, here it may be doubted how God can be cleared from the guilt of rash judgement, seeing in his providence he causeth it by his decree. *Ans.* Though hee decree it, yet is hee free from the fault thereof: for first, he decrees it not to be the cause thereof himselfe, but to permit it among men, leaving them to be the authors thereof: secondly, hee decrees to dispose of it well, and to order it as a just punishment of the rash judgement of others, and so in no sort is the cause of the evil in rash judgement; howsoever he dispose hereof for the just punishment of offenders in this kinde.

The second confirmation of the first reason is contained in this parable, which tendeth to the same end with the former sentence: *And with what measure you mete, it shall be measured to you againe:* that is, the Lord hath ordained that men shall be rewarded in their kinde, like

for like. Hence wee may observe this rule of Gods justice in the punishment of sinners: namely, to reward men in their kind, punishing them in the same things wherein they offend. *David* sinned by committing adultery with *Bathsheba*, the wife of *Uriah*: and God by way of punishment raised up evil against him out of his own house in the same kinde: for his own sonne *Absalom*, deflowred his fathers concubines in the sight of all Israel, 2 Sam. 12. 9, 11. and 16. 22. And experience shewes, that *bloud will have bloud*; for though the murderer escape the hands of the civill Judge, yet he terrour and vengeance of God doth ordinarily pursue him to destruction. A notable example hereof wee have in the holy league (as it is called) but indeed the bloody league; wherein the enemies of Gods grace and truth did confederate themselves to root out true religion, and the professors thereof from off the earth: but the Lord hath rewarded them in their kinde, and turned their owne swords against themselves, causing them to spoile one another; according to the prophetic of *Isay*, *Woe to thee that spoylest, and was not spoiled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoile, thou shalt be spoiled,* 112. 32. 1.

This rewarding justice of God well observed, doth discover unto us, yea, and denounce a fearefull woe, not only against all those that give out rash judgement of others; but against all usurers and oppressors, who mete out hard measure unto others, even cruelty without mercy: but to shall they be served againe. Gods heavy hand hath heretofore lien sore upon this land for many yeares in dearth and scarcity, which also in some sort hath bene made more grievous upon the poore, by hard hearted rich men, who are like to great fishes that devoure the lesler: for *they grinde the faces of the poore, and plucke off their skins from them, and their flesh from the bones,* by their wicked covenant: yea, doubles their cruelty with many a mans life. Some in higher place by inclosing, and racking of rents: others of meaner sort, by ingrossing and with-holding the commodities of the land from the common good til a time of dearth come, wherein (as the Prophet saith) *they make the Ephraim small, and the Sheckel great;* that is, sell little for much, lessning the measure, and enhancing the price. And indeed, such a time of dearth is the worldlings day, wherein they do enrich themselves by the spoile of the poore: but they must know that a fearefull woe belongs unto them: for the like mercilesse measure shall be measured to them againe; and when they cease to spoile, then shall they bee spoiled: for when the hand of God is heavy upon the poore, then no doubt is vengeance preparing for hard hearted rich men, who increase the same. The Lord forbiddeth to trouble the widow or fatherlesse child: *Exod. 22. 22, 23. Sec. for if thou vex and trouble such, and so he call and cry unto mee, I will surely heare*

God will hear  
punishing & reward  
in their kind.

A terror to all  
oppressors.

Amos 2. 1.

his cry: then shall my wrath be kindled, and I will kill you with the sword: and your wives shall be widowers, and your children fatherlesse. This is Gods word, and it must stand. The Lord himselfe foretold that towards the latter day, *iniquity should abound, & charity should wax cold*: and are not these the times whereof Christ spake? for what power hath the Gospell to withdraw mens hearts from iniquity? and when was there ever lesse charity than is now? well, these are fore-runners of greater judgements: and therefore in the feare of God, let us make conscience of this and all other finnes, even in consideration of this, that the Lord will pay us home in that kinde wherein we offend.

v. 3 *And why seeest thou the mote that is in thy brothers eye, & perceivest not the beam that is in thine owne eye?*

4. *Or how saiest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold a beam is in thine own eye?*

These two verses containe a second reason to enforce the former commandement against rash judgement. The meaning of the words is this: *Why seeest thou* that is, upon what ground, for what cause, with what conscience *seeest thou*. And so in the 4. v. *How saiest thou* that is, with what face, with what honesty and conscience *saiest thou*. So much these interrogations *how*, and *why* import. *Seeest* sight, here is not a light or sudden beholding of the mote, but a seeing with attention, a serious and considerate observation thereof. *A mote* the word used in the originall, may as well be translated a *straw*, or a *peece of a straw*, as a *mote*, as it hath beene in former times; for it will beare either translation: yet the word *beam*, seemes rather to have reference to a *straw*, than to a *mote*: but which way soever it be taken, it signifies *small and little finnes*, as finnes of ignorance and infirmity, such as the best Christians doe commit, and cannot be free from in this life. Again, it signifieth *supposed finnes*; such as are not indeede fins before God, but only in his opinion that giveth rash judgement. *And perceivest not* this *perceiving* is properly an action of the minde, standing in *consideration and thinking*, which followes after *seeing*. Thus the world is used, Luk. 12. 27. *Consider the lillies of the field*; that is, looke upon them, and then consider well thereof in your minde. And, Jam. 1. 23. *He that heares the Word, and doeth it not, is like unto a man that beholdeth his naturall face in a glasse*: that is, to one that sees and considers of his shape. So that Christs meaning is, as if hee had said, It may be thou seest, but why dost thou

not well weigh and consider with thy selfe of the beam that is in thine owne eye? By *beam*, is here meant *great and notorious reigning sins* in mans heart; such as wound the conscience, which are like unto a beam in the eye: which doth not onely blemish, but quite dash out the sight. Some may here aske, in what sense this is spoken, seeing the eye is not capable of a beam? *Ans*, It is spoken by way of supposition, as if it had bin said; If it were possible that a beam could be in the eye, the rash censurers fault is as a *beam in the eye*: this kind of speech is usuall in Scripture; *If I could speake with tongues of Angels*, saith S. Paul, 1 Cor. 13. 1. that is, suppose Angels had tongues, and that I could speake as eloquently as they. The words of the 4. vers. are for substance all one with the former in the 3. The difference betweene them is only this; in the 3. v. Christ speaks only of *rash judgement conceived in the mind*; but in the 4. he speakes of *rash judgement uttered in speech*: *How saiest thou to thy brother, &c.* So that in both verses the words are a parable bearing this sense; with what face, honesty, or conscience, canst thou finde fault with thy brother, either in thought or speech, thou thy selfe being tainted with greater faults and offences? And hence the second reason may bee thus conceived:

*He that hath greater faults, must not censure him that hath lesser: But he that gives rash judgement, hath greater faults than he whom he censures: And therefore no man ought to use rash judgement.*

The proposition or first part is omitted: the Assumption expressly set downe in the 3. and 4. v. whereupon the conclusion followes against rash judgement.

Upon this forme of speech, *How seest thou? why saiest thou?* that is, with what face and honesty, and upon what ground? we may learne this instruction; that our speeches, yea, our very thoughts must be conceived and uttered upon good ground, and in a good manner. *Establish thy thought by counsell*, (saith Salomon) *and by counsell make war*: teaching us to have direction from the word of God, for the ground and manner of our very thoughts, and for all our affaires. Our Saviour Christ bids us *take heed how we heare Gods word*: and Salomon would draw us to this heed and attention in prayer also; *Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God*: now that which they speake of divine exercises, is in this place by our Saviour enlarged to every thought of the heart, and word of the mouth, that concernes our brother.

Further, in these words, *Seeest thou*; that is, with attention and consideration beholdest thou? our Saviour Christ acquaints us with a common fault wherewith our nature is generally stained and corrupted: to wit, that we are *over-sharpe sighted in other mens lives and offences*: this appears in that men can easily discerne small faults

Our words and thoughts must have good ground.

Pro. 20. 2.

Luk. 2. 12.

Eccl. 3. 1.

See our thoughts into the light of Gods law.

faults in others, and cannot see great offences in themselves, nay, when they can finde no just fault, yet they will make those faults which indeed be none at all. Example herof we have in the Scribes and Pharisees, in their censures against our Saviour and his Disciples: they themselves were hypocrites tainted with grievous finnes, and yet they pried to finde moates in Christs eyes: for when he wrought miracles, cured the diseased, and did good unto all, they blamed him as a breaker of the Sabbath day, and as a companion of Publicans and sinners, though he conversed with them for their good: so they blamed his Disciples for eating with unwashen hands, and for plucking up the eares of corne on the Sabbath day, to satistie their hunger; and for their seldome fasting. This fault was in the Corinthians, who censured *Paul* and his ministry: for want of eloquence and excellency of words, which was in other Teachers among them, as may appear by his rebuking of them, 1 Cor. 4. And the Christian brethren among the Romans condemned one another in the observation of dayes and times, and in the use of the creatures of God, Rom. 14. which was nothing else but rash judgement. And this no doubt is a fault which reignes in our congregations, even among the better sort at this day: for deeply is our nature stained with this corruption, and so prone it is to this sinne, that even they which have received true grace, can hardly abstaine from the practices of rash judgement.

The consideration herof must teach us these duties: First, to take knowledge of this corruption of our nature, and of the want of brotherly love in us; for why should we so soone spie a fault in another, but because we want love and charity to his person? Wee may consider the wilfulness of this practice by resemblance in some brut creatures: for we account inost basely of those ravening fowles which delight in nothing but in filthy carrions; and such for all the world are these rash censurers, all their delight is in other mens faults, which makes them so sharpe sighted to spie them out.

Secondly, when we are about to censure any man, we must (in regard of this corruption) suspect our selves, and our speeches, and call our selves backe to a view and consideration of that which we are to speake; for oftentimes we see that which we ought not to see, and thereupon speake that which wee ought in conscience to conceale. Physicians give this note of a phrensie, *so begin to take up straws*: now when the minde lookes not into it selfe, but pries into other mens actions, then no doubt it is not right, but is corrupt and infected with a spirituall phrensie, and therefore the danger of this disease must cause us to looke unto our selves.

Thirdly, here we may observe a reason of the strange behaviour of men in regard of time: for this we may easily perceive, that men with open mouth will condemne those things in o-

thers, which they like and approve in themselves: now the cause herof is, for that the affections doe follow the minde; such as the mind is, such are the affections: and mans mind naturally looketh out ward, not inward, it sees very little faults in others, but will neither see nor condemne the same faults, nor greater in it selfe: nay, rather it teacheth man to love those finnes in himselfe, which he detests in others. And therefore in the amendment of our lives, wee must begin in our owne hearts, and turne the eye of our minde inward, to see our owne finnes, and labour first to have our hearts troubled with sorrow for them, and to hate them first in our selves, and then to proceed to hate them in others. It is a preposterous course, arising from the corruption of Nature, to begin with the hatred and dislike of sinne out of our selves.

*11. Doctrine.* Further, here in this reason our Saviour Christ makes a difference of finnes: some are as moates, some as beames: every sinne indeed is death and condemnation, and yet all are not equally, but farre different in degrees: as some men are drowned in the channell and middle of the sea, some by the shore side, which places differ in depth and danger, though all is one in regard of death: some men endure damnation in deeper measure, some in leslier, yet both are condemned. But the Papists abuse these words, and would gather hereon a distinction of finnes which God doth not allow; to wit, that some sins are *venial*, which deserve not death, and these are here called *moates*: some againe are *mortall*, deserving death, and those are called *beames*. But the *moate* and *beam* are both mortall sins. A *moate* or a *straw* may sometime put out the eye, though indeed the *beam* be more forcible to dash it quite out: and so doe small finnes wound the conscience, and damne the soule, though greater finnes doe more deeply wound the conscience, and plunge the same into hell: small and great finnes, both destroy the soule, though in a different degree: the very *moate* is deadly sinne, though in nature the *beam* be more mortall. This distinction they borrowed from former ages, but abusing the Primitive Church from whence they had it: for the ancient Fathers called some finnes *venial*, not because they deserved not death, but because they were pardonable in regard of the Church, and did not incur the censure of excommunication; and those they called mortall or criminall finnes, which had the censure of excommunication passed against them: so that the Papists abuse both Fathers and Scripture in this distinction.

Thirdly, Christ naming the very eye, and not the face, or other parts of the body, would hereby give us to understand, what is the property and scope of rash judgement; namely, to deface the very intention of his heart of whom censure is given. When *David* sent his servants to *Hannu* King of Ammon, to comfort him

Sinnes differing in degree.

Beames & straws differ in degree.

How the Fathers called some finnes veniall.

Rash judgement perceives a mans good meaning.

after his fathers death; the Princes of *Ammon* told their lord, that *David's* servants were but spies that came to search out his city: thus they judged rashly of *David's* fact, and their intent was to corrupt the honest mind of *David*: persuading the King that *David* and his servants had another intent and end of their coming than they made known to the King. So that the rash censurer seeks to blemish the good minde and confidence of his brother. And hence wee may well be warned to take notice of our naturall corruption, how that without Gods speciall grace we doe plainly hate our brother; else wee would never so suspiciously pry into his wayes, as to deprave his good meaning. Wee must therefore content our selves with the speeches and actions of our brother, and take heed how we deale about the eye: that is, with his intent and meaning; that wee must leave to God, who only knowes the heart: and for his actions and speeches (if it may be) we must alwayes expound them in the better part: if we cannot defend a mans doing, yet we must excuse his meaning: if we cannot excuse his intent, yet wee must think the best of his confidence: if we cannot excuse his confidence, yet wee must judge it to be but a sinne of ignorance: if we cannot doe so, yet we must thinke that it was done in some grievous temptation, and that if we our selves had beene in like case, we should have done far worse: we know not when God may give grace to men, or when he leaves them to themselves, and therefore in regard of the mind and confidence, we must comprinit our judgement at all times.

And perceivest not: that is, though it may be thou seest it, yet thou doest not well consider of it. Here our Saviour noteth out a second maine fault in mans nature to be thought upon; namely, carnall security, whereby though in some small measure men see their offences, yet naturally they never think on them heartily and seriously as they ought to doe; *S. Paul* saith, *Awake thou that sleepest*, signifying, that by nature we lie slumbering in sinne; So as though we may sometime have a little glimmering thereof, yet wee never thoroughly behold and consider them as we should: the Lord himselfe complains of this security in sinne in his owne people: *No man saith, what have I done?* Jer. 8. 6. This was the sinne of the old world: they knew nothing till the flood came, Mat. 24. 39. It may be they had now and then some conceit thereof, but they thought not seriously thereon: now as the dayes of *Noah* were, so shall be the dayes of the coming of the Son of man, in regard of security: and these are those dayes wherein we now live: for howsoever we sometime thinke on our sins, yet we looke not on them with both eyes, as we doe on our neighbours fautes. We must here be warned to take heed of this sin: for it is a fearefull case, either not to see our sinnes; or seeing them to passe them over without serious consideration. The Apostle saith, when men say, peace,

A peace, then comes sudden destruction. Now men doe then most fearefully cry, peace, peace, unto themselves, when they either will not see their sinnes, or seeing them, doe not well consider thereof in their hearts. We therefore must labour for this grace to have a cleare sight into our sinnes: for without that we can never sorrow according unto God, nor repent unto life as we ought to doe.

Why seekest thou, &c. and how sayest thou to thy brother? in both these phrases consider how Christ would have all those which are to give judgement of the offences of others, to be themselves without reproofe and blame: they are no fit persons to give censure of those that bee under them. And therefore the Magistrate in the towne and Common-wealth, the Minister in the Church, the master in the family, and every superior in his place, must labour to be unblameable: for if they be tainted with grosse sinnes, they can never thoroughly purge them that bee under them. A Minister (saith *Paul*) must be unrepreeable, 1 Tim. 3. 2. and so likewise the Magistrate, who is Gods vicegerent, and every governour in his place.

Lastly, in both verses observe the condition of those that are given to rash judgement: namely, that of all men they are the worst: Christ maketh them to carry beames in their eyes, when others have but motes or straws. The man that is given to censure others, would seeme to be of all men most holy: but the truth is, there is none so bad as he though he be a Minister, yea be hee what he will, nay the better is his place, the worse is his fault: and the more he is given to this sinne of censuring, the worse hee is, for the lesse he sees his owne sinnes: nay, let him live unblameably before men, yet hee hath a heart full of pride and selfe-love, and full of disdain toward his brother. And therefore let us take heed of this sinne, even when it begins to creepe upon us.

v. 5 Hypocrite, first, cast out the beame out of thine owne eye: and then shalt thou see clearly to cast out the mote out of thy brothers eye.

This verse contains a remedy against rash judgement: it depends upon the former verses as an answer to a secret objection that might thence arise: for whereas Christ had said, *Judge not: and why seekest thou a mote in thy brothers eye*, &c. some man might say, belike then it is not lawfull to correct my brother by speech, and by reproofe to seeke amendment of his fault. To this Christ here answers: that hee forbids not brotherly correction and admonition, but the evill, corrupt, and unchristian manner of giving admonition and correction: when as men take a preposterous course in censuring, and doe

Judges of others, should be blamelesse.

Rash censures the worst persons.

The remedy of rash judgement.

do not beginne with themselves in the first place, but with their brethren as our Saviour Christ had said, Hypocrite, thou hast greater faults than he whom thou judgest: and therefore if thou wilt take a right course in thy correction, beginne with thy selfe, reforme the great sinnes that be in thy selfe, and then shalt thou be fitter and better able to correct and reforme thy brother. So that these words containe two parts: 1. the remedy of rash judgement, *Hypocrite, first plache out the beame out of thine owne eye*: 2. the fruit hereof, which is true wisdom, so be able to discern aright of our neighbours fault, and also how it is to be cured, in these words, *and then shalt thou see clearly to cast out the mote out of thy brothers eye*. Of this in order.

The remedy against rash judgement is, for a man first to beginne with himselfe, reforming first his owne offences: which because it is here propounded by our Saviour Christ of set purpose, as a speciall remedy against this sinne, I will stand a little to shew how a man may cast out the beame out of his owne eye. Hereunto foure things are required: 1. A man must tune the eye of his mind inward, and cast his cogitations towards his owne life and conscience, that so he may see and know the principall sins of his owne heart and life. To this purpose serveth the morall Law, which is as a glasse to let us see our maine and principall sinnes, which be the *beames* in our eyes here meant. And for direction herein, I will note out some speciall maine sinnes, which bein all men naturally; and which every one must well consider of, that will cast this beame out of his owne eye. The first common sin of all men, is a *quintessence* in *Adams* first offence; that is, his sin made ours by relation or imputation: for his eating the forbidden fruit, was no particular or private sinne, but the sinne of mans nature: and every one sinned in *Adam*, that was to defend of him by ordinary generation: for though wee were not borne when *Adam* sinned, yet by his sinne wee stand guilty of eternall death before God.

The second common sinne is a naturall disposition and pronenesse to every thing that is evil and against Gods Law, when occasion is offered, the sinne against the holy Ghost not excepted; for the same corruption and pronenesse to evil, which was in them that have committed this sinne, is in all men naturally: the difference stands onely in this, that all doe not fall into it. And this pronenesse to evil is the second head of originall sinne.

The third common sinne is inward Idolatry, this is a most heynous sinne, and may be thus perceived: Every man by nature takes his heart from the true God, and bestowes it on some other thing; now looke whereon a man bestowes his heart, that thing he makes his God: and by Nature we love our selves, our sinnes, and the world more than God, and yield obedience to the devill, rather than to the true God. The

like may be said of our Love, joy, and thanksgiving, and of our trust and confidence, all which affections we set upon the devill, the world, and iniquity; yea, upon the creature; forsaking the Creator, who is fittest for ever: and see that sees not this in himselfe, hath idolatry as yet reigning in his heart.

The fourth sin is *Hypocrisie*, which naturally reigneth in all men full grace except it: This hypocritical sin stands in this; when men are about any good thing they are more careful to please God in the outward action, than with the service of the heart. Again, they seek more to please men than God. And lastly, they rather endeavour to performe the outward duties of the first Table, than of the second. This is a huge beame in every mans eye naturally, which each one ought to see in himselfe, as well as the former.

The fifth sinne is *pride*, not outward in apparel, but *spirituall inward pride of the heart*, which stands in this; that a man thinks himselfe out of Christ to have in him some natural goodnesse, whereby he stands in Gods favour, and hath in himselfe perfect love, and perfect faith: this sin all men will condemne, and yet it cleaves fast to every man by nature. The Church of *Laudacea*, Rev. 2. 17. *said she was rich, and had need of nothing*; whereas indeed *she was poore, and blind, and naked*. This inward pride poysons Gods grace in the heart, it is a maine sinne, and the common cause of rash judgement.

The sixth sinne is that *particular sin or sins*, wherewith every one is most assaulted; for howsoever the corruption of nature doth infect all men alike, yet every one that is of yeares shall finde himselfe more troubled with some sinnes than with others, by reason that corruption is in part either removed or retained in him. Wherefore every one must enter into his owne heart, and there search and see what be those particular sinnes, which most of all prevaile against him, troubling his heart, and causing him to dishonour God. These be his beams which keepe Gods grace out of his heart, which we must labour to finde out in our selves.

11. *Duty*. After we have some sight of these our maine sinnes, wee must in the next place labour to see them in our selves as *beames*, and to feel the weight thereof: for commonly we either see them not at all in our selves, or if wee doe a little perceive them, yet wee see them not in their quantity as *beames*, but rather like moles or flawes. Now we shall come to see these sinnes in our selves as *beames* in their just quantity: first, if we compare them with other mens sinnes, as with *Adams* first sinne: for doubtlesse we have many particular sinnes in our hearts that be as great or greater than *Adams* sinne was, considered in the fact: and yet by that sinne *Adam* brought not onely on himselfe, but on all his posterity mortality and destruction, the first, and the second death. Again, wee shall come to see the grievousnesse of our sinnes, if we consider them in

4.  
Hypocrite.

5.  
Pride.

6

How to perceive the grievousnesse of our sinnes.

How to cast out a mans owne eye.

1.  
Maine sins common to all.

2

3.  
Idolatry of the heart.

the punishment thereof; that is, *subjection to all  
vow and misery*, yea, and to *death eternall* after this life,  
with the devil and his angels: this is the reward  
of every sinne in it selfe. Thirdly, consider these  
thy finnes, as they were *laid upon the holy person  
of our Saviour Christ*, for which he endured not  
onely outward bodily torments on the crosse,  
but inwardly in soule apprehended the whole  
wrath of God due unto us for the same, which  
caused him to sweat *water and blood*, and to cry  
*My God, my God, why hast thou forsaken mee*.  
This being well weighed, will let us see that our  
finnes are no moats, but huge and great beames,  
such as are able to crush us in peeces, under the  
heavy wrath of God. Lastly, have recourse  
to the *last commandment*, which forbids the  
very first thoughts and motions in the heart,  
that bee against our neighbour, and against  
God, though wee never give consent of will  
thereto; nay, though wee abhorre the fact it  
selfe: as when wee see our neighbours oxe or his  
asse, to wish in our hearts, O that this were  
mine, though wee detest the stealing thereof:  
now if this first motion bee a sinne deserving  
damnation, how heynous be the finnes of our  
nature, and the transgressions of our life, where-  
in we have given full consent to rebell against  
God?

**III. Duty.** The third thing required to this  
casting out the beame out of our owne eye, is  
that which is here intended by our Saviour  
Christ; namely, to *surcease to judge others, and  
to begin to judge our selves for our owne sins*: for  
if we would judge our selves, we should not be  
judged, 1 Cor. 11. 31. Now we doe then judge  
our selves, when in our owne hearts wee give  
sentence against our selves, and condemne our  
selves in regard of our owne finnes. Thus Da-  
vid judged himselfe, Psalm. 51. 1. *Have mercy  
upon mee, O Lord, according to the multitude of  
thy mercies*: as he should say, Lord, one mercy  
will not serve the turne, so farre have I plunged  
my selfe into hell by my grievous finnes; but  
in the multitude of thy mercies doe them all a-  
way. And in the words following, vers. 2. *Wash  
me thorowly from mine iniquities*, hee confess-  
eth himselfe to be so deeply stained with the  
filth of sinne, that a little washing will not  
serve. So when the Lord had spoken unto Job,  
and made him see and know himselfe, hee cries  
out, *Behold, I am vile*, Job 39. 37. and againe:  
*Now I abhorre my selfe and repent in dust and  
ashes*, for those things that I have said and done,  
Chap. 42. 6. In such sort also did the *Prodicall  
sonne* judge himselfe, crying out, that he had *sinned  
against heaven, and against his father*, and  
*was not worthy to be called his sonne*, Luk. 15. 21.  
The Apostle Paul likewise confesseth against  
himselfe, that hee was the *head of all sinners*,  
1 Tim. 1. 15. And thus must wee condemne our  
selves, and say with Daniel in his prayer for the  
people, chap. 9. 7. *Open shame and confusion of  
face belongs unto us*.

**IV. Duty.** After wee have thus judged our  
selves, we must labour to breake off, and to  
amend our former evill wayes, endeavouring by  
all meanes that shune may bee abolished and  
weakened in us more and more: and this is in-  
deed the *removing of the beame out of our owne  
eyes*: that so we may be fitter to censure and re-  
forme others. Of this last dutie the Apostle  
speaketh, Rom. 14. 12. *Let us not judge one an-  
other any more, but use your judgement rather in  
this, that no man put a stumbling blocke before  
his brother*: that is, that he live without offence.  
These foure duties ought every one to pra-  
ctise: and to move us hereunto, first, let us  
consider, that it is Gods commandement in this  
place, that wee should first reforme our owne  
selves. Secondly, that our state and case is feare-  
full and miserable, without this reformation; if  
a man have but a thorne in his finger, he cannot  
be well till it be plucked out; what case then is  
he in, that hath a huge beame in his eye, the most  
tender part of the whole body: that is, hath his  
heart and conscience pricked with the sting of  
sinne? and therefore it needly concerns every  
one to remove it. Thirdly, we shall never be a-  
ble to judge right of our selves, of others, or of  
the life to come, till we practise this duty: and  
therefore in the feare of God let us seriously set  
our selves unto it.

Thus much of the remedy it selfe: now fol-  
low two circumstances therein further to be  
considered: I. The party to whom the remedy  
is given; that is, *an Hypocrite*: II. When this re-  
medy is to be practised; *First, plucke out, &c.*  
For the party, by *Hypocrite*, we must understand  
him, that in heart and speech is prone to con-  
ceive, and give rash judgement of other mens  
sayings and actions: and good cause there is  
why he is so called, for this man hath the sin of  
hypocritie reigning in him, he desires to seeme  
more holy than others, and therefore gives him-  
selfe to censure others, that by debasing of o-  
thers he may advance himselfe: see this in the  
hypocriticall Pharisee; *I thank God that I am  
not as other men, extortioners, whors, adulte-  
res, or even as this Publican, I fast twice in the  
week, &c.* Luk. 18. 10, 11. But they must know,  
that this censuring of others is a fruit of hypo-  
cricie arising out of an hollow heart.

The second circumstance is the time *when  
this duty is to be practised*; namely, in the first  
place, *First cast out, &c.* Heretien wee have a  
notable direction for the manner and order of  
giving brotherly correction; *It must beginne  
with a mans owne selfe, and end in a mans neigh-  
bour*: and by proportion, looke by how much  
every one is neerer unto us, so much the sooner  
must hee be corrected and judged. If thou be a  
private man that art to give censure, first be-  
gin with thy selfe; then judge thy kindred;  
thirdly, thine acquaintance; and last of all, stran-  
gers. So a master of a family must first judge  
himselfe, then his owne family, and after he may  
judge his friends and neighbours, and last of all,  
strangers:

Reforme our  
wayes.

Motives to all the  
duties.

1

2

3

An Hypocrite.

A rule for brotherly correction.

strangers: and the like must everie superiour practis in his place. Now by this order to bee observed in brotherly censur, wee may easily see that the world is farr wide in the practice of this dutie: for everie one thinks well of himselfe, and also of his friends and acquaintance, and therefore spares them and will not censure them; but for strangers, them will hee not sticke to reproach and to condemne: but this is a preposterous course, swarving farr from this direction of our Saviour Christ.

*And then shalt thou see clearly to cast out the mote out of thy brothers eye.* This is the fruit of the former remedie: by curing himselfe first, a man comes to see clearly what his neighbours fault is, and how it is to be cured and amended. Where wee may note, that out of the amendment of our selves, followes a spiritual gift of judgement and wisdom, whereby wee see aright how to reforme our brothers fault. Hence I gather this generall doctrine, that *Right wisdom and understanding followes the reformation of our owne hearts and lives.* The beginning of wisdom is the feare of the Lord, Psal. 111. 10. that is, true wisdom and good understanding comes from a reverent awe of God, in regard of his Word and Commandement: so Psal. 119. 100. *I was made wiser than the ancient, by keeping thy commandement:* first David reformed himselfe, and then hee became exceeding wise. As it is said of *Manassas*, that when he repented and humbled himselfe, *hee knew that the Lord was God:* and after *Nebuchadnezzar* was humbled, *his understanding was restored to him*, Dan. 4. 22. for, *God teacheth the humble his wayes*, Psal. 25. 9. The proud man is he that builds up his sins with posts and beames, and such an one the Lord will not teach; but him that plucks downe these posts by amendment of his life, will the Lord instruct in the way that hee should walke. Christ saith to his Disciples, *Ye are my friends, if ye keepe my commandments:* and in his friends will hee make knowne all things needfull that he hath heard of his Father, Joh. 15. 14, 15. by all which it is plaine, that right judgement followes true reformation of life.

*Vers. 1.* Hereby wee see how to come to understand the holy Scriptures read or heard; namely, by the amendment of our owne lives: First, reforme thine owne heart and life, and then shalt thou have true judgement given unto thee, to bee able in reading or hearing, to understand Gods word, at least so much thereof, as shall be needfull for thee; and doubtlesse, the cause why most men profit so little in the Scriptures, though they heare and reade them much, is for that they looke not to the reformation of their owne lives and consciences, according to the Word, Prov. 1. 22. *Turne you at my correction* (saith Wisdom) *and I will powre out my minde unto you, and make you understand my words.* The Student therefore that must fit himselfe to get true understanding in Gods

Word, for the direction of Gods Church, must remember this direction, and labour first to plucke out the beame out of his owne eye, and then shall hee see clearly to reade with judgement the word of God, and to discern the true way of everlasting life, for the good of Gods people: but if thou come in thy finnes, thou readeest without profit.

*11. Vse.* Again, wouldst thou know thy selfe to be the childe of God? remember then to purge thy heart and life from all sinne, for thence floweth true understanding, and thereupon God will certifie thy conscience of thine election and reconciliation: but if thou suffer thy selfe to lie in sinne, thou must long wait for this certificate, and never have it.

*111. Vse.* Many men there be that will be of no religion, because there are so many and divers opinions about matters of religion in the world; and therefore till some generall Council have determined of the truth of religion, they will live as they doe: but these men must know, that they take a wrong course: If they would come to know the truth of religion, they must first reforme their lives: but while they live in sinne, they can never see what is good, what is bad; what is truth, what is falsehood in religion, Joh. 7. 17. *If any man will doe my Fathers will,* (saith Christ) *he shall know of the doctrine, whether it be of God, or whether I speake of my selfe:* where he plainly gives us to understand, that true judgement of religion comes from obedience unto God. This is the right way to reforme an Atheist; first, to bring him to obedience. And in a word, whosoever thou art, that wouldst in thy calling, whatsoever it be, please God, and doe good to others; first, purge thine owne heart and life from sinne, and then shalt thou see clearly wherein thou failest, and how thou art to amend thy fault, and afterward to doe good unto others.

*A second generall point.* Further, in this remedie our Saviour Christ opposeth *brotherly correction*, unto *rash judgement*; and will all, prescribes *brotherly correction* as a detye to be practised among Gods people. Touching this point, foure things are to be considered: I. Who is to correct. II. Who is to be corrected. III. What is to be corrected. IV. In what manner. For the first: the partie that must correct is a *brother*, that is, any member of Gods Church: so it is said, *Then shalt thou see clearly to cast out the mote out of thy brothers eye:* and Levit. 19. 17. *Thou shalt not hate thy brother in thine heart, but shalt plainly reprove thy neighbour, and not suffer him to sinne:* and Matt. 18. 15. *If thy brother sin against thee,* that is, doe thee any wrong; or else sin against God, and thou bee privie to it: (for that sinne may bee said to bee against man, whereto hee is privie, though the wrong bee not against him, because there is an offence given unto him:) *Then tell him his fault betweene him and thee alone:* that is, correct and admonish him privately.

Reforming our  
lives brings forth  
true wisdom.

• 1 Chron. 33. 13.

Man in under-  
stand Gods word.

How to know our  
adoption.

How to know  
true religion.

Brotherly correction  
cometh  
cometh.

Who must cor-  
rect.



privately. Again, everie man is bound in confidence to save his brother's soule, which offences may be done by *brotherly correction*; and for want thereof, many times the soule may perishe: and therefore it is everie mans dutie to correct his brother; yet with this claufe and caution, that just occasion be offered, and time and place observed; for there bee certaine particular exceptions, in which a man is freed from this dutie, and all because there is no just occasion of correction offered: as first, if he be not certaine of the fault committed, for all lawfull correction, is of faults certainly and truly known. Secondly, if the partie offending doe repent, for the end of correction is to bring the offender to amendment. Thirdly, if there be no hope of his amendment, Prov. 9.8. *Reprove not a scorner*; that is, such an one as mocks thee for thy labour. Fourthly, if it may in better manner, and to better purpose be performed by others, which for place and ability may and will more fitly performe it. But yet out of these cases, if just occasion be offered, everie one is to performe brotherly correction unto his brother.

Here I note one particular instruction; that not only the Minister of Gods word is our Pastor, but even everie brother after a sort is a Pastor, in regard that he must watch over the lives of his brethren for their good and amendment. It is the sinne of our time, that everie one thinks he hath no charge laid on him in regard of his brothers life and estate. This was *Cains* sinne towards his brother *Abel*, hee denied himselfe to be his *brothers keeper*: if any man sinne, the common speech is, What is it to me? let them looke to it whom it concernes. But this ought not to be, one man ought to observe another, and use also brotherly correction for the reformation of faults certainly known. This is a dutie of love and mercie, tending to the good of our brother, and to the salvation of his soule: in confidence wee are bound to relieve the bodies of our poore brethren that be in perill and want, much more then are wee bound to looke unto their soules, that they perishe not for want of admonition. We must turne backe our enemies Oxe or Ass that wandreth, much more our brother from going to perdition.

II. Point. Who is to be corrected? Out of which eye is the mote to be taken? to wit, a brother; one of thy brothers eye. By a brother here Christ meaneth not everie neighbour, for that is everie man; but everie one that is a member of that Church, wherof wee are members, and professeth the same religion which wee doe, being admitted into the Church by the same Sacrament of Baptisme, whereby we are admitted. This is plaine in the exhortation of Christ, *Matth. 18.17. If thy brother or some against thee, tell him his fault betweene him and thee*; and so proceed (if hee heare thee not) till hee come to the censure of the Church: which were in vaine, if the partie were no member of

A the Church. If any one that is called a brother (saith Saint Paul) bee a fornicator, covetous, &c. with such an one eat not, 1 Cor. 5. 11. and hee addeth, *What have I to doe to judge them that are without? doe ye not judge them that are within?* Now here the former order must be observed; that first, a man must correct himselfe, secondly, his family and kinred, next a brother of the same Congregation with him. And if good order be observed, hee may admonish a brother that is a member of another particular Church; but beyond this wee may not goe, though wee must carrie our selves so to them that are without, that by our good conversation wee may winne them to God. And further this is to be knowne, that in the Church of God, authoritie and dignitie frees no person from brotherly correction; whereupon Paul bids the people of Colossa, to say unto *Archepiscopus* their Pastor, *Take heed to thy ministerie, which thou hast received of the Lord, that thou fulfill it*, Coloss. 4. 17. And hence we may learne this dutie; when wee offend in word or deed, wee must submit our selves willingly to brotherly correction: wee must not say, as sometime one of the Israelites that strove with his brother, said unto Moses for reproving him, *Who made thee a Judge and a Ruler over us?* but being faultie, we must submit our selves to the correction of our brother, though we be above them in place. It is better to heare the reproofe of a wise man (saith Salomon) than the song of a foole, Eccles. 7. 7. It may be the song of a foole will more delight us, but sure it is, the wise mans reproofe is far more profitable. This David testified by desiring that *a she righteous might smite him*; accounting it as a precious balme upon his head, which he would never want: yea, nature it selfe doth teach us this, that it is better to be reproved even of an enemy, than to be praised of a friend: according to that of Salomon, Prov. 27.6. *Open rebuke is better than secret love*.

III. Point. For what is a brother to be admonished or corrected? not only for great offences, but for lesser sins: we must pull out not only beames, but straws and motes out of his eye: for here lesser sins are as straws and motes to greater sinnes, which be as beames and posts. The reason why wee must correct our brother for small offences, is because everie great sinne hath his beginning of some little and small sin; and therefore it is a dutie of brotherly correction, to cut off sinne in the head, before it grow out to the full. Thus the Lord dealt with *Cain*, hee reproved him for his wrath and malice against his brother, testified by his sad countenance, before hee slew his brother; but *Cain* not yielding to the Lords reproofe, came at the last to the grievous sinne of murder.

In this third point we may take a view of that heavenly order which Christ hath left in his Church, for the reformation, not only of greater

O toward dignitie  
hath come from  
correction.

Exod. 2. 14

\* Psal. 141. 7.

The matter of it  
is to be.

1 Cor. 5.

The manner how  
to reprove.

x

Heb. 10. 24

2

1 Sam. 19. 16, 17.

3

2 Sam. 11. 1, 2. &c.

1 Tim. 5. 1.

ter crimes, but of lesser crimes; for there be many finnes committed which cannot be corrected by the sword of the Magistrate, neither yet by the publike censure of the Church; as lying, foolish jesting, and other offences in behaviour and attire; yet these will not Christ permit to be in his Church, and therefore hath provided brotherly correction to cut them off.

**IV. Point.** How is brotherly correction to be performed? Although the manner of brotherly correction be not here expressly set downe, yet it is implied, where it is said, *Then shall thou see clearly, &c.* I will stand a little to shew how this dutie is to be performed. In brotherly correction these things are required: 1. Christian wisdom to see clearly into the fault, and also how it is to be amended. The Author to the Hebrewes makes it the dutie of everie Christian to *observe his brother*: not for this end, to upbraid him with his faults; but that hee may rightly discern thereof, and also know how to correct him. And here comes a common fault to be reprov'd, many are forward and hasty to correct their brethren, but yett shall be upon bare rumours and uncertaine grounds; they will not stay till they know the fault thorowly and certainly: whereupon it comes to passe many times, that the reprovor beares the blame; for the partie reprov'd saith, there is no such matter, the thing is otherwise, and so the other becomes a rash censurer. 2. In Christian correction, there must be observation of fit circumstances; as time and place; else the good admonition may be lesse effectually. Wee shall see the practice of this in the word of God: *Abigail* observed a fit time to reprove her husband for his churlish answer to *David*'s servants, and therefore told him not of it till his feast of sheepe-sheering was ended, and the wine gone out of his head.

3. The manner of our brothers offence must be considered, whether it proceed of humane frailtie, or otherwise; if his fault proceed from humane frailtie, then *Paul*'s lesson may be practised, Gal. 6. 1. *They that are spirituall restore such an one with the spirit of meeknesse.* The phrase there is borrowed from Surgeons, who being to deale with a broken joyn't, will handle the same verie tenderly; and so must they be dealt withall in reproofe, that sinne of humane frailtie. Example of this mildnesse in reproofe wee have in *Nathan*, who reprov'd *David* in a parable, and so brought him to condemne himselfe: and the Apostle *Paul* reprov-ing the Corinthians in the beginning of the first Epistle, doth include himselfe and *Apollos* in the same reproofe, as though they had beene guiltie of the same crime, 1 Cor. 4. 6. And giving direction to *Timothy* how to carrie himselfe in the Church of God, though hee allow him to use rebuke and reproofe, 2 Tim. 4. 2. yett hee bids him, *exhort an Elder*; therein giving good direction for admonition: if the partie be an Elder, though reproofe be not unlaw-

full, yet it is not so it is exhortation: and the like mildnesse must be used toward all those that sinne of humane frailtie. But if the offence proceed from wilfulnesse and obstinacie, then the judgements of God must be depended against them, to drive them to repentance. 4. Everie one that is to correct another, must consider himselfe, and his owne estate, knowing that of himselfe hee may fall into the like offence. So *Paul* bids them that are to seeke the restoring of such as are fallen, *to consider themselves*, Gal. 6. 1. 5. Brotherly correction must be delivered with *Doctrine* and instruction: 2 Tim. 4. 1, 2. *I charge thee before God, to reprove, exhort, and rebuke with all long-suffering and doctrine.* He that will admonish, must first himselfe be reholved, that the thing done is a sinne; then he must propound it to the partie, as a sinne out of Gods word; and deliver the reproofe, not in his owne name, but in the name of God; so as hereby the partie may know himselfe to have offended, and also say, that hee is reprov'd of God himselfe rather than of man. This ought all superiours to practise, in correcting and admonishing their inferiours; they must not goe thereto in rage, but in long suffering; not rudely, but with *Doctrine*, that the partie offending may see his fault. And thus much for this dutie of brotherly correction.

**v. 6 Give not that which is holy unto dogs: neither cast yee your pearles before swine: lest they tread them under their feet, and turning againe all to rent you.**

Hitherto the Evangelist hath set downe the severall heads of Christs Sermon more at large; but from this verse to the end of the Chapter, hee handleth briefly the points which follow. This verse dependeth not upon the sonner, but herein our Saviour Christ layes downe a new point of instruction, directing his Disciples, and in them all Ministers, unto that Christian discretion which ought to be observed in the dispensation of the word of God. And his direction is here propounded in a prohibition of *giving holy things to dogs, or casting pearles before swine*: which is enforced by a double reason, *lest they tread them, &c.*

Now for the better understanding hereof, first I will speake of the words, because they are hard and difficult; and then come to the Doctrines.

In the words four things are to be sought out: 1. What is meant by *holy things*. 2. What is meant by *pearles*. 3. What is meant by *dogs*. And 4. What is meant by *swine*. For the first, by that *which is holy*, wee must understand, first and properly, *the word of God*, written in the

Seventh part of  
Christs Sermon.

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the bookes of the old and new Testament, in his right and holy use: that is, read, dispensed, and preached: and consequently, by *holy things* are meant the *Sacraments*, and Christian admonition. Gods word is called an *holy thing* for sundrie causes, but principally for these two; first, because it is holy in it selfe; and secondly, in effect and operation. It is holy in it selfe, because it is set apart by God, to be in the Church in stead of his own lively voice unto his people for the revealing and determining of all things to be beleaved and done in his Church. In the old Testament, God himselfe spake by a lively voice unto the Patriarks, and after the giving of the Law, hee gave answer to the High Priest at the Mercie-seat: and yet we are not inferiour to them, though we want that lively voice; for wee have the written Word in stead thereof, which is answerable everie way thereunto: for looke what the written Word saith, is as much as if the Lord from Heaven should speake by a lively voice; and so consequently, it is to us in stead of the Arke of God, a pledge of his presence. And thus it is holy in it selfe. Secondly, Gods word is *holy* in regard of operation; for it is the instrument of the Spirit, set apart by God himselfe, to be the means whereby hee sanctifies and reformes the hearts and lives of his children. And consequently, the *Sacraments* are *holy things*, for they are the Word made visible; so likewise is Christian admonition grounded upon Gods word.

From this Doctrine sundrie duties are to be learned; First, we are oft commanded in Gods word, *to draw neere unto God, to seeke him, to feare him, and to walke before him in his presence*: How shall wee doe these things, seeing God is invisible, and in glorie and majestie is in Heaven? Surely wee must consider the word of God, which is that *holy thing* set apart by God, to be in stead of his owne lively voice; and therefore wee need not seeke for him that is invisible, but wee must have recourse unto the Word, and labour to have it present with us in our hearts, in our lives and consciences. *Enoch walked before God*, not only in regard of his infinite majestie, which though it be invisible, is everie where present; but principally in respect of his Word, seeing that before him wheresoever he was. When wee are commanded *to feare God*, wee must know that that is done, not only when wee stand in awe of his glorious Majestie, but principally when wee feare to offend God, commanding us in his Word. The Apostle saith, that *the Holy Ghost dwells in our hearts*: which must not be thought to be meant of that infinite substance of the Holy Spirit, but of the dwelling of the Word, which is made effectual by the Holy Spirit: for faith ever hath relation to the Word, and being beleaved, it dwells in the heart, and makes the Spirit, which works by the same Word present also. In which regard Paul saith, *Now I live not, but Christ lives in me*; which hee expoundeth

after, saying, *I live now by faith in the name of God*: because the word of Christ was present with him, and the grace of faith that lives by that Word.

Secondly, seeing the word of God is of that holinesse, we must learne to use the same publickly or privately with all reverence, carefully sanctifying our selves thereunto. When the people came to receive the Law in Mount Sinai, they were sanctified three dayes before; and the same preparation for substance ought we to make before we heare the word of God: First, *we must wash our hands in innocencie, and then compass the Altar of the Lord*: The Word and Sacraments are holy in themselves, but not so to us, out of their holy use; and therefore if wee would reape profit to our selves by them, we must prepare our hearts thereunto.

Thirdly, whereas the Word is unto us the voice of God, and the means of sanctification; wee may learne that in the Congregation of Gods people ordinarily, the pure word of God alone ought to be heard, without the mixture of the words of men, be they never so holy: for it is not said of the words of any man, that they are *that holy thing*. The Lord himselfe alone had the appointment of the making of the *holy oyle*, which was to anoint the Kings and Priests under the Law: neither might any man adde any thing thereto, though it were never so pure and good, nor make any oyle like unto it: so likewise the *trumpets* that served for the Tabernacle to assemble the people, the Lord himselfe alone had the appointment of them; and none might use any other, though it were made of most pure gold. Had the Lord this care over his Sanctuary under the Law, to take the appointment of these things to himselfe alone? and shall we thinke that the trumpet of his holy Word, which now by his appointment soundeth in the Congregation of the Saints, may admit a mixture with the words of men, humane, or divine, be they never so holy? The ancient Church was faine from this mixture; and therefore *forbade the publick reading of the Apocrypha*, which yet are more excellent bookes than the writings of men, published since the Apostles. But it is said, that they only finde fault with this kinde of preaching, which cannot attaine unto it. I answer, It is no point of the greatest learning to use the sayings of Fathers and Poets in preaching; and they which use it not, reframe therefrom, not because they cannot do it, but because they dare not mingle the sayings of men with the word of God, which is that holy thing, serving in stead of Gods owne glorious voice, in all matters that concerne our faith and obedience, and being the only sufficient instrument of our sanctification; and therefore it were to be wished, that in the Congregations of the Saints, the pure word of God might sound alone unto Gods people; that as they are begotten alone of this *immortal seed*, so they might be fed also with this *succulent milke*.

the word of God

Plal. 116.

The pure Word alone ought to be taught.

Exod. 31. 13. 17.

Exod. 30. 17. 23.

a Synod. Laod. cap. 59.

Doctrines of  
Gods word are  
pearles.

**II. Point.** What is meant by *pearles*? *Ans.* The wholesome *doctrines* and *instructions* of Gods word, contained partly in commandments, and partly in sweet and heavenly promises: so *Math. 13. 46.* the *Gospeil preached* is compared to a *precious pearle*. And further we are to note, that these wholesome instructions are called *your pearles*, (Christ speaking to his Disciples and other hearers:) now they are so called in two respects: First, in regard of the Apostles and other Ministers their *fidelious*; because they are the Lords stewards, to dispense the Word and the doctrine thereof to Gods people. Secondly, in regard of all true believers and servants of God, that have care to know and to obey the word of God: for every believer hath a special right unto Gods word above other men: to which purpose the Lord saith, *Binds up the testimony, seals up the Law among my Disciples.* *Isa. 8. 16.* that is, commend and commit my Word into my Disciples; there giving a special right and interest unto them in the word of salvation: for they have the true judgement and meaning thereof: they keepe it in their hearts, and expresse the power of it in their lives: they have the use and benefit thereof in everie estate in this world, and unto their eternall salvation in Heaven.

From this, that the Doctrines of Gods word are our *pearles*, first, wee are taught to place all our riches in the word of God, for that is our Jewell, and our principall treasure: of this *Salomon* saith, *Her merchandise are better than merchandise of silver, and the gaine thereof better than gold.* In the valuing of this pearle, *Dauids* practice is notable, who made the *testimonies of God his heritage*, and the *verie joy of his heart*, *Psalm. 119. 111.* and esteemed them *above gold, yea, above most fine gold.* *v. 127.*

Secondly, wee must hereby learne to content our selves in all casualties and calamities of this life, with this *pearle of the word of God*; for though wee lose friends, health, goods, or good name, yet this pearle of good Doctrines and sweet promises is not lost; if that were taken away with the losse of outward commodities, then there were some cause of discomfort: but seeing this Jewell remains with us in all estates, therefore herewith wee must stay and comfort our selves, as *David* did, counting Gods promises his *comfort in trouble*. *Psalm. 119. 50.* and his *songs in his pilgrimage.* *v. 54.*

Thirdly, this must teach us to use the Doctrines and promises of Gods word, as pearles; wee must locke them up in our hearts, and have them in faithfull keeping in our memories. A man that hath an earthly Jewell that is of any worth, will bee verie carefull to locke it up in the surest chest he hath; how much more care ought wee to have of these true pearles of heavenly instructions? As the Holy Ghost speaks of Deacons, they must bee such as *keepe the myserie of such in good conscience*: so must every one of us be *carefull keepers* of this hea-

venly pearle. This was *Abimelechs* practice. *Luke 2. 51.* *shee pondered the sayings of Christ in her heart*: and *David* hid the word of *God in his heart*, that he might not *sinne against the Lord*, *Psalm. 119. 11.*

**IV. Instruct.** The Doctrines and promises in Gods word are the pearles of the Apostles and Ministers; therefore, they above others in all ages and times, ought to have a special care, by all good means to preserve the purity of doctrine in the Church of God. That is *Pauls* charge to *Timothy*, *keepe that which is committed unto thee*: that is, that wholesome doctrine which thou hast learned of me: and this needly concerneth Ministers at this day, that as by the good means of others, they have received true doctrine, purified from the dregges of Popery, so they should preserve and keepe the same from all taint of corruption to their posterity.

The third and fourth things to be considered, are teaching *dogges* and *swine*; where these two points are to be handled: I. What are here properly meant by *dogges* and *swine*: II. Who must give judgement of men to be *dogges* and *swine*: and III. Where they are to be found. For the first: By *dogges* and *swine*, we must understand the enemies of Gods word; yet not all enemies, for so every sinner should be a *dogge* and a *swine*: but onely such as are *malicious obstinate enemies*, maliciously convicted of their enmity to Gods word and doctrine, of whose amendment there is no hope. And that these are here to be understood, appeares by these reasons: I. From the text it self, which describeth them by this, that *treading the words of instruction under foot, they doe turne againe, and all to rend the Teachers thereof*: that is, they doe persecute them both by word and deed, in all reproachfull speeches, and cruell actions.

**II. Reason.** In the word of God wee shall finde that Christ and his Apostles preached to *dogges* (for such are all men by nature;) The *Scenes* and *Pharisees*, a generation of *Vipers*, came to *Johans* baptism unpelled, though not unproved: *Math. 23. 15.* and Christ himselfe telleth the *woman of Canaan*, that it was *not lawfull to give the children bread to dogges*: that is, to the Gentiles: and yet he sent his Disciples to preach to all nations: and the *woman herselfe*, by reason of her faith, was received to mercy, and made partaker of the crumbs that fell from the childrens table. Again, our Saviour Christ preached to the *Scenes* and *Pharisees*, even then when he wept over *Jerusalem* for their unpenitency: yea, this is a truth, that because men are naturally *dogges* and *swine*, therefore they must have the word of God preached unto them, to purifie and sanctifie them, unless they be obstinate and irrepentant enemies to the Word, of whom is no hope of recovery.

**III. Reason.** These obstinate enemies here are called *dogs* and *swine*, by allusion to unclean beasts under the Law; of which sort were *dogs* and *swine*, which were prohibited

Meaning by it  
preaching purity  
of doctrine.

1 Tim 2. 11.

Dogs and swine  
are obstinate ene-  
mies.

Matth. 23. 15.

the

How to estimate  
of Gods word.

Prov. 3. 14.

How to comfort  
ourselves in  
trouble.

1 Tim 3. 9.

the Jewes to bee eaten, or offered in sacrifice to God: Christ therefore here by allusion to that ceremony: meane such persons as are excluded from the holy things of the Lord, and have no right or interest into the Lords Word or Sacraments; such as both in heart and life be uncleane as heges, and dogs, and will not bee purified. 1<sup>st</sup> Reason. Paul chargeth Titus, that after once or twice admonition, he should reject a heretike, knowing that such an one is perverted and sineth, being damned of his owne selfe: that is, sineth wilfully and obdimately, and in so sinning condemneth him selfe in his owne heart and conscience: and such are meant by dogs and swine in this place.

Now the difference of these two may be this: By dogs are meant obdinate enemies that maliciously revile the ministrarie of the Word, the doctrine of God, and the messengers thereof: such a dog was Alexander the Copper-smith, 2 Tim. 4. 14. and such were many of the Jewes become soone after Christs ascension, who reviled the Apostle Paul and Barnabas, and blasphemed the doctrine which they taught, Acts 13. 45. and of this sort are all convicted obdinate heretikes. By swine are meant obdinate enemies that doe contemne the word of God; either because they will not admit reformation of life by it, such as Ahab and Herod were; or because they scorne and mocke at the word of God, as they doe, of whom Peter speaks, that mocke at the promises of Christs second coming.

The second point touching these persons is, who must give judgement of any man or any people to be dogs and swine: we must know that it is not in the power and libertie of any private man to give judgement of another that hee is a dog or a swine; but it is a publike dutie belonging to the Ministers and Governours of the Church to give judgement in this case. Matth. 18. 17. Before a man must bee reputed as a Publicane, and as an *athen*, the censure of the Church must passe upon his behaviour; and from the judgement of the Church must private men hold others as Publicanes and Heathen. Indeed our Saviour Christ and his Apostles gave this judgement of men particularly and peremptorily; as Paul of Alexander the Copper-smith: but we must understand, what authoritie, and what spirit Christ and his Apostles had; which because wee have not, wee cannot give such judgement upon men. Further, here wee are to know, that judgement upon others is two-fold; Judgement of certaintie, or judgement of humane wisdom: The judgement of certaintie, touching any mans state, belongs only to God, and to them to whom God revealeth the same. The judgement of humane wisdom is, when the Church of God, in the feare of God, give judgement as truly and as neerely as they can, who is a dog and who is a swine: and this only is the judgement of the Church, which also is conditionall; and namely, if they repent: because they know not the

times that God hath appointed for the conversion of sinners. And by this wee are taught, to comprimit our judgement of any man, in regard of his finall estate, though hee bee an unrepentant sinner, refusing instruction: for most heinous sinners have beene converted.

The third point, where these dogs and swine are to bee found: It is not in the power of any ordinarie Minister, or other man, to determine of any one, that he is a dog or a swine; for in such doe finall impenitencie, and wilfull obstinacie concur; which wee are not able to say certainly, are come upon any man or woman while they live among us: and yet this may be said with good conscience, that there is in many a fearefull declination to the properties of dogs and swine, even in this age of ours; for many will heare the Word, receive the Sacraments, and professe that they hope to bee saved by Christ; and yet they will raile on his Ministers, and speake against their Ministrarie: yea, the times are now, wherein many in open speech will not sticke to revile and condemne those, that have beene the most excellent instruments of Gods mercie in his Church: among many I will name one, M. John Calvin, that worthy instrument of the Gospell, is in the moutnes of many Students condemned as an erroneous person, teaching false and dangerous doctrine. Yea, many there be, that come to the Lords Table, and yet will not brooke reformation of life; they will not bee drawn from their drunkenness, ignorance, adulterie, and covetousnesse. A third sort there are, that take occasion from Gods word, to live in their sinnes, and to maintaine their wicked lives; as from the doctrine of Gods eternall predestination, because the Scripture teacheth, that Gods decree therein is unchangeable; therefore some say, they will live as they list: others, because the Word saith, we are to be saved by faith alone, therefore they refuse to walke in good workes: and others looketo be saved by Gods mercie alone, and therefore they will not labour either for knowledge, or faith, as they ought to doe: and some, hearing the doctrine of the deniall of our selves, doe say, the word of God is too strait a doctrine, barring men from laughter, and mirth, and other recreations; and therefore they will none of Gods word: now though wee cannot call these men dogs, because we know not what they may be hereafter; yet we may truly say, these be practices of dogs and swine.

And thus wee see what is meant by holy things, by pearls, by dogs, and swine; from whence the meaning of Christ may bee plainly thus set downe: Give not that which is holy, &c. that is, have regard how, and to whom ye dispense the Word and Sacraments, and if any person be openly convicted of obstinate enmity to your doctrine, so such publish not my Word, bee they dogs in railing, or swine in senselesse contemning and scorning of the same.

The 1<sup>st</sup> Vers. 1. Hence we may see what course

Where dogs and swine are to be found.

to be used of Gods Ministers in the preaching and dispensing of his holy word; they must first preach and publish the Word of God to all men without exception, grace must be offered to all, good and bad; then they must observe what fruit and effect the Word hath with them, whether it worke reformation of life in them, or not; and though as yet they be not thus sanctified therein, yet they must not condemn them as Dogges; but rather wait and pray for their conversion, as he saith *if at any time God will give them repentance*, according as Saint Paul chargeth Timothy, 2 Tim. 2. 25. Thirdly, having waited for their conversion, hee must labour to convince their very conscience of the truth, which they in heart and life deny: so as he may say with Paul, *If our Gospel be hid, it is hid to them that perishe*, 2 Cor. 4. 3. but if after all this, they give evident signes of malicious and obstinate enmities against the Word, Learning and railing on the Doctrine of God, and on the Ministers thereof, then are they to be catechized by the Church, and to be accounted as Dogges, and to be barred from the Word of life till they repent. This was Christs owne practice towards the Jewes: at the first he preached unto them the Gospel of the kingdom by John Baptist in his owne person, and by his Disciples; but when he saw some of them maliciously obstinate, then he propounded his *Doctrines unto them in parables*, that they might be hardened in sinne: and after expounded the same privately to his Disciples. The Disciples likewise after the ascension of Christ, preached still unto the Jewes, even when they were persecuted by them: but at length when as they saw that of obdurate malice they opposed the truth, *putting it from them, and judging themselves unworthy eternal life, then they turned to the Gentiles*, Acts 13. 46.

Now in this that hath beene said, we may note two things: first, the long suffering and great patience of God, that will not have a sinner living in the Church condemned, till he have brought him through all the meanes of his conversion, and till he be past hope. Thus he dealt with the *old World*, expecting their repentance, an hundred and twentie years, wherein he then called them by the preaching of Noah, Gen. 9. 24. Secondly, hereby we must learne to moderate our judgements concerning wicked men: a man must not be condemned for a Dog, or for a Swine, till hee give evident signes of obdurate malice, and wilfull contempt of the Word, and untill hee doe even convert himselfe to be such an one, by a wilfull contempt of the meanes of his salvation. This leave to them their rashness and indiscretion, that condemn our Church for no Church, and our people for no people of God: judging them for Dogges and Swine, when as they have not yet convicted them of obdurate malice in sinne or manner. It will bee said, they have admonished them by writing, I answer, that their owne lookes

have more errors in them, than they doe need whom they admonish; and so their writings can be no sufficient conviction.

Secondly, here observe that men become Dogges and Swine, by their wilfull repelling that holy doctrine of God, which should purge them and make them cleane. It is the naturall propertie of a Dogge to returne to his vomit, and of a Swine to his wallowing in the mire, as the Proverbe is; and hereof they can by no meanes be bereaved. And all men by nature returne to the vomit and filth of their finnes like Dogges and Swine: and they which will by no meanes suffer themselves to bee drawne from their old finnes, they have these properties of Dogges and Swine: and looke as those beasts were excluded the Lords Tabernacle and Congregation under the Law; so are these men debarred from the Word and Sacraments, and all holy things under the Gospel; they are abomination unto the Lord: see Psal. 56. 6. and Psal. 58. 16. In this regard we are to be admonished, to suffer our selves to be cleansed and reformed by the Word of God. *Ye are cleane (saith Christ) by the Word which I have spoken unto you*, John 15. 3. where he maketh the Word of God the instrument of our purification: to which effect he saith in his prayer to his Father, *Sanctifie them with thy truth, thy Word is truth*, John 17. 17. And Saint Peter saith, *our soules are purified in obeying the truth by the Spirit*, 1 Peter 1. 22. Now wee are by nature Dogges and Swine, inclined to the filth of our owne finnes, returning thereto with greedinesse, neither can we of our selves be broken of this propertie, but when occasion is offered we doe naturally runne to our old finnes, as the Swine and Dogges doe to their filth and vomit. In consideration whereof, wee ought to subject our selves to the Word of God, labouring to see and feele our owne uncleannesse, and to crie with David, *Wash me thoroughly from my sinnes: and with Peter, Wash my feet onke, but my whole body: that I may be said of us, We are cleane throughout by Christs word*. If we see any uncleannesse in our hearts or lives, we must purge it out by this Word, and returne no more to the filth of our former finnes. It is the propertie of Christs sheepe to heare his voyce, and to obey the same: he is hereby testifie our selves to be his sheepe, that so we may bee distinguished from Dogges and Swine.

Here it may be demanded, whether we should make confession of our faith before Dogges and Swine. I say, Yes, if we be called therunto, we are bound to doe it: *Be always ready (saith the Apostle) to give an answer to every man that asketh you a reason of the hope that is in you*, 1 Peter 3. 15. And in this place our Saviour Christ speaketh of the preaching and dispensing of the word, yet of no confession. Now in preaching men acknowledge the Word to belong unto their names, but in confession they declare the word to belong unto themselves alone.

Further, here we are to consider divers points concerning *Excommunication*: First, the foundation thereof. *It is an ordinance of God*: for all Dogges and Swine by Christs commandement, must be kept from holy things: many that live in the Church, are open blasphemers of the name of Christ; some others are hereticks, and these likewise are to be barred from the Word and Sacraments; yea, a man living in the Church, may be worse in practice than an open enemy: of such like the Apostle speaketh, Titus 1.16. *They professe that they know God, but by their works they denie him.* And such a one was *Ismach*, who for mocking *Isaac*, the sonne of the promise, *was cast out of Abrahams family*, that is, out of the Church of God, Genes. 21.10, 11. for *Abrahams* family at that time was Gods visible Church.

Secondly, here observe the *end of Excommunication*, namely, to preserve the holy things of God from pollution, contempt, and profanation; even the Word, Prayer, and Sacraments, which willfull enemies would trample upon, as Swine will upon Pearles. And herein we may see the abuse of this ordinance, when it is used for politike and civill respects; especially in the Church of Rome, whereof it is made an instrument of the unjust deposing of Christian Princes, and of exempting their subjects from their due obedience and allegiance.

Thirdly, here our Saviour Christ noteth out the principall persons that are to execute this censure of the Church upon wilfull and obstinate enemies, that bee as Dogges and Swine; namely, they to whom the disposing and keeping of the holy things of God is committed, that is, the lawfull Ministers of the Word and Sacraments: for they must keep these holy things pure which God hath committed unto them; but that they cannot doe without the exercise of this censure which God hath given unto his Church.

Fourthly, here also we may see, how farre this censure of the Church extendeth against obstinate and wilfull enemies: namely, to the debarring of them from the use of the Churches ministrie in the Word, Prayer, and Sacraments. Indeed if the partie be excommunicate for some particular crime, and there be hope of his repentance, because he doth not shew himselfe a Dogge or a Swine, by wilfull obstinacy in his sinne and contempt of the Church; then, although he be excluded from Communion with them in the Sacraments and Prayer, yet he may be admitted to the hearing of the Word, because that is a meane to humble him for his sinne, and to bring him to repentance, which is the end of all Ecclesiasticall censures. And thus much of the *prohibition*: Now follow the *reasons* to enforce the same.

*Let them tread them under their feet, and turning againe all to-rent you.* Here Christ rendereth a double reason to enforce his prohibition,

A both drawne from the dangerous events which would ensue by communicating holy things unto Dogges and Swine: for first, *they would tread them under their feet*: secondly, *turning againe all to-rent you.*

For the first: by *treading under feet*, hee meanes, *profaning and abusing*. Now because the holy things of God must not be profaned and abused, therefore they must not be communicated unto wilfull enemies of the grace of God.

In this reason see the singular care of our Saviour Christ, to keep the Scriptures and other holy things of God from profanation: This care he likewise shewed with great zeale, when he whipt the buyers and sellers out of the Temple, because they made his fathers house, that holy place, a house of Merchandise, and a den of Thieves, Matth. 21.12, 13. And herein he must be a patterne and example unto us all, to teach us care and zeale in keeping the holy things of God from profanation: farre must it be from us to doe or speake any thing which may cause the world to speake evil of our holy profession. This is *Pauls* charge to servants, that they so carrie themselves towards their masters, *that the name of God, and his doctrine be not evil spoken of*, 1 Tim. 6.1. For want of care herein, was Gods hand heave upon *David*, for because by his foule faults of adulterie and murder, he had caused the enemies of the Lord to blaspheme, therefore the child borne unto him must surely die, 2 Sam. 12.14. We must therefore pray (as the Apostle bids us) *that the Word of God may be glorified*. This is Christs direction in his prayer, before all things to desire and seeke that Gods name may be honoured and glorified: Now Gods Word is his Name, for thereby is hee knowne unto us; yea, his Name is magnified above all things by his Word, Psal. 138.2. Excellent was *David*s prayer to this effect, Psal. 119.79. *Take away my rebuke which I feare, for thy judgements are good*: that is, keepe mee from doing that which may bring rebuke or reproach upon thy Word, or upon thy workes, for they are good. Good King *Hezekias* is also commended for his care of Gods glory, in that hee forbid his servants to answer to the railing blasphemies of *Rabshakes*, lest thereby hee should be provoked to blaspheme the more: as also in that he greatly humbled himselfe before the Lord upon the hearing of it: for he rent his clothes, and put on sack-cloth, and spread the railing letter before the Lord; thereby referring the revenge to God himselfe, Chap. 37.1, 14.

C And turning againe all to-rent you. These words containe Christs second reason against communicating holy things to malicious and obstinate enemies, drawne from the perill that may ensue thereupon to his Disciples and Ministers: for these Dogges and Swine are not onely prone to abuse the holy things themselves, but also to annoy and hurt by reviling and persecution

1 Reason.

The holy things of God must be kept from corruption.

2 The 3.

3 Matth. 6.9.

4 Kings 18.36.

2 Reason.

Minister may  
seeke never a  
perfection.

Matthew 10.

John 10. 10.  
Off sight in per-  
fection.

cution those that be the messengers of the word unto them.

In this reason Christ sheweth, that it is not only lawfull, but necessarie, that Gods Ministers should keepe to avoid and shun the malice and rage of obdurate enemies, by all lawfull means which may stand with Gods glory and the keeping of a good conscience. Hence he telleth his Disciples, *with the innocencie of Doves, have the wisdom of Serpents*: now the Serpent is most wily and wari to save herselfe from havinge.

*Obiect.* But it is the propertye of an *hiring*, to *ste from his flocke when he seeth the Wolfe coming*: therefore it seemes Gods Ministers may not stie in time of persecution. *Ans.* To stie in persecution is not alwayes a forsaking of the flocke, but sometimes tends to their greater good: as when persecution is intended directly against the Minister, then he may with good conscience stie for his safetie, in hope of retorne for their future good: else Christ would not have said to his disciples, *If they persecute you in one citie, flee into another*, Matth. 10. 23. Yea, not onely the Minister must thus looke to his owne safetie, but his people also must doe what lies in them for his preservation. So did the believers in the Primitive Church for Saint Paul, *when his life was sought in Damascus, the Disciples let him downe at a window in a basket thorow the wall, and he escaped*, Acts 9. 25. And at Ephesus, when the great tumult was about Diana, Paul would have thrust himselfe in among the people, but the Disciples seeing it would be dangerous unto him, kept him backe, and would not suffer him, Acts 19. 30.

**v. 7 Aske, and it shall be given you: seeke, and ye shall finde: knocke, and it shall be opened unto you.**

In this verse and those which follow unto the twelfth, is laid downe the third part of this chapter, concerning prayer: and it consisteth of two branches: a *commandement* to pray, and effectuall *reasons* to perswade us thereto. The commandement is propounded in three severall termes, *Aske, seeke, and knocke*: each whereof hath his promise annexed thereto, *Ye shall have, ye shall finde, and it shall be opened unto you*. Now for our better understanding of Christs meaning herein, two rules must be observed. 1. That Christ here speaks not of every kinde of asking in prayer, but of that onely which himselfe commandeth and alloweth: for we may aske and not receive, *because we aske amiss*, as *S. James* saith; but he that asketh, according to Christs direction in this place, shall receive.

Now in all acceptable prayer to God, foure conditions must be observed: 1. We must aske *while the time of grace and mercie remaineth*: for if the day of grace be once past, we may aske, seeke, and knocke, but all in vaine: this is

A plaine by the *five foolish Virgins*, who *asked and sought for oyle, but found none, yea, they called and knocked, but it was not opened unto them*, Matth. 25. 8, 9, 12. Now the time of this life, while God offers mercie unto us in his word, is the *acceptable time and the day of grace*, 2 Cor. 6. 2. and therefore herein must we *ask, seeke, and knocke*. 11. We must not aske as *keneth* good unto our selves, but according to Gods will, and as his word alloweth. The tonnes of Zebede were denied their request, because they asked they *knew not what*, Matth. 20. 27. But this is one assurance that we have in him, that if we aske anything according to his will, he heareth us, 1 John 5. 14. 111. We must aske in faith, that is believe that God will grant us those things which we aske according to his will: James 1. 5, 6. If any man lacke wisdom, let him aske of God, -- *but let him aske in faith, and never doubt for the wavering minded man shall receive nothing of God*: therefore saith Christ, *Whatsoever ye desire in prayer, believe that ye shall have it, and it shall be done unto you*, Marke 11. 24. IV. We must revere the time and manner of Gods accomplishing our requests to his good pleasure. It was the haine of the Israelites that they limited the holy one of Israel, by prescribing him what they would have for their provision, and when they would have it, *Psalm 78. 41*. wee therefore must wait on God, as David did, *Psalm 40. 1*. *I waited patiently for the Lord, and he inclined his eare unto me; and heard me*. God deserves the granting of our requests, because he would trie the affections of his children. Cant. 2. 1. The Church *seeketh Christ*, but cannot find him, that is, where and when she will. And indeed herein doe we shew forth faith, when we revere the time and manner of receiving our requests, to the good pleasure of God: for he that believeth will not make hast, *May 23. 16*.

The second rule to be here remembered concerning prayer, is: That these promises are not made directly to the worke of prayer, but to the person that prayeth; and yet not to him simply, as he doth this good action of prayer, but as he is in Christ, for whose merit take the promise is accomplished: and therefore Christ here speaks to them, whom he takes for granted to be the true members of his mystical body, which is his Church. This rule must be remembered for the right understanding of the promises of God concerning prayer; for hereby it is plaine, that our prayer is not the cause of the blessings we receive from God, but onely a way and instrument in and by which God conveyeth his blessings unto his children; for a true prayer is a fruit of our faith in Christ, in whom alone all the promises of God are yea, and amen, that is, sure and certaine unto us.

Now having found Christs meaning, let us come to such instructions as are to be gathered hence. First, observe that Christ doth not barely propound this Commandement to pray, but repeats the same by a kinde of graduation,

2 Rule.  
Gods promise to  
heare and respect  
the person in  
Christ.

2. Second service  
is in prayer

The eighth part  
of Christs Sermon

James 4. 3.

Four conditions  
of acceptable  
prayer.



dation in three distinct words, *Aske, seeke,* and *knocke*: whereof the latter imports more vehemence than the former. And this he doth to checke the slackeneſſe and coldneſſe of our prayers, and to ſtirre us up to ſervent zeale and diligence in this dutie, both in publique and private. And to move us to godly zeale and diligence in this dutie, conſider the reaſons following. *I. Christs owne example*, which in morall duties is a perfect rule: Now though he had little need to pray in reſpect of himſelfe, for he did never ſinne, yet how often, and how long, and with what ſervencie did he give himſelfe to this dutie? *he ſpent whole nights in prayer*, Luke 6.12. and *in prayer in the garden he ſweat water and blood*. We have alſo *Moſes example*, who *ſpent ſonie dayes, and ſonie nights in prayer and faſting for the people*, when they had ſinned, Deut. 9.18, 19. If he were thus ſervent in prayer for their ſinnes, how earnest would he be for his owne? And *Daniel* humbled himſelfe many dayes, and prayed fervently for his people, Dan. 9.2, 4, &c. *David* prayed *ſeven times a day, and riſe up at midnight to give thanks to God*, Pſal. 119. 164. 62. And *Paul* willett the Romans, that they would *ſerve or wreſtle with him by prayer to God*, Rom. 15. 30. All theſe are worthy examples unto us; and if we compare our ſelves with them, we ſhall ſee we have much more cauſe ſo to doe: for our times abound above theins, and therefore we had need to pray for the preventing of Gods Judgements which our ſinnes call for againſt us. Alſo we come farre ſhort of them in grace, and therefore had need to pray for ſupply thereof againſt the time of need; for our dayes of peace will not alwayes laſt, we have enjoyed it long, and therefore muſt looke for dayes of triall, for the ſtate of Gods Church is interchangeable. *II. Reaſon*. All of us muſt come to deale with God, both in the day of death, and at the day of judgement; at both which times all worldly helps and comforts will forſake us, and by no meanes can we ſhun that account; therefore it will be good for us while we live, often to ſet our ſelves before the Lord, that ſo we may make our ſelves familiar and acquainted with him againſt that day: But if now we change our ſelves from God in regard of this exerciſe of prayer, then at our end we ſhall finde the Lord to be ſtrange unto us, and to profeſſe that hee *knowes us not*, which will be woe unto us. *III. Reaſon*. Every good thing we have or ſtand in need of, comes from the mercie and bountie of God in Chriſt: and prayer is an ordinarie meanes for the procuring of Gods bleſſings; wee therefore muſt give our ſelves to the faithfull practice of this dutie. Indeed if grace and other bleſſings were our owne, or from our ſelves, we might well ſpare this labour: But what haſt thou (ſaith Paul to everie Chriſtian) that thou haſt not received? bee not therefore ſecure and idle: for Gods bleſſings come not when we ſiort upon our elbowes, but in the uſe

A of meanes; and happy are we that may uſe thoſe meanes: for in *asking we receive, in ſeeking we finde, and in knocking it is opened unto us*.

Secondly, our Saviour Chriſt by trebling this commandment to pray, would give us to conſider, that there is ſome weightie cauſe we ſhould be inſtant in this dutie; and that is, in regard of the great miſeries, and manifold dangers whereunto we are ſubject in this life: for as *Peter ſaith, the righteous ſhall hardly be ſaved*: and no marvell for we have *without us*, the devill and all his angels plotting our deſtruction, and the World a dangerous enemy, whereby the devill workes: *within us*, we have our owne corrupt hearts, daily drawing us to the practice of ſinne, the baine and poyſon of our ſoules. Now what is to be done in this caſe? ſurely our onely refuge, is conſtant and ſervent prayer unto God, as Chriſt here implies by this threefold command: for *in all things we muſt let our requests be made knowne to God*, Philip. 4.6. This hath alwayes been the practice of all the faithfull, as we may ſee in Gods Booke. But if we had no example, this commandment were ſufficient, to perſwade us unto this dutie. Alſo doeſt thou want any grace of God, as faith, repentance, knowledge, zeale, patience, ſtrength againſt temptation, or aſſurance of Gods favour? why, *aske, and thou ſhalt have; ſeeke, and thou ſhalt finde*. And this muſt be our courſe in outward wants, and for temporall bleſſings, as health, peace, libertie, plenty, &c. Indeed the wicked worldlings ſeeke to wiſe men, and wiſe women in their miſeries, but this is to forſake God, and to goeto the Devill: *Gods people muſt goe to their God*, Iſay 8. 19.

Thirdly, the trebling of this commandment in diverſe termes muſt teach us, to be inſtant and urgent with God in prayer: this is an holy and acceptable importunitie, when the Chriſtian heart gives God no reſt: Jerem. 29. 12, 13. the Lord promiſeth to his people, *That they ſhall crie unto him, and goe and pray unto him, and he will heare them: they ſhall ſeeke him, and ſinde him, becauſe they ſhall ſeeke him with their whole heart*. Iſay 62. 7. *The Lords remembrancers are commanded not to keepe ſilence, nor to give the Lord any reſt*. Matth. 15. 22. *The woman of Canaan is commended, becauſe ſhe will take no anſwer, nor repulle from our Saviour Chriſt, till her daughter was cured*: and Luke 18. 5. *The poore widow by her importunitie prevailed with ſhe unrighteous Judge*: which parable Chriſt propounds, to teach us to be conſtant and earnest in prayer. We therefore muſt ſhake off our naturall coldneſſe and negligence in prayer, which is the common ſin of the world in regard of this dutie. And we muſt labour for knowledge both of our owne ſinnes and miſeries, and of Gods mercies, that ſo we may pray with underſtanding, and in zeale and ſervencie as Chriſt here requireth. Alas many pray not at all, and others know not what they aske, though they ſay the Lords prayer, or ſome other ſet forme of prayer.

Caſe: who we ſhould be ſervent in prayer.

1 Peter 4. 18.

We muſt be uſed in prayer.

And

And most men that have knowledge suffer their  
minds to wander from God by vain imagina-  
tions: now all comes for lacke of that feeling in  
prayer, which Christ here requireth.

This much of the Commandment not in gene-  
rall. Now out of the words more particularly  
we may observe two points: First, where Christ  
bids us *Aske, seeke, knocke*, he speaks not par-  
ticularly to some, but generally to all his ser-  
vants, to that all must pray; which plainly im-  
plies that his best and dearest servants are during  
this life in want of some grace or blessing. And  
indeed when God gives most excellent gifts and  
blessings, to his children, yet then hee leaves  
them in some notable want or trial for their  
humiliation and provocation to prayer. *Paul*  
*was taken up into Paradyse, and there heard words*  
*that cannot possibly be uttered by man in this life:*  
this was a great grace and prerogative: but yet  
to humble him, *lest he should be exalted out of*  
*measure, there was given him a prick in the flesh*  
*the messenger of Satan to buffet him:* hereby he  
was brought to pray most earnestly for delive-  
rance; but yet he must *rest contented with Gods*  
*grace;* for *God will make perfect his power*  
*through the weakness of his servants,* ver. 8. 9.  
This point must be observed, to dis- cover to  
many secure persons their miserable state, who  
feele no want of grace in themselves, and there-  
fore thinke all is well. But what meanst thou to  
professe Christ if thou have no need of him nor  
of his graces? Oh know it, when thou sayest in  
thine owne heart, *thou art rich, and lackest no-*  
*thing;* then *thou art poore, and blinde, and*  
*miserable, and wretched.* And indeed if thou  
knowest the corruption of thine owne heart,  
thou wouldest cry out with the Apostle, in re-  
spect of thy wants; *O miserable man that I am,*  
*who shall deliver me from this body of death!*

Secondly, Christ saying not onely *Aske*, but  
*seeke, and knocke;* doth hereby imply what is  
Gods dealing many times with his owne ser-  
vants: namely, that he forsakes them for a time,  
and in part, and in some sort hides himselfe,  
and as it were lockes himselfe from them. Now thus  
he dealeth for two causes: First, hereby to cha-  
stise and correct them for their finnes: *for in-  
iquitie separates betweene God and his people, and*  
*his finnes hide his face from them,* *Ysa. 59. 2.*  
Secondly, to make triall of his graces in his chil-  
dren, to see whether they delight in his love, to  
shew them their owne weakness, and to move  
them to cleave unto him more inseparably. By  
all which we see, it stands us in hand to pray  
earnestly and continually, for God may forsake  
us for our finnes: and he may justly take occa-  
sion to trie what we have profited by his Gospel,  
which we have long enjoyed with abundance  
of peace.

Thus much of the commandment to earnest  
prayer: Now Christ inforceth it by two reasons.  
First, by a *promise*, inforced in this verse with  
the commandment, and confirmed in the next.  
Secondly, by a comparison, ver. 9. For the first,

A The reason from the *promise* in this verse may  
thus be framed:

*If they which aske, seeke, &c. if they that*  
*seeke, shall finde; and they that knocke, shall be*  
*let in; then doe you aske, seeke, and knocke:*

*But they that aske, shall receive, they that*  
*seeke, shall finde, &c. Therefore doe you aske,*  
*seeke, and knocke.*

In this reason our Saviour Christ teacheth us,  
that when we pray to God, we must bring a  
speciall faith whereby we are assured that the  
particular things we aske according to Gods  
will shall be given us. So faith Christ, *Mathe*  
*11. 24. Whatsoever ye aske in prayer, believe*  
*that ye shall have it, and it shall be done unto you;*  
and *James 1. 6. Let him aske in faith;* for he that  
doubteth of Gods promise, demandeth but life  
of the thing he asketh. Now if we must bring  
this speciall faith, then of necessity must we  
have a speciall knowledge of the will and pro-  
mise of God for the things we aske: for as with-  
out faith we cannot pray aright, so without  
knowledge, no faith. And therefore we must  
be careful to acquaint our selves with the will  
and promise of God, that by Gods commande-  
ment we may know what to aske, and by faith  
may also aske in assurance: for if we pray with-  
out this knowledge and faith, our prayers are  
but lip-labour and unprofitable.

Secondly, hence we learne that the Papists erre  
grossly, which teach that this speciall faith is  
not necessary in prayer; this is a doctrine of  
Devils: for we ought to bring in prayer a par-  
ticular faith to apply to our selves the promise  
of God concerning that thing which we aske  
in prayer. But this we can never bring, unless  
we first have a speciall saving faith, whereby we  
believe our reconciliation with God in Christ:  
for therefore doe we beleve that God will grant  
our particular requests, because by faith we  
know our selves to be in Christ, in whom he  
loveth us; and therefore will make good his  
promise unto us, as the Apostles faith, *This is the*  
*assurance that we have in Himself, that if we aske*  
*any thing according to his will, he heareth us.*

Thirdly, hence we learne how to carry our  
selves in all dangers, troubles, and afflictions;  
namely, we must settle our hearts by faith upon  
the promise of God, who hath said he will  
not forsake us, but be with us in trouble, and de-  
liver us, *Psal. 92. 15.* This is necessary, for with-  
out faith in great afflictions, our owne naturall  
passions will confound us: Hence *Habake,*  
speaking of grievous times of affliction, saith,  
*The lust shall live by faith.* And this David te-  
stifieth, *Psal. 62. 1. Yet my soule keeps silence*  
*unto God: of him cometh my salvation,* *Psal.*  
*22. 3. Though I should walke through the valley*  
*of the shadow of death, I will have none evil: for*  
*thou Lord art with me, thy rod and thy staffe*  
*they comfort me.*

Fourthly, this must stirre us up to great dili-  
gence in prayer. We being Gods creatures, and  
our God requiring this service at our hands,

A speciall faith  
required in prayer

Reverend  
John 6. 34. I  
de justitia 3. c.

1 John 5. 14.

Habakuk 2. 4.

Am. 4. 2. 3. 11. 12.

Thou shalt not  
here, etc.

5. Cent. 14.

Revel. 1. 17.

Rom. 7. 14.

God will deliver  
himselfe from  
his children.

Reasons of this  
commandment  
top. 22.

ought to pray upon his commandment, though he had made no promise unto us. But now such he hath made a gracious promise to hear and grant our requests, this must stir us up to all diligence, and solicitude in prayer: see the practice hereof in David, upon Gods promise he encourageth himselfe to pray, 2 Sam. 7. 27, 28, 29. *Thou, O Lord of hosts, hast revealed unto thy servant that thou wilt build him an house: Therefore now O Lord God (for thou art God, and thy words are true, and thou hast told this goodnesse unto thy servant :) Therefore now let it please thee to bless the house of thy servant, that it may continue for ever: for thou O Lord God hast spoken it.* So David perceiving by the prophetic of Ieremie, the promise of God for the returne of the people from the captivity, doth set himselfe to most earnest prayer to God, for the accomplishment of that promise, Daniel 9. 2, 3. And so must we doe in all our wants, first search out Gods promise for the supply thereof, and then goe boldly and diligently to God by prayer in the name of Christ.

benefit onely, which God oft gives to hypocrites; but for spirituall blessings which pertain to salvation in Christ, whereof this Text is principally to be understood, they are not granted to the wicked.

**III. Object.** Abraham prayed directly against the will of God, for the saving of Sodom, which God was purposed to destroy. *Ans.* Abraham no doubt had in him a speciall motion to make that prayer, and withall he asked leave of God to pray for them; neither did he pray absolutely, but with submission to Gods will, and so he sinned not, though he obtained not his desire: otherwise, without these cautions hee had done amiss; and we must not make the extraordinary practices of the faithfull, ordinary rules for our imitation. So that Gods promise here is firme, whosoever asketh those blessings of God which he hath promised to give, in that manner which God approveth, shall bee sure to receive.

**The use.** In this reason we learne, that God is most ready and willing to heare his children when they pray: *May 65. 1. I was found of them that sought me not, I said behold me, behold me, to a Nation that called not upon my Name: and vers. 24. Before they call I will answer, and while they speake I will heare.*

This then is first a plaine prooffe that the Lord whom we worship, is the true God; because he is so able to helpe, and so ready and willing to heare, being neere to all that call upon him in truth. Thus Moses reasoneth with his people to prove that they onely had the true God for their God: *Deut. 4. 7. What Nation is so great unto whom the gods comes so neere unto them, as the Lord our God is neere unto us in all that we call unto him for.*

Secondly, this must perswade us to love God unfeignedly and heartily, who is so ready and willing to grant our requests in prayer, specially considering we are by nature his enemies. A rare thing it is to see any resemblance of it in the world; and indeed among men this dealing is able to draw love from an enemy, when we shew our selves willing to doe him any good we can: this heaps coales of fire upon his head, to consume his malice and kindle in him love to us: Oh then, how should Gods gracious bountie and readinesse to heare us, draw our hearts to God in all love and thankfulness?

Thirdly, this serves to be a notable stay and comfort to all those that are cast downe in soule with the sight and burthen of their sinnes: for behold, if they aske mercie at Gods hands, they shall have it; if they can call, hee will heare; and if they will but knocke at the doore of his mercie, he is ready to open unto them. Here they use to plead, that they have long called, and cried, and knocked, but they finde no comfort. *Ans.* O consider the usuall dealing of God with his owne children: for a time he will hide his face, and seeme to locke up his mercie and compassion from them, as we

v. 8 For whosoever asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

Here Christ confirmeth the former reason that was included in the former verse with the commandement to pray. In effect and substance they are all one; onely here the reason is propounded more generally, without limitation to Christs hearers, thus; *Whosoever asketh, receiveth; whosoever seeketh, findeth.* &c. that is, observing the due conditions of prayer, which Gods Word requirith.

**I. Object.** Here some may see, that God oft heares those that pray without faith; as the *erie of the poore, when they curse their oppressours.* *Exo. 22. 23.* And so the Lord heard the *Israelites when they asked Quailles in their lust,* *Psal. 78. 18, 27.* *Ans.* True it is, God sometimes grants the requests of those that pray without faith, but his hearing is not in mercie, but in anger and wrath, and is a meanes to execute his judgement upon them. Thus he gave the *Israelites a King in his wrath,* *Hosea 12. 11.* and he gave them *Quailles for while the meat was in their monthes, the wrath of God came upon them.* *Psal. 78. 30, 31.* Thus the *Devils* had their request granted, to enter into the *herd of Swine,* *Matth. 8. 31, 32.* and so God permitted him to afflict *Iob,* *Iob 1. 12.* but all was to his owne shame, to manifest his absolute subjection unto God, that beyond his will he cannot goe, no not to hurt the basest of Gods creatures.

**II. Object.** *Abab* prayed and humbled himselfe and was heard, though hee did it onely hypocritically, for feare of punishment, *1 Kings 21. 29.* *Ans.* This was a grant of a temporall

Gen. 1. 1.

Gods readinesse to heare.

V. 8. Our God is ever true God.

A motive to love God.

A comfort to the afflicted.

may be by *David's* complaint, *Psalm 77. 7. Will the Lord absent himself for ever, and will he show no more favour?* *vers. 8. Is his mercie cleane gone for ever? doth his promise faile for evermore?* *vers. 9. Hath God forgotten to be mercifull, &c?* But his intent herein is to humble them deeper, to make them knocke more earnestly, that they may be more thankfull for Gods mercie when they finde it; and more careful to keep themselves from sinne, whereby they may lose againe that assurance. Indeed it is a most heauey crosse, and the deepest griefe that can befall a man, to have the conscience apprehend the wrath of God without any feeling of his favour: yet in this case here is comfort, let this poore soule out of the depth of his heart cry unto God with *David*, and out of the belly of the Whale of desperation with *Jonas*, endeavouring against all feeling to lay hold upon the promise of mercie in Christ, and he shall finde the Lord in due time ready to heare and to send comfort, yea, the sweetnesse of his love shall distill most joyfully into his poore soule.

**v. 9** For what man is there among you, which if his sonne, aske him bread, would give him a stone?

**10** Or if he aske him fish, will he give him a serpent?

**11** If see then, which are evill, can give to your children good gifts, how much more shall your Father which is in heaven, give good things to them that aske him?

These words containe a second reason of the former commandement to pray, as also a confirmation of the promise annexed thereunto for assurance to be heard; and it may be framed thus:

*If evill parents though they be evill, can give good gifts to their children, when they want them, and aske them at their hands; then much more will your heavenly Father give good gifts to those that aske him:*

*But unbelly parents, though they be evill, will give good gifts to their children:*

*Therefore much more will your heavenly Father give good things to them that aske him.*

This reason standeth in a comparison of unequals, drawne from the lesse to the greater; from the care which is ordinarily scene in naturall parents over their children, to prove un-

doubtedly the most tender care of our heavenly Father over us. And this kind of reasoning is usuall with God in Scripture: *they 2. 15. Can a woman forget her child, and not have compassion on the sonne of her wombe? Though they should forget, yet will I not forget thee. Psalm 103. 13. A father hath compassion on his children: for he hath the Lord compassion on them that feare him. Mal. 2. 17. --- and I will spare them as a man spareth his owne sonne that serveth him.*

In the flaming of this reason, behold a speciall favour of God vouchsafed to godly parents: They may take a taste of Gods love and care over themselves, by the consideration of that naturall care and tender affection they beare towards their owne children. And indeed they may more easily than other, apprehend and apply to themselves the loving favour and tender care of God over them, by the like affections in themselves towards their owne children. Now this favour and privilege God vouchsafeth for speciall cause: First, to notice and stirre up those parents, which yet have not tasted of Gods love, to embrace his Word and promises whereby God reveals his love to men, that so they may taste of Gods love towards them, whereof they have not able a patterne in their affection towards their owne children. Secondly, to provoke them to labour to have their hearts rooted and grounded in the love of God. And thirdly, that they having experience of Gods love in themselves, may bring their children and posteritie to the fruition of the same love and mercie.

Now to come to the comparison: The first part whereof is this, that it is a naturall propensitie in all parents to give good things unto their children. This is a principle binding conscience, that parents should be careful of their children; *He that provideth not for his owne,* (saith the Apostle) *especially for them of his family, is worse than an infidel:* for infidels do not put out this light of nature, but provide for their children.

Here then those parents are to be blamed, who spend their substance in gaming and riot, and so leave their children and family destitute and in want. They spend upon their owne lusts, those good things which they should bestow upon their children, and fling themselves unnatural; but the Magistrate, who is the publique father, ought to looke unto them, and to restrain them from such disorder.

Secondly, here those parents are to be blamed, which for food and raiment will provide and give sufficient to their children, but in the meane while they give them not godly education, in the instruction and information of the Lord, which is a good thing linked unto the soule: for which the godly in Scripture are commended; as *Abraham* towards his family, *Genes. 22. 13.* and *Lois* and *Eunice* towards *Timothy*, *2 Tim. 1. 5.* who brought him up in such reformed.

As good gifts of parents

as Tim. 2. 14.

Romans: parents required.

Altho' such as are not religious are not parents.

Thirdly, by this we may see the state of those that kill their owne children, (for so we may read, that some parents have eaten their owne children) namely, they are such as become unnatural, being in Gods just judgement left unto themselves to be ruled by the Devil, who filleth their hearts with this unnatural and savage cruelty. Now Christ speaks here of the light of nature not extinguished, and so it is true even among the heathen.

v. 11 *If ye then which are evil, &c.* Here is the application of the comparison, the ground whereof was laid downe in the two former verses. And by *evil* he means not every sinner, but such as are stained with malice, envie, and self-love, being bent to seeke their owne good only: for so saith the *Master* to the envious *Sabbotizer*, *Mark. 7. 21. Is thine eye evil because I am good?* that is, art thou envious because I am bountifull?

In these words Christ gives us to understand, that it is the note of an evil man to be given wholly to seeke his owne good, though otherwise he live civilly: for this is a fruit of evil covetousnesse and self-love. Experience sheweth the grievousnesse of this taine: for thence come the manifold practices of injustice, cruelty, and oppression that be in the world, hence it is that times of dearth are made more heave upon the poore, than otherwayes Gods hand hath sent them; because the rich seeke their owne good and commodity only at such times: hence come ingrossing, deceiving, and inclosing to the spoile of the poore. We must therefore beware of this sinfull practice: and on the other side give our selves to practise goodnesse towards others, setting our selves to the *practice of love, which seeketh not her owne things, but is bountifull*, that so wee may shew forth our love to God by wel-doing to our brethren; as the Apostle bids us, *Galat. 5. 13. Doe service one to another by love*; and *Phillip. 2. 4. Look not every man on his owne things, but every man also on the things of other men*. This was good King *Iosias* his practice, for which cause among many particular vertues, all his goodnesse are said to be recorded, *2 Chron. 35. 26*. And Saint *Paul* likewise became all things to all men, that he might win some; and though he were free from all men, yet he made himselfe servant unto all men, that he might win the more, *1 Cor. 9. 19. --- 22.*

*You that are evil can give good gifts*: that is, bread, fish, and such like, as *Luke 11. 13, 12*. Here it is plaine, that an evil man may have some kinde of vertues in him, whereby he may doe some good workes. *Quest.* How can this be, for an evil man wants faith, and so whatsoever he doth is sinne? *Answe.* We must know, that the gifts of the Spirit are of two sorts: some are common, whereby the corruption of mans nature is onely restrained and limited, for the maintaining of civil societies, that man with man may live in some order and quietnesse:

A And hence it was that among the heathen, some were just, some milde, some liberall, &c. All these come from the Spirit, yet not removing the parties, but onely restraining their naturall wickednesse: And of this sort of gifts is the love and care of parents towards their children, and the love of children towards their parents. And these and such like evil men may have, for they are not sanctifying vertues, but rather shadows thereof. The second kinde of the gifts of the Spirit are more speciall gifts & graces, whereby the corruption of mans nature is mortified and in some part abolished, and the graces of Gods image are renewed in man, whereby they become loving, mecke, just, temperate, &c. which in the regenerate are true Christian vertues, and the exercise hereof is the doing of good workes indeed.

*How much more shall your heavenly father give good things to them that aske him?* These words containe the second part of the comparison, wherein Christ doth amplify and set out the bountifullnesse of God in his gifts to his children: and *S. Luke* specifich these good things, to be the gift of the holy Ghost, in regard of grace and operation.

Here then three points are to be handled; I. Who gives these good things. II. What is given. III. To whom. For the first: the *Author* of these good things is the Father: for of him, and from him, cometh every good gift, and every perfect giving. *Quest.* But this gift is the holy Ghost, now the holy Ghost is God, how then can he be given, this seemes to imply inequality in the Trinitie, for the person giving, must have power and authoritie over the person given? *Answe.* We must know, first, that this action of the Father in giving the holy Ghost, is not by vertue of superiour power and authoritie, but by consent: the holy Ghost is freely willing to be given of the Father; for all three persons being one and the same God, must needs have one and the same will, as in all things, so in this gift. Secondly, this giving is not in essence or person, but in regard of operation and grace; as love, joy, peace, &c. in the hearts of Gods children.

*II. Point.* What are these good things given? *Answe.* The holy Ghost. *Quest.* Why should the Father give the holy Ghost, and not the holy Ghost as well give the Father, seeing they are equall? *Answe.* The reason is, because of that order which the divine will some manifesteth in the Trinitie; for though all three persons be equall in all properties of the godhead, which is one and the same in them all; yet they are distinct in order, the Father being the first person, the Sonne nor the first, but the second; and the holy Ghost nor the first person, nor the second, but the third: and hence it is, that the Father gives the sonne, both the father and the sonne give the holy Ghost; yet not in person, but in regard of gifts and operation, and that by free and equall consent, not from superiority, or by constraint.

III. Point.

Luke 11. 13.

How the Father gives the holy Ghost.

Religion, vide  
August. l. 4. in  
Tolan. cap. 8.

III. Point. To whom doth the Father give this gift of the holy Ghost? *Answe. To them that aske him.* Hence some would gather that man hath free will by nature in his conversion, because he must first aske, and then comes the gift of the holy Ghost. *Answe.* We must know that by the *holy Ghost* here is meant, not the beginning of grace, but the increase thereof, and a greater measure of gifts, with a more sensible feeling of them: for this promise is made to Gods children that aske, which none can be, but by the holy Ghost. See this in the Disciples, John 20. 22. *Christ* said to his Disciples, who had true grace before, *Receive the holy Ghost:* and yet also after that, the *holy Ghost* came down upon them in the forme of eleven tongues of fire, Acts 2. 4. Now these latter givings, were in regard of greater measure, as it is said, *they were filled with the holy Ghost,* v. 2. Again, by *them that aske*, is not meant every one that uttereth words of request to God; but those that aske in faith, and pray aright by grace: as Rom. 10. 14. *How can they call on him, in whom they have not believed?* and Rom. 8. 26. *We know not what to pray as we ought, but the Spirit helps our infirmities -- and maketh request for the Saints according to the will of God,* ver. 27.

How to get grace.

Use. 1. Hence we learne, that grace is given not to the idle, but to them that use the good means ordained of God for the obtaining of grace; as the holy exercises of the Word, in hearing, reading, meditation, and humble and earnest prayer: and therefore, if we would have grace, we must diligently exercise our selves in these means; for *faith comes by hearing*, Rom. 10. 17. And Gods children in all ages have used the means to get grace: Lament. 5. 21. *Turne thou us, O Lord, unto thee, and we shall be turned; and David is plentifull in the means, whereby hee abounded in grace: Psal. 119. 37. Teach me, Lord, the way of thy Statutes: and verse 99. I have had more understanding than all my Teachers, for thy testimonies are my meditation.* So Christs Disciples did not onely heare him preach, but desired to be instructed in those things which they knew not: Math. 13. 26. *Declare to us the meaning of the parable: also they prayed him to increase their faith,* Luke 17. 5. Here then we may see the cause of that ignorance and want of grace which abound in the world; namely, contempt or negligence in the means which God hath ordained for the obtaining of grace: for the heart of the negligent is like the *field of the sluggard*, that hath no come in it, but is *over-grown with breres and thornes.*

Prov. 24. 30. 31.

A comfort to the  
wake in grace.

Secondly, this serves for the comfort of those that have as yet but the beginnings of grace, in small and weak measure; they must not be discouraged, for God hath plentie of grace in store: if they can but finde and feele their want of grace, and lament it unto God, using the means of the Word and prayer to get supply; here is a promise of the holy Ghost, who is the

A store-house and fountaine of all grace.

Thirdly, this serves for a good ground to confute sundry errors; as first, the opinion of universal grace, whereby some hold, that every man may be saved if he will; for the promise of the holy Ghost (without which none can be saved) is not universal, but here made with restraint to those that aske according to Gods wil, which none can doe without the Spirit; which must teach us to pray in faith, without which we receive nothing from God, Jam. 1. 7. Secondly, this overthroweth the fond conceit of Anabaptists, and Familists, which looke for the Spirit by revelation, and not in the exercise of the Word and prayer. But we must looke to the means, in which God gives the Spirit; and out of that means, we are more subject to the delusions of Satan, than to the operation of the holy Ghost. Thirdly, this also confuteth the error of the Church of Rome, who teach, that a man by the good use of the gifts of nature, may come to obtaine the gifts of the holy Ghost. But there is no larger promise than this is in all the Scripture, where the gifts of the holy Ghost are promised to the exercise of the gift of prayer in faith; which we cannot doe by nature but by grace. And besides, when we aske in faith by grace, this is no cause of the gifts of the Spirit which we receive, but onely a discharge of our dutie in the exercise of the means which God hath appointed; whereupon followeth the increase of grace, yet no way of our merit, but from Gods free mercie and his bountie.

Universal grace  
confuted.

An theists, and  
Familists.

Aquin. 2. 2. q.  
112. Art. 3.

v. 12 Therefore whatsoever ye would that men should doe to you, even so doe ye to them: for this is the Law and the Prophets.

This verse contains the fourth part of this Chapter, concerning *equitie and justice*. And it consists of two branches; a commandment, *Whatsoever ye would, &c.* and a reason, *for this is the Law and the Prophets.* For the first: *The meaning.* The commandment is propounded in a forme of speech that hath reference to some thing going before; *Therefore whatsoever, &c.* and yet it seemeth very hard, that it should depend either upon the doctrine of prayer, or of dispensing the word, or of *rich judgements*. Why then is it said *therefore, &c.*? Some thinke it is to be referred to the doctrine of Justice, which was delivered in the fifth Chapter, but that is scarce probable, because so many different points of Doctrine are handled betweene. Others thinke that it doth not depend of any thing that went before, but that the Word (*therefore*) doth abound; and this is more probable, for such particles doe sometimes abound: John 1. 20. *He denied and said, because I am not the Christ:* where the word (*because*) doth abound. Now though

The ninth part of  
Christs Sermon.

4.

• 20 in 1. 20.

though the word *therefore* doe abound, yet it is not without his use, for it imports that the doctrine here delivered is a speciall doctrine, and a maine conclusion inferred upon diuers particular duties of Justice before delivered in the whole Sermon.

*Whatsoever.* It may seeme that this ought not to be so, for many desire and wish evil unto themselves; as children, that they may have their wills to take their pleasure, and not be held in subjection unto their parents, or held to good education: and so idle persons wish evil unto themselves, for they would not be set a-work. We are therefore to know, that this must not be understood of evil wishes, but of a will and desire well ordered, either by grace, and according to the written Word; or at least, by the light of naturall knowledge, and conscience: so that Christs meaning is this; as if he had said, *Whatsoever thing, either by the light of nature, and conscience, or by direction from Gods Word, you would wish that men should doe to you, thus doe ye unto them.*

The commandment thus explained, containeth two things: I. The thing to be ruled and ordered: namely, *our actions to other men*: II. The rule it selfe that must order all our sayings and doings towards others; to wit, that desire of justice and equitie, which every man by nature would have others shew to him in all things.

In this commandment our Saviour Christ would let us see a notable propertie of our corrupt nature; namely, that we are forward and diligent to exact justice and equitie at other mens hands towards us, but slacke and backward to yeeld the same to others againe. In other mens doings towards our selves, we are most ready to teach them what they ought to doe; but in our owne dealings toward others, we are silence schoolers that will learne their dutie: we our selves would be revered and commended; but wee hardly doe the like to others.

Secondly, here wee are taught to avoid all practices, whereby we might hurt our neighbour, either in body, goods, or good name; as lying, slander, unrie, oppression, and such like: this naturall reason might teach us, for wouldst not thou have others to defame, hurt, or oppress thee? then doe not this to them: for the rule is not, doe as men doe to thee, but *doe to others, as thou wouldst have them doe to thee*: and it is the corruption of nature, that moves men to seeke their owne advantage and preferment, by the losse and debating of others.

Thirdly, here we learne, that in common injuries wherein we are wronged by others, we must not requite like for like; but doe good for evil: we must not looke at that which they doe to us, but at that which we would they should doe.

Fourthly, hence we learne, that in matters of

commoditie whereabout we desire in the world, we must not onely looke unto our selves, but also seeke the good of our neighbours: it is the manner of men to seeke themselves onely in their affaires, and each man will tell as deere as he can, according to the proverb, *Every man for himselfe, and God for us all*: but neither the saying, nor the practice is from God; he would have us according to the law of Nature to seeke the common good, and to doe as we would be done unto.

Fifthly, this rule of equitie cuts the throat of all those pretences, whereby bad dealing is smoothed over in the world; for ill minded persons use to colour their doings with these and such like sayings: the gripple seller saith, *The thing is mine, may I not make of mine owne what I can*: the deceiver saith, *he thrusts his wares on no man*: the usurer saith, *he bids no man give him money, but others import it of him*, and give him thanks; but these pretences are nought, these men follow a crooked line, they ought to see in their owne hearts, whether they would have other men deale so with them: the usurer may pretend he pleases the poore, but his helpe is no better than his is, that gives a draught of cold water to him that is in a burning fever, which seemes pleasant at the first, but after turnes to his great annoyance.

Sixthly, would we have all men to shew forth their love unto us? we then must be as careful to shew forth our love to others, by the practice of all good duties. This is against our nature, but yet being the commandment of Christ, wee must endeavour our selves to obey the same.

Lastly, here we have direction how to keepe a good conscience, in all our dealings with men in the world; for such things as are expressed in the words we must follow the direction thereof; but where we want a particular commandment, there we must order our actions by this generall rule: enter into thy conscience, and there search how thou wouldst have other men deale with thee, and follow that in thy dealing with them: and so shalt thou keepe a good conscience. For want of this, come so many disorders as are in the world; and therefore happie were our times, if men would doe as they would be done to. Thus much for the commandment, now followes the reason.

*For this is the Law and the Prophets.* The meaning: By the Law we must understand the five bookes of Moses, which were the first Scripture that ever was written: so Luke the 16. 31. *They have Moses and the Prophets.* By the Prophets we must understand, all the rest of the bookes of the Old Testament, besides the five bookes of Moses, the Prophets being put for the bookes of the Prophets: as Math. 2. 23. *It is written in the Prophets that he shall be called a Nazarene*: which testimonie is taken out of the booke of Judges, and it sheweth that the booke of Judges is to be numbered among the bookes of the Prophets: & they are called the Prophets because

Do not seeke to be loved  
dealing out selfe

How to give love

How to keepe a  
good conscience

The reason

because they were written by some Prophet. And here this commandment touching Justice is called *the Law and the Prophets*, because it is the summe of the Law and Prophets. Yet some may aske how this can be true, seeing this commandment onely concernes things to be practised; and the Law and Prophets besides moral duties containe matters of faith to be believed? I answer, this commandment must be understood to be the summe of the Law and the Prophets, not for all things, but for that which they prescribe touching this point of justice and equitie, and the practise hereof. To doe as they would be done to, is the fulfilling of that which is set downe in the Law and in the Prophets, touching equitie in all humane actions. Now the meaning being thus opened, the reason standeth thus, being drawne from divine Testimonie:

*That which is the summe of the Law and of the Prophets touching equitie, must be done:*

*But to doe as we would be done to, is the summe of the Law and the Prophets: therefore we must so doe.*

From this reason we may gather a rule whereby to judge concerning the old Testament, what is Scripture, and what is not: all Scripture of the old Testament, is either *the Law, or the Prophets*; that is, was either penned by *Moses*, or by *some of the Prophets*, who were extraordinarily moved and enabled thereunto. And therefore all the bookes from Genesis to Malachi are Canonically Scripture, because they are written by some of the Prophets. To this purpose Saint Peter saith, 2 Peter 1.19. *We have a most sure word of the Prophets, &c.* But for the bookes of *Apostrophes*, they are not Canonically Scripture, because they were not penned by *Moses* or any of the *Prophets*: which is plaine by this, that all of them were first written either in Latine, or in Greeke, and none in Hebrew originally; whereas all the old Prophets sent from God, writ their bookes in the Hebrew, in the language of that people to whom they were sent; five onely that some part of *Daniel*, *Ezra*, and *Nehemiah* were in Chalde, which language the people learned in the captivitie. Secondly, the Prophets could not erre, either in judgement, memorie, or understanding, by reason of the immediate assistance of the holy Ghost: as Acts 15.28. *It seemed good to the holy Ghost, and to us; and Peter* calls their word *most sure*. But the Authors of the bookes of *Apostrophes*, as may be shewed in them all; *Tobit* 6. *Raphaels* counsell for driving away the Devil by the sinell of the liver of a fish, is a mere fabulous device; for the Devil is by nature a spirit, and cannot bee affected with such things. The storie of *Indith* is fabulous, which said, *Nebuchadnezzar* was King of Assyria when the people returned from the captivitie, and *Isahya* was high Priest. In the addition to *II. Esay*, Chapter 36.11. *Human* is

*said to be a man of Macedonia*; but the true Scripture saith, *he was an Agagite, carrying of Agag*. The Author Ecclesiasticus could not say his inability in writing these things; but that the Prophets were all sufficient to this work, and free from error by the immediate assistance of the holy Ghost. And Chapter 46.12. that Author writeth, that *Samuel* prophesied after his death, and shewed unto *Saul* his death: but the true storie Canonically saith, *God had forsaken Saul, and would answer him, neither by dream, nor Vision, nor by Prophets*, 1 Sam. 28.6. The booke of *Marcbes* commendeth one for killing himselfe, which is the most cruel and dangerous murder that can be; and the Author also excuseth his insufficiency in penning of it, which becometh not him that is guided by Gods Spirit. In the Song of the three children it is said, *the flame ascended nine and forty cubits above the Furnace*; which seemes incredible, especially that still they should then cight in fire, or approach so neere, as to put any man into it. Likewise in the storie of *Sisanna* it is said, verse 45. that *Daniel* was a young child when he executed judgement upon the two false witness, which was in the end of *Astages* reigne, immediately before the reigne of *Cyrus*: and verse 64. *Daniel* by this means is said to grow famous: which cannot possibly accord with the true storie of *Daniel*, neither for his age, nor for his fame and reputation. And the like may be said of the rest; whereby it is plaine, these bookes cannot be Canonically Scripture. And yet they are not to be rejected, but reverently esteemed of, as the bookes of worthy men.

Here some may say, If *Moses* and the Prophets comprehend all Scripture that hath divine Testimonie, then the bookes of the new Testament shall not be Scripture, because they were not written by the Prophets. *Ans.* They were either penned by the Apostles, or by other Apostolike men, and allowed by the Apostles: as Saint *Lukes Gospel*, and the *Acts*, were written by *Luke* a Physician; and Saint *Mark* that writ that Gospel, was not an Apostle; yet those bookes were approved by Apostolike authoritie, which is all one as if they had been written by the Apostles; and the Apostles in speaking and writing were of equall authoritie with the Prophets, having the infallible assistance of the holy Ghost, as well as the Prophets: for Acts 15.28. they say, *It seemed good to the holy Ghost, and to us*; and Ephes. 2.20. *The Church is said to be built on the foundation of the Prophets and Apostles*; where the Apostles are made equall with the Prophets.

*II. Point.* This reason also doth give us to understand, what was the first Scripture that ever was penned; namely, the bookes of *Moses*, before which, there was no word of God written, which was for the space of 2400. yeares. It may be asked, what was then the *book* of the

How to know the Scripture of the old Testament.

Apostrophes are not Canonically.

Eccl. 2.6.

New Testaments divine Scriptures.

The bookes of Moses be first Scriptures.



the *warnes of the Lord*, mentioned Numb. 21. 14. and the *booke of the Righteous*, spoken of by *Iosuah*, Chap. 10. 17. *Ans.* These were the writings of men, humane stories, like to our bookes of Chronicles. Yet it is said, *Jude 14. Enoch the seventh from Adam prophesied.* *Ans.* That prophetic was not penned, but went from hand to hand by word of mouth; and if it were penned, yet it was not done by *Enoch* himselfe, but by some Jew in his name long after *Moses*; for it cannot be proved that *Enoch* ever penned any part of Scripture. Some will aske me, how the people of God did for that space of two thousand and foure hundred yeares, before the Law was written, what guide had they for to know the will of God? *Ans.* They had the Word of God immediately taught them by word of mouth, from God himselfe; as we may see in the Patriarkes, *Abraham, Isaac, and Jacob*; and they to whom it was delivered, did also convey the same from man to man by tradition. And because it may seeme strange, how religion could for so long time be preserved pure without writing, we are to know, that before the law was written the Church of God from the beginning, was the most pure in one familie onely, as in *Adam, Enoch, Noe, Abraham, &c.* whereby it was an easier case thing to preserve Gods Word among them. Again, those men that first received the Word of God without writing, were of long continuance, living neere to a thousand yeares space, whereby they might better see the Word preserved and continued, without writing, by tradition. Besides, when religion was corrupted, God himselfe restored the puritie thereof, revealing his will againe, and renewing his covenant unto his servants, as he did to *Abraham* and the rest of the Patriarkes.

Here then behold, how the heads of families preserved Gods Word, and true religion, in the beginning of the world; namely, by teaching it to their posteritie: and from them we may learne, what is the dutie, and ought to be the practice of every governour of a family at this day: they must not thinke themselves discharged, for that the Word is written in the Church, and every man may read and heare the same: but they must see the same be taught unto their children, and to the rest of their family, that so it may be preserved among them. So God commandeth his people, *to teach their children the service of the Passover*, Exod. 12. 26, 27. and *to write the words of the Law upon their children*. Deut. 6. 7.

*III. Point.* In this reason our Saviour takes for granted, that the writings of *Moses* and of the Prophets are of *infallible certaintie*; for it is all one as if he had said, this must needs be every mans dutie, *to doe as he would be done to*: for *this is the Law and the Prophets*: and so answerable to them, all other bookes of Scripture containe doctrine of infallible truth and certaintie. Here some may aske, how we should

be persuaded herof in our consciences? *Ans.* By these Arguments, which are all drawn from Scripture it selfe, (for as every Science and Art hath his grounds and principles, so hath the holy Scripture, which is not the Church, but Scripture it selfe.) 1. From the *author*. 2. From the *effects*. 3. From the *prophecies*. 4. From *signes*. 5. From the *certainties*. 6. From the *testimonies* that is given herof.

*The first Argument.* Among the *author*, the first and principall is the *Author* thereof, which is God himselfe: to him doe Scriptures refferre themselves, and also shew how God is their Author. In Scripture we read that God spake to *Adam*, to *Enoch*, *Noe*, *Abraham*, and the rest; and of *Christ*, the new Testament gives most lively testimonie, making him the Author and subject thereof. Now nothing is falsely ascribed to God, but God in time will bring the same to nought; and therefore if Scripture had not bene Gods Word, it would long ago have vanished. Again, the cause *consequenter* must be considered; the devill by wicked men and hereticks hath laboured to take away Gods Word from mens hearts and hands: but yet it is still preserved in the Church, which argues that it is kept by a greater power than is in all men and all Angels: that is, by the power of God. Thirdly, the *pen-men*, the instrumentall causes, they were holy men of God, Prophets, and Apostles, who for vertue and pietie farre exceeded other writers: and if they had bene mere politicians, their writings would have shewed it: for the pen-men of holy Scripture, have therein faithfully registred their owne faults, which no politician person would have done. Again, consider the *matter* of holy Scripture, which stands in doctrine, and style; the *doctrine* of Scripture is the Law and the Gospel: now the Law is set forth in most excellent puritie, nothing therein is against right reason, or common equitie. In the lawes of men are many things found against reason and equitie; they command such things as common reason would condemne, and omit many things which reason and equitie would command. And for the *Gospel*, in it is set downe doctrine altogether above mans reason; touching Christs incarnation, and mans redemption by his death: and although these things bee above nature, yet wee finde them true, wholesome, and good, in experience of conscience; which also proves that they are the Word of God. Men may devise things above Nature, but they can never be wholesome to the conscience. Further, for the *style* of Scripture, the phrase is plaine and familiar, and yet in any one speech there is more majestie, than in all the writings of men. Lastly, the *end* of Scripture proves the same to be Gods Word; for the Scripture sets up Gods worship and mans salvation, and yet gives nothing to men or Angels, but all to the glory of God: but for the writings of men, they doe either directly, or by insinuation, ascribe some thing

thing to the writers thereof.

*I. Argument.* From the effects, one worke of Scripture is this; It is against our corrupt nature, crossing and condemning the same; and yet it winneth men to the love thereof, and to obedience thereto: which could not bee unlesse it were the truth of God; for we abhorre and detest the words of men, that bee against our nature. A *second effect* is this; Gods word serves notably to comfort a man in all difficulties whatsoever, even in the very pangs of death, when as no word of any man can doe him the least good, but *onely* his word, that is the Lord of our soules, and the God of our life.

*III. Argument.* From the properties of Scripture; the first whereof is *Antiquity*. The Scriptures of all writings are most ancient, and evermore truth is most ancient: among humane writings, we have none of certainty in the things they record, before the times of *Nehemiah* and *Ezra*; but the Scripture sets downe things done from the beginning. A *second property* is *mutuall consent*; for although the bookes of Scripture were written by divers men, in sundry ages and times, yet all agree within themselves, no contradiction is in Scripture: but the writings of men have not this mutuall consent, no not in the same Author.

*IV. Argument.* From the *signes* and miracles thereof. The Doctrine of Scripture teacheth and recordeth true miracles; as the *parting of the sea*, the *slaying of the Sunne and Moone*, the *raking away of barrennesse*, and the *incarnation of the Sonne of God*, a miracle of all miracles; all which being wrought by the power of God, shew that the Scripture which recordeth them, is the infallible truth of God.

*V. Argument.* From the *contraries*. Contrary unto the word of God, is the will of the devill, and mans owne corrupt nature; the devill hateth Scripture, and mans sinfull nature repineth thereat, when it is checked and controlled thereby: now that which is contrary unto these two, must needs bee most holy and true; and that is the word of God.

*VI. Argument.* From *testimony*. There be two kinds of testimonies touching Scripture; one of holy *Martyrs*; who in all ages have sealed the truth thereof with their blood, presenting the word of God before their owne lives. It will bee said, that Hereticks have dyed for falsehood. *Answer.* There is great difference in their ends; the Martyrs have unspeakable joy in the Spirit in their torments: but Hereticks have no such joy, but a naturall senselesse blockishnesse, whereby they undergoe these tortures. A second testimony is most principall, and that is the testimony of *Gods Spirit*; for when men doe beginne to love and obey the word of God,

then the Spirit of God settles their consciences in the perswasion of the truth of Scripture: whereupon it is called the *sealing of the Spirit of truth*, because it assures a man in conscience of his reconciliation with God; which assurance none can have, till hee be first resolved of the certainty of Scripture, which is the ground thereof.

*Question.* How may a man finde this seale in himselfe? *Answer.* When he findes the Scripture imprinted in his heart, as the signe of the seale is in the wax; and his heart is transformed into Scripture, as the wax is into the similitude of the seale; then doth the Spirit out of the holy Scripture, seale up assurance of the truth thereof unto his soule. None other writing of any man hath the like worke in the heart of man; and from these grounds, especially from this last, may wee resolve our selves that the Bible is of most infallible certainty.

And yet for further resolution, let us see what objections are made against it. *I. Object.* It is said, that Scripture is against all reason. *Answer.* This is not true: for the Law is perfect reason, and the Gospell is above reason, not contrary to reason; nay, holding this principle of nature, that *God is Almighty*, even the Gospell it selfe may stand with reason; as that the *Sonne of God should be incarnate*, and that by his death we should receive life, which is the lumme of the Gospell.

*II. Object.* There bee falsehoods in Scripture; for the passage thorow the red Sea was no miracle, but might bee done in the ebbing of the Sea, as in other countries there is oftentimes passage thorow the Washes. *Answer.* The Scripture saith, the waters stood as walls on each side of the passage, which could not bee by an ebbe; againe, reason sheweth that it could not bee by the naturall course, for their passage over was at the full of the Moone, when all Seas are most full, and doe not ebbe and flow, as they use to doe at other times.

*III. Object.* The greatest part of the whole world reject the Bible, as Turks and Pagans; and the Jewes care not for the new Testament. *Answer.* We must reverence Gods worke, in this with-holding his mercy in Christ from some, to whom he denies the meane, which is his holy Word: for hence it comes that some reject the Bible, because God in his secret, yet most just judgement, with-holds this blessing from them. And therefore though Atheists barke, yet the truth is, *Scripture is the word of God.*

*Vers. 1.* Seeing the Word written is the certaine truth of God, we must take heed of being seduced by Popish teachers: who say there be two kinds of Scripture; Inward, and Outward. *Inward Scripture* is a consent of doctrine written by the holy Ghost in the hearts of all Catholikes, and this (say they) is the right Scripture.

Objections against Scripture answered.

Popish inward Scripture.

Another inward scripture. Ps. 2.

3. From the effect.

3. From the properties of Scripture.

4. From miracles.

5. From contraries.

6. From testimony.

Of Martyrs.

Influence of Gods Spirit.

ture. The *outward* Scripture is written in paper and parchment, which hath no certain sense, but as the present Church determines thereof. But this is a devillish doctrine, abolishing *written Scripture, the true word of God*, and setting up the opinions of their owne hearts, making Scripture what themselves will: wee must therefore hold the written Word to bee right Scripture, and the ground of that which is in the heart: for the Word written carries a most certaine sense, being both text and glosse: whereas their inward Scripture varieth as men doe, unlesse it bee grounded on the written Word.

**II. Use.** The certainty of Scripture must teach us to beleve Gods word, and not to feare to rest our selves upon it. The Author of Scripture by his providence preserves his owne word, so as all the men in earth, for substance cannot corrupt the same; and therefore whatsoever it saith, we need not doubt but it is the will of God.

**III. Point.** From this reason we may also gather the *Authority of Canonickall Scripture*: for we *must doe, as we would be done to*, because *the Law and the Prophets say so*: and hence it folloes that the Law and Prophets have an high, soveraigne, and absolute authority. This authority of Scripture stands in two things: I. in power to give judgement. II. in the all-sufficiency thereof, in and of it selfe; and both these are noted here by our Saviour Christ in this reason.

For the first, *the power of giving judgement* is that whereby Scripture doth fully and absolutely determine of all things needfull to salvation concerning faith and manners: and for this cause the Lawes of God are oft in Scripture called *judgements*. There be divers judgements ascribed to sundry sorts of persons in Scripture: First, it gives a judgement to every private man. *The spirituall man discerneth or judgeth all things*: and Saint Iohn bids the beleivers in the Church *prove the spirit*, that is, trie by judgement the doctrines delivered. Secondly, the Scripture gives judgement to publike persons, as to *Pastors, Ministers, and to the Governours of the Church*: *Let two or three prophesie, and the rest judge*: 1 Cor. 14. 29, and *the spirit of the Prophets is subject to the Prophets*, ver. 32. Thirdly, Judgement is ascribed to the *Prophets and Apostles* in Scripture: *Act. 15. 28. It seemed good to the holy Ghost, and to us*: and this is an high judgement, which befalls not any private man, or any ordinary Minister, or Generall Councell ordinarily, but is peculiar to extraordinary Prophets, that were the pen-men of holy Scripture. And these three kinds of Judgements must be distinguished; the two first kindes are inferiour and ministeriall kindes of judgement, depending on an higher and more soveraigne Judgement: for private men and ordinary Ministers and Councells give Judgement, yet not of themselves, but by their rule, which is the

word of God; and this Judgement is nothing else but a Ministry, pronouncing and declaring the meaning of the will of God revealed in his Word. But besides this, there is a soveraigne kinde of Judgement, vouchsafed to the Prophets and Apostles, determining absolutely in matters of faith and conscience, what is to be done, and what is not; and this is the judgement of God himselfe, whereupon the Apostles might say, *It seemed good to the holy Ghost, and to us*, Act. 15. 28. And that this their judgement is absolute, appears by Scripture, *He that heareth you, heareth me*, (saith Christ to his Apostles) *and he that refuseth you, refuseth mee*, Luk. 10. 16. and Paul delivering the Gospell of Christ to the Galatians, bids them *hold them accursed that teacheth them otherwise*, Gal. 1. 7. and the promise of *sending the Spirit of truth*, Joh. 16. 13. was directly intended to the Apostles, and onely in them fully accomplished. For our better conceiving hereof, we have a resemblance of this soveraigne judgement in the Common-wealth: the high Court of Parliament gives judgement of matters in Law, and so doe Lawyers and Judges in common Courts; yet there is great difference betweene these two: the Court of Parliament makes the Law, and determines absolutely in civil matters, without controlement, what must be done, and what not: but the Lawyers make not the Law, but pronounce the meaning of the Law unto me. Now the Scriptures, the Prophets and Apostles, they are like to the Court of Parliament in giving judgement: private men and ordinary Ministers give judgement like unto the Lawyers, which is not absolute, but ministeriall, depending on an higher judgement.

**User. I.** If the Prophets and Apostles have soveraigne power to give absolute judgement in matters of faith and manners; then we must here learne to make choice of a right Judge: for unto one must we appeale in matters of faith & conscience: and this right Judge is Gods word, which we must stick to, and to none other. The Commandement is plaine for matters of difficulty that concerne the conscience: *1st. S. 20. To the Law, and to the testimony*: and our Saviour Christ referres us to Scripture for all matters that concerne salvation; Joh. 5. 39. **Search the Scriptures.** If we would know what is true religion, and what is erroneous; what is equity in any matter of conscience, wee must have recourse to Scripture. It will be said; Scripture is an unfit Judge, it cannot speake? answer, It speaks sufficiently to determine of all matters of faith and conscience: we see in common experience, a man may resolve his friend in matters of doubt, as well by letter, as by word of mouth; why then may not the word of God sent from heaven unto his Church, resolve mens consciences in all matters of doubt for faith and manners? and indeed, let any man come in humilitie, and seriously search the Scripture, and hee shall finde resolution therein for any

What Judge we must choose.

The Church an  
incompetent  
Judge.

Conc. Trid.  
feft. 4.

8 Eclis. Enchir.  
las. conuict. ad  
Ecclis. & Epis  
author.

Scripture is au-  
thenticall.

Three sorts of  
bookes.  
1. Diuine.

2. Ecclesiasticall.

matter of conscience whatsoever.

*Vfe 2.* By this authority of Scripture in gi-  
uing ſoueraigne judgement, wee are taught to  
take heed of an incompetent Judge, which  
men for many hundred yeares have ſet up in  
their hearts, to rely unto in matters of faith and  
conſcience: and that is, to put the Church in  
roome of the Word, for ſoueraigne judgement.  
The Church of Rome teacheth, that the  
Church muſt judge of the Scripture; yea, with-  
out Scripture <sup>d</sup> giue ſoueraigne determination  
in matters of conſcience, as having more au-  
thority than Scripture, becauſe it giues autho-  
rity thereunto: but this is the ground of A-  
theiſme, and hereſie, and the path-way to Po-  
pery: the true Church of God muſt haue the  
honour of Chriſts Spouſe; but yet the autho-  
rity of ſoueraigne judgement muſt not be giuen  
to her, but onely to the word of God him-  
ſelfe.

The ſecond part of the authority of Scrip-  
ture is, that every part of Canonick Scripture  
is *Authenticall*; that is, of ſufficient authority  
of it ſelfe, though it be not confirmed by any  
other teſtimony; for Scripture is the word of  
God, and the teſtimony of Scripture is the  
teſtimony of God himſelfe, than which none  
can be greater: as Saint *Iohn* ſaith, *If we receive  
the teſtimony of men, the teſtimony of God is  
greater, 1 Joh. 5.9.* For the better conceiving of  
this point, conſider all the bookes that are or e-  
uer were together, and thereby it will appeare,  
that the Scripture is of it ſelfe *Authenticall*.  
There be three ſorts of bookes, Diuine, Ec-  
cleſiaſticall, and Humane: *Diuine bookes* are the  
bookes of God, penned by the Prophets and  
Apoſtles; and they are all the word of God:  
for whether we regard the matter of them, or  
the manner of revealing them, they are all from  
God; the Prophets and Apoſtles were onely  
Gods hands and inſtruments in penning them,  
the holy Ghoſt gave them matter, the order, and  
the very words: from whence it muſt needs  
follow, that they are of all ſufficient authority  
of themſelves. *Eccleſiaſticall bookes*, are bookes  
of diuine matters, penned by learned men in  
the Church; and they are either generall bookes,  
or particular: *Generall bookes Eccleſiaſticall* I  
call thoſe, which were either made or confirmed  
by the whole Church; as the Creds of the  
Apoſtles, the Nicene, and of *Athanaſius*:  
and the foure firſt generall Councils; and  
theſe haue Catholike allowance, yet not ab-  
ſolute authority, but depending on Scripture.  
*Particular bookes Eccleſiaſticall* I call the Cate-  
chiſmes and Confessions of particular Churches,  
made by them, or by particular members  
thereof; which haue not authority of them-  
ſelves, but from the Scripture, or from ge-  
nerall content. Now both theſe kinds of  
bookes may be called *Gods word*, ſo farre forth  
as they agree with Scripture: and yet they are  
alſo the word of men, becauſe they were  
penned by men, and haue both order and

*A* ſtyle from men: and in this regard, that they  
were partly mens workes, they are not authen-  
ticall of themſelves, but depend upon the au-  
thority of Scripture. *Humane bookes* are bookes  
penned by men, either of the Church, or out of  
the Church, concerning humane things, as  
bookes of naturall Philoſophy, of Policy, and  
other Arts: and theſe are not the bookes of  
God, but of men alone, having both matter  
and ſtyle from men: many of them containe ex-  
cellent truths in their kinde, yet gathered on-  
ly from experience and common reaſon; but  
they have not in them that truth, which is  
*truth according to godlineſſe*, ſeruing to build up  
and to binde the conſcience, unleſſe it be in one  
caſe, to ſtop the mouths of Atheiſts and E-  
picures, and to convince their conſciences. And  
thus by conference of all bookes, wee ſee that  
Scripture alone is authenticall in it ſelfe, and no  
bookes beſide.

*Vſes. 1.* This teacheth us, that Miniſters in  
the diſpenſing of Gods word ſhould content  
themſelves with the teſtimony of Scripture a-  
lone; for the end of the Miniſtery is to worke  
and confirme faith, and to ſettle and build up  
the conſcience in the truth of religion, and mat-  
ters concerning ſalvation: which no other word  
can doe, ſave onely the word of God in Scrip-  
ture, that hath ſufficient authority in it ſelfe,  
from which conſcience cannot appeale: and for  
which cauſe our Saviour Chriſt the true Pro-  
phet of the Church, contents himſelfe with the  
teſtimony of the Law and Prophets alone; and  
after him his Apoſtles did the like. See this no-  
tably confirmed by *Paul*, who in his preaching  
to the Jewes, profeſſed himſelfe to have ſaid  
*none other thing than that which the Prophets  
and Moſes ſaid ſhould come.* Other writings  
haue their good uſe in their time and place,  
but not in the publique Miniſtery: for authority  
and teſtimony from Scripture is authenticall:  
*This the Scripture ſaith, therefore it is ſo; but  
authority from Councils and Fathers, is ſuſpi-  
cious: as, Auſtin ſaith ſo, therefore it is ſo;*  
this is no good reaſon, for it implies that  
all that *Auſtin* ſaid is true; which indeed  
is falſe, hee being as all men are, ſubject to  
errour.

*D 2. Vſe.* This alſo ſheweth, that we cannot  
believe unwritten traditions, though they be  
called Apoſtolicall. The Church of Rome intend  
to deceive us, when they would beare us in hand  
that halfe of thoſe things which are to be be-  
lieved, are not written in Scripture, but recei-  
ved by tradition: but theſe traditions we can-  
not believe by a diuine faith, howſoever by a  
common humane faith wee may; for they are  
contained in the bookes of Councils and Fa-  
thers, which were worthy men, yet ſubject to  
errour.

*3. Vſe.* This alſo ſheweth, that we muſt ſub-  
mit our ſelves with feare and trembling to the  
word of God: for it hath absolute authority to  
judge us, and to convince our conſcience in all

Humane bookes.

*Vſe.*  
Gods teſtimony  
alone in pre-  
aching.

Act. 18. 22.

Unwritten tradi-  
tions not authen-  
ticall.  
And ſecondly  
explicke pag. 2.

matters of faith and manners that pertaine to salvation.

*IV. Point.* Whereas Christ alleageth *Moses* and the Prophets to confirme his ministry, it may be demanded, whether there be any difference for authority, betwene Christ and the Prophets: for he that alleageth another mans authority, seemes to bee inferiour thereto? I answer, If wee compare Christ and the Prophets, wee must distinguish betwene their doctrine and their persons. The doctrine of *Moses* and of the Prophets, is equall to the doctrine of Christ two waies; First, in certainty of truth: for it is as undoubtedly true, as if Christ himselfe had taught the same. Secondly, in efficacy and authority for the power of binding conscience: for the doctrine of the Prophets bindes conscience as fully and truly, as if Christ himselfe had spoken it. And yet the person of Christ is above the person of *Moses*, and of all the Prophets; for hee is the Sonne of God, both God and man, they were men; he is the author of truth, they onely the instruments and penmen thereof: and from hence it comes, that Christs doctrine doth more binde us to obedience, than the doctrine of the Prophets; because the person delivering it, is of more authority and excellency: and for this cause Christ alleageth *Moses* and the Prophets, not for that his word is inferiour to theirs, but that in regard of our obedience hee might increase the authority of *Moses* and the Prophets, because a greater measure of obedience is required to Christs word, in regard of the dignity of his person. And this shewes that we now are more bound to obedience under the Gospell, than the people were under the Law: for wee have Christs doctrine, which in regard of his person is of more authority than *Moses* and the Prophets: see this point plainly laid downe by the Author to the Hebrewes: in the first Chapter he saith, *God in times past spake to his Church by the Prophets, but in these last dayes he hath spoken to us by his Son*: and in the second chapter, ver. 1. hee layes downe the use of this that now we have Christ for our Teacher; namely, that therefore we ought more abundantly to give heed to the things that we have heard, lest at any time wee let them slip, &c. shewing that our disobedience now shall bee more severely punished.

*V. Point.* Ignorant people abuse this text, to perswade themselves that preaching is needlesse, because no man can say more than this; *Do as ye would be done to for this is the summe of the Law and the Prophets.* But wee must know, that this is not the summe of all that the Prophets say, but only touching the matter of justice and equity: and indeed that wee may attaine to salvation, more is needfull: for wee must not onely know Gods word in generall, but in particular, seeing that we may faile in the particulars of that which we know in generall. Again, preaching serves not onely for the re-

moving of ignorance, and the increase of knowledge, but to erect and build up good conscience and honest lives, by the increase of faith, repentance, love of God and man, and of obedience; and thus use the most learned and godly man that ever was, may make of the publike Ministry, though dispersed by one that is farre inferiour to him in knowledge and piety.

Lastly, it may be demanded how this can be the summe of the Law and the Prophets, *so doe as we would be done to with usen*; seeing we are further bound by the Law to performe duties of love and obedience to God. *Answe.* This rule is the summe of all: for our love to God must be shewed in the practice of the duties of love, justice and mercy towards men: for God is invisible, and it pleaseth him to make himselfe seene in our visible neighbour, requiring that our love to himselfe should be shewed in the workes of mercy, justice, and goodnesse towards men. Men may flatter themselves, and say they love God, but if it bee not shewed in the love of their neighbours, they deceive themselves, there is no love of God in them. And therefore they are deceived that thinke all is well with them, when they come to Church, and receive the Sacraments: for religion stands not in the outward service of God, unless it be shewed forth in the duties of justice, love, and mercy, commanded in the second Table: see *Jam. 1. 27. Pure religion and undefiled before God, is to visit the fatherlesse and widows in their adversity, and to keepe himselfe unspotted of the world.*

v. 13 *Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat.*

14 *Because the gate is strait, and the way narrow that leadeth unto life, and few there be that finde it.*

These two verses, being the fifth part of this chapter, containe the tenth point of Doctrine in this Sermon of our Saviour Christ: wherein hee exhorteth his hearers and us all effectually, to an earnest care in seeking everlasting life: and withall admonisheth us in the matter of salvation, not to follow the multitude, because most men goe the broad way to destruction.

The words containe two parts. A Commandement, *Enter in at the strait gate*: and a reason in the words following, *for it is the wide gate.* Yet for our further edification and instruction,

Tenth part of  
Christs Sermon.

on, I will consider and handle five points, which are here set down by our Saviour Christ: I. that there be two contrary cities or kingdoms, in one of which every man and woman must abide for ever after this life: and further, that these afford unto men a contrary estate, the one life, the other death and destruction. II. That there are two distinct ways to these two cities or kingdoms: one leading to destruction; the other leading unto life. III. The condition and property of these two ways: The way of life is *strait and narrow*: The way of destruction is *broad and wide*, and that from the beginning to the end. IV. What men doe in these waies; namely, that many walke in the broad way, and few can finde the strait and narrow way. V. What men ought to doe touching these ways; namely, passe by the broad way, and enter into and walke in the strait way: which is the scope of Christs exhortation and instruction in this place. Of these in order.

For the first: These two cities are two distinct places ordained of God, for the finall and eternall abode of all mankind after this life, according to that which every man hath done in his body. These are termed diversly in Scripture; one, *the kingdom of heaven*: the other, *inter darkness*, in the chapter following, ver. 11, 12. The one, *Abrahams bosome*: the other, *hell fire*. Luk. 16. 23. and in the 21. and 22. Chapters of the Revelation they are notably described, the one is called the *city of God*; the other, the *burning lake*: and usually the one is called *heaven*, the other *hell*. And as these are distinct places, so they afford unto men two distinct estates: The one *life*, the other *destruction*; as it is said, *the narrow way leads to life: the broad way to destruction*. By life here is meant, a blessed state of man in which he lives in fellowship with God, and hath his heart filled with the unspeakable love and goodnesse of God, and with endless joy from Gods immediate presence. And this indeed is the only true life: our naturall life is but a shadow thereof. By *perdition or destruction* we are to understand a cursed state of man, in which hee is without all fellowship with God in respect of his favour, mercy, and love; and yet in body, soule, and conscience doth apprehend the bitterness of Gods wrath and furie for evermore: having no fellowship save onely with the devill and his angels, and damned soules. This is no life, but eternall death, though soule and body live together eternally.

*Esay. 1.* In that Christ doth here mention but two cities or places, to the one whereof every man must resort after death; wee may gather that there is no middle place or condition betweene life and destruction. A third place or state the Scripture knoweth not, and therefore there is no place of purging the soules of men after this life, which the Papists call Purgatorie: If there had, the word of God would

have revealed it. But the Papists say, it is the upper part of hell betwixt to the hell of the damned; I answer, If that were so, then there is no salvation for them that are in purgatory; for there is no returning out of hell to heaven; by reason of the *great gulf betweene them*, Lu. 16. 26. and they that are in any part of hell are but damned persons.

*11. 1. Ife.* If there be but two places, and in them two estates only according to that which men have done here on earth, either good or evil; then we must be admonished with all care and confidence to use all good means, whereby we may escape the one, and attaine to the other; to be freed from destruction, and to gaine salvation. In the massacre and lacking of a city, in which some are slaine, and some escape alive, every one hath cause to shitt for himselfe, to save his temporall life: much more then ought wee to provide for eternall life, being at the last day wherein the whole world shall be ransacked, every one must undergoe either salvation or destruction: if we had our deserving, we should be confounded every moment; but God in mercy grants unto us length of dayes for this very end, that we should seeke Gods kingdom and life everlasting: and therefore this must be our principall care and study, that wee may be alwayes ready, whensoever we shall be called hence; and the rather, because wee know not when Christ will call us hence, Luk. 12. 40. *Be ye also prepared: therefore, for the sonne of man will come at an hour when ye think not.*

*11. 1. Point.* As there be two diverse estates in two distinct places; so there be two severall waies that lead therunto: the one, the way of *life*, v. 14. the other, the way to *destruction*, v. 13. First, I will speake of the way of *life*, and thereby shal wee see what the way of *destruction* is; in which regard it standes us all in hand to know what is the way of life. Now none hath better noted it out unto us, than the Prophet *Habakke*, cha. 2. v. 4. in these words, *But the just shall live by faith*: in which place he foretels the afflictions of the Jewes by the Chaldeans: whereupon the Jewes might say, whereby then shall wee stay our selves? he answers, *by faith*. *The just man lives*, that is, leadeth his life by *faith*. Some give this meaning to the Prophet, *The just by faith shall have life everlasting*: but the Apostle expoundeth it otherwise, Gal. 3. 11. So then to *walk in the way of life*, is to lead our lives by faith in Christ: as Heb. 10. 39.

Here two points must be considered: I. What *faith* that is by which men must live in this world namely, *true justifying faith*, the very tune by which they are to be saved in the day of the Lord. *Live by faith* (saith Paul) *in the sonne of God, who hath loved me, & given himselfe for me*, Gal. 2. 20. where he doth notably expound this text, shewing, that faith in Christ our Redeemer, is that faith whereby we must lead our lives in this world: for they which

Testimon. Chap. 19.  
1. 2. 3. 4.

Strive to escape  
hell and get to  
heaven.

Two waies.

1. The way of life.

Two distinct places  
for mens finall  
abode.

Men distinct -  
estate in heaven  
and hell.

No purgatory.

will be saved by their faith, must first live by their faith: he that beleeveth well, lives well: and that faith will never save the soule, that cannot guide and order the life: many men thinke it is sufficient to salvation to beleve the promise of life; but faith hath a further worke in them that it saveth: for it also causeth them to live thereby. Now a man lives by faith, when hee rests himselfe on God, and suffers himselfe wholly to be led and guided by Gods written word. Example hereof we have in *Abraham*, *Hebr. 11.8. who by faith forsooke his owne country, and as Gods Commandement went he knew not whither.* More particularly; a Christian mans life is twofold: spirituall, and temporall: both which he must live in this world, for heavenly life beginnes before wee die: and both these kinds of life must be preserved by faith.

The spirituall life of a Christian is that whereby he hath true fellowship with God: this beginnes in this life; and it stands in reconciliation with God, wherein a man is accepted to the right of eternall life. This reconciliation is life, and it is held by faith: and faith only in Gods word and promise in Christ alone, is it that makes us lay hold of, receive, and keepe this our reconciliation. Wee must give God this honour, to beleve his promise of remission of finnes, and life everlasting in Christ; and upon our faith, God vouchsafeth unto us remission of finnes, and life everlasting. Here somemay aske, whether every thing that wee belevee be made ours, as riches, honour, and such like? *Ans.* No: but onely that which God promisseth in the Evangelicall covenant of life everlasting, upon our faith. Here also some will say, If this be all, I am well, for I beleve Gods promise. But herein many deceive themselves, beleiving the promise falsely. True faith is this: men must seeke the pardon of their finnes, and in seeking belevee it: but they that beleve without using the means deceive themselves, seeing God hath joynd his promise to the means. Wee offend God daily, and therefore must daily renew our repentance, and by faith belevee the pardon of our daily finnes.

Further, this spirituall life hath his fruits. It is no dead life; for hee that hath remission of finnes, lives in Christ, and this life shewes it selfe in the fruits of good workes: as mercie, love, goodnesse: and in every good worke wee must live by faith, for to the doing of any good worke, there is a double faith required: first, a *generall faith*, whereby wee are perswaded that the worke is allowed and required of God: secondly, a *speciall faith*, whereby we are perswaded that the particular worke done is accepted of God. In the acceptation of the worke, God first accepteth the person in Christ, and then the worke in and for the person. Yea, wee are moved to every good worke by faith: for it brings to minde Gods love, mercy, and goodnesse to us: and so moveth us to performe the like duties of love and

A mercy towards our brethren.

Thirdly, spirituall life shewes it selfe in resisting and endring temptations: for every child of God hath many and grievous assaults, so as the righteous shall scarce be saved: and in all and every one of these, wee must live by faith, and thereby rely on Christ, not on our selves. Example hereof wee have in Christ upon the Crosse, who even then when hee felt the wrath of God upon him, and his indignation against him, did yet cry unto him as to his God, *My God, my God:* and *Iob* in grievous temptation and affliction, said unto the Lord, *Loe, though he slay me, yet will I trust in him.* *Job 23.4.* and so must we even then lay hold on Gods mercy, when wee feele no comfort in ourselves: so did *David*, when hee felt no comfort, yet hee did cleave to God in his meditation, *Psal. 77.7, 8, 10, 11.* In disputations in Schooles, it is a fault to tucke alwayes to the conclusion: yet in this combat with Satan it is no fault, but a good practice of true faith.

Temporall life stands in the practice of some particular calling: and some men be of one calling, some of another: and every one hath, or ought to have some one lawfull calling or other wherein to lead his temporall life. Now the workes of a mans particular calling, they must bee practised by faith, even the duties of the basest calling that is, as of this shepherd. And that a man may doe the duties of his calling in faith, he must first have a grounded conscience that his worke is allowed of God, and accordingly he must doe his worke. Againe, every man in his calling must have a care of his owne life, and of those that belong unto him, to provide for them things necessary, as meat, drinke, and cloathing: and this care must be ruled by faith, that is, a man must use the lawfull means to get these things, and yet so as he leave the issue and event unto Gods blessing: wee may provide for necessities, but wee must goe no further, but use the lawfull ordinary means, and sanctifie them by prayer, leaving the blessing unto God, *Cassidy workers on God, faith Salomon, Prov. 16.2. and S. Peter bids us cast all our care on God. 1 Pet. 5.7.* Lastly, every calling hath his crosses: no life is so quiet that it wanteth all vexations. Now when crosses come upon any man in his calling, then must he beare the same by faith: he must rest on Gods word, and quiet his mind with the good wil and pleasure of God. *He that beleeveth faith the Prophet, shall not make haste.* *Ier. 28.16.* that is, he shall not be carried headlong with a desire to satisfie his owne pleasure and appetite, either in seeking to be freed from evil, or to enjoy some blessing, but shall content himselfe with the good pleasure of God. And thus wee see what it is to live by faith, which is the right way to life eternall.

*Ier. 1.* This sheweth, that a great number are faine wide; which thinke that if they live uprightly among men, then all is well: this

Spiritual life is  
seen in tempta-  
tions.

How temporal  
life is led by faith.

A Christian  
is not sufficient to  
salvation.

A Christians life  
is twofold.

1. Spirituall.

Fruits of spirituall  
life.

honest life is verie commendable among men, A  
but it is not sufficient to salvation. It is but a  
worke of nature, for a man by naturall reason  
may lead a civill upright life: as many have  
done among the heathen: but the life that must  
bring a man to Heaven, must be lead by faith:  
and therefore they that would walke the way  
to life, must walke by faith, not by reason only.

17. This also sheweth that they are deceived which lively feele, measuring Gods love and hatred by outward blessings and crosses; and therefore when God takes away the means, they will no longer trust on him: but we count it a point of dishonestie, not to trust our honest friend without a pawninge: much more than is it a dishonestie to God, when we will not relieue on him, without outward pledges of his fauour: and therefore we must reliee on God when all means faile: for *no man knoweth love or hatred by al that is before him.* Eccle. 1.

III. Many that professe religion are deceived, that measure their grace and goodness in religion, by feeling in their owne hearts: but wee must not reliee thereon, for true faith may be in the heart without inward safis: againe, the Devill may put false comforts many times into a mans heart: the bad man receives the Word with joy, Luk. 8. 12. looke to thy faith by Christs word, and thereby judge thy selfe, and rest not in thine inward feeling.

**III.** This teacheth us to acquaint our selves with all the commandments of God that be in the Bible; and with all the promises that concerne the pardon of finnes and life everlasting: for without this knowledge there can be no faith: and therefore we must abandon all ignorance of these things, and instruct our selves and those that belong unto us in the word of God, that they and we may live by faith.

**P.** There are happy dayes of peace and of many temporall blessings wherein we now live; but we must not live always in this peace. God hath begun to set his judgements among us, and if we do not repent, we must looke for further and more grievous judgements, as the lesse of his Word, and a sword upon our selves, our friends, and children: what if the dayes come, how must we then live? namely, by faith in the word and promise of God: lay hold on this, and though thou lose friends, goods, and thine owne temporall life, yet hold fast thy spirituall life; by faith cleave unto Christ, and then in the middelt of swords and weapons of death, thou shalt walke the way to eternall life. And thus much of the way of life.

The second way is the way to destruction: which is called the way of sinners and of the ungodly; Psal. 1. 6. This way hath many paths, which tend all to one end, and meet in the same period; and they may all bee reduced to these three heads: 1. the way of nature: 2. the way of false faith: 3. the way of faith and nature joynd both together.

The *way of nature* is when men live only by the light of nature: of this *S. Paul* speaks, *Act. 14. 16. God suffered all the Gentiles to walk in their owne wayes*; wherein they were void of God in *Christ*, and so not under mere c. The *way of false faith* is something more than the way of nature; but yet it leadeth to destruction, because their faith is false and profitless vaine; and this is the way of false religion, wherein there be these three maine and principall at the day, to which all other may be referred. The religion of the *Turks*, of the *Jewes*, and of the *Papists*. The *Turks* in their religion acknowledge *Christ* for a great Prophet, but not to be God, neither do they looke for any Elevation by him.

The *Jewes* in their religion acknowledge but one God, yet out of Christ: they acknowledge not his incarnation past, but expect it yet to come: they wait for an earthly kingdome: they hold the old Testament only and deny the new.

Now both these refusing Christ, have not the Father, and so can have no salvation in their religion. The *Papists* acknowledge much truth formally, but then again they overturn it: for they hold that generall faith, which the Devils

may have; but for that speciall justifying faith, whereby a man is to beleve his owne salvation, the remission of his sins, and his owne reconciliation with God in Christ, that they renounce. Again, the Christ of the Papist is no true Christ: for they make him but halfe a Saviour, or not so much: even only an instrument to make

men Saviours of themselves; for<sup>b</sup> by his grace they doe worke properly meritorious, and fully worthy of eternall life. They rob him all of his *manhood*, saying, it is everie where in his *quarrier*, where *malice* is said: <sup>c</sup> for they have the *life time* <sup>d</sup> *die* that was crucified. All

they deny his offices: I. his Kingly office: for they pay stakes with him, and give it to the Pope, in saying<sup>d</sup> he hath power to make lawes which binde the conscience, as Gods Lawes doe. I. I. in *prishood*, because euerie Masse-Priest offers Christ anew: and they make Saints interestours. (especially the Virgin *Mary*

11. his propheticall office, saying the <sup>s</sup> Scriptures are imperfect without tradition; <sup>h</sup> uncertaine without the sense and meaning of the Church: the <sup>o</sup> originall copies are corrupted; and the <sup>k</sup> Church is above them in authoritie.

v. The very old no-

• The way of  
false belief

Tang et al.

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1. The way of na-

use and grace.

We must not live  
by sense.

Measure not grace  
by feeling.

Learn to know  
God's will.

## How to live in affluence



destination is broad and wide. For the first: *The way of life is narrow and strait*, from the first entrance to the last passage: why so? First, because the way of life is only one single path: but the way of death is manifold, containing sundrie paths. Secondly, they that walke in the way of life, containe then selves within the bonds and lists of Gods word: for the words of the wise are as nailes and pales to keepe us in, Eccle. 12. 11. Thirdly, in the way to life there are many afflictions and offences, as Acts 14. 22. *Through manifold afflictions we must enter into the kingdom of Heaven*: and Hos. 2. 6. *I will stop thy way with thornes*: meaning, that by sharpe afflictions hee would hedge them in the way of obedience. But some may say, why then doth Christ say, *his yoke is light*, Matth. 11. 30. and S. Iohn, *his commandments are not grievous*, 1 Joh. 5. 2. and David, *I will walke at large or libertie*, Psal. 119. 45. *I answer*: The way is strait and narrow in respect of our nature: but yet broad and easie by his assisting grace and helpe. Here then we see what counte we must take if we meane to come unto Christ, namely, we must tread in this narrow way, and become like unto him in suffering afflictions: for this way he went here on earth, and so entered into his glorie.

The propertie of the way of death is *broad*. Now the way of death is *broad*: first, because the way of sinning is manifold; even as truth is only one, and error manifold. Secondly, they that walk in this way breake out of the bounds of Gods word, and doe not containe themselves therein. Thirdly, herein they meet with few crofies and impediments: as David saith, *They are not intrakable as other men: they prosper alway and increase in riches*, Psal. 73. 5, 22. 12. And the reason is, because they seeke by all means to satisfy their hearts desire, whether by right or wrong: saying with the foole in the Gospell, *Soule, sleepe, take thy rest, live at ease*, Luk. 12. 19.

*IV. Point. What men doe in these wayes*: namely, the greatest part of men walke in the broad way, but few in the narrow way.

Hence we learne sundrie instructions. I. We must not be offended or discouraged when we see most men live either in a false religion, or in grosse impietie: for the greatest part walke in the broad way. II. We must not follow the multitude in matters of religion, but those that follow Christ, the Patriarchs, Prophets, and Apostles: for the most goe wide, and the fewest hold the right way of life. III. That *universality* is no marke of a true Church: for the true Church is in the strait way, but therein the smallest number walke. IV. *Unversall grace* is a device of man: for few finde the way of life, and therefore it is hid and unknowne. If it be find, that all might finde it if they would: *I answer*, they cannot: for the word *finding*, doth presuppose a seeking: as if Christ had said, though many give themselves to seeke the way

of life, yet few they bee that finde it. The like phrase wee have, Matth. 24. 28. *In the dayes of Noah they ate and dranke*; that is, they gave themselves to eating and drinking. Again, S. Luke hath it thus, *and shall not be able to finde it*: Why then doe not the most finde the way to life? Is it because they seeke it not? No verily: S. Luke denies that: Why then is the way hid to the most, and revealed to few? This Christ teacheth us: *because it so pleaseth Gods*, Matth. 11. 25, 26.

*V. Point. What must we doe in regard of these two wayes*: we must enter, yet, (as S. Luke teacheth) *strive to enter in at the strait way*; and to *pass by the broad way*. This is the commandment of our Saviour Christ: wherein three things are enjoyned us: first, that we must come into this strait way, and of how the broad way: secondly, we must not be discouraged for the straitness of the way: and thirdly, we must strive to enter in.

The first is a necessarie studie in these times: for we are like unto Mariners which passe by many pleasant countries, and stately buildings, and doe only behold them ature off, but not enter into them, nor land upon them. We must therefore cease only to talke of the way of life, and beginne to walke in it. If any shall aske, how we may come to walke in this way: *I answer*, read Jer. 6. 16. see there a notable lesson: First, we must *inquire which is the old way, for the old way is the right way*. But where shall we learne out the old way? *Answer*. In the holy Bible: there shall we see the way that the Patriarchs, Prophets, and Apostles went. Secondly, having found the right way, we must labour to know all the turnings of it. We must see what things we are to beleve and doe, *having the mysteries of faith in a good conscience*, 1 Tim. 3. 9. Thirdly, we must walke in this way, Jer. 6. 16. for it is not sufficient to know the will of God, and to make profession of religion, but we must put in practice the things which wee know. And lastly, we must be circumspect to keepe our selves in the right way: Hag. 1. 5. *Set your hearts on your wayes*: Psal. 110. 50. *I considered my wayes, and turned my feet into thy testimonies*.

The second charge in this Commandment is, that when we walke in the way to life, *the straitness of the way must not discourage us from going forward therein*. This is the principall point intended by our Saviour Christ in this commandment, even to arme us with courage and perseverance against afflictions, crofies, and temptations, which might dismay and daunt us in this way. And in this charge we are taught sundrie weightie duties to be practised in the profession of Christs true religion.

*I. Dutie*. That we are not to give to our selves the libertie of heart which nature desireth in all of us; but we must restrain our selves theredof, and bring our mindes, our thoughts, affections, our wills, speeches, and actions into the straits

Of holines.  
and of living  
in it.  
Luk. 13. 24.

In Charge

How to walke in  
the way of life.

1

2

3

11. Charge

How to get courage  
against the  
straitness of the  
way.

I. Dutie

How the Law  
restrains our  
naturall desires in the  
first Commandment.

of the word of God. This restraint of our naturall desire is two-fold: by the Law, and by the Gospell. In the Law every commandment minisheth his particular restraint, as wee shall see in their order.

The first Commandment concerneth *the having of the true God for our God*. By nature we take liberty to our selves to conceive of God at our owne pleasure: for commonly men conceive of God out of the Trinity, and worship the persons one without another: the Jew, the Turke, and all the heathen will not be restrained of this liberty: but the people of God who submit themselves to his word, they by this law are restrained of this naturall desire, and are taught to chuse and have to themselves the true God for their God; and to conceive aright of this God; namely, that hee is one in essence and three in person, and that the persons must be worshipped in the unity of the godhead: for as they are one in nature, so we must unite them in one and the same worship. Again, by nature we take liberty to our selves to forget the true God, and in our owne hearts doe set up a false god unto our selves: some make riches their God, some honours, some pleasures: for looke whereon a man bestowes his heart and his affections, as his love, his feare, and confidence, that he makes his god: and hence it comes that some in judgement hold the true God, and yet have a false god unto themselves in their hearts: but the first Commandment restrains us of this liberty also: and it injoyne us to bestow our whole heart, and all our affections on the true God: loving, feare, and trusting in him above all. Thirdly, our nature is to exalt our selves and to ascribe something unto our selves, esteeming the good things that be in us, as of our selves, and as though they were our owne: whereby we take to our selves something that is proper to God, becoming like to the prodigall child which would have his portion to himselfe severed from his father. With this naturall pride was David puffed up, when he numbred the people. But the first Commandment restraines us of this also, prescribing unto us the duty of inward adoration: which we performe, first, when we give unto him all the honour that we can, esteeming our selves but dust and ashes, and ascribing unto him all the good that is in us, as from him: secondly, when we subject our selves unto him wholly as to our Creator, and doe submit our hearts, will, and confidence to his holy word: and these be the strait wayes which this commandment prescribeth us.

The second Commandment concerneth Gods *outward worship*: and it puts unto us many restraints. Our nature desires to conceive of God in some forme, and to represent him in some image; but the Lord is a Spirit, and this Commandment injoyne us to worship him in Spirit and truth, and to conceive of him in his workes and properties, restraining our naturall desires of conceiving and representing God.

Secondly, it is our nature to performe outward worship unto God only, but for any further thing we would take libertie to our selves; we would give him only the outward bodily worship, as come to Church, heare the Word, pray outwardly, and receive the Sacraments: but the Lord in this commandment gives us charge, that with great care and confidence, we would give unto him the inward worship of the heart; for God must be served with the whole man, our love, and feare, and trust in God, must be conformable to our outward worship. Further, everie man almost can be content to professe religion, and to performe so much as the Lawes of his country require for the service of God; but yet they would take libertie in their callings, to live as they list: but Gods commandment restraines this desire also. Wee must hold religion not only in the Church, but also shew the same in our lives and conversations; and therefore is the second Table joynt with the first, to teach us that we must performe dutie to God in the service of man.

The third commandment concerneth *the holy use of the holy things of God*, especially of his Word and Sacraments. Now for the outward worke of hearing the Word, and receiving the Sacraments, we are content to performe them; but we would have God thinke himselfe satisfied with the worke done. But this commandment restraines us of this desire, injoyning us not only to use his holy things, but also in an holy manner; that is, with repenting and believing hearts: for they are not holy to us, unlesse we use them in and by faith and repentance. Again, we take libertie to use Gods name in oathes, and specially in vovves, as in baptisme, which wee renew when wee come to the Lords Table: but herein wee ordinarily abuse this his holy name, not having like care to make good our vovves unto God, as we have to make them.

The fourth Commandment concerneth *the time of Gods worship*: we our selves would have all times in our owne disposing, and we thinke it hard to be restrained of any time; but this Commandment restraines us of this desire, binding us in conscience to give one day in seven to the honour of God, in his publike and solemne worship.

The fifth Commandment concerneth *the giving of honour and reverence to Superiours*: and it restraines us of our naturall desire, which is to seeke for, and to take honour unto our selves alone: for this injoyne us to give honour one to another, especially to them to whom it belongs, as to all superiours in authority, in gifts, or age: let this be your honour saith Paul, to give honour to whom it belongs, Rom. 13. 7.

The sixth Commandment concerneth *murder*; and it restraineth our naturall desire, which is, upon small occasion, to conceive malice and to beare grudging against our brother, forbid-

Refraines in the  
third Commandment.

Refraines in the  
fourth Commandment.

Refraines in the  
fifth Commandment.

Refraines in the  
sixth Commandment.

Refraines in the  
second Commandment.

ding all thoughts, words, deeds, and gestures, which tend to the impairing or destroying of our neighbours life and person.

The seventh Commandment concerneth *chastitie*: and it restraines mans nature, which desires to take libertie in uncleannesse and fornication both of heart and life: and it binds us to abstaine from all speech, action, or gesture, which tends to the hindrance of our owne, or of our neighbours chastitie: for God is holy and pure, and so ought our bodies and minds to be, which are temples of his blessed Spirit.

The eighth Commandment concerneth our *neighbours goods*: and it restraines our corrupt nature, which desires to have libertie by all meanes good and bad to inrich our selves. And it injoyneeth us both in will and word, and in trafficke also, to seeke the common good; and the good of those with whom we live. Againe, this also restraines our naturall desire of abundance, injoyning us to seeke only for necessities, as food and rayment: for we may not seeke to be rich, yet if God give us more than things necessary in the labours of our calling, then we are to blesse God for them, and to use them to his glorie: this is a straight way to the worldly man, but it must stand, and we must walke in it, if we would enter into life.

The ninth Commandment concernes our *neighbours good name*: and it restraines us of our naturall desire, which is to conceive and speake unto others, as also to receive from others, evil report of our neighbour: and on the contrary it injoyneeth us, by all good meanes to seeke to preserve our neighbours good name and credit.

The tenth Commandment is touching *lust*. When as we hurt no man in word or deed, then wee take it for granted, that wee may thinke what we will, no lawes restraine thought; that we hold to be free. But this Commandment restraines the verie first motions of our hearts, which tend to hurt our brothers life, chastitie, goods, or good name, though they never come into practice, yea, though we never give consent of will thereto. And these are the restraints of the Law, whereto we must conforme our selves, if we would enter into life.

Now follow the restraints of the Gospell, which is a part of Gods word touching remission of sins and salvation. By nature wee desire to stand upright and righteous before God by some good thing in our selves: as the rich man in the Gospell, *he demands of Christ, What good thing shall I doe to be saved?* Againe, it is our nature not to look to be saved by any thing out of our selves; if we have nothing else, our good meaning and good hope must save us: but the Gospell restraines us of these desires, and injoyneeth us to renounce our selves in the matter of salvation, and all that is in us: and to depend on a righteousness out of our selves in the person of Christ, which is his obedience and suffering. Againe, wee naturally desire to en-

A joy Gods mercie by sense and feeling; but the Gospell restraines us of this kinde of assurance, which comes by sense and feeling, and injoyneeth us to hold and keepe Gods mercie by beleevving only, both in life and death, though wee have no sense thereof at all.

Further, the Gospell renues the Law for the manner of loving: for the Morall Law required that we should love another as wee doe our selves, but the Gospell requires us to love one another as Christ loved us; which is a greater measure of love than the Law required. For Christ loved us more than himselfe; for he gave himselfe for us: and so ought wee to love even our enemies. And thus we see how the Gospell also restraines us from following our owne naturall desires, and injoyneeth us to walke in the narrow way to life: whereto, as also to the restraints of the Law, wee must apply our selves, our thoughts, words, and deeds: so doing wee walke in the strait way that leadeth unto life: but if we any way exempt our selves according to our naturall desire from any of these restraints, wee then walke in the broad way that leadeth to destruction.

**I. Dwie.** Seeing we must be content with the trainetle of the way, we learne, that when God layes any crosses or afflictions upon us, we must not repine or grudge, but beare the same with patience, and suffer God to breake us of our owne wills, resting contented in our selves with the will of God alone: for this is grace, and a sure testimony that we walke in the strait way to life.

**III. Dwie.** In the case of confession and profession of true religion, when wee be called thereto, we must be content to forsake goods, friends, yea, and life it selfe, rather than by enjoying them suffer our selves to be driven out of this strait way to life: *My life (saith Paul) is not deare unto mee, so that I may fulfill my course with joy,* Acts 20. 24.

Lastly, whosoever is puffed up with the pride of his owne heart, is too stately to stoop under the strait doore that leadeth to the way of life: he therefore that would walke in this strait way, must cast away all pride of heart, and humble himselfe for his owne sins, making himselfe nothing in himselfe: *Mat. 18. 3, 4. Except you be converted and become as little children, (who are not proud and hawty) ye cannot enter into the kingdome of heaven: But he that humbleth himselfe as this little childe, the same is the greatest in the kingdome of heaven.*

The third charge given us by our Saviour Christ concerning the strait way of life, is noted by Saint Luke; *that wee must strive to enter into it.* From whence wee are taught, that our principall care must be above all things to come into the way of life everlasting: so much the word *striving* imports. It is said, that when *Iohn* first preached, *the kingdome of heaven suffered violence, and the violent tooke it by force*: that is, there was such forward-

Suffer affliction  
patiently.

Outduty in pro-  
fession of the truth

III. Charge.  
Strive to enter.

Matth. 11. 12.

Phil. 1:3 & 3:4, 5.

Securitie condemn-  
ed.

Desires to Strive.

1. The danger of  
Securitie.  
Judg. 16:29, 30.

The assistance of  
the penitents.

nessie and zeale in them that heard *John* preach, to procure to themselves the kingdome of Heaven, that they strive most earnestly to get in. *David* swore unto the Lord, and vowed a vow unto the mighty God of Jacob, that he would not enter into a Tabernacle of his house, nor come upon his bed, nor suffer his eyes to sleepe, till hee had found a place for Gods Arke: where hee with the rest of his people might come and pray unto the Lord, and receive answer from him againe. Now looke what zeale was in them that heard *John*, and what care was in *David* for the outward place of Gods worship, the like must bee in everie one of us for the obtaining of reconciliation and life everlasting.

*Ps. 1.* Hereby many that live in the Church of God may justly be reproved: for a number there be that though they may partake of the Word and Sacraments, yet are most negligent of their salvation, using no meanes to obtaine reconciliation with God, and to come by life everlasting: and this they do professe, that they will leave all to God, relying wholly on his mercie without using any meanes on their parts to attaine thereto. But these men sinne most grievously, and are their owne deadly enemies: for they ought to consider this Commandement, which condemneth their securitie, and straitly injoynes everie one, to strive to come into the strait way, and to walke therein.

And because this dutie is so necessarie, I will use some reasons to perswade them hereto. *I.* Consider this, when the Philistines were assembled, and had *Samson* in the midst among them to make them sport, if they had known what hee was about to doe, when hee leaned to the pillars of the house where they sate, they would have preado to the doores and windows, and there have striven to have got out, because of the imminent danger that was unto their bodily lives: well, all those persons that are cold in their possession, and careless of religion, they have the wrath of God hanging over their heads; and while they walke thus dissolutely in the broad way, their condemnation sleepech not, but makes post-haste upon them: and if they continue and goe forward in this careless course, they shall as certainly perish in Gods wrath, as the Philistines did by the hand of *Samson*: and therefore as they desire to scape damnation, so let them bee careful to cast off this damnable securitie.

*I. I. Reason.* If an Angell from Heaven should come and assure us from God, that life everlasting did belong unto us; oh wee would count it a blessed message: well, looke when we turne from the broad way, and walke in the strait way of life, wee have as good securitie of our salvation, as if an Angell from Heaven should certifie us thereof: for *true repentance* is an infallible note of a childe of God, to whom belongs the kingdome of Heaven. The consideration whereof ought to stirre up all careless persons to returne from their evill wayes, and to

strive to come into this strait way, and to walke therein unto the end.

And yet to induce them further to this dutie, I will seeke to take from them those excuses which they make to themselves: First, they say, *God is mercifull*; and therefore they will relie thevon, and take no further care for their soules.

*Ans.* God indeed is mercifull: but his mercie is only found of them that strive to enter in at the strait gate; as for those that walke in the broad way, it belongs not to them: *Deut. 26:19, 20.* And if the righteous scarcely be saved, where shall the ungodly appeare, *1 Pet. 4:18.* Secondly, they say, at least in heart, that it is the easiest matter in the world to come by life everlasting: if they can call on God when they are dying, all is well: and therefore they will not lend their outward eares to heare, nor apply their mindes to conceive and learne that which they may doe by nature: and if they doe come to the congregation, yet it is for custome or for feare of punishment, not for conscience. But these men deceive themselves: they consider not what *Peter* saith, that the righteous shall hardly be saved: and what *S. Luke* addeth to this exhortation of Christ, that *Many shall seeke to enter into the doore of life, and shall not be able*; because they neglected the time of grace, and used not good meanes in due season.

Thirdly, they make this common objection, that either they are elect or reprobate: if they be elect, then let them live as they list, they shall be saved: but if God have eternally rejected them, though they live never so religiously, yet they shall bee condemned: and many deceive themselves with this reason. But they must know, that they judge amiss of Gods decree, and the wickedness of this reason may appeare by the like: God hath decreed the certaine terme of everie mans life in this world, as well as his future estate after this life. Now if any man hereupon should reason thus; If God have decreed that I shall live longer, then I shall lively live: if he have decreed that I shall live no longer, then I shall surely die, for Gods decree must stand; and therefore I will neither eat, nor drinke, nor sleepe, nor use meanes to preserve my life: if any should thus doe upon this ground, would not all men judge him to be a murderer of himselfe? And surely, he is no lesse a murderer of his soule, that upon Gods predestination, will take occasion of libertie, to live as he list; for Gods decree of the end includes the ordinarie meanes that bring thereto. Again, they are to know, that there is a double will of God; his revealed will made known in his Word, and his secret or unrevealed will, whereby hee hath determined with himselfe what shall be the eternall estate of everie person, which is not known unto us ordinarily, but by the event. The revealed will of God must bee the rule of our obedience, and according to it must we frame and square our lives; but his secret will wee must honour and reverence, not making any rules from it, whereby

Excuses of secure  
persons removed.

2. Excuse.

3. Excuse, from  
Gods predestina-  
tion.

to frame our lives. Now these persons they leave the written Word, and betake themselves to his unrevealed will, and out of it will make rules how they will live; but herein they sinne greatly, in framing to themselves new rules, leaving his Word, whereby they should order and guide their lives. Thirdly, I answer that this reason hath in it a plaine fallshood: for they that are predestinate to life, are chosen to live a godly life, in faith, repentance, and obedience, *that they might be like to the image of his Sonne*, Rom. 8. 29. And indeed it is impossible, that hee which lives in wickednesse all his life long, and to dies, should bee saved: as also that hee which lives a godly life unto the end, should be condemned: for God hath decreed the means, as well as the end.

**II. Use.** This charge of Christ, for *striving to enter in at the strait doore*, correcteth also a second sort of men, which are of the better sort; for commonly the best men are too careless in regard of this dutie of *striving*: and it may bee said of us, as Christ said of the Church of Laodicea, Revel. 3. 15. *We are neither hot nor cold*: we strive not to goe one before another in holy duties, worldly cares and pleasures doe dull us and make us faint in this dutie of *striving*. But wee must take heed of securitie, and revive our obedience to this commandment, making this our principall care, to come to life eternall: and all worldly care must come under this; for consider the fearefull judgement that hangs over such as are slacke in this dutie; it is destruction as well as to those that are prophane: *because thou art neither hot nor cold, I will spue thee out of my mouth*; for seeing that God continues his Gospell unto us, wee ought answerably to increase in knowledge, in faith, and in all obedience. David professeth, that *his heart brake in sunder for the desire that hee had to Gods judgement alway*, Psal. 119. 20. We commonly spend our wit and strength about worldly affaires, in matter of commoditie and delight: but Davids practice ought to bee a patterne unto us; for our chiefest strife must be to attaine eternall life.

**v. 15 Beware of false Prophets, which come to you in sheepes cloathing, but inwardly they are ravening wolves.**

From this verse to the twentieth is contained the sixth part of this Chapter, and the eleventh part of Christs Sermon, concerning the discerning and avoiding of false Prophets. And it hath an excellent dependance on the former point of exhortation; for having given commandment to walke in the strait way, now like a carefull guide hee forewarnes us of the principall impediments in this way, which be false Prophets and Seducers, who are like Theeves and Pyrats to hinder us in this way. Touching

them three things are here set downe by Christ; First, a *commandment*, to *beware of them*: Secondly, the *danger* that comes by them; *they come in sheepes cloathing, but inwardly they are ravening wolves*: And thirdly, the means whereby to judge and discern of them; from the 16. verse to the 20.

For the commandment: *Beware of false Prophets*: that is, of false Teachers. In a false Teacher two things are required; First, hee must maintaine some error that overturnes true faith and religion: for everie erroneous opinion which a man holds, will not make him a false Prophet, but only a fundamentall error. Secondly, besides the holding of some damnable error in his owne heart, a false Prophet must also be a Seducer, such an one as labors to make a faction, withdrawing men from true religion, and from true faith, and perswading them both in private and publickly, to receive his error. And that both these are required to make a false Prophet, the Scripture is plaine; *There shall be false teachers among you* (saith S. Peter) *which privily shall bring in damnable heresies*, 2 Pet. 2. 1. There is the first propertie: and for the second, that they must bee seducers, Christ himselfe teacheth us, Matth. 24. 24. *There shall come false Christs, and false Prophets, and shall shew great signes and wonders, so as if it were possible, they should deceive the very elect*. And of both these properties joyntly S. Paul speaketh, Rom. 16. 17. *I beseech you brethren, marke them diligently which cause division and offences, contrarie to the doctrine which ye have received, and avoid them; for they that are such, serve not the Lord, but their owne bellies, and with faire speech and flattering deceive the hearts of the simple*. So then Christs meaning in this commandment is this; You shall bee troubled with many false Prophets, which shall bring in damnable doctrines amongst you, and withall labour to seduce you from the truth, and therefore take heed of them.

And these two notes must wee make in a false Teacher, to distinguish him from a Schismatike, and from an Hypocrite; for everie false Teacher is a Schismatike, but everie Schismatike is not a false Teacher. If wee would have examples of false Teachers, behold the *Jesuites* and *Romish Priests*, for they come among us, and bring false doctrine, with intent to deceive and seduce our people. Such likewise are the *Family of love*, and such were the *Arrians* in time past, that denied the Godhead of Christ: as for others that hold private errors, not raising the foundation, nor seeking to seduce others, they may bee Hypocrites, Schismatikes, and bad Christians, but they are not false Prophets. Thus much for the meaning of the commandment.

**The Use.** 1. By this caveat Christ would teach us, that the Devil shewes his exceeding great malice against Gods Church & people in these last times of the world; hee subornes false

What makes a false Prophet.

The meaning.

False Prophets differ from Schismatikes.

Jesuites and Priests are false Teachers.

Familyists and Arrians.

S. Pauls malice against the Church.

Teachers

AR. 10. 15, 16.

The abundance of  
hostilities in the  
promises Church.

Our weakness in  
the faith.

Gal. 4. 13.

Gal. 1. 6.

Our seeking hu-  
mours in matters  
of religion.

We are to keep  
this rule fast.

Teachers to bring in damnable doctrine, and moves them to induce men from true Religion. This thing Christ did plainly foretell. Mat. 24. 24. and Saint Paul charged the Elders of Ephesus to take heed unto themselves, not to their flocks: for I know (saith he) that after my departing shall many wolves enter in among you, not sparing the flocks. Moreover, of your own selves shall men arise, speaking perverse things, to draw Disciples after them. And Saint Peter foretells of the like, as we heard before, 2 Pet. 2. 1. The truth hereof is verified by experience; for in the first four hundred years after Christ, which were the prime and chiefest times of the Church, there arose foure score and eight several kinds of false Prophets, which seduced men from the faith and true Religion, and prevailed greatly. And no doubt in the end of the world, Satan will now shew his malice as great against the Church as hee did then: and therefore Christ bids, Take heed of them. And for this cause, when we see men that professe Religion, fall away to heresie, and be corrupted, seeking alio to seduce others, we must not much marvell at it, or be thereby discouraged; but rather watch more carefully, for the Devil will stirre up false prophets daily to deceive the Church of God.

**II. Instruktion.** From this commandment we may also see that we are feeble, full of weakness in the faith, so as a little thing will easily make us forsake our faith and true Religion; if this were not so, what should we need this exhortation? Who was more courageous and forward in profession than Peter? and yet the voice of a silly damosell made him deny his Master, and to forsweare his faith and religion. The Galatians received the Gospell so gladly from Paul at the first, that he professeth, They would have plucked out their owne eyes to have done him good; and yet when he writ unto them, he wanders they were so faine fallen to another Gospell, receiving the doctrine of justification by works. Yea, this sheweth, that we have itching cares, whereby we will readily and willingly receive whosome doctrine for a time, but soone after desire new doctrine againe, like unto the Jewes; who for a while delighted in the light of Johns ministry, Joh. 5. 35. and to the old teacher, who liked Manna at the first, but after a while were wearie of it, and complained that it should be dried away, whereupon they lust after the flesh-pots of Egypt againe. So wee at the first did willingly receive the Gospell of Christ: but now many wax wearie with it, and beginne to like of Popish doctrine, preferring their corrupt writers, before those that have bene the restorers of true Religion unto us.

**III. Instruktion.** We must labour to maintaine faith and good conscience, and not suffer our stoves to be drowne therefrom: by Gods mercy we have had the Gospell of truth among us a long time, and doe still enjoy it; for which

A we have great cause to praise the name of God, and in this regard we must labour to be constant in holding it, yea, to live and die with it. This is the principall point which Christ here teaches at, and therefore we must carefully learne it: and for this purpose let us remember these particular directions which follow: First, that God having restored unto us true Religion, doth require wee should love it as the chiefest treasure that ever this kingdome enjoyed. Wicked Ahab could not abide <sup>1</sup> *Elias* and <sup>2</sup> *Michajah* Gods Prophets, but hated them; for which cause God left him to himselfe, and suffered him to be seduced by foure hundred false Prophets of Baal, and thereby brought him to destruction. And the Apostle speaking of the kingdome of Antichrist, saith, that God therein gives men up to strong illusions, that they should believe lies, because they have not loved the truth. 2 Thim. 2. 10, 11. Now this love we must shew by our obedience in duties of piety to God, and in the exercise of justice and mercy towards our brethren, else God will translate his Gospell from us, and give it to a Nation that will bring forth the fruits thereof.

A second rule to be observed for the maintaining of true religion is: that Ministers especially, and those that intend that calling, should highly esteeme, and reverently account of those men and their writings, which by Gods mercy have bene the meanes to restore unto us pure religion: for though they were men subject to error, and in some things might slip, yet they were the worthy influents of Gods mercy, for the planting of his Gospell among us, which since their time hath bene sealed with the blood of many Martyrs in England, Germany, and else-where: in which regard, though wee must onely depend on the pure Word of God for certainty of truth, yet we are to give much unto them, and to be followers of them for the substance of Religion, wherein they doe most soundly consent in one truth. This I note, because they begin to be in disgrace with many, and corrupt Popish writers are farre better accounted of.

Thirdly, if any among us doubt of any point in Religion, let him doe these two things for his resolution, which are the ordinary meanes to know the truth: First, let him search the holy Scriptures diligently, not by private studie onely, but by conference with the godly. Secondly, let him in true humility of heart pray unto God for the illumination of his Spirit, whereby he may in minde rightly conceive of the truth, embrace it by faith in his heart, and honour it by obedience in his life: thus doing constantly, and in sinceritie, he shall be sure to be preserved from error, both final and fundamentall, and in due time shall know the truth: for the promise is, *Aske, and ye shall have: seeke, and ye shall finde*, ver. 12. and S. James saith, *If any man lacke wisdom necessary for his salvation, let him aske of God*, using with all other

Direction to  
maintaine the  
truth.

1 King. 11. 20.  
2 Chap. 8.

2 Rule.  
How ev. of reli-  
gion ought to be  
had in account.

3 Rule.  
How to know the  
truth in religion.

James. 1.

lawfull meanes to come thereby, and it shall be given unto him. Hereto may be added this good help for satisfaction in this ale of doubting: namely, to have recour to the generall confessions of reformed Churches, which may be had in that notable booke, *The Harmonie of Confessions*: for although private men may erre, as also particular Churches, not onely severally, but joyntly in some things in this world; yet the generall consent of reformed Churches, may be a good direction to the knowledge of the truth, and a good perswasion to constancy therein.

Fourthly, we must keepe a good conscience, if we would preserve the truth and purity of religion; for faith and good conscience goe alwaies together: whereupon S. Paul perswading Timothy to this duty, bids him *have faith and a good conscience, which some have put away, and as concerning faith have made shipwracke*, 1 Tim. i. 19. where a good conscience is resembled to a ship, which saileth over the sea of this world, being laden with faith; that is, with true religion, and other spirituall graces needfull to salvation. Now if the ship of our conscience bee crasie and unfound, then is our faith and salvation in great danger: and therefore wee must endeavour in all things to have a cleare conscience, both towards God and towards men.

*IV. Instruct.* This commandment of our Saviour Christ, to *beware of false Prophets*, doth barre the Church of God, and every member thereof, from conversing with false Prophets, after they bee convicted to bee such. It was Eves fault to admit conference with the Devill in the serpent, and all of us feele the smart thereof at this day. It was Pauls counsell to the Romans, to *marke them diligently which caused division and offences among them, contrary to the doctrine which they had learned*, and to avoid them: and Saint Iohn plainly forbids this society with them, 2 Epist. ver. 10. *Receive not him into thine house, neither bid him God speed, that comes to teach you, and brings not this doctrine*: yea, though he (saith Paul) *see an Angel from heaven teach you otherwise than that which we have preached unto you, hold him accursed*, Galat. i. 8. In the histories of the Church it is recorded, that S. Iohn would not wash himself in the same bath, wherein Cerinthus an heretike was washing himselfe, nor abide under the same rooffe, but leaped out, and perswaded others so to doe. And indeed by Eves example we may see the danger of conference with false prophets; for the same evill spirit speaks in them.

Now this shewes, first, that the practice of many students is dangerous, and against this commandment, who take delight in Popish Commentaries and Posills, ascribing to them more learning and judgement, than can be found in those writers that were the restorers of true religion unto vs: and hence it is, that

they labour more in them than in the Scripture it selfe, or in other found writers thereupon. But if there be any false prophet at this day, it is the Papiſt, and their writings are dangerous to be read of those that are not well grounded in the truth; for by reading we have a kind of familiarity with them, and indeed many lücke out of them at unawares, much venom in weightie points of doctrine and religion. We ought rather to doe with them, as the beleivers of Ephesus did with their books of curious arts; namely, *bring them out and burne them*, than take such delight in them: albeit this must be granted, it is both lawfull and necessary for the defence of the truth, that men of sound judgement and pietie doe labour in them.

Secondly, hence also it may appeare, that it cannot be but a great hinderance to true religion, that hereticall books may be publicly sold to any one that will buy them, without due consideration whether the partie have gifts to discern of truth from fallhood: in the Popish Church they are more carefull, they permit not a man to reade an heretikes booke (as they call us Protestants) without leave, and that under a great penaltie, which is severely inflicted upon offenders that way.

*V. Instruct.* This commandment also sheweth, that it is not lawfull to grant to any man, or to any people, the liberty of their owne conscience in the matters of religion, permitting them to professe what religion they will; for how should false prophets bee avoided, when every man may freely professe what he will in religion? All governours therefore must follow the practice of good King Iosias, who *assembled all Iuda, and caused all his people to heare the Word of the Lord, and to stand to that religion which the booke of God made knowne unto them*, 2 Chro. 34. 32.

*V. Doctr.* Wee have from this commandment, an answer to the false charge of the Church of Rome, who accuse us of schisme and apostacy because we separate from their church. But we must know, that the schisme and apostacie is there where the cause of departing is; which indeed is not in us, who doe no more herein but obey this commandment of Christ: the cause is in them who are become false prophets, whom we must avoid.

Here yet two questions may be demanded: I. whether a false Prophet may be put to death, seeing Christ bids onely to beware of them? *Answer.* Christ here speaks to his Apostles, and to other of his auditors, that were private men, whose duty taught no further; but yet the truth is, that a false prophet being judicially convicted, is to be put to death: the word of God else where is plaine, Levit. 24. 14. there is both a commandment and a practice, *Every blasphemers must die*. This wicked Iezabel knew well, who under pretence of blasphemy, caused Nabash to be put to death: and hercupon the Jewes sought to put Christ to death.

Yea,

Free sale of hereticall books is dangerous.

Toleration of false Religion unlawful.

To separate from Rome, not schisme.

Whether a false Prophet should be put to death.

1 King. xi. 10. 13

Yea, *Nabuchadnezzar* an heathen King, having but a taste of this, that the God of Israel was the true God, made this law, that *whoever blasphemed the God of Israel should die*. And it stands with equity; for he that reviles his lawful Prince must die, and that justly; how much more then ought he to die that blasphemeth the living God, who is King of Kings? Now every false prophet is a blasphemer, for his opinions are blasphemies against the truth of God; and therefore hee ought to die. The expresse will of God herein is manifest, Deut. 18. beginning, *A Prophet comes and works miracles, and shewes signes that come to passe, yet if hee shereupon entice the people to idolatry, hee must be slaine*: and this is one way whereby the civil Magistrate must helpe the people to avoid a false Prophet.

*11. Quest.* Why doth God then suffer such to live in his Church as doe seduce men? *Ans.* For two causes; First, that such as hold the truth in sincerity may be knowne, 1 Cor. 11. 19. Secondly, for the punishment of the wicked and ungodly, who receive not the love of the truth; to seduce them by *strange illusions*, and to cause them to believe lies.

The second point; *The danger of false Prophets*: they come in sheeps clothing, but inwardly are ravening wolves. In these words Christ alludeth to the practice of false prophets in former times, who counterfeited the true Prophets in their attire: for the ancient Prophets were usually clothed in rough and coarse attire. *Eli* in regard of his garments, is called *an hairy man*, 2 King. 1. 8. and *John Baptist* had his garment of camels haire, Mat. 3. 4. And the false prophets did counterfeit the true Prophets in their attire for this end; that they might the more easily deceive the people, as is most plaine, Zach. 13. 4. where the Lord saith of false Prophets, *That they shall weare a rough garment to deceive*: for when they wore such coarse attire, made either of sheepe skins, or sheepe wooll, wherewith the true Prophets were usually clothed, they sought hereby to perswade the people, that they had the hearts of the true Prophets; when as indeed they were full fraught with damnable errors. Now Christs meaning in this allusion, is to shew that false prophets have plausible pretences for their damnable doctrine, and therefore are the more dangerous. Yet that we may the better perceive the danger of false Prophets, I will a little stand to describe their *cloathing*; that is, their pretences of deceit. They may be reduced to seven heads: the first is *allegation of Scripture*, which they will as often use as the true Prophets; and hereby they blinde the eyes of many. But the truth is, that in allegoring Scripture, they deprave and change the sense, and either adde to, or detract from the words, following rightly their master Satan, Matth. 4. 6. who alleged Scripture to Christ, but left out the principal point whereto the promise was made:

namely, walking *in dry waies*. And thus deale the Papists at this day, sometimes they mangle the Text, and alter the sense, sometime they leave the Scripture, and goe to traditions, to Councils and Fathers. This alio is the practice of the Familie of love, and of the Anabaptists, whotime the naturall sense of Scripture into mysticall allegories.

The second cloake or pretence, is the *depth of their learning*, Revel. 2. 24. the heresie of the Nicolaitans was by themselves called *profound learning*, but by the holy Ghost, *the deepnesse of Satan*. So play the Papists at this day for sundry points of their religion: for they hold, that because the Church in the Apostles time was weak in knowledge, and feeble in faith, therefore the Apostles omitted sundry deepe points, especially concerning the Masse, which yet the Church receiving by tradition, doth now teach plainly and fully. But though they match these doctrines of the Church with the holy Scripture, yet wee need not to trouble our selves therewith; for in the writings of the Prophets and Apostles all things necessary to salvation are made knowne, and we must not receive any doctrine that cannot be confirmed thence: and therefore in the parable, Luk. 16. 3. *Abraham* preferres *Moses* and the *Prophets*, before visions and revelations from the dead.

The third cloake and pretence, *To asseme to themselves the persons and titles of most worthy men*: 2 Cor. 11. 13. *Paul* speaks of such deceivers that tooke to them the name of the *Apostles of Christ*, therein following their master Satan, who can transforme himselfe into an angel of light. See this in the Papists, especially in the Pope, who will be *Christs Vicar, Peters successor, and the servaunt of servaunts*. The doctors call themselves *Seraphicall and Angelicall* doctors, &c. the Church of Rome must be the true Church: but all this is but counterfeited deceit, for succession in place only, from *Peter*, and from Christ himselfe, is no certaine note of truth. The Scribes and Pharisees had their succession from *Aaron*, appointed by God, and yet Christ bids his Disciples take heed of the *leaven of their doctrine*, Mat. 16. 12. and calls them *The blinde leaders of the blinde*. Succession then in true doctrine is the only and sure note of true religion.

The fourth cloake or pretence is *forged and counterfeited humilitie*: this *Paul* notes in false Apostles among the Colossians; First, they would not worship God directly, but in and by the Angels: Secondly, they used much bodily exercise, affecting their own bodies; and thirdly, their worship was will-worship, devised by themselves. If we would have a lively example hercof, behold the Romish Priests; they come to God in the mediation of Saints: their whole religion stands in bodily exercises, for as many of their orders are famous for their whippings, and such like trumperie; and their worship of God is will-worship, devised by men.

The fifth pretence is *working miracles*: hereby they

Why God suffers  
false Prophets.

a Thirt. 2. 11. 12.

Danger of false  
Prophets.

Satan pretences of  
false Prophets.  
1. Allegation of  
Scripture.

a Deepe learning.

Rhem. on Heb. 5.  
lect. 5.

Conc. Trid. sess. 4.  
decr. 4.

3 Goodly titles.

4 Fained humi-  
lity.  
Coloss. 2. 18. and  
19.

5 Working mi-  
racles.



they labour to confirme their doctrine, 2 Theſ. 2. 9. The coming of Antichriſt that man of ſinne is with ſignes and lying wonders, through Satans working, and of ſuch God forwarnes his people, Deut. 13. that they ſhould not bee drawne to idolatry for a miracle: for either they be falſe miracles, and lying wonders, or if they be true miracles (as God may ſuffer ſuch to be wrought by falſe Prophets, for the plague and puniſhment of the unthankfull world) yet their end is to deceive, and to draw men into error from the truth. Wee have ordinary experience of this pretence among the Romiſh Priests, who by forceie caſt out Devils, and cure ſtrange diſeaſes, and do delude the ſimple: but this muſt not draw us from the truth. A miraculous worke truly done, is not a ſufficient warrant of a doctrine in religion; for true and ſound doctrine may want this confirmation, Joh. 10. 41. and falſe doctrine may have it, as Deut. 13. 1, 2, &c.

The ſixth pretence is *faire ſpeeches and bleſſings*, pretending the good and ſalvation of thoſe to whom they come: ſee this, Rom. 16. 18. *With faire ſpeech and flattering* (ſaith Paul of falſe Apoſtles) *they deceive the hearts of the ſimple*: he dealt Satan with *Eve*, he made ſhew that he had ſome good thing to tell her, whereby their ſtate might be bettered, but it turned to theirs and our deſtruction. So did the foure hundred falſe Prophets of Baal, contrary to the true Prophet *Michajah*, prophetic good ſucceſſe to *Ahab* in his war againſt the Aramites; but his hearkning to them coſt him his life. And ſo dealt *Hanani* with the Jewes, when they were beſieged by the King of Babels armie, contrary to *Jeramies* counſell: he prophesied peace and ſafety, but it turned both to his owne, and to their deſtruction, Jer. 28. 1, 2, &c.

The ſeventh pretence is *boldneſſe and conſtancy in ſuffering for their opinions*: for a man in obſtinacy may live and die for error, as well as the child of God may doe for the truth. Conſtancy in opinion is no ſure note whereby to judge a true Prophet; for many Heretikes have ſuffered death confidently, for the maintenance of their damnable hereties.

Thus we ſee the pretences of falſe Prophets: now hereto we muſt add this ſecond point, to wit, that for all this they be but *wolves*, becauſe by their damnable doctrine they ſeek to poiſon and corrupt the ſoules of ſimple men. If it bee ſaid, they have no ſuch intent, they themſelves thinke it to be the truth: *I answer*, that may be true in ſome, but this cleareth them not from being wolves: for the Devill that hath deluded them, who is their Lord and maſter, doth by them dangerously delude and deceive the ſimple.

*The Uſe. I.* Conſidering this danger of falſe Prophets, we muſt practiſe Christs leſſon, Mat. 10. 16. *Be ſimple as Doves*, that is, be innocent and harmleſſe, thinking evil of none, neither intending evil or offence to any, in thought,

word, or deed: and yet we muſt be *wiſe as ſerpents*, who have great ſubtilty in ſaving and defending their head from hame: to muſt every one that looks to be ſaved, labour for ſo much wiſdome, whereby hee may preſerve himſelfe from the hurt of falſe Prophets. Now the beginning of this wiſdome is to *fear God in his Word*, believing his promiſes, and obeying his commandments. The true feare of God is not without knowledge; and therefore everie one muſt labour to be inſtructed in the principles of Religion: for without knowledge wee cannot feare God, and ſo ſhall want true wiſdome to eſchew falſe Prophets.

I. In that the falſe teacher by ſo many faire ſhewes, ſeek to bring in falſe doctrine, it is every mans dutie in his place to labour to preſerve whoſome doctrine, and the puritie of true religion. This duty is neceſſary: for wee muſt be as forward for the truth, as the enemy is for falſhood, and do as much for God, as they doe for the devill. Again, no poiſon is more deadly to the body, than falſe doctrine is to the ſoule; therefore ſeeing God hath long bleſſed us with his truth, let us eſteeme it above all outward bleſſings, and by ſeeking to preſerve the puritie thereof, ſhew our ſelves thankful to God for the ſame.

**v. 16** *Ye ſhall know them by their fruits; doe men gather grapes of thornes, or figs of thistles?*

This verſe, and thoſe which follow to the 21. containe the third point which Chriſt layeth downe concerning falſe Prophets; namely, the meanes whereby we may diſcerne and judge of them. And herein he obſerveth this order; Firſt, he gives us a notable rule to direct us in judging of falſe Prophets, *Ye ſhall know them by their fruits*. Secondly, he explains the ſame rule by a ſimilitude drawne from trees, *Doe men gather grapes of thornes, &c.*

For the rule, that we may underſtand it the better, wee are to ſearch what is meant by the fruits of falſe prophets. A falſe prophet muſt be conſidered two waies; Firſt, as he is a man taking upon him the name & profeſſion of Chriſt, for ſo falſe prophets uſe to doe: and ſecondly, as he is a falſe prophet: in both theſe reſpects he hath his fruits. As hee is a man taking upon him the profeſſion of Christs Religion, he may bring forth many outward duties of externall obedience unto the morall law; but theſe fruits are not here meant: for a falſe prophet may diſemble much, and goe farre in the outward duties of Religion, ſo as he cannot bee diſcerned by his generall profeſſion, or by the workes of his civil conſervation. There bee other fruits which come from him as he is a falſe prophet, and by them muſt he be diſcerned: theſe therefore are to be conſidered. Now we ſhall know them

We muſt preſerve the puritie of the truth.

Fruit of a true  
Prophet.

God calleth Pro-  
phets diversly.

How the restorers  
of Religion from  
Popery were  
called.

them the better, by searching out the fruits of a true Prophet, as hee is a man of God appointed to teach Gods people.

The fruits of a true Prophet be principally three: I. He teacheth and preacheth in the name of God, by vertue of calling from God, and otherwise dares not presume to teach: Rom. 10. 14. *How shall he teach unless he be sent: and the Author to the Hebrewes saith, Christ took not the honour of being the high Priest and Prophet of the Church to himselfe, but was called therto by his Father,* Heb. 5. 5. And this stands with reason, for every true Prophet and teacher stands in Gods roome, and is Gods Ambassadour to deliver his will to his people: which thing none can doe, but he whom God calleth and sendeth for that purpose. Yet the calling of Prophets and teachers by God is divers. Some are called by voice from God immediately, as were *Abraham, Moses, and Samuel*: and all the Apostles in the new Testament by the immediate voice of Christ: for *Paul* was called by the voice of Christ from Heaven, Act. 9. 4, 5, 6. Againe, others have their calling from God, by the speciall message of some Angell, or some men. Thus was *Aaron* called by *Moses*; *Elijah* by *Elijah*; and *Philip* by an Angell, to preach to the Eunuch, Act. 8. 26. Thirdly, others be called by the instinct and motion of Gods Spirit: so *Act. 8. Philip* was by ordinary calling a Deacon, but by extraordinary instinct he became an Evangelist, and a Preacher of the Gospell, for the building of Gods Church. These three kinds of calling men into the ministry were extraordinary, and are now ceased, and not to be looked for: neither are they to be regarded: which say they are thus called at this day. A fourth way whereby God now calleth Prophets and Teachers into his Church, is by his Church: for God hath given to particular Churches, a particular ministeriall power and service, whereby they may designe a place unto the Teacher, and also make manifest that God hath called him. Now this authority is but ministeriall, to designe and manifest whom God hath called, for the principall calling is from God: for Act. 20. 18. the Elders of the Church of Ephesus, are said to bee *made overseers by the holy Ghost*: when as they were designed therto by men. And by one of these foure waies are all true Prophets and Teachers called.

Here some may demand, what kinde of calling had they, who were the first restorers of true religion unto us in this our age, for they were by profession, either popish Priests, or Schoole-doctors. I answer: their calling was partly ordinary, and partly extraordinary: for in the ministry of a Prophet there bee two things; his office, and the using or exercise of his office. Our first Ministers that restored the truth unto us, had but an ordinary office, being either Readers in Schooles, or publike preachers; also they had their outward calling therto from the Church of Rome; so as if there

be any part of good calling in that Church, then was their calling good: which may serve to stop the mouths of all Papists that crie at our Church, as though our Ministers had no calling. But for the using of their office, they were extraordinarily raised and stirred up to doe that which they did, in regard of the manifold abuses wherewith the ministerie of the Church was generally corrupted in their time: for God gave unto them grace and knowledge to discern to teach, and to maintain the right and true use of the ministerie. And that they were thus extraordinarily stirred up by God, may appeare by the extraordinarie gifts and graces wherewith they were endued: for God that hath alwaies a care over his Church, when hee saw the same so fearfully corrupted by *Antichrist*, did stirre up these men to reforme the same: and besides their singular gifts of knowledge and wisdom, he gave them extraordinarie graces of true piety, whereby they were enabled to seale and confirme with their owne blood, the truth of that doctrine which they did profess and teach, which was an evident argument they were called of God.

Now opposite to this, we must make the first note of a false Prophet: namely to come on his owne head, and to preach not being sent. And by this marke are false Prophets noted, Jer. 14. 14. *I have not sent them, neither did I command them: yet they prophesie in my name.* And no lesse doe these words of Christ import, when he saith here, *they come unto you, that is of themselves, without a calling from God*, though they pretend a calling, which is one of their cloakes: and therefore by Saint Jude, verfe 4. they are said to *creep into the Church*: as also, Act. 20. 29. *grievous wolves shall enter in among you, without calling from God, or from the Church.*

Here some may aske, how shall we judge of such, and know that they have no calling? *Ans.* For this purpose, I adde a second note of a true Prophet, which is the most principall, and it standeth in the right and wholsome handling of the Scriptures of God. This is the proper fruit of a true Prophet, 1 Cor. 14. 2. *He that prophesies, speaketh unto a men edification, exhortation, and comfort:* and 2 Tim. 2. 15. *Shew thy selfe a good workman, by dividing the Word of God aright:* and 2 Tim. 3. 16, 17. *the Scriptures are able to make us wise unto righteousness, by teaching, correcting, and instructing unto righteousness, so as to make a man skilful in every good worke of a Prophet.* Now this wholsome handling of the Word stands in two things; in a right interpretation: and opening of the true sense of Scripture, and in a due and sound collection of wholsome doctrine from the same, for the edifying of the Church both in sound judgement and Christian life.

On the contrary, the second fruit of a false Prophet is, to deliver and maintaine corrupt doctrine, contrary to the wholsome doctrine of holy Scripture: and by this principally he is to

1. Note of a false  
Prophet.

1. Note of a true  
Prophet.

1. Note of a false  
Prophet.

be knowne for a false Prophet, that intudeth himselfe. For the better conceiving of this note we must know, that in the doctrine of the Prophets and Apostles, there are two things principally to be considered; the scope, and the parts thereof: the scope of all their doctrine tends to maintaine Christ Jesus God and man, the alone perfect Saviour of the Church. And indeed, hee which teacheth any doctrine tending to overthrow Christ, either in regard of his natures, or of his offices, the same is a false Prophet: 1 Joh. 4. 3. *Every spirit that confesseth not that Jesus is come in the flesh, is not of God.* The parts of Propheticall and Apostolike doctrine, are the commandements of the Law, and the promises of the Gospel, and he which overturnes either directly, or by just consequent, any commandement of the Law, or article of faith, must needs be a false Prophet: so that a false Prophet must be tried by the analogie of faith, comprised in the articles of the Apostles Creed, and in the Decalogue, which contains the summe of all the doctrine of the Prophets and Apostles; and he which goeth against them, is a false Prophet.

The third fruit of a true Prophet, is noted by our Saviour Christ, namely, in his ministry to *seeke Gods glory.* Joh. 7. 18. Where also he noteth out a false Prophet, who in teaching and preaching seeketh not Gods glorie, but his owne. The same note doth Paul give, Phil. 3. 19. calling them *earthly minded*, seeking their owne honour, wealth, and glory, and not the things of God: and *They serve not the Lord, but their owne bellies.*

Thus we see the notes of a false Prophet, among which the second is the principall where-by he is to be tried: as we may see plainly, Deu. 13. 4. *If a false Prophet come, and work a true signe, yet he must die, if by his false doctrine hee seek to withdraw Gods people from the true God.* So when the Jewes asked Christ, by what authority he did those things: that is, what warrant and calling he had to doe as he did; he answers them by another question, touching *Johans* ministry; thereby shewing, that that which hee did was warranted by the testimony of *Johan*; and *Johans* testimony was true, because his calling was from God: and his calling hee justifies, beca<sup>e</sup> so his doctrine (signified by his baptisme) was from God. So Gal. 1. 8. *He which teacheth otherwise than they had learned out of the Prophets from the Apostles, let him be accursed,* though he were an *Angel from heaven.* And thus much for the meaning of this rule.

V<sup>er</sup> 1. From this rule wee have to answer the Papists, and all popish persons, who use to plead in defence of their Religion, after this sort; *If our Religion bee false, shew us the time when it was corrupted, the man that corrupted it, and the manner how it was corrupted: for once we had the pure religion.* We might answer them by the like, that a man might say as well of a Ship that is sunke on the Sea, that it is not

sunke, because no man can tell where, and when, and by what means it tooke water. But yet further wee have here to answer; that though we knew not when their Religion was corrupted, and by whom, yet seeing their teachers and people have in them, and among them, the necessarie fruits of Antichristian Prophets and people, we can thereby assure our selves they are corrupt: and though wee cannot see the shadow of the Sunne move, yet we may perceive that it doth move. Now by their fruits it is cleare they are corrupt; for they reverse the doctrine of the Prophets and Apostles, both in the commandements of the Law, and in the Articles of faith. First, they disannull the first Commandement, by making to themselves other Gods besides the true God; for they <sup>a</sup> pray unto Saints, and therein acknowledge a divine propertie in them, and also give unto them the honour due to God alone, and so set up unto themselves the creature in the roome of the Creator. The second they reverse by worshipping <sup>b</sup> God himselfe, and dead men, in images, and Christ himselfe in the Crucifix; yea, in a peece of <sup>c</sup> bread, wherein they match the greatest idolatrie among the heathen: and the best learned among them teach, that the Rood, the <sup>d</sup> Crosse, and Crucifix, are to be worshipped with the same worship wherewith Christ himselfe is worshipped. In the sixth Commandement touching murder, they condemne the killing one of another; but yet if a Priest come from the Pope, and kill a Protestant Prince, the Lords anointed King or Queene, that is not only no sinne, but a <sup>e</sup> most nisable, rare, and memorable worke. Against the seventh Commandement they maintaine <sup>f</sup> the vow of single life necessarie in their religious orders; whereby, as also by their fines, they cause all filthie and abomination to abound amongst them. And for the tenth Commandement, they say <sup>g</sup> that concupiscence after baptisme is no sinne properly. In the Articles of faith they overturne those that concerne Christ, making him no Saviour, but a divine instrument where-by we save our selves; for they <sup>h</sup> make mens good works done by Gods grace, after the first justification, truly and properly meritorious, and fully worthy of everlasting life. And his offices they have parted from him; his kingly and propheticall offices, betwene him and the Pope: and his Priesthood between him and every Popish Priest, as we have shewed before: so that by these fruits wee plainly see this Apostacie, which is enough, though wee know not when and by whom it came.

2 V<sup>er</sup>. Here also wee have to answer such among our selves as renounce our Church, as being no true Church of Christ; because say they, wee doe want true Ministers, and to have not a right Ministry among us. But hence wee answer, that wee have the true Church of God, and our Ministers bee the

a Mel. Rom. 2. 10. 5. in Luce. p. 384.

b Rhen. on Heb. 11. lect. 9. and 4.

c On Math. 3. lect. 3.

d Aquin. 3. Sum. q. 27. artic. 3. 4.

e Xixi. c. Pont. orac. de morte Henr. 3. habet ann. 1189. f Bellarm. de cler. l. 1. c. 19.

g Rhen. on Rom. 6. lect. 6.

h Rhen. on 2 Tim. 4. lect. 4. chap. 5. 19 p. 31.

Our Church defended against the Brownists.

the true Ministers of God : for prooffe hereof, our Ministers have the outward calling of the Church of England : they say indeed, our calling is nought, because they have no power from God to call, in whose hands it is. But to omit that question for this time, sufficient approbation of our Ministry may be had from the fruits of our Ministers, as they are Ministers ; for to leave the fruits of their lives, as insufficient means to judge them by, our Ministers teach through Gods blessing, the true and wholesome doctrine of the Prophets and Apostles, and are allotted and called hereto by the governours of the Church, and accepted of their people, whose obedience to the faith is the seale of their Ministry : and this is sufficient to confirm the calling of our Ministers ; if it had not, Christ would not have said, *Ye shall know them by their fruits* :

1. *Vse*. Whereas Christ saith, *Ye shall know them*, speaking to all his hearers, he takes it for granted, that every beleever may be able to judge of false Prophets : and therefore every one in the Church of God ought to labour for so much knowledge, whereby hee may be able to know a Teacher by his fruits and doctrine. This then sheweth, that every one ought to know the summe of true Religion, comprised in the Articles of faith, and in the commandements of the Law, both for their true meaning, and right and profitable use unto themselves : which thing I note, because I know many deceive themselves herein, thinking that God will excuse them for their want of knowledge, because they are not book-learned. But let us consider, we have every one this care, to be able to judge of means which concerne our bodies, which be wholesome, and which not ; should wee not then have much more care of our soules, to be able to discern of doctrines in Religion, which be either the poison, or salvation of our soules ?

4. *Vse*. Whereas wholesome doctrine out of Scripture is a note of a true Prophet, it teacheth us that we may lawfully use the Ministerie of those men, whose lives and conversations be evill and offensive, if so be their doctrine be found and good. The Disciples of our Saviour Christ must not doe according to the waies of the Scribes and Pharisees, but yet they must *heare them when they sit in Moses chaire* : that is, when they teach *Moses doctrine*. And Paul is glad when *Christ is truly preached, though it be not in sincerity of affection, but of error*. When the Disciples saw a man that was not called by any speciall calling to follow Christ as themselves were, and call out Devil in the name of Christ, they thought it intolerable, and therefore forbad him ; but Christ said, *Forbid him not, for he that is not against us, is with us*. And the like may be said of them that preach wholesome doctrine, though their lives be still offensive : for in doctrine they bee with Christ, and so faire forth must bee approved.

Again, consider that the vertue and efficacy of the Word and Sacraments administered by men, is not from the Minister, but from God : a letter is not the worke, because it is brought by an unhonest or unfaithfull carrier. Neither doth the evill conscience of the Minister defile the good conscience of the honest hearer, and worthe receiver. This must be remembered, because many take offence at the life of the Minister, so as they will not heare his doctrine, if his conversation be scandalous.

V. In that a Prophet is to be knowne by his fruits, and the maine fruit of a true Prophet stands in the good handling of Gods word for the edification and salvation of his hearers ; hence the children of the Prophets, and those that are set apart for the Ministry of the Word are taught, that they must make this the maine and principall end of all their studies, to be able to bring forth the fruits of a true Prophet : that is, to interpret aright the word of God, and thence to gather out wholesome doctrines and uses for the edification of Gods people. And for the enforcing of this dutie let us consider, first, that it is Gods commandement so to doe : 1 Cor. 14. 1. *Seeke for spirituall gifts, but specially for prophesie*. Again, the greatest skill of a Prophet stands in the true expounding and right dividing of Scripture, so as it may become food for mens soules. 2 Tim. 2. 15. *Show thy selfe a workeman that needeth not to be ashamed, in dividing the Word of truth aright*. And lastly, this true fruit of a Minister serves to build up Christs Kingdome, to beat downe the kingdome of sinne, and to feed the soules of men with the food of everlasting life. It will be said, this course is good among the common people ; but this is not the learning which is required in the handling of the Word in the schooles of the Prophets. I answer, It is the greatest learning that can be in a Minister to be able thus to divide the word of God aright : it goes beyond the gift of tongues and miracles, 1 Cor. 14. 1, 2. I deny not but that it is a part of learning used of the learned, to take a Text of Scripture, and to make a scholasticall discourse upon the same. But yet the worke of a Prophet stands rather in expounding Scripture by Scripture, and in dividing the same aright ; giving thereout wholesome doctrine for the edifying of the people of God that heare. In former times when the studie of Scripture was neglected, men betooke themselves to expound the writings of men, and so prophesie was banished, and all sound knowledge in the truth of God : and hence arose diversitie of opinions, and multitudes of foolish questions. And so will it bee with us, if prophesie faile : for to leave the right handling of Scripture, is the way to bring in all error and barbarisme in religion.

VI. Every Minister of the Gospel is hereby taught, that he ought to bee as fyerable to his calling, walking worthy of the same : for a good Minister is knowne by his good fruits, and there-

The maine duty of students in Divinity.

What commendeth a Minister.

The people ought to bee able to judge of teachers.

We may use the ministry of wicked teachers.

Math. 23. 3.

Philipp. 1. 10.

Luk. 7. 49.

therefore he must be faithfull in performing all those duties which his calling doth binde him unto. The titles and calling of a Minister bee high and excellent, but yet they will not commend any man for good, unless he bring forth the fruits of a Minister in a faithfull discharge of his ministeriall duties.

Lastly, hence we must learne, not to take offence though the Minister failes in his life and conversation, yea, though there be contentions in the ministry about matters of Doctrine: for these are not the fruits of the ministry which is Gods ordinance, but of sinfull men who bewray their imperfections in this holy calling.

Thus much of the Rule. Now follows the prooffe and explication thereof, by a comparison drawne from nature in these words, verf. 16. *Doe men gather grapes of thornes, or figs of thistles: verse 17. So every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit. verse 18. A good tree cannot, &c.* The comparison standeth thus; *As a tree is knowne of every one by his fruit, so is a Prophet by his teaching.* More particularly, *As a good tree brings forth good fruit, and cannot bring forth evil fruit: and as an evil tree brings forth evil fruit, and cannot bring forth good fruit: even so a true Prophet teacheth wholesome doctrine, and cannot teach false doctrine: and a false prophet teacheth false doctrine, and cannot teach true doctrine.*

Touching this similitude: first, observe in general from the ground of this comparison, that our Saviour Christ here makes two kinde of trees: a good tree, and an evil tree: by an *evil tree* meaning that which in regard of any fruit is as a rotten tree, as is the briar, the thorne and thistle: for though they live and grow, yet they are void of good fruit, and so are called evil. Now here it may bee well demanded, whence this difference of trees doth come, for all were good by creation, Gen. 1. 31. *God saw all that he had made, and loe it was very good.* Answ. Whether thornes or thistles were created of God I will not now dispute: it is not certaine that they were: but now it is plain there remains this difference among plants; *some are good, some are bad*; the goodness that is in some comes from Gods blessing, but the badnesse and barrennesse of others comes from the curse of God upon the earth, and upon all creatures for the sinne of our first parents, as we may see, Gen. 3. 17, 18. *The earth is cursed for thy sake: thornes also and thistles shall it bring forth unto thee.* And by this we may see the grievousnes of our mothers sinne, it hath made the earth barren and cursed, and many a goodly plant to become fruitlesse and unprofitable: and therefore when wee behold these things in the world, we must take occasion hereof to consider our owne sinne, and blame our selves and not the creatures, for they were cursed for our sakes.

Now more particularly: This comparison is

here specially applied unto Prophets: but if we compare this place with S. Luke, chap. 6. 44. and 45. wee shall see the holy Ghost there restraineth not this saying to the Prophets alone, but enlargeth the same unto other men, saying, *A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil.* Now by comparing these together, wee may see that this comparison reacheth both unto Prophets and to all other men: from whence we may gather these instructions:

I. What we are to conceive and thinke of a man that is not regenerate: wee are all by nature branches of the wilde olive, and therefore as a thorne cannot bring forth a grape, nor a thistle figs; no more can a man unregenerate bring forth a good worke. And this wee may more plainly conceive, if wee consider a little the workes of man: they may all be reduced to three heads: some are *evils*, as workes forbidden of God: some are things *indifferent*, being neither forbidden nor commanded; and some are *good workes*, as outward duties of the moral law. Now for *evil workes*, they cannot possibly be good in any man. For *workes indifferent*, as eating, drinking, buying, selling, &c. they are sinnes, not in themselves, but in him that useth them being out of Christ: and for the *outward duties of the moral Law*, as civill justice, liberality, and such like, they are good workes in themselves, because God requireth them, but yet in the unregenerate they are sinnes: *To the pure all things are pure: but to them that are defiled and unbelieving is nothing pure*, Tit. 1. 15. and *Without faith it is impossible to please God*, Heb. 11. 6. It will be said, that liberality, chastity, &c. be the good gifts of God. Answ. That is true, and they be good workes as they are given and commanded of God: but as they are received and used of the naturall man, they are sinnes: for hee failes from the right use of those actions; both for the beginning of them, (for they proceed not in him from a *pure heart, a good conscience, and faith unfeined*) and also in the end; he doth them not for the glory of God simply, but withall he aims at his owne praise and reputation, or some such sinister respect.

The use of this Doctrine is this: I. it teacheth us to consider and acknowledge the greatnesse of our originall sinne. Our naturall corruption is most grievous and fearful; it makes us to sinne in whatsoever things we doe, though in themselves they bee things indifferent, or else good workes.

II. This overthrowes the conceit of popish writers, which teach that God gives to all men an universall common grace, or helpe sufficient, by which they may be saved if they will: And for them which want the means of the Word of God, they say, that if they use that common grace of nature well, God will give them further grace whereby they may come

The state of the unregenerate.

The greatnesse of originall sinne.

Saving grace is not universall.  
B. I. de grace.  
Job. 35. vult. 3. c. 5.  
Gib. Biel. lib. 20. dist. 27. dub. 4.



These few verses  
teach us evil.

the more of the  
injustitie.

Good worke: f. l  
low j. ft. ficat.

Cenil. Trib. fell.  
6. cap. 7. 8. cen.  
34.

Beltem. de justit.  
lib. 4. cap. 14.

The countie out  
of false prophets.

104. 13. 6.

to falvation. But here wee see, a naturall man  
having a good gift of God cannot of himselfe  
use it well; the best things he doth, though they  
be good in themselves, yet they bee finnes in  
him.

III. Here also we may see what a milera-  
ble case we are in, while we remaine unregene-  
rate: for we can doe nothing but sinne: we bee  
like to thornes and thistles, which either bring  
forth no fruit, or else bad fruit: and therefore we  
must labour to become new plants in Christs  
Orchard, being ingrafted into him by faith, and  
made new creatures by regeneration, having  
beleeving hearts and good consciences, that so  
we may bring forth good fruits unto the praise  
and glory of God.

IV. Wee may hence learne a generall rule  
touching a righteous man; namely, that a man  
must first be truly justified and sanctified before  
he can doe a good worke: first, a tree must have  
the sap and nature of a good tree, and then it  
brings forth good fruits, and not before. And  
this overturnes a point of naturall and Popish  
religion, that a man may be justified and saved  
by his good workes: but that which followes  
cannot be a cause of that which went before:  
the fruit cannot make the tree to be good; but  
onely declare and manifest that it is good; from  
whence it comes that the fruit is good; and so  
good workes they proceed from justification.  
They say justification is twofold: one, whereby  
a man of an evil man is made a good man; the  
second, whereby of a good man one is made  
better: the first they say is of workes, but the se-  
cond justification is of grace. *Ans.* But this is  
false: for the fruit makes not the tree a better  
tree, but if the tree increaseth in goodnesse, it pro-  
ceeds from some other cause, not from the fruit  
thereof.

v. 19 Every tree that bring-  
eth not forth good fruit, is  
hewne downe and cast into the  
fire.

20 Therefore by their fruits  
shall ye know them.

Their words containe a *conclusion* gathered  
from the former similitude, which is here also  
continued; wherein is set downe a grievous  
threatning of eternall damnation, the deserved  
punishment of all false prophets. As if Christ  
had said, looke as in an orchard every tree that  
bringeth not forth good fruit is hewne downe,  
and cast into the fire to bee burnt: so in the  
Church of God the false prophet shall not al-  
wayes be repented for a true Prophet, but at the  
length shall bee discovered, cut off from the  
Church and condemned. A. Verablero this is  
that saying of our Saviour Christ, *Every branch  
which beareth not fruit to me is taken away,*

*cast forth, and withereth, and men gathereth em,  
and cast them into the fire: and they burne.* And  
S. Peter faith, *Their damnation sleepeth not,*  
2 Pet. 2. 3.

*The 1<sup>st</sup> Use.* I. This serves to comfort Gods chil-  
dren in regard of false prophets; for though  
Gods Church bee troubled with them for a  
time, yet it shall not alwaies be so: the time will  
come wherein they must bee cast out, and re-  
ceive their due and deserved destruction. And  
this especially must be remembered, to stay and  
comfort our hearts in regard of the popish re-  
ligion, which doth most of all molest and trou-  
ble us: first, because it is naturall, and so readily  
embraced: secondly, many among us doe much  
affect it: and thirdly, it is maintained by mighty  
Monarchs. But yet for all that it must downe,  
for it is a plant which God never set nor planteth.  
Math. 15. 13. and the chief upholders of it  
shall be destroyed.

*II. Use.* This teacheth us to eschew and shun  
false teachers: and therefore doth Christ adde  
this exhortation, Math. 15. 14. *Let them alone,  
they are the blinde leaders of the blinde:* and  
Revel. 18. 4. *Come out of her* (that is, spirituall  
Babylon which is Rome) *my people, for if you  
partake with her in her finnes, ye shall suffer of  
her punishments.*

*III. Use.* The words of this threatening be-  
ing further applied unto all men, (as they are in  
S. Luke) doe teach us, that it is not sufficient  
for us to abstaine from committing grosse sins,  
and to doe no man harme, but beside eschew-  
ing evil we must doe good. In the last judg-  
ment, the sentence of condemnation shall bee  
pronounced against the wicked, not for rob-  
bing the poore, but for *not relieving of them,*  
and for *not visiting and clothing them.* Which  
doth notably confute that vaine opinion of  
many ignorant people, who thinke, that if they  
live an innocent and harmelesse life, God will  
hold them excused and save them; but the true  
that brings not forth good fruit must be burnt.

*Verf. 20. Therefore by their fruits ye shall  
know them.* Here Christ repeats againe the Rule  
he delivered in the 16. verse, which shewes, that  
it is a speciall rule to be observed of us all: for  
there is no idle word in Scripture, neither any  
thing repeated in vaine. The meaning thereof  
we have heard, and the meanes whereby a false  
prophet may be discovered, with the uses there-  
of: among which was shewed that every true  
beleever in Gods Church may be able to dis-  
cover a false prophet, whereto these three ca-  
veats must be added: I. the partie that would  
discover a false prophet, must humble himselfe  
before God, and have an heart in some sort  
emptied of all pride and selfe-love: for  
*The Lord will teach the humble his wayes,* Psal. 25. 9.  
*yea, he doth exalt the humble and increase,* Luk.  
1. 52. and in all things the humbled heart is  
preserved with the Lord. II. The party hum-  
bled must yeeld himselfe to obey the will of  
God, if any man do my fathers will, he shall know  
of

Confesse our sinne  
to false prophets.

Math 25. 45. 46.

Outlet of him  
that would disco-  
ver a false pro-  
phet.

of my doctrine whether it be of God, Joh. 7. 17. A  
 and David professeth of himselfe, that hee was  
 wiser than his teachers, and understood more  
 than the ancient, because he kept Gods com-  
 mandements, Psal. 119.99, 100. III. Hee must  
 pray unto the Lord, and aske wisdom in faith  
 and in humility, and the Lord will give it unto  
 him, Jam. 1. 5. *If any man lacke wisdom, let  
 him aske of God who giveth liberally.* Yet some  
 will say, it is an hard matter to discern a false  
 prophet: I answer, we have ordinarily this ca-  
 pacity, when wee read or heare read the last  
 will and testament of our Ancestors, wee are  
 able to conceive and judge of the meaning  
 thereof: well, our Lord Jesus hath left with us  
 his will and testament in the holy Scriptures;  
 which concerning morall duties, and matters  
 of faith necessary to salvation, is so plaine, that  
 it may be understood of the simplest, else Christ  
 would never have sent the Jewes to the Scrip-  
 tures for the certaine knowledge of the Messias.  
 Which notably discovers the fraudulent deal-  
 ing of the Romish teachers, who in matters of  
 controversie in Religion, send us for reselution  
 to the Church, calling it the stay and pillar  
 whereto wee must lean in all doubts of do-  
 ctines. The Church I grant is to be revered,  
 but yet wee must not build our faith upon the  
 doctrine of men. Our Saviour Christ sent the  
 Jewes unto the Scriptures: and hereby the  
 Bereans tried *Pauls* doctrine, and are commended.  
 And indeed, though men be never so un-  
 learned, yet if they come in humility to search  
 the Scripture, and in obedience unto God, pray-  
 ing for knowledge, they may be able by Gods  
 Word to discern of false teachers.

v. 21 *Not every one that  
 saith unto mee, Lord, Lord,  
 shall enter into the Kingdome  
 of Heaven, but he that doth n y  
 fathers will which is in heaven.*

From this verse to the 24. is contained an  
 other portion of Christs Sennon, being the  
 seventh part of this Chapter; wherein he in-  
 treateth of the state of those that profess his  
 holy name in his Church here on earth. And his  
 maine scope and drift herein, is to shew that men  
 must not content themselves to profess religi-  
 on outwardly, but therewith they must joyne  
 true godlines and sincere obedience. This point  
 is as weightie and of as great importance as  
 any of the former, respecting the maine point  
 of mans salvation: and it containeth two parts;  
 a maine conclusion in this verse: and a prooff  
 and explanation of one part thereof, ver. 22, 23.  
 The conclusion it selfe hath two parts: 1. that  
*some men professing the name of Christ shall not  
 be saved,* which part is afterward explained and  
 confirmed: the 2. part is this, that *some profes-  
 sors of religion shall be saved.* which is not only

propounded, but the parties also are plainly de-  
 scribed.

The first part is a most fearefull sentence a-  
 gainst many that live in the Church, that not-  
 withstanding their profession of the name of  
 Christ, yet they shall never be saved. And this  
 is most true, being spoken by him that hath  
 the power of life and of death, who is also the  
 God of truth that cannot lie, saying, *Not every  
 one that saith, Lord, Lord, that is, those  
 professeth God to be his God, shall enter into the  
 kingdome of heaven.* There be two kind of pro-  
 fessors in the Church of God that shall never  
 be saved: the first are  *grosse hypocrites,* which  
 profess Christ with their mouth, and yet in  
 heart and life they renounce him: of this sort  
 is, first the *common Atheist,* who only for feare  
 of the Magistrates Lawes professeth Religion:  
 secondly, the *Epicure,* that is, such an one who  
 beares Christs name for fashions sake, and yet  
 his belly and pleasure is his god: thirdly, the  
*worldling,* who spends the strength of bodie and  
 minde, and all he hath, on the world for earth-  
 ly things: Now none of all these, if they thus  
 live and die, can be saved. The second sort are  
 more *close hypocrites,* which profess the name  
 of Christ in some truth, and have in them some  
 good gifts of God, by reason whereof both be-  
 fore men and in their owne conceit, they are  
 reputed members of the Church; and yet for all  
 this they are indeed but hypocrites, which shall  
 never be saved.

And that wee may somewhat discern of  
 them, I will note the gifts which they may have,  
 whereby they may come to profess Christ tru-  
 ly: they may be reduced to five heads: The first,  
 is *the spirit of bondage to feare,* Rom. 8. 15. This  
 is a certaine gift of God whereby a man doth  
 discern the right meaning, and judicious use of  
 the Law in himselfe, concerning sinne and the  
 punishment thereof; (for though a man by na-  
 ture know something of the law, yet he knowes  
 not all, nor the right use thereof;) now by rea-  
 son of this knowledge, he fees himselfe in bon-  
 dage, and in regard thereof doth feare; from  
 whence may proceed many good things, as  
 griefe for sinne, confession and humiliation for  
 the same, and prayer for pardon. This wicked  
 D *Pharaoh* confessed the *righteousnes of God,* and  
 that he and his people had sinned, Exod. 9. 27.  
 And so did *Ahab* at the heave message of God  
 by *Elijah,* 1 King 21. 27. *He rent his clothes,  
 and put sackcloth upon him, and fasted, and lay  
 in sackcloth.* So *Judas* when he saw that Christ  
 was condemned, he repented of his fact, being  
 grieved for it, and ashamed to looke any man  
 in the face; and also confessed the same before  
 God and men, Matth. 27. 3, 4. A second gift  
 which a close hypocrite may have, is *faith;* as  
 had *Simon Magus:* for he believed, and was bap-  
 tized, Act. 8. 12. neither was it a false and dis-  
 sembling faith altogether, but in some sort a  
 true, though not a saving faith: for he believed,  
 and yet was in the gall of bitterness. So Joh.  
 3. 23.

which of these  
 shall not be saved.  
 These gifts by  
 pect.

Close hypocrites.

Which gifts a close  
 hypocrite may  
 have.

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2  
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3

21. it is said, *Certaine believed in Christ, but he durst not commit himselfe unto them.* And that we be not deceived herein, we must know that this faith of an hypocrite hath in it three things; *knowledge* of the truth, *approbation* thereof with assent unto it, and a *kinde of perswasion* that Christ is his redeemer. Of the second degree of this faith wee have example, 2 Pet. 2. 18. where some are said *to be beguiled with mannesse through fleshy lusts, who had cleave escaped from them that bewrap in error*: that is, in idolatry. And of the third degree we have example in the same chap. vers. 1. where some false prophets are said *to deny Christ that bought them*; because for a time they professed themselves to be redeemed, and were also perswaded in a generall sort that hee had bought them: yet herein they failed, that they did not truly apprehend the merit of Christ, and apply it effectually unto themselves. The third gift of a close hypocrite is a *taste of Gods favour*: Heb. 6. 5. it is said of some that fall quite away, *That they were intighened by Gods Spirit, and had a taste of the good Word of God, and of the powers of the world to come*, though they were never fed nor filled therewith. The fourth gift is *good affections*; good (I say) not in them, but in their kinde, and so far forth as we can judge: they have joy in the good things of God: Luk. 8. 13. *They that are on the stones woe they which when they have heard, receive the Word with joy. They have zeale for Gods glory*, as had *Isaiah*, 2 King. 10. 16. and yet hee departed not from the sins of his forefathers, v. 21. Thirdly, they have *reverence to Gods Ministers*, as *Hered* to *John Baptist*, Mark. 6. 20. *Hered knowing John to be a just and holy man, feared and revered him.* The fifth gift is an outward reformation of life: *the stony ground receives the seed with joy, and brings forth some fruit, but it lasteth not*: of such it is said, Heb. 10. 29. *They tread under foot the Sonne of God, and count the blood of the Testament an unholy thing wherewith they were sanctified*: that is, according to their profession and perswasion. And thus wee see what kinde of gifts an hypocrite may have, and yet never be saved.

*Vses. 1.* The consideration whereof must move us to looke unto our selves, that we have better things in us than these are: for here wee fee we may goe on to perdition, carrying the profession of Christ in our mouthes. And the rather is this to be considered of us, because many looke to be saved who come short of *Simeon Magus* in knowledge, and of *Saul, Ahab, and Iudas* in humility; yea, and for faith, farre short of the Devill himselfe, who is said *to believe and tremble*: but how canst thou looke to be saved, that in regard of grace, comest short of those which are now condemned?

Secondly, hence wee must learne to suspect our selves, and call our selves to a reckoning about our faith and obedience, and we must not flatter our selves herein: for these things before-

named will not save us: nor may we have had faith in some truth for some degrees thereof, and also good affections and other gifts; as wee have seene, who are yet for all this condemned.

Thirdly, seeing there be two sorts of sinners in the Church that shall be condemned, the one whereof have many worthy gifts; this must move us not to rest in these things, but to labour and strive to have our hearts rooted and grounded in the love of God in Christ, and to become new creatures in righteousness and true holiness; and then shall we be as the wise virgins having the oyle of grace in the vessels of our hearts, which will never be quenched till we come into the marriage-chamber with our Bridegroom Christ Jesus.

The second part of the conclusion laid downe by our Saviour Christ is this, That some men professing the name of Christ in the Church of God shall be saved. And these persons are here described unto us by their effect or action, to wit, *The doing of the will of the father.* And because this is an infallible note of them that shall be saved, I will briefly shew what it is *to do the Fathers will.* The Scriptures best expound themselves, Joh. 6. 40. *This is the will of him that sent me, that every one that hath seene the Son, and beleeveth in him, should have everlasting life.* 1 Thess. 4. 3, 4, &c. *This is the will of God, even your sanctification: and that you should abstaine from fornication; and that every one should know how to possesse his vessel in holiness and honour,—that no man oppressor or defraud his brother, &c.* These two places of Scripture laid together, shew that the doing of the Fathers will stands in three things, in *faith*, in *repentance*, and *new obedience*: faith is directly expressed in the place of *John*, and repentance, which is a fruit of faith, as also new obedience, the fruit of them both, in the words of the Apostle *Paul*: for by *Sanctification* is meant repentance, and new obedience by the duties following:

For the first; in true living faith there are three things required: *Knowledge, assent, and application.* By *Knowledge* I mean the right conceiving of the necessarie Doctrines of true religion, especially of those which concerne Christ our Redeemer. *Assent* is, when a man knowing this doctrine, doth further approve of the same as wholesome doctrine, and the truth of God, directing us right unto salvation. *Application* is, when we conceive in our hearts a true perswasion of Gods mercy towards us particularly, in the free pardon of all our sins, and for the salvation of our soules: example of this particular applying we have in the Apostle *Paul*, Gal. 2. 20. who professed thus, *Now live not I, but Christ liveth in me, and the life that I now live is by faith in the Son of God*: which what that is, he telleth after, saying, *Who hath loved me, and given himselfe for me*; and without this particular application, neither knowledge nor assent will save us. In the sixth of *John* Christ propounds himselfe unto us as the *bread*

Where professors shall be saved.

Wherein the doing of Gods will standeth.

Saving faith comprehends these things.



of life, and water of life: now wee know that food, unlesſe it be received, will not nourish the body: even so unlesſe wee doe by the hand of faith particularly receive and apply Christ unto our selves, all our knowledge and assent will be as food uneaten and undigested. It may be said that hypocrites have knowledge, assent, and a perswasion of Gods favour, and therefore this is not a sure note of doing the Fathers will. I answer, an hypocrite (as *Simon Magus*) may have true knowledge of Gods Word, and give assent thereunto, and in regard of both these have true faith in some degree; yea, he may conceive a perswasion of Gods mercy in the pardon of his finnes, though falsely in presumption upon false grounds and insufficient. Now that a man may discern the truth of his faith and perswasion of Gods mercy, from that which is in hypocrisy, hee is to observe therein three things: the *beginning* of his faith, the *fruits* and the *constancy* thereof. The *beginning* of true faith, is hearing the Word of God preached, especially the Gospel: the Law going before as an occasion or preparing-means, whereby a man comes to see his finnes and his miserie thereby, and thereupon to desire reconciliation with God in the pardon of them; and hearing the promises of mercy, to desire faith whereby he may embrace the same, labouring against unbelief. This, though it be not a lively faith, yet it is the beginning of true faith, and no hypocrite hath the same soundly wrought in him. The *fruit* of true faith is a change of the whole man both in heart and life; making the heart contrary to it selfe, in moderating the naturall affections and passions thereof, and keeping them in compaſſie of true obedience, and causing a man in every estate to rest contented with the will of God, as *Isay* saith, *He that believeth shall not make haste*. Thirdly, *constancy* in true faith is knowne by this, when a man relies wholly on God, even then when hee feels no taste of his mercy, but hath all tokens of his displeasure. Every man will believe when he hath present signes and pledges of Gods loving favour, but true faith being the *evidence of things hoped for*, will make a man believe above hope as *Abraham* did: and being the *subsisting of things not seene*, will cause a man to believe when he sees no tokens of Gods mercy: and indeed, hee that lets goe the hold of Gods mercy when he is in distresse, may assure himselfe he never had true faith: for the just shall live by faith in all estates, and will with *Iob*, trust in God though he kill them.

The second worke wherein consisteth the doing of the Fathers will, is to *repent of our finnes*: and this is a fruit of faith. In true repentance there be two things; the beginning, and the nature of it: The beginning of it is a godly sorrow, when a man is grieved properly and dueſly, because by his sinne he hath offended God, who hath bin unto him so long a Father in Christ. This causeth repentance unto sal-

vation not to be repented of, 2 Cor. 7. 10. and it ariseth not so much from the feare of punishment, as from the consideration of Gods mercy, making a man dispaſed with himselfe for offending so loving a God, who hath bene so gracious and bountifull unto him in Christ. The nature of repentance stands in the change of the minde: when any person laies aside the purpose of sinning, and by Gods blessing and grace taketh to himselfe a new purpose never to sinne more. This is properly to repent, and if this be in truth, hence will follow the change of the will, of the affections, and of all the actions of the life.

It may be said, that an hypocrite may repent as *Judas* did, Matth. 27. 3. and therefore this is not a good note of doing Gods will. *Answer*. *Judas* did repent: hee was indeed grieved for his fact, wishing with all his heart that it had never bene done: but this was nothing, his sorrow was onely *worldly*, causing death, as the Apostle calls it, 2 Cor. 7. 10. arising from the horror and feare of punishment, not from consideration of Gods mercie: it was without true hatred of sinne committed, without hope of mercy, or purpose to glorifie God by new obedience, and so was no true repentance.

The third worke wherein consisteth the doing of Gods will, is *new obedience*: and it is the fruit of both the former, whereby a man being indured with faith and repentance, doth according to the measure of grace received, endeavour himselfe to yeeld obedience to all Gods commandments, from all the powers and parts both of his soule and his bodie: and this I call *new*, because it is a renewing of that in men, whereto he was perfectly enabled by creation. But here it will be said, that many who shall never be saved, have attained to reformation of life; and therefore this is not a true and sufficient note of him that shall be saved. *Answer*. True it is, many hypocrites have reformation of life, but yet they faile two waies; First, their reformation is onely outward not inward, their thoughts, wilts, and affections, still remaine wicked and corrupt. Secondly, their obedience is partiall, onely to some of Gods Commandments, not to all: so *Heres*, hee would heare *Iohn* gladly, and doe many things, but yet hee would not leave his brothers wife. But true obedience, which proceedeth from true faith, hath these heads and branches; First, the partie must *prove what is the good will of God*, Rom. 12. 2. Secondly, he must restrain his life from outward offence, which tend to the dishonour of God, and scandal of the Church, 1 Theſ. 5. 22. 1 Pet. 2. 11, 12. Thirdly, he must mortifie the inward corruptions of his owne heart. Fourthly, he must labour to conceive new motions agreeable to the will of God, and therefore bring forth and practise good duties; so performing both outward and inward obedience unto God: and by these may a man discern

The nature of true Repentance.

New obedience.

Branches of new obedience.

Matth. 7.  
vers. 21.

the truth of his obedience : and thus wee see what professors they be which shall be saved.

*V. 1.* Now considering that salvation is promised to them that bee doers of Gods will, we must hereby bee exhorted to become more cheerefull in doing Gods will by faith, repentance, and new obedience : and to further us in this duty we must use these helpes : I. We must labour for a true perswasion of Gods mercy in the pardon of our finnes, and for the salvation of our soules : this being truly conceived, will urge a man to true obedience, whereby he may shew himselfe thankfull to God for so great a mercie. II. Wee must consider that wee are the Temples of the holy Ghost, which is a wonderful dignity to a sinfull man : and in regard herof, wee must stirre up our selves so to live, that we make not sad the Spirit of God which dwelleth in us. III. Wee must consider the blessings of God bestowed upon us both in soule and body one by one : and this will move us to love God, which love we shall shew in keeping his commandments : for *this is the love of God, that we keepe his commandments*, 1. Joh. 5. 3. IV. Let us consider the threatenings of God against sinne, and his judgements upon them that live in sinne, for every place is full of Gods judgements ; and these will helpe to restraine our corruptions that they breake not forth into action. V. We must meditate on the word of God, and use fervent prayer unto God for his grace : for by this meanes *David* did notably stirre up himselfe to faith, repentance, and new obedience, as wee may see at large in the 119. Psalme.

*II. Ps.* In that many having faith, and repentance, and outward reformation of life in some degrees, shall never be saved, wee must labour to goe beyond all hypocrites in these graces : in faith we must not content our selves with a generall perswasion of Gods mercy, but wee must labour to conceive the same to be true and found touching the remission of our finnes, and the salvation of our soules : we must looke that it have a sound beginning, good fruits, and steadfast continuance ; and for repentance, wee must labour to see that our sorrow arise from the consideration of the goodnesse of God whom wee have offended ; and that it breed in us a change of our mindes in the purpose of not sinning : whereto must bee conformable the will and affections, and the whole man. And for new obedience, we must be as carefull in mind, will, and affections, as in the outward actions of our life to doe the will of God ; and that in all Gods commandments.

*III. Ps.* Many there bee that thinke their case good, because they live a civill honest life, without wronging others openly or wittingly, which thing indeed is commendable ; but yet farre short of that which is required for salvation ; therefore they must not trust to these broken staves of outward and common honesty, though they bee good things in their

kinde : for many there be that shall never come in heaven, which have had farre more in them than these things are : and therefore whatsoever these persons they must not rest, till they finde some portion of true grace in their hearts, by vertue whereof they may plainly see themselves gone beyond all hypocrites in the things that concerne salvation.

*V. 22* Many will say unto mee in that day, Lord, Lord, have wee not by thy Name prophesied ? and by thy Name cast out devils ? and by thy name done many great works ?

*23* And then will I professe to them, I never knew you : depart from me ye that worke iniquity.

In these two verses Christ returns to ex-  
plane and confirme the first conclusion of the former verse, concerning those professors that shall not be saved. The words containe two parts : First, a description of the persons by their behaviour, *v. 22.* Secondly, a declaration of their condemnation, *v. 23.* For the first ; these professors are described by three arguments : I. by their number, *many* : II. by the time which they shall plead thus for themselves, and stand on their profession of service done to Christ ; *in that day* : that is, in that great and terrible day of the last judgement : III. by their gifts and qualities wherewith they were indued, *have we not in thy name prophesied ? and by thy name cast out devils, &c.*

For the first : the number of professors which shall not be saved is great : *For many* (saith Christ) *shall say unto me.* Indeed wee are not able to say how many they bee which shall not be saved, for that is a thing proper to God : and yet the Scripture teacheth us that the number of those which shall be condemned, is greater than the number of those which shall be saved : for besides that the greatest part of the world in former times did never heare of Christ, here it is plain that among the professors of the name of Christ, many shall be condemned : and *v. 13.* *Many walke in the broad way is destruction, few in the narrow.*

Whereby wee are taught, first, that we must not frame our lives according to the example of the multitude, to live and doe as the most doe, because the most shall be condemned : but we must strive to enter in at the strait gate, and to be of that little flocke unto whom the kingdom of heaven is promised.

Secondly, hence wee learne, not to content

Of the number that shall be condemned.

How to become cheerefull doers of the will of God.

We must goe beyond hypocrites in grace.

B

C

D

our selves to live as most men and women doe that profess the name of Christ, but wee must labour to goe beyond the multitude in regard of the truth of our faith and repentance. It was not sufficient for the wise virgins to beare the name of virgins, to have lamps burning, and to goe forth to meet the bridegroom: for all these things did the foolish virgins also; but one thing more they had, which was the oyle of grace, whereby they were enlightened to goe with the bridegroom into his chamber; which the foolish virgins lacking, were shut out of the doores and not admitted to come in, Matth. 25.

The second argument whereby these reprobate professors are described, is the circumstance of time when they shall thus plead for themselves, why they should not be condemned, to wit at the last day when they shall come to be arraigned at the tribunall seat of Gods judgement. This is a point of great weight and moment worthy all observation; that men not onely in this life and in death, but even at the last day should thus plead for themselves.

Hence wee learne, that many professing service to Christ, shall conceive in their mindes a persuasion that they are the true servants and children of God: they shall live and die in this persuasion; and yet for all this at the last judgement, they shall receive the sentence of condemnation. A thing deeply to be weighed of every one: And the consideration of it ought to teach us all to take heed of spirituall pride and selfe-love, whereby men flatter and deceive themselves in their estate, over-weening the good things they have, and falsely thinking that they have that blessing of God which indeed they have not. This must move us not onely to labour to be purged of this pride, but also teach us to suspect the worst of our selves, and to judge our selves severely in regard of unbeliefe and hollownesse of heart: for this will bee a meane to make us escape the judgement of condemnation at the last day, which Christ shall pronounce against many of those that thinke themselves to be his servants.

Further, observe where Christ saith, *in that day*, he singlet out the day of judgement as a most terrible day. And saying, *they shall say unto mee*, hee makes himselfe the Judge of all the world in that day; and further pointing out their particular pleading for themselves, he gives us to understand that he is very God, who knoweth long before, not onely the speeches and actions, but the very secret thoughts and imaginations of all men that have beene, that are, or shall be, from the beginning to the end of the world.

These things laid together and well considered, must stirre up in our hearts a speciall duty, which the Apostle hath learned, 2 Cor. 5. 11. *Ever to be shamed for the terror of his Lord*: that is, not onely in judgement to conceive, but also in heart

A and affection to bee perswaded of the terrible fearfulnessesse of the last judgement; and in this regard not to content our selves with the gift of knowledge, and with an outward profession, but to labour for soundnesse and sincerity of faith, of repentance, and new obedience, both in heart and life. This was Pauls practice, in regard of the resurrection to this judgement, *He endeavoured himselfe to have alwayes a cleare conscience toward God, and toward man.* Act. 24. 16. And this duty is most necessary: for such is our ignorance and unbeliefe, that wee little regard the terrour of this day, but either thinke it shall not come, or though it doe, we shall scape well enough.

The third argument here used, is drawne B from the gifts and qualities of the persons which make this plea for themselves: they are such as have prophesied *in the name of Christ, cast out devils, and done many great works in his name.* To prophesie here signifieth to teach the people of God, by expounding the Scripture, and applying the same to the consciences for their edification: and this office is called prophecie, to grace and commend the office of a Minister, because it was the principall duty of the Prophets themselves, thus to handle the word of God for the instruction and edification of Gods people, howsoever at some time they did foretell unto Gods people things to come. And therefore he which hath this office, and discharge the same with good conscience, doth C a worke no lesse honourable, than did the ancient holy Prophets.

By *thy name* The name of Christ here signifieth two things: 1. appointment and commandment from Christ: men that preach the word of God, being rightly called thereunto, teach and preach in the name of Christ: for those whom the Church calleth lawfully, Christ himselfe calleth, and they preach by vertue of his name. Secondly, it signifieth to preach in the roome and stead of Christ, to preach that which Christ would preach, and in that manner also which Christ would use: 2 Cor. 5. 20. *We are ambassadors for Christ, as though God did beseech you by us, &c.* And here wee may see a difference among the kindes of teaching which D God requireth of men. Masters teach their servants; parents teach their children; and one neighbour and friend another: but all these differ from the teaching of the Minister: for he teacheth being called by Christ, and in stead of Christ: but the master teacheth not by like vertue, but onely by the right of mastership: the father by vertue of fatherhood, and one friend another by vertue of brotherly charity. And this sheweth the dignity of the calling of a Minister, and the weight of his office: no master, no father, or ordinary professor hath the like.

*Cast out devils, and done many great works* For the better understanding hereof, wee must intreat something of the working of mira-  
cles:

What it is to  
prophesie.

What it is to pro-  
phesie in Christs  
name.

What a miracle

God alone can  
work miracles.

How men make  
miracles.

Miracles now  
ceased.

Feeding the  
multitude  
was a miracle.

cles: and first, we are to see what a miracle is. A miracle is not only a strange worke done, but such a worke as is above the strength of all creatures, and beyond the whole power of created nature; for it is done by the power of God himselfe immediately, which is above the strength of all creatures: such a worke was the *feeding of the Sinne*, John. 6. 1. and the *going backward of the shadow of the diall*, 2 King. 20. 11. Secondly, the Lord God alone is the author of a miracle, who created heaven and earth; as *David* saith, *I have great and dark wonders things, thou art God alone*, Psalm. 86. 10. No Angel, nor other creature in heaven or earth, no not the manhood of Christ, though exalted above all creatures, is able to worke a miracle. How then will some say, doe these men plead their working of miracles? *Ause*, No; as authors, but as instruments and minsters whom the Lord useth in the working of them; for men worke miracles by believing, on this manner: First, they receive a speciall instinct and inward motion, that God will use them as instruments in the working of a miracle, if they pray unto him, and command the worke to be done; upon this instinct, they believe that if they pray to God and command in his name, it shall be done: and lastly, they pray, and command according to this instinct, and so the thing they believed is done. And thus is speech to be understood, *Have we not cast out devils, &c?* that is, thou hast put an extraordinary instinct into our minds, that if we prayed unto thee, and commanded the devils in thy name to depart, it should be done: this we have believed, and accordingly practised, and so have cast out devils, and done many great wonders by thy name. This gift of miracles doth not now befall the Church of God: all that the Church now hath (for ought I see) is the gift of prayer, joyned with fasting, which also must be conditionally, depending on Gods glory, the good of Gods Church, and of the party troubled: they may not pray absolutely for this worke of casting out devils, or for the doing of such like miracles, much lesse may they now give peremptory command for the being of them. If it be said, that Gods Church hath all needfull gifts, as well now as in former times: I answer, it hath all gifts needfull to their salvation, and therefore prayer in the Church serves now either to deliver the party troubled, or else to procure as good a blessing as deliverance is, which is patience and repentance. And thus wee see what manner of persons they be that shall say Lord, Lord, and make apologie for themselves at the last day, and yet be damned: namely, some that have beene excellent preachers of the Word, and some that have had extraordinary power to cast out devils: and lastly, others that have wrought many strange cures and miracles by faith in Christes name.

Now hence we learne, first, that most excellent gifts will not lead us to the salvation of any

man or woman, unless they have true faith, sincere repentance, and new obedience, whereby they doe the will of God: for what an excellent gift is it to be able to teach and preach the word of God? what a rare thing is it to have heard Christ himselfe preach, and to have given him entertainment? and yet neither of these can save a man: Christ saith here, the apologie of preaching shall doe men no good, and the privilege of eating and drinking with Christ, and of hearing him teach in their streets, will nothing avail: Christ will say, I never knew you, Luke. 12. 26, 27. It is likewise an excellent earthly privilege to be allied unto Christ: and yet Christ preferreth spirituall kindred by faith and obedience first. Before it, saying to one that told him his mother and his brethren stood without, desiring to speake with him, *He* (saith he) *is my mother? and whose are my brethren? and pointing to his Disciples, hee saith, Behold my mother and my brethren: for whosoever shall doe my Fathers will, the same is my brother, and sister, and mother.* And with reverence it may be truly said of the Virgin *Mary*, that howsoever it was a wonderfull privilege unto her to be the mother of Christ Jesus, yet if shee had not as well borne him in her heart by faith, as shee did in her body, shee had never beene saved; and therefore *Paul* saith, *Though we had knowne Christ after the flesh, yet henceforth know we him no more: but if any man be in Christ, he is a new creature,* 2 Cor. 5. 16. and in *Christ* neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love, Gal. 5. 6.

The consideration whereof, must move us all to labour to become new creatures, and to get the graces of Gods children who are regenerate, even true faith, true repentance and new obedience, and not to rest in other gifts though they be most excellent.

Againe, Students that have a great measure of knowledge and other excellent parts, as memory, languages, &c. must learne, not to be puffed up therewith, (for *knowledge puffeth up*, 1 Cor. 8. 1.) but withall to get the saving graces before named: for without a repentant and believing heart, all the gifts they have will never save them: nay, rather they must be abased thereby, for without true saving faith, all other gifts be but as so many millstones, to presse them deeper into the pit of destruction.

Secondly, here note, that many learned preachers, who have soundly handled the word of God for the conversion of others, shall yet themselves be condemn'd, like to the Carpenters that built *Noahs* Arke and yet were drowned in the flood. The consideration whereof, must teach all Ministers, according to the counsel of the Apostle, Act. 20. 28. *To take heed, first unto themselves, and then to their flocks*: so *Paul* bids *Timothy*, *Take heed unto thy selfe, and unto learning, continue therein: for in doing this, thou shalt both save thy selfe, and them*

Mat. 23. 2, 3.

Angell. lib. 12  
vignit.

that heare thee, 1 Tim. 4.16. Secondly, to bee followers of *Paul* in the practice of mortification, *who did beat downe his body, and bring it into subjection, lest by any means after hee had preached to others, he himselfe should be reprobate,* 2 Cor. 9.27. Thirdly, the people of God are here also taught their duty: for seeing this fearefull judgement shall befall some Ministers of the Word, that notwithstanding their preaching, they shall be condemned; therefore Gods people must not rest upon the example of their Ministers lives, but cleave fast unto that wholesome doctrine, which they gather soundly and directly out of the word of God: his life and practice is no sure rule to follow, further than it agreeth with the word of God: and therefore *Paul* saith, *Be followers of me, as I follow Christ,* 1 Cor. 11.1. But the Word is a true rule and square, and as many as walke according to this rule, *peace shall be upon them and mercy,* Galat. 6.16.

Fourthly, seeing some workers of miracles must also be condemned, this teacheth us not to trust them which bring unto us doctrines, because they are confirmed by wonders; for such as worke wonders may deceive themselves in the matter of their owne salvation, and therefore much more may they deceive us in this or that particular point of doctrine. Whence therefore sundry points of Popery, as Purgatorie, Pilgrimages, invocation of Saints, and such like, are avouched to bee confirmed by miracles, (which no doubt were but forgeries, and lying wonders) yet let it be granted that they were true miracles, that proveth not that wee should beleve them, because the word of God doth not confirme the same unto us; for beside that which is revealed and recorded in Scripture, we must receive no doctrine in religion, be it never so miraculously confirmed.

vers. 23. *And then will I professe to them I never knew you: depart from me ye workers of iniquity.* Here Christ sets downe the just condemnation of those men which make an apolo- gie for themselves at the day of judgement, and wonder at their condemnation: and withall he answered them in that wherein they shal plead for themselves. The words containe three parts: I. a profession made by Christ to these men, *that he never knew them.* II. a commandement of Christ unto them, *Depart from me:* and III. a reason of the commandement, *Ye workers of iniquity.* For the profession of Christ; *Then,* that is, in the day of Judgement, at that time when men shall wonder at their condemnation; making apologies of their service to God; even then, saith Christ, *will I professe, &c.* In this phrase Christ alludeth to the fact of these hypocrites, for they professed the name of Christ, and did plead service done unto him; as if hee should say, Many in that day which have professed my name in the world, shall plead their service done to mee: but I will make another profession unto them, that is, I will make it

clear and manifest unto all the world, that I never knew them, and that their profession of me was in vaine.

The words of Christs profession are of great weight and moment, containing some difficultie in regard of the sense, which must bee searched out. The knowledge of God whereby he knowes his creatures is twofold; (Generall and Speciall. Gods generall knowledge is that whereby hee understands and sees all things, both past, present, and to come: and in regard of this it is said, *All things are naked and open before his eyes with whom we have to doe,* Heb. 4.13. And by vertue of this, Christ here foretelleth what shall bee the apolo- gie of some wicked men at the last day. And in regard of this generall knowledge, all men are knowne unto God, and the most secret actions of wicked wretches: *Jer. 32.19. His eyes are open unto all the wayes of the sonnes of men, to give unto them according to their wayes, and according to the fruit of their workes.* The speciall knowledge of God, is that whereby hee acknowledgeth, approveth, and accepteth of his creature to be his, vouchsafing unto it his speciall favour: now this enlargeth not it selfe to all and every man: for some there be, on whom he will shew his favour, and of them it is said, *The Lord knoweth the way of the righteous,* Psal. 1.6. Others there be on whom he will not shew forth his mercie, and of them it is said, *The way of the wicked shall perish.* Which opposition sheweth what is meant by Gods knowledge of the godly. So likewise, *Rom. 11. 2. Will the Lord destroy his people whom hee knoweth before:* that is, whom hee approved and loved: and of this speciall knowledge hee speaketh in this place. *Never* This word excludeth all time, as if he should say, I doe not now, neither ever did approve and accept you for mine owne; yea, even in that time when you professed me, preached, and wrought wonders in my name even then I say, I did not accept and approve of you.

From this forme of confession wee are to learne sundry points of doctrine: First, hereby is plainly confuted and overthrowed the opinion of some Protestants, who hold that Christ shed his blood for all and every man without exception, and that in regard of Gods purpose and will he died for all men; for *Cain* as well as for *Abel*, for *Iudas* as well as for *Peter*, and for them which shall bee condemned, as well as for them which shall be saved. But marke what Christ saith here to them that shall be condemned, I never knew you, nor approved of you for mine. But if Christ died effectually for all and every man in the world without exception, then he bought all and every man without exception, with the price of his blood; and if that, then every one without exception is Christs; and those which are truly his, Christ will undoubtedly acknowledge for his owne. But here wee see Christ will not acknowledge all

Gods knowledge  
of his creatures.

1. Generall.

2. Speciall.

Universall re-  
demption con-  
futed.

God desires not  
hardly in denying  
redemption to  
some.

and every man to be his, and therefore undoubt-  
edly hee did not purchase by the price of his  
bloud, all and every man to be his without ex-  
ception. I deny not, but that Christ died for  
all men in the fealt of Scripture; but the word  
of God never saith, that on Gods part, and in  
regard of the purpose of his will, Christ died  
for every man without exception. And whereas  
it is thought to be an hard speech, to say that  
God would have some particular men depriv-  
ed of grace and redemption by Christ, let us  
well consider this one thing, and it will not  
seeme strange, no not in mans reason. God cre-  
ated man in his owne image, in righteousness,  
and true holiness, and he gave unto him a blef-  
sed estate in an earthly Paradise, and that not  
only for himselfe, but for all his posterity: for  
whatsoever he received by creation, hee receiv-  
ed not only for himselfe, but for his posterity,  
being then a publike man, and bearing the  
person of whole mankind, both in the state of  
his innocency, and in his fall: whereupon *Adam*  
falling from that happy estate, all mankind  
being in him, fell with him, and to lost Gods  
image, and that good estate which they enjoy-  
ed by creation in *Adam*. Now consider this  
well, if God had never indued man with grace,  
nor given him meanes to come by happinesse,  
and yet had excluded him from all meanes of  
grace and happinesse, this indeed might have  
seemed hard; but considering that by creation  
hee gave man happinesse, and likewise ability  
to persevere in the same, if he would; is it any  
marvell, seeing all men have of themselves lost  
their owne felicity, that some should bee de-  
prived of it for ever? nay, rather it is a wonder  
that all are not condemned which come of  
*Adam*: for God in his justice without all cruelty  
might have condemned every man: and  
indeed it is his endlesse mercy, that he hath gi-  
ven Christ to be a Saviour unto some, and that  
any are made partakers of this salvation by Je-  
sus Christ.

Secondly, Christ here saith of some, *I never  
knew you* yet speaking of others he saith, *I know  
my scope*, Joh. 10. 14. and againe, *I know whom  
I have chosen*, Joh. 13. 18. and *Paul* saith, *The  
Lord knoweth who are his*, 2 Tim. 2. 19. Now  
from these places we may gather, that there is an  
eternall worke of God, whereby he puts a differ-  
ence and distinction betweene man and man,  
angell and angell, acknowledging some to bee  
his owne, and denying the same of others. If  
God himselfe had not avouched this in the  
Word, no man might have taught it; but be-  
ing here plainly propounded, it is with all reve-  
rence to bee acknowledged and received: and  
that it may be the better conceived, two points  
are here to be handled: First, upon what ground  
and reason God doth know some to be his, and  
doth not know nor acknowledge others for his  
owne. Secondly, what is the fruit of this  
knowledge of God in man. For the first, why  
God should know some to be his, and not o-

Gods election  
and reprobation  
proved.

The ground of  
Gods reprobation.

thers, no other reason can be given, but Gods  
good pleasure alone: *Math. 11. 25*. Christ set-  
teth downe this distinction betweene man and  
man, saying, *that his Father hath hid the myste-  
ries of the kingdome of heaven from some, and  
revealed the same to other*: now what is the  
cause hereof? *It is even so, O Father*, (saith he)  
*because it so pleaseth thee*. So, *Rom. 9. v. 13.* and  
*18. in Jacob and Esau*. *Paul* shewes this distinc-  
tion of mankind, *I have loved Jacob, and ha-  
ted Esau*, saith the Lord: neither did this differ-  
ence come from their workes, either good or  
evil: for this difference God put betweene  
them, before either of them had done good or  
evil: but it is wholly ascribed to the will of  
God, who will have mercy on whom he will have  
mercy, and whom he will he hath hardened. This must  
not seeme strange unto us: we permit unto men  
to use their owne discretion in their owne af-  
faires, and this is a sufficient reason to stop any  
mans mouth; *It is mine owne my I not doe with  
mine owne what I will?* Again, in *Princes* Pro-  
clamations we submit our selves to this clause,  
(*It is our pleasure*.) so likewise, a man having  
a flocke of sheepe, may send some of them to  
the sitting for the slaughter, and others keepe  
for breed; this God permitteeth unto man;  
and it is not counted cruelty amongst men;  
now if wee give this liberty unto man over  
the creature, why should we not much more  
give it to the Creator himselfe over man, see-  
ing the basest and least creature is something  
in regard of man, but man is nothing unto  
God? and therefore though these mysteries  
cannot be comprehended by reason, yet even  
in reason we may see some resemblance of the  
truth and equity of them, which must move  
us with reverence to submit our selves unto  
the soveraigne will and pleasure of God here-  
in.

Upon this ground of difference and distinc-  
tion betweene man and man, we may well be  
admonished to beware of the error of some  
Divines, who thus define of Gods wil touching  
mans estate; They say it is the first will of God,  
that every man in the world should be saved, if  
they would, and therefore (say they) hee mini-  
sters unto them all helpe both of nature  
and grace, whereby they may repent and believe  
if they wil. And having laid downe this his first  
will, he then (say they) foreseeeth that some men  
will not believe, nor persevere in the faith: and  
hereupon it is (in their conceit) that hee will not  
know some men for his owne. Again, fore-  
seeing that others will believe and persevere in  
faith, then hee knowes and acknowledgeth to  
be his; dealing herein like unto a good father  
that hath many sonnes, who would have them  
all to doe well, and to have each one a good  
portion; but seeing that some will not be-  
come frugal and obedient, hee changeth his  
minde, and doth disinherit them: or like un-  
to a good Prince, who would have all his  
subjets to doe well; but seeing some to

Face these workes  
are not the ground  
of Gods decree.

be rebels, hee is of another minde, and willetth their death. *Assw.* But this opinion is a meeke invention of mans braine; for whereas they say, that God by a second act of his will acknowledged some for his owne, and not others: upon the foresight of their faith and unbeliefe, whereas by his first will he would have all men to be saved, it is not true; for the first will of God is, to know some, and not to know others; the ground whereof is his good pleasure alone, and not of some works in them. And therefore it cannot be that hee should will all men to be saved equally, *Cata* as well as *Abel*, *Iudas* as well as *Peter*. Again, their opinion confutes it selfe: for God forc'es mens faith and unbeliefe, because he hath decreed the same, and his decree depends upon his owne will alone: and therefore unlesse we make the same thing in the same respect, both the cause and the effect, we cannot make forcene workes the ground of difference betweene man and man. Then their comparisons are not fit: a father would have all his children to doe well, and to enjoy his portion: true, and more than that, he would make all his children to doe well, if it lay in his power; neither would he disinherit any, if it lay in his power to make them good: the change of his purpose in disinheriting is some, arising from the impotency of his will, that cannot doe that he would. And the same must bee thid of the wil of Princes toward their subjects: but if there should bee such a will in God to have all men saved, if he could save them; then undoubtedly all men should be saved, for *who hath resisted his will* may, whatsoever the Lord willetth, that doth hee in heaven, in earth, and every where, *Deut. 4. 37.*

A second point to be considered in the distinction of men, whereby God knoweth some to be his, and doth not acknowledge some others for his, is the fruit of this knowledge of God. It is an effectuall and powerfull knowledge, working mutuall and strange effects in mans heart, towards God: for from this, that God knoweth some to be his, there followeth another knowledge in mans heart, whereby he knoweth God to be his God. So Christ saith, *Joh. 10. 14. I know my sheepe, and am knowne of mine.* Look as the Sun casts down his beames upon us, by meanes whereof we againe see the body of the Sunne; even so the knowledge of God, whereby hee knoweth us for his, worketh in our hearts a knowledge of God in us, whereby we know him for our God. So *Gal. 4. 9. Seeing ye know God, or rather are knowne of God: so that the knowledge of God, whereby he knoweth us to be his, is the ground of our knowledge of him to be our God.* Again, in this knowledge of God, whereby he knoweth his Elect, is contained his love towards them; for hee knoweth and accepteth of man, and therefore loveth him: and this brings forth in man love to God againe. *We love God, because he hath loved us first.* 1 *Joh. 4. 19.* So likewise

A God by his knowledge chuseth us to be his peculiar people: and hence comes our chusing of God to be our God; for looke as the seale sets a print in the wax like unto it selfe, so the knowledge of God bringeth forth such fruits in us to God-ward, as therewith God beareth and manifesteth towards us.

On the other side, there be some whom God never knew, and the fruits hereof in them, be the fruits of justice; God not knowing them, they know not God: and the fruits of this knowledge, as love, and giving their hearts unto God, they have not. Indeed the finnes which men commit, come not from this, that God knoweth them not, but from the corrupt will of man: and yet these wants of knowledge, of love, and faith to God, as they are punishments, come from this, that God doth not know, nor acknowledge men for his.

Now whereas this knowledge of God is powerfull in his Elect, to produce from them true knowledge, affiance, and love of God againe; we are to be admonished to labour to feele in our hearts these graces, which are the impressions and fruits of Gods knowledge of us, that by them we may be able to say, I know God to be my God, and Christ my Redeemer. Let us therefore labour to know God aright, and to love God in Christ, and in his members, by true love; and to chuse the true God to be our God, bestowing our hearts and affections on him: for by these graces we shall know certainly that God knoweth us, loveth, and chuseth us for his sonnes and daughters in Christ: because these graces in us are the proper fruits of the knowledge and love of God towards us: even as we may know the Princes broad seale by the sonne of it in wax, though we never see the seale it selfe. And on the contrary, we must take heed of that heavy judgement of God, whereby men goe on without knowledge, love, and affiance in God; for these are fearful tokens of his wrath, befalling those whom hee never knew.

*The Vse. 1.* Whereas God knoweth some men for his owne, and will not acknowledge the same of others, and that onely upon his will and pleasure, we may see here a wonderfull and unsearchable mystery; which first of all ought to stirre us up, not to plead with God, but in an holy reverence to wonder at, and to admire his unspeakable power and sovereignty over his creature: *Rom. 11. 32. God hath shut up all under unbeliefe, that he might have mercy on all,* saith the Apostle. Now he doth not reason the case further, but there stayeth himselfe, with an admiration of Gods wonderfull power and wisdom, crying out, *O the deepnesse of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgements, and his wayes past finding out!* ver. 33. 2. This must strike our hearts with feare and trembling towards God in regard of his judgements: the Apostle *Paul* speaking to the Gentiles of Gods

A motive to know and love God.

ancient people, faith, *The loves are cut off through unbelief, and thou standest by faith*; and therefore makes this use unto the Gentiles, *Be not high minded but feare*, Rom. 11. 20. Hence wee are taught, not to looth up our selves (as usually wee doe) on hope of mercie in the death of Christ, without some ground hereof through true grace; but rather with feare and trembling, to long as wee have time, to labour in the meanes of salvation, which is Gods word, prayer, Sacraments, to become true members of Christ, because wee may deceive our selves with a vaine profession: for though Gods mercie bee endless in it selfe, yet it admits restraint to us-ward; and indeed shall never bee extended to all, nay not to many that in their life time made full account thereof in their vaine persuasions.

A third point here to bee observed is this; that such as professed Christs name here on earth, and yet after shall be condemned, never had true faith, nor true repentance, sound love, nor hope; they might have some kinde of faith, I confesse, and many other excellent gifts; but if they had had true faith, thereby they should have pleased God, and become approved of Christ, and so at some time also, have bene accepted and acknowledged of him for his owne. For this wee must learne and hold as the truth of God, that where true faith, love, and hope are truly wrought, there they remaine for ever, at least in the roote: they may seeme for a time to be lost, but yet never can bee quite extinct, *For the gifts and calling of God are without repentance*, Rom. 11. 29.

Fourthly, here it is plaine, that those whom Christ will not save, hee never knew; hence it follows, that whom he knowes to be his, them hee will know to be his for ever. This point must be remembered, because it is the true foundation and ground of the salvation of mens soules: we are said to be saved by faith, and by the word of God, yet only as by meanes, not as causes: but the only cause of our salvation, and of the meanes that brings us thereto, is *this knowledge of God*, whereby he accepteth and approveth us to be his owne.

Hence wee may gather, that those who are elect unto salvation, shall never perish; for whom God once knowes to be his, them hee knowes to be his for ever: and therefore Matt. 24. 24. it is made a *thing impossible that the elect should perish*: and the Apostle takes it for granted, that *the election of God is unchangeable*, Rom. 9. 11. remaining ever, according to his purpose. This knowledge of God, is that *foundation which remaineth sure*, 2 Tim. 2. 19. The first grace of all is Gods favour, chusing some men to be his of his mere good will; and this first grace, to whomsoever it is vouchsafed, remaineth for ever, admitting no change nor alteration, nor interruption. This doctrine must be remembered, as the stay of our faith, and a sure foundation of sound comfort in any di-

stresse: for true believers in time of affliction finde in themselves much unbelieve, and great proneness to fall away from God. Yet here they have a sure stay whereon to rest, they must goe out of themselves, and fasten their faith on Gods election, knowing hence, that though they be fraile and subject to fall away of themselves, yet their salvation remaines fast, grounded on the knowledge and election of God. So the Apostle *Paul* comforts himselfe and the godly, Rom. 8. 33, 35. *It is God that justifies, who shall condemne?* and verse 35. *Who shall sever us from the love of God in Christ*, whereby he loveth us? And indeed, if a man have received true assurance of Gods favour, though but once in all his life; yet by that one signe hee may assure himselfe of his salvation: upon this ground, that Gods love is unchangeable, though ever after he live in temptation; *For whom God loveth, he loveth to the end*, Joh. 13. 1.

*Depart from me* This is Christs commandment to those whom hee never knew, though they professed his name; and it is a most fearefull commandment, being all one with that, *Matth. 25. 41. Goe yee cursed into ever lasting fire*.

Now hence we may gather, that the second death is properly a separation from the comfortable fellowship of the Father, the Son, and the Holy Ghost; and withall, a sense and feeling of Gods wrath in that separation. This appears by the contrarie, for life everlasting stands in fellowship with God the Father, the Sonne, and the Holy Ghost. Now here a question may bee asked, concerning the suffering of Christ; for our doctrine is; that hee suffered the second death: whether then was hee severed from God in his suffering? *Answer*. Christ our Saviour on the crosse stood in our toome and stead, hee bare upon him the finnes of his elect, and for substance, the whole punishment due to the same, which was both the first and second death: but yet concerning the suffering of the second death, there remaines some difficultie. Touching it therefore wee must hold this ground, that our Saviour Christ suffered the second death, so farre forth as the suffering thereof might stand with the union of his two natures, and with the holinesse and dignitie of his person: and here these caveats must be marked:

*I. Caveat*. That in his manhood hee endured a verie true separation from the Godhead, and from his Father: yet not in regard of subsisting and being, but of sense and feeling only: and therefore hee cried, *My God, my God, why hast thou forsaken mee?* having for a time no sense of Gods favour, but only the feeling of his wrath and displeasure.

*II. Caveat*. In his passion hee did indure the sorrows of the second death; hee did not die the second death, for then hee should have bene overcome and utterly separated from his father in subsisting and being: but hee suffered the second death, and in suffering overcame it; as a

The reprobate never had true faith.

Elect never fall away.

When Christ was on the crosse hee had no sense of Gods love.

How Christ felt the second death.



man may be at the point of death, and feele the paines of the first death, and yet recover.

**III. Catech.** Christ endured the paines of the damned, yet not in that manner which the damned doe; for hee endured them on the crosse, they in the place of the damned; Christ suffered them for a while, they endure them for ever; Christ suffered the second death, yet so as it prevailed not against him; but the damned are overwhelmed of it, it prevails over them, and causeth them to blaspheme God: now their blasphemie increaseth their sinne, and their sinne causeth their torments to bee multiplied for ever. This Doctrine is suitable to the word of God, and to reason: for in mans reason, the death of the body could not bee a remedie to such persons as are condemned to a double death both of bodie and soule.

**Vfcs. 1.** Seeing the second death is a separation of man from God for ever, wee must labour in this life to have some true fellowship with God the Father, the Sonne, and the Holy Ghost: that having it once, wee may enjoy the same for ever. This fellowship we shall come unto in the right use of the Word and Sacraments, and Prayer; for in the Word and Sacraments God condescends to speake unto us, and to deale familiarly with us, and in Prayer wee talke with God.

**II. Vfs.** Note also to whom this commandement is spoken, *Depart from me*; namely, to such as come neere unto God with their lips, but yet keepe their hearts farre from him: in consideration whereof wee must not content our selves to profess the name of Christ outwardly, but wee must draw neere to God with all our affections, our love, joy, feare, and confidence, and yeeld obedience to his commandements: so shall wee escape this fearefull commandement of finall departure from him.

**See workers of iniquitie.** This is the reason of the commandement: for the better understanding whereof this question must bee handled: How these men, that make such profession, can bee called workers of iniquitie: many of whom undoubtedly, lived in a civil & unblameable life outwardly, and could not bee charged with any horrible capitall sinnes. **Ans.** There bee many great sinnes for which men may bee called workers of iniquitie, and beas vile in the sight of God as the murderer and adulterer, though for outward life they be unblameable: as first *hypocrisie*, which is proper to the professors of religion, when as they content themselves to hold religion outwardly, but yet doe not bring their hearts, nor conforme their lives to their outward profession. Secondly, to profess love and worship to God, and yet not to performe duties of love and mercie unto men: for wee must love and serve God in the works of brotherly love. Thirdly, to have the heart addicted to this or that sinne or sinnes; whether secret or open, in regard of the world, it skilleth not: for this is to bee a worker of

**A** iniquitie in Gods sight, when the heart taketh a settled delight in any sinne. And they are not so called because their iniquitie is always outward and seene to the world. Lastly, all the sinnes of the first Table, especially the sinnes against the two first Commandements, as not to know God, nor to love God, or to trust in him above all, nor to worship him in heart and life together; these are all works of iniquitie, greater than the sinnes of the second Table in their kinde: and in regard of these also, professors are called *workers of iniquitie*.

**Vfs. I.** Whereas Christ calleth those professors, *workers of iniquitie*, whose profession covered their sinnes from mens sight; wee may note, that Christ is a verie strict observer of mens wayes, even of the most secret sinnes, which appeare not to the world: though men may bee deceived by professors in this world, yet Christ cannot bee deceived, but at the last day of judgement hee will finde them out what they be. Many deceive themselves with a persuasion of mercie, because Christ is a Saviour, and so presume to goe on in sinne; but they must know, that Christ is also a severe Judge, who doth straitly observe mens sinnes, and will condemne the workers of iniquitie, as well as pardon them that repent: and therefore wee must not flatter our selves to live in sinne, because hee is a Saviour; but rather feare to sinne, because he is a severe Judge against all iniquitie.

**II.** This shewes that Christ preferres an honesty and godly life above inost worthy gifts, even before the gifts of Prophecie and Miracles; and therefore our principall care must bee, to frame our hearts and lives to true obedience unto our God in all his Commandements.

**III.** This must stirre us up to true and unfeigned repentance. If wee have not yet repented, it must move us to begin it: if wee have repented, we must doe it more; for Christ will pronounce a fearefull sentence of condemnation upon many professors, because they live in sin, though they have prophesied in his name, and cast out Devils, and done many great works; yet because they have bene in heart addicted to some sinnes, hee shall say unto them at the last day, *Depart from mee, and, Goe yee cursed into everlasting fire.* The horror whereof, seeing Christ hath so long before made it known unto us, ought to move us to humble our selves, to turne unto God, and to breake off the course of our sinnes, even in the purpose of our hearts. And if wee will not now tremble and turne, the day will come when wee shall heare a fearefull commandement, and obey it, and not bee able to turne from it: but if wee shall now turne to God by true repentance and new obedience, wee shall in that day heare the blessed voice of absolution upon our selves, when as the fearefull sentence of condemnation shall be pronounced upon others.

**IV.** Whereas many men shall be condem-

Christ marketh the most secret sin.

How Christs steemes a godly life.

A fearefull sentence to repentance.

Perge the heart  
from a purpoſe of  
finning.

ned, becauſe in heart they have beene addicted to ſome open or ſecret ſinnes, wee muſt in the feare of God labour to purge our hearts from all ſinne, ſo as wee bee not addicted to any one ſinne, with purpoſe to live therein: yea, wee muſt labour to turne our ſelves from every evil way, from ſinnes in thought, in affections, in behaviour and actions. The purpoſe of our heart muſt be, not to live in any one ſinne, ſo as if we fall, wee may yet truly ſay, it was againſt our purpoſe: and intent: and therefore we muſt labour to be reuſed in the ſpirit of our mindes, even in the moſt ſecret part of our ſoules. It is not enough to leave ſinne when it leaves us, by reaſon of weakneſſe, or want of opportunitie: thus doth many an aged man, who having lived in lewdneſſe and luſt all his youth, doth at length, by reaſon of weakneſſe in old age, leave thoſe ſinnes in practice; but yet his heart is ſtill addicted to them, and therefore even then, when hee cannot goe without a ſtaffe, will hee take great delight in rehearſing and remembering the trickes of his youth. Now this man hath no repentance: for his delight in the remembrance of ſinne paſt, is all one before God, as if he had lived ſtill in the practice thereof: our prayer therefore muſt be with *David*, O the Lord continually, that hee would *incline our hearts unto his commandments, and not to covetouſneſſe*, or any other ſinne, *Psalm 119. 36.*

**v. 24** *Whoſoever then heareth of mee theſe words, and doth the ſame, I will liken him to a wiſe man which hath builded his houſe on a rocke,*

**25** *And the raine fell, and the flouds came, and the winds blew, and beat upon that houſe, and it fell not: for it was grounded on a rocke.*

After the deliverie of many notable inſtructions in this Sermon of our Saviour Chriſt, whereby hee hath ſufficiently ſhewed himſelfe to bee the true Prophet and Doctour of his Church: in this verſe, and thoſe which follow, to the 28. he comes to lay downe the concluſion of this excellent Sermon, wherein hee doth ſtint up his hearers to a notable dutie; namely, that they ſhould not make light account of his Doctrines, contenting themſelves barely to heare, reade, or to learne the ſame; but further, to goe about the practice thereof in their lives and converſations. And for the effecting hereof, hee layes downe here at large, the fruit of true obedience to the Word. In this concluſion are three points contained: I. A maine dutie to be done

of all his hearers; that is, *to heare and doe the words of Chriſt: Whoſoever heareth theſe my words, and doth the ſame.* 11. The propertie of this dutie; *it is a note of great wiſdome: I will liken him to a wiſe man, &c.* 111. The fruit of this dutie: *Safety and ſecurity againſt all perils of bodie and ſoule*, in the 25. verſe: all which are amplified by their contraries, in the 26. and 27. verſes, as we ſhall ſee in their place.

The firſt point is the maine dutie of everie good hearer, namely, to joyne practice with knowledge of the word of Chriſt. This dutie is oft urged upon us by the Holy Ghoſt, *Rom. 2. 13. Not the hearers of the Law, but the doers thereof ſhall be juſtified before God: And Saint James ſtands long on this dutie, Jam. 1. 22. Be ye doers of the Word, and not hearers only, deceiving your owne ſoules:* which after he diſtinctly both by the vanitie of hearing without doing, *v. 23, 24.* and by the bleſſing that accompanies obedient hearing, *v. 25.* and *Luk. 11. 27, 28.* when a woman in admiration at Chriſts Doctrine, pronounced *her bleſſed that bare him;* Chriſt answered, *Nay, rather bleſſed are they that heare the word of God, and keepe it.* And in the Parable of the Sower, *Matth. 13.* there are foure kinds of hearers, three bad, and one only good, who doe heare, know, receive, embrace the word of God, and withall bring forth fruit plentifully. And naturall reaſon may perſwade us of the weight of this dutie; for the beſt learning that men have in humane things is to little, or of no uſe, without practice: much leſſe can divine Doctrine then profit a man without obedience be joyned therewith.

*Uſe.* The conſideration hereof muſt move us to pray to God the Father in the name of Chriſt, that he would vouchſafe his Spirit unto us, whereby our hearts might be inclined, diſpoſed and bent to an unfaigned love and obedience of Gods precepts, delivered in his holy Word, becauſe it is our dutie to live in the practice of that wee heare. Yea, wee muſt pray to performe obedience in our life, that our conſciences may not only not accuſe us, but alſo excuſe us before God in regard thereof; or at leaſt, in regard of our true endeavour and deſire to obey. This dutie being practiſed, will miniſter true comfort unto us in time of diſtreſſe, yea, in the fearefull caſe of death it ſelfe. Hereby did good King *Hezekias* comfort himſelfe at his death, *that he had walked before the Lord with an upright and perfect heart, Iſay 38.* And the word of God is plaine for this comfort, *If our hearts condemne us not, then wee have boldneſſe towards God, 1 Joh. 3. 21.* alwayes provided, we have a good underſtanding of our dutie to God, for an ignorant conſcience will falſly excuſe.

**II. Point.** The propertie of this dutie. It is a part of great wiſdome, for he that heareth and obeyeth, is the only wiſe man; *I will liken him to a wiſe man, unto a wiſe man.* This point is likewiſe with care to bee remembered, that the

The dutie of everie good hearer.

good hearer hearing  
and doing the word.

Concluſion of  
Chriſts Sermon.

hearing and doing of the word of God, is a special part of true wisdom: this is notably verified in the 32. Psalm, which is intituled *David's learning*; and indeed it is a notable Psalm of learning, containing the summe of all religion; which *David* bringeth to these two heads, his repentance and new obedience. So Deut. 4. 6. the peoples obedience to Gods commandments, is counted by *Moses* their wisdom: and for this cause hee there saith, *They shall bee counted the wisest people under Heaven*, because they served and obeyed the true God: to which purpose it is said, *The feare of God is the beginning of wisdom, a good understanding have all they that doe thereon*, Psal. 111. 10.

Hence we learne these instructions: 1. All Superiours, Magistrates, Masters, and Parents, are bound to go before their inferiours in wisdom, as they are above them in authoritie; and therefore considering obedience is true wisdom, everie Superiour ought to goe before his inferiours in obedience to Gods Commandments: for this only is true wisdom, without which all other wisdom is but folly and madnesse.

2. Hence all Students that profess themselves to seeke for wisdom and learning, are taught especially to give themselves to learne and obey the will & Commandments of God; for this is true wisdom, both before God and man. And it is a great blemish and disgrace for any man of knowledge, to lead a loose & dissolute life; this argues their want of Gods feare, which is the verie ground of true wisdom.

3. This gives a good caveat to ignorant persons, who perswade themselves they may continue in their ignorance, because they are not book-learned; but they deceive themselves, for obedience is true wisdom; and therefore they must labour for so much knowledge as will bring them to this wisdom here commended.

Now to come more specially to this true wisdom, we must search out wherein it lieth. This is expressed in these words, *which hath builded his house on a rocke*: which *S. Luke* stretch downe more largely, chap. 6. 48. saying, *he digged deepe, and laid his foundation on a rocke*. In which words, three parts of this wisdom are propounded: 1. *to dig deepe*: 2. *to make choice of a rocke for a foundation*: and 3. *to build thereon*. The *builder* is the professour of the name of Christ; and this *digging deepe* to finde out a fit foundation, signifieth thus much; that hee that would make sure his owne salvation, must come to a deepe search and examination of his owne corrupt heart, that hee may know the iniquitie thereof: as also hee must renounce himselfe and his pleasures; and whatsoever may hinder him in this building hee must cast out: for without this deepe search and ransacking of the heart, there can bee no sure foundation laid, nor certaintie of salvation attained.

The second point of this wisdom, is to chuse a foundation to lay our salvation upon;

A and that is the rocke *Christ Iesus himselfe alone*. God and man, hee is the chiefe corner-stone, on which the whole building is coupled, Ephes. 2. 20, 21. Neither is there salvation in any other: for among men there is given no other name under Heaven, by which wee must be saved, than Christ Iesus only, Acts 4. 12. and no other foundation can any man lay, than that which is already laid, which is Iesus Christ, 1 Cor. 3. 11. Christ is the rocke and corner-stone, and true Christians are living stones built upon him, 1 Pet. 2. 5. As for our works, they are fruits, but no part of this foundation, unlesse to them that build on the land, like foolish builders.

Thirdly, having found a good foundation we must build thereon. Our soules and our salvation must be builded on Christ. This is done by our faith in Christ: for as mutuall love joynes one man unto another; so true faith makes us one with Christ: Eph. 3. 7. the Holy Ghost saith, that *Christ dwelleth in our hearts by faith*: and Psal. 125. 1. *He that waiteth in the Lord, is as mount Zion that cannot be removed*. Yet here two caveats must bee remembered: 1. That Christ is a rocke, yet not evrie way that man frames in his owne heart, but only so as hee hath offered himselfe in the promise of the Gospell, which is the word of the covenant of grace. And for this cause wee must labour that this word of Gods grace may bee rooted and grounded in our hearts by faith: for it is all one to beleve in Christ, and to beleve the

C Word that reveales Christ unto us, so saith our Saviour, *He that refuseth me, and receiveth not my Word, hath one that judgeth him*, Joh. 1. 248. And, *If ye abide in me, and my words abide in you*, Joh. 15. 7. Wee therefore must be like the good ground: for as it receives and keeps the good seed, so doth the good heart receive and keepe the word of grace, which being rooted in our hearts keeps us united unto Christ, and therefore it is called the *ingrafted word*, Jam. 1. 21. which being mingled with faith in our hearts is profitable, for it knits us fast to Christ, and makes us grow up in him unto perfection. II. Caveat. We must see all the maine affections of our heart on Christ: for hereby must we shew forth our faith. We must so esteeme and love Christ, as that in regard of him we count all things lesse, and dung, with the Apostle; yea, we must so delight in Christ, that we desire him wholly, and receive nothing into our hearts but Christ alone. *Thomas* desired but to put his finger into his side, but we must goe further, and desire to have our soules washed in the blood that issued thence, and to have our hearts possessed by his Spirit, whom hee giveth to his Church.

Use. Seeing Christ Iesus is the rocke of our salvation, our dutie is to have our hearts rooted and founded on Christ. They which be as the stony ground, heare and receive the Word, and it takes some rooting in them, and bringeth forth some fruit: but as the rooting is not deepe,

The true heart knoweth which is the rocke.

Epist. 2. 24, 25.  
1st 3. 17.  
Coloss. 2. 7.

The fruit of true  
obedience.

A motive to obe-  
dience.

True faith cannot  
be lost.

True believers  
must have  
trials.

to the fruit is never ripe, and therefore when heat cometh, it withereth: so it is with professors; a man may be one in name, and bring forth some fruit of the Word which he heares, and yet be deceived in the matter of his Salvation, because he is not rooted and founded in Christ. This is the point which *Paul* stands much upon in sundrie of his Epistles: for shew of grace will not serve the turne. Indeed in these happie dayes of peace any grace makes a man seeme to be a Christian: but when the parching heat of persecution comes, unlesse we be thorowly rooted in Christ, wee shall never continue to the end, nor bring forth fruit with patience.

**III. Point.** The fruit of this true obedience, in which men by faith build themselves on Christ *Iesus*, is securitie and safetie against all temptations of the Devill, the flesh, and the world: meant by the standing of the house that was built upon the rocke, notwithstanding the falling of the same, the beating of the flouds, and the blowing of the winds, ver. 25. A most notable fruit which nothing else but true obedience can procure unto us: wealth cannot minister this comfortable securitie; nay, the more wealth, oftentimes the more trouble; and unto many riches are the causes of a fearefull downefall. No strength of man, nor power of any Princes can procure this safetie, and yet Christ vouchsafeth the same to them that heare his Word and keepe it.

The consideration hereof, must move us to bee most willing and readie to performe obedience to that holy word of God, which we reade and heare: for such a benefit comes by it, as no creature in the world can procure besides: and the rather we must inure our selves hereto, because our finnes deserve an end of these happie dayes of peace, and we may justly looke for the black dayes of persecution, which when they come will surely bee our ruine, unlesse in these dayes of peace we heare the Word and doe it.

Secondly, from this fruit of true obedience we may gather, that hee which once hath true faith in Christ rooted in his heart, shall never lose the same either wholly or finally, but shall continue therein unto the end, and enjoy the fruit thereof for ever. For by faith a man is truly built on Christ, as on a most sure foundation, so as neither temptations nor persecutions can drive him off: though they may assault and shake him, yet they can never throw him down: but if a man might quite lose his faith, then might hee bee beaten downe that is built on Christ, which thing this Text denieth.

Lastly, this teacheth us, that he that is built on Christ by faith, must looke for fearefull trials and temptations: for hee is like an house built on the sea banke, against which wind, and raine, and waves, doe all beat and rage. Gods servants must not looke to goe to Heaven in ease, but they must wait for trials and temptations coming hand in hand, as wind and

A raine, and wind and wave commonly doe: and therefore the more carefull and earnestly must wee labour, to bee surely grounded on Christ, that though they assault us, yet they may not throw us downe.

v. 26 *But whosoever beareth these my words, and doeth them not, shall be likened unto a foolish man, which hath builded his house upon the sand:*

B 27 *And the raine fell, and the flouds came, and the winds blew, and beat upon that house; and it fell, and the fall thereof was great.*

In these verses our Saviour Christ layeth downe foure other points contrarie to the former, belonging to an evill hearer. The I. is the fault and bad practice of an evill hearer: *yo heare Christs words, and not to doe the same*: II. the propertie of this vice: it is *a point of exivens folly*: III. the practice of this folly: *in building upon the sands*: IV. the fruit and issue of this building: *fearefull ruine and destruction*. Of these in order.

**I. Point.** The practice of a bad hearer, from which Christ would terrifie all men in this place is, *To heare, and not to doe*. This is no small fault. The ground that receiveth seed and raine, both in measure and season, and yet bringeth forth either bad fruit, or none at all, is by all men condemned for bad ground; the Apostle saith, *it is neere unto cursing, whose end is to be burned*, Heb. 6. 8. The waters that come and issue from under the threshold of the Sanctuarie, Ezek. 47. 1. whereby is meant the word of God, when they come into any ground they are of this nature, if they make it not fruitfull they *turne it into barrenesse*, ver. 11. A subject that knowes his Princes will, and doth it not, is indeed no better than a Rebelle: how much more then is hee that heares the Word and Doctrine of salvation by Christ, and yet makes no conscience to doe the same, to bee judged for bad and barren ground, yea, for a Rebelle against God himselfe. 1 Sam. 15. 23. *Samuel telleth Saul, that rebellion is as the sin of witchcraft, and transgression is wickednesse and idolatrie*: And the reason is plaine, for they that submit themselves to heare Gods word, are sundrie wayes bound to performe obedience. First, by the law of creation, as they are Gods creatures. Secondly, by the law of redemption, as they are Christs servants, bought by his most precious blood. Thirdly, in regard of their Adoption,

The practice of a  
bad hearer.

How all hearers  
are bound to  
obedience.

Adoption, as they are, or at least hold themselves to be his children in Christ: and fourthly, in regard of his mercifull providence whereof wee have daily experience: in regard of all these wee ought by way of thankfulness, to shew our selves obedient unto his Word. And therefore he that heares the word of God, and will not doe the same, sinneth grievously against God, which in it kinde God hateth as the sinne of witchcraft. Now this sinne of disobedience is a common sinne: Wee are all hearers, but where almost is the man that answerably is a doer? Men content themselves with the bare action of hearing, like unto the Papists, who thinke God is well served with the worke done: but the principall thing wee omit, which is the treasuring up of Gods word in our hearts, that upon just occasion wee might practise the same: yea, which yet is more lamentable, men are so farre from yeelding conscientious obedience to the Word, that the endeavour thereunto is commonly judged superfluous nicenesse and curious precisenesse: but this sinne of hearing and not doing, will bring many fearefull judgements upon us, unless by true repentance it bee cut off.

**I I. Point.** The propertie of this bad practice. It is a point of great folly: *He that heareth and doth not shall be likened unto a foolish man.* This the Author of all wisdom Christ himselfe avoucheth: and the Holy Ghost by S. James doth notably describe this part of folly; *They that be hearers and not doers, deceive themselves, being like unto a man that beholdeth his naturall face in a glasse: either to spie out some spot, or discern his owne countenance; but when he hath considered himselfe, he goeth his way, and forgetteth immediately what manner of one he was.*

Again, this folly will further appeare in this: if a man should shew forth great parts of wisdom in sundrie things pertaining to his bodie, and yet faile in the maine point of all, everie man would count his wisdom but folly: Now such are all they that heare the word of God, and doe it not: they shew some parts of wisdom in coming to heare, and in seeking to understand: and yet if they come not to practise, they faile in the maine point of their salvation, which indeed ought to bee sought for in the first place.

I. By this we may see how to correct and reforme our foolish conceit wee have of men in the world. Wee thinke of those that have worldly wisdom to bee able to goe beyond others in the greater affaires of this life, that they are the only men, deserving best place of government both in Church & Common-wealth: But we must know, that these men, though they have never so good heads for the things of this life, yet if they faile in the knowledge of this dutie to God, or in the practise thereof, are here by our Saviour Christ noted with the brand of folly. The rich man in the Gospell had notable foresight for the augmenting of his wealth:

when his substance increased, hee could pull downe his barnes and make them greater, but yet because hee failed in the maine point of his salvation, he is noted for a *rich foole*, Luk. 12. 20. And therefore in all sorts and estates of men, he is the wisest, who hath grace to know, and answerably to obey the will of God.

II. This must excite us to a carefull endeavour after true obedience to God in all his commandements. Wee all desire to bee freed from the reproach of folly among men, and wee take it for a great disgrace to bee counted fooles: well, if we would avoid this ignominie indeed, let us bee willing to heare, and careful to obey the word of Christ, both in thought, word, and deed: otherwise, let men judge as they list, God will account us fooles.

**III. Point.** The practise of this folly, which consists in this; that *he builds his house upon the sands*: whereby is signified another thing concerning the soule; namely, to build our salvation upon insufficient foundation; and that doth everie hearer of Gods word that makes not conscience of obedience: for profession is as it were the *erection* or rearing of an house: and the not performing obedience withall, is the setting of this house upon the sands. There be three sorts of men that thus build upon the sands: I. The Papist that will be justified and saved by Christ: but yet withall hee must have works of grace to concurre for the increase of his justification, and for the accomplishment of his salvation. Now this is to build upon the sands, when wee joyne workes with Christ in the matter of salvation: for though Christ be a sure rocke in himselfe, yet if we will fortifie him by our workes, we fall from this rocke into perdition, and our foundation is no better than sand, Gal. 5. 2. *Behold I Paul say unto you, that if you be circumcised, Christ shall profit you nothing: and v. 4. Ye are fallen from Christ, who never will be justified by the Law.* In which places the Apostle labors to overthrow the opinion of the Galatians learned of the false Apostles, which was, to joyne workes with Christ in the matter of justification: Rom. 9. 22. *Christ became unto the Jewes a rocke of offence, when as they would be saved by the works of the Law.*

A second sort that build upon the sands, are the common Protestants: by whom I meane such as beare the name of Christians, and yet rest themselves contented and satisfied with their civil lives; thinking, that because they abstaine from outward evil and grosse sins, and doe no man wrong, therefore God will hold them excused: whereupon they profess religion more for obedience to the lawes of men, than for conscience to God. But this will not serve the turne, these men though they profess Christ outwardly, yet in deed they denie him: for by their course (though it may be they thinke not so) they will needs become fawours, and so Christs unto themselves: which thing they doe, when as they stay themselves on their

A motive to obedience

Who build on the sands.  
I. Papists  
Cens. Trid. 6. 16.  
cap. 7. 16. 16.

2  
Common Protestants.

owne civill life. The Scribes and Pharisees for outward actions were very godly, and many of them lived unblameable: but yet Christ saith to his disciples, Matth. 5. 20. *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven.* And Paul goes somewhat further, speaking of himselfe when he was an Apostle, 1 Cor. 4. 4. *I know nothing by my selfe, and yet am I not thereby justified.* This was a notable thing, for a man to walke so uprightly in his calling, that his owne sanctified conscience could not accuse him of any offence therein, either against God or man; and yet this is nothing in the matter of justification, wherein the righteousness of the whole law must bee fulfilled, which cannot be done by the obedience of sanctification, which is not perfect in this life: and therefore Paul desires, not to be found of God therein, Philip. 3. 9. much lesse by civill righteousness, which consisting onely in outward behaviour, may be in those that never have the spirit of grace to renew their soules, as the Apostle witnesseth of the Gentiles, that *some of them doe by nature the things contained in the Law*: that is, outwardly: But without the spirit they are none of Christs, for *he that hath not the Spirit of God is none of his*, Rom. 8. 9. neither can possibly enter into the kingdom of God: for *except a man be borne againe of water, and of the holy Spirit*, that is, be regenerate by the holy Ghost, *he cannot enter into the kingdom of God.*

The third sort of those that build upon the sand, is the Protestant that is more forward in religion than the former: I meane such as doe heare the word of God ordinarily, and receive it with joy, bringing forth some good fruit thereof. It had beene hard, I must confesse, to have called such men foolish builders, without good warrant out of the Word. But Jesus Christ hath revealed them to be such as build upon the sand: for in the parable of the Sower, Luke 8. 13. *They that receive the seed in stonie ground, are they which heare the Word, and incontinently with joy receive it: but they have no roots, which for a while believe, there is some fruit, but in time of temptation they goe away:* of such S. Iohn speaketh, John 6. 66. *From that time many of his disciples went backe, and walked no more with him.* They were his followers, and heard him gladly, or else they should never have beene called his Disciples, but their going backe doth plainly, discover their sandie foundation: of such also he speaketh in his Epistle, *They went out from us, but they were not of us*: for a time they professed Christ, and so were among the faithfull, but when trouble and persecution came, because of the Word, then they went away, wanting true humilitie and sound faith, whereby they should have beene built upon Christ; which want in time of peace they could not espie.

V<sup>er</sup>s. 1. Seeing that men which heare and receive the word of God with joy, may build on a sandie foundation, we must not content our

selves herewith, but further pray to God for this one blessing, that he would write his word in our hearts by the finger of his Spirit, as he writ the Law on tables of stone in Mount Sina: for our hearts are deceitfull, as the Prophet speaketh, and in the time of peace will counterfeit grace, which in time of triall will vanish away as the Mist before the Sunne. Now God hath promised this blessing to his Church in the new Testament, Jere. 31. 33. *After those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts:* and Chap. 32. 40. *I will put my feare in their hearts, that they shall not depart from me.* This therefore we must pray for, that the word which we heare may enable us to obedience in the time of peace, and arme and strengthen us against temptation in the day of triall, and so become the power of God to our salvation.

II. This must move us to looke unto the deceitfulness of our hearts. The case is weightie, respecting the eternall state of our soules, and yet through spirituall guile may we easily deceive our selves herein: for who would not thinke himselfe to be in a good case, when he doth receive the word with joy, and bring forth some fruits thereof? This indeed is a good step towards grace, but if we go no further we deceive our selves, this will not serve our turne in the time of triall: as yet we are but those who receive the seed on stonie ground: the graces which we make shew of, will be like the grassie on the house top, which withereth in the blade before it shoote forth. Wherefore wee must looke well to our soules, that in our profession we carrie a true heart toward God, and keepe a good conscience in our selves. And for this cause must see that we be thoroughly humbled in our selves for our finnes, that we trust not in our selves, but in God, and make his mercie in Christ to be our chiefe treasure. Also we must remember that we are not our owne, but Gods: for he hath bought us, and so we must not take libertie to dispose of our selves as we list, but must subiect our selves wholly to his blessed will in all things. And because he hath revealed his will in his holy Word, according to which he would have us to frame our lives, we must endeavour to prove and trie what is the good will of God and acceptable, and let the obedience of our lives expresse our faith in God, and reverence towards his word: And if thus we make God in Christ our joy and feare in the dayes of peace, we shall be sure to finde him the Rocke of our salvation in the time of triall.

III. Seeing men may receive the word with joy, and bring forth some fruit, and yet build upon the sand, we must not content our selves with this, that we know Christ to be a Saviour, and doe embrace true religion in profession: but we must labour for the power of this knowledge in our selves, that we may know Christ to be our Saviour, and may feele the power of his death to mortifie sinne in us, and the vertue of his re-

John 3. 5.

3  
The more for-  
ward Protestant.

1 John 2. 19.

Ierem. 17. 9.

injection, to raise and build us up to newnesse of life: for knowledge in the braine will not save the soule: saving knowledge in religion is experimental: and he that is truly founded upon Christ, feels the power and efficacy of his death and resurrection, effectually causing the death of sinne, and the life of grace, which both appeare by new obedience.

**IV. Point.** The effect and fruit of bad hearing; that is, *fearfull ruine and destruction*, resembled by the issue of building on the sands: *vers. 27. The rains fell, the floods came, and the wind blew, and beat upon that house, &c.* where two things are to be noted: First, the cause of this fearfull ruine, *The falling of the raine, and the beating of the floods and winds*: Secondly, the quality of this ruine; it is great and fearfull, *The house fell, and the fall thereof was great.*

For the first: *Floods, and wind, and raine*, doe here betoken trialls and temptations, which are here said to befall the professors of the name of Christ. Whence we learne, that every one that doth profess true religion must looke for a day of temptation and triall. It is Gods will that whosoever taketh upon him the profession of his Name, should be tried and proved what he is. Thus he permitted *Adam* presently after his creation, to be tempted and tried by Satan; the snare whercof we all feele unto this day: and God gave *Abraham* a commandement of triall, when he bade him take his onely sonne *Isaac* whom he loved, and offer him up for a burnt offering in mount *Moriah*, *Gen. 22.1, 2.* So he left *Hezekiah* to himselfe to trie him, and to make knowne what was in his heart, when the Embassidours of the Princes of *Babel* came unto him, to inquire of the wonder which God had done in the land, *2 Chron. 32.21.* And *John Baptist* faith of Christ, that he hath his fanne in his hand, to sift and trie the good come from chaffe, *Matth. 3.12.* And Christ tells *Peter* that the devil sought to winnow the Disciples as wheat, *Luke 22.31.* And for the triall of his faith and patience, God gave *Iob* and all that he had into Satans hands, except his life, *Job 1.12.* and *2.6.* And Christ tells the Church of *Smyrna*, *Revel. 1.10.* The devil shall cast some of you into prison, that ye may be tried, and ye shall have affliction ten dayes. And *S. Peter* makes it a thing requisite, that the faith of Gods servants should be tried by affliction, as gold is tried in the fire, *1 Peter 1.7.*

**V. se.** We now have by Gods mercie true religion maintained and professed among us, and are freed from the bondage of the Turke, Jew, and Papist, in regard of their Idolatries and superstitions. These are inestimable blessings, which we must labour to walke worthy of, and therefore must stand fast in our profession, and quit our selves like men in the maintenance of true religion, not suffering our selves to be deprived of it by any adversarie power: for times wil come when we must be assaulted: the floods, wind, and raine of trialls and temptations will beat upon the house of our profession: for God

hath so dealt with his dearest servants, and we may not looke to goe free: Now without a good foundation we shall not keepe our standing: we must therefore in this happie time of peace and truth, which is to us the day of grace and mercie, seriously labour to have our hearts indured with some good measure of lasting grace, as of sincere love, sound hope, and faith unfeined, which as good gold may abide the fire trial of afflictions. This is *Pauls* counsell to the Colossians, *Chap. 2.6, 7. Seeing you have received Christ Iesus the Lord, walke in him*: that is, goe on forward in the same profession: but how? *rooted and built in him, and stablished in the faith, as ye have bene taught, abounding therein with thanksgiving.* And when he had told the Ephesians of the mightie spirituall enemies that they must wrestle with, for the keeping of faith and a good conscience: he bids them take unto themselves the whole armour of God, and put it on, that they may be able to resist and stand in the evill day, that is, the day of triall. In earthly kingdomes every prudent and well-governing state, will have munition in store, and men in readinesse for their defence against an enemy: and surely in Gods kingdome every one that doth profess the truth, should labour to be furnished with sound grace, that they may be able to fight for the maintenance of the faith. If an householder knew that thieves would come upon him, he would not be taken unprovided: well, we are taught that trialls will come, and therefore let us not be unprepared.

The second point in this effect is the quality of this ruine and fall; it is great and fearfull: *It fell, and the fall thereof was great.* The thing resembled hereby is most fearfull, to wit, that such professors of religion as in the dayes of peace did not joyne practice with their profession, shall fall away in the time of triall, and come to most fearfull perdition: this is the principall point that Christ here aims at, whereby he intends to terrifie men from dissembled profession. And the consideration of it must worke effectually in our hearts: for we by Gods mercie and blessing, have had the light of the Gospel for many yeares together, in such measure as never was in this land before: so as in regard of the meanes it may be said of us, as Christ said of *Capernaum*, that we are *eventified up to heaven*, *Matth. 11.23.* The true light now shineth, and in that regard, blessed are our eyes for they see, and our eares for they heare. But yet though the most among us be hearers, where is our obedience? we have indeed the blazing lampe of outward profession, but where is the oyle of grace? Alas, some among us grow to be peremptorie and flat Atheists, denying God that made them, and making but a mocke of *Iesus Christ*: others, not a few, under the name of religion, root their hearts in the world, some in profits, and some in pleasures, and none of these almost regard religion: others profess religion, and yet live in grosse sinnes, as sweating, drunkennesse, uncleannesse,

Eph. 5.12.

uncleanesse, &c. making no conscience of grosse impietie in their lives: so that if we looke into the generall state of our people, we shall see that religion is professed, but not obeyed: nay, obedience is counted prescience, and so reproached; but we must know that in the end this prophaning of religion will soone turne all Gods blessings temporall and spirituall, into fearefull curses both of body and soule. If ever any thing bring ruine upon us, it will be the contempt of Gods word professed: and therefore let us in the feare of God endeavour our selves not onely to know and heare the Word of God, but to turne unto God from all sinne, and especially in regard of this sinne of disobedience to the Word of God.

Lastly, Christ notes the qualitie of this fall to be exceeding great, to shew unto us the great danger of hypocrisie: for there is great difference betweene these three sorts of men: a sinner that makes no profession of religion, an hypocrite that makes a great shew of pietie in profession, and a true beleever, whose life and conversation is answerable to his profession. For a true professour may fall into sinne very fearefully, as *Peter* and *David* did, and yet recover againe. Altho he that is a most notorious sinner, as *Mannasses* was, may be converted and repent. But when a professour that is an hypocrite in religion is tried, he falls quite from Christ, and makes apostasie from his profession: and in this regard his fall is called *great*. And therefore seeing professors may thus fearefully fall away; let us in the feare of God, labour in some truth of heart to yeeld obedience to that we heare.

v. 28 *And it came to passe when Iesus had ended these words, the people were astonished at his doctrine.*

29 *For he taught as one having authoritie, and not as the Scribes.*

These two verses contains the issue and event of this Sermon of our Saviour Christ in his hearers. And in them we may observe two points: First, the good fruit that came of this Sermon, vers. 28. Secondly, the cause and reason thereof, vers. 29. The fruit was the astonishing of the people: which *S. Matthew* sets out by three circumstances: I. Of the time, when it appeared, to wit, after the Sermon was ended: II. Of the persons in whom it was wrought, *the people*, that is, the multitude: III. Of the matter whereat they were astonished, namely, at the doctrine of Christ.

Touching this astonishing of the people, in it many things are to be observed. I. That though the person of our Saviour Christ were

lowly and bale, yet his doctrine in preaching was of great force in the mindes of his hearers, for it did amaze and astonish them. This caused the officers that were sent to take him to returne without him, alleaging the majestie of his doctrine for the reason of their fact, *Never man spake as this man did*, John 7.46. and when the governours came with a band of men to apprehend him, so soone as he did but tell them *he was the Christ*, they went backward, and fell to the ground, John 18.6.

This sheweth unto us, that the voice and sentence of Christ given at the last day of judgement, will be most fearefull and terrible. For if his words were thus powerfull in his base estate of humilitie, what force will they then have, when he shall come in glory and majestie in the clouds, accompanied with thousands of Angels, when as his sight shall be so terrible, that men shall call to the mountaines to fall upon them, and to the rockes to grind them in peeces, if it were possible? well, let the consideration hereof move us to be obedient to his voice in the ministerie of his Word; otherwise, will we nill we, we shall one day be subject to that fearefull voice of condemnation, *Goe ye cursed into everlasting fire*.

II. *Doctrine*. This astonishing of the people argues some feare and reverence in them towards Christ, which is some commendation unto them: and yet it proves not the truth and soundnesse of their faith and conversion, (though no doubt many that heard him were hereby converted:) for a man may be amazed at Christs doctrine, and yet not be converted thereby: Luke 4.22. the people of Capernaum did marvellously affect the doctrine of our Saviour Christ, *admiring it*, and yet they beleevd not in him, but tooke exceptions against him, *because he was sonne to Ioseph the Carpenter. Pharaoh, Saul, and Ahab*, when they were reproved by *Moses, Samuel, and Eliab*, they were oftentimes much amazed and confounded in themselves: and yet they did never truly turne from their sinnes: And in this place, I take it, this astonishing of the people is recorded, rather for the commendation of Christs ministerie, than to note out the faith and conversion of the people.

This we are to observe for speciall cause: for it is the ordinarie manner of the most of our hearers, to marke more or lesse what is spoken, to approve the doctrine, and to speake well of the minister, which bee good things in their kinde: but yet this is not enough: we must further labour to receive the word by faith, to repent of our sinnes, and to conforme our hearts and lives unto the word: Luke 11.27. when a woman through admiration at Christs doctrine, pronounced her blessed that bare him, and the pappe that gave him sucke; Christ tooke occasion thence to give unto her and the rest of the hearers this lesson: *nay, rather blessed are they that heare the word of God and doe it*. Acts 2.17.

Astonishment  
the word not  
signe of conver-  
sion.

Danger of hypoc-  
risie.

The Majestie of  
Christs ministerie.



at the first Sermon of Peter after the giving of the holy Ghost, the people were greatly amazed at his doctrine, and being pricked in conscience, cried, men and brethren, what shall we doe? now Peter suffers them not to stand still in this astonishment, but labours further to bring them to true faith and repentance, and to have the same by baptism confirmed unto them, saying, Amend your lives, and be baptized, ver. 28. And so deals Paul with the Taylor that would have killed himselfe upon the sudden sight of the prison doore being open; for after he was truly humbled he brought him to belevee.

It may be here demanded, why our Saviour Christ at this Sermon did no more to the most of his hearers, but caused them to wonder, when as the Apostles converted many thousands at some one Sermon: and after brought the whole body of the Gentiles to the faith. *Ans.* No doubt he was able to have converted them all, and we may perswade our selves here were many converted, though it be not recorded, and though indeed the most were only astonished. But this came so to passe that his promise made to his Disciples might be verified, John 14.12. which was, that they should doe greater workes than Christ did; whereof this questionlesse was one, to convert more in their ministerie than Christ did. And the causes hereof were two: I. That our Saviour Christ might shew himselfe willing to undergoe that base estate of a servant wherein he was borne and continued till his exaltation; therefore he was content to restraints the power of his God-head even from his ministerie, untill he were exalted into glory: II. That he might make it manifest in his Apostles times, that being ascended he did not onely sit at the right hand of his father, that is, rule as a King over all in his princely office; but also that he did indeed governe his Church by his Word and Spirit: and this reason Christ addeth, John 14.12. to prove that his disciples should doe greater workes than he did, because he went unto his Father, there to rule and governe his Church.

It may yet further be asked, why Christ did not convert them all, seeing he was able being true and very God. *Ans.* No doubt (as hath bene said) many were here converted, yet not all, because Christ was now the minister of circumcision, (as the Apostle speaketh) that is, though in regard of his person he were the Prophet of the whole Catholike Church, yet at this time in this action he was preacher onely to the Church of the Jewes: in which regard he performed this dutie as man onely, and so could doe no more but deliver his Fathers will unto them, and shew himselfe willing to convert them. And in this manner he speaks unto Jerusalem, Matth. 23.37. O Jerusalem, Jerusalem, -- how often would I have gathered thy children, as a Hen gathereth her chickens: I would, but ye would not: that is, as the minister of circumcision in mine owne person, and as God in

the ministerie of my Prophets. Thus much of the astonishment it selfe. Now follow the circumstances whereby it is amplified and set out, and they are three:

The first circumstance is the time when they were astonished, namely, when the Sermon was ended. No doubt they were amazed in the time of his delivery: but yet they were silent all that while, and shewed no signes of their affection till the Sermon was ended. And this good order ought to be observed of all Gods people in the publike ministerie of the word. In the building of the materiall Temple, there was no noise or knocking heard, so much as of an hammer: whereby was signified that in the assemblies of the Saints, where Gods spirituall temple is building, there should be the like heavenly order observed; men should heare with quietnesse and silence, and shew their affections afterward.

Secondly, we are here taught to labour not onely to be affected in the act of hearing while the doctrine is delivered, but to treasure it up in our hearts, that we may afterward be affected with it, as this multitude was.

The second circumstance here noted, is the persons who were thus astonished: to wit, the people or the multitude: for after the Sermon was ended they gathered themselves into companies, and made knowne one to another the affections of their hearts toward Christs doctrine. Hence we may gather, that our Saviour Christ delivered his doctrine plainly, unto the conscience of the mearest, and to the capacity of the simplest; else they could not thereby have bene brought to wonder. And this is a president for all Ministers to follow in the dispensation of the word: to did Paul, 2 Corinth. 4.2,3. in such plainnesse deliver the Word of God, that if it were hid, he saith, it was hid to them which perishe.

The third circumstance is the object of their astonishment; that is, his Doctrine: They were astonished at his doctrine. This teacheth us, that the word of God must be so delivered, that the Doctrine it selfe may affect the hearers. It is a carnall thing for a man so to preach, as the consideration of his wit, of his memorie, of his eloquence, of his great reading, may affect the hearers: many worthy parts (no doubt) were in our Saviour Christ, for which he might well be admired; and yet in the dispensation of his word, he labours by his doctrine onely to affect his hearers: and so must all they doe that will be followers of Christ.

*II. Point.* Thus much for the fruit of Christs Sermon: Now follows the cause thereof, which is Christs authority in teaching, ver. 29. For he taught as one having authority, not as the Scribes. This authority in Christs ministerie was caused from three things: I. From the matter of his Sermon. II. From the manner of his delivery. III. From the things that accompanied his teaching.

I. The matter of his Sermon was the incommensurable

Silence in the holy assemblies of the Church.

Christ preached plainly.

Christ preaching.

The authority of Christs ministerie.

Causes of it.

I. The matter.

parable excellencie of heavenly doctrine; thus much his enemies the Scribes that came to tempt him, did confesse, Marke 12.14. *Masters, thou art true, and teachest the way of God truly.* And this was long before confirmed by *Moses*, who delivered the promise of Christ unto the people, *into whose mouth God would put his word*, Deut. 18.18. and John 7.16. Christ confesseth, *that his doctrine is not his owne, but his Fathers that sent him.*

11. The manner of teaching.

II. The manner of his teaching was heavenly: and this shewed it selfe in sundrie things: For, I. Christ taught in his owne name as a Lord of his doctrine, and not as a messenger or interpreter thereof, as the Prophets were. II. His speech and delivery was with speciall grace: Luke 4.22. *The people wondered at the gracious words that proceeded out of his mouth,* wherein he expressed his humilitie, his meeknesse, love, mercie, and compassion, plainly shewing by his speech that he was indued with all gifts of the Spirit above measure: in this regard it is said, *Mat 10.4. God gave him* (that is, Christ) *the tongue of the learned, to be able to speake a word in due season, for the comfort and appeasing of a distressed conscience;* which no man but Christ is able to doe. III. As he delivered the word vocally unto the outward eare, so he was able by the power of his Godhead, to make his hearers to give attendance, and to receive and beleve that which he taught. And lastly, his zeale for his Fathers glory, and his earnest desire to bring the soules of men unto salvation, which were principall ends of his ministration, did also adde grace and authoritie thereto.

111. Things accompanying his ministration.

III. The things that went with his doctrine did also cause authoritie in his ministration; and these were two: I. *Miracles*; as curing the sicke, and casting out devils; which did greatly confirme his doctrine unto his hearers: Marke 7.37 when he had cured one that was both deafe and dumbe, *the people were beyond measure astonished.* II. *An unblameable life*; for he was *Iesus Christ the righteous*, who performed all things; that the law required, fulfilling the will of God in suffering, and suffering in his obedience.

Further, note the phrase, in the original it is said here, *He was teaching*; that is, it was his usuall manner and custome, thus to preach with authoritie. Herein Christ is a notable president unto us for sundrie duties.

First, hereby every minister of Gods word is taught to maintaine the credit of his ministration, and to preserve the same from contempt; especially in his owne place, and in his owne person; though Christ were here in a meane and base estate, yet he would not suffer his calling to be contemned, but gets grace thereunto. And *Paul* through *Timothee*, is so teache that *no man despise his words*. 1 Tim. 4.12. and to *Timothee* he gives the like commandment, 2 Tim. 2.15. *These things speake, and exhort as thou dooke with all authority.* See that *no man despise thee*. Now in the example of

Ministers must maintaine the credit of their ministration.

A Christ, we shall see how much more not by outward pompe and estate, or by earthly meanes; but by truth and soundnesse of doctrine, by zeale for Gods glory, and for the good of mens soules, and by an unblameable life.

Right manner of teaching.

Secondly, hence all Gods ministers (if they will be followers of Christ) must learne not only to teach sound and heavenly doctrine, but to oblige therein a divine and spiritual manner of teaching: 1 Corin. 2. ver. 4. and 12. *Paul* saith, *his preaching was not in humane wisdom, but in the plaine evidence of the spirit; comparing spirituall things with spirituall things*; which is then done, when the people may acknowledge the grace of God in the teacher. And it is said of the ignorant men, who is rebuked of the Prophets, 1 Corin. 14.25. *He falls downe on his face, and saith plainly, God is in you indeed.* There is great difference to be made betwene discoursing in Philosophie, which may be done by humane wit, and preaching in divinitie. He that can discourse well in Philosophie, cannot thereupon presently preach and dispense the word of God aright; for preaching is a spirituall dutie, which cannot be performed by naturall gifts onely. The Prophet *Isay* must have his tongue touched with a coale from Gods Altar, before he could speake and utter Gods Word unto the people: and *Paul* the most famous of the Apostles, desired in all his Epistles, to be prayed for, that his mouth might be opened; whereby he doth signifie, that to deliver wholesome doctrine in spirituall manner, for the glorie of God, and the good of his people, is a great matter, and cannot by naturall gifts be attained unto. And indeed this is that teaching which saves the soule, and affects the heart of him that belongs to God; which is the thing that every minister of Gods Word ought to labour for.

1say 6.65.

C Thirdly, seeing Christ in his preaching doth maintaine the authoritie of his ministration, every man in his place is taught to maintaine and preserve the dignitie of his profession. We are all of us by our profession Christians, and by baptism the sounes and daughters of God; now our dutie is to walke worthily this our calling, and to take heed we bring it not into contempt.

We must maintaine the dignitie of our profession.

D It is a most heinous wickednesse for any man to bring a slander upon the name and religion of God; and yet nothing is more frequent in this our age: for men will needs be Christians in profession, and therefore will receive the sacraments, which be the highest topt-stakes of all profession; and yet in their lives they are profane, and live as they list; yea, and if others will not joyne with them in their wickednesse, they will not spare to scorne and revile them. But herein they sinne fearfully, in dishonouring their profession: and though they charge others with hypocrisie, that endeavour in some truth to be answerable to their profession, yet they themselves practise most grievous hypocrisie, when as they will beare the name of Christian in profession.

# An Exposition upon Christs, &c.

Christ. 7.  
Mark. 16.

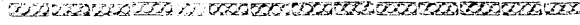
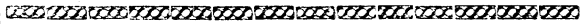
on, and communicate with the Lord his holy ordinances, and yet make no conscience of sinne, but scorne those that doe. Ephel. 4. 1. *Paul prayed for the Ephesians, that they might walke worthy the vocation whereto they were called:* and Titus 2. 7. he exhorts *Titus* hereunto, *that in all things hee should shew himselfe an ensample of good worker, with uncorrupt doctrine, with gravitie, and integritie, &c.* Yea verse 10. hee requires servants to shew such faithfulness in their service, *that they may adorne the doctrine of God.*

*And not as the Scribes.*] For first, they failed in the matter; they delivered not the doctrine of God, but the traditions of men about washings and tythings. Secondly, they failed in the manner; they taught coldly, and without zeale. Thirdly, they failed in the end; they taught in pride and ambition, seeking them-

selves, and not Gods glory. But Christ, as we have seene, taught farre otherwise; and although he misliked their preaching, both for matter, manner and end, yet he vouchsafed to heare them, or else how could he have reproved these things in them? Which shewes that Christ would not separate himselfe from their assemblies, whose doctrine he disliked, with the deliverie thereof. And therefore no man ought to sever himselfe from the Church of England, for some wants that be therein: We have the true doctrine of Christ preached among us by Gods blessing, and though there be corruptions in manners among us, yea, and though they could justly finde fault with our doctrine; yet so long as we hold Christ, no man ought to sever himselfe from our Church. And thus much for this Sermon.

Separation from  
our Church is  
unlawfull.

The Order Sermon.



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| 25                  | 12,32 | 72.1.c  | <i>Proverbs.</i>     |       |         | 13                | 4     | 227.2.c | 10            | 15    | 106.1.b    |
| <i>11. Samuel.</i>  |       |         | 4                    | 24,25 | 57.1.c  | 2                 | 23    | 220.2.d | 14            | 16    | 229.2.a    |
|                     | 5     | 15,16   | 5                    | 15,16 | 91.2.b  | 3                 | 2     | 38.1.d  | 15            | 28    | 224.1.d    |
| 13                  | 3     | 202.1.a | 14                   | 2     | 175.2.c | 4                 | 3     | 82.1.b  | 17            | 28    | 79.1.a     |
| 13                  | 13    | 155.2.a | 16                   | 3     | 178.2.d | <i>Matthew.</i>   |       |         |               |       |            |
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