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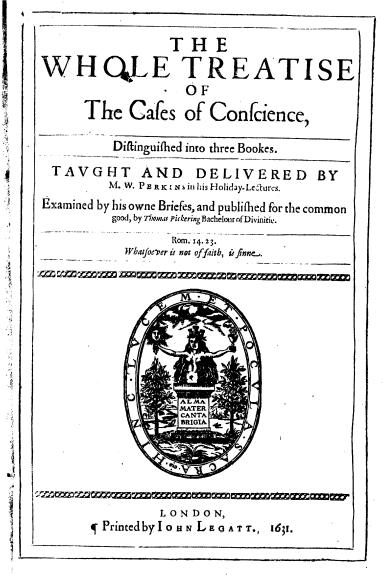
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THE RIGHT HONOVRABLE. EDWARD Lord DENNIE

Baron of Waltham. Sec.

AVEN Ight Honourable : There is no one Dettrine revealed in the Word of God. or difpenfed by the Prophets and Apottles, of greater use and confequence in the life of man, than is that which prefcribeth a forme of releeving and rectifying the Conficience. The benefit which from hence illueth unto the Church of God, is un-

fpeakable. For first, it serveth to discover the cure of the dangerouses fore that can be, the wound of the fpirit. Which how great a croffe it is, the Wile man reportethout of a true experience, when he faith, that the Spirit Pres at an of a man will fuftaine his infirms is, but a wounded Spirit who can bears it?

And his meaning is, that no outward griefe can fail into the nature of man, which will not be with patience endured to the utmoft, fo long as the minde is not roubled or diffnayed. But when once the Spitit is conched, and the heart (which being well apayed, is the very fourtaine of peace to the whole man,) finiten with feare of the wrath of God for finue; the griefe is fo great, the burden fo intolerable, that it will not by any outward meanes be eafed or affwaged.

Secondly, it giveth for all particular cafes, speciall and sound direction ; whether man beto talke with God in the immediate performance of the duties of his fervice ; or to converse with man, according to the flate and condition of his life, in the Family, Church, or Common-wealth. The want of which direction, of what force it is to turno the actions of men, which are good in them-felves, to finnes, in regard of the agents, Saint Part affirmeth in that generall conclusion, What faever a use of fails, is jone. Wherein he would teach us shar what over is door or undertaken by men in this life, whether it concernes the knowledge and worthing of God, or any particular dury to be performed by vertue of their callugs, for the common good , where of they have not fufficient warrant and asfurance in conficience, grounded upon the Word, this it is to be done, or not to be done; to them it is a finne.

Thindly, it is of all other destrines, (being rightly uled) the most comfortable. For it is not founded in the opinions and variable conceits of men, neither doth it confift of conclusions and politions, which are onely probable and conjecturall : (for the conficience of the doubting or diffreffed party cannot be effablished and rectified by them ;) but it refteth upon most fufficient and certaine grounds, collected and drawne out of the very Word of God, which as h is m ghry in operation, the it is priversng the heart, and diferming the thoughts and ements thereof; to is it alone available and ef-Rectual to pacifie the minde, and to give full latisfaction to the conficience. And as the benefit is great, to the want of this doctrine, together with the twe manner of ap-

plying the fame, is and hath beene the caufe of many and great inconveniences. For even of those that feare God, and have received to beleeve, there be many, who in the time of their diffreties. when they have confidered the weight and defert of their finnes, and withall apprehended the wrath place a of God due unto them, have beene brought unto hard exigents, mouthing, and wailing, and ery- pra the ester ing out, as if God had forlaken them, until they have been releved by the Spirit of Chrift, in the mediation of the Word, and promife of God. But thole effectally, who have not been in finally in the knowledge of the truth, nor sequented with the spurie of Gods dealing with his finities in the importedge of the truth, our sequented with the could of Gada dealing with his difficulted children, by realor of importance and blindenfle in matters of Religion and pittic, when the Lard hash for foot the could of their confictings, and for before their yers both the number of their finnes committed, and the hild anges of God purchafed thereby, what have they done 7 kinely definiting of the precy of God, part hash of the finite of the finite with the second and mathematical and the hild anges of God purchafed thereby, what have they done 7 kinely and mathematical and the hild anges of God purchafed thereby, what have they done 7 kinely and mathematical and the hild anges of God purchafed thereby, what have they done 7 kinely and mathematical of Glif forted with offend there for the first of the offend the object and mathematical and the hild anges of God purchafed thereby. What have they done 7 kinely and mathematical of Glif forted with offend there for the first of the offend the by down in the precision of the second the hild of the first offend thereby the second the offend the object of performal callings, (though offend with first performance), within the compatible of the second prove there have refere a hild offend of the first of the offend to the second the second the offend prove there have refere a hild offend of the first of the offend to the second to the second prove there have refere a hild offend offend the prove of provide the second and the second of the first of the offend to the second of the second to the second of the second of the second of the first of the offend of the first of the difference in the down of the second of the

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the Popifh Church, who in their Cafe-writings have erred, both in the fubftance and circumftances of this doftrine, as Ihall appeare in the fequell.

First, becaufe the duty of velocing the conficience, is by them commended to the factificing Prieft, which though according to their towar Canons he thould be arman of knowledge, and free from imputation of wickedneffe, yet oft times it fals out, that he is either unlearned, or elfe wicked and level of coversfring, and confequently unfit on fact a purpofe. Secondly, they reach, that the Priefts appointed to be comforters and relevers of the diffrented,

Secondig, they teach, that the Friefts appointed to be comforters and references of the difference, are made by Chrift himfelies *Iudgus of the Cafes of Canfeience*, having in their owne hands a *iudiciarie power and authority, revisa and progents* to binde and to loofe, to remit or retaine finnes, to open or to fhut the kingdome of heaven. Whereas the Scripture uncerth a contraine voyce, that Chrift onely lath the keyes of David, which properly and revis openeth, and no maa finuteth, and properly and revis function, and no man openeth. And the Minifless of God are not called to be abfaine *Iudges* of the conficience, but onely Mcflengers and Embalfadams of reconcilingian ; whereupon it followeth, that they cannot be the ambors and givers of remificion of finnes, but onely the Mini-Arest and dive (revof the lane.

Thirdly, the Papilts in their writings have featured here and there fundry falle and erroneous grounds of doctrine, much prejudiciall to the direction or refolution of the conficience in time of need, as namely, I. That a man in the course of his life, may build him felfe upon the faith of his teachers, and for his falvation, reft contented with an implicite and unexpressed faith. Which doctrine, as it is an onely meane to keepe men in perpetuall blindneffe and ignorance, fo it fervesh to no other puppofe in the time of temptation, but to plunge the heart of man into the pit of delpaire, it being uncapable of comfort, for want of particular knowledge and understanding of the word and promile of God. II. That every man onght to fland in feare and doubt of the pardon of his finnes, and that no man can be allured by the certainte of fauth, either of the prefent favour of God, or of his owne falvation. True it is, that in refpect of our owne unworthinelle and indifpolition, we have just caule, not only to doubt and feare, but to delpaire and be confounded before the judgement fear of God. Yet that a man fhould not be certainly reloived by faith of the mercy of God, in and for the merit of Chrift, is a comfortleffe doctrine to a diffreffed foule, and contrary unto the faving " word of the Gofpell, which teacheth, that certaintic floweth from the nature of faith, and not doubting. III. That every man is bound in conficience, upon pains of domination, so make frectal confifting for mortal first, with all the patieular circumfances thereof, once every years to his Prieft. This position and pra-Aice, befides that it hath no warrhit of facted writ, nor yet any ground of orthodox antiquitie, for 800, yeares, more or lefte after Chill; it maketh notably to the diffurbing of the peace of couldence in time of extremitie, conlidering that it is impossible either to understand or remember all, many being hidden and unknowne. And the minde being in this cafe informed, that forgiveneffe dependeth upon fuch an enumeration, may thus be brought into doubt and diffruit, and will not be able to reft by faith in the fole mercy of God, the only foversigne medicine of the foule. Againe, the griefe of the minde doth not alwayes arife from all the finnes that a man hath committed, neither doth the Lord fet before the finners eyes whatfoever evill hath beene done by him, but fome one or more particulars : and thefe are they that doe lie heavie upon the heart ; and to be eafed of them, will be worke enough, though he doth not exhibit unto the Confessor a Catalogue of all the reft. IV. That fome finnes are venial, becaufe they are only befides the Law of God, not againft it, and becaufe they binde over the finner only to temporal, and not to etermalipunifoments. This conclution first is falle; for though it be granted, that some offences are greater, some leffer, fome in a higher degree, others in a lower ; againe, that finnes in regard of the event, being repented of, or in refpect of the perfor finning, being in Chrift, and therefore accounted just, are pardonable, because they are not imputed to condemnation ; yet there is no finne, of what degree foever, which is not fimply and of it felfe moreaf, whether we respect the nature of the sinne, or the measure and proportion of divine justice. For in nature it is an anomie, that is to fay, an aberration from the perfect rule of righteouliselle, and therefore is fubject to the curfe both of temporal and eremail death. It is an offence against the higheft Majefile, and confequently, man flandeth by it ingaged to everializing torment. Secondly, first weake and infificient ground of refolution to a troubled conference. For whereas true and fiving joy is the daughter of forrow, and the heart of man cannot be lifted up, in affurance of Gods favour to the appichention and conceit of beavenly comforts, unleffe it befirft abaled, and by true humiliation brought to nothing in it felfe ; the temembrance of this, that the offence committed is veniall may in fome cafes too much inlarge the heart, and give occasion to prefume, when haply there will be a reason to the contrary. And if not that, yet in case of falling by infirmitie after grace received, the minde being forefalled with this erroneous concest, that the fume is left than it is indeed, becaufe The manier weing overtained with this error out concert, this the universistent and it is indeed possible veniall, may in the fiftu be left quitted, and more pripted at the insum sing faithfields willie of Ged, for the temporall puriflement of bit former communication. Y. That is maring faithfields willing How is market to the easing of the heart or the alf waging of the grieft of minde in temptation 1 ap-peal to common experiated. They will be a single big affinite of the part of on the interpation of the index of the there is found in the print of the alfore on the single of the part of the single of the sin himfelfe wholly upon Chrifts fatisfaction ? How can he reape unto himfelfe from thence any affu-TARCO

rapse of reconciliations to Cody, whom he formerly offended? If we may and must doe to netting in oue owne perfoas, whereby to appeale the wrath of God, why hath our Saviour aught us for our hears releafy, wholly and only to make the plea of parton for our finnes? True it is indeed, that Poglih Confiftible doe teachtheir penitents, when they feele the wrath of God upon them for finne, to ftop the mouth of conficience, by performance of a *formell humiliation*, and repentance, yea to offerunts God forine cetermoniall dutes in way of fatisfaction. But when fortow feizerh upon the fould, and the man fals inse tempration, then it will appeare that the directions were not currant; for nocwithflanding them, he may want found comfors in Gods mercy, and two into definite without recovery. And for this caule, upon experience it hath been proved, that even Papifts themfelves in the hust of death have been construct to renounce their owner, sy ea the whole body of humane faitsfactions, and to cleave construct to renounce their owner, sy ea the whole body of humane faitsfactions, and to cleave construct to renounce their owner, sy ea the whole body of humane faitsfactions.

By thefe inflances, and many more that might be alleaged to this purpofe, it is apparant, upon how weake and unlable grounds the *Cafe divinite* of the Poplith Church flandeth, and how indirect a courie they take, for the refolution and direction of the troubled conficience.

Now by the benefit and abdie of this doctrine, we fee how necellary it is, that in Churches which profetife Chriftian religion, it fhould be more taught, and further inlarged than it is. And to this purpofe it were to be withed, that men of knowledge in the Miniferie, that have by the grace of God attained unto the Tongue of the learned, would imploy their paines this way; not only in fearching into the depth of fuch points as fland in bare fipculation, but in annexing theremuto the grounds and conclutions of practice, whereby they might both informe the judgement, and reftine the concluser of the hearers. By this means it would come to patie, that the poore difter the doule might be releeved, pictic and devotion more practified, the kingdome of Sinne, Satan, and Anticheriit weakned and impaired, and the contrary kingdome of Chrift Jefus more and more flabilited.

What the Author and Contriver of the Diffourit enfuing bath done in this behalfe, it is evident by the whole courte of his writings that he hath left behinde him : all which, as they doe openly fine unrethe would how great a messive of knowledge and underflanding, with other endowments both of nature and grace, the Loyd had intiched hum withhal ; fo they doe carry with them the fivect layour of pisticant familitation, where with he approved his hear unce God, and his lafe unto men. Wherein also upon occafion, he hath propounded, and explained fundry fotable rules of directuon and refolution of the conficience, as will appeare to the view of the learned and well advided Reader.

To let pathe all the reft ; this preferst Treatife givesh very fufficient reftimonie of his knowledge and dearctitie in that kinde, which could not be attailed unto, without great paines, much obfervation, and long experience. A labout which commendent in fifty to the Chuch of Godi in two effects principally. One, because his grounds and principles are drawne either directly, or by just conficquence out of the written word, and lo are of greater force, to convince the conficience, and to give distinction to the aginde, schedular go difficulted. The other, for that it is delivered with fuch performing and disposed in fince order and method, as furch, beff for the underflanding and memorice dary, wholegeer that large rule is.

Now this whole Treatife of the Queffions I have made hold to prefere unto your Load/hip, and to publifh abread under your protections. Firstl, becaule God, who rouchfafeth forciall favour to them that honour, four prefere hadened your effact with honour, your prefor inwardly with many tick graces of the Sprint, and outwardly with the proteflion and practice of truck Religion; a thung iterefly confirmed by your whint with the proteflion and practice of truck Religion; a thung iterefly confirmed by your whinted by oor defact when the document of the Sprint, and outwardly with the proteflion and practice of truck Religion; a thung iterefly confirmed by your whinted by oor defact the fame, the Minifters and Difpenfers of the Golpell. Secondly, becaufe as the Author of their Cafes was himfelf in many refigees bound unto your Honour while he lived; i foin is wife and china direa (bit deface) have received guech knohefle at your hand since his dest h: a manifel proofe of the root.

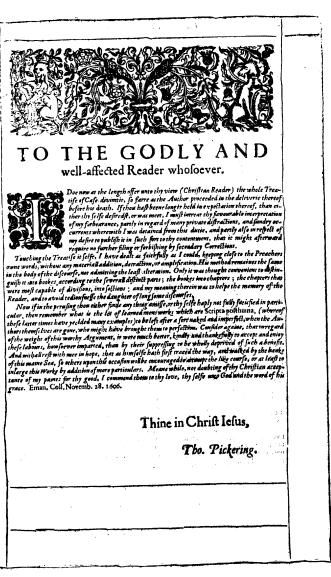
the truth and (inscription of your afficient towards him in the Lond. And in the laft place, it was my defire, by fetting them forth under your name to give fome teffinionic of dutie to your Honour, preforming that ary you loved the Author, fo your will be placed to patronize the Worke, and favourably to interpret of the paines and good intention of the publisher. And thus craving pardon for my boldneffe, I himbly fake my leave, and commend your Lordhip to the grace and favour of God in Christ. From Emmone (College in Cambridee.

Tour Honours in all dusie to be commanded.

Tho. Pickering.

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HE EIRST BOOKE THE CASES OF CONSCIENCE, Concerning man timply confidered in odw, sitaliand energiante de la bataria (construction and construction) and the second construction a tor youtent of our of the server all and order .Lours rante if al , hornin of the Theatile following. and a red a da andrei often a 1. filo print - it ions (100 - 1 intera 18 501 perfingi The Lovid Goddanis finedrangen eine gas efficient arreid, sha I fiould how so intriffer a word in due but an abrim that is magnice at word . bod or man Nithespat of the Pro-Lord himfelfe makes anfyver, v.2, 3,4 that his phecie which goethbe hand is not flormed, nor his power leffened, in regard of greater workes, much leffe in refeiteth dowos and fordselbechy else culling of prefent affliction which they endined, was great and tedious, yet they were not to be overanch dimayed in chemietyes, but range to becomforted, becauft God had given the the Guniles ; which wis to beginne at the delich tof Chrift i and she sough a of the learned, to minifter a whith it from thenes to continue Madelils day, and to confequently to sheetid of the worlds In lesion to the wearie and diffreffed ; and con-Gegenety that he had power to carbindret fectgehetet er earticite and affliction the former verfes of sitis Chapter ;' there is mention made of the rejution of the lewes; memiois makes the repetition of the fewes in Imacian one segments (source particular seg-dion, particular the segments (source particular seg-dion all tabolarges of Afaster Wave Institute to a all seate Prophysical of the fike kinds, which criar of this polars, Caviff himfelf at him consist and polars, Caviff himfelf at the coords of this Chaptery from the begins cipall dutie of Christs prophetical office, by allution to the practices of the Prophets in the old Teffament, effectally those which be-loaged worth the old of Blistand Entrant, who are here termind the Introd. And Viere de word hereiternied the Introd. And Viere de words hereiter one Heerijt point of hiffri Clion may be gathered anithery Therethere accessing handledes a dellation is been a to the sing to this prefent verfe, and the roft that follow, an she words of Chride the Modiamore of Bhit; subscriby the longstoness of the tones of the second states of the second mur, our columnitation and tot brane a second in In the verlegions before the diffutes the caule of their wire the and the famme of the this Iverable fittall dutient Christopo whole different ton is what otherweer or they themfelves line the asales shirof, but he was ences afthore that were diffretie of is the Prat nor the calification of the second state of the second states of the sec phor here recordeth. Now is Chilf Hill 2017 powers excessed performed fick i their so he has some inter the different of the some to the Ministers of the Bolfell. For write you and thinke the Christian the owne performtions party constructions watering constructions and the second s athreat au faste words of elan for to the wes-try lacket elan of the project of the wes-poor them ethic to the project of the and the basis soor them ethibited in our manier, 1888 yet het deliabent pool to be to with in the performant nie Prophers So like wife bice uft Chiffi is w in the new Tefternen lpethe hoe une of the A pent collect themis in great anticis & love is the when he definition of month depolity weither to No winistration of also factor drawfor in colo fighed in his owne proper perion at lemainette therefore, that he performentials great Worke mines au mfivention feart inpigi she fang in the Ministerie of Paftors and Teachers up. Indeed an undersolo in Accect (1993) yr new senng chelinare i Joronalyte makeridersek, consensor God as the mit how chedidorpeviereg faringe and deirioing illy verkeo black hall in former times a shleerdar bran, canso heyd ar dapribi any wil christana frand bin y attel devr a theri godb we stynis libeninesge) with got to ches godb we stynis libeninesge) of ochs shif on earth ; to whom he hath given knowledge and wher give to this end and purpole. The mit notdetherefore bes certaine and infime be didfine propouniled and taught infite Sciptures, whereby the confidence of men difteffesta y be quieted and telected. And

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The Pretace.

dinarie revelation, but nut be drawen out of the written word of God.

The point therefore to bee handled is What this doctrine flouid bes? It is nona mattereaste and as hard, but fulfor about and difficultie , yea venic langes like unto the maine feas 1 will only (as it were) walke by the bankes of it, and propouge the beads of Juctime, that thereby I may at least occasion others, to confider and handle the fame more at large.

That I may proceed in order: Finit, I am to lay downe certaine Grounds or Preambles, which may give light and direction to the things that follow : and in the next place, I will propound and aniwer the maine and principall queftions of Confcience.

CHAP. I. Of she two first Grounds of Cafes, Confession, and the degrees of Goodnessia.

AMAZO He Grounds or Preambles are efpecially foure. The first ; couching confellion. The fecond, souching the degrees of goodacity in things and actions. The third, touching the degrees of finne. The fourth and laft, concorning the fubication and power of confcience. Of thefe 1941.17 Setti 1. Setti

erfoll i The first Ground is, That in the troubles of Confeience, it is meer and conveniens, there (hould al wayes, beguled a private soufeflices, Eas lamestaith, lane g. 16. Confoffe your faults and to enather, and pray one for anethers shereby fignifying, that confellion inchis cale is to be used as a thing most requisite. For in all realon, the Phylitian mult firit know the difcafe before he can apply the remetic; and the griefe of the hart will not be diferned unleffe it be manifelted by the confellion of the party difcaled a and, for shis caule allo in chagnete of confcience, the forgple, that is, the shing that troubleth the configence, mult be knowen.

Nescaheleffe, in primate couleffique, thefe caveaus mult be ablerned. Field to auf marke urged anathing fimply or abfolutely storffe-Againe, it is nos fit that confelling floudd the of all fins but only of the feraple is felfe, then is of the or thefe flus flour, which do trouble and moleft the pasicience. Thirdit sthereit antellion may be made to any kind onfman: (Canfaffo one is anythen faith fromthe itgos is is ofpecially to ben made to read Roophers and Minifers of the Gofpell. For they in likelyhond, of all other man, in relacit of them plan cettand gitts, are the fittelt and beftable to inGruft, corrett, comfore, and infomme the weake and wounded confcience. Lasir, the

this doctrine is not attained unto by extraor- A perfon to whom it is made, mult be a man of trust and fidelicity able and withing to keepe feorer thiogathat are revealed, yea to buris them (as it were) in the grave of oblivion, for

ther is it weed in the gave of outputs, too to get control to making the of friends. If The new ground is containing the degrees of geodneffs in hommer things and actions. Gondonffs in things is not field sufficient and created. Uncreased is God binneffs, who never had beginning, and who is Goodneffe it felfe, becaufe his nature is abfolutely and perfectly good, and becaufe hee is the author and worker thereof, in all things created. Created goodneffe, is that whereby the creasurcis made good; and it is nothing elfe, but B the fruit of they goodneffe, that is effencially in God. Now the degrees thereof are thefe. There is a generall or naturall goodneffe in creatures, and a more fpeciall or morall goodneffer

Generall geodnoffs is that, whereby all creatures are accepted and approved of God, by whom they wrst both created and ardaiund. Thus evenic creature is good, partly by creation, and partly by ordinating. By creati-on it is, that the fubliance of each creature, as of the Sunue, the Moone, the Earth; Water, Meat, Drinke, Sec. is good, having the being shore of from Gid. Hence also the effential properties, quantities, qualities, enotions, a dions, and inclingtions of the creatures in them! fetyes confidered, with all their avents, are good. By the fime general goodabile allo, even the David bime fitned bistettionsy as her is a fubftance, and as they acc actions has ving their being from God, art good : Thingd againe das take unorhern the condition of goodselle, seconds by creation, but alighy Gods ordination Dybourby they are directed and appointed to fome certaine ules and ends Thus the evill Confidence, Hell, and Death are good, because they are ordained of God, for the execution of his justice, how bererin themfolves, and to un they be spill. Befides this generali and manyall goodness, there is allo a fossiell or morally anders, preable to the streell and unchangeable wife dame of Gud certisied inche Motall Laws wherein is is equinandels and things as they ard shepein abunmanded to heet slowe by Good ant skeptin stowmande d to bied share by Cond ate good averydiga Vione of cafinan merdig good shire betweinkegten Site skow is site problet in the brunchiegen bene, our good shothin thein Glout, and innhe dore. In she infolven se low far and the she at the start of the start problem is a start of the start of the start problem is a start of the start of the start problem is a start of the start of the start problem is a start of the start of the start start of the start of the start of the start figure is a good consideration of starts and is figure is a good consideration of starts and is figure is a good consideration of starts and is figure is a good consideration of starts and is figure is the start start of starts and starts and is figure is the start start of starts and starts and is figure is the start start of starts and starts and is figure is the start start of starts and starts and is figure is the start start of starts and starts and is figure is the start start of starts and starts and is figure is the start start of starts and starts and is figure is the start start of starts and starts and starts and starts and starts and figure is the start start of the start of starts and starts and starts and figure is the start start of the start of the start of the start figure is the start start of the start of the start of the start is at the start start of the start of the start of the start of the start is at the start start of the start of th The stat legied of goodnelleiny whedland cake. things

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Cafes of Confesence.

things & actions are both good in thenticives & in the doer alfo. Of this fort were the prayers dealmes of Conveline, good inchemfelves, midin him alto, becaufe he was a belerver. Now opposite tothings and actions morilly good or evill, are actions and enings of a middle nature, commonly tenned Indeferent, which in themielyes being wither good nor evill, may be done or not done without fin In themfelves, I fay for in their circumftances they are, & may be made either evill or good. And here wee mut vemember respues difference bet weene conveniencie and monveniencie, which artfech from the nature of mainforent things. Covermintele is, when a thing or action is ficted to the circuliftances, and the dircumfrances fixed to it, that sheerbly it becomies a thing convenient. On the other fide, Inconvenience is when a thing or action is fine in unmeet circumftances, which bring fonte hurt or loffe to the ontward man, or ftand not with decencie : and thetefore doe make it to be inconvenient. And by this that hath beene faid, wee may difcerne when an action is good; evil, indifferent, convenient, or inconvenient. Stammer 11

> CHAP. 11. Of the nature and differences of finne.

He third ground is touching the degrees or differences of finne. And here we muft firft of all fearch what is finne properly, and what is properly a finner. - Sed. 1.

Sinne in his proper nature (as Saint Iohn faith, I lok. 3.4.)is an memie, that is, a want of conformitiero the Law of God. For the better understanding wherof, we must know, that there were in addam before his fall shree things not to be fevered one from the other : the jubliance of his bodie and foule, the faculties and powers of his bodie and foule : and the image of God, confiding in a draightneffe and conformitie of all the affections and powers of man to Gods will. Now when A- D dam fals, and finnes againft God, what is his finne? Not the want of the two former, (for they both remained,) but the verie want and ablence of the third thing, namely, of conformitie to Gods will. I make is plaine by this refemblance; In a muticall inftrument, there is to bee confidered, not only the inftrument it felfe, and the found of the inftrument, but also the harmonic in the found. New the contrarie to harmonic, or the diforder in mulicke, is none of the two former. but the third, namely the difcord, which is the want or absence of harmonie, which wee call diffear mome. In the fame manner, the fin of Adam is not the ablence either of the fubfrance, or of the faculties of the foule and the bodie, but the want of the third thing before

nemediand that is convenies or cordipon dencie to the will of God, its regard otolicdience. But forme may fay, the want of confor-mitie is the powers of the foule is not finne property: becaufe as finne tabute muit be not genty as ablance of geodnetic, but an habis arprefenet, of avil. Lanfwer, that this verse want of conference is softenly the ablence of goodneffe; but allo the habit or preferen afeyill. Foresthis went entering and is meceived into the nature, in is properly a water or ablence of goodnatic; againe, after it is neceived into the nature of man, it continues and abides in she powers and faculties these of, and to it earries the name of an habit. war

It may be faid againe, that fult and concupifcence, that it, originallinne, drawee the heart away from the lervice of God, and entices it to exill. Now to ensice or draw sway is an action, and this action cannot pretend of a meere privation or want dof. We must confider originall fin two wayes : fire joyntly wish the thing or subject in which it is the condity, by it felte in his owne sause . If we confider it with his fubject, it is an evillinetnation or action ; bus if we senfider it fimply jait own nattroit is no ingligation, or action. but a want. And the like confideration is to be had of actual fin. For example ; In murther there are two shings : one is she action of meving the body, and of holding up the weapon, Scc. which is no fur properly, if the confidered as an action ; becaufe everie ection comes from God, who is the first cause afall things and actions. Againe, in murther there is a lecond thing, namely, killing or flaying of the man, which is the diforder or aberration in the action, whereby it is difpaled to wrong use and ends and thus the action is a finne, namely, in respect is wants conformitie to the will of God. The nature then of the fin lies not in the action, but in the mangrof daing the action : and in properly is nothing for 1 mally subfifting , or existing, (for then God (hould be the author of it, inelmuch as hee is the Creator and ordainer of everie thing and action) but it is an aranin, or ablence of goodneffe and uprightneffe, in the shing that fubhfteth. Whereupon it is well and truly faidin

Schooles, In fin there is nothing policive, but it inpecente nibil is a want of that which ought to be or fubfitt, pfuivum. partly in the nature of man, and partly in the actions of name. Thus, we fee what finite. Sect. 2.

The fecond thing to be tonfidered, is, what is a finner properly : For the knowledge hereof, we muft confider in everie fin foure things: firit, the fault whereby God is offended aban, the guilt whereby the confeience is bound o- i. cute. ver unto punifhment: thirdly, the punifoment a. Reason. it felfe , which is eternall death. Of thefe I. Perid three, not the guilt or punifhment, but the fault or offence makes a man a finn: t.

Howbeit here is a further difficultie.When a man hath committed fome offence, and A 1

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the faid offence is done and part, it may bee | A | caufeth man to delight and lie in his offence ; fome ewentie or thirtie yeeres : yerthe partie offending doth not therefore ceale to bee a finner. Now then I demand, what it the verie thing, for which he is hanned and termed fill a finner in the sime prefent, the offence being paft ? The aniwer is, that everie adual finne, befile the three former, must bee confidered wich a fourth thing, to wit; a certaine faine, or blot, which is imprines and leaves in the offender as a fruit, and that is an inclination, ot ovill disposition of the heart, whereby it becomes more apt & prone to the offence done, or to any other finne. For looke as the dropfie man, the more ho drinkes, the drier he is, and the more her fill defires to drinke : even foa finner, the more he finnes, the aprer is hee to finne, and more defirous to keepe fill a courfe in wickednesse. And as a man that lookes upon the Sunne, if hee turne his face away, remaines turned until he turne himfelfe againe : fo hee that turnes from God by any finne, makes minielfe a finner, and fo remaines untill heeireturnes himfelfe againe by repentance. Thus David was offinner, not only in the vetest of his adulterie and murther; but even when the act was done and paft, he remained fill a murtierer and an adulterer ; becaufe a new, or tather's renewed proneneffe to thefe, and all other finnes, tooke place in his heart by his fall, and got firength, til he returned to God by repentance, upon the admonition of the Propher. The thing then, whereby a finnet is tenned a finner, is the fault together with the fruit thereof, namely, the blocimprinted in the foule, fo oft as men doe actually offend

The Ufe of this doctrine touching finne is two-fold. First, by it we least and fee, what is original fin, whereby an infant in the firft conception and birth is indeed a finner-Everic infant mult be tonfidered as a part of Adam, proceeding of him, and partaking of hisnature: and thereby it is made a finner, not only by imputation of Adams offence, but alfo by propagation of an aptneffe & proncheffe unto everie evill, received together with nature from Adam. And thus ought we to conceive originall finne, not to bee the corruption of nature alone, but Adams first offence imputed, with the fruit thereof the corruption of nature, which is an inclination unto everie evill, derived together with nature from our first parents. Secondly, by this we are taught to take herd of all and everie finue, whether it be in thought, word, or deed : becaufe the committing thereof, though in respect of the act it paffeth away in doing, yet it doth breed and increase a wicked disposition in the heart, (as hath been faid) to the offence done or any other finne. Men deceive themfelves, that thinke all the evill of finne to be only in the act of finning, and to go no further; wheras indeed evenie offence hath a certaine blot going with it, that corrupteth the heart, and

which lying in finis a greater caule of damantion, than the verie in it felfe. This therefore, mult admonifh us to rake head, left we cantin nucin any fin, and if it fall out, that through infirmitie we be overtaken by any tentation, we must labour to rile againe, and rurne from. our finneso God, by new and speedie repen-

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Sect. 3. Thus much of finne it felfe. Now follow the differences thereof, which are manifold. The first fore are to be gathered from the caufer and beginnings of finne in man, which are

three-fold ; Region, Will, and Affection. The differences of finne in refpect of Reafon are thefe : Firft, fome are finnes of knowledge, fome of ignorance. A finne of knowledge is, when a man offends against his knowledge, doing svill when he knoweth it to be evall : and this is greater than a finne of ignorance, for he that knownth his mafters will, and doth it not, fall be besten with many firipes, Luk.13.47. A finne of ignorance is, when a man doth evill, not knowing it to bee evill. Thus Paul was a blasphemer, an opprefour, and prefecuted the Church of Chrift ignorantly, and in a bunde zeals, not knowing that which he did to be evill. Now by ignorance here, I meane an ignorance of those things which ought to be knowen ; and this is twofold: fimple, or affected. Simple ignorance;is, when a man after diligence and good pathes taking, fill remaines ignoratit: this ignorance will not excufe any man, if it be of fuch things as he is bound to know : for it is faid, He that doth not his mafters will, by ceafon he knew it not, fhall be beaten with ftripes, though fewer. And in this regard, oven the heathen which knew not God, are inexculable, becaufethey were bound to have knowen him. For Adam had the perfect knowledge of God imprin-ted in his nature, and loft the fame through his owne default, for himfelfe and his posteritie. And it is the commandement of God. whereunto everie man is bound to performe obedience, that man fhould know him, that is, his will and word-

But fome may fay then, how can any man be faved, feeing everie man is ignorant of many things which he ought to know? Anf. If we know the grounds of religion, and be carefull to obey God according to our knowledge, having withall a care and defire to increate in the knowledge of God and his will, God will hold us exculed : for our defire and enderour to obey is accepted for obedience it felf. And the greater this fimple ignorance is, the leffer is the finne. For hereupon it was that Peter Acts 3.17. leffened, and (in fome fort) excuted the fin of the Jewes, in crucifying Chrift, becaufe they did it through ignorance : and fo doth Paulhis fin in perfecuting the Church, when he alleageth, that it was done is nor anily in unbeloefe. I Tim. 1.13. But

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be leffened, yet remaines it fill a finne worthy condemnation. Affected ignorance is, when a man takes delight in his ignorance, and will of purpole be ignorant; not uling, but contenning the meanes, whereby to get and increase knowledge : and that carelelly and negligently, because hee will not leave finne which hee loveth, nor forfake the evill trade of life wherein hee delighteth. This is the fin of those wherof lob speaketh, who fay unto God, Depart from w : for we defire not the knowledge of shy waies, lob 21.14. And of whom David complaines, that they flatter them (elves in their owne eyes, and have left off to underfrand and to doe good, Pfalme 36. 3, 3. This ignorance is damnable and devillish : it exculeth no man, but doth tather aggravate and increase his finne : yea it is the mother of many grievous enormities.

Againe, ignorance is two-fold : of the Law, or of the thing the Law requireth. Ignorance of the Law is, when a man knowes not the Law of God written, sor the law of nature. This ignorance may fome what leffen the finne, but it excufeth no man, becaufe it is naturall, and every man is bound to know the Law. Ignorance of the thing the Law re-quireth, is the ignorance of the b fact : and that is, either with the fault of the doer, or without the fault.

Ignorantia

^b Ignorantia facti.

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. Faultic ignorance is, the ignorance of a fact which bee might have prevented. As when a man in his drunkenneffe killeth another ; in this fact, not knowing what he doth, he alfo knoweth not that hee hath offended : and yet because he might have prevented his drunkenneffe, therefore he is faulty and finneth. Faultleffe ignorance is, when a fact is done, which could not be either knowne, or avoided before hand. For example : if a man bee lopping a tree, and his axe head fall from the helve, out of his hand, and kils another paffing by; here is indeed manflaughter, but no voluntarie murther, because it was a thing that could not be avoided, and did not fall out through his default. And this ignorance is excutable.

The fecond fountaine of finne is the Will, from whence arife thefe three differences of | L tinnes : fome are from the will immediately. fome belides the will, and fome are mixt, partly with the will, and partly against the will. Sinnes proceeding from the will, are properly tearmed weinntarie; fuch as the doct mooved by his owne will commits, though he knew them to be evill. And here, she more free the will is, the greater is the finne: for will added to knowledge, makes the finne the greater. Under voluntarie finnes, are comprehended all fuch as proceed from firred affection, as when a man tels a lye for feare, or firiketh another in anger: and the reafon is, because these offences, though they are not done upon deliberation, but arife from the

But how loever this hane by luch means may A violence of affection, yet they do not exclude content. Hither alfo wee may referre finnes committed by compulsion : as when a man is forced to deny his religion, his offence in deed and truth is voluntary, (though fome otherwife thinke it to be a mixt action.) For compullion doth not reach to the will, but to the outward man, and fervesto draw forth a confent : and when confent is yeelded, he denies his religion voluntarily : for the will cannot be Volunnas a confirmined. cogitur.

In the next place, finnes befide the will are fuch as are neigher directly from the will, nor againft it. Of this fort are the first fudden motions unto finne, conceived in the heart with fome inward plcafure and delight : and thefe are truly finnes, though in respect little fins, condemned in the laft commandement. And they are not from the will, becaufe they goe without and before confent : neither vet are they against the will, because then the heart would not take delight in them.

Here by the way wee are to note, againft the doctrine of the Papifts, that all finnes are not voluntarie ; for whatfoever wanteth conformitie to the Law of God, is finne, whether it be with confent of will or no.But many fuch defires & delights arife fuddenly in the heart of man, which are not according to the Law of God, and have no confent or appropation of will. In like manner, when one man kils another, thinking that he killeth a wild beaft ; if the fame man remembreth afterwards what he hath done, and is not grieved for the fact. in this cafe he hath finned, becaufe his not grieving is offensive unto God, though the fact were meerely befides his will.

Mixt finnes are partly from the will, partly against it. Of this fort are the workes of the man regenerate, which are done partly with his will, & partly against his will, being partly good, and partly cvill. The reafon hereof is this : There are in man after regeneration two contrary grounds or beginnings of actions, to wit, naturall corruption, or the inclination of the mind, wil, and affections, to that which is against the Law, called the Fleih; and a created quality of holineffe, wrought in the faid faculties by the holy Ghoft, tearmed the Spirit. And thele two are not fevered, but joyned and mingled together, in all the faculties and powers of the foule. Now between thefe there is a continuall combat, corruption fighting againfigrace, and grace against cor-ruption. Hence it is, that there being even in one and the fame will contrary inclinations. there must necessarily flow from the man regenerate contrary actions ; the fleft in every action willing that which is evill, and the Spirit on the other fide that which is good. This Paul confessed and acknowledged, upon his owneexperience, after his conversion, when he faid, To will is prefent with mee, but I finde no meanes perfectly to doe that which is good, Rom. 7.18. Againe, verf. 2 1. 23. I delight in the Law of A 2

Numb-15.30.

ther law in my members, rebelling against the law of my minde, and leading me capitucto the law of finne, which is in my members.

The third ground or fountaine of finne in man, is Affection, from whence doe proceed two kindes, namely, finnes of Infirmitie, and finnes of Prefumption. Sinnes of Infirmitie are fuch as proceed

from the fulden pations of the minde, and the ftrong affections of the heart, as from hatred, griefe, anger, forrow, and fuch like. Thefe fins are commonly thought to be in all men: but the truth is, they are properly incident to the regenerate. For infirmitie cannot bee faid properly to be in them, in whom fin hath firmitie or ftrength, & where there is no power of grace at all. Againe, the man that is regenerate, finneth neither when hee would, becaufe he is reftrained by the grace of God that is in him: nor in what manner he would, partly because hee finneth not with all his heart, the firength of his flefh being abated by the Spirit ; and partly for that being fallen, he lies not ftill, but recovers himfelfe by fpredie repentance. An evident argument that the fins whereinto he falleth, are not prefumptuous, but are ordinarily of weaknes and infirmitie.

Sinnes of Prefumption are fuch as proceed from pride, arrogancie, wilfulneffe, and hautinefic of mans heart. Againft thefe David prayeth, faying, Let not presumptnoms finnes bave dominion over me, Pfal 19.13. And of them there be three degrees.

The first is, when a man wilfully goeth on in his finnes, upon an erroneous perfwation of Gods mercie, and of his owne future repentance ; this is the finne of molt men.

The fecond is, when a man finneth wilfully, in contempt of the Law of God: this is called by Mefes, a finne with an bigb hand, and the punifhment thereof was, by prefent death to be cut off from among the people.

The third, when a man finneth, not only wilfully and contemptuoully, but of malice and fpite against God himfelfe, and Chrift Jefus. And by this we may conceive what is the fin against the Holy Ghoft : which is not. everie finne of prefumption, or against knowledge and conference : but fuch a kind of prefumptuous offence, in which true religion is renounced, and that of fet purpole and refolved malice, againft the verie Majeftie of God himfelfe and Chrift, Heb. 10. 29. Seit. 4,

Now follow other differences of finne in regard of the object therof, which is the Law. In respect of the Law, fin is two-fold ; either of Commiffion, or of Omiffion. I fay, in respect of the Law, becaufe God hath revealed in his Law two forts of precepts : the one wherein fome good thing is commanded to bee doue, as to love God with all our hearts, and our neighbour as our felves : the other wherein fome evill is forbiaden to bee done,

God, concerning the inner man; but I fee ano- | A | as the making of a graven image, the taking the name of God in vaine, &c.

Now a finne of Commiffion is, when a man doth any thing that is flatly forbidden in the Law & word of God : as when one man kils another, contrary to the Law, which faith. Then fhals not kill. A fin of omiffion is, when a man leaveth unperformed fome dutie which the Law requireth : as for example, the preferving of his neighbours life, or good effate, when it lieth in his power fo to do. Thefe alfo are truly fins, and by them as wel as by the e- Matt.15.41.43. ther, men shall be tried in the last judgement. Sinnes of omifion have three degrees.

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First, when a man doth nothing at all, but omits the dutie commanded, both in whole and in part; as when having opportunitic and abilitie, hee doth not move fo much as one finger, for the faving of his neighbours life.

Secondly, when a man performes the dutie enjoyned, but failes both in the manner & meafure thereof. Thus the Heathen failed in doing good works, in that the things which they did, for fubitance and matter were good and commendable, being done upon civill and honeft respects, and referred to the common good ; yet in truth their actions were no better than finnes of omiffion, inafmuch as they iffued from corrupted fountaines, hearts void of faith and aimed not at the maine end. and fcope of all humame actions, the honour and glorie of God.

Thirdly, when a man doth things in a right manner, but failes in the measure therof. And thus the children of God doe finne in all the duties of the law. For they do the good things the law commandeth, in loving God & their neighbour: but they cannot attaine to that measure of love which the law requireth. And thus the beft men living do fin in everie good worke they do, fo as it God flould enter into judgement, deale with them in the rigour of his juffice, & examine them by the firit tule of the Law, he might jufily condemne them, even for their best actions. And in this regard, when wee pray daily for the pardon of our tins, the beft works we doe, must come in the number of them : becaufe we faile, if not in fubitance & manner, yet at the leaft in the measure of goodnesse that ought to bee in the doing of them. We mult also have care to repentius, even of thefe our finnes of omiffion, as well as of the other of commission : be-

caule by leaving undone our dutie, we do oftner offend , than by finnes committed : and the least omifion is enough to condemne us, if it fhould be exacted at our hands.

Sett. s. The next difference of finnes may be this : fome are crying finnes, fome are finnes of toleracion.

Crying fins I call thofe, which are fo haineus, and in their kinde fo greevous, that they haften Gods judgements, and call for fpeedie vengeance downe upon the finner. Of

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Scriptures, principally foure. Firlt Cains finne in murchering his innocent brother Abel; whereof it was faid, The voice of shy brothers blood crieth unto me from the earth. The next is the finne of Sodome and Gomorrha, which was pride, fulnes of bread, abundance of idlenelle, unmerciful dealing wich the poore, and all manner of uncleanneffe, Exech. 16. and of this the Lord faid, that the crie of Sodome and Gomerrhawas great, and their finnes exceeding grievow. The third is the finne of Opprefion, endured by the Ifraelites in Egypt, atthe hand of Pharae, and histask-mafters. The fourth is increileffe Injuffice in wrongful withholding and detaining the labourers hire.

Now they are called Crying finnes, for B these causes. First, because they are now come to their full meafure & height, beyond which God will not fuffer them to palle, without due punifhment. Againe, the Lord takes more notice, and inquires further into them, than into others, by reafon that they exceed, and are most eminent where they bee committed. Thirdly, they call for prefent helpe of the afflicted and wronged, and confequently for fpeedic execution of vengeance upon the authors and committers of them. And laftly, becaule God is wont to give care unto the cryes of those that endure to heavie meafure at the hands of others, and accordingly to helpe them, and reward the other with deferved punifhmert.

Next unto thefe are finnes of Toleration, leffer than the former; which thogh in themfelves they deferve death, yet God in his mercy thewes his patience and long fufferance upon the committers thereof, either deferring the temporall punishment, or pardoning both temporall and eternal to his Elect. Such a finne was the ignorance of the Gentiles before Chrifts comming: which God deferred to punifh, and (as we fay) " winked at it.

More especially, there bee three forts of finnes of Toleration : the first is Originall fin, or concupifcence, in the regenerate after regeneration, and the fruits thereof : for it is not quite abolished by regeneration, but remaines more or lefte molefting and tempting a man till death. And yet if we carrie a constant purpole not to finne, and endevour our felves to refift all tentations, this concupifcence of ours fhall not be imputed unto us, nor we condemned for it. And to this purpofe the holy Apo-Rie faith, There is no condemnation to them that are in Chrift. Yet faith he not, There is nothing Morthy condemnation in them : for Originall fin remaines till death, truly deferving damnation, though it be not imputed.

The fecond kind of finnes of Toleration are fecret, unknowne, and hidden finnes in the regenerate. For who can tell how of the offendeth? faith David. When a man that is the childe of God, fhall examine his heart, and humble himfelfe even for all his particular

this kinde there are fundry examples in the | A| finnes, which he knoweth by himfelfer there fhall yer remaine fome unknowne finnes, o which he cannot have a particular repentance ; and yet they are not imputed, when there is repentance for knowne finnes. As for example, David repents of his murther and adultery, and yerafterwards (erring in judgement, by reafon of the corruption of the times,) he lived to his death in the finne of polygamy, without any particular repentauce, that wee hears of. In like manner did the Patriarkes, who may not altogether bee excuted: yet they were not condemned therefore : neither were they faved without repentance for this finne, but God in mercieaccepted a generall repentance for the fame. And the like is the cale of all the Elect, in regard of their fecret and hidden faults : for unleffe God fhould accept of a general repentance for unknowne finnes, few or none at all thould be faved. And herein doth the endleffe mercie of God notably appeare, that hee youchfateth to accept of our repeutance when we repent, though not in particular as we ought to doe. Nevertheleffe, this mult not incourage of imbolden any man to live in his finnes, without turning unto God. For unleffe werepent in particular of all the fins we know, not only our knowne offences, but even our fecret finnes fhall condemne us. Many finnes are committed by men, which after wards in proceffe of time are quite forgetten : Others are committed, which not withflanding are not knowne, whether they bee finnes or no. And in doing the best duties we can, we offend often, and yet when we offend, we perceive it not : and all thefe in the regenerate, through the mercy of God, are finnes of Toleration, in refpect of particular repenrance.

The third kinde of finnes of Toleration, are certaine particular facts of men notapprooved of in Scripture, and yet remitted in refpect of puulhment. Sich was the fact of Zipporah, in circumating her childe, in Exed.4.31. prefence of her husband, he being able to have done it himfelfe, and face having no calling to doe that which face did. For though the hand of God was against him, yct was he not ficke, (as fome would excufe the matter) newher is there any fuch thing in the text : but it is rather to be thought, that fhee her telfe circumcifed her fonne in hafte, to prevent her husband : for the deed was done in fome indignation, and thee caft the fore-skin at his feet. And yet because this fact was fome manner of obedience, in that the thing was done which God required, (though not in the manner that hee requi-red) God accepted the fame, and flayed his hand from killing Moles. Thus God accepted of Ababs humilitie, though it were in King. at. hypecrifie, becaufe it was a fhew of obedience : and for that deferred a temporall pus King. 17. nifhment, till the daies of his pofferitie. God feor

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Gen. 18. 20.

Exod.3.7. & alias.

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fent Lyons to defiroy the Affyrians, that A dwelt in Samaria, for their idolatrie : yet fo foone as they had learned to feare the Lord after the manner of the God of Ifrael, though they mingled the fame with their owne idolatrie, God for that halfe obedience fuffered them to dwell in peace.

Sett. 6.

The fixt diffinction of fanes may be this: Some are finnes againft God, fome againft men. This diffinction is grounded upon a place in Sammel, I Sam.2.15. If one man finne againft another, the Indge fhall indge it : but if a man finne againft the Lord, who fball pleade for him?

Sinnes against God are such as are directly and immediatly commuted against the majestie of God.Such are Atheisme,Idolatrie,Blafphemie,Perjurie,Profanation of the Sabbath, and all the breaches of the first Table.

Sinnes against men, are injuries, hures, loffes, and dammages, wherby our neighbour is in his dignity, life, chaftity, wealth, good name, or any other way justly offended, or by us hindered. And fuch actions must be confidered two waies. First, as they are injuries and hurts done unto our neighbour : and fecondly, as they are anomies, or breaches of Gods law, forbidding us to doe them: and in this fecond respect they are called sumes, because finne is properly against God : and therefore by finnes against men, we are to understand injuries, loffes, or dammages done unto them. In this scale must that place in Matthew be expounded, Matth. 18.15. If thy brother finne against thee, Oc.

Selt. 7.

The feventh difference of finnes is noted by S. Paul, where he faith, I Cor. 6. 10. Every finne that a man doth, is without the body; but hee that commits fornication, finneth against his owne body. In which place it is implyed, that fome finnes are without the body, and fome against a mans owne bodie.

Sinnes without the body, are fuch finnes as a man committeeth, his body being the in-Arument of the finne, but not the thing abufed. Such are Murther, Theft, and Drunkenneffe : for in the committing of these fins, the D bodic is but a helper, and onely a remote instrumentall cause, and the thing abused is without the bodie.For example : in drunkennetle, the thing abused by the drunkard, is wine or ftrong drinke : in theft, another mans goods : in murther, the inftrument whereby the fact is committed. The body indeed conferres his helpe to these things, but the injuric is directed to the creatures of God, to the body and goods of our neighbour. And fuch are all finnes, adulterie onely excepted.

Sinnes against the body, are those in which it felfe is not onely the instrument, but the thing abused also. Such a finne is adulteric onely, and those that are of that kind, properly against the body : first, because the body of the finner is both a furthering caule of the finne, and alfo that thing which he abufeth againt his own felfe. Secondly, by this offencehe doth not oncly hinder, but lofe the right, power, and property of his body, in that he makes it the member of an harlot. And laftly, though other finnes in their kinde doe bring a fname and difhonour upon the body, yet there is none that fitteth to nigh, or leaveth a blot fo deeply imprinted in it, as doth the fin of uncleanneffe.

Sett. 8.

The eighth diffinction of finnes is grounded upon Pauls exhortation to Timethie, 1 Tim. 5. 22. Communicate nor with other mens fins. Sins are either other mens finnes, or communication with other mens finnes. This diftinction is the rather to be knowne and remembred, because it serves to extenuate or aggravate finnes committed.

Communication with finne is done fundry waies. First, by counfell: thus Caiphas finned when he gave counfel to put Chrift to death. Secondly, by commandement : fo David fin-ned in the murther of Uria. Thirdly, by confent, or affiftance, Rom. 1.31. Thus Saulfinned in keeping the garments of them that floned Stephen, Act. 12. 20. & 7. 58. Fourthly, by provocation : thus they finne that provoke others to finne:and hereof Paul speaketh when he faith, Fathers must not provoke their childrente wrath, Epb.6.4. Fifthly, by negligence or filence. This is the fin of the Minister, when men are called to reproove finne, and doe not. Sixtly, by flattery, when men footh up others in finne. Seventhly, by winking at figures, or paffing them over by flight reproofe, Eph. 5. 11. Thus Ell finned in rebuking his fonnes, and thereby brought a temporall judgement upon himfelfe and his family, I Sam. 2. chap. and 4. Eightly, by participation, Eph. 5.7. and thus they doe finne, that are receivers of theeves. Ninthly, by defending another man in his finne: for be that justifie b the wicked, and condemneth the jast, even shey both are an abomination to the Lord.

Set. 9:

The ninth diffinction followeth. Some wens finnes (laith Paul) are open before hand, fome follow after. Which place by fome is expounded thus: Some meus finnes are kept fecret till the laft judgement, and fome are revealed in this life, before that day. This I thinke is a truth, but not the meaning of the text. For in the 23. verfe, the Apostle ipake of Ordination, giving charge to Timothie, that he should not fuddenly admit any into Ecclefiasticall offices, left hee did partake with their finnes. Now in this 24. verfe he rendereth a reason thereof, faying, Some mens finnes are open before hand : that is, fome mens faults and wants are knowne before their ordination to Ecclefiasticali offices, and of such

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1 Tim, 5, 34,

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Cafes of Conference.

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he added murther to adulterie. Secondly,by doubling and multiplying of finne, that is, by falling often into the fame finne. Thirdly, by lying in finne without repentance. And here it must bee remembred, that mon of yeares living in the Church are not fimply condemned for their particular finnes, but for their continuance and refidence in them Sins committed makemen worthy of damnation ; but living and abiding in them without repentance is the thing that brings damnation. For as in the Militant Church men are excommunicate, not fo much for their offence, as for their obflinacie ; fo fhall it bee in the Church triumphant; the kingdome of heaven fhall be barred againft men, not fo much for their fin committed, as for their lying therein without repentance. And this is the manner of Gods dealing with those that have lived within the precincts of the church; they thall be condemned for the very want of true faith and repentance: This fhould admonifh every one of us to take heed, left wee lie in any finne : and that being any way o-vertaken, wee fhould fpeedily repent, left wee aggravate our finne by continuance therein, and to bring upon our felves fwift damna-

Thirdly, the fame finne is made greater or leffer foure waies: according to the number of degrees in the committing of a finne, noted by S. lames, lam. 1. 15. Temptation, Conception, Birth, and Perfection. Actuall finne in the firft degree of tentation, is, when the minde upon fome fudden motion is drawne away to think evill, and withall is tickled with fome delight thereof. For a bad motion caft into the minde, by the flefh & the Devill, is like unto the bait caff into the water, that allureth and delighteth the fifh, and caufeth it to bite. Sinne in conception, is when with the delight of the mind there goes confent of will to doe the evill thought on. Sinne in birth is when it comes forth into an action or execution. Sin in perfection is when men are growne to a cufrome and habit in finne, upon long practice. For the often committing of one and the fame finne leaves an evill impreffion in the heart, that is, a firong or violent inclination to that or any other evill, as hath beene taught before. And finne thus made perfect , brings forth death : for cuftome in finning brings hardneffe of heart ; hardneffe of heart, impenitencie; and impenitencie, condemnation. Now of these degrees, the first is the least, and the laft is the greateft. One and the fame fin is leffer in tentation, than in conception; and leffe in conception, than in birth; and greater in perfection, chan in all the former. Seit. 11.

Now from this doctrine of the increasing and leffening of finne in thefe reflects, wee may gather, that all finnes are not alike or

fundry waits : fift, by committing one fin in A equall, as the Stoicks of ancient times, and the necke of another; as *David* finned, when their followers have fallely intagined. For it hath beene prooved at large, by induction of findry particulars, that there are degrees of finnes, fome leffer, fome greater : fome more offenfive and odious to God and man, form leffe. And that the circumffances of time, place, perfon, and manner of doing, doe ferve to'enlarge or extenuate the finne committed.

1. Booke.

If it be here alleaged, that fin is nothing but the doing of that which is anlawfull to be dowe, and that this is equall in all men that fin; and therefore by confequent, offences are equall : I anfwer, that in every fine, men muß not confider the unlawfulneffe thereof onely, but the reafon why it fhould be unlawful:and that is properly, because it is a breach of Gods law, and repugnant to his will revealed in his word. Now there is no breach of a divine Law, but it is more or leffe repugnant un-to the will of the Law-giver, God himfelfe. And many tranfgrefions are more repugnant thereunto than fewer : for the more fin is increased, the more is the wrath of God infiamed against the finner upon his due defert.

If it be faid againe, that the nature of finne Rands onely in this, that the finner makes an aberration from the fcope or marke that is fet before him, and doth no more than paffe the bounds of durie prefcribed by God, and that all are alike in this respect : The answer is, that it is a faifhood to affirme, that he which makes the leffe aberration from the dutie commanded, is equall in offence to him that makes the greater. For the fame finne for fubftance hath fundry fteps and degrees, in refpect whereof, one man becommeth a more heipous offender than another. For example, in the feventh commandement when God forbids the committing of Adulterie, hee forbiddeth three degrees of the fame finne ; to wit, adulterie of the heart, confifting of inordinate and uncleane affections; adulterie of the tongue, in corrupt, dilhoneft, and unfeemly fpeeches; and the very act of uncleanneffe and filthineffe committed by the body. Now it cannot be faid, that he which breaks this commandement onely in the first degree. is as great a tranfgreffour as he that hath proceeded to the fecond, and fo to the third. And therefore it remaines for an undoubted truth, that fins committed against the Law of God are not equal!, but fome leffer, fome greater.

Sundry other diffinctions there are of finnes, as namely, That the maine fins of the first Table are greater than the maine finnes of the fecond Table. And yet the maine fins of the fecond are greater than the breach of ceremoniall duties, against the first table. But this which hath beene faid thall fuffice.

The use of this doctrine is manifold. First, by it we learne, what the heart of man is by nature : namely, a corrupt and uncleane fountaine, out of which iffueth in the course of thie I. Booke.

A. 15.9.

Prov. 4. 23.

this life, the firsames of comprious infinite in. number, noylome in qualities, hainous in de-gracs, daagerous in effects. For from thence dos flow all the differences of finnes before named, with their feverall branches, and infenite many more that cannot bee rehearted. This must move us humbly to fue unto God and entreff y to intrest him to wall us thorowly keen our wickedneffe, and cleanfo us from our Gomes : yes to purge and to rinks the fountsine thereof, our uncleant and Brining luced hearts. And when by Gods mersie in Chrift appretunded by faith, out hearts fall he putified, then so fit watchand ward aven them, and to horpe them withall diligences Scondly is coashesh us, that miterable most tall man is not gailicof one or more linere. B but of imany and modes or units and both of beart and life . If he can under lined his faults ? Gich David, Pful, 19, 12, Nowshe allowance of lines being death by Gods ordinance, and God being justice is felfe s an fuerably to the pumber at our offenen, mult we needs bee liable to many plusifimente, meato death is iclic, beth of she body and of the fouls. This being out wofull offatoulised caule is there chat any man should thinks himicife so be in good sales or prelime officeds messie, in regard of the fmall number of bis funge : And much Leffe agere harh here faility roumagine with the Bopile fore, that be can merin the favour of Gestey any washe done by him, se bove then which the Law schureth, consider C ring that is inimpallible for him to know sithere is a subler, an abonance, or the man-fure of history, Lafty, the sandderation of whis point, multibe a barreso kcopie the thes we be not too fecure or pratumpruous at our owne effate : for as much as we learne out of the word of Godit Ratin at head of the worth unde of Name arruptions, this out his is fill of much evill, & many difficultion, that syn have whole armies of energies to accounter withall, not only, out of the in the world, abroad hut wishin as, Jurking even in our owne field. And upon this sonfideration, this we hould be at conviouslbdofiance with them, whing all holy meanes to gritha wichorie over them by the daily exercises of invocation and repare tance, & by a continual practice of new obedience unto all the lave as commandements of God, according to the measure of grace received. Auch on much of she thind Ground.

CHAP. TTI.

Of the subjection and nower of Conference

To He four hand last Grand is; cathing the fut first and hang Wherein wee are to remember two things : what Confininct is, and what is the more tonditibu afis in ever ympel Faritht fatt t name af fipshilture Will, give inght stinba ging is Alfe. Fasis inghiligit a downledge jayned with a kostieligginditis for samed

Cafes of Confisence in two respects ... Furth, Decaute when a men knowes exchinkes any thing, by meaner of Confeience, he knowes what he knowes and thinkes, Segoudly, because by ir, man knowes that thing of himself, which God alfo knowes of him. Man herb ziwisselice of his clronghes, God and his owne couldience ; God is the firit and shiefeft, & Confeience is the fround, fuberdinelowner God, bearing withefit und God, sieber with the man, or sgainff him. Therefore it is nothing elfe tinta perofine understanding, whereby a man knowes what he thinkes, What he willeland defices, as alfo in what mander he knoweth thinketh or wil-Icih sither good or evill Whetemto this muft be added, that as conficience knowes our thoughus wills and actions, is it tellifies tigget unto God, cishet with us, on against us. bin the lecoud place, Thenatural condition or propersie of every mans confeience is this : char in trgard of authoritie and power, it is planed, with middle beewtene man and God. to as is in under God, and yet above man And chis namuall condition bath two parts y the firkin the lubjection of confeience we Good, and his word, Concerning which fub jocitor we have this rule : That God along the his word doch only binde the conference, by caulingit, in every schide either to exclute for well doing, or acculc for linne. And this God doth properly. For first, be in the only Lord of the confisience, which areaston is, and gouerness it. a. Againe, he is the only Law-giver, that hath power to fave or sieftrby the foule; for she keeping and breaking of his Lawer law. 4. 12. 3. And furthery mens coufcionce in kaowa zo none, befides himfelfe, but to Doite When man knoweth the things of a man fasie the forris of men which is in hom ? 1 Cor. 1. 1 wAnd it is God only that gives libertie to the con-Lience, inregard of his owne lawes. Upon this is followeth, that no mans commandementoriaw can of it felis, and by it ownerbu voraigine power binde semicience, but doch it only by the authoritic and vertie of the verimen word of God, or tome part thereof. And thirefore, if it boatleaged, that fabre dion is duono the Magiftante for corfeience falle; Augusta, s. the Aspentia at has a that falle; Augusta, s. the Aspentia at has a that fulfyblion is indeed to be parformed to ci-witt sumotive eckined by God, and bedid enterate to the Lawes of the Magiliture for feaguationeattio and for avoiding of panifiment bubnor for confitence of the Aid attmosificartimes properly and directly, but forl equificience of "Gods commandentient, williah appointen betir Magiftracie / afilitie autherine thereaf . White it' that bindes the confitence imascitidelyy that by viritit ofe fuperiour Law, whereby it ftandeth inforce.

namely, the Law of God, The fecond part of the naturall condition of confcience, is the power winch te hath over man theseuf at excule him in sciptor of things done and this is plains by Saint Bade 111

True gange A.

Cales of Conference. I. Booke

Conclusion, Rom. 14.13. Whatforver is not of IA | neth, that we come to the Queffions of Con. faub, that is, what loever man doth, wherof he is not certainely perfivaded in judgement and confeience out of Gods word, that the thing may be done, " is finase. More plainty: a thing may bee faid not to bee done of faith three waies. First, when it is done with doubting, and unrefolved confeience, as in those that are weak in knowledge. Of which for were fome in the Primitive Church, who not with flanding they heard of the doctrine of Christian libertie ; yet they were of opinion, that after Chrifts alcention, there was a difference to be made of means, and thereupon thought they might not cat of fome kinde of means. Suppoie now, that these perfons (by accident) ihould have beene drawn to eat fwines flefh, which themicives had holden's thing forbidden their menupon this vory fact had finned, becaufe that which they did was upon an unrefolved confeience. So faith the Apoftle; Rom. 14.23. He that doubteth, is condemned if he can because hee eareth not of faith. Secondly, when a thing is done upon an erronious conficience, it is not of faith, and therefore it is a fume. Thus the Maffe prieft finneth in faying Maffa though hethinke in his confeience, the thing hee doth is the ordinance of God. And thus hieretikes doe die Heretikes, chough when they die, they be fully perfwaded their opinions be the truth. Againe, in the fame manner, Put the cafe a man thould bee of opinion, that fornication, or theft, were things arbitrarie and indifferent, and hereupon his conficience thould tell him, he might take opportunitie, and commit either of thefe funes : whether is this action in the partie chus perfwaded, a finne, or no? Lanfwer sthe cafe is plaine, that the fact is done upon an extenceus conference, and therefore mult bee a fune in the doer. For the error of the judgement cannot take away the nature of that which is Limply evill. Sinne is finne, and fo remaineth, notwithBanding any contrary perfusion of the confeience. The reafon is, becaule though the conficience exects, and is millinformed. yet is bindeth to farre forth, as that if a man judge a ching to be ovill, wither fimply, or in tome refpest, (though failly) and seriafter-ward dosh it, he hath finned and offended the Maj:frie of God ; as much as in him lieth-Thirdly; when a thing is done with a repug-3.Repugnante ning or gain-faying confeience, though upon error and falle judgement of the conference, it is in the doer a fin. Thus an Analiancity that holdeth is unlewfull to fweare, finnesh, if hee takoth an each i, not in fwearing fimply pifor that is Gods or dinance but becaufe he formars againg the perfortion of his conferences dored. Janoiree: b giona

Cuibnes La CHARTINE break Of the diftinttion of Cafes inco "Hus much rouching the Preamblest or Grounds of chir doetrine, Now Interin

fcience. Thefe Queffions may be fitly divided, ac-

cording to the matter or subject of them, which is man. Now as man is confidered divers waies, that is to fay, either apart by himfelf, or as he flands in relation to another, and is a member of a focietie ; fo the Queftions of Confcience are to bee diffinguished : fome concerning man fimply confidered by himfelfe : fome againe, as he it and in relation to another.

Man ftandeth in a two-fold relation : to God, or to man. As he frands in relation to God, he beares the name of a Chriftian, that is, a member of Chrift, or a fonne of God, whole durie is to know and to worthip God, according to his will revealed in his word. As he ftands in relation to man, hee is a part of a bodie, and a member of fome focietie. Now the Queffions that concerne him, as a member of a focierie, are of three forts, according to three diffind kinds of focieties. For every man iseither a member of a Family, or of the Charch, or of the Common-wealth. And anfwerably, fome Queftions concerne man as a member of a family : fome, as he is a member of the Church : fome, as he is a member of the Common-wealth.

" It's word therefore, all Queffions couching man may be reduced to three generall heads. The first whereof is, concerning man fimply confidered as he is a man. The fecond, touching man as he flands in relation to God. The third, concerning man as here is a member of one of the three focieties; that is, either of the Family, or of the Church; or of the Common-wealth.

Queffions of the first fort, concerning is man, are efpecially three. 10 " The first, What a man muß do that he may come into the favour of God, and be faved ?. The fecond, How hee may be affored in

conficience of his owne falvation? " The third, How he may recover himfelfe. when he is diffrefled or fallen ? Of these in ordes: and a straight and a set of the set o

CREASE GLOCHAP. V. STREET -masser (1.000 0.0000 ... Of the first maine Queftimistin ching man.

I. Queffion.

winder must a men doe. shat he may come inev Gods favour; and be faved in the last Oranfwer to this Queftio, fonte Grounds white That we must confider and reasons ber, herwy and by where meanes, Bod brings any man to inly mon For looks how God inbe faved, must use the meanes whereby God fayeth them. Sed. 1.

I. Booke.

In the working and effecting of mans falvation, ordinarily there are two forciall acti-ens of God : the giving of the first grace, and after that, the giving of the fecand. The former of these two workeshath ten feverall actions. I. God gives man the outward meanes of falvation, ipecially the ministerie of the Word : and with it hee fends fome outward or inward croffe, to breake and fubdue the Rubbornneffe of our nature, that it may bee made plyable to the will of God. This wee may fee in the example of the Jaylor, Att. 16. and of the Jewes that were converted at Peters Sermon, Alts 2. II. Thisdone, God brings the minde of man to a confideration of the Law, and therein generally to fee what is good, and what is evill, what is fin, and what is not fin. III. Upon a ferious confideration of the Law, hee makes a man particularly to fee and know his owne peculiar and proper fins, whereby hee offends God. IV. Upon the fight of fin, he finites the heart with a legall teare, whereby when man feeth his fins, hee makes him to feare punifhment and hell, and to defpaire of falvation, in regard of any thing in himfelfe.

Now these foure actions are indeed no fruits of grace, for a Reprobate may goe thus farre ; but they are only works of preparation, going before grace ; the other actions which follow, are effects of grace. V. The fifth action of grace therefore is, to ftirre up the minde to a ferious confideration of the promile of falvation, propounded and published in the Golpell. VI. After this, the fixth is, to kindle in the heart some feeds or sparkes offaith, that is, a will and defire to beleeve. and grace to ftrive against doubting and defpaire. Now at the fame inftant, when God beginnes to kindle in the heart any fparkes of faith, then also he justifies the finner, and withall begins the worke of fanctification. VII. Then, fo foone as faith is put into the heart, there is prefently a combat: for it fighteth with doubting, delpaire, & diffruft. And in this combat faith fnewes it felfe, by fervent, conitant, and earneft invocation for pardon: and after invocation followes a firength and prevailing of this defire. VIII. Furthermore, God in mercie quiets and fettles the Confcience, as touching the falvation of the foule, and the promife of life, whereupon it refleth and (tayeth it feife. 1X. Next after this fettled affurance and perfusion of mercie, followes a thirring up of the heart to Evangelicall forrow, according to God, that ib, a griefe for fin, becaule it is fin, and becaute God is offended : and then the Lord workes repentance, whereby the fanctified heart turnes it felte unto him. And though this repentance bee one of the laft in order, yet it

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weth others, to hee that would know how to A thewes it felte firit : 25 when a cancile is brought into a roome, wee firth fee the light. before we fee the candle, and yet the candle muft needs bee before the light can bee. X. Lafly, God giveth a man grace to endeyour to obey his Commandements by a new obedience. And by these degrees doth the Lord give the first grace.

The fecond worke of God rending to falvation, is the giving of the fecond grace : which is nothing elfe but the continuance of the first grace given. For looke as by creation God gave a being to man and all other creatures, and then by his providence continued the fame being, which was as it were a fecond creation : fo in bringing a man to falvation, God gives the first grace, for example, to beleeve and repent; and then in mercie gives the fecond, to perfevere and continue in faith and repeutance to the end. And this, if wee regard man himfelfe, is verie necellarie; For as fire without lupply of matter, whereby it is fed and continued, would foone goe out; to unleffe God of his goodneffe should follow his children, and by new and daily fupplies continue his first grace in them, they would undoubtedly foone lole the fame, and finally fall away.

The fecond Ground for the answer of this Queftion, is taken from fome fpecial places of Scripture, where the fame is moved and refolyed. The men that were at Peters Sermon, being touched with the fenfe of their owne miferie, upon the doctrine which had beene delivered, as the Holy Ghoft faith, were pricked in their hearts, & cried anto the Apofiles, Men and bresbren, what fhall we doe? Acts 2. 38. Peter moved by the Spirit of God, an-Iwers them, Repent, and be baptized for the remillion of your fins. The like was the cafe of the Jaylor, who after that the flubbornneffe of his heart was beaten downe, by feare of the departure of the prifoners, he came trembling, and fell downe before Paul and Solar, and moved this queftion unto them; Sirs, What must I dee to be faved? Alts 16. 22. 10 whom they gave answer ; Beleeve in the Lord lefms, and then shalt be faved & thine hou hold. The young man in the Gospeli fues to Chrift; and askes him, What Phall doe to bee faved ? Mark. 10. verf. 17.8cc. Chrift anfwers him, Keeps the Commandements. When he replied, that he had kept them from his youth, Chrift tels him, that her mult goe yet further, and fell all shat be bath, and give to the poore. And Iohn tels the Scribes and Phatiles, who came unto his Baptifme, and confelled their finnes, that if they would flie from the weath to come, shey must repent, and bring forth fruits worthy amendment of life, Matth. 3.8. From thefe places then I frame this answer to the queftion in hand. The manthat would fland in the favour of God, and be faved, must sloe foure things : firft , humble himfelfe before God : fecondly, beleeve in Chrift : thirdly, repent

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repent of his times : tourthly, performenew A | two cates, wherein generall repentance will obedience unto God. Sect. 2.

Humiliation.

For the first, Humiliation is indeed a fruit of faith : yet I put it in place before faith, becaufe in practice je is firit. Faith lieth hid in the heart, and the first effect whereby it appeares, is the abaling and humbling of our felves. And here wec are further to confider three points : first, wherein stands humiliation fecondly, the excellencie of it : thirdly, the Queffions of Confeience that concerne it.

Touching the first point, Humiliation flands in the practice of three things. The first is, a forrow of heart, whereby the finner is displeafed with himfelfe, and ashained in reipect of his finnes. The fecond is, a confession to God, wherein alfo three things are to be done : first, to acknowledge all our maine finnes original and actuall: (condly, to acknowledge our guiltineffe before God:thirdly, to acknowledge our just damnation for finne. The third thing in Humiliation, is fuppl cation made to God for mercie, aseameftly as in a matter of life and death : and of thefe three things wee have in Scripture the examples of Ezra, Daniel, and the prodigali fonne, Ezra 9. D.10.9. Lik. 15.18.

The fecond point is, the excellencie of Humiliation, which flands in this, that it hath the promites of life eternall annexed to it. Efa. 57.15. I dwell in the bigh and haly place : with hims alfo that so of a contrite and humble firit, to revive the first of the humble, and to give life to them that are of a constite heart. Pfalm. 51.17. A contrite and a brok wheast; O God, thou will not defuife. Prov. 28.13 Hethat lidesh bus fins thall not profper: but we that confelleth and forfaketh them, thall finde mercie. 1 lob.1.9. If wes acknowledge our fins, hee is faithfull and just to forgive us our finnes, and to cleanfe us from all unrighteoufses. By all thefe, and many other places, it is manifelt, that in the verie inftant, when a finner begins truly in heart and confeience to humble himielte, he is then entred into the flate of falvation. So foone as David faid, 2 Sam. 12.13. I have finned, Nathan pronounceth in the name of D the Lord, that his fins were put away. And David himfelte faith, alluding to the former place; I faid I will confelle my fin, and loe thou fore avest she wickedneffe of my fin, Pfal. 32.5. When the prodigall fonne had but faid, I will gente my father, Oc. Luk. 15. 18. eventhen, before he humbled himfelte, his father meets him, and receives him.

The third point is, touching the Quefions of confcience, concerning Humiliation, all which may be reduced to foure principali Cafes.

v. Cafe. What if it fall out, that a man in hunibling himfelfe, cannot callsouninde eitherall, or the most of his fins ? Junfwer; A particular humiliation inderd is required, for maine and knowen finnes : but yet there are be accepted of God for unknowen fins. One is, when a man bath fearched himfelfe diligently, and by a ferious examination paffed thorow all the Commandements of God, and yet after fuch examination and fearch made, his particular offences are yet hidden. and not revealed unto him, fo as hee cannot call them to remembrance; then the generall repentance is accepted. For this is answerable to Davids practice, who after long fearch, when hee could not attaine to the knowledge of his particular flips, then hee addreffeth himfelfe to a generall humiliation, faying, Whoknowesh she errors of this life ? cleanfe me Lord from my fecret fanlis, Pfal. 19.21. and upon this hee was no doubt accepted. Againe, when a man humbleth himfelfe, and yet is prevented by the time, to as hee cannot fearch his heart and life as hee would; his generall repentance will bee taken and accepted of God. The truth hereof appeares in the theefe upon the croffe, who having no time to fearch himfelfe, made no fpeciall humiliation, yet upon his generall confession he was accepted. Now the ground of this doctrine is this; He that truly repents of one finne, in this cafe when he is prevented, is as if he repented of all.

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Sec. 1

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Parith in Chrift.

II. Cafe. What must a man doe, that findes himfelfe hard hearted, and of a dead ipirit, fo as hee cannot humble himfelfe as he would? Arfr. Such perfons, if they humble themfelves, they must bee content with that grace which they have received. For if thoube truly and unfainedly greeved for this, that thou canft not bee greeved, thy humiliation Anall bee accepted. For that which Paul faith of almes, may be truly faid in this cafe, that if there be a readic minde, a man fall be accepted according to that he hath, and not according to that he hath not, 2 Cor.8.11.

III. Cafe. Whether the partie that is more greeved for loffe of his friend, than for offence of God by his finne, doth or can truly humble himfelfe? Anfw. A man may have a greater greefe for an earthly loffe, than for the other, and yet bee truly greeved for his finnes too. The reason is, because that is a bodily, naturall, and fentible loffe, and accordirgly forrow for it is naturall. Now the forrow for the offending of God, is no fenfible thing, but supernaturall and spirituall; and fenfible things doe more affect and urge the minde, than the other. David did notably humble himfelfe for his fins, and hee did enceedingly mourne for the loffe of his fon Abfolom, yea and more too than for his finnes, Would God I had died for thee Abfolom, O Abfelom, my fen, my fon, der, 2 Sam. 1 8.33. Again, I aniwer, that the forrow of the minde muft be measured by the intention of the affection, and by the effimation of the thing for which we forrow. Now forrow for finne, though it bee leffe in respect of the intention thereof, yet is it greater in refpect of the effimation

Cafes of Confcience.

for their finnes, grieve for the offence of God, as the greateft evill of all ; and for the loffe of the favour of God, as for the lolle of the moft precious thing in the world.

. IV. Cafe. Whether it be neceffary in Hun miliation, that the heart should bee fraitten with a feafible forrow? Aufin. 1. In forrow for finne there are two things : first, to bee difpleafed for our finnes: fecondly, to have a bodily moving of the heart, which cauleth crying and teares. The former of thefe is noceffarie, namely, in heart to bee deeply difpleafed with our felves ; the latter is not amply neceffary, though it bee commendable in whomfoever it is, if it bee in truth . for Lydia had the firft, but not the fecond. I I. Is fallesh out oftentimes, that the greatneffe of the griefe takech away the fenfible paine, and caufeth a nummedneffe of the heart, fo that the pascy gracveth not. III. Sometimes the complexion will not afford teares : and in fuch there may bee true humiliation, shough with drie cheekes.

Sel. 3. 16

The fecond thing to bee done for the attaining of Gods favour, and confequently offalvation, is to beleeve in Chrift. In the practice of a Chriftian life, the duties of humiliation and faith cannot bee fevered ; yet for doctrines fake, I diffinguish them. In faith there are two things required, and to be performed on our behalfe. First, to know the points of religion, and namely, the fumme of the Golpell, effectially the promile of righteoulaelle and life eternall by Chrift. Secondly, toapprehend and apply the promife and withall the thing promifed, which is Chrift, unto our felves : and this is done, when a man upon the commandement of God, fets downe this with himfelfe, that Chrift and his mesirs belong unto him in particular, and that Chrift is his wildome, juffification, fanctification, and redemption. This doctrine is plaine out of the fixth of Iohn : for Chrift is there propounded unto us, as the bread and the water of life. Therefore faith muft not be idle in the braine. but it must take Christ, and apply him unto the foule and confcience, even as meat is caten.

The Queffions of Confeience touching Faith are thefe, Firft, how we may truly apply Chrift, with all his benefits unto out felves. For wicked men apply Chrift anto themfelves fallely, in preiumption, but few doe it truly as they ought to doe. I answer, that this may be done, wee must remember to dor two things. First, lay downe a foundation of this action, and then practife upon it. Our foundation must bee laid in the word, or elfe wee shall faile in our application ; und it confifts of two principles : The one is, As God gives a promife of life eternall by Chrift, fo hee gives Commandement, that every one in particular fhould apply the promife to himfelfe.

ofthe minde:becaufe they which truly mourn | A | The next is, that the Miniflery of the Word is an ordinary meanes, wherein God dorh offer, and apply Chrift with all his benefits to the hearers, as if hee called them by their names: Prer, John, Cornelins, Beleeve in Chrift, and thos (bats be faved: When we have rightly confidered of our foundation : the tecond thing is to practife upon it; and that is, to give our felves to the exenciles of foith and repentance; which flands in medication of the Word, and player foremercy and pardon : and when this is done, then God gives the fende and increase of his grace. When Lydes was hearing the Sermon of Panl; then God opened her heart; stit. 16.12.

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Secondly, st is demanded : When faith begins to breed in the heart; and when a man begins to beleeve in Christ? Aufw.When he begins tobe couched in confeience fot his owne tinnes, and with all hungers and thirfts after Chritt and his righteoumefie, then beginneth faith. The reason is plaine. As faith is rene wed, fo it is begunyout it is renewed when a man is souched in conficience for his finnes, and begins anew to hunger after Chrift; chepfore when these things first flew themicives, then faith first begins. For these were the things that were in David, when he reaewed his repentance.

Sist. 4. The third dutie necellary to falvation is Repentance. In which two things are to bee Repentance. confidered ; the beginning, namely, a godly Sorrow, which is the beginning of Repeutance, 2 Corinth. 7. and upon this forrow a Change, which is indeed repentance it felfe. In forrow wee confider, first, the nature of it; fecondly, the properties of it. Touching the nature of forrow, it is either inward or outward. The inward forrow is, when a man is displeafed with himtelfe for his finnes. The outward, when the heart declares the griefe thereof by teares, or such like figues. And forrow inchis cafe, called a godly forrow, is more to be effected by the first of thefe, than by the fecond. The property of this forrow is to make us to bee difpleated with our felves for our linnes directly, because they are finnes and doe difpleate God. It there were no judge, no hell, nor death, yet wee mult bee grieved, because we have offended to mercifulla God, and to loving a Father. And as godly forrow wil make us thus to doe, fo is it the next caufe of repentance, and by this is repeutance dif. cerned.

The next thing in repentance is the change of the minde and whole man in affection, life, and convertation. And this thandeth in a conttant purpole of the minde, and refolution of the heart, not to fume, but in every thing to doe the will of God. Hereupon Paul exhorteth them, to whom hee wrote, to concinue in the love of God, and in the obedience of his Word, Ad. 11.23. Barnabas with het came to Antioch, and had frene the grace of Gad B 1

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Gafes of Confeience.

onfe of bears they from 'd cleave unto Ged or coninne with the Lord. Sothe Propher Ezekiel ianh If the wice ed will turne from all his fames, and beepe all my features; and doe that which is Limful und riolie beschall fur els leve, ana shal nos die, Fa.cch. 18.21. In this purpose Handsthe very nature of rependance, and it muit be joyned with hemiliation and faith, as a third thing availeable to falvation, and not to be levered from the avisona man in the w may have many good things : as for example, he may be humble, and iceme to have fome firength of faith ; yet if there bee in the laid man a want of this purpole autastoiution not to fine, the other are bu: dead things and unprofitable, and for ail them heemay come to eternali deftrudiscip. Furthermore, wee mult diffinguith this kindoor purpote from the minde and purpofe oficarnali meny theeves , drunkards, harlots, utitiors; for they will confeste their finnes, and beforry for them, yea; and thed tome teares; withing they had never finned asthey have. In their men indeed there is a wilhing will for the time, but no feeled purpofe. And it is a property of nature to avoid evill ; but to have a conftant reloiumon of not finning is a gift ofgrace , and for this it is, that wer muft labour, other wile our repentance is no trye and found repentance.

Sect. 9.

New objects

The fourth and laft duty is to performe new obedience unto God in our life and converfation. In this new obedience three things are required. Fuff, it mult be a fruit of the Spirit of Chrift mus afor when wee dot any good thing, it is Corif that doth it in su, lob. 15.5.10 toispurpole Davia prayes unto God. Plaine. 143.10 Letthy good forts lead me forth into the land of righteoufieffe. And Panl exhorts the Galacians towalke withe firit; and then mark what followes; and refeallnot fulfill the lufts of the fleft. Gal. 5.16. Secondly, this new obedience mull bee the keeping of every Commandement of Godifor as S. lames faith, la. 2.10. Hethat break ; one Commandement is guilty of ell : that is, her that doth willingly and wittingly break any Commandement, and makes D not conference of fome one, makes not confcience of any, and before God he is as guilty of all, assi ne hed broken all. Thirdly, in new obedience, the whole man mult endevour to keepr the whole law in his minde, will, affecuons, and all the faculties of foule and body. As it is faid of lofiab, that he tarned to God ac. cording to all the laws of Moles, with alloss bart. 2 King. 22. 25. This laft point added to the refl, is the very forme and lite of new obedience, and from hence it followes; first, that the repentant perfonmult not live in the practice of any outward in. Secondly, that there mult be in him an inward refitting aud reftraining of the corruption of nature, and of the heart,

God vaze glad, and exherted all has with paringe of heart they hould cleave unto Gadar cominne with the level. So the Propice Eastiel and broke all minimum and the source of the so

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Now touching this point, there are two principal Quefions propounded Firth, How may a man franze dis life ita live in New obes with a manely, i dience., a post a a and Anfin. Though all the bunktisof the old and new Telianent are direction inficient for a good life; yre a more fpecial anfwermay be math out of the fame, plainly, and brichy; That there are three maine grounds or rules of New Obedience. The fisth is laid downe by our Saviour Chrift, Lake 9.29. If any man wel come after me, let bim deny bimfelf, and take spibu croffe; and follow mee. The meaning it this : Every one that will become a fchotler in the Schoole of Chrift, and learne obedience unto God, muft denie himfelfe, that is, lice mult in the first place exatt and inagnific the grace of God, & become working in hinffelfe, renouncing his owne region, will, and affections, and subjecting them to the with dome and will of God in all things; yea, cfiel ming all things in the earth, even those that are deareft upto him, as drodie and dung in regard of the kingdome of Chrift. Againe; bee mult take up his Croffe, that is, hee ought alwayes to make a fore-hand reckoning, even of private croßes,& particular afflictions: and when they come, to beare them with cheeres fulnefic. This done, hec must follow Chrift, by practifing the vertues of meeknelle, patience, love, and obedience, and by being conformable to his death, in crucifying the body of finne in himfelfe. The tecond rule is propounded by Panl, All. 24.14. To beleeve all things that are written in the law and the Prophets : and that is, to hold and embrace the lame faith, which was embraced by the Saints and fervants of God in ancient times, and which was written by Moles and the Prophets. Againe, in all reverence to fubject himfelfe to the true manner of worthipping and terving God, revealed in his word : and not to depart from the lame doctrine and word (hip, either to the right hand, or to the left. The third and lati rule is, to have and to heepe fairb And a good conference, 17 im. 1.19 Now taith is preferved by knowledge of the dostrine of the Law and the Gotpell, by yeelding affent unto the fame doctrine, beleeving it to bee true, and by a particular application of it unto a mans telfe, fpecially of the promife of righteoufueffe, and life everlafting, in and by Chrift. Againe, that a maninay keepe a good confcience, he must doe a things. First, in the courie of his life ; hee mult practite the duties of the generall Calling in the particular : fo I.Bookei

Cafes of Lonfcience.

as though they be two diffinet in nature; yet they may be both one in the and practice. Secondity, in all events that come to paffe, evermore in patience and filence he mutt fubmit himfelf to the good will and pleafure of God. Thus it is faid of Aaron, that when God had destroyed his fonnes for offering up ftrange fire before him, he held his peace, Levit, 10.3. And David fhewerh that it was his practice. when being afflicted, he faith, I was as dumbe, and opened not my month, because thou Lord didit it. Plal. 29.9. Thirdly, if at any time he falleth, either through infirmitie, the malice of Satan, or the violence of fome temptation, he must humble himselfe before God, labour to breake off his finne, and recover himfelfe by repentance. And thefe three be the principall B and maine grounds of New-obedience.

The fecond Queffion. Confidering that all good works are the truits of a regenerate perion, and are contained under New obedience; how may a man doe a good worke, that may be accepted of God, and pleafe him?

For refolution whereof, it is to be carefully remembred, that to the doing of a good worke, fundry things are required : whereof fome in nature doe goe before the worke to be done, fome doe scompany the doing thereof, and fome againe doe follow the worke, being required to be done when the worke is done.

Before the worke there must goe Reconciliation, whereby the perion is reconciled unto God in Chrift, and made acceptable to him. For it is a cleare cale, that no worke of man can be accepted of God, unleffe the perfon of the worker be approved of him. And the workes of men (of what dignitie foever) are not to be effcemed by the flew and outward appearance of them, but by the minde and condition of the doer. Againe, before weedoe any good worke, we mult by prater lift up our hearts unto God, and achte him to inable as by his fpirit to doe it, and to guide us by the fame in the action which wee are about to doe. This did the Prophet David oftentimes, as we may reade in the Pfalmes, but cluccially in Pfal. 147.10. when he faith, Teach ms to doe thy will, O God, for those art my God ; let thy good Spirit leade me unto the land ofrighteonfneffe. And oftentimes in the 1 19. Plalme : Teach mee, O Lord, the way of thy Statutes, verle 32. Give me under Standing. 34. Direct mee in the path of thy commandements, 35. Againe, Teach mee judgement and knowledge, 66. Let my heart be upright in thy ftatutes, 80. Stablishmee. according to thy promile, 116. Direct my fleps in thy word, and let none iniquitie have domi tion over mee, 133. In the doing of the worke wee are to confider two things ; the matter, and the manner or forme of doing it. For the manner, it mult be a worke commanded in the word of God, either exprelly or generally : for it is

A: Gods revealed will that gives the goodnelle to any worke. Chriff faith of the Pharifies, that ibey worfhipped bin in vaine, eaching for doltrines , the commandements of men. Het therefore that will doe a worke tending to the worthip of God, must doe that which God commandeth. Now actions exprelly commanded, are the duties of the motall Law ; Actions generally commanded, are all fuch as ferve to be helps and meanes to further the faid morall duties. And here wee must remember, that actions indifferent in the case of offence, or edification, ceafe to be indifferent, and come under fome commandement of the morall Law-To which putpole Paul faith I Cor. 8. 1 3. If eating flip wildfen! my brother, I will eat no flefh while the world flanderh : his meaning is, that though his cating of flefh was a thing indifferent in it felfe. yet in cate of offence his minde was to abftaine from it, as much as from the breach of the Law of God. Againe, if an action indifferent comes within the cafe of fuith tring the good of the Common-wealth, or Church, it ceafeth to be indifferent, and comes under commandement ; and fo all kind of callings and their works, though never to bate, may be the matter of good works. This point is to be remembred : for it ferveth to encourage every man, of what condition foever he be, in the diligent performance of the duties of his calling, as also to confite the doctrine of the Popifh Church, which teacheth, that onely almes-doeds, and building or maintaining of Churches and Religious Houles, are the matter of good works.

Now to the manner or forme of a good worke there is required faith : for as without faith it is impoffible to pleafe God, Het. 11.t. fo whatloever worke is undertaken without faith, cannot in any fort be acceptable unto him. What faith then is required in this cafe? Ianswer; Firth, a geserall faith, whereby wee are perfivaded, that the thing to be done may lawfully be done; and of this the Apoftie forekerh, when he faith, Whatforver is not of faith, is finne, Rom. 1 4.2 3. Secondly, a particular or juftifying faith, which pur fieth the heart, and maketh it fit to bring forth a good worker for it gives a beginning to the worke, and alfo govers the wants and detects thereof, by apprehending and applying unto us Chrift and his merits. Againe, a good worke for the manner thereof, mult be done in obedience. For, knowing that the thing to be done is commanded of God, we mult have a mind and intention to obey God in the thing wee doe, according to his commandement. If it be here demanded, Seeing works nuft be done in obedience, how and to what part of the word wee mult direct our obedience ; I aniwer, to the Law. But how ? not confidered in his rigour, but as it is qualified, mollified, and tempered by the Golpell : for according to the rigour of the Law, which commands Ba

nour and glory of God. Whether yes eat or drinke, or whatfoever ye doe, doe all to the glory of God, 2 Cor. 10.31. Secondly, the tellification of our thankfulneffeunto God, that hath redeemed vs by Chrift. The third is, to edifie our neighbour, and to further him in the way to life everlatting. Mast. 5.16. Let your light (fhine before men, that they may fee your good works and glorific your Father which is in heaven. The fourth is, to exercise and increase our faith and repentance, both which bee much threngthard and confirmed by the B practice of good works. Fiftly, that we may elcape the punifhment of finne, the deftruction of the wicked ; and obtaine the reward of the righteous, life everlafting. This was the end that Paul armed at in the course of his calling ; to which purpole hee faith, From henceforsh there is laid up for mee the crowne of righteou freffe, which the Lord, the righteous Indge, fall give mee at that day, 2 Tim. 4.8. Sixtly, that wee may be an fwerable to our calling, in doing the duties thereof, and in walking as children of light, redeemed by Chrift lefus. When David kept his fathers (heepe, he behaved himfelfe as a fhepheard ; but when he was anointed King over liracl, God gave him an heart and refolution, to carric hunfelfe as a King and Governour of his people. Looke then as David did, fo ought wee even by our works to be answerable to our callings. Seventhly, that wee may pay the debt which wee owe unto God : for wee are debters to bim in fundry regards ; as wee are his creatures, as we are his fervants, as wee are his children ; in a word, as wee are redeemed by Chrift : and our whole debt is, our dutie of praife and thankfgiving. After the worke is done, then comes the

acceptation of it. God accepts of our works divers wayes. First, in that he pardoneth the fault which comes from us. Secondly, in that hee approves his owne good worke in us. Thirdly, in that he doth give unto the doers of them a crowne of righteoufacfie and glorie, according to his promife, 2 Tim. 4. 8. Rev. 2. 10. Weethen, after wee have done the worke, must humble our felves, and intreat the Lord to pardon the want of our works, and fay with David, Lord enter not into judgement with thy forvant, Pf.1. 142. 2. and with Daniel, Lord, unto me belong the open (bame and confusion ; but to thee righteousnelle, compaffion, and for eiveneffe, Dan.9.8.9. And the reason is plaine, because in us there is no goodneffe,no holineffe,no righteouf seffe,nor any thing that may prefent us acceptable in us light : and for this caufe Pan/faith, I know wothing be my felfe, yet am I not thereby juftired. Great reafon then, that we should hum-

commands perfect obedience, no man can A ble our felves before God for our wants, and pray unto him, that he will in mercy accept our endevour, and confirme the good worke begun in us by his hely Spirit.

I. Booke.

CHAP. VI.

(ales of (on science.

Of the Second maine Queftion souching affurance of falvation.

II. Queftion.

How a man may be in confiience affured of his owne falvation ?

Before I come to the Queftion it felfe, this conclusion is to be laid downe as a maine Ground ; That election, vocation, faith, adoption, justification, fanotification, and eternall glorification, are never feparated in the falvation of any man, but like infeparable companions, goe hand in hand ; fo as he that can be affured of one of them, may infallibly conclude in his owne heart, that he hath, and thall have interest in all the other in his due time. This is plaine by the words of S. Paul, Rom. 8.30. Whom he predestinate, them also he called; whom be called, them also be justified; whom he justified, them also he glorified. In which place, the Apoftle compares the caufes of lalvation to a chaine of many links, whereof every one is fo coupled to the other, that he which taketh hold of the higheft, must needs carry all the reft with him. Againe, amongft thefe links, Faith is one, a principall grace of God, whereby man is ingrafted into Chrift, and thereby becomes one with Chrift, and Chrift one with him, Ephef. 3.17. Now whofoever is by faith united unto Chrift, the fame is elected, called, jultified, and fanctified. The reafon is manifeft. For in a chaine the two extremes are knittogether by the middle links; and in the order of caufes of happineffe and falvation, faith hath a middle place, and by it hath the childe of God affured hold of his election, and effectuall vocation, and confequently of his glorification in the kingdome of heaven. To this purpole faith Same Iohn, chap. 3. verf. 36. He that beleeveth in the Sonne, hath everlafting life. And ch. 5. v. 24. He that beloeveth in him that fent mee, hath everlasting life, and shall not come into condemnation, but bath paffed from death to life. This is the Ground.

Now for answer to the question, divers places of Scripture are to be fcanned, wherein this cafe of confcience is fully answered and refolved.

Sell. 1.

The first place is Rom. 8. 16. And the Spirit of God testifieth tovether with our firits, that wee are the formes of God. In these words are two teftimonies of our adoption fet downe : The

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Cales.of Confeience. The first is the Spirit of God dwelling in us, A

and teftifying uneous, that we are Gods children.But tome will haply demand, How Gods fpirit gives witheffe, feeing now three are no revelations? Anf Extraordinary revelations are cealed; and yet the holy Ghoft in and by the words revealeth fome things unto men : for which caufe he is calles truly the Spirit of Revelation, Eph. 7.5. Againe, the holy Choft gives reftimonie, by applying the promile of remiffion of finnes, and life everlatting by Chrift, particularly to the heart of man, when the fame is generally propounded, in the miniflerie of the word. And becaufe many are ready prefumptuoufly to fay, they are the children of God, when they are not, and that they have the wimeffe of Gods Spirit, when in truth they want it; therefore we are to put a difference betweene this carnall conceit and the true teftimonic of the Spisit, Now there be two things whereby they may be diferned one from the other. The first is, by the meanes. For the true tellimonie of the holy Gholt is wrought ordinarily by the preaching, reading, and meditation of the word of God; as also by prayer, and the right ufe of the Sacraments. But the prefumptuous teftimonie arifeth in the heart, and is framed in the braine, ous of the use of these meanes; or though in the ufe, yet with want of the bleffing of God concurring with the meanes. The fecond is, by the effects and fruits of the Spirit : for it flirres up the heatt to praier and invocation of the name of God, Zach, 12.10. yea it caufeth a man to crie and call earnefly unte God, in the time of diftreffe, with a fenfe and feeling of his owne miferies ; and with deepe fighs and groanes which cannot be uttered, to crave mercy and grace at his hands, as of a loving Father, Rom. 8. 26. Thus did Mofes crie unto heaven in his heart, when he was in diffreffe at the red fea, Exed. 14. 15. And this gift of praier is an infallible tefti-monie of Gods Spirit, which cannot fand with carnall prelumption. The fecond testimonie of our adoption is our fpirit, that is, our confeience fanctified and renewed by the Holy Ghoft. And this alfo is knowne and difcerned, firft, by the griefe of the heart for offending God, called godiy forrow, 1 (or.7.10. fecondly, by a selo-

lute purpole of the heart, and endevour of the whole man in all things to obey God : thirdly, by favouring the things of the Spirit, Rom. 8.5. that is, by doing the works of the Spirit, with joy and cheerefulnefle of heart, as in the prefence of God, and as hischildren and fervants.

Now put the cafe that therefimony of the Spirit be wanting : then I answer, that the other testimony, the fanctification of the heart, will fuffice to affure us. Wet know it hufficiently to be true, and not painted fire, if there be heat, though these be no flame. Put the cafe againe, that the teftimony of

the Spirit be swanting, and our fanctification be uncertaine unto us, how then may wee be affured? The answer is, that we mutt then have recourse to the first beginnings and motions of fanotification, which are thele : Firft, to feele our inward corruptions. Secondly, to be difpleafed with our feives for them. Thirdly. to begin to hate fin. Fourthly, to grieve fo oft as wee fall and offend God. Fifthly, to avoid the occasions of fin. Sixtly, to endevourto doe our dutie, and to use good meaner. Seventhly, to defire to fin no more. And lafly, to pray to God for his grace. Where there and the like motionsare, there is the fpirit of God, whence they proceed : and fanctification is begund. One apple is sufficientso manifelt the life of thetree ; and one good and conftant motion of grace is sufficient to manifest fanctification. Againe, it may be demanded , what muft be done, if both be wanting? An/.Men mult not despaire, but use good meanes, and in time they fhall be affured.

Seat. 2.

The fecond place is the 15. Pfalme : in the first verse whereof this question is propounded, namely, Who of all the members of the Church fhall have his habitation in heaven? The answer is made in the veries following : and in the fecond verfe he fets downe three generall notes of the faid perfon. One is, to walke uprightly in finceritie, approving his heart and life to God : the fecond is, to deale justly in all his doings: the third is for fpeech, to fpeake the truth from the heart, without guile or flatterie. And becaufe wee are cafily deceived in generall finnes, in the 2, 4, and 5 verfes there are fet downe feven more evident & fenfible notes of finceritie, juffice, and truth. One is in speech, not to take up or carry abroad falle reports and flanders. The fecond is, in our dealings, not to doe wrong to our neighbour, more than to our felves. The third is, in our company, to contemne wicked perfons worthy to be contemned. The fourth is, in our effimation we have of others, and that is to honour them that feare God. The fifth is in our words, to fweare & not to change: that is, to make conficience of our word and promile efpecially if it be confirmed by oath. The fixth is, in taking of gaine, not to give mony to utury, that is, not to take increaf for bare lending, but to lend freely to the poore. The laft is, to give testimony without bribery or partiality. In the fifth verfe is added a realon of the answer : he that in his endevour doth all these things, shall never be moved, that is, cut off from the Church as anhypocrite.

Sect. 3.

The third place of Scripture is the first Epi- S. Islar : Epia. Ale of John : the principall fcope where- 1 John 5. 13. of, is to give a full refolution to the confeience of man, touching the certainty of his falvation. And the principall grounds of affurance, which

(ales of Conficience.

which are there laiddowne, may be reduced it when he faith, Beloved, naw are wee the formes Chap. 3. 8. to three heads.

The first is this ; He that hath communion or fellowling with God in Chrift, may be undoubledly iffured of bu falvation. This conciution is propounded, chap. 1.v. 3,4. where the Apofile tels the Church, that the end of the preaching of the Gofpell unto them was, that they might have fellow thip not onely mutually among themfelves , but alfo with God the Father & with his Son lefus Chrift. And further, that having both knowledge & affurance of this heavenly communion, to be begun in this life, and perfected in the life to come, their joy might be full, that is, they might thence reape matter of true joy and found comfort unto their foules and confciences. Now whereas it may be haply demanded by some beleevers, how they fhould come to this affurance ; S. John aniwers in this Epifile, that the certaintie thereof may be gathered by foure infallible notes. The firit is, Remifion of fins. For though God be in himfelfe most noly and pure, and no mortall man(being uncleane and polluted by fin) can have tello a thip with him, yet God hath thewed his mercy to those that beleeve in him, and hath accepted of the blood of lefus Chrift his Son, whereby they are clearfed from all their corruptions, v. 7. If here it be asked, how this pardon and forgiveneffe may be knowne ; It is answered, by two fignes : One is humble and hearty confession of our firs anto God ; for fo faith the Apoffle, If wee confelfe our fins, he is faithfull and just to furgive us our fins, and to cleanfe us from all iniquiste, v. 9. The other is the pacified confeience ; for being jufified by fanh, wee have peace with God : and . If our heart condemnens not, (that is, if our confcience in refpect of fin doth not accuse us) then have wee beldnelle towards God, chap. 3. v. 21. The fecond note of fellow thip with God is the fand fring fi. rit, whereby we are renewed in holineffe and rightcoufneffe : Hereby weekrow that he abideth in us, even by the Spirit which lee bach given is, chap. 4.v. 24. The third is bolineffe and uprightnelle of heart and life. To this end the Apottle faith, If wee fay that wee have fellowibip with him, and walks in darineffe, wee lie, and doe not truly : but of wer walks in the light as he is in the light, we have fellow (hip one with another, C.c. chap. 1.6 .7. The fourth is, perfever tree in the knowledge and obedience of the Gefpel. So the fame Apo'lle exhorteth the Church : Let therefore abide in you that fame dostrine concerning Chrift, which see have beard from the b-gimning. If that which see have heard from the beginning remaine in you, that is, if yee bele ve and obey it) you Mattalfo continue in the Sun, and in the Father, chap. 2. 2.4.

The fecond Ground : Hethat is the adop. sed for e of Goil, finals undoubsedin be firmed. this point the Apolta plainly declareth,

of God ... And weeknow (obat is; wee are undoubtedly affored by faith) that when Chrift Wall appears in glory, wer pait be like unto him. for wee fhall (ee him as he in. That the latter part of thele words is thus to be expounded, I gather out of chap. 2.28. as also by comparing this text with that of S. Paul, where he faith, When Chrift which is our life fball ap- Col. 3. 26. peare, then shall wee also appeare with him in glory. And againe, If wee be fons, wee are alfo Rom. 8. 7. heires, even the keires of God, and heires annexed with Chrift, if fo bethat wee fuffer with him, that wee may also be glorified with him. Now put the cafe, that the confeience of the beleever will not reft in this, but defires to be further refolved touching the certaintie of his adoption: Then I answer, that he must have recourse unto the figues whereby a sonne of God may be difcerned from a childe of the deuill : and thefe are principally three. The first is, truly to beleeve in the name of the Son of God: for those that have God for their Father, are made the fons of God by faith in Ie- Gal 3. 26. fus Chrift. And this faith fhewes it felfe by obedience : for hereby wee are (ure that wee know Chrift, (that is, that we beleeve in him and apply him with all his benefics unto our foules) if wee keepe bis commandements. Nay further, He that fayes, I know him, and keepes not his commandements, is a lier, and the truth is not in him, chap. 2.34. The fecond figne is, a heartie defire and carneft endevour to be cleanfed of his corruptions. Every fon of God that hash this bope, purifieth thimfelfe, even as a Chriftum is pure, chap. 3. v. 3. The third is, the love of a Christian, because he is a Chrifian : for hereby (faves the Apofile) are the children of God knowne from the children of the devill, becaufe the forts of Satan doe hate their brethren (as (ain did his brother abel) even for the good works which they doe. On the other fide, Godsadopted fons may hereby know themfelves to be tranflated from death to life, because they love the breshren, chap. 3. 10, 11, 12, &c. The third Ground : They that are affured

1. Booke.

of the love of God to them in particular, may alfo be certainly affured of their owne falvation. This doctrine followes necessarily upon the Apofiles words, chap.4.v.g. For those whom God hath loved from all eternitie, to them he hath manifested his love, by fending his onely begotten Son into the world, that they might live through him eternally. But how may a man be affured of Gods special love and favour ? The fame Apoftie anfwers, By two notes ; The first is, the love of our brethren, and that according to Gods commandement, wherein it is commanded, that he that loves God fhould love his brother alfo, 4.21. And if any man fay, I love God, and have his brother, he is a lier. For how can he that loveth not his brother whom he hath feene, love God whom he hath not feene ? 4. 20. Now, that

3. 18. Lafily, that it be not only in time of prosperitie, but when he fands in most need of our love. For wholoever hath this worlds good, and soch his brocher have need land allowitet up the bowels of compafico from land, 5 2¹ 20.4 kow dwellab the love of Obd in hom ? 3. 1 7 The B A 212 1.13 Second Hote of Gods love wite us is in 1000 of Cost For thete whom God loveth in Chrile to them hogie come grace to love him againe. And ihis laving of man againe is th revidenersken of that lave luherowithite lowork diters. So taith eles wordfles We love him bedan fath a towed as first, 4 i 1 9 . It it be demanded how a mummay successfured that hee lavith Goll; thesis weris, he may know it by two things ; Pirft; by hisconformisy to him in holineffer The childs that loves his father, will be willing rocreation the steps of his fatheriand fo in like manper, hethatioverh, God, will endevour course be is sto to brein this world, 4.17. But how is that? not in equalitie and perfection, but in fimihende and conformirie, friving to be boly as he is holy, and enderouring to doe his will in all things. Secondly, by the wearing of his affections from the things of this world, yea from all pleafures and delights of this prefent life, to sarre forth as they are fevered from the feare and love of God. Love not this world, nor the chinds that are in the world: if any man love this world, the love of the Father is not in him, 2.1 5: Sect.4. The fourth place is in 2 Tim. 2. 19. The 2 Tim. 2. 19. for dation of God remaineth fure, and hath this feale, The Lordbnoweth who are his, and let e-

L.Booke.

his brother, S. John gives three rules ; Que;

that Christian brotheriy love should not be

for outward respects or confiderations, but

principally because they are the fours of God.

and members of Chrife Eventione shar loverb

him which dil keger, drad is food the Facher,

loverb him alfo which is to haven of bingliger.

Another is their multi hod be men and inflican

only; but moura in the heart. Leave varlow

in word or some us only, but in deed and in truch.

very one that calleth upon the same of the Lord, depart fois iniquitie. In thele words, Paul goetti abourto cut off an offence, which the Chinich night take by reafon of the fall of Hymeness and Philesse, who feested to bee pillars and principall men in the Church; And to confirme them against' this offence, he faith ; The foundation of Goid, that is, the decree of Gods election, frands firme and fure: fo asthole which are clefted of God fhall never fall away, asthefe two have done. Aud this he declares by a double fimilirude : Firit of all he faith, the election of God is like the foundation of mhouse which flandeth faft, though all the building be flinken. Secondly he faith, that eledion hach the feale of God, and therefore may not bee changed , becaufe things

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Galeraf Con/cience. which are fealed, are thereby made fure and authenticall. Now this feale thath two parts : that a man deceive not himieles in the love of A the first soncernes. God ; in that every ana to falvation is written in the booke of life, and God knowerb, who era line And because it might be faid, God indeed knowes who shall be laved, but what inching to us ? we know not to much of our felves : Therefore Saint Paul to ant meto his fets dowine a fecond partoffichis icale which soucernes man; and is impainted in his heart and confcience : which allo frath two biancies ; cho gift of invogeriges and a watchfuil sare, ito make so afcierce of alland Entric formet, inchole worthe, ering lespondicaus char calledy upon the superfile Lord, ASANSI from iniquitie. Whereby hee fignificthdibit thole that can call upph, God, and give him thanks for his benefits, and withall in their livisanake conference of huy have the fraie of Gode deston imprinted in their licerre teit mays flure themicives they are the Lords ; 1. ritari seri seri seri si vi nop bas

his Care. A:fith place of Seripture touching this que Rionis; a Per. 1. 10. Give all difigence samake : Pct. 1. 16. your clettion fure; for of you doe thefaffarga yan Asalineverfall Which words containe two parts : firft, an exhoreation to make our sle-Stion fure, not with God; far with lum both it and all other things are unchangeable; but to out filtes in our owne hearts and southin ences. Secondly, the meaner whereby sectors tothis affir ance, that is by doing she things before manied, in the 5, 6, and 7. verles, and that as mothing climbur ites practile the Nertues of the morall Law there ite to was which I will briefly fliew what they are, as they lie in that it. 1.1.1.1.1.1.1 10 7000 Fo fuch addy vertures Bry fasth, he mancels

true religion and that gitt of God, whereby we pup our srlift and confidence in Chrift.Bywerene, hee meaneth no fperiall versue, but (as I take ir) an honeft and upright life before menyfining in the vertues and workes of the morall Law. By knowledge, he meanes agift of God, whereby a man may judge how tocarry himfelfe warily and uprightly before men. By remperance, is underflood a gift of God, whereby we keepe a moderation of our naturall appetite, efpecially about meat, drink, and attire. By Patience, is meant a vertue, wherby we moderate our forrow in enduring affliction. Sjødlineffe is mother vertue, wherby we worthip Goel in the duties of the first cable. Brotherly kindneffe is alto that vertue, wherby wee embrace the Church of God, and the members thereof with the powers of love. And in the lait place , Love is that vertue, whereby we are well affected to all men even to our enemics. Now having made a rehearfall of these vertues, in the tenth verte hee faith, If ye do thefe things ye ball never fall, that isto fay, If yee exercise your felves in these things, you may hereby be well affured and periwaded of youpelection and falvation. CHAP.

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Rem. 5. 1.

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Cafes of Con	s/cience. I.Booke.	I. Booke.	(ales of (onscience.	23
CHAP. VIL	phemiles, or the Blaff hemous temptation. The fe-		for tome of the A	but made only to fact perions as repeat and	<u></u>
ora in a subject	cond is, from a mans owne finnes, originall and actually and this alto hath fund ry branches, as	principall.		beleeve : therefore they are indeanite in re-	
Of the chird maine Question, touching distresse	wee shall fre afterward. The third proceeds	And touching this Sorrow,		gard of whole mankind, and to beleevers only	
of minds ; and generally of all diffreffes, and their remedies.	from Imagination corrupted and depraved.	be remembred:firit, that the		they are univerfall.	
anathen teminies.	Now answerable to their feverall kindes of	ly forrow must be altered, t		It is objected, that God would have all men to be faved.	I Tim. 2 1.
III. Queftion.	Temptations, are the feverall kindes of Di-	and changed into forrow ac		. The Apostle is the best expounder of	
TTT. Quemon.	firefics. And as all temptations may be redu-	If a man be in fome danger of ding at the note, experience		himfelie, and hee faith in Acts to the fame	
How a man being in distreffe of minde,	ced to thole five which have beene before an-	counfell of thy Phylitian is,		effect, The time of ignorance Godregarded not,	
may be comforted and releeved ?	med, fo may all diffreffes be reduced to five	and let the partie blood in th	coopen a venie,	but NOW hee admonifieth all men every	Aft.17.30.
L. L.	heads ariting of the former tempeations.	courie thereof may bee turne		where to repent. In which words, Pauladdes	
Anfw. Omitting all circumstances (confi-		The like order is to be taken		this circumflance of time [#014,] to limit this	1
dering that much might be fooken touching	Sect. 1.	are groubled with worldly fo		good will of God to the laft age of the world,	
this Queftion) I will onely fet downe that		ftreffe; and that is, to rurne th		after the comming of Christ in the fl fh , and	
which I take to bee moft materiall to the	Before I come to handle them in particu- The Generall	griefe, by causing them to		not to inlarge the fame to all the pofferitie	
doubt in hand.	lar, we are to confider in the first place, what Remedie otall	worldly refpects, or onely in		of Adam. And fo mult hee be underflood in	1
Sett. 1. B	is the beft and most fure Generall Remedie, Distretien	the punifhment due unto the		the place to Timothie, God would have all men	1
	which may ferve for all thefe, or any other	but principally for the very		to bee faved, that is, now in this latt age of the	1
Diffreste of mindo (which Salomon cals a bioten or troubled form to is, when a man is	kinde of temptation that is incident to man :	in and by their finnes commi		world. And thus the fame Apoitie, 2 (or, 6. 2.	1
.broken or troubled pirit)is, when a nian is	and by this, the curing of any particular di-	This done, a fecond care r	nuft be had , that	expounds a certaine prophecie of If in concer-	
disquietted and distempered in confcience,	firefie will be more easis and plaine.	this forrow for fin bee not co	infuted, but a di-	ning the acceptable time of grace. Non, faith	EG 40 8.
and confequently in his effections, touching	This generall Remedie is the Applying of	flinct forrow. The man that i		he, so the acceptuble time : behold, Now is the	
his eftate before God. This diffresse hath two	the promife of life overlafting. in and by the bloud of Chrift. For no Phylicke, no art or	not be grieved only, becaufe		day of falvation : Meaning the time of the new	
degrees, the leffe and the greater. The leffe is a fingle Feare or griefe, when a man flandeth	skillofman, cancure a wounded and diffref-	men are,a finner ; but more e		Teltament. And, Col. 1. 16. The myftery kid	
in fußenfe and doubt of his owne falvation,	fed confeience, but only the bloud of Chrift.	and that particular finne, by		from the beginning is now made manifest to the	1
and in feare that he fhall be condemned. The	And chat this is the foveraigne remedie of all	to paffe, that he is fuch, or fuc		Sames. And Rom. 16.26. The revelation of the	
greater difirelle is Defpaire, when a man is	other, no man doubteth. The maine dificul-	his forrow in respect of finne		Secret mysterie is now opened. All which, and	
without all hope of falvation in his own fenfe	tie is, touching the manner of proceeding, in	& brought as it were to lome		many other places about the lame matter, ha-	
and apprehension. I call Despaire a greater	the application of the promife. Herein there-	And men in this cafe must de		ving this circumftance of time [Now,] muft	1
diftreffe, becaufe it is not a diffinct kinde of	fore three things mult be performed.	tie diffreffed, as Surgeons :		needs bee limited to this laft age of the	
trouble of minde, (as some doe thinke) but	First of all, the partie must disclose the	with a tumor or fwelling in		world. As for the note of univertalitie, All,it	
the highest degree in every kinde of diffreffe. C	caule of his perticular diffreffe, that the reme-	manner is, first to apply draw		muft not be underttood of all particulars, but	
For every diffreffe in the minde is a feare of	die may the better be applyed. For the truth	plaisters to the place affect		of all kinds, forts, conditions, and flates of	}
condemnation, and comes at length to de-	is, that the very opening of the caufe is a great	fore to an head, that the corr		men, as may be gathered out of the former	
Speration, if it be not cured.	eafe to the minde, before any remedie be ap-	out at fome one place : an healing plaifters, which are o		words: I would that prayers be made for all men,not for every particular man: (for there	
All distresse of minde ariseth from temp-	plyed. Yet by the way, this care must be had,	the fame : Even to confuted g		be fome that finne unto death, for whom we	
tation, either begun or continued. For these	that the thing to be revealed be not hurtfull	duced to fome particulars : a		may not pray,) but for all flates of men, as	the e
				wel Princes as which's process rich by fear	1 1000 3. 10.
	For the diffretie may haply arile of fome			noble, learned as unlearned &c.	
two dos fo neceffarily follow, and fo infepa- rably accompanie each the other, that no di-	to the partie to whom it is made knowne. For the diffteffe may haply arife of fome	before, is a man fit for comfo	rt, when his con-	wel Princes as fubjects, poore as rich, bale as noble, learned as unlearned. &c.	1 100. 5. 10.

But the faying of Paul is urged, 2 Coris. s. 18. God was in Chrift, reconciling the World unto himfelfe : therefore the promile in Chrift belongs to the whole World, and confequently to every one. Anfw. The fame Apolle thall againe answer for himfelfe, Rom. 11. 15. The culting nway of the lewes is the reconciling of the warld, that is, of the Gentiles in the laft age of the world : for to hee faid before more plainly, The falling away of the Ieres is the richesofthe world; and the diminishing of them. theriches of the Gentiles. And fo mult that place to the Corinths be underflood, namely, not of all and every man, that lived in all ages and times; but of them that were (by the difpenfation of the Goipel) to be called out of all kingdomes, and nations, after the death and afcention of Chrift.

Thus then the promife of falvation is not univer fall, without exception, or reftraint: and therefore application made by the universalitie of the promile admits lome fallhood.

Secondly, this way of applying is alfo unht. For the reafon mult be framed thus: Chrift diedfor all men : but they ars a man : therefore Cirift

confederacie in the matters of Treafon, by the concealing whereof the partie to whom they are revealed may intangle himfelfe in the fame danger.

Secondly, if the caufe may be knowne, (for fometime it is hid from the party diffreffed) then triall muft be made, whether the faid partie be fit for comfort yea or no ? For if he be found to be unfit, the word of God fhall be milapplyed and confequently abuled. His fitneffe for comfort may be found out, by fearching whether he be humbled for his finnes, or not : for men may be in great diffreffe, and yet not touched at all for their finnes. This bumiliation flands in forrow for figne, with confession of the fame unto God, and in earneft prayer for the pardon thereof, with an heartie defire of amendment of life. But if outhe other fide, the partie be unhumbled, then the first and principall care must bee to worke in him fome beginning of humiliarion. This may be done in a friendly and Chri. fiantalke and conference, whereby he muft first be brought to fee, and well to confider his owne fins: fecondly, to grieve, and to be forrie

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All diffref tation, cithe two dos for rably accom firefic of what kinde foever, can be fevered from temptation. And the efore according to the divers forts of temptations that doe befallmen, mutt the diffrestes of the minde be diffinguifhed.

Now Temptations be of two forts ; either oftriall, or (educement. Temprations of triall are fuch as doe befall men, for the triall and proofe of the grace of God which is in them. D The Temprations of triall are two-fold : the first is a combut of the confcience directly and imm diately with the wrath of God; which be-! ing the most grievous temptation that can be. it cauleth the greatest and deepeft diffreffe of conference. The fecond is the Triall of the Croffe, that is, of out ward affliction, whereby God maketh proofe of the faith of his children ; and not onely that, but of their hope, patience, and affiance in his mercie for their deliverance.

Temptations of feducement bee fuch, as wherein men are enticed to fall from God and Chrift, to any kinde of evill. And thefe are of three kindes. The first is immediately from the Devill; and it is called the temptation of Blaf.

feience is touched in fpecial, in regard of fome one or more diffinct and feverall offences. And he that is grieved for one finne truly and unfainedly from his heart, fhall proportionally be grieved for all the finnes that hee knoweth to be in himfelfe.

The third thing required in applying this remedie is, the ministring and conveying of comfort to the mind of him that hath confeffed his finnes, and is truly humbled for them : and it is a point of the greateft moment of all, Where if the Queftion bee, how this comfort fhould be ministred ; the answer is, it may be done, by bringing the party troubled, within the compafie of the promite of life. And there be two waies of doing this : the one falle, and the other true.

Sett. 2.

Some thinke, that men may bee brought within the Covenant, by the doctrine of Univerfall grace and redemption. But this way of perfwading a man that hee hath title in the Covenant of grace, is both falle and unfit. Falfeit is, becaufe all the promifes of the Gofpel are limited with the condition of Faith and Repentance, not being univerfall to all,

The falle way

of ministring

comfort.

1 ales of Confeience.

grant all, and tay, Chrift indeed died for him, if hee would have received Chrift ; but he by his finnes bath cut himfelfe off from his owne Saviour, and h th forfaken him, fo as the benefit of his death will doe him no good.

il he grounds of confort.

Sett. 4. The right way of miniltring Comfort to 2 partie distreffed followeth. In the handling whereof, first, I will lay downe the Grounds, whereby any man that belongs to God, may bee brought within the Covenant. And then I will they the right way how they muft benfed and applyed. Før the firft, Recourfe muft not bee had to

Il graces, or to all degrees and measure of grace; but only fuch, as a troubled Confeience may feele and reach unto. For those that be the true children of God, and have excellent measure of grace, when they are in diftreffe, scele little or no grace at all in themfeives. The graces then, that ferve for this purpofe, are three: Faith, Repentance, and the true Love of God, which is the fruit of them both And that wee may the more eafily and truly difcerne of them, and not to be deceived, inquirie mult be made, what be the feeds and beginnings of them all.

The first Ground of grace is this; A defire to repent, and beleeve, in a conched heart and confcience, is faith and repentance it felfe ; though not in nature, yet in Gods acceptation. I prove it thus. It is a principle granted and confelfed of all mon, that in them which have grace, God accepteth the will for the deed. If there bee a willing minde (faith the Apoftle) : is decepted, not according to that a man hash not ,but necording to that hee hath. Againe, God hath annexed a promite of bleffequelle, and life everlating to the true and unfained defire of grace, Whence it is that they are in Scripture pronounced bleffed, which bunger and thirft after righteon freffe. An i who are they but fuch as feele themfelves to want all righteoutheffe, and doe truly and carneftly defire it in their hearts. For hunger and thirlt argues both a want of fome thing, and a feeling of the want. And to this purpose the holy Ghoft faith, To himthat is athirst will I give to drinke the water of life freely. Now this thirftic foule is that man which feeles himf. If defititute of all grace and Gods favour in Chrift, and withall doth I thirft after the blood of Chrift, and defires to bee made partaker thereof. God is woont mercifully to accept of the defire of any good thing, when a man is in necelfity, and Hands in want therof. The Lord fayes David) heares the defire of the poore, that is, of them that are

Pial.10.17. 1162.145 19.

2 Co'.8 12.

Matth.5,6.

Revar.6.

will fulfill the defire of them that feare him. It will be faid that the defire of good things is naturall:and therefore God will not regard mens defires.

Lantwer, Defires be of two forts : Some be of fuch things as men by the meere light of

in dittreffe, either of body or minde : Tea, he

(brijl dieafor thes. The partie diffreffed will, A nature know to be good: for example, the defire of wifedome, of civili vertue, of honour, of happineffe, and fuch like : and all thefe nature can defire. Others be above nature, as the defire of remittion of finnes, reconciliation, and fanctification: and they which ferioufly defire thefe, have a promife of bleffedneffe and life everlasting. And hence it followes, that defire of mercy, in the want of mercy, is mercie it felfe; and defire of grace, in the want of grace, is grace it felte.

I.Booke.

A fecond Ground is this; A godly forrow whereby a man is grieved for his finnes, because they are finnes, is the beginning of repentance, and indeed for substance is repensance it selfe. The Apolile Paulrejoyced that he had in the worke of his Ministerie wrought this godly forrow in the hearts of the Corinthians, calling it forrow that canfesh repentance not tobe 2 Cor.7.9. repented of. This forrow may bee differned in this fort : The heart of him in whom it is is fo affected, that though there were no confeience, nor devill to accuse, no hell for condemnation, yet it would be grieved in it felfe, becaufe God by finne is difpleafed and offended.

If it bee alleaged, that every one cannot reach to this beginning of repentance, thus to forrow for his finne ; then I adde further : If the partiebee grieved for the hardneffe of his heart, whereby it comes to paffe, that he cannot gricue, hee hath undoubtedly received fome portion of godly forrow. For it is not nature that makes us to gricye for hardneffe. of heart, but grace.

The third ground is, that A ferled purpofe, and willing minde to for fake all finne and to turne unto God, (though as yet no ontward conversion ap. peare,) is a good beginning of srue conversion, or reper tance. I thought (laith David) I will con- Plaisas. fejie againft my felfe my wiekedneffe unto the Lord, und thon forganeft the punifument of my finne. And to this is added (Selah,) which is not only a muficall note, but, as fome thinke, a note of obfervation, to moove us to marke the things that are let downe, as being of speciall weight & moment. And furely this is a matter of great confequent, that upon the very unfained purpole of confession of finne, God should give a pareon thereof. Take a further proofe of this in the prodigall fonne, whome I tako not for one that was never called, or turned to God, (though fome doe fo; and feeme to have warrant for their opinion :) but rather for him that is the Child of God, and afterward fals a way. Now this man being brought (by fome out ward croffes & afflictions) to fee his owne miferie, purpofeth with himfelfe to returne to his father againe, and to humble himfelfe, and confesse his iniquitie : and upon this very purpole, when he had faid, I will goe to my father, and fay unto him, Father, I have finned, O c. at his returne afarre off, his father re- Luk. 15. 17,18. ceives him as his childe againe, and after acceptation followes his confession. The like is to bee feen in David, who being reproved

I. Booke.

2 Sam.12.18.

The true way

of bringing a

covenant.

(ales of Conficience.

fion of them, and at the very lame time, received by the Prophet fentence of abfolution, even from the Lord him elfe, wherein he could not erre.

The fourth Ground, To lave any man becanfe be is a Christian, and a childe of God, is a fenfible and certainenote of a man that is partaker of the true love of Godin Christ. Hereby (faith S, John) wee know that wee are tranflated from death to life, becanfe we love the breihren, I John 3.14. Love here is not a caufe, but only a figne of Gods love to us. And our Saviour Chrift faich, Mat. 10 41. Hee that receiveth a Prophet in the name of a Prophet fall receive a B is as hard a thing to make the conference Propheisreward.

Now that wee bee not deceived in thefe grounds ; it must bee remembred, that these beginnings of grace (be they never fo weake) muft not bee flittering and fleeting, but con-Rant and fetled, not fayed or ftopped in the way, but fuch as daily grow and increases and then they are indred accepted of God. And hee that can finde thefe beginnings, or any of them truly in himfelfe, he may affure himfelfe thereby, that he is the childe of God.

Sett. 5.

Having thus laid downe the Grounds of comfort : I come now to the Way, by which the party in distreffe may be brought within the compatie of the promife of falvation. This way flands in two things; in making triall, and in applying the promite.

Firft, then triall muft bte made, whether the perfon diffreffed have in him as yet, any of the fore-named Grounds of grate or not. This triall may bee made by him that is the comforter, in the moving of certaine Queflions to the faid perfon. And first, let him aske, whether hee beleeve and repent ? The diffreffed party anfwers, no, he cannot repent nor beleeve. Then we must further aske, whether he defire to beleeve and repent?to this he wil answer, he doth defire it with all his hart. In the fame fort is he to make triall of the ather grounds. When a man is in the fit of tentation ; he will fay refolutely, he is fure to be damned. Aske him in this fit, of his love to God, he will give anfwer, he hath none at all; but aske him further, whether he love a man because he is a Christian, and a childe of God then will hee tay, he doth indeed. Thus after triall made in this manner, some beginnings of faith and repentance wil appeare, which at the first lay hid. For God ufeth out of thetime of profperity, by, and in dittreffe and effiction to worke his grace.

The fecond point followeth. After that by triall fome of the forefaid beginnings of grace, bee found out, then comes the right Applying of the promife of life everlafting to the partie diffrested. And that is done by

by the Propher Nathan, for his finnes of a- A | a kinde of realoning : the first pare whereof dultery and murther, prefently made confish | istaken from the Word of God; the fecond, from the teffimonic of the diffreffed confeience ; and the conclusion is the applying of the promile on this manner : He that hath an Major. unfained defive to repent and beleeve, bash remiffion of fins, and life everlafting : But thon haft an earneft defire to repert and believe in Chrift. Miner. Thereforeremiffier of fins and life everlafting is Conclusio. thine.

45,

And here remember, that it is noft convenient, this Application bee made by the Minutter of the Gofpell, who in it must use his minister all authoritie given him of God, to pronounce the pardon. For in diffreffe, it yceld to the prosule, as to make fire and water agree. For though men have lignes of grace and mercy in them, yet will they not acknowledge it, by reafon of the extremitie of their diffreffe. In this manner, upon any of the former grounds, may the troubled and perplexed foule bee affured, that mercie belongs to it. And this I take to be the onely ge-neral and right way, of comforting a diffreited configence.

Now that the promife thus applyed may have good fucceffe, thefe fix rules mult neceffaily be obferved.

1.One 18, that the comfort which is ministred. be allayed with fome mixture of the law; that is to fay : the promile alone must not bee ap-C plyed, but withall mention is to be made of the finnes of the partie, and of the grievous punifhinents due unto him for the fame. The reafon is, because there is much guile in the heart of man ; in fo much, as oftentimes it falleth out, that men not throughly humbled, being comforted either too foone, or tho much, doe afterward become the worft of all. In this refpect, not unlike to the yron, which being caft into the fire vehemently hot, and cooled againe, is much more hard than it would have beene, if the heat had beene moderate. And hence it is, that in the ministring of comfort, wee must fome what keepethem downe, and bring them on by little and little to repentance. The fweetneffe of comfort is the greater, if it be delaied with fome tartneffe of the law. 11. Another rule is this : If the diffreffed

pariy; be much poffeffed with griefe of himfelfe. hee must not be left alone, but alwayes attended with good companie. For it is an ufuall-practice of the devill, to take the advantage of the place and time, when a man is folitary and deprived of that he/pe, which otherwife hee might have in focietie with others. Thus hee tempted Eve, when fire wasapart from her husband. And in this regard Salomon pronpunceth a moe to bins that is stone, Eccl.4 . 19.But herein doth his malice molt appeare, in that hee is alway, readieft, when a man is in great diffreffe, and withall folitarie, then upon the fudden to sempt him to defpaire, and

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and to the making away of himfelfe. It II. Third, y. the parties in diffrest emuft be target e. or to rest provide momind geners, but elmater to from himfelfe, and be contert to be adoffed by of version, a thing to be observed the rather, becaufe the very negled thereof bath caufed housy performs to remaine uncomforret for many years.

W Fourthly the party diffreffed muft never beare tel of any fear effel as identises of our that have been is the, or worfe cafe than himf-ffee is. For upon the very report, the diffreffeld sonfeience will latten the accident upon it telfe, and the by commonly will be drawn to deeper griefe or delpane. The minde affliched is prone to imagine fearefull things, and fonetime, the very bare naming of the devill, will Arthe terrown and leave into it.

V. Fifshly, the partic that is to comfort, muft brare with all the wants of the diffreffed as with their frow and reflected and ditordered affections and actions: yea, he muft put upon han, as is were their performs, being affected with their militine, and touched with compatible on their forrowses, as it they were histowne, grieving when hee feeth them to grieves, eeping when hey doe weep and lament.

VI. Sixthly, he that is the comforter, muft not be difcouraged, though after long labour and pains taking, there follow final comfort and cafe to the party diftreffed. For men will often bewray then fillerffed in temptation, and ufmilly it is long before comfort can bee received, and why functly, becaufe God hath the greater it drok in their diftreffes of mind, and brings menthrough all the temptations, that here in the appointed, even to the laft and to the for the open the hard to the laft and for here before the open the hard to the laft and for here beloved, but befort file can finde him, flue goes about in the city through the firetes and by open places, palling by the Watchmen hemitlevs, and after the chart ude all means without helpe or hope, at length, and not before, file finds her beloved *fram unchem ber foidelet gluth*. Can 24.

Thus much for the generall remedy of all D Diffretles, now I come to the particular Difretles themfelves.

Of the first free full Difty. Securities of near a divine tempetition.

The littl Dult offer infection a differencemptranen, which is a conduct with Goildinafter immized and with Dult offers (Shen the conference facakes tome feareful things of God, and withall the party dufter field feels fone exchant tokens of Gods wrach." I.Booke.

Selt. 1.

Examples hereof wee fhall finde many in Examples. the Word of God. One is, the example of righteous lob, who having beene long in outward afflictions, was withall exercised with the apprehension of the anger of God, and in that itare he faith, Job 6.4.that the arrower of the Almighty were in him that the venom therof did drink up his fpirit, that the terrors of God did fight againft him. Yes, further he addeth, Job 13.26 that God was his enemie, and wrote bitter things againft him: and made him to pof-(effe the fins of his youth. And at another time he complaineth, Job 16.9. that Gods wrath bad torne him, that he bated him, gnashed upon him with his seeth, and had sharpened his eiesag ainst him: yea that he had taken him by the neck, and beaten him, and fet him as a mark for himfelfe. In all which, and divers other places it appeares, that his confeience was exercifed with the fenfe of the wrath of God, which had now even feazed upon his foule.

Another example wee have in David, who allo was exercised with this temptation and trouble of minde, as the first words of the 6. Plaime, and the whole tenor thereof doe evidently fhew: For first, he defires the Lord, net plaineth, that his griefe was fo grear, that his very field confirmed, his bones were vexed, and his body brought to fach a flate, as no fickneffe could have brought him unto. And it is mor unlike, that the farme ?pophet did often fall into the like kind of diftreffe of mind, as may be gathered out of Plaim. 77. and fundry other places.

Now as it fared with the fand divers other ferrants of God, innancient times, fio are we nor without fome inflances theteof in our dayes. Amongfi many, that worthy man *M*. *Unther* writes of himfelf, that he was in this particular temptation, and that he learned in it the doftrine of the juffification of a finner, by the metre metry of God, without any metric of workes : and upon the fine and xzpreince of the nature and properties of this uifft rife, he wrote a notable exposition of the fixth Pfalme of *Davis*, the feope and intent whereof, he write the be nothing elfe, but a foversigner remedy of this, and the like ditreffes of the minde and conflicience.

Set. 2.

If these demanded, what is the Occafion Theoccafon of this kidde of temptation? I anliver, that it arifeth fometimes upon the committing of fome notorious in, "which doth wound the conficience; as in *Cain*, *Iadau*, and *Sgal*, who for their great and capital finnes, that ftimged and wounded their conficiences, grew to a fearefull thate, and configurently perified in this temptation. Sometimes again, it comes

I.Booke.

The effects of

this tempta-

The remedy.

tion.

Cales of Conficience.

when there is no finne dommitted, but obedience to God performed : and then there cannotbee readred any reafon of it, either in man, or out of man, fave this, that God will have it to to be. And the cruth hereof is plaiue by the examples of *lob* and *David* before mensioned.

Selt. 3.

The effects of this temptation are many, and very ftrange. For outwardly it workes a change and alteration in the body, as it were a burning ague, and it caufeth the intrals to rife, the liver to rolle in the body, and it tets a great heat in the bones, and confumes the flefh more thanany fickneffe candoe. And that it is to as I fay, befide experience, it is cleare in the word of God. David in this diftretle affirmeth, that his eyes were eaten as it were with worms, and funk into his head, Pla.6. 7. that his morfture became as the drought in fummer, Pl. 22.4.and lob faies, Job 20.20.that his skin was black upon him, his bones wereburni with hear; yea, that by meanes of this diffreffe, be was now full of wrinkles, and his leanneffe did rife npon him. Job 16.8. It is a principle which Physitians do hold, that the minde follows the semperature of the body, and is affected according to the good or evil conflitution thereof which though it be true, yet withall it is as manifelt on the other fide, that the bodie doth often follow the flate and condition of the minde : For a diffreffed heart must of necessirie make a fainting and a languishing body. Sect. 4.

But the principalithing to be fought for in this temptation, is the *Remedie thereof*; wherunto there be five things required, which are to be practifed as occation finali be offered.

First, choice mult bee made of the most fit and prefent remedie, and that mult bee used in the first place.

Now the most fit and prefent remedie is, to bring the partie troubled to the perfonall exercises of faith and repentance, by and in himfelfe. For this end, hec must examine his conficence most straigly and narrowly of all the finnes of his heart and life. Secondly, he must humbly confesse against himselfe, all his knowne finnes: and withall acknowledge the due condemnation that hee thereby hath deferved. Thirdly, he must cry to heaven for mercy, intreating the Lord most instantly for pardon, and for the reftraint of his wrath due unto him for his finne. David being in this diffreffe, performed all thefe duties, as we may reade in the fixth Pfalm :and he faith further of himfelfe, Plalm. 32.3.5. that whileft he concealed his fins, the hand of Godwas heavy upon him but upon his earnest confession. & deprecation, be received merey. And if we reade the booke of lob, we shall finde that the principallicope thereof is this, namely, to thew unto us, that I do was through y exercised with this temptation, and that in the end having beene rebuked both by his friends, and by

God himfelfe, his recovery was made by humbling himfelfe, when he tath. Job. 39. 37. Behold I am vile: againe, New I abhor my felfe and report in dwift and afhes.

Some may here demand ; If it fall out, that the perion himfelfe cannot performe any good duty of himfelfe, by reation of his diftraction in foule and body, what must then bee done ? Anfre. If the party can but figh, and iob unto God for mercy and comfort, it is no doubt a worke of Gods ipirit, and a practice both of faith and repentance. Weeknow not (faith S. Paul, Rom. S. 26.) what to may as we ought, (namely, in our distreffes) but the pirst it felfe makes requelt farms, wish lighs that cannot be expressed : and therein lies our comfort. Thus Atofes at the red ica being in great diffrefie, Exod. 14-15. and not knowing what to fay or do, fighed and groar ed inwardlyin his foule unto the Lord, for help and protection : and his very defire was in flead of a loud crie in the cases of the Lord.

The fecond thing is, that triall must bee made, whether the party hath in him any tokens of grace, or not?

These tokens are the finall beginnings of grace, which before I have deciated. As for example : a griefe becaute wee cannot grieve for finne as wee fhould : a ferious will and defire to beleeve and repent : a purpoie to finne nomore, and fuch like. If there bee found in the party, then by them, as by fure pledges, hee may bee affured of the favour of God to. wards him : and where any of thefe be found, the faying of God to Saint Pan/ mutt bee urged, 1 Cor. 1 1. 9. My grace is fufficient for thee: and therewith mult the diffrefied party flay his minde. Yes, we are to be content with any condition in this life, bee it never lo milerable, to long as wee are in the favour of God, though he fhould lay upon us even the paines of hell, till the time of our death. So did Da. vid, who when hee was purfued by his owne tonne, uttered thele words unto God, Behold, if I pleafe thee not, doe with me what thon wilt, 2 Sam. 15.26. And the like was the minde of Paul, who being affored of the favour of God, was content for his glory, and the falvatio : of the Ifraelites (if it had beene poffible) to bee feparated from Chritt, and to endure the very pangs of hell, Rom. 9. 3.

The third thing in this cure is, to apply to the faid diffrenter partie fuch promites of God made unto afflicted perions, as aromoft large and comfortable.

For example, that the lord is necretations that are of a commercial start is necretations that are of a commercial start is a start in the start of the start is a start in the start is a start before of the start is a start in the start in the start is now in the pit, ready to be drowned for in the Honstmouth it ready to be drowned for in the Honstmouth is the Lord is upon me shorfore both the pit of the Lord is upon me shorfore both the pit of the Lord is upon me shorfore both the pit of the Lord is upon me shorter in the Honst is the Lord is upon me shorfore both the pit of the Lord is upon me shorter in the Honst is the short of the short of the start is the C 2 the

firefied in confcience, and poore in fpirit: hee hash fens meshat I foonld heale the broken harted, that I flould preach deliverance to the captives. Thefe and many other fuch like promiles are in this cafe to be urged, and the party moved to endevour to beleeve them, and to hold them, and reft himfelfeupon them, though he lofe all things elfe.

Fourthly, the partie must be brought to a ferious confideration of his owne life palt, and of Gods mercifull dealing with him and others in this cafe in former times, and therewith is hee to be comforted for the time prefent. For if aforehand hee hath received any tokens of the favour and love of God, by them he is now to ftay and to fettle his mind. The reafon is plaine : the gifts of God are without repentance ; whom heeloveth once, hee loveth to the end, and whom hee chuieth he calleth, juftifieth, and fanctifieth, and will alfo in time glorifie. David being in fuch affliction, that hee could hardly thinke upon God, yet he took this courfe, praied tothe Lord for comfort, communed with bu owne heart, and called to remembrance how God had formerly deale with him, Pf. 77.10. and with this meditation of the continual course of Gods mercy in his prefervation, he confirmed his faith, and ftaied his heart in his greateft troubles. Sell. 5.

Removall of doubts.

The fifth and laft thing to bee done, is the removall of fuch renfons and doubts, as the partie diftreffed ufually makes againft himfelfe, for his owne overthrow. For it is the manner of those that are troubled in minde, to difpute against themfelves ; and commonly they are wont to alleage three things.

First, being instructed how to humble themfelves, and to depend on Gods mercie, they will grant, that all thefe indeed are good things, but they belong not to them ; for they neither doe, nor can feele any thing, but the tokens of Gods anger, and that they are already entred into tome degrees of condemnation.

This objection may be taken away, by informing them of the manner of Godsdealing in all his workes. For commonly hee workes all things in his creatures, in and by D contraries, if we could know the whole frame of them.

Thus in the creation every creature had his being of that which had no being, and fomething was made, not of lomething, but of nothing. After the flood, the figue of Gods covenant, for the prefervation of the world from deftruction by raine, is the Rainbow, which indeed is a natural figne of raine. When Elias was to prove the Lord to bee the onely true God, against the idelatrous Priests of Baal, and that by burnt offerings, he powred water upon the facrifice, and filled a trench, with water round about, and in this contrarie meanes was the facrifice burnt up. Chrift for

the Goffelto the pooresthat is to fuch as are di- | A| the curing of a blinde man, tempers fpittle and clay together, which in all reafon is a fitter meanes to put out the eyes, than to caufe the blinde to fee.

Thus in the worke of our Redemption Chrift gives life, not by life, but by death, and he lends men to heaven by the gates and fuburbs of helline fhewes his greateft power in thegreateft weakneffe; nay, bis power smade perfect through weakneffe, 2 Cor. 12.19.he wil not build upon an old foundation, but hee puls downe and deftroyes all, that man may have no hope at all in himfelf, but that all the hope he hath may be in God. First, hee kils, 1 Sam. 2.6. and then he makes alive, as Anna fpeakes: firft 10b 5.18. he woundeth, and then he healeth. Hee makes man to fow in teares, that afterward he may reape in joy. And hee that knowes Gods dea. ling to bee this, must herewith reft content and fatisfied, becaufe in wrath God ufeth to remember his mercy : yea, his mercy is never fweet unto the palate of the foule, untill it be feasoned with some tafte of his wrath. The Exod. 13.18. Pafchall Lambe was eaten with foure berbs, to fignifie, that wee can feele no fweetneffe in the blood of Chrift, till we first feele the fmart of our owne finnes and corruptions.

Secondly, these perfonsule to alleage againft themsfelves, that if they could feele any comfort at all, then they would flay their mindes, and yeeld to good perfuations and exhortations.

To this the answer is ; That there is a rule of grace, (which wee muft follow) gathered out of the Word of God, and the experience of Gods children, contrary to the rule of nature, and above the light of reason : and it is this, that in cafe of affliction we must not live by feeling but by faith.

This rule is grounded upon the fpeech of the Lord by the Propher, the just man shallive by his faith, Hab.2.4. When we have neither fight, nor fenfe, nor any tafte of Godsmercie, but onely apprehend his wrath, even then we must labour to lay hold of mercy in his word and promife. Senfe and feeling are not alwayes fit directions for the ture of this life : For he may be the deare childe of God, that in prefent feeleth nothing but his wrath and indignation. This indeed is the true triall of our faith, when even above and against reafon wee relie on the mercy of God, in the apprehension of his anger. So did David. Out of the deepe, (faith he) that is, being now deeply plunged into the pangs of a diffreffed con-Science have I called upon thee, O Lord, Pl. 120. 1. And lob in the like cafe ; Lord, though thou kil me, yes wil I traft in thee. Abraham is commended by the holy Ghoft, amongst other things, for this, that he beleeved in God above hope, Rom. 4.18. that is , against all matter of hope, that might possibly be conceived, upon the confideration of the firength of naturall caufes. The theefe upon the croffe, feeling nothing but woe, and feeing nothing in Chrift

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Chrift, and was faved. In a word, Chrift himielfe, when hee wasforfaken of all men, and voyd of all worldly comfort, and felt nothing but the depthof the wrath of God, in his agonie and paffion ; yet by the faith of his manhood he ftaied himfelfe, and faid, My Ged, my God.

Thirdly, they ufe to plead, that their cafe is defperate, that never any was in fuch a flate as they are, never any rouched with the like diffreffe of minde.

Asfw. It is falle : for the holy Ghoft hath penned three notable places of Scripture, the booke of Job, and two Pialmes of David, Pf. 6.and 77.wherin are propounded unto us the examples of lob and David, Gods owne deare fervants, who were in as great diffreste, as ever they, or any other have beene. And they may not thinke, that they over could be able to endure greater paines than Chrift, who notwithstanding in the anguish of his foule upon the Croffe, cried out, My God, my God, why halt show for faken me?

And thus much touching the first kinde of trouble of conference, called the divine temptation.

CHAP. IX.

Of the second special Distresse arising from ontward afflictions.

THe fecond kind of diffreste, is that which atifeth from outward afflictions. By Affli arifeth from outward afflictions. By Affli-Etions I understand, all manner of miferies and calamities in this life, from the leaft to the greateft, from the paine of the lutle finger, to the very pangs of death.

Now the Queffion is, how the Trouble of minde, arifing by afflictions, may be remedied. For the answer of which Question, two things are required of the partie diffreffed; Practice, and Meditation. Sect. 1.

Practice in cafe

a Chr. 33.11,12.

of affliction.

The Practice is that, which is to be used in all diffreffes of minde whatfoever. And it is a diligent examination of the confeience in regard of functan carneft and hearty confess. D on thereof unto God : and deprecation, that is, earneft prayer unto him for the pardon of the fame. These three things being done truly and unfainedly from the heart, are a prefent remedy against this trouble, and bring with | them much comfort.

Manajfes the King of Juda , that had committed much wickedneße, when hee was carried captive to Babel 9 and there put in chaines, hee humbled himfelfe, acknowledged his finnes, and prayed earnefly unrothe Lord ; and the iffue was good, for God was corrected of him, and gave him deliverance. leb being long in outward affliction, humbled himielfe in like manner, and at length

but milerie and contempt, yet he beleeved in | A | received comfort. Daniel humbled himfelfe Dan.9.10,11. before God, for his owne fixnes, and for the finnes of Gods people, making requelt unto God came Ily for them, and even when he was in the act of praying , the Lord fenthis Augel Gabriel, to give him notice of deliverance. Laftly, the Church of God, under the croffe, performed the like dutie: Let no fearch and try Lam 3.40. our wayes, and turne to the Lord, and God in mercy gave an care unto her mourning and lamentation.By all thele places it is apparant that there is no better remedy in the world, for the minde of inin, grieved by meanes of outward afflictions, than the practice of the duties before named.

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Selt. 2.

The next thing unto Practice, is the Medi-Meditationsin ration of the comfortable doctrines that are cate of afficiefet downe in the word of God, touching affli- | on. ctions. All which doctrines may bee reduced to five principall and maine grounds of comfort, and fhall bee laid downe in their order.

The first Ground is, that all offictions from Grounds. the leaft to the greateft, doe come to paffe, not by accident, chance, or fortune, but by the speciall Gods proviprovidence of God. I explaine it thus: In every dence. particular croffe and affliction, there is the hand of Gods particular providence, and that in three regards.

First, because God decreesh, and foreappointethevery particular croffe. Marke the words of Paul, Rum. 8. 18. Whom God buth for cknown them he hath predefinate, to be made like unto the im ige of his for; and what is this image?nothing elle but a conformitie unto Chrift in afflictions for this life, and in glory for the life to come. Now if God hath decreed that those whom hee foreknew, fhould bee conformable unto his Sonne in thefe refpests, then hath hee alfo decreed the afflictions themfelves.

Secondly, God doth not onely barely permit afflictions to be, but allo he effecteth them and brings them into execution, as they are crofies, corrections, trials, and punifiments. I make peace (faith the Lord, Ela. 45.7.) and I create evill, that is, not the evillof finne, but of punifhment, which is evill in our fenfe and feeling.For things are termed evil two water: fome are evil indeed, fome are evil not indeed, but in regard of our fenfe, apprehenfion, and effination ; and of this latter fort are afflictions, which God is faid to create. And to this purpofe is the laying of the Prophet Amos, Wall there be evil mibe city, and the Lord hash not doneit ? Amos 3.6.

Thirdly, as God caufeth afflictions, fo hee ordereils and difpofeth them, that is, he limiteth and appointerh the beginning, the end, the meafure or quantitie, and the continuance thereof. Yes, hee alfo ordereth them to their right ends, namely, his owne glory, the good of his fervants, and the benefit of his Church. Thus God is faid to correct his people in indocment.

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judgment, that is, fo as he will have the whole 1A ordering of the correction in his owne hand. lofephtels his brethren, that when they intended evill against him, in felling him to the Inmachices for filver, God diffofed it for good, Gen. 50. 19, 20. when Shemes curfed David, he forbad his fervants, fo much as to medule with him, and why?becaufe(faith he)theLord bade him to curfe ; and who then dare fay unto him , why haft they dore fo ? 1 Sam. 16. 10. And to this purpole the Prophet David faith, I holdmy peace and fund nothing why? Becaufe thon Lord haft done it, Plal. 39.9.

Here fome will fay, if afflictions did come only from God, it were fon, ewhat, but oftentimes they come from men that beare us no good will ; and therefore no marvell though we be impatient. A.f. When croffes doe come from men, God uleth them as inftruments, to execute his judgements upon us ; and in this worke, God is the chiefe doer, and they are as tooles in the hand of the workman. And the Lord inflicteth them upon us by men, to try our patience under the croffe. lofeph, though he knew well the bad dealing of his brethien towards hun, yet hee looked not to them alone, but to an higher caufe, namely, the Lord himfelfe, who executeth his owne good will by them: God (faith he) diffofed i to good. And agame, Gen. 45.5. and 50.20. God as a fend mee before you with Egypt for your prefervation.

1I. Gedt commandement

Mich 7.9.

1 Pct. 5.5,6.

The fecond ground is, The Commandement of God touching the croffe, and obedience winto him therein. This Commandement is expretfed, Luk. 9. 23. where we are commanded to take np ur crufe every day, and follow Chrift. Abraham was commanded with his owne hands to factifice his only tonne Ifaac; and to this Commandement (though otherwife a eteat croffe unto him) he addreffeth himfelfe to yeeld obedience. And in the prophecie of Micha, the Church faith, Shee wil beare the wrath of the Lord, that is, thee will performe obedience to him in the croffe, because fhe had finned against i im. And S. Peter faith, that God refifte: h the proud, & grueth grace to the hum-ble : therefore humble your felves under the mighty hand of G.d. And this being the commandemet of God, that we fhould yeeld obedience to him in every affliction, we ought to D beeno leffe carefull to obey it than any one Commandement of the morall Law.

111. Gods pretence

The third ground is, that God wil be prefent with bu ferva ts in their afflictions. Upon this ground, D. wid comforts hunfelte, becaufeGod had promifed to heare him, to bee with him in trouble, and to deliver him. Pial. 19.15 . And in another place, Though I fould walke in the fradow of death, I would feare none sill : for thou ar: wuhme, drc.Pfal.23.4.

Now that wee may the better underftand this doctrine, we are to confider what be the ends, or effects of Gods being with us in affliction, whereby he tettifieth his prefence; and they are three.

The first is, to worke our deliverance from the crofic: Callupon me (faith the Lord) inthe time of thy trouble, O I will deliver thee. Pf. so. 15. This promife mult not bee underflood fimply, but with an acception, fo far forth as it Iball be for our good. For all promies often porall deliverance are conditionall, and muft be conceived with this lumitation of the Croffe and chaftifement, if God pleafe to impofe it. Some may fay, how if God will not delive: us, but leave us in the affliction, what comfort fhall we then have?

I.Pooke

Asf. In the second place therefore we muft remember, that God will temper and moderate our afflictions, fo as wee may bee able to beate them. Habakek prayeth unto God, in the behalte of the Church, That bee would in wrath remember mercy, Hab. 3. 2. And Paul laith, that the Lord will not fuffer is to be tempted above that we are able to beare, but wil give an ifue with the temptation, 1 Cur. 10.13.

Thirdly, put the cale that God doth not moderate our afflictions, but fuffer them to remaine upon us, not onely for lome time of our life, but to the very death; yet then will he tettifie his holy prefence another way, namely, by giving the partie diffreffed, power and Phil.1.29. iliength to beare his affliction. I'nto you it is given is th Paul)for Christ, that not onely ree houlabeleeve in him, but alfo fuffer for his fake.

The fourth ground of comfort in affliction IV. is, that every afficition apon the fervants of God Goodnelle of hath fome fectial good offe in it, Rom. 8 . 28. He afilictions. know chatallthings work together for good anto shem that love God. And in regard bereof, the croffes wh ch are endured by the children of God, are fo farre from being prejudiciall to their falvation, that they are rather helps and furtherances of the lame. Now this goodnefic is perceived two wayes. First, by the jrunt and effect of it, and then by the qualities and condution thereof. In both which refpects afflictions are good.

Touching the truits of afflictions, be-Fruits of caufe they are manifold, I will reduce them to Afherion. feven principall heads.

I.Afflictions doe make men to fee and con-Confideration. fider their finnes. lefephs brethren for twenty yeares together were little or not at all troubled for their wickedne ffe, in felling their brother ; yet upon their affliction in Agypt, they began to confider what they had done ; Wee | Gen.41.11. bave (iay they) verily finned again ft our brother. in that we fit the anguift of his fonle, the be befought us we would not beare him therfore is this trauble come upon us, Manaffes in the time of his prace, gave himfelfe to witchcraft, and the worthipping of thrangeGods:but when he was captive in Babylou, then was he brought to the light of his finnes, and moved to humble himicite before God for them.

II. Afflictions ferve to humble men in Humiliation. their foules before God. The young untirrift in the Golpell, called the prodigail childe, while his portion lafted, he fpent liberally &

I.Booke.

fore his father, and returned home unto him.

Davidiaith of himlelfe, that in be profperity be

thought he flould never be moved, becaufe the

Lord of his goodnesse had made his mountain to

fland ftrong : but (faith he) thou didit hide thy

face. I was roxbled, then cried I unto the Lord.

111. They ferve to worke amendment of

life.Nochafiling (faith the authorso the He-

brewes) for the prefent feemeth to be joyone, but

afterwardst bringeththe quies fruitofrichtcouf-

neffe to them that are therby exercised; that is,

afflictions and chaftifements that feaze upon

Gods children, doe leave after them amend-

ment of life, as the needle paffeth thorow the

cloth, and leaveth the threed behind it. When

we are judged (laith the Apoille) we are nur-

sured of the Lord, that we might not be condem.

ned with the world. And David confeffeth, Pf.

119. It is good for me that I have been afficited,

that I might learneshy ftatures. And the good

husbandman purgeth and pruneth the vine,

that it may bring forth more and better fruit.

and to relie wholly on the mercie of God.

Thus Paulreceived the femence of death in

himfelfe, that be flowld not truft in himfelfe,

V. The fifth is invocation. For afflictions

make usery heartily and fervently unto God.

to bring our telves into his prefence, and

there to abafe our felves before him. Thus the

Lord faid of the old Ifraelites, that when be

(ne them, then they returned, and fought him

early, Pfal. 78. 4. And elfe-where he faith of

his children, that in their affliction they will

VI. The fixth is Patience. Affliction brin-

geth forth patience patience experience, Gre. As

if hee fhould fay; because the love of God is

fhed in our hearts, therefore in afflictions we

are patient. Now whilft we patiently beare

the croffe, we have experience of the mercy

and love of God towards us:and having once

in fome notable deliverance tried and cafted

the mercy of God, wee doe by hope (as it

were) promite to our felves the faid favour

VII. The last fruit is Obedience. This

the holy Ghoff teacheth to have beene the

truit of the fuffering of Chrift, when he faith,

Though he were the Sonne, set learnes he obe-

In the next place, afflictions are good in re-

end of their quality and conductor, which is,

that they are tokens & pledges of our adoption

when we make the best uie of them. If ye en-

dure chaftening, (lath the holy Gholt) Goa

offereib himfelfenmo you as unto fons : that is,

he comes to you in the croffe, not as a judge

and revenger, but a kinde and loving father :

and the croffe imposed, is as it were his fa-

therly hand, where with he chaftifeth us : and

dience, by the things which he fuffered.

and mercie for time to come.

feeke him diligently.

but in God that raifeth the dead, 2 (er. 1.9.

I V. They caute men to denie themfelves

Luk.15.17.8c

Amendment

Heb. 12.11.

1 Cor.11.34.

lob.15.

Abnegation.

Invocation.

Hof. 5.1 5.

Patience.

Rom. 5. 3.

Obedience.

Heb. 5. 8.

Hcb. 18.7.

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was grieved for nothing : but when he came | A, therefore Isb praifeth God for his affliction laying, God baib given, and God inth saken ato be pinched with hunger, and that through his owne folly, then he humbled himfelte beway, blelledberke name of the Lord lob 1.21:

The fifth Ground of comfort is, that the party diffreffed hath partners in the groffe. For Partakers in firft, he hath Chrift to be his partner, becaufe the Croffe. he hath fellow thip with him in that he is afflieted, and is willing to obey God therein; Paul accounterh it happinefic to know the fellows flip of Christs afflictions, and to bee made conformable unto his death, Phil. 2. 10. And Saint Pererexhorterh beleeversto rejorce in 4 much as they are partakers of Corifts inferine: I Per.4.12. Secondly, if the party afflicted repent, Chrift communicateth with him in all his croffes, and accounts them as his owne. The Apolle in this regard would have no man thinke it ftrange, no not when he is in the fierie triall but rather to rejoyce becaufe he is partaker of Chrifts fufferings, 1 Pet. 4. 12. And Chrift faith to Sant perfecuting his Church, Saul, Saul, why perfecute it then me ? Thirdly, he that is afflicted, hath other fervants of God, partakers with him in all his afflictions. The Apotlle Peter wilheth the Church of God to retill Satan by faith, knowing, faith he, shat the fame affictions are accomplifhed in your brethren that are in the world, 1 Pet. 5. 9.

Thus much generally of Afflictions, and of Comfort in them. It were a long and redious worke to let all downe in particular, together with their proper and diffinct comforts therfore I will paffe shem over, and speake only of three kinds of Afflictios, with their romedies. 10 Sect. z. 1

The first is, the Deferring of deliverance : 2 great affliction, if it be contidered. And tou- Determin et ching it, I propound one Queftion, namely How the munde of the partie diffreffed may be staied when as the Lord deferres deliverance. For the anfwer hereof, three especiali points are to be confidered.

I. Firft, that God hath in his wildome fet downe certaine and unchangeable times for the accomplifhment and iffue of all things that are. There is a time appointed :severy shing under the Sume, Eccl. 1.1. The fpeech of Salamon is generall, and the meaning of it is this: Whattoever there is in the world, either done or futfered, or enjoyed by man, whether it be of the number of natural things, or of those which are voluntarily undertaken, or neceffarily endured, God hath in his providence forted unto them a fet time and featon, whereof dependeth the fucceffe of them all. And this time, himtelfe moft freely ordereth and rus leth at his owne good pleafure, which as no man can hinder or flay, fo is it not in the power of any to haften or prevent.

This point, the holy Ghoft in Scripture proveth by two initances, of the threatnings and promifes of God, which himfelfe accomplifiseth, at fome certaine and unchangeable times. When the old world in the daies of Nenh

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30 er, 20.11.

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neffe, the Lord appointed a certaine fpace of 1 20. yeares for their repentance and converfion ; at the very end and terme whereof, hee brought the flood upon them, and not before. For if weecompare the particular circumftances of time noted in the 7. of Genefis with that which S.Peter writeth, I Pct. 3.20. we shall finde, that the inundation of waters came upon the earth at the very point of time before determined.

Againe, God threatned by Ieremie, that the Jewes for their finnes fhould be led captive, and ferve the King of Babel 70. yeares. Now if we take the just computation of time, it will appeare, that to foone as ever those yeares were expired, the forelaid threat was n accomplifhed. And therfore Daniel, alluding to leremies prophecies, exactly fetteth it downe, when hec faith, The fame night was Bolfbazzar king of the Chaldeans fluin, that is, the very night wherein thole 70. yeares came to their full period.

And as there are fet times allotted by God for the execution of his threatning fentences; fo alfo hath he determined certainely the accomplifhment of all and every of his promiles.

An example hereof wee have in the liraelites, of whom the Lord faid to Abraham, that they thould bee in affliction in a ftrange land 430.ycares, and then be delivered. This. promite of God was exprelly fulfilled, as we reade in the booke of Exodus, For before the end and terme of these yeares, they had no deliverance at all:but when that time was expired, even that felfe fame day departed all the hoft of liraci out of the land of Egypt. And though Mofes, fortie yeares before this time, tooke in hand the worke of cheir deliverance ; yet hee did it without fucceffe ; and upon a certaine accident, being himfelfe confirained to flie into Madian, he lived there as a ftranger with letbro his father in law, til the faid time of foure hundred and thirty yeares was accomplifhed ; roward the end whereof, being called of God to that office, he profpesed, and not before. And in the fame manner hath God fet downe a certain period of time

within which hee will exercise his children D more or leffe, and at the end whereof, and not before, hee will releeve and comfort them againe. Now as the certaintie of the accomplifhment of Gode threatning word ferves to ter-

rifie all wicked livers from finne : fo the unchangeable performance of his promifes, at the very time prefixed, and not before, tea. chech the children of God fundry things.

Firft, that when they are in any diffreile, and have not pretent or fpeedie deliverance, ac. cording to their defire, they flould wait the Lords leafure, and expect with patience till the time come, which is appointed by himfor their cafe and relecfe; and in the meane while

had growne to much impietie, and wicked- | A ; ftay their hearts, by hope and affiance in his mercy. The reason is plaine. God is ture in his Word, therefore though heavineffe may endure for a night, yet joy will returne in the morning, Plal. 30.5.

I.Booke.

Thus the Lord comforteth the Jewes in a particular diftreffe, as wee may reade in the prophecie of Habakuk, where the Prophet Hab.2.2,3. in the name of the lewes complaineth and expofulateth the matter with God, why his owne people fhould bee fo lamentably aillicted, by a terrible and furious Nation, and why they fhould bee led away captives by the Chaldcans the enemies of God ? To this the Lord makes answer, that as hee had certainely determined that judgement to come upon them, fo certainly he had appointed a fer time, wherein they fhould bee delivered. In the meane while, heebids them to comfort themselves in this, that though the affliction should reft upon them for a fealon, yet undoubtedly they fhould bee eafed at the length: and therefore, that they fhould in patience wait for the vision, that is, the accomplifhment of the vision touching their deliverance.

Secondly, hence we learne, that wee muft not only beleeve the promifes of God in generall, that God is true and faithfull in them, and that he is able and willing to fulfill them, even as he made them : but wee muft beleeve them in particular, that is, with application to their proper and leveral circumftances which are the particular meanes, places, and times, wherby, and wherein he hath given his word as touching our freedome and exemption from the croffe.

Take an inflance hercof in the Prophet Daniel, who knew well by the fpirit of Prophecie, that the Lord had determined to bring upon the Jewes 70.yeares captivitie in Babylon. He knew alfo, that God had promiled to put an end to that captivitie, at the end and terme of those yearss. Now what did Daniel in this cafe ? Upon knowledge of Dar.g. the will of God in that point, during the faid time, he prayed not unto the Lord for deliverance of his people: But when he underflood that the time drew neere, wherein it was the willof God, that the jewes should returne Verfe ;. out of captivitie, then by faith applying the promite of God to that particular time, he befought the Lord in prayer and inpplication,

with failing in fackcloth and affics, and the Lord gave care unto his praiers, and yeelded him a gracious anfwer. II. The fecond point is, that God, when

hee deferres deliverance, doth it upon great and weighty caules and considerations, belt knowne to himfelfe.

The first whereof is, that thereby he might humble menthroughly, and bring them to an utter deniall of themfelves, and confequently caufe them to learne patience in affliction, which they would not learne, if they might

might be their owne carvers, and have speedy A | mult from these examples bee taught to deliverance from the crofic at their owne wils and pleafures.

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Secondly, that being afflicted, they may acknowledge whence their deliverance comes; yea, whence they doe receive not only that, but every other good benefit which they enjoy: namely, not from themfelves, or any creature, but only from the Lord ; and accordingly may learne to value and prize his gifts at their deferved excellencie. For it is a true faying, and often verified in affliction and want, that benefits eafily obtained, are lightly regarded, and foone forgotien.

Thirdly, that by the continuance of the croffe without intermiffion, hee may make B them to distante the world, and confequently draw them to the meditation of the life to come, wherein all matter of mourning thall ceafe, Revel. 21.4. And all seares shall be wiped from their eyes.

Fourthly, the Lord deferreth deliverance from affliction, that he might prevent greater evils and dangers, whereinto those that are afflicted might runne, if they had their hearts defire, and were cafed, not at his will, but at their owne wifhes. When the children of Ifrael came into Canaan, they were informed, that they fhould dwell together with the Canaanites, and Mofes rendreth a reafon thereof, Denter. 7. 22. Left (faith he) the wild beafts of the field multiply againft thee. And for the preventing of this evill, the Ifraelites muft endure fome annoyance by the Canaanites, Exod. 23. 29. Even fo the Lord keepeth his fervants under the croffe, for the preventing of greater fins and offences. This fhould itay the mindes of men, and make them content to wait upon God for deliverance, when they are afflicted.

114. The third and laft point is, that God alwayes hath and doth exercise his best fervants with long and continued croffes. Abraham was childleffe till he was 70. yeares of age, and at those yeares the Lord promised him iffue-But this promife was not accomplifhed till a long time after, when he was an hundred yeares old. David had a promife to be king of Jerulalem, and Inda : but the Lord exercifed him by many and grievous afflictions, before he came to the crowne, in fo much that he faies of himfelfe, Pfal. 119.81. that his eyes failed with waiting upon his God. Zacharie and Slizabeth prayed to God, both of them in their youth, and many yeares after for iffue, but the Lord granted not their requeft till they were old, Luk. 1. 13.

To adde no more examples ; by thefe wee fee the Lords dealing, even with holy men and women his owne deare fervants, that he doth not alwaics grant their requeffs, nor condescend to their defires at the first, but as it were holds them off, and fulpends his grace and favour for a time. And therfore if it shall pleafe him thus to deale with any of us, wee poffeffe our foules with patience, refting concented in his will, and wairing on his good ; pleafüre to the end.

To conclude this point : Suppose that the condition of Gods fervants be fuch as that they finde no end of their afflictions, but that they doe continue even unto death, what fhall they doe in this cafe ?

Anfwer.Befides that which hath been faid Pag. 30. before, for the resolution of this Question, I aniwer further, that firit, they muft itill, even unto death live by faith, and fay with holy lob, Lord, though thoukellme, yet will I truft in thee.

Secondly, they must flay and releeve their foules in the meane time, with these and fuch like medications.

I. That it is the will and pleafure of God, that we fhould through many afflictions enter into the kingdome of God, Acl. 14. 22. Now it is the propertie of a true childe of God, to reft content in his Fathers good will and pleafure, even when he is afflicted, Prov. 3.11. My forme - be not grieved at thy correlition : that is, let it not be tedious unto thee; be content to beare it. Our duty therefore is, meekly to fubject our felves unto the hand of God, as the child doth unto the correction of his father.

I I. That though afflictions bee long and tedious, yet God will at length give a joyfull and comfortable iffue. For to himfelfe hart promifed, Matth. 5.4. Bleffed are they that mourne, for they fall be comforted, Pjal. 34. 19. Great are the troubles of the righteone. but the Lord will deliver him out of all, Pfalm. 27 73. Marke the upright man, and behold the just, for the endofinai man is peace.

III. Afflictions, be they never to heavie in regard of continuance, yet they are in no fort comparable to thefe cternall joyes, that God hath prepared for them that love him. This was Pauls meditation, who induced the croffe, even to his dying day. Our light affit-3 Cor. 4. 17. stion (lath he) which is but for a moment worketh i mo us an excellers and eternall weight of pelory. And elie-where he profeffeth, thathe did not count the afflictions of this prefent time anfwerable in value to the glory which thall be revealed unto Godschildren, Rom. S. 18. Saint Peter tels them to whom he wrote, that in regard of their affured hope of eternalllife, they ibould rejeace, though now for a featon they were in heavineffe through manifold rentations, 1 Per. 1. 6. Latily, the Author to the Hebrewes comforteth the Church by this resfon, becaufe it is yet a very little while, and he Heb. 10. 37. that fhall come, will come, and will not tarrie.

IV. Though God withholdeth his hand. in respect of deliverance, even to death, yet his love is constant and unchangeable, and the croffe which we undergoe, cannot leparate us from that love wherewith he hath loved us in Chrift, Rom. 8.35. And thus much of che firff parti-

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Gen 6.3.

let 25.3 t.

Dap. 5.30.

Gen.15.13.

Exed.13.41.

Act.7.35.

things in all effates and conditions. And ha-

ving even of let purpole, carefully and ear-

nelily fearched meo them all, at length hee

concludes, that the iffue of all was unprofitable vanitie, and vergion of minde, as wee may read in his Eccle Dies.

The third evill is, the Changeable condi-

tion of our life in this world, wherby it comes

to paffe, that we are alway in a fleeting and

transitorie flate. For weeare (as Saint Peter

(peaketh) but firangers and Pilgrimes, that

wander to and fro in the earth, as in a ftrange

Tales of Confeience.

to take knowledge and mall of all worldly | At noto, it is to bee remembred, that there are fundry properties whereby it different from carnall joy. And thefe are principally five.

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Rom. 14.17.

First, this toy is brought forth (asit were) of forrow for finie, and for the want of Chrift. Te fallforrow faich our Saviour Chrift to his | Joh. 16. 16. Difciples meaning for his departure,)but your forrow inall be turned into joy. These words are not only meant of his Dukiples, but of all beleevers, who upon confideration of their fius. and the forman I want of Chuit Jelus, doe mourne and lament. For not onely they, but all true beleevers, are there oppoied unto the world. Againe, Matth. 5.4. Bleffed aretheythat mourne : that is, being touched with caules of exceeding griefe, do withall mourne for their fones: for they fall be camforted. On the other file, carnall joy, as it hath his beginning from the flefts, and ariting of things picking gereunto, fo it ends in forrow and heavinetile. Is the end rejeacing is turned into mourning, faith Salamon, Prov. 14.13 And Wee bere you that now langh, for ye flallweepe, Link. 6. 25.

Secondly, the joy of the Spirit is a fruit of righteoufnefie : that is, it iffucth and floweth from Chrift known and beleeved, to be made unto us of God, wildome, rightcoulnelle, fanctification, and full redemption. For from hence followes peace of confeience, and from peace comes joy in the holy Ghoft, Contrariwife, the joy of the flefh arifeth onely from the fudden feeling of fome worldly delight : and therefore cannot bring any found prace unto the confeience of the man policiled of g.

Thirdly, fpirituall my is founded in the holy use of the Word, Sagraments and Brayer : and in the practice of Christian Super of mercie, love, jullice, Sec. The other is not for For the world conceives a joy bendes the word, out of the exercises of invocation and repentance : which flands in the practice of crucity, malice, opprection, injuffice, and all manner of impictic. And hence it is, that he whig fpent their dates in matter of rejoycing at length in a moment they goe dome of the 100 21.13, 14,15.

Fourchly; heavenly joy is to fixed and rooted in the heart, that is cannot lies removed thence. Tour joy fall no man take from you, lauth Chrift. lab. 16. 12. it muft needs sherefore be true and found, yea able to fwallow up all matter of griefe and lice winefie : where as the other is never furcere, but with the freetneffe thereof, hath alwayes, mingled fome hitterneffe. Even in lang hter (faith Salomen, fpeaking thereof) the beart is heavie, Pren, Idansarie 1 2. When the face of the wicked manifaipeth, and his countenance is pleafant, even then is he invatily ingowful and his minde is coubled. Lalighte joy of the Spirit is cremall, abiding is she minde of man, nor onely for the

termoof this life, but for ever in the world to comer Seis not the relay wing of the world in earthly shings : for it as foding and degriffull,

I.Bookes particular diffreffe of minde, arifing of oneward A taine in our hearts a refolved purpole and intention of new obedience, and conformitie to the will and commandement of God in all things. And this is the only way in the world to bereave this our encine of his armour, to pul the fting out of the mouth of this ferpent, and confequently, even in death to prevaile Thirdly, in way of preparation our duty is, even before-hand (while we live in this world) to endevour to have fome true taffe of ... life everlasting and the joyes of heaven. The due

confideration wherof will be of great ufe. For it will flirre up in our hearts a defire and love of perfect happineffe in heaven, yea a fervent expectation of Chrifts comming to judgement, and it will further caufe us to fay with Simeon ; Lord, now let thy fervant deput in peace : and with the Apolile, I defire so bee difolved, and to be with Chrift.

(afes of Conscience.

againft him.

Touching this fpirituall joy and comfore in the holy Ghoft, these Quettions of Confcience are moved.

I. First, how may we in this life have and nourifh in our hearts a true tafte of eternall happineffe, and of the joyes of the world to come?

Arfr. First, by a ferious confideration of the evils that doe hinder or prejudice our happinefie : and they are principally foure.

One is, the milerie of our lives, in respect of finne, and the confequents thereof. For there is no man in the world, bee he never fo rightcous, that can truly fay of hisnfelfe, I am cleane from my finne, Proviso. 9. Yca eventhe regenerate, that have received grace to beleeve, to turne unto God, and to live accor- Rom 7.14. ding to the Spirit, doe finde by experience 23.&c. corruption and rebellion in their minds, wils, and affections, which daily affordeth matter of finning against God and on the other fide, hindreth and quencheth all the good motions of the Spirit, that are in them. Againe, fuch is the irreconciliable malice of Saran, that hee takes vantage of mans corruption, and neglects no time or opportunitie, to introp the children of God in the fnares of his temptations. And hence it is, that man by reason of his owne corruption, and the wicked fuggeftions of the Devill, is at continuall ftrife with himfelfe, hath daily occasion of forrow, workerh out his falvation with feare and trembling, wading (as it were) even while he liveth, in a fea of many miterics.

The lecond evill, is the Vanitie of all things that are in the world. For whether we cofider the world it felfe, or the things therin contained, done or inffered, there is nothing fo fure and fleady, whereunto man having attained, can pollibly reft fully fatisfied, and contented, or which in the end will not prove to be moft vaine vanitie. And the truth hereof appeareth in the experience of Salomon himfelfe, who (being king over Ifrael) wanted neither authoritie, nor abilitie, and opportunitie,

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Temporatie

dcath.

Alictions

Sect. 2.

The fecond particular diffreffe, is bodily

and temporary Death, which confifteth in the

feparation of the foule from the body. And

touching this affliction, it is demanded, How

any fervant of God may be able to indure with

mine end, and the me fure of my daies. And Mo-

fos in like manner, Lordieach me to number my

daies, that I may apply my hears unto wildome.

In which places is remembred a notable duty

of preparation, to wit, that a man fhould re-

folve himfelfe of death continually, and be-

comfort the panos of death? For the anfiver hereof, two things are re-7 quired : a preparation to death, and helps in Preparation to death. the time of death. Concerning preparation, there are three duties to be performed. The first and most principall is commended unto us in the booke of Pfalmes, where Pfal. 39. 4. David prayes unto God, Lord makeme to know

Pfal. 90. 12.

Πĥ

Account death prefent.

forehand number his dates. This is done by efeeming of every day as the day of his death, and accordingly doing alwaies that which he would do if he were now to give up the ghoff. Secondly, in way of preparation, we mult endevour to difarme and weaken death, who is as an armed man, that hath his weapons, whereby he feekes to deftroy us. And in this cafe, we must deale with death as the Philifims dealt with Sampfon. They faw by experience, that he was a mightie man, and by his power and ftrength had given them many foyles ; and therefore they laboured to know in what part of his body his firength did lie. And after inquirie, finding it to bee in the haire of his head, they never refted till they had spoiled him thereof. And questionleffe, the time will come, when we all muft encounter with this ftrong and powerfull Samplon, Death: In the meane white, it is a point of wifdome, to inquire wherein his power & might confifteth. When this learch hath been made, we shall finde that his weapons are our manifold finces and corruptions, both of heart and lite. For as Panllauch, 1 Cor. 15. 56. The fing of death is finnes Therefore, that we may D fpoile him of this his turn: ture, we must exercile our felves in the practice of two duties.

First, use all meanes for the cutting off of the locke of our finnes, whereby alone Saran hath the vantage of us ; and their meanes are the duties of humiliation, invocation, and true repentance. We muft sherefore humble our icives before God, be inftant in prayer, for the parcion of our finnes pait and prefent, and in this point give the Lord no rest untill we have obtained in our confriences the fweer certificate of his favour and mercie in Chrift, whereby our mindes may be flaired and comforred.

This done, it ftands us in hand to turne unto God, to be carefull to leave finne, to enter-

t Cor. 7. 21. Phil. 3. 20. Phil. 1. 23.

Apoc. 33. 4. 1 Ioh. 3. 3.

Mat. 25. 34.

Heb, 11. 10.

II. Secondly, it is demanded, how a man may truly difceme, whether this juy diche Spirit be in him yes or no? For aniwer here.

country, and ftill are making forward to our own home We have here no abiding city, Heb. 13.14 The houfes wherein we dwell, are but Innes, in which we fojourne for a time : yea, the bodies which we have, are but tents and tabernacles, alway ready to be fhifted, and our felves to be tranflated into enother place. Fourthly, by remembring, that Chilft our

1 Pet. 2.11.

Head being now in heaven, and we his membersupon the cath ; during our life, we ate in prefence feparated from our Head, and contequently, from that happie and glorious tellowfhip which we fhall enjoy with him, and all the Saints our fellow-members, in the kingdome of heaven. This S. Paul notech, when he faith, 2 Cor. 5. 6. Whilf wee are at home in the bodie, we are ablent from the Lord: and thereupon himfelfe defired to be diffolved, and to be with Chrift, Phil. 1. 13.

Having thus entred into the due confideration of the fore-faid evils, we must in the fecoud place exercife our felves in the frequent moditation of the bleffed effate of Gods chofen, in the kingdome of glorie : who being translated out of this life, into the bolome of Abraham, are fully and perfectly freed from finne, from Satan, from vanitie and milery : have all teares wiped from their eies : doe behold the face of God ; are made like unto Chrift in holinefic and honour: and doe with him inhest the kingdome prepared for them from the foundation of the world.

In the third place, having thorowly confidered of thefe things, wee must compare the eftate of this prefent life, in the reforcts before named, with the effate of that which is to come in the kingdome of heaven: and laying them in a parallel together, we shall finde the one infinitely farre to excell the other, in regard of thic joy and comfort. And this will make us, though living in the world, yet to ule it, as if we uled it not : to have our donverfation in heaven : to thinke with Paul, that to be loofed, and be with Chrift, is heft of all for us : to have a true and lively callesof the joyes of the world to come, and accordingly with Abraham, Ifanç, and Iacoli, so looke for a city that hath formulations, whole

builder and maker is Godi

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(ales of (on cience. 1. Booke.

Luk. 11. 10. and 16.12. 10b. 10. 5.

as the things themfelves be, wherein it is pla- | A ced: it hath the beginning in corruption, and endeth with this prefent life. The example of the two rich men in the Golpell doe manifeit this truth. And to this purpole, is the speech of Zophar, in the booke of Job, that the rejojcing of the wicked is very flort, and the joy of bypocrites is but a moment, Oc.

By thefe five properties, may we put a true difference, betweene earthly and heavenly rejoycing, and confequently differne of them. even in our felves. And if we perceive this joy of the Spirit, (rightly conceived and grounded in the right use of the Word and Sacraments ; as alio in the exercifes of invocation, faith, and repentance,) to take place in our foules and confeiences, wee shall finde it of force, to moderate and allay the very terrours of death. And fo much of Preparation.

11. Helpesintime of death.

11.5

Now the helpes to beeufed in the time of death, are manifold : the fumine of all may be reduced to two heads; Meditations and Pra-Otices.

Touching Meditations, we must in the first place confider Death in a double refpect, one, asit is in it owne nature, and another, as it is changed and qualified by the death of Chrift. Death in it owne nature is a Curfe, or fore-runner of condemnation, the very gates and fuburbs of hell it felfe : but being qualified by Chrift, it is a bleffing, and end of all miferies, a full freedome from all dangers, a ftort paffage unto joy, an entrance into everlatting life, a quiet fleepe void of all annoyance by dreams and faurafies : And the grave a refting chamber, yes, a bed perfumed by the death of Chrift, for the bodies of all the Eleft ; out of which when they awake, they shall be admitted and received into the prefence of God in heaven.

Secondly, we are to confider, that there be three degrees of eternall life. The first whereof is in this world before we die; and it is then, when wee begin to repent and believe in Chrift, and to be affured in confcience, that God the Father is our Father, Chrift our Redeemer, and the holy Ghoft our Comforter. For this is sternall life, to know God, and him whom he bash fent lefne Chrift. lob. 17.3. The next degree is in death: for death cuts off all fin, originall and actuall ; death frees us from all worldly miferies : death prepareth the bodie, that it may be fit to enter into eremall happineffe together with the foule, which is already in heaven. The laft degree is, when bodie and foule re-united goe both together into eternall and everlatting glory.

Our third meditation is, that there is a myflicall union and conjunction, between Chrift and every beleever, and that not onely in re-gard ofiqule, but of bodie also ; which being once knit, fhall never be diffolved, but is eternall. Whereupon the dying, dead, rotten, and confumed body remaineth ftill a member of Chrift, abideth within the covenant, and is,

and fhall be ever a temple of the holy Ghoft. Thus Adam, and Abraham, which was dead fo many thousand yeares agoe, yea every true beleever, from them to the end of the world, fhall arife at the laft day in body to glory, by the power of their conjunction with Chrift. In the winter feation, Wiee the most trees void of leaves, buds, and bloffomes: to as they feeme to us to be dead, and yet nevertheleffe there is a fap in the root of them, which in the Spring will afcend, and revive the decayed branches. Even fo it is with our bodies, which though they bee corrupted, rotten, burnt, or eaten with wormes, or devoured by wilde beafts, fo as they may feeme to be utterly perifhed ; yet there is (as it were)a fecret and hidden fap in them, (by reaton of their union with Chrift) by which they shall bee raifed, revived and quickned, being made like unto the glorious body of Chrift their head, with whom they fhall reigne, and live tor evermore.

Helps in practice are two: First, he that will beare with comfort the pangs of death, muft labour that he may die in faub : and that is done, by laying hold of the promife of God, touchingforgivenefic of finnes, and life everlatting by Chrift. All thefe (faith the Holy Ghoit, Heb. 11.13.) died in faith namely, Abel, Enoch, Nos, Abraham, and Sarah, all laying hold on the promite of life by Chrift. When Jacob on his death-bed was bleffing of his children, he brake forth into this heavenly Speech, O Lord, I have wasted for thy fa' valion, Gen. 49.18. In which words it is plain, that his faith refted on the mercie of God, and by hope he waited for his falvation : and our Saviour Chrift faith: lob. 3. 14, 15. As Mofes life up the ferpent in the wildernes formuft the Son of man be lift up, that wis of oever beleeveth in him, might not perifs, but have life everlafting. Out of which words the forenamed dury may be learned : that like as the children of Ifrael, being flung with fierie ferpents, and that unto death, were healed by looking up to the brafen ferpent credted by Mofes: io when we are thung with finne and death, we must ever remember by faith to looke upon Chrift. But efpecially when wee are dying, then it is our part to fix the eyes of our foules by faith upon him; and therby fhall we efcape death, and be made partakers of eternall life and happineffe. Notable is the example of Chrift, who ashe wasa man, alwayes fixed histruft and confidence in his Fathers word, efpecially at husend. For when he was dying,& the pangs of death feazed unto him, he cries unto the Lord, My God, my God, why haft then forfiken meland againe, Father, into thy bands I comend my fairit: which words are full of faith, and do bewray what great affiance he placed in his Fathers love, Scc. When David in an extremitie, faw nothing before his eyes but prefent death, the people intending to frome him, at the very inftant (as the text laith) he conforted | 1 Sam. 30. 6. bimI. Booke.

³Cor.1.9.

Satanical/mo-

leftation.

himfelfe in the Lord his God but how?by cal- 1 A. ling to mind the merciful! promifes that God had made unto him, and by applying them unto his heart by faith. And Paul faith of himfelfe, and the reft of the faithfull, that they received the featence of death in thefelves, that they might not trust in themsfelves, but in God. From these examples it followes, that they which defire with comfort to beare the pange ofdeath, muft die by faith, that is, they mult fet before their eyes the promife of remiffioh of finnes, and life everlafting, and depend upon it, wrapping (as it were) and infolding themfelves in it, as in a clofe and warme gar ment, that will keepe them fafe and fure againft the winde and weather of temptation, The fecond practice in the time of death is, to die in obedience ; which is nothing elfe but willingly, gladly, and readily, without murmuring, to fubmit our felves unto Gods will, in bearing the paines of death. A most worthy prefident of this obedience wee have in our Saviour Chrift, when he faid unto his Father, Not my wil, but thy wil be done; therby fubmitting his will to his Fathers will, touching the death which hee then fuffered. Yea, when he was dying, it is faid of him, that he gave up the Ghoft: that is, he did moft willing i furrender up bu foule into the hands of God his Father. And this his example at the time of his departure, muft be a rule of direction unto us, upon the like occasion. Hence it is that in the third petition of the Lords prayer, amonght other things, we pray for obedience to the will of God in luffering afflictions, yea even in the laft and greateft, which is death it felfe true it is, that obedience to God in death, is against corrupt nature; and therefore our dutie is the more to inure our felves to the performing of it: and that which the bleffed Apoftle faid of himfelfe, I dre dally, ought to bee continually our refolution and practice.

If we shall inquire, how this may be done? the answer is, when God laieth afflictions upon us in our life time, then by endevouring to beare them with patience, mechneffe, and lowlineffe. For every affliction is (as it were) a pettie death : and if we doe in it fubied our felves to the hand of God, we thall the better obey him in the great death of all : and thus doing whenfoever God firikes us with death. we thall with comfort endure the fame.

Sett. 4.

The third pateicular affiction or diffrette, is fatanical molefation, whereby both perform, and places of manfion or abode, are either poffeffed, or other wife molefted by the malite of the devill:

I. Touching this affliction , the queffion of Confcience is, How fuch perfons as are policified, or feare policifion, "or elle endure moleftations by the devill in their houles, may have their mindes quieted and flayed and confequently in that cafe bee remedied ? And here two things are generally to be confidered in way of anfwer.

Cafes of Confeience.

Firft, it is to be remembred, that poffeffie: isknowne by two fignes. The one is, whe. the Devill is evidently prefent, either in the whole body, or in fome part of it. The other when hee hath rule of the faid body, either in whole or in part : fo as the partie himfelie hath not that use of his body which he would. As for example : when the Devill poficifeth the inftruments of the voyce, as the tongue. and makes man to focake Latine, Greeke, Italian, or other tongues, which hee under-ftandeth not. Both thefe things were found in chem that were poffeffed in the time of our Saviour Chrift.

Secondly, wee pull confider, it falleth out oftentimes, that firinge difeates doe feaze upon men, arifing from corrupt humours in the body ; yea, men and women may have ftrange paffions upon naturall caules un-knowne ; and thele will fometimes have ftrange and extraordinary effects in them, which the art of Phylicke neither can fearch out nor cure: and yet they are neither acts of Witch-craft, nor reall poffeffions. As when God Isidextraordinary difeafes on the Corinthians, for the contempt of his word and Sacraments, 1 Cor. 1 1.30. Like unto which hee worthily inflicts upon men in these dayes, for the fame and other finnes.

Now to flay the minde in this cafe, thefe Rules are carefully to be thought upon.

Firft of all, tis to be remembred, that thogh Satany mailce and power beevery great and farge, yet he cannot practile the fame againif the children of God, when, where, and how he liffeth. The malice which Satan doth beare to mankinde, and principally to the members of Chriff, appeares in this, becaufe he is faid, Revel. 17. YO. to accufes' em before Goi day und night : and, as a roaring lion, to walk about the world jeging mhom he may devoure, 1 Per, 5.8. Againe, the Scripture notes him to be a pow-erfull Spirie, whole friength farre exceedeth and furpaffeth the might of any man or cteature, that is not of an angelical nature, as himfelle is. For hee is serined a Prince of the ayre, and the goal of this world; his power reacheth even to the prints and foules of men, wherby hee worketh in the children of dispectionee, Eph. 2. 1. His principalitie is fo great, that no ffrength, no defence of man is able to withfland it, unleffe man take unio himleite ske

whole simplif of Gad Eph.6.10. Now although the devill face to malicious an enemy of mankinde, shathe ceatern por to devile whatlbever may be hurrful unit offen, and withall to powerfull in his strempts that no man by this owner proper frength is able to refiff him !, yet hee canot put the lealt part to return him . Jet nec canot put the leaft part of hir joy werfin exception, in what time, place, or manner we define the time reason is, becaufe God hard determined his power, by certaine bounds and limits, which be cannot paffe and they are opecially two.

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The

his word.

secre unto them.

demnes the rath and heady conceits of fome

perions, who upon confidence of their owno

ftrength, doe put themfelves into needleffe

dangers, having neither extraordinary calling

from God, nor any fufficient warrant out of

If it be asked, what men are to doe in this

cafe? I aniwer, Firft, that they ought rather to

flie to God by prayer and to draw necre unto

him in their hearts: and he in mercy will draw

Secondarily, that which wee doe in means

and drinkes, is alforo beedone in the houses

and places where we dwell. And what is that?

Wee muft fasctifie them to our ufe, by the

word and prayer. Noch at Gods Comman-

dement, went into the Arke, abode in it, and

came out againe : and when hee came forth

of it, into the carth after ward, it is faid of him.

Gen. 8.20 that he built an Altar, gave thanks

to God for his deliverance, and prayed the

Lord to youchfafe him the ufe of the carth, as

he had before. Though Abraham had a pro-

mile of the land of Canaan, to him and his po-

fterity for ever, yet hee went not out of his

country toward it, till the Lord commanded

him : and when he was come thither, he built

an Altar for the worthip and fervice of God.

The like he did afterward at Bethel. And ma-

ny yeares after did lassb offer facrifice unto

God, in the fame Bethel, when hee came to

dwell there. And for this very end, in the law

up into the power of Satan. And this con- | A Sect. 1. That we may the better know this, Tempration, let it be coulidered, what are the force runners thereof, and by what meanesit takes place in the heart poffeffed of it.

Sometimes it commeth meerely and onely of the fuggestion of the Devill ; which trou-bleth the phantafie, even of these which are in that regard innocent, and caffeth into their hearts impure and ungodly shoughts. Sometimes againe it comes upon men by an evill cuftome : when as they willingly lend their cares to lewd and curfed fpeeches, that immediately tend to the diffionour of God, or the wilfull abufe of his word, his judgements, and mercies ; and upon the hearing, either give their applaule and approbation, though not exprelly ; or doe not hinder or ftay them, as much as in them lieth. Otherwhiles it creepes into the heart of man by degrees, when hee begins to was cold in Gods fervice, to make little confeience of those duties that immediately concerne his worthip, and confequently inures himfelfe to the taking of the name of God in vaine, by often and caufleffe fwearing, forfwearing, curfing, &c. By thele and fuch like meanes, is this foule and horrible tentarion conveied into the minde of man.

Now the danger of it, whether it arifeth from thefe, or any other caules, is exceeding grievous, specially to those that have begun to chule the way of truth, and to apply slicir hearts to ferve God, and to frare his name. For it bringeth forth frange and frarefull cf. fects ; as namely, delperation, and manifold horrours and troubles of minde. Yea, divers perfous have hereupon beene aftonifhed in fuch fort, that they have been moved to make difpatch of themfelves inbeing in their owne judgement no better than the very firebrands of hell.

Selt. 2.

Now for the curing of this wooderfull Theremedy. trouble and diffraction of Confcience, two things are to be done to wit, inquirie must be made into the next caufes, whence this Tentation flould arife : and after that the Remedie is to be applied. manite

For the firit : Inquirie is to be made, whe-ther the prefent Diffreste had his beginning from the thoughts of a man owne minde, or from the fuggeftion of the Devill, Forchis is in all likelihood the next way to minifer comfort to the afflicted party.

It may be faid, How fhall a man differne the thoughts that are from the Deville from his owne thoughts? Asf. He shall know them by funder notes. . 270; Latin prim

First, by the entrance of them into the minde. For shoft that come from the Devill, come fpeedily, as lightning into a houfe: and they are after a fort fosced into the minde by violence, fo as the party cannot avoid them ; and they come into the mind again Stagaine D a

creature, and therefore finite. Hence it is, that he can neither know, nor do any thing that is beyond the reach or capacity of his nature or above the power and skill of a creature. For example, he cannot directly and immediatly know the deepe things of God, unleffe they bee revealed unto him : nor yet the fecrets of mans heart. None knoweth the things of a man (averbe forris of a man which is in him:even fo the things of God knowesh none, but she fuiris of God. 1 Cor. 2. 11. Againe, he cannot doe that which is truly and properly a miracle, the caufe wherof is hidden and utterly unknown, and which comes not within the power and order of nature. For this is proper unto God, who onely doth things fimply wonderfull, Pist.77.14.

(ales of Conficience.

The fecond thing whereby Sarans power is refireined, is the will of God. For looke as the fea, being by nature apt to overflow the whole earth, is kept in, and thut up within the fhore . (as it were) with dores or gates that it cannot breake forth: and that by the Lord himfelfe, who hath eftablished his decree upon it, lob 38. So though Satan be by nature ftrong, and hismalice great, yet can hee doenothing at all, no not execute his naturall power, to the hurt and prejudice of any man, without the will and permifion of God. Thus the evill ipirit could not got forth to deceive Anab, untill the Lord had faid unto him, Goe, and then Shalt prevaile, 1 King. 22, 22. Thus the C Devill could not touch the body, children, goods, orfriends of righteous leb, while it ha was fenced and fortified by the power and providence of God. But when the Lord in regard of lobs outward effate, had given leave and faid, Loe, all that he bath is in thise hand, then did he exercise his power to the utmoth : yet fo farre only as he was permitted, and no further,]ob. 1 . 1 2.

The confideration of this first point, that Satans power is determined by God, wil ferve to ftay the mindes of those, whole perfons, houfes, or friends, are molefted by him. For heieupon it followeth, that God, who hath the Devill bound up (asit were) in chaines, will not fuffer his power to bee enlarged againft his owne children, to their deftruction D and confusion : but fo farre forth alone, as fhall be expedient for their good and falvation. Againe, that God being their Father in Chrift Jefus, they may in the time of fuch affliction, have accefle unto him, and call upon him, for the reflraint of Satans power and malice, and confequency, for the deliverance of them and theirs.

A fecond rule is this : Such perfons muft have recourfe to God in his Word, in which hee promifeth his prefence and protection to his children in their greateft danger: & namely, that there fall no evill come unto them, nei-Plat 91. 10,11 ther any plague fball come neere their dwelling : becaufe ne wil give bis Angels charge over ile

The one is bis owne nature, whereby he is a 1A tokeepthe in all their mates. Again, that he will be a wall of fire round about be prople, Lac. 2.5. that be will extend peace over his church, like a flood, 162.66. 12. And that there that be no forcerie against lacob nor footh faying in Ifriel, Num 23.22. And yet if God fees it to bee good for his children to bee tryed by polieffions or witch-craft, in this cafe the promife freeth them not. For all temporall bieffings are promiled conditionally, to far torth as they may ftand with Gods good will and plcafure, and withall may make for the good of his children. Howbeit, herein lies the comfort, that though fuch calamities betall them, yet they fhall turne to their good, rather than to their hurt. This point well confidered by the way, B bewrayeth the great pretumption of fome, who are not afraid to fay, their faith is fo ftrong, that the Devill cannot touch them.

I.Booke.

Thirdly, it must bee confidered, that the best fervants of God have been in their times molefted by the devill. Chrift in his fecond temptation was carried by the devil from the wilderneffe to a wing of the Temple in Jerufilem, Matth. 4. 5. The children of lob were deftroyed by the devill, and he himfelfe was filled with botches and fores. A certaine woman, even a daughter of Abraham, that is one following the faith of Abraham, was troubled with a lpirit of infirmitie, eighteene years to gether, Luk. 13.16. And the daughter of the woman of Canaan was grievoully vexed with a deviil, Mar. 15.21, 22.

Fourchay, men in this cafe ought by faith to lay faft hold upon the promife of life everlafting, &twait the Lords leafure, not limiting him in respect of time, or meanes of deliverance. This was the practice of lob, Thon, h he killme. ret wil I truft in him lob 13.15. And ul holy Abraham, Heb. 1 1.17. who did not limit God, but was content to doe with I fane what the Lord would : and though it was in likelihood a meanes to bereave him of all pofferitie, yet fill he kept himfelfe to the promife.

Lafly, men, muft in this cafe fecke and fue unto God by prayer, either for deliverance, if it may fland with hisgood will and pleature, or elle for patience, that they may incekely and patiently beare that particular fliction. 1. In the molefation and annoyance of houses by furits, two things are to be rem. mbred.

First, men mult not confort together, and abide there, where it is certainely knowne, that the Lord hath given the Divill power audliberty ; left in to doing, they compatible Lord. Our Saviour Chrift, did not of his owne private motion and will betake himfelfe into the wilderneffe, but by the direction of the holy Ghoft, Marthew 4. In Paul in like manner did not of his owne head goe to lerufalem, but upou the motion of the Spirit, A.A.20.22. In the light of these examples inen are taught, not to call themfelves into any places of apparant dauger : much leffe to frequent chose which God hath delivered

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danger.

Gen.x3.3.

Gen.13.

Tentetio

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uglinefic thereof, is not amiffe termed by D forme, the foule tentation. And it is when a man is troubled in his minde with blafphemous cogitations; and thoughts, directly against the Majefty of God, the Father, the Sonne, and the holy Ghoft. As forexample, to thinke shat God is not just, or mercifull; that be accepseth mensperfores that he bash not knowledge of things that are time bore below, or at least, that be doth not regard them :: that God cannot doe shie or shat that be is injurious to forme mon, and

partial to others Scc. Thefe, and fuch like blafphemous thoughts there be, which are not fit to be uttered amongft men, foralmuch as they are most horrible, and execrable, as any can be conceived at the

Gen.35.7.

by a speciall ordinance, the first fraits of the barveft were offered to fanilifie the reft of the corne. And fo much touching the fecond diftreffe.

CHAP. X.

Of the shird focial diffreffe, arifine of the Tentation of Blaf-. phemie. 'He third kinde of *trouble of minde*, is that

which arifeth of the Tentation of Bial-

phemy, which in regard of the vilenefic, and

Cafes of Conscience.

often comming, they weaken the memorie, dul the fenfer, weary and confound the brain. These are thoughts that come from the devil, and by him are conveyed from without, into the minde of man. And if fuch cogitations were from a mans owne felfe, they would not come with fo great vehemency and celerity, but with leafare ; and they would rife with more moderation and leffe violence. Yea, further, the frequent use of them would not produce fo many and fo fearefull effects as it doth.

Secondly, fuch thoughts may bee differned to come from the devill, by this figne; because they are directly against the very light of nature, the parkes whereof are not quite extinct inus by finne. For everie man thinkes reverently of God by nature. But thefe cogitations are most wicked and devillifh, falthing upon God things that are moft vile and monfirous : whereas commonly the thoughts that arife from our felves, are not against the light of nature, though they bee most corrupt.

The third figne is, that at the first conceiving of them, the party is fmitten with an extia ordinarie feare, hisficih is troubled ; and oftentimes, fickneffe and fainting doe follow. But the thoughts that men conceive of themfelves, caufe neither fcare, nor faintings, nor fickneffe.

Fourthly, blafohemous thoughts cannot come ordinarily from the heart of any, fave of those alone that are of reprobate mindes. But the parties that are thus diffreffed, are honeft, civill, and fuch as profeffe the Golpel, at least in fnew ; yes fometimes they befall fuch as are the true members of Chrift. Therfore it is manifeft, that they come from without, even from the Devill cafting them into the minde, and not from within a mans owne felfe.

In the next place inquirie must bee made, whether the party doth approve, love, and like thefe and fuch like thoughts, or no? To this hee will answer, if hee buasked, that hee abhorresthem as the devill and hell it felfe. Thus even naturall men will answer; and that cruly. The residual but

After inquirie thus made the remedy is to becappiyed. And shofirit and principall remedie pertaines zo dostrine, and inftrustion : in which the partie is to bee informed of his or her eftate; namely, that ine forefaid blaf. phemies are not hat funes, but historoffes: For they are the devils firmes, and he fhallanfwer for them: and they are not ours, till we entertaine, receive, approve, and give confent unto them.

For proofe hereof, let this bee confidered. That unclease thoughts which have their refidence in the minde of man, are dfewo forts : Inward, and Outward. Inward are fuch as have their originall from the flefa; and arife

yea, a thouland times in a day, fo as by their |A| of the corruption of mans nature, though firred up by the Devill. And thefe at the very first conceiving, are our finnes, though they have no long abode in our mindes: And they are directly forbidden in the tenth commandement. Outward thoughts are those which have relation to an outward caufe or beginning : Of which fort are those evill thoughts that be conveyed into the mind by the devill: and if we take no pleafure in them, nor yeeld confentuato them, they are not to bee accounted our finnes, but the Devils, by whom they prefuggetted. The truth hereof appeares in Chritis example; into whole mind the Devill call this blatphemous Tentation, thereby moving him to infidelity, covetoulneffe, and idolatry : which nevertheleffe were not his finnes, becaufe his hely heart gave no: the leaft approbation to them, but abhorred and repelled them, and therfore was free from any taint of finne, in or by them.

I. Booke

This diffinction of thoughts must beeremembred. From hence it followes, that blafphemous thoughts, not confented to by us, are not our finnes, but the Devils. Even as in like cafe, when one wickedly disposed, follicites another to treafon, or mutther : if the faid partie liften not, nor yeeld thereto, hee cannot be holden guilty of those crimes. Therefore men must not feare those kinde of thoughts overmuch ; at leaft, if they pleafe not themfelves overmuch in them : becaufe though they bee indeed their croffes, yet are they not their perionali finnes, for which they fhall incurre the wrath and difpleasure of God. Againe, they mult let them goe as they come : they are not to frive against them, for the more they labour to refift them, the more fhall they bee intangled with them.

The fecond thing to bee used in way of remedy, for the flaying of the minde in this tentation, is, that though it fhouid bet granted, that the fore-faid evill and blafphemous thoughts are our finsyet we are to remember, that they may through the mercic and goodneffe of God be pardoned, if they be heartily and unfainedly repeated of stea, further, that neither they, nor any other fins (except that againft the boly Gbok) doe condening hom that prayech against them, and is hearts with ry for them. 15 10013 21

It was Panle complaint Rom. 7:10 Thusder and not the good which he would does fataking whete in ward indevour of his heart and game, that be did the evil which bernonlande, meaning in respect of the corruption of his nature. Now upon this, that hee enderoured to doe that which was agreeable to the will of God, thache losthed and derefted the contrarie, and frove against his corruptions, how did hee comfort himfelfe ? Markethe words following, v. 20. If I de that I words not, that is to fay is sgaind my, goneral purpose, I finne againit God ; if I bee forry forsity if I be difpleated I. Booke.

(afes of Conficience.

displeased with my felfe, because I cannot !A obey God in that perfection I defire, It is no more I that doe it, but finne that dwelleth in me. From this example of Paul I gather, that if a man have in his minde evil thoughts, and doth (as Paul did) grieve, because he hereby offendeth God; if hee doe abhorre them and pray against them; hee shall not be condemned for them ; they fhall never be laid to his charge. The partie then that is troubled with thefe thoughts, may upon thefe grounds flay his minde ; and comfort himfelfe. For if hee fbal not be condemnedforthem, then let him not feare them above measure.

The third point to bee remembred is, that the party will not be alone. For this Tentation begins, and is confirmed and increafed by folitarineffe ; and the parties thus diftrefied love to bee apart by themielves from the fociety of others. And for that caufe, in cafe they be lyable to this diffreffe, they must ule to converie with fuch company, as may affoord them matter of fpeech and conference meet for them, and may exercife their mindes with heavenly meditations in the Word, and finging of Plalmes, and fuch like fit and convenient recreations. Our first parent Eve was tempted by Satan, when the was apart from Adam : and our Saviour Chrift, when hee was alone out of company and iocirry, then did the devill moft malicioufly affault him with ftrong and powerfull tentarions in the wilderneffe.

The fourth point to be remembred of the party troubled, is, that hee must as heartily and earneftly repent him of those his evill thoughts, as of evill words and deeds. For the truth is, because men are loofe-minded, and have no more care of their thoughts, than comonly they have; therefore the Lord juffly fuffers the devil to plague and torment them, by conveying into their hearts most vile and damnable cogitations. Furthermore, the faid party muft labour to be renewed in the fpirit of his minde, that is, to have his minde inlightened by the Spirit, whereby hee may know and understand the will of God in his Word. After repentance for evill thoughts, there must follow watchfulnetle, and a carefull circumfpection over all his waies; but principally hee must have an eye unto his heart, the fountaine of all: Keep thine bears with all deligence, faith Salomon, Prov. 4.23. that is, above all things, fee that thou counterguard thy thoughts, defires, motions, and affections.

Eph.4.33,24.

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That the heart of a man may be guarded, two rul"s are to bee obferved. Firft, that the word of God dwelplent: fully in it, Col. 3. 18 by daily meditation of the Commandements, promites & threatnings revealed in the fame. It is noted by David, as a property of a bleffed man, that hee exercited himfelfe in meditation of Gods law d syandnight, Pfal. 1. By this means the heart will be cleanied, and purged from uncleane and polluted motions, and fo

guided and directed, that it fivarye not from God. This rule is of speciall use. For therefore do men hatch, and breed evil thoughts in their hearts, becaufe they are not taken up with holy meditations : and hence it is that the heart of man is made even a prey unto the devill, becaute Gods word is not lodged therin. Excellent was Davids practice in this cale, who kept the word of God in his heart, that he might Not finne againft him, Pial. 119.11.

The fecond Rule of the keeping of the hart, is to eftablish our thoughts by connfell. It is the wife mans advice in fo many words, Pro. 20.18. wherin he would reach us, that it is the property of a worldly wife man, in matters of weight, not to truth to his own wir, but to follow the directionand counfel of wife and skilfull men. And if this bee a found courie in matters of the world, much mote ought it to be take sinche maine matters of religion, and conference, concerning the heart and foule of man. And therefore by the law of proportion, it gives us direction, not once to thinke or conceive fo much as a thought, but upon advice and direction taken at God and his word. Thy refirmonies (faith David, Plas 19.14.) are my delight , and my counfellers And what benefit had he by taking fuch a courfe? Surely by the word of God, which was his continual meditation, he gat understanding, he becamewifer than the ancient ; it made him to hate all the wayes offallhood : it kept him from declining from God, either to the right hand, or to the left. The tame rule must bee practited of us, in the use of our fenfes, our speeches, and actions, and then thall the heart be kept cleane, and free from these temprations.

And feeing this temptation is fo dangerous and fearcfull, as hath beene faid, and dorh otten befall men, our duty is to make conficience of practiting the fore-faid rules. And thus much concerning the third kinde of distresse of Conference.

CHAP. XI.

Of the fourth fpeciali Diftreffe, arifing from a mans owne finnes.

"He fourth diff reffe of mind, is that which ariteil from a mass owne finnes, or rather from fome one freciall fin commuted. And this kinde of Tentation is two-fold : For either it is more violent, and leffe common; or leffe violent, and more common.

Seli. 1. The violent Diffreffe of minde, fhewesit | The violent felie by feare and terrours of the Confcience, Diffreffe. by doubtings of the mercie of God, by la-

mentable and fearefull complaints made to others. Now Queftion is moved, How this violent distreffe of mund, ariting from our owne finnes, is to be cured ? Anfw. That it may be The cure. Da cured

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Quo occulrius

peccatum,ed

majus judi-

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mult be done.

Firft, that particular finne muft be knowne which is the caule of this violent diffreffe. And here we are to know by the way, that it is an usual thing with the parries thus diffreffed, to diffemble and cloake their finnes : and therefore they will alleage, that their trouble srifeth from fome evill thoughts, from wicked affections, and from the corruption of nature: whereas commonly men are not diftreffed in violent manner, for evill thoughts, affections, &c. but the violent diffreffe commeth from fome actuall and odious finne or fins done, which wound the confcience, and are the caufes of great diffraction of minde : B and they are many, which having beene upon occasion before rehearfed, I will not now repeat them. Oaely this must bee remembred. that the greater finnes against the third, fixth, and feventh commandements, are the maine and proper cautes of violent diffreffes : And the more fecret the finne is, in regard of the practice thereof, the greater horror of Confcience it bringeth ; and open offences doe not give fo deep a wound unto it, as fecret and hidden finnes.

Secondly, the particular fin being knowne. inquirie muft bee made, as much as poffibly may be, by fignes, whether the party diffreffed repentech, yea, or no. For except he hath repented, he cannot be fitted to receive comfort, and unleffe hee bee first fatted to receive comfort, hee cannot bee releeved in Confeience. Now if it bee found out, that the partie hath repented, then care must bee had in the next place, that his repentance may be renued for the particular finne committed.

Thirdly, having thus done, the comfort must bee ministred for the moderating or taking away of the diffreffe. And here remember by the way, that the comforts ministred ufually and ordinarily, muft not go alone, but be mingled and tempered with fome terrours of the Law : that being thereby feared with the confideration of fin, and of the wrath of God due unto the fame, the comfort may appeare to be the fweeter. The ministring wher- D of, in cafe of this diffreffe, would not be direct and prefent, but by certaine fleps and degrees, except onely in the point of death, for then a directer courie mult be uled. Thele degrees are two :

First, the partie is to be informed of a poffibilitie of pardon, that is, that his finnes are pardonable, and though in themfelves they bee great and hainous, yet by the mercy of God in Chrift they may bee remitted. Now put the cafe, that the afflicted apprehenderh onely the odiousnesse of his sinnes, and the wrath of God due to the fame, and in this fit, put off the pardon from himfelfe, and cannot bee perfwaded that his finne may bee forgiven, what then is to be done ? Anf. Then for the effecting of this first degree, certaine

cured by the bleffing of God, three things | A | Grounds are to bee laid downe, whereupon affurance in that cafe may bee built up in his heart.

The first Ground of possibilitie of par-don is, That the mersy of God is infinite, yea, possibilities of over all his workes, Pial. 145.9. That the death Pardon. of Christ is of infinite price, merit, and value, before God. That God is much in fparing, 112.55.7. That with the Lord is mercie, and with him is plenteous redemption, Plal. 1 30. 7. That Christs facisfaction is not onely a b)price, but a(c)connterprice, I Tim. 2.6.2ble to fatisfie tor the finnes of all men, yea, for baurer. them that have finned againft the holy Ghoft. · artinureer. For that finne is not therefore unpardonable, because the offence thereof is greater than the merit of Chrift, but because the partie offending, neither doth, nor can apply the merit of Chrift unto himfelfe. An ancient Father upon Cains words, faith, My punifoment is greater than I can beare. Then lieft Cain: for Auguftin. Gods mercy is greater than the finnes of allmen. The mercy of God was very great to Manaf a Chro 33.13. fes, to Salomon, to Peter, and to many others, 14,15. though they were great offenders.

The fecond ground. Men of years, living in the Church of God, and knowing the doitring of falvation, Ibal not be condemned fimply for their finnes, but for lying in their finnes. Upon this ground I fay, that men diffressed must bee grieved, not fo much for committing of finne, as for lying and continuing in finnes committed.

A third ground. It pleafeth God many times to leave mento themfelves, and fuffer them to commit fome fin that woundetb confeience. It is true and cannot be denied. But we must withall remember, that fins committed do not atterly take away grace, but rather make it the more to fhine and them is felfe. For God in mercy turneth all things, even time it felfe, to the good of them that be his:and therefore finne committed, cannot either waft, or extinguilla grace received, but by divine difpenfation, ferves to amplifie and inlarge the fame ; to as where fin aboundeth, there grace aboundeth much more, Rom. 5.20. And the Lord faid to Paul, being in great extremity, 3 Cor. 12.9.my grace is sufficient for thee: for my power is made perfest through weakneffe. Hence it appeareth, that Gods grace is not utterly loft, but appeareth lively in the time of diffreffe.

The fourth Ground is this: The promifes of God tonching remifion of fins, and life eternalin respect of beleevers, are general, and inregard of all and every man indefinite: that is, they do not define or exclude any perfon, or any finner, or any time ; only they admit one exception of finall impenitencie. Here a queftion may bee moved, How long hee that ministreth comfort, must ftand upon the possibilitie of pardon? I anfwer, untill hee hath brought the partie diftreffed to fome measure of true repentance : and this being done, then he is to proceed to the fecond degree of comfort. The

I. Booke.

The fecond degree of comfort is, to teach, | A that the finne, or finnes of the partie diffreffed, are indeed pardoned. But it may, be asked, upon what figues may this comfort bee applied? I anfwer, upon thete two. Firlt, if the partie diftreffed confeile, that hee or fhee is heartily grieved, that by their finne or finnes, they have offended fo loving and to mercifull 2 God. Secondly, if they proteffe, that they defire with all their beare to bee reconciled unto God in Chrift : and at leaft doc delice to repeat for their finnes ; and withall doe carry in heart a purpofe to finne no more but in all things (as much as in them lyeth) to performe new obedience unto God, Lut. 15.11. &c. Now for the better enforcing of this confort, fome texts of Scripture fitting this purpole must borchcarfed ; as for example, Matting. 12,13. I camenot to call the rightaoin that is to fay, those that judge themfelves righteous, but finners, that is, those which are grieved, becaufe in their owne conficience they are vile and heinous offenders, to repentance, Againe, Marth. 11.28. Come unto me all ye that are weary and beavie laden, and I will refr. jb son. And Chrift faith, it was the end of his comming, to preach deliverance to the Capites. and to fet at libertie them that are braifed, Luk. 4.18.

The Cafe of Residivation.

To conclude this point, there remaines yet a further queflion to be refolved and the is this. A man after repentance for form grievous finne, fals into it againe, and is di-threffed more than before : It is a cafe four . what grievous. For wee know that if a mar be recovered of an ague, and through diffenper in dyet or other wife, makes a resaple into it againe, his cafe is often delperate, and he hardly fcapeth with his life lothe tame mannerit is a dangerous cale, if after repentance, men make a relate into the fame fin againe. It may then be asked, how fuch perfons may be recovered after a relapie ?

lanfwer, though we finde not any one particular example in Scripture, of any one per fon, that was reftored againe after a relapic : yet nevertheleffe there is fome comfort for luch perfons. Upon what grounds may fome fay? An/w. Men that have not fo much as a D drop of mercie, in comparison of God, mult forgive their brethren often and many times, yea, as our Saviour Chrift faith to Peter, till feventy times feven times, if they returne and fay, it repents them. Now God is infinite in all his attributes. He is much in fparing with him is plenteous redemption : and therefore hee will quettionleffe, upon true repentance, often forgive and forget, even the fame finne iterated againe and againe. Now these perfons are to bee releaved in

this fort. First, they mult have their Confeiences fertled in this point, that their relapte is pardonable, though very dangerous. For proofe hereot, read Efay 1.18. where menti on is made of divers Apoftates, that were by

God called to repentance, with promife of pardon if they turned unto him. And in Luke 15. the prodigall childe, by whom I underfand one that after grace received, fell from his repensance and obedience to God) when he did purpofe in his heart to returne againe, was pardoned, and received into favour. In the 2 for. 5. 20. Paul faith to the Cornths. that were tallen away, We pray you in Chrifts freadthat ye be reconciled unto God.

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Secondly, being thus tertled in confeience, they must againe repeat them of their finnes.

Thirdly and laftly, they are to be comforted, with the promite of remifiion of finnes, atter that lome fignes of renewed repentance for liunes, paft nave btene given-

Sec. 2.

The fecond kinde of this Tentation or The moderate trouble of mind, which is more common and diftreile. leffe violent, befalls the children of God : and it is a griefe of cars more or leffe, whereby menare troubled in respelt of the want of grace intheir bearts, and defetts of obedience intheir I'ves. Paul the deare fervant of God, was pofteffed with this trouble of minde, as we may read, Rom. 7.13. And indeed there is no child of God, but more or leffe, one time or other, he feelesthe Rings of fin, and the bufferring of Satan, which caufe griefe in his heart. But this griefe is a notable grace of God, and therefore they which want it, muft labour to have it. and they which have it, must not fecke to put it out, but to keepe it in measure and order.

And the Grounds of comfort, whereby the heart may be flaied in this forrow, that it be nor immoderate, may be thefe.

I.Ground.It is Gods will, that the worke of fanctification, or regeneration, fhould be imperfect in this life, and remaine unfinished till death. This point needs no proote, it is manifelt both in the Word of God, and in daily experience. The reafous for which God will have it to be fo, may be thefe.

First of all, God gives grace, according to the measure and manner of our receiving of it, which in this life is imperfect. Some gifts of God in Chrift, beftowed on his fervants, as remission of finnes by his death, and juffification by his obedience, are not put into us, but are only applied and made ours by importation. Some other gifts there be, which are infufed and put into us, as namely, fanctification, regeneration, the love of God and man : and by one of theiet wo meanes, to wit, either by imputation, or infusion, are all the gifts of God in Chrift made ours. Yet before wee can have them, we must receive them, and the meanes whereby wee receive them is faith, which God hath ordained, to be the hand of our foules, to receive his benefits bellowed on us. Which faith becaufe it is weake and imperfect in this life, therefore the gifts which we receive thereby, are also imperiest. For though Gods benefits be like a bottomleffe

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leffe fes, yet the faith whereby we lay hold of | A | them, is like unto a veffell with a narrow necke, which though it be caft into the great Ocean, receives but a little water at once, and that by degrees, drop by drop, according to the wideneffe of the mouth. And hence it is, that though the gifts of God without us, which are ours by imputation, be perfect ; yet all fuch graces as are put into us are weake and imperfect.

Secondly, if any fervant of God should be perfectly regenerate, and made abfolutely holy in this life; then he fhould fulfill the morall law, and fo become a Saviour to himfelfe:and by the tenour of the law have life, and fo fhould not Chrift be a Saviour properly, but only an infirament, to dispose us to the keeping of the law, whereby we might fave our felves. But there is one onely al-fufficient Saviour, Chrift Jelus, and the beginning, the middle, and the accomplishment of our falvation, is to be afcribed to him alone.

Thirdly, it is the will of God, that his owne children, with whom hee is well pleafed in Chrift, fhould be brought to nothing in themfelves, that they might bee all in all out of themfelves in Chriftibeing, as it were, emptied of felfe-love, and of all confidence in their owne goodneffe. But if fanchification fhould be perfect at the first, then a man should not goe out of himfelfe, but would rather fay as he is, and reft contented in his owne goodneffe.For this caufe Pau/,after his exaltation, was buffered by Satans temptations, that he might not be exalted out of measure, 2 Cor. 1 2.7. but fhould content himfelfe with this, that he was in the love and favour of God in Chrift.

II. Ground is; To confider, what makes a man profeiling Chrift, accepted of God : and how much he himfelfe mult doe for this end? The fubitance of all things to be done of us for this end, that wee may become the children of God, may be reduced to three heads.

First of all, we must heartily bewaile our finfull lives paft, and ferioufly humble our felves in regard of our owne finnes, both of heart and life: and if by occasion wee fall into any fin, we must not lie therein, but by fpeedie repentance, recover our former eftate.

Secondly, in regard of the finfulneffe of our hearts and lives, in times paft, wee muft reft our felves on Gods mercie alone, flying to the throne of mercie for the pardon of them all.

Thirdly, we must endeyour in the course of our lives afterward to performe obedience to God in all his Commandements ; that thereby we may thew our felves thankfull to him for his mercie, and profit in our obedience.

For proofchercof ; Firft, confider the examples of this practice in Gods children. All that David, that worthy fervant of God could doe, after his finnes committed, to bring himfelfe againe into the favour of God, whom he had offended, conlifted of thele very heads, which have beene named ; Repentance, Confidence, and Affiance in Gods mercy, and Performance of new obedience. And this his practice was verified, amongft many other places, fpecially in the 116. Plalme, and in all the Pfalmes commonly called penitentiall. Againe, the Prophet Daniel was accepted of God only for the doing of these things, Dan. 9. And in like manner was Paul, and the reft of the Apoflies, Rom. 7. 17m. 1.11. Againe, for further proofe, let it be confidered, what it is that makes a man to become a Christian and fervant of God : 'not this, that he is pure from all finnes, and never flides or fwarves from obedience unto God : but becaufe when he finneth and falleth, he is grieved with himfelfe, and laboureth every day to mortifie his corruptions, which are the matter of finne, in his heart, and life, and fuffereth not finne to reigne in his mortall bodie. but crucifieth the flefh, with the affections and lufts thereof.

Yet here remaines a great difficultie. Many good fervant of God may, and doth truly fay of himfelfe, I bewaile my fins, and doe in fome fort reft on Gods mercie, and withall I endevour to performe new obedience : but alas, here is my griefe, I cannot doe thefe things as I would. In matter of forrow and griefe, I am troubled with hardneffe of heart: in occasions of boldneffe and confidence, with doubtings : enderour to obey, with many flips, and fundry falls. For the staying and moderating of this griefe, thefe rules may further be remembred.

The first Rule. If there be in the minde a putpole not to finne : in the will, a defire to pleafe God : and in the whole man, an endevour to performe the purpole of the minde, and the defire of the will : marke what followes upon this: God in mercy accepteth the purpole & will to obey, for obedience it felfe. Yea, though a man faile in the very act, and doe not to well as he fhould, the Lord acceptech the affection and endeyour for the thing done. Excellent is the faying of an ancient father. God accepteth that which is his , and Accipit fuum , & forgives that which is thine. His is the grace remutic tuum.

whereby we are enabled to endevour to obey in the want of obedience, and that he acceptech : ours is the finne and weakneffe in performance of the duty which he requireth, and that hee doth in mercy forgive. Herein appeareth the great goodneffe of God unto us, and we can never be fufficiently thaukfull for the fame. But yet that we may not here delude our hearts with conceits, and bleffe our felves in vaine; we must know that God doth not alwaics accept the will for the deed, unleffe there be a conftant purpofe in heart, a true defire in wil, and fome refolved endevour furable in the life. Malack. 3. 17. God fparesshem shas fearchim, as a father (pares his owne child. How

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being commanded fome bufineffe, goerh about it very unhandfomely, and fo the deed be done to little or no purpoie, yet the father accepts it as weldone, if he fee the child yeeld unto his Commandement, and doe his endevour to the uttermoft of his pawer, Eyen fo will God deale with those that be his children, though ficke and weake in obedience.

But how, will fome fay , can God accept a worke of oursthat is imperfect ? Atf. So farre forth as the obedience is done in truth, fo far forth God accepts it, becaufe it is his owne worke in us : and as it is ours, he pardons it unto us, because we are in Chrift.

A fecond Rule is laid downe, Rom. 7. 19. where Past faith to this purpose, the good which I would dee, I doe not, and the evil which I would not, that dee I. In their words is fet downe the flare of all regenerate men in this life:and the meaning is this : The good things which God hath commanded, I doe them, but not as I would ; and the evill forbidden I avoid, but not as I would. This we shall fee to be true by comparing the voices of three kinds of men together. The carnall man faith. I doe not shat which is good, neit ber will I doe it; and that which is evill I doe, and I would doe it. Contrariwife, the man glorified, he faith, That which is good I doe, and will doe it ; and that which is swill I doe not not ther will I docite The regenerate man in a middle betweene them both, he faith, The good things commanded I doe, but nos as I would, the evill things forbidden I avoid, but not as I would,

And this is the effate of the childe of God in this life, who in this regard is like unto a difeated man, who loves his health, and therefore observes both dict and physicke: and yet he often falsimo his fit againe (though he bo never fo carefuli to observentie rules of the Phyfician) by reafon of the diffemperature of. his body : and hereupon is faine to goe to the Phylician the fecond time for new counfellin like manner, Gods children have indeedin their hearts a cure to pleafe and obey Godis but by reafon of finne that dwelloth in them; they faile often, and fo are faine to humble In shemfelves againe before him, by new repentance. Againe, the fervants of God are like to a man, by fome fudden accident arffinto the fer, who in friving to fave himfelfe from drowning, puts to all his firength to fwim to the fliore, and being come almost unto it there meets him a wave or billow, which drives him cleane backe ágoine, it may be a mile or further ; and then the formet hope and joy conceived of efcape, is fore abated, yet hereturnes againe, and ftill labours to conte to che land, and never refistill he arraine unto it.

111. Ground. He that is indeed regenerate. hath this privilege, that the corruption of nature is no part of him, neither doch it belong to his perion; in respect of divine imputation. Paul faith of himfelfej Rem. 7. 17. Inte

How is that? Though the licke or weak child | A ! no more I, but fin shar dwell; th in mei In which words, he diftinguifheth betweene his owne perfon, and finne that is in him. For an man regenerate, there be threathings the andic, the foule, and the gift of Gods imagereflored againe .. Now touching the corruption of nature, that is in his perion, and to may be faid to he his ; but it belongs ages o the man regenerate : it is not his, baseufs it is not imputed to bin, and to indeed is as though it were not in him. The Apolite, 1.75% \$1.23. prayes for the Theffalonians, thay God would fauftifie them throughout, and puties we their whale ipirit, louls, and budy. Of, which place (among)! many) this exposition may be given : The Apoffic fpeaking of men regenerate, and fauctified, makes three parts in them a bodie, foule, and ipirit: and by fpirit, we are to underftand not the confcience, but the gift of seget neration, & fanctification, which is the whole new man in body and foule, oppoled to the fleft, which in a naturallman is called the old man, Rom. 7. And the prayer which Paul makes in the behalfe of the Theffaloniens, teacheth us in effect thus much, that shough corruption remaine in the regenerate after tegeneration, yet in respect of divine acceptation, he is accounted as righteous, and to continucth, his finne (by the mercie of God in Chrift) nor being imputed to him to con-demnation. And to much for that point.

Now these Grounds of comfort, and privers of the like nature, may ferve to fuffaine and uphold the hearss of the children of God, when they fhall be prefied and troubled, in confideration of their efface in this life, which cannot till death bee faily freed from much weaknefic and manifold imperfections.

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Trouble of innie, aritch from a sinns owne borty. South Sec.

Before Lenter to fpd ike thereof, one Que. ftion, whohe meand nine of minft be andwered, name sightow the body bing meanth wind flance if hould trouble ar annoy the minde, confidering that the minds is not besili y, but fpirituall : for nothing can worke above it owne power ; and it is against reason, that that which is bodily, fronid either alter or trouble a fpine. For animer hereuned, their things mult be confidered a straight

Sect. 1. Mitury Firft ofall, the actions of man, thoughthey How the body be fundry, yet they all proceed trem was one- troublet the ly tounsaine, and common caste, a findering minde and are done by the power thereof. The bis dy of it felic is not an agent in any Worke, but ssit werea dead influinceition andby which the foule produceth all actions and mostles, J Secondly

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come from the foule, yet the most of them are fuch as be performed by the body, and the parts thereof, and by the fpirits that are feated in the body, as by inftruments. Indeed fome actions of the foule and minde are done without the helpe of the body, but I fay that the most of them are wrought by the body, and fpirits therein contained. And yet notwithflanding the fpirits in themfelves are no agents at all : but the onely agent in any worke is the foule it felfe. For example, the using of the outward fenfes, as of fight, hearing, tafting, touching, fmelling, as also of the inward, as imagination, memory, &c. all this is done by the braine, and the parts of B the braine, as proper infiruments. All affe Suons both good and bad come from the foule, but yet they are done and acted in and by the meanes of the heart and vitall fpirits. So alfo the powers of life and nourifhment proceed from the foule ; and yet they are done and wrought by the liver, and other in ward parts, i as infruments whereby the foule nourifheth the bodie. In a word, there is no natural action in man, but for the effecting thereof, the parts of the body are used as it were the hands and inffruments of the foule ; and all this comesby realon of the union of the body with the foule, where y they make one perion.

Hence it followes, that when the bodie is troubled, the foule is alfo troubled. Now the body affecteth and hurtech the foule & mind, not by taking away, or diminifhing any part thereof:forthe foule is indivifible : nor by depriving it of any power or facultie given it of God : for as the foule it felfe, and the parts thereof, fo alfo all the faculties of the fame remaine whole and entire without abating or diminifhing : But by corrupting the action of the minde, or more properly, by corrupting the next inftrument, whereby the mind worketh, and confequently the action it felfe.

This may bee conceived by a comparison. A skilfull artificer in any fcience, having an unfittoole to worke withall, though his skill be good, and his ability furficient, yet his inftrument wherewith he worketh being bad, in the worke which he doth mult needs bee an imperfect worke. Howbeit, the coole takes not away the skill of his workmanship, nor his power of working ; onely it hindershim from facwing his skill, and doing that well, which otherwite he flould and could doe well. In like manner; the bodie being corrupted, hunders the worke of the foule; not by taking away the worke of the foule, or the ability of working:but by making it to bring forth a corrupt worke, becaufe the inftrument which it uleth is corrupt and faulty. And thus we must conceive of all the annoyances of the foule by the body.

The Temptation followeth. The bodie caufeth the trouble of mind two waies, either by Melancholy, or by fome firange alterati-

Secondly, though all the actions of men | A | on in the parts of the body, which oftentimes befall men : in what fort we fhall fee afterwards. For troubles of minde thus caufed, are more common, and as noyfome as the most i of the former. Sect. 2.

Touching that which comes by Melan- Melancholy. choly, fundry things are to be confidered for our infruction, and for the remedie of that evill

1. And firft of all, if it be asked what Melancholy is? I anfwer, It is a kinde of earthly and blacke bloud, specially in the spleene, corrupted and diffempered ; which when the fpleene is flopt, convaies it felfe to the heart, and the braine ; and there partly by his corrupt fubflance, and contagious qualitie, and pairly by corrupt fpirits, annoieth both heart and braine, being the feats and inftruments of reason and affections.

2. The fecond is, what are the effects and operations of Melancholy? Anfw. They are ftrange and often fearefull. There is no humour, yea nothing in mans body, that hath fo ftrange effects as this humour hath, being Efca Diaboli, once diftempered. An ancient Divine cals | Balneum it the Devils ban, becaufe the Devill being Diaboh. well acquainted with the complexion and temperature of man, by Gods just permittion, conveyes himfelfe into this humor, and worketh thrange conceits. It is recorded in Scripture, that when the Lord tooke his good fpirit from Saul, wherby he did carry himfelfe well in the government of his people, and an evill (pirit came upon him, he was in fo fearefull a cafe, that he would have flaine him that was next unto him : how fo? Surely, becaufe God in juffice withdrew his Spirit from him, and fuffered Satan to enter into the humour of choler, melancholy, or both, and by this means caufed him to offer violence to David.

Now the effects thereof in particular are of two forts. The first is in the braine and head. For this humour being corrupted, it fends up noylome tumes as clauds or mifls which doe corrupt the imagination, and make the infrument of reafon unfit for understanding and fenfe. Hence followes the first effect, Arange imaginations, conceits and opinions framed in the mind : which are the first worke of this humor, not properly, but becaufe it corrupteth the inftrument, and the inftrument being corrupted, the facultie cannot bring forth good but corrupt a ctions,

Examples here of are well knowne, I will only rouch one or two. One is called the Befiall or Beaflike Melancholy, a difeafe in the braine whereby a man thinkes him to bee a beaft of this or that kind, and carries himfelfe accordingly. And herewith have all those bin troubled, which have thought them clives to i be ' wolves, and have practifed wolvilly be- Augusty and haviour. Againe, it is faid of Nebuchadnez. zar, Dan. 4. o.that he was driven from men, and did cat graffe as the oxen, that is, behayed

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are of opinion, that his humane shape was taken from hun, and that he was transformed into a beaft ; at leaft that he had the foule of a heaft in ftead of an humane foule for a time. But they are deceived. For there is no fuch transportation of foules into bodies, either of inen or beafts. Others thinke, that Nebuchadnezz-r was fmitten in the braine with this difeafe of beaft-like melancholy, whereby he was fo bereft of his right minde, that he carried himfelfe as a beatt. And this interpretation is not against the text : for in the 31. verfe of that chapter it is faid, that his minde came to him againe : and therefore in the difeafe, his understanding, and the right use of his reason was loft-And the like is true in hiftorie, by divers examples, though it were not true in Nebuchadrezzar.

Againe, take another example, that is common and ordinary. I et a Melancholike perfon upon the fudden heare or fee iome fearefull thing, the firength of his imagination is fuch, that hee will prefently failen the thing upon himfelfe. As if hee fee or heare that a man hath hanged himfelfe, or is poffeffed with a Devill, it prefently comes to his mind, that he must doe fo unto himselfe, or that he is, or at leaft thall be poffefied. In tike manner, upon relation of fearefull things, prefently his phantafie workes, and he imagineth that the thing is already or fhall befall him. And this imagination, when it enters once and takes place, it brings forth herrible and fearefull effects.

The fecond effect or worke of Melancholy, is upon the heart. For there is a concord and content between the heart and the brain. the thoughts and the affections : the heart affecting nothing but that which the minde conceiveth. Now when the minde hath conceived, impgined, and framed within it felte fearcfull thoughts, then comes affection and is an fwerable to imagination. And hence proceed exceeding horrors, feares and defpaires, even of faivation it felfe, and yet the Confeience for all this untouched, and not troubled or dilquicred.

3. Thirdly, it may be demanded, whether there be any difference betweene the trouble of Confcience and Melancholy? Anf. They are not all one, but differ much. Affliction of Confeience is one thing, trouble by Melancholy is another : and they are plainly diffinguilhed thus :

First, when the confeience is troubled, the affliction it felfe is in the confcience, and to in the whole man. But in Melancholy, the imagination is diffurbed, and not the conference. Secondly, the confeience affi cted hath a true and certaine caule whereby it is troubled. namely, the fight of fin, and the fense of Gods wrath : but in Melancholy, the imagination conceiveth a thing to be fo, which is not fo: for it makes a man feare and defpaire upon

haved hunfelfe, and fed as a beaft. Now fome | A | fuppofed and fained caufes. Thirdly, the man afflicted in Confcience hath courage in many other matters : but the melancholike man feates every man, every creature, yea, himielf, and hath no courage at all, but feares when there is no caule of feare. Fourthly, imaginations in the braine cauled by Melancholy, may be cuted, taken away, and cut off by meanes of Phyficke : but the diffresse of Confcience cannot bee cured by any thing in the world but one, and that is the bloud of Chrift, and the affurance of Gods favour.

4. Fourthly, the way to cure Melancholy sthis. Frift, the perion troubled muft bee brought to this that he will content himfelfe. to be advifed and ruled by the judgement of others, and ceafe to reft upon himielfe touching his owne effare ; and by this shall hee reape much quiet and contentation.

Secondy, fearch and triall must bee made, whether he hath in him any beginnings of grace, as of faith and repentance, or no. If he be a carnall man, and wanteth knowledge of his effare, then meanes must be used to bring him to fome fight and forrow for his finnes, that his melancholy forrow may be turned into a godly forrow. If he want faith and true repentance, fome good beginnings thereof must be wrought in his heart.

Thirdly, when hee is brought to faith in Gods mercy, and an honeft purpole not to finne any more ; then, certaine mercifull promifes of God are to be laid before him, and he must be exhorted to reft upon these promiles, and at no time to admit any imagination or thought, that may croffe the faid promites. Now the promifes are thefe, and fuch like. Pfal. 34.9. No good thing fruit bee wanting so them that feare God. Pfal. 91. 10. No evill foul come neerethe godly man. 1 Chr. 15. The Lord is with you, while you are with him, of if you Seeke him, be will be funnd of you. Iam. 4.8. Draw necre to God, and he will draw necre to you. And the beft meanes to caufe any man thus difested to be at peace with himfelfe, is to hold, beleeve, and know the truth of thefe promifes, and not to fuffer any by-thought to enter into his heart, that may croße them.

Moreover, though the former promifes may flay the minde, yet will they not take away the hunsour, except further helpe bee uled. Therefore the fourth and laft helpe is the art of Phyficke, which ferves to correct and abate the humour, becaufe it is a meanes by the bleffing of God, to reftore the health, and to cure the diffemper of the body. And thus much rouching the rouble of minde, cauled by melancholy.

Sell. 3.

The fecond meanes whereby the body an-noyes the mind, is, when it occasions trouble tions before to the minde, by ftrange afterations incident | melancholy, to the bodie. When a man begins to enter into a Phrenfie, if the braine admit never fo litele alteration, prefently the mind is troubled. the

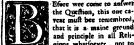
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Cafes of Confeience.

I. Queftion.

Whesher shere be a God ?



that it is a maine ground and principle in all Reli-gions whatfoever, not to bee doubted of, or cal-led into queffion, That there is a God. Hebrewes 11.6. Heeshas commests to God, muf beleeve that God is . As for those that are commonly termed Atheifts, which denie that there is a God, they are to bee pumihed with death, as not worthy to live in humane fociety ; and the greatest corment that can bee devifed by the wit of man, is too good for them. For if those bee holden as Traitors to an earthly Prince, and are most defervedly adjudged to death, that revile his perfon, and deny his lawfull suchoricy : then they that call into queftion the God.head, are much more worthy to be ettermed trayjust punifhment of their rebellion, death it felfe. tours to God, and confequently to beare the

For this caufe I doe not meane to difpute the Queftion, whether there bees God or no , and thereby minifter occasioon of doubting and deliberation in that which is the evely maine Ground and pillar of Christian Religion : but rather my purpole is, in fhewing that there is a God, to remove, or at leaft to helpe an inward corruption of the foule, that is great and dangerous, whereby the heart and conficence by nature denieth God and his providence. The wound in the body that pluckes out the heart, is the moft dangerous wound that can bee : and that opinion that taketh away the Godhead, doth in effect rend and plucke out the very heart of the foule. This caveat premifed, I come to the point in hand, to fhew that there is a D God.

And for our better knowledge and affurance of this truth, we are to remember thus much, that God hath given unto man a three fold light : the one of nature : the other of grace, and the third of glory. And by thefe, as by to many degrees of knowledge, the minde being inlightened by God, receiveth direction in the truth of the God-head, both for this prefent life, and for that which is to come.

If it bee demanded, in what order God hath revealed this light unto man : I aniwer, that the light of nature ferveth to give a beginning and preparation to this knowledge :

A) the light of grace ministers the ground, and gives further proofe and evidence : and the light of glory yeelds perfection of affurance, making that perfectly and fully knowne, which by the former degrees was but weakly and imperfectly comprehended. Of these three injorder.

The light of nature is that light, which the view and confideration of the creatures both in generall and particular, afforderly unto man. From the tight of nature; there are Creation. five diffinet argume ies, to prove that there is a God : the confideration whereof will not bee unproficable; even to him that is bell feta na chart led in this point.

Set. 1.

Arguments

from the lift

of nature.and

1. The first is taken from the creation and frame of the great body of the world, and the things therein contained. Rounder t. 20. The invisible shinge of him, that is his evernallpower and God head, are knowne by the Creasion of the World, being confidered in his worken And out of this excellent frime of the world, the truth of the God-heid may bee fundrie wayes proved and maintained.

Firft, I would askethis queftion : This goodly frame of the world, had it a beginhing, or no beginning?

Let either part, or both be taken. Let it firft bee faid, it had no beginning, but is eternall, at the Atheif holdeth. Then I reafon thus : If it had no beginning, the world it felfe is God, and all the creatures that are therein, from the greatest and highest, to the least and baleit ; yes, every drop of warer in the fes, and every come of fand by the fea fhoare, are Gods. The reason is, because according to this opinion, they have their being of themfelves without beginning, and that which is a fubitance of it felte, and hath no beginning, is very God.

Againe, if the world hath no beginning, then it hath also no ending. For that which is without beginning, is without ending. Now all things in the world are lyable to corruption, and confequently are fubject to an end. For whatfoever is corruptible, the fame is finite : therefore the world had a beginning.

Now if it had a beginning ; then I demand, how it was made ? did it make it felfe? or was it made of nothing ? If it bee affirmed, that it made it felfe, then the world was before it was. If it be faid, it came from nothing that alfo cannot bee. For nothing brings foith nothing ; and that which is nothing in it felfe, cannot bring forch fomething : therefore'it is ablurd in reason to fay, that nothing brought forth this world. And hereupon it must needs remaine for a truth, shiat there was Ē forme

the reason corrupted, the heart terrified, the A man diffracted in the whole body. Thus from the trembling of the heart come many fearefull imaginations and conceits, where f a man knowes not the caule. The fame is procured by the fuelling of the fpleene, by the arifing of the entrals, by ftrange crampes, convulfions, and fuch like.

The remedie hereof is this. Find, it is ftill to bee confidered, whether the partie thus troubled, hath the beginnings of true faith and repentance, or no. If he hath, it is fo much the better: If he hath not, (as ufually fuch perfons are meete naturall men)then the first duty is, to use all meanes, to ftir up in him fome godly forrow for his finnes, to bring him to the exercises of invocation, and to fome confidence in Gods mercy for parden.

Secondly, this being done, meanes muft be uled to take away the opinion conceived, which will be done by giving him information of the flate of his body, and what is the true and proper caufe of the alteration thereof. This being knowne, the griefe or feare conceived will cafily be fayed. For rake away the falle epinion, and informe the judgement, C and the whole man will be the better.

Thirdly, the opinion being altered and reformed, it may be the alteration in the body will remaine : the party therefore in that cale muft be raught, that it is a correction of God, and that God doth not barely fuffer the correction to be inflicted, but is the very author of it : and therefore the party is to be well pleafed, and to reft himselfe in that will of God. For every prefent citate, whether it be good or bad, is the beft flate for us, becaufe it comes by Gods will and appointe ent.

And thus much touching the diffinet kinds of diffrefics of minde : whereunto I adde this one thing further ; that if we make examination of the eftate of fuch perfons as are troubled with any of these five temptations, wee fhall not usually finde them fingle, but mixed together, efpecially Melancholy, with terror of Confeience or fume other temptations.

For the diffraction of the minde will often breed a diffemper in the body, & the diffemper of the body likewife will fometime caufe difiraction of mind. Againe, Melancholy will often be an occafion (though no direct caufe) of terrour of confcience, and in the fame manner the confeience touched and terrified with fenfe of the hainoufneffe of fin, and the heavineffe of Gods wrath, will bring diffemper of body by fyinpathy, and caufe Melancholy.

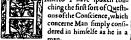
In this Cafe, if Question be made, what is to be done, I anfwer, that for mixt diffreffes, wee must have recourse to mixt Remedies, using in the first place the best meanes for the restitying of the mind, the principall grounds whereof have beene before delivered ; and then taking the feafonable advice of the Phylitian, whole calling and fervice God hath fanctified for the cure and releefe of the body in cafe of extremitie.

And to much of the first fort of Questions concerning Man fumply confidered in himfeife.

The end of the first Looke.

THE SECOND BOOKE OF THE CASES OF CONSCIENCE, concerning Man as he flands in relation to God.

> CHAP.I. Of the order of the Questions.



man. In the next place come to be handled and refolved the Questions concerning Man, as he ftands in relation. Now man ftanding in a two-fold relation ; either to God, or to man : according to this relation, the Queffions come to be confidered in their feverall places. And firft, wee are to treat of the Queffions of Conficence touching man flanding in relation to God ; to wit, as he is a Chriftian.

Itherto I have spoken tou- D All which for orders fake may be reduced to toure heads.

- I. Concerning the Godhead.
- II. Concerning the Scriptures.
- III. Concerning religion, or the worfhip that is due unto God. IV. Concerning the time of the working

of God, namely, the Sabbath.

CHAP. II. Of the Godbead.

Touching the Godhead, there are two maine Quettions.

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Cafes of Confeience. 2. Booke

framed this goodly Creature the World, befides it felfe.

If i man comes into a large foreft, and beholds therein goodly faire buildings, and fundry kindes of herbs, and trees, and birds, and beafts, and no man ; where will prefently reason thus with himfelfe : Thefe buildings are the workmanship of some man, they were not from all eternitie, they did not reare themfelves, neither did the herbs, the trees, the birds, or the beafts build them : but of neceffity they must have fome first founder, which is man. In like manner, when wer confider this world, fo goodly a creature to behold, though wee fee not the B maker thereof, yet wee cannot fay that either it made it felfe, or that the things therein contained made it, but that the Creator of it was fome uncreated fubftance, moft wife, most cunning, and everlasting, and that is God

Secondly, from this frame of the world, and the confideration thereof, I reaton thus: In the world there are foure forts and kindes of creatures. The first, bare and naked fubftances, that have neither life, fenfe, nor reafon in them ; as the Sunne, the Moone, and the Starres. The fecond, that have lubfance and life, but no fcufe nor reafon : as plants, trees, and herbs. The third, that have no reafon, but both lubitance, life, fenfe, and power to move themfelves ; as the beafts of the land, and filles of the fea. The fourth are fuch as have all, namely, substance, life, sense, and reason ; as nicn.

Now these foure forts of creatures excell one another in properties and degrees. For the first of them which are meere fubstances, doe ferve those that have life, as the trees and the plants. The trees and the plants ferve the creatures that have fenfe and life, as the beafts and the fifthes. The beafts and the filhes ferve man, that hath fubftance, life, fenfe, and reafon. And amongft them all wee fee, that those which have more gifts are ferved of those which have leffe, as the ID Sunne and Moone ferve the plants, the plants and herbs ferve the beafts, and the beafts ferve man, and that creature that hath moft gifts is ferved of all. Man therefore excelling all thefe, must have fomething to honour and ferve, which must bee more excellent than the other creatures, yea, than himfelfe, and that is a substance uncrease, most holy, most wife, eternall, infinite : and this is God.

Thirdly, all particular creatures whether in heaven or in carth, are referred to their certaine particular and peculiar ends, wherein every one of them, even the baleft and meaneft, is imployed, and which they doe all accomplifh in their kinde. And this is a plaine proofe, that there is one that excellent in

fome fubfiance eternall and Almightie, that A | wifdome, providence, and power, that ereated all thefe to fuch ends, and hath power to bring them thereunto : and who is this but God ?

II. The fecond fort of arguments drawne \rguments from the light of patere, are taken from the from the goprefervation and government of the world vernment of created ; and there are touched by the Holy he would. Ghoft, when hee faith, Alts 14. 17. Than God left not bimfelfe without witheffe, in that by his providence be did good, and severaine from beaven, and fruitfull feufons, filling our bearss with joy and gladneffe.

The particulars drawne from the government of the world, are thefe:

Firit, our food (whereby wee are nourifhed) is in it felfe a dead food, void of life : and yet it ferveth to maintaine and preferve life : whereas in reason, it is more fit to choke and stuffe our bodies, than to feed them.

Secondly, our garments which wee weare, are in themleives cold, and voyd of heat, and yet they have this use to preferve heat, and to fuffaine life in the extremity of cold. Therefore there muft needs bee an omnipotent and divine power, that giveth unto them both fuch a vertue, to feed and preferve the life and health of

Thirdly, the raine falling, and the Sunne fhining upon one and the fame plot of ground, caufeth it to bring forth in his feafon an hundred feverall kindes of herbs and plants, whereby every one hath a feverall and diffinct flower, colour, forme, and favour : Whence commeth this ? Not from the raine, for it nath no life in it felfe, and befides it is in it felfe all one : not from the Sun, or the earth ; for thefe also in their kinde are all one, having in them no fuch power whereby they thould be the authors of life ; therefore the differences of plants in one ground, may convince our judgements, and teach us thus much, that there is a divine and heavenly power above and befide the power of thefe creatures.

Fourthly, take an example of the bird and the egge. The bird bringeth forth the egge : the egge againe bringeth forth the bird. This egge confidered in it felfe, hath in it neither life nor foule, and the bird can give it neither ; for all that the bird can doe, is to give it heat, and no more. Within the fhell of this egge, is made a goodly creature, which, when it commeth to fome perfection, it breaketh the fhell. In the fhell broken, wee fhall fee the nibbe, the wing, the legge, and all the parts and members of a bird. Now let this bee confidered, that the egge brought not forth this goodly creature, nor yet the henne. For the egge hath no fuch power or vertue in it felfe ; and the henne gave but her heat ; neither ; did man doe it : for that which was done. was

was within the range, and within the shelle It A more of pithin is it a withefte ? , Mash therefore was fome other wonderfulling web and wildome that made it o and brought it forth, that filspaffeth the power of a casad ale c'ou beleeve to tâte-re de contras hAgaine plosus confider the generation of

the lilke-wome, one offiche lettu of the creatures, and from it worthar a worthold demonstration af an divine , providence, This little wommennishe fuft is bur a finall feed, like anso lin feed at the fame frash feed breedech irand bringesh, it, forth. The worme brought forth , and growing to fome bigneffe; at length whayes the filke ; baving woven the filke, it windes it felfh within it, as it were in a fhell': and there B baving lodged for a time, is conceivethe a dereature of another forme, i which bed ing within a fhore fpace perfected, brgan keth the fhell, and comment forthat Bie . The fame flie , like a dutifull creat sure, bringeth forth the feed againe, and to continues the kinde thereof from years ad veare.

Here let it bee remembred, that the flib having once brought forth the feed, leaves it, and dieth immediately mand yet the feed it felfe, though exposed to winde and weather, and utterly neglected of man, on any creature, at a certaine time within few moneths becomes a worme. Whence fhould all this proceed, but from a Creator infinitely powerfull and wife, who by his admirable power and providence difpenfeth life, being, and propagation, even to the leaft things in their particular forts and kindes.

III. The third fort of Arguments from the light of nature, are taken from the loule of man. The foule is endued with excellent gifts of understanding and reafon. The understanding hath in it from the beginning certaine, principles, whereby it knoweth and differneth both good and bad, things that are to bee done, and things that are to bee left undone. Now man cannot have this gift to difcerne betweene good and evill, of or from himfelfe : but it must needs proceed from another cause, which is, power, wifdome, and underftanding it felfe : and that is God,

Againe, the confcience, another gift of the foule of man, hath in it two principall actions ; teftimony, and judgement : by both which the truth in hand is svidently confirmed.

Touching the teftimony of confcience; let it bee demanded of the Atheift, whereof doth confcience beare witneffe ? Hee cannot denie, but of his particular actions. I aske then, against whom, or with whom doth it give teltimonie ? The anfwer will eafily bee made by the heart of any man, that it is with or against himselfe. Further-

comentineratio Augulantinerit in unpollisito that any manior. Angeli inpulse therabying iche voier of rouisings, on rouis ette and innonia internet, sor yna diferrie achen af in the lanes of star for sangen infeliover chat there in the hold aver most pamerfields melt holys shat feeth and knowerk ell shinges viewberg constitue beareth resided to and shith is Giel with felfes : or come le printire il ander to i effet

And touching the judgement of denfer ence aless man comminen y die malie de offence, thoughit ber dorie asfierer, and anni cealed from the knowledge of anympt fon livings yes Conference that immilet it, will accule him, setrifalbim, saire biny before God, and give him porreft. White or where is the reason? man knoweth not the trofpalle sommitted + And if thereible no God, whom fall hee feare ? And yet hee fearech. " This also i neceffarily : proveria that there is a jult and mighty God, that will / sale: yengeance upon him for hill finne, ... ten, and i him int

IV. The fourth Argument which if from nature, is this : There is anground or principle which is written in every mana heart in the world, none excepted, that there is a God. Reafons for proofe hereof may bee thefe :

First, the Gentiles worthipping Inoty made of flockes and flones, doe acknowledge herein thus much, that there is fomething whereunto honour and fervice is due, For man by nature is preud, and will never yeeld to bow the knee of his bodie before aftocke or a ftone to adore it, unleffe hee thinks and acknowledge, that there is in them a Divine power, better than him-Selfe.

Secondly, the oath that is taken for confirmation, which is commonly termed the affertory oath, is used in all countreyes. And it is for the most part generally taken to bee a lawfull meanes of confirming a mans word; when it is bound by the oach taken, lacob and Laban being to make a covenant, Incob fweareth by the true God, Labon by his falle gods, and by that both were bound to ftand to their agreement, and not to goe backe ; therefore neither of them did, or durft breake their oath. And among the Gentiles themfelves there are very few on none to bee found, that will falfifie their word given and avowed by an oath-Whereupon it is a cleare cafe, that they acknowledged a Godhead, which knoweth and difermeth their hearts, yea, that knoweth the truth, and can and will plague them for their difgracing the truth by ly-

Thirdly, wee are nor lightly to paffe over the ufuall termes and ordinary freech of all nations who are wont upon occa-E 2 fion

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meterfiy : 'it wines ; it chundely ichower b Mailes, For laging this, one while they rouge and selected afferthe full, and otherwhiles they fore and are diffusied. They fay not, bismeter Hastbin stre or dianosis for then they withild mather shores, or combine in this there are shores, in combinity; formulates selfsycitig, and fointetimes fearingsistmay probably beechdaglis that they mowledge a divine power watch caufach the raine to fall, and the thunder to bee to the judgement of dominat

- 10 magina jo alor there provide horiof ; it is no bee confidered; that faires the world begenues there could nor yet bee found, who have been formy any man that ever winterier, published a difcourle, more or Gittion (

on ifdir bee faid, that fome hiftories doe make mention of fundry within have in plaine immes denied there is a God . and that this is no leffe dangerous, than the treatife of tharfubject fhould bies written, and fet forth to the open view of all.,

Loanswer, indeed in the writings of mona wee doe reade of fome that did blatheme God, and lived as without God, and they have alwayes been properly and defervedly tearmed Atheifts. Other have denied, that made and feigned gods, that is. Idols are Gods. And amongit the Heathen that lived onely by the light and direction of nature, all that can bee brought is this, that fome men in their writings have doubted whether there were a God or no, but none did ever politively fet downe reatons to prove that there was none

V. The fifth and laft Argument from nature is that which is used by all Phylofophere. In the world there is to bee feene an excellent wife frame and order of all things. Que creature dependeth upon another by assertaine order of caufes : in which fome are full and above in higher place, fome are next and interiour, tome are the bafeft and the loweft.

that are fuperiour to them, and alwayes the functious is the caule of the inferiour, and that whereof the inferiour depends. Something then there must bee that is the caufe of all caules, that mult bee cauled by none, and mult be the caule of all : For in things wherein there is order, there is alway tome first and foveraigne caufe : and where there is no firit nor laft, there the creatures are infinite. But lecing all creatures are finite, there muft bee fore what firth, as well as laft. Now the first ard last cause of all is God, which moveth all, and to whom all creatures doe tend, as to their end, and which is moved ofnone.

i Nord stattanding all cheteroalons grounw withiny, I never faw Gody hownhen that is how that there jou God ? whithen Why de wilt thou beleeve no more than thou feethe Those never igwoil the winde works arecand yes they bole ouffith at shere is bach. Nay, then never funeftomile owne esce barries glaffe; and never out of a glaffe, and yet this contenteth theef Why thomas northis conT cent thy hears; and refore there of the Goal head, in that thorageft him in the glaffe of the มปฏิม**ด**าย () เกษพ areatures ? . br

2. Bookes

True it is; thut God is a Spititingifible that cannotificer different by the eyeyof flefn and bloud) yet hee hath not left us without a meaner whereby wee may be hold him. For looke as wee are woont by degrees to goe from the picture to the Painter, and in the picture to behold the Painter himfelfs : even fo by the Image of Gotl, which lesivritten (asit were) in the face, and other parts of the creatures in the world, may wee take a view of the wife dome, power, and providence of the Crea. tor of them alk, who is God himfelfe. And thefe are the principall proofes of the Godhead, which are revealed in the booke of nature. 1.1

A 1946 Sett. 2. Basson

The fecond Ground of proofes is taken Arguments from the light of Grace. And it is that light from the light which God affordeth to his Church, in the ofgrace. writings of the Prophets and Apofiles, and this gives a further confirmation than nature doth.For the light of nature is onely a way of preparation to faith ; But this light ferves to brget faith, and caufeth us to beleeve there is a God.

 $p \in \{ p, p \}$

Now in the holy Scriptures of the Prophets and Apofilies, wee that fee amongst the reft , three diffinct proofes of this point.

First, expresse celtimonics which doe Now these lowest are moved of those D in plaine termes note unto us the Godhead.

Secondly, expresse Prophecies and Revelations of things to come, even many hundred and thoulands of yeares before they came to paffe. Yea, things that ate to come are fore-rold in the word of God, fo, and in that very manner, that they fhall bee in the time, wherein they are to bee fulfilled. Now there is no man able of himtelfe to know or fore-fee thefe things to come , therefore this knowledge mult reft in him alone, who is most wife, that perfectly understandeth and beholdeth things that are not, and to whom all future things are prefent, and therefore certaine.

Thirdly

2. Booke.

(ales of Confisence:

Thirdly, the word of God revealeth many |A| is the Sonne of God, and the Redeemer of miracles which do exceed and furpaffe whole nature, yes, all naturall caufes : the doing and working whereof is not in the power of any meere creature in the world. As for example : the making of the Sunne, againfi his naturall courfe, to it and ftill in the firmament ; of the waters, which are naturally flowing, to fland as a wall, and the bottome of the fea to be as dry land. The maine end whereof is to thew that there is an abfolute and almight y power which is the Author of nature it felfe and all natural things, and ordereth both it and them according to his pleafure.

Seil. 3.

The third Ground of proofes is fetched from the light of Glory. And this is that light which God affords unto his fervants after this life ended, in the kingdome of heaven, wherin all imperfection of knowledge being taken away, they shall fee God face to face, and have a full and perfect knowledge of the Godhead.

Arguments

of Glory.

rom the light

To this purpofe the Aportle faith, 1 Cor. 13. 12 that in the world we know in part, and we fee as it were in a glaffe. The comparison is worth the marking. For there hee compareth our knowledge of God, that we have in this life. to a dim fighted man, that can fee either very little, or nothing at all, without his fpectacles. And fuch is our fight and comprehenfion of God, darke and dimme, in that we cannot behold him as he is, but onely as he hath manifested himfelfe unto us, in and through the glaffe of the Word and Sacraments, and by the spectacles of his creatures. But the time will come, when the skales of our eyes thall be wathed off, and they thall be made as cleare as crystall, when the imperfection and weakneffe of our understanding shal be clean removed, and then wee shall bee inabled to fee God clearly and fully face to face. Thus the first Queftion is answered, that there is a God.

II. Queftion.

whether lefus the Sonne of Marie be the Sonne of God, and Redeemer of the world ? D

By propounding this Queftion (as in the former) I meane not to make a doubt touching the Godhead of Chrift, which is one of the principall Grounds of our Religion; but to take away, or at leaft prevent an inward corruption of the heart in them that are weak in knowledge; whereby they may be brought fometimes to make doubt and queition of the Divinitie of Chrift, and therefore have need to be refolved in the truth hereof.

Now for the proofe of this point that Chrift " God, I will lay downe thefe grounds :

I. The fumme and substance of the Bible isto conclude, that Jefus the Sonne of Mary mankinde ; and it may bee concluded in this fyllogifme.

He that fall come of the feed of Abritam, and David, and intime fallbe borne a Virgin; that thall preach the glad tidings of the Goltell, faisifie the Law, offer up an oblation of himselfe for the firs of them that believe overcome death by his death and refurrection afcendento heaver. and in fulneffe of time come againe to judge both the quicke and the dead, is thetrie Meffins and SavioW of the world.

But lefus of Nazareth the Son of Mary is be in whom alone all thefe things fhall come to paffe. Therfore be only is the true Meffin and Saviour of the world.

The proposition or first part of the Argument is laid downe in the old Teftament the affamption or fecond part in the new the conclution is the queftion in hand, the loope and drift of them both.

II. Ground. In Dar: 9. 24 it was prophefied that after the time of 70. weekes, that is, 450. yeares, the Meffias fhould be exhibited: By which prophecie it is manifeft, that the Meffias is already come into the world. For from that time till now, there are at the leaft 2000. yeares, as may plainly bee feene by hu-mane hiftories, and by the motions and courfe of the heavens. It is also plaine from hence, that having beene exhibited and come in the flefh, he hath made fatisfaction by his death to the wrath of God for finne. Hence it fol. lowes, that he is the very true Mcflins, and Redeemer of the world, becaufe from that time there was never any to whom this title and the fore-named properties might fo truly agree , as to this Jelus the Soune of David.

III.Ground. Jefus the Sonne of Mary did teach, profetic, and difpute, that he was God that he and his Father were one, and he tooke unto huntelie the honour of God, lok. 7. and S. An evident argument that he was fo, as he profetied and preached himfelfe to bee. For never any creature challenged to himfelfe the honour of God fally, but was difcovered and confounded.

Adam for affecting and afpiring to it, was caft out of Paradile. And Hered for it dyed miferably, Alt. 12. And divers Popes are recorded in Ecclefialticall itories, to have taken this honour unto themielves : and there was never any fort of menin the world that had more fearefull judgements upon them, than they. But Chritt challenged this to himfelfe, and profpered: and God aid molt feverely revenge his death both upon Herod and Pilate, as also upon the Jewes, and Emperours of Rome, that perfecuted the Church.

I V.Ground. Chrift while he was on earth before hee afcended into heaven, promifed his Disciples to fend his Spirit unto them, fo to affilt them, that they fhould be able to doe greater workes than himfelfedid, Ich. 14.12. &c.Now when Chrift was afcended, the event E 3 was

promife. For the difciples were but few, twelve in number, and all unlearned, and yet they preached in the name of Chrift, and by bare preaching (without humane eloquence, and the gifts of nature) converted many nations, yes, the whole world. And though themielves were but weake men, and preached things abfurd to the corrupt reason of man, yet they won many foules to God, and converted the world.

(ales of Confcience.

С

The V.ground is borrowed from the teffimony of the Heathen, who have recorded in their writings the very fame things touching Chrift, which are revealed in the Scriptures. Iofephie a Jew, and an enemie to Chrift, in his B 18.booke of antiquities, Chap. 4. fpeakes the fame things of Chrift that Matthew doth, that he was a most worthy man, that hee wrought many miracles, and that hee arole from the dead. Others affirme, that hee was crucified, under Pilare in the time of Tiberius, and that Tiberine would have put him in the number of his Gods. Againe, heathen writers report,

that at his death, under the reigne of Tiberins Plurarch.de all the oracles of the world ceated, and that interit.orac the great Tan (as they fay) then died.

CHAP.III.

Of the Scriptures.

The fecond maine Quefkion is touching the truch of Scripture :

whether the Scriptures be the true word ofGudi

THe answer is, that they are. And the Grounds of this affertion may be reduced to fix heads. Se 1. 1.

The first is taken from the causes, namely, the Author and writers of the Scriptures. Touching the Author, the Scripture refer-

The authors and pen-men of Scriptures.

reth it felte unto God. Therefore hee alone is the true and undoubted Author thereof, and none but hee. The fufficiency of the coniequence flands upon their grounds :

Firft, it God were not the Author of the Scriptures, there would beeno one booke in the earth to fabulous, and to ful of errors as it , which to fay is blafphemy. For it fpeaks such things, as never any could fpeake, but God. Secondly, if it were not the booke of God. then all Gods will fhould bee hidden, and God fhould never yet have revealed his will to man

Thirdly, if it had not beene the word of God, the falthood thereof would have beene detected long agone. For there hath beene nothing fally faid of God at any time, which hee himtelfe hath not at fome time or other opened and revealed. Even as hee did derect

was firange, and yet fully antiwerable to his A and difcover the falfhood of the falle Propher Hanani, lerem. 28. 16. And Gods heavy hand no doubt, would long fince have been upon the Miniflers and Preachers of the word if they had unjufily and wrongfully fathered it upon him.

> Againe, for the writers and pen-men of Scripture ; Mofes, the Prophets, and Apofiles in their writings, doe not let forth their owne glory, nobility, or vertues : but all with one confent have acknowledged directly and plainely their owne errours and faults ; yea fuch faults as may bee difgracefull to themfelves and their posterity, and yet they have done it. A plaine proofe, that they were not carried by policy, and natural reason, but were holy men, guided by the holy Ghott. For if they had beene guided by reafon, they would never have written that which would have tended to their owne difgrace; but would rather have commended themfelves, their name, ftocke, and linage. Againe, humane authors in their difcourfes doe commonly write of the praifes and versues of men, of whom they write , but the pen-men of Scripture, with one confent, give all to God ; yes, when they fpeak of commendation due to men, they give it all to God in men. God is in their writings, the beginning, the end, and all.

Sell. 2.

A fecond head of reafons, is taken from The matter of the matter and Contents of the Scriptures, Scripture. which are manifold. The principall are thefe :

Firft, the Scripture doth that which no other bookes can doe. For it fets out the corruption of mansnature by finne ; the fountaine of this corruption : and the punifhment of the fame, both in this life, and the life to come : it discovereth finfull mans pareicu-, lar thoughts lufts and affections, which never any booke hath done befide it. No Philotopher wasever able to make to true record, and fo plaine declaration of the thoughts, motions, and affections of the heart. The reason of man cannot difcerne them by nature, unleile it receive a turther light by grace, than it hath naturally in it felfe. Yea, the Scripture fets down things that no mansheart can imagine, and yet are true by experience. For example : that it is an evill thought to thinke there is no God, man by nature cannot imagine, but yet it is true in experience, and by the light of the word. And therefore David laith, Pfa. 14. 1. The foole hath faid in his heart, there is no God.

Secondly, the maine Contents of this booke are fundry Articles of faith, all which are far above the reach of humane reafon, and yet they are not againft it, but at leaft fome of them may be proved by it.

For example ; that there is a Redeemer of the world, is an article of faith, above reafon; yet not above the fame. For in naturall understanding, God is not all justice, and no mercy. But if there were no Redeemer, then Groutd

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fhould God be al juffice without mercy-Now [A because he hath revealed himfelfe to bee as well mercifull, as he is juft, reafon concludes there is a Redeemer. Againe, that this Redeemer fhould be God and man, is above reafon : yet not against it. For reason teacheth, hee muft be God, that he might fatisfie the infinite justice of God for finne, which none but God can doe. Againe, that he must be man, because man having finned, man mult be punished for the finne of man.

Thirdly, in the Scripture there are fundry predictions made before-hand particularly, which not with fanding were not to come to paffe, till 100, 200, 300. yeares after, and all these predictions in the fame manner as they have beene foretold, have beene fulfilled.

lacob in his Will forecold, that the fcepter thould not depart from Indah till Shileh, that is, the Meffias came. This was verified, even as it was forecold. For a little before Chrifts birth, the fcepter was taken from the Jewes, and trauflated unto the Romane Empire. And Herod put the whole College of the Jewes, called their Sanedrim, to the fword, in which College was the heire apparent of the kings bloud.

Againe, Balaam, Nam. 24. 24. foretold that Kittim, that is, the Grecians and the Romanes fould fubdue Eber, the people of the Eaft and that also was after ward verified. For the Hebrewes and the Affyrians were afterward overcome by the Grecians and Silicians.

The Apoftle Paul in his time forecold the defruction of the Romane Empire, and the revealing of Antichrift, 2 Theff. 2. 7; 8. &c. which prophecie was fhortly after fulfilled. For Antichrift grew from those times by little & little, till at length he came to fit in the Emperours throne. Men indeed may foretell things to come; but things foretold by them are prefent in their caufes, and fo they know and foresell them, not otherwife: but God foretelleth fimply, and the Scriptures foretell fimply, therefore they are the word of God.

Fourthly, the law, a part of the Scripture, is propounded most purely & perfectly without exception or limitation. Whereas in all mens lawes fome finnes are condemned, but fome be colerated and permitted: but in Gods D law every finne is condemned, and none either forborne or excused.

Laftly, the ftyle and fpeech of the Scripture is plaine and fimple without affectation, and yet full of grace and majeftie. For in that fimple ftyle, it commandeth the whole man, body and foule ; it threatnesh everlafting death, and promifeth everlafting life : and it doth more attect the heart of man, than all the writings in the world whatioever.

Sect. 3. The third reafon to induce us to receive the Scriptures, as the Word of God, is taken from the Effects : whereof I note only two. I. The doctrine of Scripture in the law,

Eff:Qs of

Scrpture.

and ipecially in the Golpel, is contrarie to the corrupt nature of man. Whereupon Panl faith, Rom. 8.7. The wijdowse of the field is enumitie againft God. And yet the fame word being preached by the Minister appointed by God. converteth nature, and turnes the heart of man unto it, in fuch fort, as in this laft age it hath won a great part of the world to the embracing thereof. Now in reason this is impoffible, that a thing which is fo flat against mans corrupt nature, fhould not with flanding prevaile with it fo farre, as to caufe man to live and die in the profession and maintenance thereof. We are wont to reject the writings of men, if they pleafe not our humors ; where as the Word of God is of force to move and incline our affections, though never fo much centured, croffed, and controlled by it. And this fnewes that God is the Author thereof, from whom the word of creation come, to which every thing at the first yeelded obedience.

II. The Word of God hath this effect, to be able to minister comfort and releefe, in all diffreffes of bodie or minde, yea in the greatest and most desperate troubles and vexations of the confeience. And when the helpes of humane learning and Philosophie (which are of great use and force in other cafes) have done all that they can to the very utmost, without effect or fuccoffe ; even then the fweet promifes of the Gofpell, will revive and raife up the heart and give it full contentment and fatisfaction. Experience faewes this to be a confessed truth in particular cases : and it teacheth, whence and from whom this word proceedeth, wherein these promises are contained, namely, from God. For when he fets the confeience upon the racke, the Word that releeveth and refresheth the same, must needs proceed and come from him alone. Set. 4.

The fourth reafon is taken from the pro- Properties of perties of Scripture. I will name only two.

Seripture. The first is antiquitie, which most plainly appeares in the hiftory, though the doctrine it felfe be as ancient. The Scripture containes a continued hiftoric, from age to age, for the ipace of 4000. yeares before Chrift, even from the beginning. Humane hiftories that are of any certaintie or continuance, begin onely about the time of Ezra, and Nehemiah. As for those which were written before, they are onely fragments, and of no certainty.

The fecond propertie, is Confent with it felfe in all parts, both for the matter, fcope, and end. The writings of men doe diffent from themfelves, by realon of ignorance and forgetfulneffe in the authors. But the word of God agrees with it felfe molt exactly, and the places that feeme to dilagree may eafily bee reconciled ; which thewes that holy men by whom it was penned, were not guided therein by their owne private judgement, but

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rit of God. Sell. 5.

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Contratics.

Teftimonics,

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The fift' reafon is drawne from the Contraries. The Devill and wicked men are, in judgement and disposition, as contrarie to Scripture, as light to darkneffe. I prove it thus: Let a man read any booke of Philolophie, and labour to bee refolved of any one point therein, he shall never be tempted to infidelitie. But if the fame man read the books of Scripture, and labour to underftand them, he fhall have within himfeife many motions and temptations, not to beleeve and obey it. Now what fhould be the caufe thereof, but that these bookes are the word of B God, which the Devill laboureth to oppugne with might and maine ?

Againe, confider the fame in the practice of wicked men. They will not brooke the rebuke of their finnes, namely, their Idolatrie, blafphemic, and other notorious crimes, by Scripture; but will feeke the bloud and life of him that fhall fharply taxe and reprove them. And hence it was, that wicked Kings fo perfectued the Lords Prophets. Yea further, let it be marked, that theie wicked men that are tainted with these horrible crimes, and cannot abide the word, nor Teachers thereof to the death, have commonly fearefull ends. Now the opposition of Satan and wicked men to the word, fhewes the Scriptures to bee a moft holy word, and indeed the very word of God. Selt. 6.

The fixth reafon is taken from fundry teffimonics.

First, of holy Martyrs, in the old and new Tellament, who have given their lives for the maintenance of this word, and fealed the fame with their owne hearts bloud ; yea fuffered the moft horrible and exquisite torments that the wit of man could devile, and that moft patiently and willingly, not being daunted or dilinayed. The ftories of Martyis in all ages confirme this truth, efpecially of those that fuffered before, in, and after the times of the ten bloudy perfecutions. And unleffe they had beene supported by a divine power in fo good a caufe, they could never to many of them have fuffered in Juch manner.

The fecond is, the testimonic and confent of Heathen men, who have recorded the very fame things, at leaft many of the principall that are fet downe in the Bible. If this were not fo, man fhould have fome colourable excufe of his unbeleete. And thefe things which they record were not all taken out of the Scripture, but were regiltred to memorie by Hittoriagraphers, that lived in the times when they were done. Such are the flories of the Creation and Floud, of the tower of Babel, of the Arke, of Abraham and his poffeffions, of Circumcition, of the miracles of Mofer, of the birth of Chrift, and the flaughter of the young children, of the miracles of Chrift, of

but were directed by the wildome of the fpi- A the death of Herod, Agrippa, and fuch like And thefe we take for true in humane flories ; much more then ought wee to doe it in the Word of God.

The third teffimonie is of miracles. The doctrine of Scripture was confirmed by miracles, wrought by the teachers thereof, the Prophets and Apofiles, above all power and firength of nature, and such as the Devill can not counterfeit; as the laying of the funne, raifing of the dead, &c.

The fourth is the tellimonie of the Holy Ghoil, which is the argument of all arguments, to fettle and refolve the Confeience. and to feale up the certaintie of the word of God.

If any fhall aske how this tellimonie of the Holy Ghoft may be obtained, and being obtained, how we may differne it to be the reftimonie of the Holy Ghoft, and not of man : I anfwer, by doing two things.

First, by refigning our felves to become truly obedient to the doctrine taught, Ioh. 7. 17. If any man will doe my Futhers will, (iaith Chrift) he (ballknow of the doitrine whether it be of God. Secondly, by praying unto God for his spirit, to certifie our conficiences, that the doctrine revealed is the doctrine of God. Aske (faith our Saviour Chrift) and it fall be given you: Seeke, and you Ball find: knocke, undit Ballbe opened unto you. For be that asketh, receiveth, Mat. 7.7,8. Againe, Your heavenly Father will give the Holy Ghoft to them that defire bims, Luk. 11.13. And, If any man lacke wildome, let bim aske it of God, who giveth to all men liberally, and reprochesh no man, and it fhall be given him, Iam. 1.7.

Sett. 7. Now having fet downe the proofes of this point, before I come to the next Question, Objections forme focciall Objections against this doctrine Scriptures. are to bee answered and resolved. For there have not beene wanting in all ages both Atheilts and others, who have profesfedly excepted against it, and of fet purpose have undertaken to call the written word of God into Queftion. Such were Celfus, Lucian, Iulian, Puphyrie, Apelles, & others. From whom fome of latter times having received the poyfon of Athenine and pophaneneffe, have not ceafed as much as in them lieth to oppugne fundry parts and portions of Holy Scripture. Their principall reasons and exceptions I will progound and answer one by one.

And first, they except again t that which is Object ... written, Gen. 1. 16. where it is fuid, God made the funne the fourth day. Now, fay they, the funne is the caufe of the day; and therefore there could not bee three daies, before the funne was created, confidering that the effect is not before the caufe, but the caufe before the effe a.

lanfwer, Firft, we must put a difference betweene caufe and caufe. For of caufes, fome be the highest, fome fubordinate unto them. The higheft 2. Booke.

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Objett. 2.

Object. z.

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higheft and fift caule of all ercenares is God A himfelfe, from whom all things at the fith immediately-flowed, without any relation to their coules in nature. And thus were sieffrit fecond;and third dairs created and appointed immediately from God, and diffinguillies from the night by an intercourle of light of Butthe fubordinate and inferiont caufe of

the day, to order of narme was the finite and that by the fame appointment of God word this cast washot fer in moute, as the cault of the day be for the fourth day of creation for then it pleafed him to make it his inftrument, to dillaguilt the day from the pight - avallo for other ends and ules . And therefore it fe no marwell, shough the day was created be fore the inferimentall cauferberes of: confidering that it was ever sted before the funne was fet in the heaven, by the Creator himfelfel (วอก สี่มเกิดแจะไม่ สถาย

Secondly, we mult diffipenill of times? which are either of creation, or government ! and there is one regard to bee had of things while they were in making ; and another after they were created. Now ristrue, the funne is the caule of the day and the night, in the time of government of the world, but R Was not fo in the time of the first making of all things. For in the three first daies of the world, there was a day and night without the fun, by a vicifixude of light & darknes, which the Lord made, and nature could never have found out, had not the word revealed it.

But fince use creation, in the time of government, the funne is but an inftrument appointed by God to carrie light; and hee that made the light, can now in the government of the world, if it pleafed him, put downe the Sunne from this office, and by tome other meanes diftinguilh the day from the night: therefore no marvell though he did foin the beginning.

The fecond Objection is, touching the light of the Moone. Mufes faith, Gen. 1.16, it is one of the great lights which God made. Now, fay they, in all reation according to humane learning, it is one of the leaft of the planets, and leffe than many ftarres.

Anf. It is true which the holy Ghoff faith by Moles, and yet the Moone is leffe than the Sunne, yea, than many of the startes. For one and the fame ftarre, in a divers and different reipect, may be termed greater and leffer. And in that place the Scripture speakes of the Moone, not in regard of other itarres greater than it ; but in respect of our fenfe, becaule it appeareth greater in quantitie, and really communicateth more light : yes, it is of more operation and ufe to the earth than any of the flarres in the heaven, faving the funne.

The third Objection. Moles faith, Man and Beaft was made of the earth, and Fifhen of the waters. But all humane learning avoucheth, that the matter of every creature:con-

interti of all the foure Elements, earth, water fine and sites See Alex Anter Mofer fpeaketh only of the which were the principall; and in thom includes the ocites, because they are hopere and mixe with the other smeet he fall. Againe, fome tearned inensisenen ettat all diesentes are made of cirthand water only, as being the two maine marce half principles of them ally Benot of are; nor office And this grootes with Adofety and is no doubr a truth, that he fpeakes oneig of the printipali matres of thefe creatures I and you the fire and size ave, sad may be called eformer for beginnings because they ferve to

The fourth Objection. Gen. 7. le Ipfliel that Bin belore her falt was dereived to stiel Object. 4. Serrent Now this faritelie Achein /is iblurd: Bes Aven in the efface of corruption wate the fall these is no woman to timple that will eithen schnitt fpeech; ar fuffer her felfe to bee deceived by a Serpetit ninch leffe world Bori

Anf. Though Adding and Even their innocencie had an excellent knowledge, yet they had not all knowledgt. For then they flould have beene as God himfelfe. But in that what ignorance beefl Eve in chee chings. For firft, though: Milam himleffe was a Propher in the time of histianocencie, yet both ne alld free were ignorant of the iffire of future things which are contingent. Secondly, they knew northe fedrets of each others heath-For to know the event of things contingent tertainly, and the feerets of the heart, belongs to God onely. Thirdly, though Ese knew the kinds of creatures, yet free knew not all particulars and all things that were incident to every kind of creature, but was to attaine unto that knowledge, by experience & oblervation.

Neither may this leeme ffrange : for Chrift as he was man had as much, yes more knowledge than our first parents had in their innow cencie, and yet he knew not all particulars in all fingular creatures. For feeing a figuree by the way as he went to Jerufalem, he thought it had borne fruit, and yet comming towards it, he found none thereon. A thill like manner, Eve might know the Serpentine kinde, and yet bee ignorant, whether a Serpent could ipeake. Belides that, the naming of the creatures, which argues knowledge of them; was not given to Eve, bat 10 Adam And therefore it was not to ftrange, that Eve thould be deceived by a forpent, confidering that ro know that a ferpene could ipeake, or not fpeake, came by experience, which the then had not.

It will be faid, that all ignorance is finne : but Sve had no fin : and therefore theeloould not be ignorant. Anf. Ignorance is twofold ; forad ignorance (4) willeth of an evill difpoh. | pravz dipoli tion, when as we are ignorant of those things tionis. which we are bound to know, and this is fin properly. But there is another ignorance, onis, negati-(b) which is no fin, when as we are approrant onis put #. nf

Ignorantia Ignorantia mera privati-

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know. And this was in Chrift : for he was ignorant of the fig-trees bearing fruit : and hee kaewnot the day of judgement, so here was

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Objett. s.

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man. And this allo was in Eres in sto paher. The fith objection is about the Arke Gen: 6. 15, God commanded Ngab to make an Aske of 200 cubits long, of 50 cubits bread, and of 30. cubits high. This Arke, flith the Athrift, being to fmall a yelfell, could natpolfibly contaige two of every fort of creatures, with their lood, for the fpace of a years.

The first author of this cavill was Anelles the hereticke, that cavilled with Chriftians about the Arke. And the antwer is as ancient as the here fir : namely, firft, that the subit of the B Arke muß be understood of the Egyptian oubit, which is with forse fix foot, and with othersnine foor, by which measure the Arke would be in length halfe a mile at she leaft : And by this meaner, any map may we a poffibilitie in reaton that the Arke might conraine and preferve all creatures, with their fodder, and roome to fpare.

The fecond ant wer is, that as the Jewes had a fackle of the fanctuarie, which was greater than the prdinarie fhekle, fo they had befide the ordinary cubit, a facred cubit, the cubit of the inclusty, whereof mention is made in the prophecie of Excelsici, Chap. 40, and that was higger by the halfe than the ordinarie cubic And by this measure fome fay the Arke was made. But both thele antwers are only conjecturall, without good ground in the Scripture.

To them therefore I adde a third. In the dates of Noah, the Rature of man was farre bigger than it is at this day, and looke as the flature of man was great and large, to was the cubit proportional thereto, containing the length of the arms, from the clow to the longest fingers end. And this being confidered, that the Arke was built by that measure, and not by the oldinarie cubit as it is now, it will appeare, that the Athent hath greatly deceived himfelte, & abufed that part of Gods Word that declares the Ito: y of the Arke.

Againe, the length of this vefiell being 300. cubits, it is plane that it was five times D the length of Salomons Temple, which contained onely 60. cubits. The breadth being \$8. it was twice and a halfe the breadth of that, which was but 20. broad.

Befides that it is to be remembred, that in the Arke were three lofts or flories, one above another, whereof each contained 10. cubits in height, and a chamber or floore of fqu: re meafure 1 5000. cubits.

As for the creatures that were put into it : the Fowles of the avre, though they were of many forts, yet the biggeft fort of them, being the Eagle and his kinde, they could not take up any very large place for their refidence. The water creatures, as fome fowles, the filnes; Scc. kept the waters, and were not

of those things which weo are not bounded A lodged in the Arke. And the beafis of the earth, (fuch being excluded, as were bred either by accidentall generation ine Mules; or by purmfaction, as kefpents, and other creeping things, which might after wand be reftoin other creatures that were preferved;) though for multitude and greatuefle they excelled the reit, get (as fome, write) there are of them in all not above 150. diffinet kindes. And shough there, were as many more not knowne, yet in probabilitie they could not be either many or gross. And of thate that are great, there are shought BOL to be above 40. kindes. ปีกัก สาวมาสะดาวได

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Now though it be granted, then there were in the Arke 300, dillinct kinds of bealts, yet this number compared with the roome, it will cafily; appeare, shar there might be allotted to syery kinde, in one only florio, 50. lquare cuhits, which in all likelihood might well tuffice them all one with another, frecially feeing all were not of an equilil greatnefle and therefore fome might have that or more fpace, and lome leffe, Al thefe things duly confidered, the veffell being of such capacitie, might comprehend all those bealts and many more, together with their provision for a longer time than a yeare. Other doubts touching this hiflotie (of leffe moment) I omit, and paffe to che next.

The fixth Allegation is out of Gen. 11.9. Objest.6. where I/mail is faid to mocke fane when he was wained, at which time I fordel was fifteens yeares of age at the leafs : for hee was borne when Abraham was 86. yeares old, Gen. 16. and Ifaac was borne, when Abraham was about an hundred, Gen. 21. 5. both which our together make 14. yeares, whereto one yeare being added before Ifane was wained, makes up the age of Ifmael as before. And yet afterward in that chapter, v. 14. Hagar is faid to cartie her childe in her armes, and to caft him under a tree, when he and his mother were caft out of Abrahams houfe ; which argues him to have beene but a little childe: whereas before he was faid to be 15. yeares old.

Auf. A foolith cavill, which blind Atheifts doe draw from the error of iome translation. For the text is plaine, that Ifinned with his mother Hagar, by reason of extreme hear and drought, was almost dead, wandering n the wilderneffe of Beer hebs : and being in this extremitie, fhe carried him not, but v. 18. led him in her hand, and fer him downe under a tree, and there left him to die. For in thole countries, men for want of water, were at deaths doore : as we may fee in the example of Sifera, Indgeschap. 4.19. and Sampfon, chap. 15.18.

The feventh Allegation, Gen. 43. 8. Indah Objett. 7. lofephs brother cals his brother Benjamin, a lad or a boy, Send the boy with me, de. and vershis lad (laith the Atheift) the yeare following, when he went downe into Agypt, with laces his father, is faid to have ten chil2. Booke.

Objeđ. 8.

Object.g.

children, Gen. 46. 31: How can thele two | Al without exception, but indefinitely for many fland together ?

(afes of Can/cience.

Any This cavill arifeth from the große ignorance of the Atheilt, in the originali text. For Benjamin is called jeled, which word commonly fignifies a child, but foractimes alfo w young man. Thins Minest than war 15: ycarosold, is called which a lad, Gen. soi 1 4. And (Di Gon. 4: 23. Lamech faith , I will lay a man in my wound, and fold, or a pairing mean in my have ; that is, if's man should wound me; and a young man hus me; I would flay him. Now it is not like, this schilde could hur Lamech. Neither mult this feems Risage : for the most valiant men that David and Ifbbo-(heth had, are called hanneguarine; the bodies Abner and loab, & Sam. 2. 14. and the like phrafe is uled in other languages : For the Grecians doe call young men by the name of [mi As] and the Latines by the name of [paers boyes or children a

The eighth Allegation, Exed. 7.1119 faid, v. 19. that all the waters in Egypt were turned into bloud, by Mofes and Aaron : and yet, v. 22 it is faid, that the Magiclans of Egypt turned water into bloud allo : which fermes to imply an abfurdity, confidering that all the waters were turned into bloud before.

Anfw. Some answerthus ; That the water which the Magicians turned, was newly diggcd out of new pits, and therefore they underfand the former; of all the waters that were feene, and that they onely were turned into bloud. Others answer more fitly, that the waters which the Magicians changed, were ferched out of Gofhen, from amongit the lifaelites, where the waters remained pure, & were not turned as the other was. Either of thefe anfwers may fitisfie, but fpecially the latter. The ninth Allegation, Exod. 9.6. Mofes

faith, that all the beafts in Ægypt died of the murren, and yet, v. 25: in the leventh plague, it is faid, the beafts were killed with thunder, and haile, and lightning : both which cannot be true.

Anf. Firft, we must put a difference between a common plague or judgement, and an univerfall. A common plague is, when no fort or kinde fcapeth, but all forts are fmitten: and fuch was the murren. For no mans cattle were free, no kinde of cattle were faved. But the univerfall is when no particular of any kinde is exempted, but all deftroyed. Such was not this plague, but fome elcaped and wete referved for other judgements that followed. The ground of this diftinction is this. The word [all] in Scripture is often taken indefinitely for many. Thus the Prophet Efay fpeakes, c. 66.22. From moneth tomoneth, and from Sabbath to Subbath, thall all fleth come to worthip before me : that is, many or great multitudes. And for in the new Tettament, Mat. 4.23. Chrift bealed all defeafes, that is, many, and of all kinds fome. And in like manner the text before alleaged, muit not be taken generally, to include all

or the moft part of the cattle that were in the land of Egypti

The tenth Allegation, Exed. 10. 22. wee Object, 10. read that one of the plagues was a palpable darkhefic, and forgreat, that for three dairs together no man either law another, or role up from the place where he fate. And yet, v. 23. Mojes is feat foit, and called co.come before Pharneh: How fhould this be, feeing no man could Rirte from his place, nor have any light ragoe before him ? for there was some to be had, the darkheffe was fo palpable, and the ante was fo thickes

Anf.I take it, the word [Then v.24.is to be meant thus ; that Pharaoh lent for Moles after the darkneffe was ended, not by candle of other light in the time of darknoffe. And this anfwermay very well ftand without further exception.

The eleventh Allegation, Indg. 16. 39. the Object. 11. Atheifts make a mocke at the hiftory of Sampfon, às fabulous, where it is faid, that all she Philiftims came together in one house to make fport with him, and onshe roote fare about 2000. perfons to behold him while he played : and yet there were but two pillars whereupon the whole house flood, and those alfo flanding in the midfls to neere together that a man might reach them both with his armes. This (tay they) is most abfurd and imit poffible. · · · · 10

Although the full refolution of this cavill belongs to them that have skill in Architecture; yet thus much may bee faid in way of answer a That the house might bee capable of to many perions, and they also that flood about might well fee and behold Sampfor. For first, the whole house was not fullais ned by two pillars onely, but by many more, whercof two were the principall. For in likefihood the middle part whereon the building was knit together, from the bottome to the cop, being the weightieft of all, was fupported by two mafter pillars. The other which was more outward, and leffe weightie, might bee upholden by leffer props, which Artificers in that kinde call by the name of falle pillars. Hence it appeareth, that the Iofeph Antiq. D two maine ones, itanding to nigh together, being fasken, the whole houfe together with them mult needs fall. Neither will this feeme ftrange, that two pillars fhould beare up a building of fuch capacitie, if we doe but confider what is recorded of Cario the Romane. who devifed the trame of a great Amphithedter, two parts whereof were tupported onety lib, 34, cap.25. by two hinges; and yet was fo large, that it contained the whole people of Rome. Secondly, old buildings in thole countries were made for the molt part with open roofe. A. game, they were full of windowes on every

part like unto great gites : and that they

might be the more fit for fight from above.

they were reared up in some fort after

Indaic. l. e. c. 10. in fine.

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the manner of the Egyptian Pyramides, wider 1A below, and narrower above towards the top. And by this meanes it is probable, not onely that they might containe a great company, but that all those which flood about the fides and upon the roofe, might very well behold what Sampfon did below ; fpecially confidering that he flood in the middeft of the Theater, betweene two middle pillars.

The twelfth Allegation, 1 Sam. 16. 19.8cc. it is faid that David played before San/, and that Sant knew him. But chap. 17355. when he was to fight with Geliab, Sant knew him not. Here is a plaine contradiction in the Acheills judgement.

Arfw. This fort of men doe ftill bewray their groffe ignorance, both in the matter and in the order of Scripture. For the Word of God doth not alway fet downe things as they follow in order of time just one after another : but fometime it doth anticipate, putting fuch things in former hiftories, as are alreadie done and accomplifhed, which in regard of their event (hould bee related afterward.Sometime againe it ufeth by recapitulation to dechare things as following in order of time, which doe properly belong to a former narration. An example of the latter (to omit many other that might bee brought) is the textalleaged. For that part of the 16. chap. from the 9. verfe to the end, fhould by order of hiftorie follow the 17.45 will cafily appeare by comparing the place. And the like diffia-cing of things faid and done, is elfe-where to be found in the Scriptures. Which being confidered, the Atheifts fuppofed Contradiction falls to the ground. For David was to fight with Goliah before hee played before Saul, and though he was not then knowne, yet Saul after that time tooke better knowledge of him.

Objca.13.

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Obje 8. 12.

The thirteenth Allegation is out of a Chro. 21. 2. where the Papift playes the right Atheift, in going about to improve the originall copies. There (faith hee) Ichofaphat is called king of Ifrael, when as indeed hee was king of Indah, and fo is he called in the former booke of Chronicles. In like manner Ahaz is termed king of Ifrael, 2 Chron. 18. 19. whereas the truth is, he was king of Indah. Anfwer. After the death of Salomon the kingdome was divided, and the ten tribes were called lirael, and the other two Indah and Benjamin did beare the name of Indah. Now after the division, for fometime the name of Ifrael common to both fides, was given to cither, and both were named atter it. And in this respect Ichofaphar and Ahaz may bee termed kings of Ifrael. Againe, the name of Ifrael fundrie times in Scripture, and namely in the Prophets, is taken onely for the two Tribes, which bare the name of Indab after the defection. And thus also might Abaz have that name given unto him, though hee were king of Indah. Furthermore, the word

Ifrael is fometimes put, for a true worthipper of God, that is, for him that is a Jew not without, but within, not in the letter, but in the ipirit, Rom. 2. 29. Thus our Saviour faith of Nathaniel, John 1 48. Behold a true Ifraelire in whom is no guile, that is, a man of an upright heart, that ferveth God in fpirit and in truth. And in this fenfe lehefaphat might bee termed king of Ifrael, because he was a king and patron of all true worthippers of Godi For even then the linelines forted themfelves together, and the godly among them came to live under him in Judah, though the diffinstion of the kingdomes did ftill remaine.

The foureteenth Allegation is out of Alls Object.14. . 16. where the Papifts and Atheifts alleage the Scripture to be contrarie to it felfe, in that there it faith, Abraham bought a field of Ewer, when as, Gen. 33. 19. the fame field was bought by I acob.

Anfw. 1. Some fay that there is a fault, becaule Abrabains name is put for Iacob. Yet not a fault of the Bible, but of them that wrote out the Bible. Neither doth this diminit the authoritie of Scripture, though the pen-men did erre and flip in writing, to long as wee may finde out the truth by Scripture.

2. Anfw. That this field was bought twice : firft by Abraham, and then after ward recovered by Inrob, that hee might maintaine his fathers poffeffion. 3. Anfw. That Abrahams name is here put

for his pofferitie, as Jfracls same is other-where given to his children, yeanot onely to his children, but elfo to his fathers, Ifaar, and Abraham. For Exed. 13.40. it is faid, The abode of the children of Ifrael while they dwelt in Egypt, was 430. yeares, which cannot bee true, unleffe the abode of Abrahamand Ifaac bee therein included. Now if the name of the fucceffor may be given to his anceftors, much more may the name of the anceftors be given to the pofferitie.

CHAP. IIII.

Of Religion.

"He third Queflion concerning man as he fands in relation to God, is touching Religion, where it is demanded :

what is that Religion that is due unto the true God ?

Anf. The name Religion is not alwaics taken in one and the fame fenfe. For fometime it is ufed to fignifie the whole body of doctrine, revealed in the written word, that teacheth and preferibeth whatfoever is to be beleeved or practiled, as neceffarie to falvation. Otherwhiles it is put for the inward vertue of the minde, where the fame doctrine is beleeved, and the duties therein required, practifed, and

thus taken, it is called by the name of prety or godlineffe in the Scripture. And in this fecond fente I take it in this place.

Cafes of Conficience.

Now Religion or Pierie hath two diffinct parts : The firit is Knowledge of God ; the fecond, the Worthip of God. Thefe two are notably deferibed by David, in his laft willand Teltament, wherein hee commends unto Salomon his fonne before all other things the care and love of Religion and Pietie ; the fumme whereof hee reduceth to theie heads; the knowledge of God, and worthip of God, 1 Chron. 18. 9. And then Salemon my fonne, KNOW thou the God of thy futher, and SERVE him with a perfect heart, and with a B willing minde.

According to this difference of heads, are the Queftions concerning Religion to bee difinguifhed, and these are principally two:firft how God is to be knowne, and then how he is to be worthipped.

I. Queftion.

How God is so be conceived in our minds. when we performe any fervice or worship untohim.

For answerhereunto, this Ground is first to be laid : That we mult not, neither can polfibly know or conceive God as hee is in him. felfe.For God in himfelfe is infinit, and therefore incomprehensible in regard of us. But we are to conceive him fo, as hee hath and doth revcale himfelfe to us in his creatures, principally in his Word. The truth hereof may ap. peare in this one example, (to alleage no more:) when Mofes defired to fee the glory and Majefty of God, for a further confirmation and affurance of his calling, aniwer was made him by God, that hee could not fee his face, but hee fhould fee his backeparts, as hee paffed by him. The meaning of this answer is, that God would manifest his glorie unto him by his effects, by which, as by a glimple or imperfect reprefentation, hee might difcerne fome part of his Majefty, fo farre forth as hee was able in the infirmitie of flefb and blood, to behold the fame. But the perfect and full fight thereof no creature was ever able to attaine unto, it being referved for the life to come ; when (and not before) they shall fee him as he is in himfelfe face to face.

Exod.33.83.

This Ground being laid, the full answer to the queftion I propound in foure rules.

I. Rule. When wee are to pray, or to worthip God, wee must not conceive him in the forme of any earthly, or heavenly, bodily, or fpirituall creature whatfoever : for thus not to conceive him, is a degree of conceiving him aright. II. Rule. God mult bee conceived of us,

not by his nature, but by his attributes and

performed to the Majeffy of God. And being | A | workes. By his attributes, as that he is infinite in mercy, juffice, goodnes, power, &c. By his workes of creation, and government of the world, of redemption, &co. Thus the Lord revealed himfelte to Mofer, Sxod.6. 1 g. I A M bath fone me unto you c that is one which hach his being in himfelfe, and of himfelfe, that gives being to all creatures by creation, and continues the fame by his providence : one that gives a being and accomplifhment to all his mercifull promifes. When the Lord appeared to Mofes, hee flewed not his face unto him, but paffed by himwith a voice, The Lord, the Lord, Strong, marciful, and gracious, long suffering, and pleutzous in goodnesse and truth, Ex. 34.6. In which place, the Lord proclaimes his name by his attributes. So in the Prophecie of leremy, ler.9. 24. I am beethat (bewerb mercy, judgment, and justice in theland. The tame Daniel contelleth in his prayer, when he faith, Dan. 9 4.0 Lord God, which ari great and fearefull keeping coverant and mercy Toward them that love thee, and keepe thy commandements. And laftly, the author to the Hebrews, Heb. 11.6. Hethat comesto God, muft beleeve that God is , and that bee is a rewarder of them that sceke him.

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IV. Kule. When we direct our prayers, or any worthip to any one perfon, wee mult include the rolt in the tame worthip ; yea, further, we mult retaine in minde the diffinction and order of all the three perfons, without fevering or fundring them : for fo they are named, and propounded in the Scriptures. Mat 18.19. The reason is, because as they are not leve- 1 10h. \$7. red, but conjoyned in nature, fo they neither are nor must bee fevered, but conjoyned in worthip. For example : the man that prayes to God the Father for the forgivenelle of his finnes, mult aske it of fim for the incrised the Some

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2. Anfr. That this field was bought twice : first by Abraham, and then after ward recovered by Jarob, that her might maintaine his fathers pofferfion.

3. Anfr. That Abrahams name is here put for his pofferite, as Jiraels name is other-where given so his children, yes not onely to his children, but alfo to his fathers, *Ifase*, and *Abraham*. For Szed. 13.40. it is faid, The abode of the children of Ifrael while they awelt in Egypt, was 430. yeares, which cannot bee true, unleffe the abode of Abrahamand Ifaac beetherein included. Now if the name of the fuccefforms y be given to his anceftors, much more may the name of the anceftors be given to the pofferitie.

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Cales of Contrience.

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IV. Kule. When we direct our prayers, or any worfhip to any one perfon, wee mult include the rolt in the tame worthip ; yea, further, we muft retaine in minde the diffinction and order of all the three perions, without fevering or fundring them : for fo they are named, and propounded in the Scriptures. Mar 18. 19. The reason is, because as they are not seve- 1 loh. \$7. red, but conjoyned in nature, fo they neither are nor must bee fevered, but conjoyned in worfhip. For example : the man that prayes to God the Father for the forgivenelle of his finnes, mult aske it of fim for the incrites the F Sonne :

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Obje 8. 11.

Cales of Conference.

Againe, hee that prayes for remiffion of his linnes to God the Sonne, mult pray that hee would procure the Father to grant his pardon, and withall affure it by his Spirit. He alforhat prayes for the fame to God the holy Ghoft, muit pray that he would affure unto him the remiffion of his fins from the Father, by and for the merit of the Sonne.

62

[ohn 4.14.

Adomation.

CHAP. V.

Of the fecond part of Religiontone ing the work ip of God, and first of the inwardworfbip.

II. Queftion.

How God is to bee worfbipped and ferved?

For the ful answer hereof, we must remem-ber that the worthip of God is two-fold; Inward, or Outward. Inward is the worfhip of the minde, the heart, the confe ence, will and affections : for man by all theie joynely and feverally performeth worthip and fervice to his Creator. The Outward is that worthip whereby the Inward is tellified outwardly in the speech and actions. The former of these two is the fpirituall worfhip of the inwad man, and the very ground and foundation of all true worthip of God : for God is a Spirit, and therefore must bee worshipped in spirit, that is, in the made, confeience, will, and affections. Indeed all the worfhip of Gud is ipirimall, even that which wee call outward ; yet not of it felfe, but by vertue of the inward, from which it proceedeth.

Selt. 1. .

The heads of Inward worthip are two ; Adoration of God, and cleaving to God. For as they are two different actions of the heart, fothey may fuly be termed two diffinet parts of Gods worthip. This diffinction is in fome part propounded by Mofes, where he exhor-teth the Itraclites, To feare lehov th their God, D to adore him, to cleave unto him, and to five are by 1: is Name, Deni. 10.20.

Advration is that part of Gods worfhip, whereby a man upon a vile and base ettimation of himfelte, as being but dutt and afhes, fubmits and subjects his toule to the gloryand Majettie of God.

This hath two principall grounds in the heart, which if they be wanting, there can be no true worthip of God. The first is, Abnega tion or deniall of our felves, when we effected our felves to be meercly nothing. The fecond is, Exaltation, or Advancement of Gods M1jefty, above all the things in the world. Examples of these wee have many in the Scrip-

Son: and by the affurance of the holy Ghoft. A urres, as of Abraham, who called Ged hi Lord, & himfelfe duft and efner, G. w. 1 8. 27.01 the Angels, Efs. 6.2. whem in a vision the Propher faw ftanding before God, with one wing covering their feer, which fignified the aba fing of themfelves ; and with another covering their faces, which betokened their adoration of Gods Majellie : Of Daniel, Dan.9.7 when he confellich, To thee, O Lord, belonget rightconfneffe it felfe, but to us frame and confu fion of face : Lailly, of the woman of Cansan, Mat. 15.27 who cals Chrift Lord, and her telfe a dog. Now in Aduration, there are foure vertues : Feare, Obedience, Patience, Thankfulneffe.

2. Booke.

Feare is a great part of the worthip of God; B which I prove by two places laid together, Efu. 29. 13. Mart. 15. 8, 9. wherein Feare and Worthip are taken for one and the faire thing, for that which Efay cals feare, Matthew cals Worfhip. Now in this Feare there be two things that ferve to diffinguish it from all other feares.

First, it is absolute: for by it God is reverenced abfolutely. S. Paul exhorterh to yeeld Romais.7. tribute, feare, and honour to the Magiftrate, not for himfelfe, but for God, whole Minifter he is. And our Saviour faith, Mat. 10. 28. Feare ree northern which killthe body, and are not while to bil the foule, but rather feare him which i: able to deftroy both fonle and body in hell. As if he fhould fay, I allow and command you to fcare men, onely for God, who hath fet them over you ; but feare God for himfelfe.

Secondly, it makes a man, firft of all, to feare the offence of God, and then the punifhment and judgement. For it is not a feare of the offence alone, butof the offence and punifiment together, and of the offence in the first place. If I be a Lord, where is my feare? And where it Mal. 1.6. is faid in Matthew, Mat. 10.28. Burratherfrare him that is able to caft body of foule into hel fire; there is commanded a feare of God, in regard of his anger. We feare the fword of man, and that lawfully; why then may we not fearcthe punifhment of God ? Rom. 1 3.4. If it be faid, this is a fervile feare, to feare the punifhment, and agrees norto Gods children: I anfwer, flavifh feare is, when a man onely feares the punifhment, and not the offence of God, or at leaft the punifhment more than the offence.

The fecond vertue of Adoration, is Inward Obedience of the hidden man of the heart. The Lord preferresthis obedience before all factifice, 1 Sam. 15.22. This flandeth in two chings. Fuff, in yeelding fubjection of the Conficience to the Commandements, threatnings, and promifes of God, to as wee are willing that it fhould become bound unto them. Secondly, when the reft of the powers of the foule, in their place and time, performe obedience unto God. And by this meanes doe wee bring into captivitie every thought unto the obedience of Chrift, as Paul Speaketh, 2 Cor. 10.5.

The

which is, when a man in his afflictions fubmitteth his will to Gods wil, and quieteth his heart therein, becaufe God fendeth afflictions. This was Davids counfell; Be filent before the Lord ; and alwaies wait upon his pleasure, Pict Lora ; and assures was apon in prediter, Pf 377, and his predite when in trouble her refigned himfelfe into the hands of God, and faid, Lord, if pleafe there no, los I am hore, do with an a femeric good intime eyer, 3 Sama 5. 26. This patiences a part of Gods worthing the sure of the logical of the second statement. because it is a kinde of obedience.

The fourth vertue of Adoration is thankefulneffe to God, which fhe wes it felfe in two things; Firft, in an acknowledgement of the hart; that our felves, and whatfoever we have, is Gods, and proceeds from his bleffing alone. Secondly, in a confectation of our bodies, foules, lives, callings, and labours, to the ho. nour and fervice of God. Thus much of the first head of in ward worthip, or the first action of the heart, flanding in Adoration. Sect. 2.

The fecond action of the heart in inward worfhip, or the fecond part thereof, is cleaving unto God. Now we cleave unto God by foure things : By Faith, Hope, Love, and inward invocation.

Cleaving to

God

By faith, I mean true juftifying faith, wher-By faith.1 mean true juffify mg faith, wher-by we reft upon Gods nerey for the forgive-pefit of our (anne, and life weinlafting : and upon his providence, for the things of this life. Thus *edividean*, being fittengthened in his faith, and relying by it upon Gods pro-mifes made unto him, gave glory uno Gods *Rom.4.10.* This faving faith is the very root and beginning of all true worthip. For love which is the fulfilling of the Law, mult come from it. 71 ms to. from it, 1 Tim. 1.5.

The fecond is Hope, which followes and depends upon faith : and it is that grace of God, whereby with patience wee wait the Lordsleafure, for the performance of his promiles, especially touching redemption, and life cternall. If we hope (faith Paul) for that wee have not, wee doe with patience expect it, Rom. 8.25.

The third is love of God, which hath two effects in the heart ; Firll, it maketh the heart to cleave unto God, and to be well plea-Icd with him fimply for himfelf. In this manner God the Father loving Chrift, teftifieth that he was weltpleafed in him, Mas. 3. 17. Secondly, it moves the heart to feck by all means poffible to have true fellowship with Ged in Chrift. This the Church notably expredicth in the Canticles.

The fourth is inward prayer, or invocati-on of the heate, and it is nothing elfs but the lifting up of the heart unto God, according to his will, by defices and groanes unfpeakable. Or, it is a worke of the heart, whereby it flies lynto God for helpe in difficile, and makes him a rocke of defence. When the children of Ilrael were afflicted, They remembred that

The chird vertue of Adoration is Patience, A God was their frength, and the most high God their redeemer, Pfalm. 78.35. Of this kinde of prayer Paul fpeakes, when he taith, Pray continually, Thef. 5.17 For folemne prayer continued, and uttered in forme of words, cannot alwaies beeufed : but wee are to lift up our hearts unto God, upon every occasion, that by inward and holy motions and affections, they may be (as it were) knit unto him.

Cales of Confcience.

Now to conclude this point touching inward worship, wee mult remember that it alone is properly, fimply, and of it felfe, the worfhip of God: and the outward is not fimply the worship of God, but only fo far forth as it is quickned by the inward, and grounded upon it. For God is a fpirit, and therefore the true worthip that is done unto him must bee performed in fpirit and truth, lohn 4.24.

CHAP. VI.

Of the outward worship of God, and the first bead thereof, Prayer.

"Hus much of the inward worthip of God. The outward is that which is performed by the body externally, either in Word or deed. To this belong many particulars, which I will reduce to eight leverall heads.

1 Prayer. I I. The hearing of the word preached.

- III. The ule of the Sacraments.
- IV. Outward Adoration.

V. Confession.

VI. An Oath. VII, Vowes.

VIII. Fafting.

VIII. Falting. Touching Prayer conceived and uttered by the voice, there are many Queftions of Confeience ; the principall whereof are foure.

I. Queffion.

1:11

Praver.

How bill a man make a lan full and ac- Lawfull ceptable prayer 10 God?

Anfwer, The word of God requires many conditions in making prayer to God + they may all he brought to shree heads. Some of them goe before the making of prayers forme are to be performed in the act of prayer forme after prayer is euded. Selly 1. Jan Shin

Conditions to bee abferved before stager, Conditions be are three. fore prayer.

First, he toat would make fuch a prayer as God may bee pleafed to hears, muft repeat. Ela. 1.15, God won doos hearcabe prayers of the Jewes, because, their bands ware foll of blood, char is, because shey had not repanced of their oppreffion and crueltie. John 9.31. F 2 --- God

ΰŢ

Cafes of Conscience.

Cales of Confairing.

creatures. the name, merit and mediation of Christ alone. For woour felvesace not worth vof any thing but flame and confidion. Therefore we cannot pray in our owne names, but muft stay onely in the name of Christ-Our prayers are our facrifices, and Chrift alone is that Alter, whereon we must offer them to God the Father. For this Altar muff fanctifie them before they can be a facrifice of a fweet fmelling famour unto God. Hence it is, that not onely our petitions, bet all othershings, as Paul wifficth, are to bee done in the name of the Lord Isfue , Golof. 3. 17-And Chrift hims felfe faith, Whatfoover you aske the Father in my name, be will give it you, lobs 16.22.

VII. There must be in prayers, Instancie and Perfeverance. The heart must beeinstant, not onely in the act of prayer, but afterwards till the thing asked bee graneed. This inftancie is commended unto us in the parable of the widow, and the unrighteous Judge, Lake 18.1.Hereunto the Prophet exhorteth, when he faith, -keeps not filence, and give she Lord noreft, Oc. Sfa. 62.7. And S. Panlin like manner wisheth the Romans to strive with him by prayers to God for him, Rom. 1 5.20.

VIII. Every true prayer mult have in it fome thanks-giving unto God for his bene-fits. In all things let yourrequests besthemed anto God in prayer and supplication, with giving of thankes, Phil, 4.6. Chrift himfelfe gave dire-Gion touching this, in that forme of prayer which he taught his Disciples, For thine is the kingdome, power.and glory. 4. 4

Sect. 3.

Conditions af

ter Prayet.

The third fort of Conditions, are those which are required after prayer; and they are fpecially two.

The first is, a persicular faith, whereby he that prayeth mult be affured that his particular requelt fhal be granted, Mat a 1.34.Whatforver yes defire when ye pray, beleave that yes Ball have it, and it Ball bee done unto you. And that he may have this particular faith, he muft first have that whence it arifeth, namely, true juftifying faith, flanding in a perfwation of his reconciliation with God.

The fecond is, that a man must doe and prafife that which he prayes for ; and hee isnot onely to pray for bleffings, but also to use all lawfull meanes that he can, whereby the bieffings hee asketh may be obtained. For example : As thou prayeft for the pardon of thy finnes, fo thou must leave thy finnes, and ule all good meanes, whereby the fame may bee mortified and crucified. And the like is to be done in al other things which we aske of God. Thus wee have the first question of confei-

ence refolved touching Prayer : that then the prayer isacceptable to God, when heethas

preferre our fuits and requeits to any of the | A prayeth obferves, as much as in him lyech, all their conditions before, in, and after prayer: i had det printed was '11. Orieftion; ees me this spare zeals of unter ther may a man beity ully make Im-

Of imprecati pretarions, that is colling pray avainft his ene- ons. mics ? and how furre forth es it Lawfull?

e gaðal i er **Siðs ka** en samla evia environnitante etc. It

For aniwer cothis we mult marke and obforvo fundry diffinations and differenced First, wee must diffinguish betweene the banfa and the perfon shar defende and main-

taines the caule. The eviti daufe which anevill man defendeth, is to be condenned of us, and wee may alwayes, and char lawfully, pray against it ; but wee may not in like fore condemne and pray against his perfor. -

Secondly, we must diffinguilh of the perfons of our enemies ; Some bee private enemies, fome publike. Private I call thofe, which bee enemies of fome particular men; and are againft them, in regard of this or that easie or matter, and yet are not enemies of God, or of his truth. Publike are those, which are not onely our enemies, but the enemies of God. of his kingdome, of his truth, and religion. Now we may not pray againft private chestlest we may (as before) pray againft their evilt could, but not againft their perfort. Mar. 5) 44.Bleffe them that curfe you, doe good to them that hate you, and pray for them which burr you and perfermie yen. And wee are commanded to love our enemies as our felves.

Againe; publike enemies of God and his truth are allo of two forts : either rurable, or incurable. Deurable are fuch as offend of ignorance, or fome other lumane frailtie, fo as there is fome hope of their conversion and repensance. Wee must not pray against the perfons of thefe, but onely againft their dealings and bad causes, and pray for their perfons, and for their conversion. Thus Chrift prayed for those that crucifica him . Father orgive them and Scephen, Act. T.for theiri that floned him. Incurable are those that fin obflinately and ofmalice, fo asthere is no hope of their anendment and convertion.

And further, for the better anfwering of this queftion, we must marke another diffinction. There are two forts of men that are to make prayer unto God : Some that have extraordinaric gifts, as the Prophets and Apofiles. Now hee that is an extraordinary man, hath, and mult have thefe two gifts ; namely first a spirit of Differing, to differne and judge whether the perion against whom hee prayer, bee incurable or no : and lecondly a pure zeahoof Godshonour and glory. The extraordimity man, that is qualified with hele two gifts, may pray not onely againft the caule of him that is an enemie to God, bat againft his perfor. Thus David did, ofpe-F 2

God heares not finners : that is, fuch as live and |A| that cannot be expreffed, Rom. 8.26. lie in their finnes, and turne not unto God by true repentance, 1 John 3.2 2. By this weeknow that God heares our prayers, if we keep his commandements. I adde further, that the man which hath before time repented must againe renew his repentance, if hee defire that his prayers fhould bee accepted. For the very particular finnes of men, whereinto they fall after their repentance, doe hinder the course of their prayers, from having acceffe unto God, if they bee not repented of. And for this caule, the worthy men of God, the Prophets in the Oid Teflament, doe ufually in the beginning of their prayers, flill humble themicives, and confeste their finne : as we may ice in the example of Daviel, chap. g.v. 5,6. &c. B. and of Exra chap. 9. v.6. &c.

Secondly, before a man make a prayer, he muft firft (if need require,) be reconciled unto his brother. If then bring thy giftse the alcar, and there remembreft that thy brother hath onghe against thee leave there thine offring, and gor thy way, firft be reconciled to thy brother, and then come and offer thy gift, Mat. 5.23. when yee shall stand andpray, forgive, if yee have any

thing againft iny man, & c. Mark. 11.25. Thirdly, hee that is to pray mult prepare himfelfe in heart and minde, as one that is to fpeake familiarly with God.

In this preparation foure things are required : First, the minde is to be emptied of all carnall and worldly thoughts; fecondly, there muft be in the minde, a confideration of the things to beeafked. Thirdly, a lifting up of the heart unto the Lord, Pfal. 25.1. Fourthly, the heart mult bee touched with a reverence of the Majetly of God, to whom weepray : Eccl. s. t. Be not rafb with thy mouth, nor let thy bart be hafty to atter a thingbefore God For the neglect hereof, the Lord threatneth to bring a judgment upon the Ifraelites, Efa. 19.13, 14.

prayers,

Sell. 3. The fecond fort of Conditions, are those Conditions in that are required in prayer, and they are in number eight.

1. Every petition must proceed from a lively fenie and feeling of our own wants, and of our fpirituall poverty. For without this, no- [prayer can be earneft and hearry ; and confequently become acceptable unto God. For example, when we pray that Gods name may be hallowed, wee must in making that perition, have in our hearts a fense of the corruption of our nature, wherby we are prone to difhonour the name of God.

I I. Our prayer mult proceed from an earneft defire of that grate which we want : and this defire is indeed prayer it felfe. Mofes uttering never a word, but groning in the fpirit unto God, in the behalfe of the Ifraelites, is faid, to cry une the Lord, Exod. 14. 15. We know not (faith Paul) what to pray as we ought, but the Spirit is felfe maketb request for newish fighes

III. The petition must proceed from faving and true juffifying faith. The reafon is, becaufe without that faith, it is impoffible that either our persons, or our prayers, or any other action wee doe, should please God, Heb.11.6.

IV. Every petition must be grounded up-on the Word of God, and not framed according to the carnall conceit and fanfie of many brain, And this is the affurance that we have in him, that if we aske any thing according TO HIS WIL, be heareth w. I loh. 5.14. Now wee have a double ground of our prayer in Gods word : a commandement to make the prayer, either generall or particular ; and a promife, that our requefts fhall be granted.

Here we muft remember two rules : Firft. Things to bee asked are either spirituall, or temporall. Spirituall are fuch as concerne God ; whereof fome are more necessary to falvation, as remiffion of finnes, faith, repentance, and fuch like ; fome are leffe neceffary, as hope, joy in the teeling of Gods mercy in diffreffe, &c. Temporall things are such as belong to this life, as meat, drinke, cloathing preferment, and fuch like.

Now touching things fpirituall, that are more neceffary to falvation, wee are to pray for them abfolutely, without any exception or condition. But for things leffe neceffarie to falvation, and for temporal bleffings, we muft aske them at Gods hand wirb this condition: if it be his will and pleafure, and fo farre forth as hee in his wildome thall judge to bee moft expedient for us. Herein wee must follow the example of Chrift, who in his agony prayed to his Father to take that cup from him, yet with this condition, Not my wil, but thy wil be done. The reafon is this : Looke how far forth God commands us to aske,& promifeth that we fhall receive, to farre forth are we warranted to aske, and may hope to receive : Now God commands us to aske, and promifeth us the first fort of spiritual things, freely and fimply, without any condition or exception. But the other fort of fpirituall things, that are leffe neceffary, and temporall bleffings, hee promifeth us with condition ; and therefore in like fort ought we to aske them. The fecond rule is : Wee muft not in our

prayer binde God to any circumftances of time, place, or measure of that grace or benefit, which we aske.

V.Our prayers being thus framed, (as hath beene faid) are to bee prefented and offered to God alone, and to none but him. For first, none elfe can heare all men in all places, at all times ; and helpe all men in all places, and at all times, but onely hee. Againe, the Spirit of God makes us to pray, and in prayer to call him Abba, Father. Furthermore, all prayer muft be grounded upon the Word , wherein wee have not the laft warrant, either exprefly fet downe, or by confequent implyed, to preferre

Cafes of Conference.

cially in the 109.Pful, which Pfalme is full of 1A terrible curfes against his particular enemies, and spically againft Indes. For he had the foirit of difcerning, by which he knew that they were incurable enemies : and a pure zeale of the glory of God which made him break our into fuch imprecations. So Paul praies Gal.s. 12 sthat they might be ent off which treabled the Church, &c. 27 im. 4.14. he praies directly sgainft the perion of Alaxander the Copperinith, that had done him much wrong, The Lordreward bins according to his worky, which muft not feeme ftrange : for Paul had in that imprecation the fpirit of prophecie, and confequently both the fpirit of differning, and of pure zeale : and therefore hee might pray againft hun as he did.

But for ordinary men fuch as have nothing but ordinary gifts, and wantshe spirit of difcerning, and have allo a zeale; mingled with choler, flomacke, anger, and harred; they may ule no extraordinary prayer against the per-fou of any man. All that they may doe, is to pray, that God would reftraine their malice, hinder their bad proctices, and turne them to his glory, and the good of his Church. Therefore, Alt.4.29. when there had beenes councell holden at Jern alem, 2gainst the Apoliles Peter and Iobu. in the first beginning of the great perfecution of Christians, in the Primitivechurch, it is faid that they departed from the affembly, and prayed together with the reft oftnechurch in this manner; And now, OLord, behold their threatnings, Oc. Wherein they prayed not against the Councell, nor against the men that late in counfell, but againft their proceedings, courses, devices, and threatnings. And their practice may be a patterne for ordinary men to follow. In Luke 9.54 the Difeiples asking our Saviour Chrift whether they fould call for fire from beaven to defire his enemies, hee fharply reproveth them for their intemperate heat against the Samaricanes, and cels them, that they had not that extraordinary Spirit, to effect fuch a thing becaufe they were but ordinary men. Ordinary men therefore may not pray againit the perfuns of Gods enemics. The Pope at this day is a protefied enemie to Chrift and his Gofpell, yet no man may pray against the perion D of the Pope, but onely against his state, kingdome, and regiment, which is Antichriftian; whereby hee fers himfelfe against God and his kingdome.

Seil. 2,

Upon the anfiver to this Quefilen, there followeth another. Sundry Pialmes of Dawid sur Pfalmes of impresention Dawid surfeth his enemies fearcfully, effectially in the too-*Pfalme*, now althere **Pfalmes** were penned for our ufe: It may therefore bee demanded, how we may ufe thefigundigth like, when we reade or fug them ? Aufav. 1. Wee muft not ufe them as Davie did, namely, as prayers againtit the perfons of our enemies, but omly a spropheces againti the esemics of God, wherein the ponifhment of incurable men, that were enemies to God and bit retul, is fort-ciol. For wee have not, as David had, an extraordinary (pirit, or a pure zealentherfore we cannot yray such did. 11. Janiwer, whereas the cie imprecations

2. Booke

The function of the second sec

III. Queflion.

what be the particular Circumsfances of Ofthe circum Prayer ? Ofthe circumsfrances of Prayer?

Auf. There are chiefly foure. I. The voice, or fpeech. 1 I. The gefture, I II. The place where. I V. The time.

Sett. 1.

Concerning the Voice, this Queffion may be moved ? Whether & voice or words are to be used in prayer or no ?

Anf. Prayer is either Publike, or Private. In publike prayer, a forme of words muft alwates be used, in a known, plaine, and diffinct voice. The reasons are thele : Firft, the Minifter is the mouth of the whole Congregation in prayer, as he is the mouth of God to the people in preaching. Now as the Minister is their mouth to God in prayer, fo the people mult give their affent, and approbation to his prayer, by the word Amen : But there can be no profeffed and publike affent, without a voice. Secondly, God is the Creator, not onely of the foule of man, but also of his body; and we bleffe God, not onely with the heart, but also with the tongue therefore the whole man muft pray in publike.

Now in private prayer, made in private and fecret places, by private perfons, the Voice is profitable, but not fimply neceffarie. It is rofitable, becaufe it thirreth up the affections of the heart, it ferveth alfo to keepe the wandringminde in compaffe, to expresse the affection, and to procure attention of the heart to the prayer. Yet it is not fimply necessary. For a man is not bound in confeience to use a forme of words, in all his prayers. Mofes prayed, he fpake never a word, and yet it was a prayer : for the Lord faves unto him, Exod. 13.15. why crieft then ? Anda praying in the temple, ber lips did move, only her voice was not beard, and yet the is faid to pray, I Sam. T. t ?! Againe,

Againe,

Cafes of Conficience.

Againe, the fourt is laid to pray in the elect A with granarihas cannot be nitrata; and yether holy Ghoff gives them the winne of prayers, R_{orn} , R_{2} , S_{2} and bids us pray continually. I Tolef, s. 1, which is not to be underflood of a continual i use of a forme of words, but of the groanes and fighes of the heart, which may be made at all times.

Out of this queftion arifeth another ;

Whether it be lawfull when we pray, to read a let forme of prayer? for fome thinke; that to doe fo is a finne.

Anf. It is no fin : but a man may lawfully, and with good conficience doe it.

Reafon, Firft, the Plainters of David were delivered to the Church, to be used and read 'B in a let forme of words, and yet the moft of them are prayers. Secondly, to concrive a forme of prayer requires gits of memorie, knowledge, uncerance, and the gits of grace. Now erecy child and ferran of God, though he have an bonet heart, yet hath hee not all thefe gits: and therefore in the want of them, and any lawfully use a fet forme of prayer, as man that hath a weake backe, or a lame leg, may leavelup on a crutch-

It is alleaged, that fet formes of prayer doe limit and bind the holy Ghoft.

Anf. If we had a perfect measure of grace, it were fomewhat, but the graces of God are weake and fmall in us. This is no binding of the Holy Ghoft, but a helping of the fpirit, which is weake in us, by a crutch to lease upon : therefore a man may with good conleience, upon defect of memorie and utterance, &c. use a fet forme of prayer. Seft. 2.

The fecond Circumstance, is the Gesture

Concerning which it is demanded, what kind

of Geffure is to bee used in prayer? whether

kneeling, flanding, fitting, or the holding up

of the hands or head to heaven, or bowing

any particular gefture of the body, and there-

fore our confciences are not bound to any particular. Befides that, Religion flands not

properly in bodily actions and gestures. Yet

touching gefture, the word of God gives certaine generall rules to be observed in prayer,

In Publike prayer, thefe rules of Geffure

are preferibed. Fift, when publike prayer is

made in the congregation, our gesture must alwaies be comely, modelt, and decent. Se-

condly, all gefture used publikely mult ferve

to expresse as much as may bee, the inward

humilitie of the heart, without hypocrifie.

Now thefe kinds are manifold. Some concerne

the whole body, as the bowing thereof, the

caffing of it downe upon the ground. Some

againe concerne the parts of the body, as lif-

ting up of the head, the ejes, the hands, bow-

ing the knees, Stc. Touching thefe, the Scrip-

ture hath not bound us to any particulars;

Anf. God in his word hath not prefcribed

the bodie to the earth?

both publike and private.

that particular Ghirek where we are. Por ro decime from cultomier of particular. Churches in fuch cafes, often caufeth (chilipe and diffentions: In private prayer, done in private and fecer olares there in our line in the interview.

cree places, there is more libertie. For in it we may use any getture, for to be comely and decent, and ferve to experile the inward humilite of our hearts. An ancient writer is of opinion, that it is an uncrearcent, and unlawfull thing to pray fitting. But both the learned before, in, **gluy** after his time, have judged his opinion therefittious; fpecially confidering that Religion flands not in the outward gethat Religion flands not in the outward gethat the body, and it skils not much what that is, fo the inward humilities of a fincere heartbe expectified thereby.

but in them all, we mull have regard, that

they ferve alway to expresse the humilitie

of our hearts before God. Thus have the holy

men of God behaved themfelves; yet, the

holy Augels flanding before the Arke, doe

cover their faces , in token of reverence of

the Majefic of God, Elay 6. 2. Thirdly wee

mult in publike prayer, content our felves to

follow the taudable failtion and cullome of

Selt 3.

The third Circumstance, is the Place. The place Where Querkion is made, In what place wee of prayer mult pray? Anf. In regard of confcience, holineffe, and religion, all places are equal & alike in the new Teftament, fince the comming of Chrift. The houfe or the field is as holy as the Church. And if we pray in cither of them, our prayer is as acceptable to God, as that which is niade in the Church. For now the daies are come, that were foretold by the Prophet, wherein a cleane offering (hould be offered to God in every place, Mal. 1. 11. which Paulezpounds, I 7 in. 2.8. of pure and holy prayer, offered to God in every place. To this purpofe, Chrift faid to the woman of Samiria. That the sime foould some, when they foould not loh. 4. 35. worfhip in Iernfalem, or in Samaria, but the true worshippers of God should worship him in spirit and in truth, wherefoever it be. Yet nevertheeffe, for order, decencie, and quietneffe fake, publike prayer muft be made in publike places; as Churches and Chappels appointed for that ule. And private prayer in private houfes and closets, Matth. 6. 5. Now the opinion of the Papift is otherwife. For he thinks that in the new Testament, hallowed Churches are more holy than other places are, or can be and doe make prayers offered to God in them, more acceptable to him than any other : and hereupon they teach, that private men must pray in Churches, and private prayers must bee made in Churches, if they will have them heard. For proofe hereof they alleage the practice of fonse particular perfons in the Scriptures. Of Anna, who prayed privately in the Temple, Luk, 3. 37. Of David, who in hisexile, defired greatly to have recourse unto the Temple. And of Daniel

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(afes of Conscience.

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who is faid to looke out at the window to- A make a daily tupply by his grace. ward the Temple, and pray, Dan. 6. 10. Fourthly, Satan feckes by all meanes to

Aris. Their pices are abuild by the Popift Church. For these is a great difference between the Templeat Jeruislem in the old Tethament, and our Churches is the new. That was build by particular commandement from God: fo were not our Churthes. That was a type of the very body and manhood the Chift, Hirds. 11, and of his myficiall body, Col. 2.7. Againe, the Arkein the Temple was a pledge and fignification of the covenant, a figne of Gods prefence, a pledge of his merey, and that by his owne appointments; for it was his will there to an lower hispople: but the like cannot be fhewed of our Churches J

It will be faid, that the Sacrament is a figne of Godsprefence, for in it God is prefeat in the Sacrament, but when ? not alwaies, but then onely when it. Sacrament is adminifired, and the administration being ended, Chrift is no more prefent in the bread and wine. And in the very act of celebration, he is not carsally, but fpritually prefent. Sell.4.

The time of prayer.

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1 Sam. 7.

The fourth Circumfance is the Time. Queft. What are the times, in which men are to make prayers unto God?

For answered this Queltion, it is first to be confidered, that there is a twofold manner of prayner. The first is, the feerest and fudden lifeing up of the heart to God, upon the prefent occasion. The fecond is, fer or folemme prayer. The first fort of prayers have of ancient times becue called *operationa*, or the dars: of the heart. And the time of this kinde of prayers in or determined, but is and may be ufed at any time without exception. This point make plaine by the for earlows.

The first is, the commandement of God, 1 Thefl. 5, 17, Pray nucleout certifier gehe. 6, 18, 1 Pray alwayse, with all manuer of prayer and feptitearies in the finite, and search thereanse with all perference - frank Samir, 1. aboth their places, by prayer and fupplications, Paul multerflandth the fudden lifting up of the heart und God.

Secondly, whatfoever we fpeake, thinke, or doe, wermuil do all tothe glory of Gool Now God is glorified, when we doe in all things from our incarts acknowledge his power, wildeme, juftice, metcie, providence, and goodneffs. And theife we doe acknowledge, when we daily and hourely hit up our learts to him in petition for tome bleffings, and in thankfgrving for his metcies.

Thirdly, we are fubject to innomerable infirmities, frailites, and wants, fo as we cannot of our felves for much as thinks one good thought: therefore we are every day & houre to lift upour hears to God, partly an prayer, partly an giving of thankes, that he would Fourthly, Satan feekes by all meanes to overthrow our foules continually: and in that regard it behooved hus alwaies and upon every. Secation to lift up our hearts to God for his meeticall protection.

Fifthly, the gift of faith muft grow and increate inus day by day. And the means wherby it growch and thirty which us are the exercides of faith, not feldome and rate, but daily and continually aidd. Now of all the exercises offaith, none is more excellent than invocation and Thankfgiving.

The fecond kinde of prayer, is fet and folemn; when a man fets himfelfe apart, to pray unto God ufually and fervently:or when men come reverently and folemnly together into the congregation, to call upon the name of the Lord. The word of God appoints no fer time for this kind, but leaves it to the liberty, wildome, and diferention of men. And the ground of this libertie is this ; There is now no difference betweene time and time, in regard of Confcience, for performing the worthip of God, and the duties of religion, (the Sabbath onely excepted) but the principall and onely difference is in regard of outward order and conveniency, whereby one time may be thought fitter than another, and that muft be difcerned by the wildome of men. In the New Teftament, the diffinction of dayes and howres is taken away. Paul was afraid of the Galatians, because they made difference of dayes, times, moneths, and years, in refpect of holineffe and religion, Gal.4.10,11.

By this dodition, we may be what to judge of the Romane religion, touching fet times of prayer. They preferibe certaine houses, which they terme *Commentia*, and they diffinguillithem in this manner: The first, they call the *Maturine*, before the Sun-rifing. The fecond, due *Primer*, from the first houre of the day to the third. The third, from the first house the first houre. The fourth, from the first house of the which they call the Nove. The first, but in the evening about the Sun-ferting, which they call the *Completorie*. Now in thele fiven preferibed houres, by the dockrine delivered, I note three notable about first.

Firth, in that the Popila Church binds menin conficience to obferve them, upon prine of mortal finne : Whereas in regard of Conficence, there is no difference of times. Secondty, they binde the Maffe-pricit, the Deacon, Subdeacon, and the Beneficed man, onely to Canonicall houres: whereas thole houres differ not from others, in regard of petformance of Gods worfhip, neither are their men more bound to pray inchem, than tochters. Thirdly, thata man may fay and reade his Canonicall houres thisday for the morrow, and in the morning, or after dinner, for the wholeday: wherein we may fee their große fuperfittion. I'V, Que-

2.Booke.

IV. Queftion touching prayer is,

How their mindes are to bee pacified, which are troubled by fundry accidents; that fall out in their prayers s

These Accidents are principally three.

First, when they should pray, they cannot frame or conceive a forme of prayer, as other men doe.

For removing of which trouble, let them remember this one thing : That the unfained defire of the touched heart is a prayer in acceptance before God, though knowledge, memorie, and utterance, to frame and conceive a forme of prayer in words, be wanting, Pfal. 10.17. God heares the defire of the poore, that is, of humble perfons, and them which are in diftreffe, Pfal. 145.19. God willfalfill the defire of them that feare him the also will heare sheir crie, and will fave them, Rom. 8. 26. We know not how to pray as we ought. but the fpirit of God, that is, the fpirit of adoption maketh request for us by groanes and fighes, which cannot be attered. Where we may observe, that the prayer of the holy Ghoft, which muft needs bee an excellent prayer, is made by groanes, which cannot be uttered in words.

The fecond Accident is, that they finde themfelves full of heavineffe and deadneffe of fpirit, and their minds full of by-thoughts and wandring imaginations. This trouble may be removed upon this

This trouble may be removed upon this ground; that the defects of our prayer that never condemne us, if we be heartily difficafed with our felves for the fame; and by prayer and other good meanes, doe fruggle and firive against them, Rom.S.t. There is no condemnation to them that bee in (Drift. In which place it is no staid. They doe usehing worthy of condemnation; butthus, There is no condemnation to them being in Chrift, shough they deferve innever for much.

The third Accident is, that though they pray, they receive not the fruit of their prayers. For the removall of this difftreffe, D we may confider thefe foure things.

I. The man that is thus croubled jis to examine himfelfe, whether he hath made by prayer to God aright, or no? For if he pray amile, he may pray long and never be heard. Our Saviour would not grant the request of the foanes of Zebedown, becauft pray asked they knew not what, Matthew 20, 22, Iam. 4. 2. Tasks and receive no. becauft prasks a mulfethat ye might confume it on your lufts. Pani prayed three simes, and had the repulle, becauft here asked things incouvenient for him to receive, therefore an lwee, was made, My grace is fulficient for bele, 2007, 12. The man therefore that would make a prayer aright, mult have refeed, unot he imatter and forme thereof, as allo to the difpolition of his owne heare : if hee faile in any of thefe, then God will not heare ; of if hee doth, hee heares in justice.

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11: Though men make lawfull prayers unto God, and aske thinge that are to be asked, and which God will grant, yet God will fornewhat deferre the accomplifhment of their prayers, and not give zire unto them at the first. David prayed uight and day, and yet was not heard, "Plal. 22. 2. Againe, Hw eyes failed, bu throut was drie, while be waited for his God by prayer. Plal. 69. vorf. 3. The Angell Gabreel fail to Zecharie, Luk. 2. vorf. 13. Thy prayer is beard Now in all likelihood, that prayer of Zecharie was made long before, even in his youth, yet it was not granted him till he was old.

The Lord defirings the grant of our requefts upon good reason. For hereby he fitrreth up the dulaeffe of our hearts, aff quickneth our faith and hope. Againe, here makes us when we enjoy the biffings defired, to have them in higher ethimation, and to bee more thankfull un oh im; yea, in the want thereof, to fitive the more canuefly with him by prayer for them. The woman of Cansan was repulied and called a dog by our Saviour Chrift, not for that he intended to rejed. her payer, but to fit up her faith, to make her more canneff in asking; as allo more thankfull for the benefit, when face had received in.

111. The Lord uleth to grant our petitions, two manger of waies.First, by giving the very thing we sake. Secondly, by gring fomething aufwerable thereto, when he granteth not the thing it felfe. Thus Chriff wai herd in that whych be faraet. Heb 9, verf. 7, Hee prayed to bee delivered from that cup, which norwith flanding hee dranke of. How then was hee heard ? Though hee had not that which he asked, yet God granted him the thing which was proportionable to his requefly namely, ftrength and power, whareby he was enabled to overcome the woful pangs of that death.

IV. Wee must thinke this fufficient, that we can and doe pray unto God, though we never have any request in this world granted, For by whole grace have we alwaies contiqued in prayer, but by the gift and grace of God? Paul in the like cafe was apfwered by God, My grace is fufficient for thee, 2 Cor. 12. 9. that is, thuse infirmitie fhall not be removed : content thy felfe in this, that thou art in my favour, and haft received my grace, by which thou docit withftand this temptation. To this putpole S. John faith, If we know that be bearetbus, whatforwer we asks, we know that we have the permiss granted which we defired of him, 1 lob. 5.1 5. His meaning is, if we can perceive, and diferme that God liftneth to our prayers, hereby we may affure our felves, that he grants our requefts. Now by this we may

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70 perceive that he doth liften and give eare to A us, because the grace whereby we pray is from him alone.

CHAP. VII-

Of the fecond head of Gods worship, the Hearing of the Word preached.

Cafes of Conscience.

Hus much souching the first head of ontward worship, namely, prayer. Now followes the next, which is the Hearing of the wordpreached.

The Queftions concerning this point are ofrwo forts. Some concerne the Preachers of the Word, and fome the Hearers. The first fort I omit, and referve them to a more properplace.

For the fecond fort concerning Hearers, one Question may be moved :

How any man may profitably, to his owne comfor: and falvation heare the word of God ?

The necessitie of this Queffion appeares by that speciall Caveat given by our Savi-our Chrift, Luk 8. verf. 18. Take heed how yee bears.

Anfw. To the profitable hearing of Gods Word three things are required : Preparation before we heare, a right Disposition in hearing, and Duties to be practifed after ward. I. In Preparation, fundry Rules of directi-

on are to be obferved

Firli Rule.We muft be fwift to heare, lam.1. 19. And this wee thall doe by disburdening our felves of all impediments which may hinder the effectuall hearing of the Word. These impediments are efpecially three; all which are named by the Apofile lames, together with their feverall remedies.

The first is prefumption ; when the hearer prefumes of his wildome, knowledge, and abilitie to teach (if need were) his teachers. The remedie hereof is, to be flow to fpeake, that is, not to prefume upon our owne gifts, thinking our feives better able to teach others, than to be taught by them. For fothe Apolite after wards expounds himfelfe, when he faith, My brest ren, be not many mafters, Tam. 3. I. Let not private perfons take upon them to become infiructers of other men'; but is Paul laith, I Cor. 3. 18. If any man among you feeme to be wife, let him be a foole, that he may be wife: that is, let him be willing to learne, even of his inferiours. And in this regard, let him follow the practice of NAIman, who infinited himfelle to the advice and counfell of his maid.

The fccond impediment is troubled affe. Hiens, fpecially raft anger, either sgainft the Teacher or others. The remedie of this alfo is laid downe in the place before alleaged, Be flow to wrath, v. 19. The third is fuperfluity of maliciousnesse, that is, the abundance of evill corruptions and finnes, which heaters fhall by experience finde in their owne bearts and lives. This impediment hath many branches, principally three. 1. Hardneffe of heart, noted by the frony ground, in the parable of the fower, Matthew 1 . 20. 2. The Cares of the world, fignified by the thornie ground, v. 22. 3. The itching care, 2 Tim. 4. 3. when a man will heare no other doctrine, but that which is futable to corrupt nature, not being willing to frame his heatt to the word, but to have the word framed to his wicked heart.

2. Pooke:

The remedies of this impediment are thefe. Firit, every hearer of the Word muft lay apart all superfluity of malicionsnelle, that is, cut off as much as in him lieth all corruptions both of heart and life. Hence it is; that God fpeaketh thus to the wicked man, Pfal. 30. 16. What haft then zo doe, to take my word in thy month. feeing then hateft to bereformed. and haft caft my words behinde shee ? To this purpose the Prophet Jeremie exhorteth the lewes to be circumsifed to the Lord, and to take away the fore-skins of their hearts, Oc. Ier.4.4. And Mefesby Gods commandement was to fantlifie the people three dates, before they came to heare the Eaw delivered by himfelfe in Mount Sinai, Exed. 19.11. Againe, every man will and ought to have a care to prepare himfelfe more or leffe to the receiving of the Lords Supper : which duty is as well to be performed before the hearing of the word, confidering that in fubftance it differeth not from the Sacraments, they being the visible, and preaching the audible voice of God. Secondly, every hearer muft receivethe word with meetnes, that is, with quiernes lab. ject himfelfe to the word of Godin all things. Sla. 57.15. I dwell with him that is of an Bunible fpirit, to revive the fpirit of the humble, Oc. The fecond Rule of Preparation. Wee

muft lift up our hearts in prayer to Gott, that he would give us the heating care. This hearing eart is a gift of God, enabling the heart when it heareth, to conceive and understand the doctrine caught, and to yeeld obeitience 0.7401.0 thereunto.

The third Rule. The hearer minft in hearing fet himfelfe in the prefence of God. Non therefore (faith Corneline to Peter, MULTO. 33.) are we all here prefent before God to heare all things commanded thee of God. The featon is, becaufe God is alwaies in the congregati-on where the Word is preached.

11. The fecond thing required to profi-table heating, is kright differing. Wherein two rules are to be oblighted to a state of the Firft, when the Word of Ood is in delive-

ring every hearer mult heare with judghithr. But fome will fay, many Preachers bewrity failts and infirmicles to their preachers bewrity this Paul anf Werech not wirthtanding, Defpile

they deliver untruths ? Paul anfwers againe, in the next verfe, Try allthings, and keepe that which is good and Saint John to the like purpole, I lohn 4. Beleeve not every fpirit, but trie the firits whesher they be of God.

Here by the way wee mult remember one cavear. There bee three kindes of judgement: The first is private, whereby every private perfon may judge of the doctrine which is taught ; For hee mult not heare, hand over head, but judge of that which he heareth. Of this Saint Paul Speakes to the Corinth. Indge ye what I fay, I Cor. 10. 5. The fecond is, the judgement of the Prophet or Minilter : And this is a furer kinde of judgement than the I former, proceeding from a greater measure of Gods grace. The third is, the judgement of the holy Ghoft in Scripture ; and this is fovereigne and absolute. For the holy Ghoft judgeth all, and is judged of none. These three kindes of judgement are let in this order. The firft depends upon the fecond, the fecond upon the third, and the third is abfolute and judged ofnone.

Upon this cavear, two things doc follow ; Firit, that a private hearer, though hee may judge of doctrine delivered, yet hee may not cenfure the Teacher, or his Ministeric. Minifters are to bee judged, Luctheir spirit is not fubject to every private man ; but to the Pro phets: for the ipirit of the Prophets, that is, the doctrine which the Prophets bring, being infpired by the Holy Ghoft, is jubject to the Prophets, 1 Cords. 14. 3 2. Secondly, 2 private man is not to publish or breach any point of doctrine, but that which is plainly propoun ded in the word, and taught by the Mulifters thereof. This is an ecelfary rule; and the want of obfervation thereof, is the caufe of many fchilines and herefies in the Church. The Lord commands the peop'e, Mal. 2.7. Torequire the Law at the mouth of the Prieft in all maine points of tatth and manners.

The fecond rule to be observed in hearing Every hearer mult have care that the word of God be rooted and grounded in his heare. like good feed in good ground : which Saint lames expressed, lam. 1. 21 . receive with meek- [] effe the ingrafied word. Here generally it is to be remembred, that not only ignorant people, but even the most learned ought to be hearers of the word preached. For the preaching thesof ferves not only for the increasing of knowledge, but alio for the reformation of the af. fection, which may bee inordinate, where knowledge doth abound.

Now for the rooting of the word of God in our hearrs, fundry things are required. First, a true and right understanding thereof.

Secondly, it must bee mingled with faith, Heb.4.1.For the word is as wine, or water of life ; our faith is the fugar that fweetneth it, and gives it a pleafant relifh. The word there.

not prophecie, 2 Thef. 5. 2C. Yea, but what if A fore must be tempered, and mixed with our faith, that it may become profitable unto as-Now in this mixture, there is required a double faith : the first generall, whereby we beleeve the doctrine delivered to be true, fo as we never call the fame into queftion; Our Gon fel to you (faich Paul) was in much affurance. 1 Thef. 1. 5. The fecoud speciall, whereby we apply the word preached unto our felves, for the humbling and comforting of our hearrs."

Thirdly, wee must labour to be attected with the word. Thus lofiak his heart is faid to melt at the reading of the aw, a Chron. 34. 27. And the people rejoyced greatly, becaute they understood the word which the Levites had taught them, Neh. 8.1 2. The hearts of the two difciples that went to Emmans, burned within them, when Chrift opened unto them the Scriptures, Luk: 24. 32. And the Jawes at Peters fermon were pricked in their hearts, and faid, Men and brechren, what fhall we doe ? A.T. 2. 37.

Fourthly, the Word of God muß dwell plenteoully in us, Col. 3. 16. This it doth when it rules, and bearesthe greateft fway in the heart, and is not overturned by any corrupt effection.

Il I. The duties to bee performed after Hearing, are thefe.

Firft, the doctrine delivered muft be treafured up in the heart, and practifed in life, Pfal. 119.11. I have hidshy word in my heart; that I might not finne against thee.

Secondly, a man muft meditate on the word which he hath heard, with lifting up of his hearr unto God. The beafts that were cloven footed, and chewed the cud, were fittell both for meat unto man, and for facrifice to God. Lev. 11. It was the old and ancient opinion of the Church, that this chewing the cud fignified holy meditations. And he that heares the Word, mult doe as the bealt doth, tetch up the meat out of his bellie againe, and chewit over anew. The man that doth fo, is the fittest for the Lords use-

Thirdiy, he mult have experience of the word of God in him elfe, Pfal. 34.9 Tafte and fee how gracious the Lordis.

Fourthly, hec is to examine himfelfe after he hath heard the word. Thus David faith of himicife, Pfal. 119. 99. I have confidered my waies, and surned my feet unto thy testimonies.

Fifthly, he mult be obedient unto it, and teftifie his obedience, though not at all times, yet whenloever occation is offered: /am.1.224 Be ye doers of the word, and not bearers onely; deceiving your owne felves.

II. Queftion touching Hearers is,

How are they to be comforted, who after long hearing of the word, either profit very listle, or not at all?

For

Cafes of Confcience.

For refolution of this Queltion, the Cau- [A] benefit by the Word preached. Thefe wants fes of not profiting are diffinctly to be confidered. And they are of two forts.

The first fort of Caules are the finnes of the hearers. And that finnes are the caufes of not profiting, it will appeare by this figne; if the memory, underftanding, and other parts of the minde in common matters bee ftrong and pregrant, but dull and weake in apprehending and retaining the doctrine taught. Now thele finnes are principally two. First, Hardneffe of heart, when a man is not

inwardly moved and affected with the word preached, but remaines in the fame ftate hee was before. This is fet forth by the hard ground that is by the high way file, and by the ftony ground, Math. 13.4,5. And fuch is B theheart that is not moved nor affected cither with joy, forrow, feare or confolation. The hardneffc of heart arifeth from a cuftome in finning, and from the deceitfulneffe of fin, Heb. 3.13.

Secondly, worldly cares, that is, a heart poffeffed with denres of profit ., pleafures, honours, preferments, and tuch like ; which be as thomes that choake the feed of the word, and fufferit not to grow and fructifie ; yea, that fill the heart full of wandring imaginations, which fteale away the minde from attending to the word preached. Those that are thus hindred from profiting, are rather to be reproved. than comforted for that the caufe of their nonproficiencie is in and from themfelves. They are therefore to use all good meanes for the removall of their finnes, that of hard hearted and carnall, they may become good and profitable hearers of the word. The meanes are thefe.

First, they muft labour to bee touched in heart, with fenfe and feeling of their fpirituall povertie, and want of Gods favour and mercie in the pardon of their finnes. The reation is given of David, Pfal. 25.9. The Lordscacheth the humble his wates: And by Mary in her fong, Luk. 1.53. He hash filled the hungry with good things, and the rich bee hath fent empire away. The fecond meanes is, to heare the word of God with an honeft heart, joyned with a conftant purpole of not finning. The third, to be ascarcfull to bring good affections, as a good underttanding. For affections are the fect that carrie the heart, and Salemon bids us to take beed to our feet, when we enter into the houfe of God, Ecclef. 4. 17. They are the very key of knowledge and memorie, and therefore David fayes. The forrer of the Lord is revealed to those that feare him, and his covenant is togive them underftanding, Pf. 1.25.14. And that which he faith of Feare, may be faid alfo of other good affections.

The fecond fort of Caufes, are ordinary and utuall defects of paturall gifts; as of capacitie, or concest, of memorie, and underftanding. For all men have not the like gifts of nature, and therefore all men cannot reap like

may bre difcerned thus; If the minde and memorie bee weake or wanting, as well in common worldly matters, as in divine things that belong to Gods kingdome. And to to is kind of men, which are thus troubled for not profiting, there belongeth comfort; yet not fimply, but upon these conditions. First, if they know the principall grounds of religion. Secondly, if they have care to profit and increase in knowledge. Thirdly, if they live according to the measure of their knowledge in obedience to Gods will. These being observed, fuch parties are to comfort themfelves in this, that God in mercie will accept of their endevour, forgive their ignorance, and beare with their infirmities. This is to bee feene in the example of Peter, whole faith was highly commended by Chrift, when he laid, the gares of hell frould not prevaile againft it, Matth. 16. 16.And yet at that very time, Peter was ignorant of many maine points of Religion, as of the death, refurrection, and afcention of Chrift. And in his perfon, the other Difciples are commended alfo for their faith, becaufe they held Chrift to be the Meffias and Saviour of the world, though they were ignorant of the manner of his redemption, thinking he fhould have beene an earthly King, Ad 1. Againe, the want of knowledge in tuch as have naturall defects, may be supplied by good affection, if they be not wanting in an honeft heart, and carefull endevour of godly life. Thus the Church of the lewes in the old Teftament did farre exceed the Chuech of the new in good affection, though it came farre fhore of it in knowledge and apprehenfion.

2. Looke.

CHAP. VIII.

Of the Sacraments in generall, the receiving, and use of shem.

IN the next place follow the Queffions of I conficience touching the third part of Gods Outward worthip, namely, the Sacraments : and these concerne either the administration, or the receiving of them. The Administration I will here let paffe, and handle those Oueflions onely that concerne the receiving and ufe thereof, both in generall and in particular. Touching the receiving of the Sacraments in generall, there is one onely Queftion :

whether the sacraments ministred by Hereticks, Idolners, and wafafficiens Minifters, be sucraments or no?

For answer hereunto, wee are to know. there are three forts of men that may adminifter the Sacraments. Some are true and lawfull

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full Miniflers, lawfully called by God and | A] the word at Chrifts commandement, and man to that function, keeping the right forme of the Sacrament according to the inflitution. Some againe are meere private perfons, that have no authoritic at all to administer, whom we may oppose to the former fore, as contrarie to them in this action. Others againe bee admitted to fland in the roome of lawfull Minifters, by the acceptation and confent of men, or by cultome, though corrupt : and thete are in a meane betweene the two former forts. Of the first there is no question. But the Sacrament administred by the fecond fort is a meere nullitie, becaufe they have no calling thereto, neither can they doe it of faith : for as much as they have neither precept nor example out of the word of God. Now for the third fort, though they be not indeed lawfull Pattors; yet being in the place of fuch, by the confent, allowance, and cultome of men, though corrupt, their action is of force, and the Sacrament which is administred by them, is indeed a true Sacrament ; which I prove by their reations :

First, the preaching of the Word, and adinigilitration of the Sacrament are all one in fubilance. For in the one the will of God is feene, in the other heard. Now the word preached by Hereticks is the true word of God. and may have his effect. The Scribes and Pharifies, great Doctors of the Jewes, were not all of the Tribe of Levi, but descended from other Tribes. Againe, even the principall of them lived by extortion and buberie, and were wicked men, yea Herenicks and A. postataes, deposed and excommunicated perfons. And yet becaufe they occupied the places of good teachers, and fate in the chaire of Mofes, that is, read the doctrine of Mofes Law, Cnrift biddeth his Difeiples to beare tham, Muth. 29. 3. provided only that they tooke heed of the leaven of their falle docitrine & wicked life. Now if the word caught by their ministerie was powerfull, why may not the Sacraments miniftree by the Hereticks flanding in the roome of sherrue Minifters, bec true Sacraments? In the dayes of Paul, Phil. 1. 1, 5. fome preached Chrift throngb envie and Arife, and fome of good will: what was the Apolites, judgement in this cafe? Himfelfe anfwergth, verf. 18. What then 3 yet Christ is preached all manner of wayes, whesher is be under a pratence, or finceraly, andsbereib I joy, yea, and will joy. man issee Secondly; this point is plaine by examples. The Levitical Priefts undershe Law were Hereticks, and taughe attene dom the breach

afthe Morall Law. Yea, they held Juftifica. sign by works, Row. 10.2. and per Circumri-Goe by them administred was in force ; neithe was the Peffcover celebrated by them, or the facrificat which they offered, any other than the true Paffcover; and true facrifices. Indas was a vetie hypocrite, yes, Chrift cals him a Devill, Job. 6. 79. and yes hee preached baptized with the reft of his Difciples, lok.4. verf.1,2.

Thirdly, the Sacrament, if it bee adminifired in the name and by the power of Chritt, is the ordinance of God, being received by faith, yea, a true Sacrament of Chrift; and the force and efficacie thereof deth not depend upon the worthineffe of the Minifler, but upon Chrift. The letters or Epifile fent from one man to another are authenticali, ar.d ferve fully to expresse the minde of the author, though the mellenger or corrier bee a wicked or a naughtie man. And in like manner, the finne of any man that flands in the roome of a lawfull Minister, doth not nullifie the Sacrament, and therefore not herefie or infufficiencie. S. Cyprian, who lived necre 200. yeares afeer Chrift, was of this opinion, that Sucraments auminifired by Hereticks were no Sacraments. But the Chutches of Africa in those times concluded the contrarie à abili him, according to the doctrine that hath been delivered.

The Vie. 1. By this doctrine they are mitly to be blamed, who would have their chil4 dren re-baptized, which were before baptized by the Popifh Priefts ; becaufe the Sacrament, though administred by a Papift, if he fland in the roome of a true Pattor, and keepe the forme thereof, is a true Sacrament. 11. Others by this doctrine come to beforeproved , that refuie to receive the Satraments at the hands of unpreaching Minifters. For though the Minister bre aniofficient and preach not, yet if hee bee called by the Church, he hath the place of a lawfull Paflor, his administration is warrantable, and the Sacrament by him administred a true Sacrament.

If it be faid, that then the true Sacramonts may bee out of the true Church, as in the Church of Rome at this day, becaufe Hereticks and fuch like Minifters are not or the Church; I anfwer, that there is in the Church of Rome the hidden Church of God, and the Sacraments are there uled, not for the Romifh Church, but for the hadden Church which is in the middeft of Papacie : like as the lanthorne beareth light not for it felfe, big tor the paffengers : yet hence it followes not, that we fhould communicate with Idolaters, Hereticks, and wicked perfons. And formuch of the administration of the Sacraments in generall. Loome now so the

particular Sacramentsus be-10. april 11212 00 CHAP. IX. 376 . . due Man : - Of Baptifmo. •101£1.0 "He find Sacrament in order is Baptiline : T And the Queffions touching it, I iteduce to five heads.

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L Queftion. whether Baptifme bee neceffarie to Saluntion, or no s

Cales of Conference.

Por answer to this Question, wee must rightly diffinguish of necessitie. A thing is faid to be neceffarie two manner of wayes ; either abiolutely and funply, or in part. Abfolutely neceffarie is that, which is in all refpects neceffarie, and the contrarie whereof is ntterly unneceffarie. Neceffatie in part is that, which in fome refpects, or upon certaine caules and confiderations is neceffarie. This difinction premifed, I anfwer :

Seit. 1.

How Bapriline Firft, that Baptifme is necessarie the fecond way, in part and respectively, that is, in divers and fundrie regards.

I. As the lawfull use thereof is a note, whereby the true Church of God is differned and diffinguished from the faile Church. Not that the Church of God cannot bee a Church without the Sacrament; for it may want Baptilme for a time, and yet remaine a true Church, as well as the Church of the Jewes in ancient times wanted circumcifion for the fpace of fortie yeares, Ia/b. 5.6. and yet cealed not to bee a true Church and loved of God.

I.L. As it ferves for necessarie uses and purpofes to men of yeares, that are to bee baptized : as first, to testifie unto the Church and themfelves, that they are received into the bodie of Chrift, which is the company and focietie of the taithfull. Secondly, to teffifie their obedience to Gods commandement, and their fubjection to his ordinance appointed by him for their good. Thirdly, to bee a neceffarie prop to uphold their weakneffe, a feale to confirme their faith in the covenant of grace, and an infrument to convey Chrift unto them with all his benefits.

I II. It is neceffarie to infants, as it ferves to enter and admit them into the vifible Church, and withall to fignifie their interest in the covenant of grace, and confequently their right and title to life everlasting.

Sect. 2.

How Baprifme Secondly, I anfwer, that Baptifine is per is not necellaabiolutely or simply neceffarie, fo as the partic, and why? tie that dies without it, remaines in the flate of damnation, and cannot be faued. My reafons are thefe :

1. Baptiline is appointed by God, to bee no morebur a feale annexed unto, and depending upon the covenant : therefore wee must put a difference betweene it and the covenant.

The covenant of grace, and our being in Chrift, is abiolucely neceffarie : for no man, woman, or childe can be faved, unleffe they

A have God for their God. But the figne therof is not. For look as to the effence of abargaine, the confent and agreement of the parties alone is of meere necefficie required : and this being yeelded, the bargaine is a bargaine, though it bee neither fealed, fubfcribed, nor confirmed by witnes; folikewife a man maybe faved, if he be within the covenant of grace, though hee have not received the feale and figne thereof, the Sacrament of baptifine.

II. The bare want or privation of baptifme (when it cannot bee had)is pardonable. and doth not condemnethe partie unbaptized. The theefe upon the croffe was faved. though hee was never baptized, Luk.23. And fundrie Martyrs in former times, who were Gods deare children, and died for the maintenance of his truth, though they wanted the outward and visible baptiline, yet by Gods mercie they were not defiture of the inward, and confequently were not condemned, butfaved. And fo, many children under the Law died before the eighth day uncircumcifed. Yea, when any smong them were weake, and could not endure to have the foreskin of their fleft cut, in probabilitie their circumcifion was deferred, and fome of them' died in the meane time : which nevertheleffe being borne of beleeving parents, were undoubtedly faved, according to the promife of God made to Abraham, I will be thy God, and the God of thy feed. For as Chrift faith of the Sabbath, fo may we fay of circumcifion ; It was made for man, and not man for it. And it were a judgement both rath and uncharitable, to thinke that all the males of the children of Ifrael that died before circumcifion were condemned.

Yet on the other fide, the wilfull contempt and careleffe neglect of this ordinance, when it may conveniently bee administred and received, is deadly and damnable. And to them that are guiltie of this finne, is the threat of God jufily denounced, Gen. 27.14. Even that perfon foall be cut off from his people.

III. The grace and mercie of God is free, and not tied or bound to the outward elements. Job. 318. The wind bloweth where is lifleth, that is, God gives grace, and vouchfafeth favour, to whom, where, and when it pleafeth him. And hence it is, that they whom hee would not have periffi, but come to eternall life, fliall be faved, though they be not partskers of this Sacrament.

IV. Infants borne of beleeving parents are holy before baptiline, and baptiline is but a feale of that holinefic, 1 Corinth. 7.14. The children of beleeving parents are holy. Rom. 11.16. If the first fruits be holy, fo is the whole lump ; and if the rost be holy, fo are the brand ches. Yes, tothem belongs the kingdome of beaven as well as to others. Chrift faith Suffer little children, Oc. for to them belongeth the king dome of beaven, Mark. 10.14. It is alleaged, that those which are fanctified 2. Booke.

Cafes of Conficience.

feed have faith, which infants have not. Anf. 1 A) and cleanieth you from your fins, yee cannot God faith, I will beethy God, and the God of thy feed. By vertue of this promile, the par rent layes hold on the covenant for himfelfe and for his childe and the childe beleeves becaufe the father belueves.

Ris objected againe, that infants are borne in originall finne, and therefore cannot bee Borne holy and anothined. Anim. Everie beleeving parent fuffaines a double perfon. Firft, as he is a man delcending of erdans. by corrupted feed; and thus being himfelfe compred and uncleane, his children also are corrupt and impure. Secondly, as he is an holy and beleeving minit, ingraffed by faith into Christ the second Adam. And thus by his faith comes his childe to bee in the covenant. and partaket of the benefits and privileges thereof; and by the fame faith hoe being a beleever, the guilt of originall corruption which is in the infant new borne, is not imputed unto him to condemnation. And for thefe caufes the Sacrament of Baptilme is nor abfolutely and precifely necessarie to falvation, but fo and in that fort as hath beene declared.

Against this doctrine it is objected, that Chrift faith to Nichodemus, Except a man bee borne of water and the Holy Chost, bee sannet enter into the kingdome of God, Job. 2.5.

To this objection fundrie answers are given. First, if the place be understood of Baptime, then the words may carrie one of those two fenfes. Firft, that our Saviour directs this Speech principally againft Nichodeman, who was a timorous profefiour, and remained ignorant, and had long neglected his baptifice. Secondly, that the kingdome of heaven is here put, not for everlafting happineffe, but to fignifie the visible effate of the Church of the new Tettament; and then the meaning is, no man can be admitted into the Church, and made a visible member thereof, but by the water of baptifme: neither can any man bee made a lively member of Chrift Jelus, but by the Spirit, that is, by regeneration which alone makes the partie that is entred into the Church by baptifme, to bee a lively member of the bodie of Chrift. Secondly, others anfwer, that this place is to bee underflood not of Baptifme, but fimply of regeneration, and that Chrift alludes to the fayings of the Prophets, which fpeake of cleane water, Exed. 36. 25. and expounds the fame in this fort ; Thou Nichedemas, art by profession a Pharifie, and ufeft many outward walhings : but know this withall, that unleffe thou bee walhed inwardly by cleane water, that is, bec regenerated and renewed by the HolyGhoft, thou canft not enter into Gods kingdome. Laftly, it is answered, that the neceffitie of falvation lies not in both, but only in the new birth by the Holy Ghoft ; as if Chrift fhould fay, Except ye be regenerate and borne anew of the Spirit, which as cleane water purgeth

be faved. The Vfe. By this doctrine touching the neceffitie of Baptilme, are juffly challenged two forts of men.

The first is the Popifh fort, who build the bfolute necelfitie of Baptifine upon falfe and unftable grounds. For they teach in their writings, that all men are borne in finne and corruption, and unleffe they be cleanfed from it they can never be faved. Now Baptifine(they fay) is appointed by God, as the only remedie and fole meanes wherebythey may be purged from finne, and come to falvation. And this they flew by a comparison of Baptiline with the brazen Serpent : which as it was the only remedie for the cure of those which were flinged by ferpents, to is this Sacrament the only meanes fer spart by God, to keepe them that are partakers thereof, from the fling of death and eternall dettruction.

But the answer is plains out of the former dectrine ; That though all men bee concelved and borne in finne, and cannot super into the kingdome of heaven, except they bee cleanfed ; yet Baptifme is not of abiolute necessitie for this purpole. For it is not appointed by God, as the only remedie of this evill, but only to bee a figne and fignification of the purging and cleanfing of inne, by the bloud of Chrift. Now those that are within the Covenant may have their finnes remitted by the mercie of God, and that according to the forme of the Covenant, though they receive not the figne thereof ; fo bee it they doe not wilfully contemne nor neglect the fame when it may bee had. Againe, the Serpent lifted up by Mofes, in it felte and by it owne vertue was a bare figne, and was no remedie to cure the difeated Ifraelites : but they were cured by their faith in the word of Gods promife annexed unto the figne : according to which David faith, Hee fem bis word and bealed them, Pfal. 104. 20. And to the fame effect Anguftine faith, That the ours Lib. de mirab. and health of the Ifracilites came not from the Script.c. 33.

Serpene, bus from Gods commandement obeyed. Non in leipen and his promife beleeved. And fois Baptifine te, fed in Domins imperso a remedie, and no otherwife. &, tomifo, &c

The fecond is, the common ignorant for of people, who thinke that an infant dying, without baptilme, dies without chriftendom and that it cannot poffibly be a Chriftian unleffe it be baptized. This their opinion is verie erroncous. For by it they make baptifine the feale of the covenant, to be as necessarie as the covenant it felfe. Whereas on the contratie. baptifme is not fimply and abtolutely ucceffarie, fo as the partie dying without it cannot bee faved, bur only in part, as it ferves to difinguifh the true Church from the falle, to be a neceffarie figne of our admittion & entrance into the Church ; yea, to confirme our faith in the promife of God. Neither is haptilme of force to make a Chriftian, but only G 2

to fignifie and declare a man to bee a Chriftian, by being within the covenant of grace.

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II. Queftion.

whether witneffes, which we commonly call Godfathers and Godmethers, bee neceffarie ?

To this there are given two answers. First, that the sic of Godfathers and Godmothers is not fimply neceflarie to the Saersment of Baptilme. For firit, it feemeschat of ancient times the parents of children which were Heathens, and newly converted to Chriftian Religion, were cither ignorant and could nor, or careleffe and would not bring up their children agreeably to the word of God, and the Religion which they newly profefied. And hence it was thought meet that fome perfons of good knowledge and life fhould bee called to witneffe the Bapthine, and promife their care for their childrens education. But now parents among us being better taught and qualified, the other is not of fuch necessitie. Secondly, Chrift hach inflituted and ordained in his Word, all things fit, convenient, and neceffarie unto lawfull Baptilme, amongst all which hee hath not any where exprelly prefcribed the use of Surctics. Thirdly, the whole congregation affembled together at the administration of this Sacrament, doe prefent the childe to the Lord, and are witneffesthat the childe is admitted into the Church, and is externally in the Covenant. And therefore I take it to bee a fault, when the congregation doth depart before the childe bee baptized. Fourthly, that which is required of them to promife and performe, may, yea mult and ought to bes performed by the patents of the baptized, who are by the word of God to bring up their children in the feare of Ged.

The fecond answer is, that though fuch perfons are not necefiarie to the effence of Baptifine, yetthey are not fimply to be rejefed ; this slway prefuppoled, that they be fit men, and well qualified. Their funche flands in foure things.

First, that they be of yeares of diferention, fufficient to undertake fuch a charge. And sherefore it is a fault, when children are called to bee Godfathers and Godmothers, which neither are come to yeares of diferetion, nor able to confider what they doe, or ought to doe.

Secondly, that they have at least some knowledge and understanding, not only in generall of the principles and grounds of religion, but also of the nature and end of the Sacrament, and of the fubftance of the promite wherewith they binde themfelves in the behalfe of their Godchildren. It was in

A ancient times required of fuch perfeas as were to bee witneffes, that shey fhould know and underftand the Creed, and the Lords prayer. Therefore thole are justily to bee blar med, that call fuch perfone to bee witneffesto, theirchildren, which though they have yeares, fufficient, yet they have little or no knowledge of the grounds of the Catechilme, or of the bond whereby they ablige themfelves for the good and godly education of the infants in time to come.

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Thirdly, shat they be knowen to be of an boneft and refermed life, not jufily chargeable of impistie, incivilitie, or difhonefie: that by their example the children may in time to come beedrawen to holineffe of life and converfation. For how can hee that is of a diffolute and wicked life, bee able to bring others committed to his charge, to the em-

bracing of true religion ? Fourthly, that they be carefull to performe their promile made in the face of the Church.

for the good education and inftruction of the childe in the feare of God, fpecially when the parents be negligent and careleffe in that behalfe.

Now the reasons why these Sureties are not to be fimply rejected, if they be qualified, as hath beene faid, are thefe : I. Becaufe this cufrome though it be not directly grounded upon Scripture, yet it is not repugnant thereunto. For being rightly used and kept, it tendeth to the furtherance of religion and godlineffe in particular families, and confequently to the edification of the Church. I I. It is no new thing, but an arcient commendable practice, continued in the Church of God above the fpace of 120. yeares. 1 II. Becaufe thefe parties doe fupply the defest of naturall parents when they be wanting, either by death, or by negligence while they live ; if they bee an fwerable to their promife made in the behalfe of the children, rouching the things that belong to their falvation.

Yet further touching thefe perfons, three queftions are moved.

I. Q. What dutie are they to doe in the behalfe of the partie baptized ?

Anf. Papifisteach, that the principall and properact of the Suretie is, the taking of the infant bapeized from the hands of the Prieft, into his owne armes and cuflodie. B it this, though it bee an action neither good nor cvill, yet confidering it may as well be done by another as by him, and the doing of it by another is no whit prejudiciall to the end for which fuch perfons were first appointed in the Church, namely, the good education of infants baptized, it cannot bee the principall durie of the Suretic.

But the things required of them are efpecially thefe :

I. To be speciall witness of the admission and entrance of the partie baptized into the Church of God.

II. To

(afes of (on science.

II. To binde themfelves by folemne pro- (A mife, in the name of the childe, before the whole Church affembled, that they will bee carefull fo foone as hee comes to yeares of diferention, that hee be broughrup in the feare and fervice of God, and bee inffructed in the principles of faith and repensance, and acquainted with the promife made by them in his behalfe, that he may frame his life theresfter:: stada - con

HIL To have focualt care of the performance of their promife, that by all good meanes which God hath appointed ; both publike, as hearing the Word, and receiving two Sauraments ; and private, as exhortations and admonitions ; in time to come her shall bee moved and incited to forfake the Devill sec. and to pay his vowes made at tils Baptime. 11: Q. Whether children baptized conce

to bee of fpirituall kindred while the whole Church, by reafon of their Godfathers and Gedmothers? North

The Papifisanfwer, yes, and they explane their answer in this manner : Looke as by carnall propagation a manthath snaturall being ; to by the Sacrament of Baptifine he hath a fpiritual being in the state of grace, according to which he is borne againe. Now, as by carnall propagation arifeth a bond of kindred betweene one man and: another ; lo by the receiving of Baptifine there arifeth a bond of kindred betweene the members of the Church; by meanes whereof, the Sureties become as fathers and mothers to the parties baptized.

Wee on the other fide anfwer negatively, that perfons baptized doenot bytheir Baptifme become fpiritually skin to the Church. Now that this is the truth, and the contrarie doctrine of the Papifts erroneous; will appeare by thefe reafons : .

I. The Sacrament it felfe doth not give a fpirituall being to any man that is partaker thereof ; neither is it of force to make a man a Christian, or a member of the invisible Church of God. But that which doth this, is the Covenant of grace; wherein is promifed remillion of finnes, and life eternall, in and by Chrift. And the Sacrament is only a feale of that covenant, and no more.

Now if baptifine cannot make a Chriftian, much leffe can it give unto him a fpirituall being in the bodie of Chrift, and confequently any luch fpirituall alliance, whereby one member may bee allied unto ano. ther.

II. There is not the fame reafon of baptiline, that is of carnall propagation or birth. For baptifme is not regeneration it felfe, but the Sacrament, that is, the figne and feale of regeneration. And therefore though naturall kindred comes by carnall feed and birth, yet ipirituall kindred cannot come to any by baptilime. I I J. The Scripture mentions only two forts of kindred, and no more ; the one which arifeth properly from focietie and communion of bloud, which wee cell Confanguinitie ; the other, which comes by carnall conjunction of man and woman in the chate of marriage, commonly termed Affinine. And befides thefe, the Scripture acknowledgeth none. If it bee faid, that God is the father of all

beleevers, and that they are his fonnes and daughters, and Chrift their elder brother : and therefore there must needs be a spirichall alliance betweene them all : I anfwer, it is true : but that this kindred hath his orbinall from baptifme, and beginneth with that relation that is betweene the Sureties and B their God-children in that Sacrament, it is a Papilir invention , deviled by the wit of man, without ground or watrant in the word of God: Cla TII. Q. But bee it, that the Papifts opi-

nion-were true, then a further queflion may be moved it Whether fpirituall kindred contracted by

Baptilme, can be a just impediment of martiage betweene the witneffes themfelves; or theit children?

The Pupifts in their writings anfiver, that Lib fere. 4. foirituall alliance being farre more excellent | dift.41.quzft. than carnall, is of much more force, both to Limpedit conhinders man from martiage before hee marrie, and to breate off marriage when it is ton- & dirimit confuminates .

But this doctrine (as the former) is not wat- de matr.lib.t. rantable. For first, they themfelves affirme, cap.30. that this impediment doth not depend upon the Law of Nature, but upon the judgement of the Church. But the effate of matriage flands by Gods ordinance, who hath given libertie of entrance into it to all men, that are out of the degrees forbidden in his Law without exception : and therefore the lawes and conflitutions of men cannot prejudice or take away mans libertie in that behalfe.

Secondly, all beleevers are brethren and fifters in Chrift, and therefore are fpiritually allied each to other. Now if this ipiritual alliance be polluted by marriage, or makes marriage undertaken a meere nullitie, then no beleever fhall marrie in the Lord : for Chriffians by this meanes muft never match with Chrifians, but with Pagans and Infidels.

Thirdly, this impediment is a superfitious invention of Popilh Canonifts, only to increafe the treafurie of their Church, by their multitude of difpentations. And it feemes that they are either afhamed of it, or wearie to beare the imputation thereof. For fome of Decr. Gregtheir owne Canons are sgainft it, which doe 1.4.ut.tr.c.i. allow Godfathers children to marrie, and a Concil. Trid. man to marrie his Godfathers wife. And the De retormati-Councell of Trent hath dra wen this affinitie i one mate intointo a narrow compaffe, which before was mi, c. s. &c. to farre inlarged, allowing the Witterfes themselves to bee man and wife, not urging G 3

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the faule thereof, bee loft, until they repçıų.

In this cale, the partie excommunicate is; as a free man in bonds, who untill he get out of prifon, hath no sfe ot his treedome, and yet continues a free-man fill ; though he semaine in prifon. So alfo the shildren of God may ftill be the children of God, though gxcluded from the congregation of the Church, for lome offences.

From this that hath beene faid, arifeth the Answer to the Queftion propounded; name ly, that the children of way garlone, as are excommunicated, are (notwishftanding their excommunication.) to her; bantized because they are indeed, and in the juster ment of charities, true members of the bor die of Chrift, though in fame, other ray gards, they are not in prefent holden, in the bee.

Yet further, belides the former grounds, coufider the reafons. 👃 . V

First, children of parents, that are professed members of the Church, (shough cut off for a time, upon fome offence committed) have right to baptiline, becaule it is not in the power of man, to cut them off from Chrift, though they bee excommunicated. Secondly, the perionali finae of the parent may not keepe the bleffing from the childe: and there-fore not deprive him of participation of the ordinance of God. Thirdly wep mult alway put a difference betweene chem, which do not make separation from the Church, and yes are gricvous offenders : and ropen Apoftataes, that joyne themielves with the enemies of the Church, to the ruine and overthrow of the truth of the Gofpel. Fourthly, wee muft put a difference betweene chole, that move given up their names to Chrift; though fallen grievoully ; and Turkes, and Infidels, that are forth of the Covenant, and never belonged to the Church. Laftly, if the mercie or God enlarge it felfe to thoulands, yea to infinite generations : why fhould man bee fo hard hearted, astomake queftion; whether fuch Infants belong to the Covenant, and confequently keepe them from the Sacrament of Baptiline ?

Out of this Queftion, arifeth a fecond ; Whether children borne in fornication, have right to baptifme ?

Anf. They are not to be kept from it. For the wickednelle of the parent oughonerto prejudice she childe, in things that belong to

Yet in this cafe, fome Caucions are careful ly to be oblerved; as first, that the parent hold the true faith and religion : fecondly that hee be by the Minister exhorted, to a true humiliation of himfelfe, and to carnell repentance for his finne committed, and that before the childe be baptized. Thirdly, that there bee fome appointed, to answer for the Infam, be-

bond of conjunction with Chrift, though A fides the parents, and to make folemne promile openly to the Church, that it ihall bee carefully brought up, and instructed in the faith. And the fame is to be observed and practued, before the baptizing of the children of patenesexcommunicate 115 211

to got tid an in the an

How menare to make a right uf: of sheir Duptifme apren they be some to years s

The vot obferving hereof is the caule of many linnes and corruptions in the lives of men. Icis commonly helden a great fauis in civill masters, for a mannot to keeps his covenante, Much more is it'a hainous finne before God, not to keepethe promises, and pay the vowes made vato him. For solwer therefore to the Quelion, we mult fitticike this for a ground ; Ther baptilme both for (ignification, force, ule; and fruit, continues not for a moment of time, but for the whole coule of a mans life ; It doth not relpost only the time palt or prefent, but that which is to come, yea, that whole time that a man hath to fpend, from the very act of his baptifine to his death. Againe, Baptiline is the true Sacrament of Repentance, for remitfion of finnes : which being once received, remaineth a perpetuall reftimony and pledge of the everlafting covenant of God, and of the continuall walking away of finne in the bloud of Chrift.

This Ground premifed, I come to the ufe of Baptifine, which is two-fold.

The first is, that it ferves to be a token and pledge of Gods favour towards us, and that principally three waies.

First, in that it scaleth and confirmerit to us the free pardon and forgiveneffe of our findes. Thus Cornelius was Daprized of Peter, after hee had heard the Golpel preached, and received the holy Ghoft, that is might be unto him a pledge of the remillion of his fins, Alt. 19. 48. And in like manner doth Peter exhore the converted lewes, to repent them of their finnes, and to receive the bacrament of Bap time, as a teale and pledge of Gods mercie, in the forgiveneffe thereof by Christ, AE. 2, 38.

In regard of this ule, baptifine is of great force, to releeve the heart in diffreffe. For when any childe of God feeles himfelte laden with the burden of histinnes, the confideration and remembrance therof, that God hath pardoned them all, and given him a speciall Scarraine pledge of his pardon in baptilme, will ferve to fay and fupport bis foule. Yes, though his finnes were of force to make a leparation betweene God and him, yet remembring that his name is written in the Covenane of God, and that he hath by Gods mercie-received the feale of the Covenant, hee fhall not need to bee much difinated. When Sacan

degrees of compaternitie.

(ales of Confcience.

111. Queffion touching Baptifine.

whether children of excommunicate perfons, which are caft out, and not holden as members of the Churse, have right to Baptifme }

For better tefolving of this queffion, the ground of the answer is first to be haid downe, and shon the answershintely to do made.

There are two Texts of Scopiure come monly allcaged, concerning the force and ufe of Excommunication. The firit is Marsha 18: the fecond is 1 German 5. The scope of thems both, is to fhere, that the man minich is en communicated is barred from the Kingdome of Heaven. For hee is not to bee halden a true member of the Church ; but as an Heathen and a Publican : and therefore is put out of Gods Kingdome , and delivered up to Satan. Of this weight is Excommunication.

Now in Excommunication there are three judgements to bee confidered.") The first, of God ; the fecond, of the Church & the shurd againe,ofGod. gaine, of God. The first is, when God doth hold any ob-

finate finner guillie of his offened, and confequently guiltie of condemnation, unleffe be regions. This is the first fentence. The fecond is, the judgement of Gods Church upon the offender, after that God hath holden him guiltic. For the judgement of the Church followeth the judgement of God, and doth indeed nothing, but pronounce the partie, guiltie and subject to condemnation. And the difference betweene them both is only this; That God holds the offender guiltie, and the Church declareth him fo to be. Now the fecond judgement is not to bee given abfolutely, but with condition of repeutance, and to farre forth, as man can judge by the fault committed, as also by the word, which gives direction, how to differne of the impenitencie of the finner. The third and laft judgement is Gods, whereby he ratifies and confirmes that in heaven, which the Church hath done on earth: and this in order followes the fecond.

This ground being laid downe, I come now to the answer.

First therefore, the parties excommunicate are in fome respects no members of Christs bodie, and in tome refpects they are.

They are not in two regards. First, in that they are cut off from the company of beleevers, by lawfull excommunication, & to have no participation with them, either in prayer, hearing the Word, or receiving the Sacramenus. The reafon is, for that the action of the Church flands in force, God ratifying

all the three kindes of kinted, but only fome | A | that in heavon, which the Church deth upon earth. Secondly, becaufe by their finnethey have (as much as in them lieth) deprived themfelves of the effectuall power of Gods fpirit, which might rule and governe them. But in other respects they are members, as will appeare, if we confider the divers forts of

members Some are members not all nally, and in prefent, but in the eternall counfell of God, and are to be in time when they thall be called. Thus was Paul before his conversion, and therefore he fayes of himfelfe, that Gad had feparated him from his mathers were a, and called wise by be grace, Gal. 1. 1 5. Allo of himfelfe and other beloevers ho fayes, When we were enemies, wee were recardiled to God, by the death of his Son, Rem. 5.20. Some againe are members only in fbew and appearance; of which forcare hypostites, which deene by their outward profesfion, to be that they are not in deed : wherein shey referible the woodden leg that is cunningly faftened to the bodie, but indeed a no leg, norpanof the body, whereta it is adjoyued. Athard fort are lively members, which are united unto Chrift by faith, and have fel-Jowfhip with God in him, being juffified, fanstified, governed and preferved by his fpirit ; and withall doe feele, and thew forth the nower of the fame fpirit dwelling in them. Of thele Paul Speaketh, Rom. 8. 14. As many at are led by the forn of God, they are the fans of Ged . The tourth fort are decayed members, we though they belong to Godsele Rion, and are plants truly ingrafted into the vine Chrift Jefus, vet for the pretent, have not a lively fenfe of the power and vertue of the fpirit of Chrift in them. Thefe may fitly be refembled to the leg of a man, or fome other part, that hath the dead palite, which though it remaine for fome time: without feeling, and uncapable of nourifhment, yet being joyned to the body, it may by vertue of forms throng medicine be recovered, and made whole as the other.

Of this fort are excommunicate perfons. For in regard of their ingraffing, they are true members, and cannot bee quite cut off from the bodie of Chrift, lob.10.18. though otherwife they are not holden to to bee, in a threefold refpect

One in regard of men, becaufe they are excluded from their holy Communion with the faithfull, by the Churches cenfure: The fccond in regard of God, becaufe that which the Church rightly bindeth on carth, is bound in heaven. The third , in regard of themfelves, becaufe for a time they want the power and efficacie of the Spirit, untill they be thorowly touched with repentance, and begin (as it were) to live againe.

Now, though in these respects, they bee not effeened members of the Church ; yet the truth is, they are notwholly cut off from the focietie of the faithfull. For the feed of faith remaineth in them; and that knits the bond

1 ales of Confeience.

Satan tempteth him to doubt of his owne c-1A flate, in regard of his corruption; even then let him have recourse to his Baptilme, and thinke of the earnest and pledge of Gods favour, which he hach received. Let him draw out his evidences, figned with the feale of Gods covenant, made unto him in Jesus Chrift : and that fhall bee fufficient to ftop the mouth of Satan, and to repell his temptations.

Secondly, Baptifme is a pledge of the vertue of Chrifts death. Due yon not know (faies Paul) that all wee which have beene baptized into lefus Christ, have beene bassized into his death 3 Rom. 6. 3. For they that beleeve are by baptifme conformed to Chrift their head, becaule they are by it buried together with him into his death, verfe 4.

This point is of excellent ufe in our lives. For it teacheth a man, when his owne corruption mooveth him to fin, and he is now even in the combat, the fpirit lufting against the fleth, and the fleth against the Spirit; even then, to call to memorie his Baptifme, wherein it pleased God to feale unto him the mortification of his finne, by the power of Chrifts death : and confequently to pray extentily unto him, for the continuance of the fame power in his heart; for the continuall crucifying of the old man, and the utter destroying of the bodie of tinne, Rem.6.6.

Thirdly, Bapiline is a pledge unto us of the life of Chritt, and of our fellowship with him therein. For looke, as hee being dead in the grave, railed himfelfe to life, by his owne power; even fo, and more than fo, being now in heaven glorified, doth he by the power of his Deitie raife up his members from death to life, Rom. 6.4. A certaine pledge whereof he hath given us in this Sacrament. Which alfo affordeth fingular comfort and joy unto a man, even in his greateft extrematic. True it is, that man by nature is dead in fin; yet God of his mercie fealeth unto him in baptifme, his rifing from the death of fin to newneffe of life. True it is againe, that all men muft die. Yet this is our comfort, that in Baptifme God hath fealed to us even our rifing from the grave to life everlasting, and all by the vertue and power of Christsrefurrection. This is a comfort of all comforts, able to uphold the foule of man, even in the houre of death.

The fecond Ule of Baptiline is, that it ferves to bee a notable meanes of our death unto finac.and that three waies.

First, by potting us in minde of mortifying the flefh, and crucifying our owne corruptions. For if we bee baptized into the death of Chrift, as Paulfaith, Rem. 3. then ought wee not to continue in finne, but to labour by all meanes, as by prayer, by raiting, by the word preached, and by avoyding all occasions of offence, to kill and defiroy the corruption of our nature, and the wickedneffe of our hearts, Gal. 5.24.

Secondly, it caufeth us to dedicate our felves wholly unto God and Chrift, remembring that wee once offered our felves to be bapeized, (in the prefence of the whole congregation) in token that wee should ever afterward confectate our foules and bodies unto the Lord, and wholly resource and forfake the flefh, the world, and the de-

2.Baoke.

vill. Thirdly, it caufeth us to labour to keepe and maintaine peace and unitie with all men; but fpecially with Gods people. For Baptifme is a folemne teftimonic of the bond of matual love and fellow thip, both of Chrift with his members, and of the members one with enother. To this end Paul faith, that we are B allby one firit baptized into one bodie, 1 Cor. r treef. 13. yea, and Baptifme is one of thole things, whereby the unitie of the fpirit is pre- Eph 4. S. ferved in the bond of prace.

V. Queffion.

whether a man falling into finne, after he is bapsized, may have any benefit of his Baptifme ?

Anfw. He may, if he repeat. And the reafons are thefe :

First, his Indeutures and Evidences remaine whole in refpect of God, and his name is not put out of the covenant. Which is otherwife in the Evidences of men. For if they bee once cancelled a man cannot have his name put into them againes

Secondly, Baptifme is indeed (as hath bin faid) the Sacrament of Repentance, and (asis were) a planke or boord to iwimme upon, when a man is in danger of the fhipwracke of his foule. Therefore if a man repeat, and bee heartily forrie for his finnes committed, hee may have recourse to his baptifine, wherein was tealed unto him the pardon of all his finnes past, prefent, and to come : he ftanding to the order of his baptilme, beleeving and re-

. Thirdly, to them that fall, even after Baptifme, there is hope of repentance, and confequently of the favour of God, if they bee touched in heart with true remorfe and forrow for their offences. For hence it was, that Paul calles the Galatians (fallen after they had bin baptized) to the temembrance of the favour of God promifed unto them in the Covenant, and fealed in their baptilme, Galat. 1. verfe 1. 19. 27. Inshe fame manner doth Iohn call the Churches of Afia, that had left their first love, to repentance and conversion, Apec. 2. verfe 5. 16. And Eufeb.Bcelef, the faid loba, in the Ecclefiafticall hiftorie Hift. a.a. is faid to have reclaimed a young man, who had moft grievoully fallen after his Baptifme. CHAP.

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2.Booke.

CHAP. X.

(ales of Confcience.

Of the Lords Supper.

"Hus much concerning the Sacrament of Baptiline. Now we come to the Sacrament of the Lords Supper; concerning the ufe whereof there are two principall Queffions moved.

I. Queflion.

How farre forth men have libertie to ufe or not use the Lords Supper 3

For the aniwering bareof I propound three Rules.

The feft: Every map of yeares, living in the Church, and being baprized, is bound in confcience by Gods commandement, to ufe the Lords Supper. In the infitution of the Sup-per, the Lord gave a Sacramental Word ; whereof there beet wo parts : a Commandement, and a Promile. The commandement is expressed in thefe searmes : Take, cat, drinke, doo yeshis. And it binds all men in the Church that are baptized, to the use of the Lords Supper.

The fecond Rule : Every map of yeares baptized, is to receive it often. 1 Cor. 11. 26. As ofs as ye shall drinke is in remembrance of me. The reason is, because we have need contiaually to feed on Chrift. And herein the Lords Supper differeth from Baptiline ; becaule by Baptifme a man is once only grafted into Chrift; but being in Chrift, hee hath need often and continually to be fed in him to life eternall. And this often nourifhment of the beleever is feated unto bim by the often ufe of this Sacrament.

The third Rule : Every man is to receive and use the Lords Supper according to the laudable cuftome of that Church whercofhe is a member, unleffe there bee a just impediment. Ajuft impediment is that which barres a man from the ufe of the Supper, as Sulpenfion, Contagious and incurable fickneffe, Abfence upon a juit and weightie caule, as when a man is in his journey, and fuch like.

The reafon of the Rule is; firft, if any man refuie to receive it, when he may conveniently, having no just impediment; fo doing, hee neglects and contemnes the ordinance of God. Secondly, for a man to abstaine, when hee is called to receive it, though haply hee may be excused, in regard of fome reation inwardly knowne to himicife ; yet his abitisence is a bad example, and may give offence to others. Thirdly, the man that may receive and yet will not, doth in effect fulpend and withhold himfelfe from the benefit of this holy Sacrament.

Now thefe three Rules, as they ferve directly to answer the Question in hand, to they do

A(plainely difcover fome errous and faults in the practice of fundry perfons in these daics. Some there bee that thinke it fufficient to receive the Communion once by the yeare, namely, at Eafter time. Whereas on the contrary it is to be used as oft as may be ; confidering that it is nothing but the shewing forth of the Lords death ill he come : which is not once or twife in the yearc, but often, yes continually to bee remembred. Other there are that take libertie to themfelves, to come to this Table, and abitaine at their pleafure, las if it were a thing arbitrarie to themfelves; which not with franking the Lord hath enjoyned by exprelle commandement, as hath beene taid.

But fome alleage for this their practice, that they are at variance with fuch and fuch perfons, that have done them wrong, and whom they cannot forgive; and in this refpect, they were better abitaine, than come unprovided. To whom it may bee faid, that their unfimefie in this and other respects, ought to be a firong motive to induce them, at least to use all holy endevour, to prepare themfelvesevery day, rather than a meanes to keepethem backe. For if a man should abfaine upon every occasion of variance, difcontentment, and infirmitie, he fhould never receive, and fo confequently have no benefit by this ordinance of God. Daily preparation therefore is the more necessarie, that when they be called and have opportunitie, they may come as welcome gueits unto that heavenly banquet.

11. Queftion.

How may a man rightly use the Lords Supper to his comfort and Salvation?

Anfor. Three things are required thereunto; Aright Preparation, a right Receiving, and a right Ule of it afterward.

Sett. 1.

That Preparation is needfull, the commandement of the Apolile plainely fhewes. which is directed to ali Communicants without exception. 1 Cor. 1 1.28. Let a man, that is, Let every man examine himfelfe.

Now that a man may be rightly prepared, hee must bring with him foure feverall things.

Firit, Knowledge of the foundation of Religion, fpecially of the use of both the Sacramients. That this is necessarie to Preparation, it appeareth by that which Paul requireth in a good Communicant, I Car. 11. verfe 16.00 wit, the forming forth of Clirifts death, which is done by confeilion and thank giving ; and thefe two cannot bee performed without knowledge.

The second thing required is Faith. For all Sacra-

Cafes of Conscience. 2. Booke.

faith, Rom. 4. 1 1. Now Faith is hereby difcerned, when the heart of the beleever contents it felfe only with Chrift, the matter of falvation; and doth beleeve, not only that there is a remifion of finnes in generall, but that his finnes are forgiven to him in particular.

The third is Repentance, flanding in a heartic forrow for finnes committed, in a hatred and deteflation of the fame, and in a refolved purpofe of amendment, and obedience for time to come.

Here we must remember, that renewed Repentance for finnes committed, is principally required before the Sacrament. For the Apofile chargesh the beloeving Corinths, with unworthie receiving, because they came in B their finnes, without renovation of their repentance.

The fourth is Charitic towardsman. For this Sacrament is a Communion, whereby all the receivers, joyntly united together in love, doe participate of one and the fame Chrift. And therfore, as no man in the old law might offer his Sacrifice, without a fore-hand agreement with his brother ; fo 10 Communicant may partake with others at this Table, without reconciliation, love, and charitie.

Now further touching Preparation, there are three Cafes of Confisence to be refolved. I. Cafe. What Shall a man doe, if after pre-

paration he findes himfelfe unworthie ? An(. There are two kinds of unworthines ;

of an evill confcience, and of infirmitie: Unworthines of an evill confeience is, when a man lives in any finne, against his confeience. This we muft elpecially take heed of. For it is properto the Reprobate; and he that comes to the Table of the Lord unworthily, in this fenfe, queftionleffe he fhal cat his own judgement, if not condemnation. The unworthines of infirmitie is, when a man truly repents and beleeves, and makes contcience of every good dutie, but yet fees and feeles wants in them all, and in regard thereof, himfelfe unfit to the Supper. Such unworthines cannot juft!y hinder a man from comming to this Sacrament, neither is it a fufficient caule to make him to abftaine. The reason is, because the Lord requircs not therein perfection of faith and repentance ; but the truth and fincertie of them both, though they be imperfect.

If it be demanded, how the truth of faith and repentance may be knowne; I anfwer, by thefe notes. I. If our faith bee directed upon the right object, Chrift alone. II. If there be a hungring and thisfting after his bodie and blood. Ill. If we have a conftant and ferious purpole, not to finne. 1V. If there follow a change in the life. Thus we reade, that many of the lowes in the daies of Hezechins, came to Hierufalem, and did eat the Paffeover, which had not cleanfed themfelves, according to that which was written in the Law. And yet, for those among them that had pre-

Sacraments are feales of the righteousnes of |A | pared their whole hearts, to feeke the Lord, the text faith, that God heard the prayer of Hezechins, and healed the people, though they were not cleanfed, according to the purification of the Santtwary, 2 Chro. 20. 18, 19, 20.

II. Cafe. Whether it be requisite to preparation, that a man fhould come fasting to this Supper?

Anf. It is not neceffarie. For in the Primitive Church, Chriftians did first feast, and at the end of their feaft received the Lords Supper. And if receivers bring with them attentive mindes, reverent and fober hearts, it matters not whether they some failing or not. The king dome of God fands not in meats and drinkes, 18 Paul faith, Rem. 14.17.

111. Cafe. Whether fuch perions as are at contention, and goe to law one with another, may with good confeience come to the Lords table ? The reason of the Queftion is, because men thinke when they goe to law that they do not forgive.

Anf. There be three kinds of forgiveneffe; of revenge, of the penalty, and of judgement. Of revenge, when men are content to lay afide all hatred and requitall of evili. Of penaltie, when being wronged, they are content to put the matter up, and not proceed to revenge by inflicting punishment. Of judgement, when a man is willing to effectie and judge things badly done, as well done, and to judge a bad man no evill perfon, nor an enemic, though he be an enemie.

Of these three, the first is alwaies neceffary. A man is bound in conficence to forgive the revenge, and leave that to the Lord, to whom vengeance properly belongeth. But to the forgiveneffe of penaltic and judgement we are not alwaics bound. We mult thun and decline injuries offered, as much as poffibly we can; but when they be offered, we may with good conficience feeke a remedy of them, and ufe any lawfull meanes to defend our felves.

Therefore I answer to the Queftion thus: That if a man going to law with another, forgives him in regard of revenge, when hee comes to the Lords table , hee doth his dutie. For doing that, he is not bound to the other, as hath beene faid.

Selt. 2. The fecond thing, in the right use of the Lords Supper, is the right receiving of it. Wherein there be two things required.

First, the renewing of our Knowledge, or generall faith. And then fecondly, the renewing of our Speciall Faith in Chrift.

Let the reafon of both be obferved. This Sacrament containeth many particular fignes; as not only the bread and wine, but the actions about the fame. The fignes may be thus diftinguished. Some of them are representing figues, fome are fignes applying.

Representing fignes are fuch as doe lively fet forth unto us Chrift with all his benefits. as the bread and the wine, the breaking, and

Cafes of Con/cience.

the powring. Applying are those, that doe ap- A propriate the fame ; as, the giving and receiving of the bread and wine. The first fort ferve properly to renew our knowledge : the fecond, to confirme the fame by application. Now answerable to the scope of the Sacrament, must bee our right receiving, which confistent in renewing of our knowledge and faith, in the myferie thereof.

Our knowledge is renewed principally, by meditation in the ule of the Supper, after this manner.

First, when we see two fignes to be received, we must call to minde, that Christ is our Heb. 7. 25. perfett Saviour, that is, both bread and water of life.

Secondly, when we behold the bread and wine fee apare by the Minister, and confectated by repeating the promife, and prayers made for that end, we must remember, that Chrift was ordained and appointed by God, to be our Mediator and Saviour, Iohn 6. 27. Ait. 3.23. 36.

Thirdly, when wee fee the bread broken, and wine powred out, we are to meditate of Chrift, that was crucified for us, and broken, both by the first death, and paines of the fecond, whereby life and righteoutineffe was procured unto us.

Fourthly, the giving of the elements into the receivers hands, offers unto our meditation thus much: That God doth truly and really give Chrift, with his merits and efficacy, to every beleeving receiver.

On the other fide, our Faith is renewed by apprehention and application in this manner. When the Minifter gives the bread and wine, and she Communicant receives them, at the fame time are we to lift up our hearts to heaven, to apprehend Chrift by faith, beleeving him, with all his benefits to be ours : that he wasmade man for us, that he fuffered and died for the remifion of our funes. For thele outward fymbolicallor facramentall actions ferve to no other end, but to fignific unto us thefe inward actions of the minde and will, whereby we apprehend and receive Chrift, to our falvation.

Hereby the way two Cafes are propounded.

I. Cafe. What is to be done, if a man after often receiving, ftill doubteth whether hee hath faith or no ?

Anf#.He must frive against doubting, and endevour to beleeve ; being heartily forrie for the weakneffe and infirmitie of his faith. And let him withall confider and remember, that God hath not only given his promife, but fet spart this Szerament, to bee a fpecial figne and pledge of his mercie contained in the promite, for the upholding and frengthening of mans faith.

But tome man will fay, Mine endevour is nothing, if doubting prevaile. Anfw.It is not fo. For if a man can be heartily forrie for his infimitie, it he finive to beleeve, if in heart he hungreth and thiriteth after Chrift, faith is begun, and he in fome fort doth apprehend Chritt. The poore begger by the high way fide enjoyeth the almes that is given him, though he receive it with a lame and leprous hand. The flomacke that loathes phyficke, if it receives into it at the first but one drop of the potion preferibed, and that in very weake and fainting manner, it will be able at lergth to take benefit by a greater quantirie, and in the meane time it receives good. The man that is in close prifon, if he fees but one little beame of the Sunne, by a fmall crevife; by that very beame he hath ufe of the Sunne, though he feeth not the whole body of the Sunne. In like manner, though our faith, the hand of our foule, be mingled with weakneffe and corruption ; though we feele never fo little meafure of Gods grace in us; yea, thoughout knowledge be never fo fmall, yet it is an argument, that the Spirit of God begins to worke in our hearts, and that we have by Gods mercy begun to lay hold ou Chrift.

It will be faid further : If I feele not Chrift given unto me by God, I doe not, nay, I cannot beleeve. Anfw. In nature it is true, that Experience begins first, and then followes Affurance, but in fpirituall and divine things, there is a contrary course to be taken. For here we mult begin with faith, and in the firft place imply beleeve Gods promifes, & afterward we come, by the goodneffe of God, to feele and have experience of his mercie. This point was notably practifed by Ichefaphar, who being in a great extremitie, and feeing no way to escape, practiled his faith in the fift place, and faid, Lord, week you not what to doe, but our eyes are towards the ', 2 Chr. 20. I to And the like he taught the people at the lame time, vert. 20. Put your srift in the Lord, and ye shall bee affared. Thus Abraham is taid, above hope to beleeve under hope the promile of Ged.even againtt lenfe, reation, and experience, Rom. 4.18. Il. Cafe. If in the very inflant of receiving

a man feele his heart fo hard, that he cannot lift it up unto God, what is then to be done? Anf. Firit, hardneffe of heart is twotold, fen-

fible, and infenfible. The infenfible hardneffe of heart is a great and dangerous judgment. But the fenfible and felt hardneffe, which is in Gods children, and which they feele and bewaile in themsfelves, is rather a bleffing than a curfe.Of this, the people of God complained, Efa. 63. 17. And it muft not difcourage any Communicant, but rather comfort him, becaute it is a figne of grace. For it there were no grace in the heart, corruption and hardneffe could not be felt.

Secondly, I anfwer, that the benefit of the Sacrament isnot tyed to the very inftant of receiving : but if before and after a man life up his heart to God, hee ihal! finde comfort, shough for the prefent he hath not fo lively fenfe and feeling thereof as he defireth. This alway

Cales of Confaience.

pleafed with himfelfe, that he cannot doe that which he would and ought, nor in that meafore that is required. And fuch a one muft confider this to his comfort, that though hee doe not apprehend Chrift, yet Chrift appreheadeth and accepteth him. Sect. 3.

In the third place; after the receiving of Right ufe offer the Sacrament two things are required. ILLEIVING.

Firit, that thanks be given unto God, not only in word, but in every action of our life, for Chrift and all his benefits. Secondly, that not only for the pretent, but ever afterward, till we reae w our faith, repentance, and obedience.

But what is a man to doe, if after receiving he finic no comfort ? Anf. Fuft, he mult examine, whether he bath truly beleeved and repented, yes or no. If he hath not, then the fault is in himfelfe, and not in Gods ordinance. If he hath, let him not be difinated, for the joy of the Spart is fowne in his heart; and though it lie hid for tune, yet at length it will fnew it felte, 'Ffal. 97.11.

CHAP. XI.

Of Adoration.

THe fourth Head of the outward worfhip of God is Adoration ; wherein wee confider two things, First, what it is ; Secondly, what be the Queftions propounded concerning it. Sell. 1.

What Adora-

Cion tre

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Forthe former. Adoration ingenerall is an outward worthip, fignifying and teftifying the inward worthip of the heart. More fecially, by it we mult conceive, the bowing of the head and knee, the bending and profirating of the baly, the litting up of the hands, eyes, and toch like.

Adoration is two-fold ; Rel gious, or Civill. Religious Adoration is that worfhip of God, in which Religion and godineffe is exercifed, expressed, and fignified. In it there bee two things alwaies joyned together, and yet diffinctiv to bee confidered. The first and I principall, being the foundation of all the reft, is the intention of the minds, whereby God is conceived, as an abfolme and omnipoten. Lord, knowing all things, yes the heart of man ; hearing the prayers of all men, in all places, as all tunes, the author, preferver, and giver of all golid things. The fecond, de. pending upon the former us the outward profrating of the body, as the bowing of the knee and tuch like, for this end, to sellife our fubjection unto God, as our ablainte Lord, Scer Ehistis it which makes Adoration a true religious worflip.

The other huide of Adoration is Civill. pertaining to the second Table, searned by

alway provided, that the fame partie be dif- A forme fociall; because it is the adoration or worthip that fellow creatures give one to another. And this (as the former) hath in it two things. The one is the Intention of him that performeth it, which mult be this; That the creature worshipped is indued with excellent gifts of God : or that he hath a power of government over us. For one of thele two is ever the ground of civill Adoration. The other is the Action or outward Gesture of the bodie, in token that the creature worfhipped is induced with excellent gifts, and graced with authoritie before named. Here we muftremember that the bowing of the body, &cc. and in generall all bodily gefture performed, is one and the fame, both in Religious, and Ci-B vill worthip, and the diffinction flandeth only in the intent of the minde.

2. Bookes

Sect 2. '

Now the Queffions about Adoration are two.

I. Queftion.

To what thing is Adoration due, and in what minner?

Anf. We must diftinguish the things that are, and they be of three forts or rankes : In the first ranke comes God the Creator : in the fecond the creatures : in the third the Worke of the creatures.

For the first, Adoration that is due to God the Creator, mult not be fociall, (for we are not Gods mates and companions) but only Religious. Yea, all religious worthip is due to God and to hims alone: which I prove thus. The Devill when hee tempted our Saviour, defired no more of him, but the proftrating of his body ; yet upon this ground, that he was the giver and disposer of all the kingdomes of the earth.But Chrift denics it, and anfwers : Thon Malt workip the Lord thy God, and HIM ONLT (balt then ferve, Matt. 4.10. Againe, the very scope of Religious Adoration is, to acknowledge the Godhead and the properties thereof. And hereupon it must be given to God alone, and confequently not to the crea-ture, unleffe we will acknowledge a godhead in the creature.

Here we are to remember two Caveats, touching Religious Adoration.

Firft, if A loration bee given to the true God with a falle and erronious intention, it makes him an Idol. For example : If the bodie bee bowed with this intent to worthip God. out of the Trinity as the Turke doth, or if he be worthipped out of the Sonne with the Jew ; thus doing , we wothin not the tree God, but an Idol. The reason is, becaufe Gad is fo to be conceived of us, as hee hath manifefted himfelfe in his owne word, and no otherwife. If otherwife, God is not conceived, but an Idol or fiction of the braine, and the A+ doration is not done to God, but to the Idol. Secondiv

(ales of Confcience.

Secondly, to worthip God in, ar, or before an A to have no dealing with them'at all May, we Image, is Idolatry and Superflition ; and Gold fo worthipped is made an Idoll. For he that thus worthips him binderh his prefence, operation and grace, to those places, to which God never bound himfelfe, or his prefence, &c. God hath not appointed Images to Bre pledges of thefe things, either by promile, or Commandement. Hence it followes, that the man which worftips God othetwife than he would be worthipped, or lookes to bee heard where God will not heare, is an Idolater. Agatte; God exprelly forbidsitie worfbip of his Majettie; in, at, or before ally creature in his majerite, in, a., or artist / 18, 19. Minut heaven or earth, Dent. 4. 16, 1/18, 19. Minut But the Idolater in excult of his fine is

Wont to preteitl than phings? First chat when he worklippeth, he intends notto worthip the Image, but God in the fi mage. To this we aniwer, that it matters not what his meaning is. For let him intend what he will, if God detelleth that manner of wor. hip, it is not to bee tendired unto him in and fort. The litaelites (wolfhipped) northe calle it felfe, but God in the calle, *Exod.* 32.8. yet then Mofesfaith, that they worfhipped an idol.

Secondly, hee alleageth, that in the Old Teftament, God was worfhipped before the Arke ; and that there he promifed to heare the prayers of his people. An interes. The reafon is not alike. For they had an expresse Commandement given them by God, tou-ching Adoration before the Arke ; and a promife that they fhould be accepted and heards but the Idolater hath no fuch Commandement, or promife.

Thirdly, hee objecteth, that Subjects dee. kneele downe before the chalte of effate in the abfence of the King or Queene, in token of fubjection due unto them : and therefore much more may they to the Images of God, and Saints in heaven glorified. Anfre. This reason is also infusficient. For the kneeling before the chaire of effate is a meete civili teftimonie of civill worship, and being referred to this end, to fnew loyahie and jubjection to lawfull Princes, it ftands in force by the Commandement of God. But there is no fuch warrant from Gods word, for bowing to Images : neither isit his will that they fhould bee tokens, and pledges of his prefénce.

"The fecond fort of things that bee, are the creatures, which muft bee diffinguifhed into foure kindes. I. Wicked fririts, 11. Good Angels. 111. Living men. (V. Mch. departed.

Touching wicked fpirits or devils, the queflion is, What is the Adoration that is due unto them.

Anfwer. They are the enemies of God, and accurled of him : therefore no honour of fervice belongs unto them, by his will and appointment. And for that very caufe, wee are are uttelly to renounce and abanden whatforver things come from the devill, or his infruments's as namely, 'all Spels, Charms, Inchantment's sec. which terve to the working of wonders, and yet have no fuch vertue given them from God for that end, either by

ven them from God lof that end, either by creation, indured, word or infinition. Now concenting the good Angels, If they did now appeare unto us, and we had certaine knowledge therot, we might adore thereas. But how softing thereas, we might adore thereas. But how softing thereas we might about the first ower fuller, own if Statistic Lar Geing two 2d, get comming the softing offer with the first to the them, which so with own the it appears to the sound 2 with the softing of from the soft of the sound 2 with the softing of from the soft of the sound 2 with the soft of the soft of the soft of the sound 2 with the soft of the soft of the soft of the sound 2 with the soft of the soft promid By which example it appeared, that though Afgels may be adored, yet one with Religious, of sharwhich is mixed with Reli-gious Worthey, bur with worthip pinely and nierrely civil. Whereuponit was that the An-gell reinled the worthip done unio him by Tohn, faying, Seethow doe is not; I um thy fellow ferdant and one of thy brethien, Cc. Rev. 19.10. I'adde moreover, that lich ar this day, the Angels appeare not unto usi we may not worthip themat all either in civiff of religious manuer, albeit we must ever have a reverent eftimation of chemi,

As for hving men, Adoration meercly civili is only due unto them, & that in refpect of the gifts of God which we lee to be in them, as al-iouftheir addidirty Selace, which they have amongtunen. This is express y injoined in the fifth Commandements; Honour thy fail or Se. and confirmed alto by the example of Abraham, who flood up and bowed himleffe before the people of the land the Hittites, G.n. 23.7. Provided alwaies, that this adoration be according to the laudable cultome of the countrey, where they live.

But for worthip either fimply religious, ormixt, it is in no fort to bee yeelded them. Thus Peter (when Cornelius, met him, and rell, downe at his feet) refused to accept of the honour done unto him ; which not with thanding was not a divine, but a mixed kinds of worthip performed unto Peterin a reverent opinion of his perion, as being more than an ordinary man, Mols to. 25, 26. In like manner, Mordecai the lew denied to worthip Human, because the honour which the King appointed to bee given unto him was an excoffive honour, having fome divine worthip in it, fuch as was done to himfelfe. Of the fame fort is the killing of the Popes feet, which indeed is civill worfhip, but mixed with religious. For it is tendered unto him, as to the Vicar of Chrift, and one that cannot erre : the like to which is not done to any Emperour or potentate on earth.

Laffly, touching dead men, or Saints departed, as Peter, Pan!, and the reft ; all the worthip we owe un o them is no more but a reverent efficiation of their perions, and initation of their vertues. Religious or civill н Adora-

Adoration due unto them, wee acknowledge | A none : becaufe neither wee have to deale with them, nor they with us. Therefore Romifh Addration of them wet renounce, as flat idolatry; confidering it gives unto them a Divinity, making them pretent in all places, to know our hearts, and heare our prayer at all times, which is the prerogative of God alone.

Now for unrealonable creatures, no Adoration at all appertaineth to them, but onely a reverent and holy ufe of them. For Adoration is a figue of Subjection of the inferiour to the superiour ; but man is their superiour : and therefore he is to doe them no worthip or fervice. And hereupon wee justly condemne the Adoration of the reliques of Saints, of the B bread and wine in the Sacrament, &c.

The third fort of things is the worke of the creature, to wit, Images. Where, if it bee demanfiled, what Adoration is due to them? I answer, none at all. Reasons. I. Wee have an expresse inhibition to the contrary, in the fecond Commandement, Then Shalt not bem downe to them, nor worfhip them, Grc. 1. The fuperiour mult performe no Adoration to the inferiour. Now though it fhould bee granted, that they were the Images of God, yet man is a more excellent Image than they, and they are inferiour not onely to him, but even to the bafer fort of creatures. The worme is one of the bafeft creatures upon the carin, yet it is the worke of God. The Image is a worke not of God, but of man Man therfore may as well in all reafon and better, worthip the worme, than the Image.

CHAP. XII.

Of ontward confession.

"He fifth head of Gods outward worthip The fith head of Gods outward worming is Confession. I meane not the Ordinary or Ecclefiaticall Confession, but that which is made before the Adverfary. Concerning which, there bee many Queftions commonly made.

I. Queflion.

whether Confesson of faith bee necessary, and when ?

Anfit. That confestion is necessary, it appeares by manifest teltimonies of Scripture : 1 Pet. 3.15. Beready to sive an answer alwaies to every mun, that asketh you a reasen of the hope that is in you. Here is a flat Commandement fo: Confession. Againe, Rom. 10.9.19. If then Shalt confeste with thy mouth, and beleeve with thy hears show that be faved. For with the bears man beleeveth unto righteonuneffe and with the month man confeffeth to falvation. And Marke 1.38. Whofoever that be alwayed of mee in this

adulterous generation, of him fait the Some of man bee aliamed alfo, when her commeth in the glory of his Father, with his holy Angels. This is granted of all Divines, fave oucly of fome peftilent Heretickes.

2.Booke.

> The fecond part of the Queffionis, when Confession is to be made?

For answering whereof, this must bee remembred for a Ground, that there is a diffinfion to bee made betweene Commandements affirmative and negative. The negative bindeth at all times, and to all times. For it is not lawfull at any time for a man to doe evill. The affirmative binds at and in all times, but not to all times. For it commands a date to bee done, which nevertheleffe is not at all times to bee done. For example : To sive almes, is preferilsed by an affirmative Commandement, and yet Almes are to bee given onely at fit times and occasions. Hereupon it pleafeth the Lord to propound part of the Morall Law in negative termes, becaufe negatives are of greater force. Now confession being commanded not by a negative, but by an affirmative Commandement, wcc are not bound thereunto, at and to all times, but when juit occation is offered.

When then (may fome fay) are the effe-ciall times, in which Confession is to be made before the Adverfary ?

Anf. There are two principally, to which all the other may bee reduced. The first is, when wee are examined touching our Religion by them that are in authority, as by Magiftrates, Princes, Iudges, &c. For at fuch time we are lawfully called to make confession of our faith, and may do it with boldneffe. Thus much the place before named impor-teth, where wee are injoyned to beeready to make an account, or c. 1 Per. 3. 15. that is, nor to every examiner , but to those alone who have power and authority given them by God, for that purpofe. And the fame is implyed in Chrifts fpeech to his Apofiles, Matth. 10.18. And yee fall be brought before governours and Kings for my fake, in witheffe to them, and to the Geneiles. And in this cafe, not to make profeffion of our faith, is in effect to deny Chrift, to

fcandalize the Church, and grearly to prejudice the truth. The fecond time of confession is, when in the want thereof, Gods glory is directly impeached, the falvation of men hindered, and our neighbour offended. And then we are neceffarily to confelle though no examination be made.

If it dee here asked, How weemay be able to diferne of this time ? The answer is, by Chriftian wildome, which teacheth us, that when by our filence wicked men are emboldened to speake evill of Gods word, and weake ones occasioned to fall from the faith, then is the fitteft time to fland in the defence and maintenance of the truth. Out of thefe two times and cafes. Chriftians have liberty not to confesfe, but may lawfully conceale their

(ales of Conficience.

their faith; nay (which is more) their perions; A urged, to go toidol-fervice, and heare maffe by changing their habit and attire, upon this ground, because the affirmative Commande ment doth not alwayes binde.

Here it is objected ; First, that we are faved onely by faith , and therefore confession is not neceffary. Anfwer. Wee mult confider faith two wayes. Firft, as an inftrument created in the heart, whereby wee apprehend and apply Chrift with his benefits to our felves, for our jultification and falvation. Secondly, faith mult bee confidered more largely, as it is a way to bring us to life everlafting. Now in the first acception, it may bee truly faid, that wee are faved by faith alone. For there is no grace of God But if wee take it in the fecond fenfe, as a way to life, then weemay truly lay, that it alone favech not, but hope, love, repertance, good workes, and all divine vertues. In this fenfe Pauliaith, we are faved by hope, Rom. 8. verle 24. becaufe by it wee wait for our falvation : and hope is the way in which all muft walke that looke to bee faved. Againe hee faith, Afomentany afflittions doe workennious an evernall weight of glory, 2Corinthians 4. verfe 17. But how ? Not a caufes, but as wayes, fignes, and markes, that give us direction to our journeyes end. And thus the woman is faid to be faved by bearing of children, I Timothy 2. verfe 15. Which bearing and bringing up of children is no caule, but onely a way wherein thee mult conftantly walke to glory. And though in mans judgement, that may feeme a way of mifery and death, yet indeed it is otherwife, if the children continue in faith, love, and holineffe with modely. Againe, the Apolile lames faith, that Abrahams faith wrought together with his works, lam. 2. verf. 12. which are likewife not to be underflood as working caufes, but as teftimonies, and evidences, declaring and manifetting, that hee was just in the fight of God. Secondly, it is objected, that confeilion

of our faith to God is fufficient. For fo Saint Paul feemes to lay, Rom. 14. verle 12. Haft thon faith ? have it with thy felfe before God : therfore confession before man is not needfull. Anfwer. The Apoffie fpeaketh not of that faith whereby wee are justified and faved. but of that which flandeth in a perfwation of the ufe or not ufe of things indifferent. And this a man may keepe to himfelfe, that is, hee may foule it, as her fhall not thereby offend his brother. That Commandement was given by Paul for those times, when men were not fully perfivaded of the ute of Gods creatures, as meats, drinkes, &c. but to thefe times it is not.

II. Queftion.

whether it bee lawfull for a man being

fo as he keepe his heart to God &

Anfiver. It is not : and I prove it by the fcope of the eighth and ten h chapters of the firft Epifile to the Corinthians, where the Apolile dilputes the Quellion, whether the Corinthians might goe mto the Temples of idols, and eat of meat offered unto them ; in the meane time, not partaking with Idolaters in the worship of the Idols ? This hee avon chech to bee utterly unlawfull, and for that purpole tels the Corinchians, That they canno drinke of the Lords cup, and af the cup of devils. Now as this was unia whill for them, fo it is unlawfull for any Proteftant to goe to whereby wee take hold of Chrift but faith. B any Popilh affembly to heare Mafle. Againe, Ged is the Creator of the body and fonle ; therefore hee is to bee worthopped in both and confequently wee robbe him of his due, when wee referve our heart to him, and give our bodies to lau.s. To this purpole Pauleshorteth the Romanes to give up their bodies a living facrifice, holy, and acceptable unto od, Kon. I 2. I. which place utterly condem. neth the errour of fome, who thinke that God will be content with the toule, and that they way beftow their body in the fervice of the devilf.

But against this doctrine fundry things are alleaged. The first is the example of Naaman, 2 King. 5. 18. 19. who faid to the Prophet, When I bow my jeife in the house of Rimmon, the Lord be merciful to me in this thing. To whom Elifba antiwered, Goe in peace. Here(lay forme) the Prophet gives leave to Neum n to worthep in an idols Temple.

To this there bee lundry answers given. Some affirme, that Naaman ipeakes onely of Civill and Politike worthip, and not of Religious. For his office was to kacele downe in the Temple , that the King might leane upon his thoulder, when he worthipped the idol. And Natman mikes open protestation, verfe 7. that he will worthip no God but the God of liraci.

Othersaniwer, and that more truly, that Naum ndoth acknowledge it a finne, to gee to the house of Rimmon, and therefore hee craves pardon for it at Gods hands, twice together, verf. 18.and withal makes a vow, that nce will thenceforth offer neither burnt offering nor facrifice, to any other God, lave only to the Lord : and hereunto high antwereth, Goe in prace.

Yet for her it is anfwered, that Namin requeftech the Propher to pray for him, that hee might bee conttant in the fervice of the true God. And (in cafe hee were drawne against his purpole by humane trailer, to bow againe before Kimmon, with his King ;) that the Lord in mercy would pardon his offence. And to this the Prophet yeeldeth, faying, Goe in peace. As if he should fay Gor to ; I will pray for thee to this end and pur-H 2

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pole. It s text therefore gives no warrant A for bodily prefence in Idolatrous affemblies.

The fecond Object. Lebs openly profetfed the worth p of biad, and yet hee differbled, mesning nothing leffe, 2 Kmg. 10. 13. And the Lord commends lum for his dilgent excention of that which warright in his eyes, weils go.

Anf.w. lebu is commended, not for his diffembling, but for his diligence in defitorying Akubs Loude, his Religion, and the Priefts, with all tiazbelonged u. to them : though in other matters beionging to the fervice of God, he departed not from the finnes of lerobones.

The chird Objeck. Daniel 3.6. Nebuchadmexa or made a decire, that who for ver would so fail some and worthpy the gold in Image, frontist elime converbes cafe me the midf of mhos fir frances. Now we doe not read, that any moir refuind to obey but three, and theretore it ferms that Danied id worthip the limgr, as well as outree.

A.f. Danct was not accufed as the three children were, and for that caufethere is no mention made of his retufall. Againe, put and car her had been accuided, yet the King cook no knowledge of his accutation, becruft her was inflavour, both with hiss, and car people.

The fourth Object. Paultogether with foure men that had made a yow, yeelded to partic hundle a cooling to the law of Alofis, becaule bee would not offend the weake lawes, All, 31, 24, and yet that Law concering purification, as all out the whole body of Cersmonies, wasabrogized in the death of Child. Now if he might due that which was ualawfull, it reficavoiding of offence; why may not a mangoe to Maile, and to prevent tae icanuall, which may bee taken on the benaife of the Papils.⁹

 $\Delta c f \omega$, it is true, that there was an end put anto the ceremo-hall Law by Churks death; yet it was not arche triff wholly to be eabolithed, but by it is and little. Againe, the ufe ω . Ceremonies remained as a timig indiffetion in it ellifical that lempts of levialden was demoved by Time, and the Church of the rew leftament throughly planted. And nil both theit were accomplished, the uie of the ceremonall law was no fame, previded, that it were not notice or unged, as a thing neechlary to falva.tou.

Now when as it is fid, that we may be pretant as new Matle, for the avoiding or othere as a may forther or anlivered, firth, that we are to dre our duties, though inen bee never fornacion offe, acadyor rewas the rule of Christ in links cate, if is been alone, story feer the block leasers office blocket, Mariba 15, 14. Secondly, we cought not to doe evalu, that good may come unreof.

The fitth Object. The Maffe is Gods or-

dinance, appointed by Chrift, though nota it bee corrupted by men. Anfaer. It is a moft damisole idol, yea workethanan idoll of the Gentilesand the Advation performed herein ismoft abominable, and hath more affinity with groffe Gentilifur thanwith theinfilttution of our Saviour Chriff.

2.Booke.

III.Queflion.

whether any man, effect if a Minifter, Whether its may with good conficence fly in perfecution? lawimito fle. and if he may fly, when s

Se . 1.

This Quefion confifth of two parti-Touching the first limity measure of opinion that it is uterly unlawill to flie in periccution: as *Terminum*, who hash writtens wholes booke of this argument: and befides him, exitaine Hereticks named *Consencellones*, in the part of Affricke, which we now call Barbary, and fome all of the field of the Anabapuths. But the truch is, that fometimes it is lawfull to flie, though not alwayes. For proofe whereof, confider their reafons.

First, Christs Commandement, Masth. 10. 15 Atten they perfectie you in one City, flie into a.o. ber. If it be laid, that this Commandement was limited to the times wherein the Apofires preached in Jewry, and therefore is temporarie : I anfwer, No : for there cannot any text of Scripture bee brought, to fhew that is was ever yet repealed. And the Apoilles (who had received this Commandement, even after Chrittsafcenfion, and the giving of the holy Ghott,) being perfecuted, did flie from one place to another, is we may reade, Att.9.25. 30. 2 Cor. 11. If it bee alleaged, that if this be a commandement to flie, then all muft flie : i aniwer againe, that though the commandement be generali to all perions, and therefore every Chriftian may lawfully fluin apparent danger : yet the fame is particular, in regardof circumstances of time and place. For though all may fly, yet there be tome places and times wherein men may not ute that liberty, as shall appeare afterward.

The fecond reation is taken from the example of many worthy may recorded in Scripture. Lack-tic Patriarch fled from the preface of his brother Elaw into Haran, to Lakam, G.w. J. 27, and againe, from thence to the land of his fathers, gene J. 1. Moles after hee had flame the Egyptian fled out of E. Swadm 2, And this was no rafin flight, but a worke of Fauch, Moles 11-27, Obdiash the Governour or Lobushor hol as humared mersef the Markowski by filter in a cave, and fed them with breacts water, when lexated would have deftroyed them. 1 King, 18, 13, Elash being in fease of his life, fled from lexated. z. Booke.

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into Mount Horeb, 1 King. 19. 3. Againe, A in the new Tellament, our Saviour Chrift being in dauger withdress himfeife, John 10.19. and that fundry times, till the houre of his paffion was come. Paul, when the Jewesrooke countell together to kill him, was let downe by the literbreo in a basket through a wall in Damascus, Ad. 9. 25. And when the Grecians went about to flay him, hee was brought by the brothren to Cefarea, and fent to Tarfus, verf.:9,:0. Againe, being in danger, hee ufed Chritian policy to fave himfelfe. For by faying he was a Pharific, hec made a division between his acculers, the Pharifies & Sadduces, and to efcaped, All. 22.6,7. And if that were lawfull for him to do, then is it also law ful for B a man by flight to fave himfelf, in cafe of danger, whether he be a private man, or a Paffor. Yet for the better clearing of the Anfwer; fome allegations to the contrary are to bee examined.

Object: I. Perfection is a good thing, and that which is good may not bee efclowed. Arfm. Goe't things are of two lots. Some are fimply good, in and by themfelves; is vertues, and air world luties : and thefe are not to bee efchewed. Some againe are good onely in fome reipeds. Of this fort are things indifferent, which bee neither commanded uso forbidden, but are good or evill, in refpect of circumfances. And thefe may bee efchewed whelfte wee know that they bee good for ushow perfectuion being of this kinde, that is to fay, not fimply good, bur only by accident, may be avoided ; becaute no man can fay that it is good or bad for him.

Object. II. Perfecution is fent of God. for the triall and good of his Church. An(w. First, evillthings tent of God may bee avoided, if hee fliewes a meane or way, how they may be avoided. For example : God fendeth fickheffe, famine, the plague, and fword : hee fends alfo meanes, and remedies for the preventing and removing of them, as Phylicke, and food ,&c. And thefe we may lawfully ute for the faid purpofes': and in like manner may perfecution bee avoided, if God offer meanes of efcape. Secondly, there is a two-fold will of God, his revealed & his fecret will. By his re- D vealed will be hath appointed, that in cafe of prefent danger, when meanes of efcape be of fered, they may beeuted. Now because they that fie lawfully are affored of Gods revea led will, therefore in obedience thereunto, they use the meanes to fave themfelves from danger. As for his fecret will, because it is unknowne, and therefore uncertaine unto us, we may not rathig prefume thereof, and againfi his expresse will refuse the means offered, but ule them rather, till God reveale the contrary. Object. I I I. To flie in perfecution is a kinde of deniall of Chritt and against confession: he therfore that flies, feemes to make no confeffion, but rather to deny Chrift. Anfw. Christian confettion is double, epen

or implicite's Open confettion is, when a mai boldly confesseth his faith before the Adverfarie, even to the death. This is the greatest and higheft degree of confeffion, and in it the holy Martyrs in former times continued, even to the loffe of their lives, undergoing the pu nifhment of death, inflicted upon them by the Advertiries of Christ Jetus, for the maintenance of the truth. Implicite is, when a man to keepe his Religion, is content to forfake his countrey, friends, and goods. This is a fecond degree, inferious to the former, and yet it is a true Confession, acceptable to God. And under this kinde comes flight in perfecution. Whence stappeares, that lawfull flight in times of danger is no deniall of Chrift, nor yet against confession. For fometimes it pleafeth God to call men to proteffe his name openly, by fuffering : fometimes againe, not openly by fuffring, but by flying: and this latter way, though it be not fo high a degree as is the former, yet it is in deed and in truth, in the measure, a true profession of Christ, and pleating unto God.

Object. IV. Our Saviour Chrift commands us, Feare net them that can kill the bedy, Mat. 10-18. Nowif a man mult not feare them, then he mult not flic.

Anfwer. The text fpeaketh not of all feare, but of fuch feare astendeth to Apoltane. and caufeth mento renounce faith and good confcience. Againe, it fpeakes of that feare, whereby man feareth man more than God. Thirdly, it fpeakes of fuch feare, as by which a man is urged to tempt God, by doing tome thing that is repugnant to his will, and that out of his calling. Now when the Quettion is of Hight in perfection, we understand not fuch a flight as tendeth to Apoftafie, or argueth the feare of man more than of God, or that is repugnant to Gods will; but that alone, wherby we use the means offered, according to his appointment; left wee fhould feeme to tempt him, and bring upon our felves unneceffary danger. And thus the first part of the Quefion is anfwered.

Sea. 2.

The fecond is concerning the time, when a man may flye, Miniliter, or other? And for better refolution thereof, we are to zemember, that there bee eight Conditions required in Chriftian flight, effecially that which percaines to the Minifter.

The first is, if there bee no hope of doing gond by his abode in that place where the perfection is. But while hee concrives any nope of doing good, by teaching, preaching, or otherwise, intermy avoid file. This the Minifler (hall eafily differene in Chriftian wifdome. To this purpole Panl, dit. R.ewrf io. having a while preached are Corinth, and finding in that the Jewes deterbed him and his miniflerie, intended a prefent departure thence. But the Lord appearing anto him by night in a vision warted him to flay: for (iash he) H 3.

(ales of Conficience.

I have much people in this city: that is, many A that are to be converted, and brought unto the faith. Every Minifter in his place mult have a freciall care of furthering Gods kingdome, whether it be by flying, or not flying.

The fe cond condition. Confideration muß be had, whether the perfecution be perforal, or publike, Perfoxallis that which is directed against this or that mans perfon. Publike, which is raifed against the whole Church. If it be directed against the perfon of the Pattor, he may ule his luberty. For it may be that his light will bring peace to the Church.

But what if the people will not fuffer him to flie? An(. They fhould be fo farre from hinderive of him in this cafe, that they ought rather to fuccour and releave him. Thus, when Demerries had raifed a tumult against Paul, under pretence of 'Diana, and hee would have prefented himfelfe unto the people, in the common place; the difciples luffered him not, Ad. 19. 30. And what care they had of his prefervation, the fame ought the people to have of their Paltor, in cafe of like perill. But if the perfecution bee common to the whole Church, then he is not to fly. For it is necefiary, at fuch times especially, that those which are firing fhould fupport and confirme the weske.

The third Condition. If there be in the Paflora m d-ration of minde. For he mult take hecd of the fet wo extremities, that he bee neither overcome with exceffive fearc, nor through overmuch confidence, run headlong into apparent danger. And that he may avoid thefe extremities, hec mult firft pray to God for wildome, courage, and conflance: a and fecondly, uie the confent and advice of the Church, for his direction in this behalfe: that all things may be done in wildome.

The fourth condition of lawfull flight is, that the Minifler withdraw himfelfe only for a time, and not urterly forfake his charge, and calling. Yea, if hee be principally aymed at in the perfecution, he may lawfully go apart; and it is the dutie of the Church alfo, to lee him conveyed away in faterie, till the perfecution be over. And thus doing, hee neither forfakes the Church, nor his calling ; but onely ufech the meanes of his prefervation, for the keep ing of faith and a good confeience. This warrant our Saviour gives to his Apoliles, Mat. 1 0.2 3. When the perfectie you in one sity fire into another. The end of that Commandement was, that the Apoffles might preferve them elves in fatery, till they had preached the Gotpell to all the cities of Ifrael, as the nex: words doe declare.

The fifth Condition. If after due triall and examination, size finde not hundlelfe fufficiently armed with fittings to refift or beare the extremitie. For then bee may refire himfelfe into fome places of fattery, where he may live rothe glory of God, keeping faith and a good condence. nfcience. 2.Booke. The firsth Condition is : I'lite be expelied, or banifhed by the Magittate, though the eaufe bee unjuit. For isorection is fimply to bee yeelded to the punithments and correchions of Magiftates, though wee doe not alwayss tender obedience to their Commandements.

The feventh is, If God offer a lawfull means and way of eleape; and douk(as it were) open a doore; and gwe yith oportunity to file. In this cale not to the (elpecially if hee have not firength iuffhient to fiand out) is a tempting of Cod.

The eighth condition. If the danger be not onely fufpected, furmited, and feene aftere offbut certain and prefene. Other while the Paflor fab into the finne of *Jonali*, who to recafled dangers a his calling, and therefore prevented them by flying to *I arfin*.

Theie Conditions being oblerved, it may bee lawfull both for Pattor and people to flie in times of perfecution.

Seit. 3.

In the next place it may bee demanded, When a man When a Pattor, or other may not flie? may not flie.

For antwerhercunto, the tignes of unlawfull flight are to bee confidered, and they are principally foure.

The first is, when God puts into a mans heart the Spirit of courage and fortitude, whereby hee is refolved to abide, and fland out against the force of all enemies. Thus Paul, Ait. 20.22. went bound in the first to lerufalem. Where, though he knew that bonds and afflictions did abide for him, yet he would not be diffiwaded, but uttered thele words of retolution, I paffe not at all, neither is my life deurenntomy felfe, fothat I may fulfilmy course with joy or the ministration which I have reserved of the Lord lefus, to tefifie the Goffei of the grace of God. This motion of the Spirit is not ordinary, yet in the time of hot perfecution it hath been found in many worthy infruments of Gods glory, as may be feene in the hittories of fundry Martyrs, in the daycoof Queene Mary. But one effectally, (of whom I was credibly informed) that having this motion, to fland out, and yet flying : for that very act, felt fuch a fling in his conference, that nee could never have peace till death.

The fecond fighe is, when a monis apprehended, and under the cuffody of the Magithate. For then here is not to flie, becaule hee mult in all his fufferings obey the Magittrate.

Here a Queffion is moved. Whether a man that is impriloned may breake pilon?

Tathis Popifth Schoolc-men ani/ver, that hee may, if the caute of his impitionment bec unjuit. And futable to this aftertion, is the Common practice of Papifts. Wee on the contrast play, and that rully, that ao man becing in durance, may use any unlaw full or violent meanes to elape, for we may not at any hand refit the Magilitzet in our fulfirings. (Servants are commanded to fubject themCales of Confeience.

ons of their miffers, 1 Per. 2.19. And this reafon is given; For it is charkwartly, if a minfor emplement coward God andure griefe. Infering wrong fully. The Apoffles being in priton, used no meanes to deliver themielves; but when the Angell of the Lord had opened the prifon doores, then they came for.h, and not before, Aft. 5, 19. And that which Feter and the other Apoffles did, muft Paftors and other men allo doe in the like cafe, for religions fike.

The third figne. When a man is bound by his calling and miniferie, fo as in it hee may glorifie God, and doe good to the Church by preaching; then he mult not flie. For the duties of a mans calling mult bee preferred before any worldly thing whatforeer, whether body, goods, friends, or life, &c.

The fourth figne-When God in his providence cuts off all lawfull meanes and wayes of flying; hee dorh then (as it were) bid that man flay and abide: I fay lawfull meanes, becaufe we may not ufe thofe that are unlawfull, but rathet reft contented, and refigne our felves wholly to Gods will and pleasure. We must not doe any evill, that good may come thereof; and of two evils, not only not the leffe, but neither of both is to be cholen. So much of Confestion.

CH A P. X I I I.

Of an Oach.

The fixth Head of Gods worthip, is an Ooth: concerning which, three Queftrons are to be handled. I. Whatan oath is ? II. How an oath is to be taken ?

III. How farre forth it bindeth, and is to be kept? Secl. 1.

I. Queftion.

what is an O.ath?

The nature of an Oath. Arf. An Oath is a religious neceff ry confirmation of things deubtfull, by calling on God to be a winceffe of truth, and a revenger oftailhood.

Full, I call it a Confirmation: for fo the holy Ghott fpcaketh, An Oath for confirmation is among men an endof all firife, 11.6, 6. 16.

Secondly, I terme it a religious confirmation, becaute an Oath is a part of Goda religion and worthup, Yea, it is fometimes put for the whole worthip of God : Efs. 19. 18. In that day that they forecre by the Lord holfs : that is, they that I worthup the true God.

Thirdly, I adde a necessary confirmation, becaule an oath is never to be uled, in way of

(elves wich patience, unto the unjuit correction and the instantian set of a sector and the instantian set of a sector and the instantian set of a sector and the set of the set

Fourthly, I tay in which God is called upon as a wintefle of the trath, and a revenger of failetood. This is added in the laft place, becaufe herein alone flands the forme and life of an O ath, that in things doubtefull we call God as a winneffe of truth, and a juit reverger of the contrarie. There bee fundry kindes of confirmation, as the affirmation, the afteveration, and the obserfation. And by this Claufe, an O ath is diffinguithed from them all: becaufe B in it we callupon God to give winneffe to the thing avoiched, but in the other three we doe not.

Now touching this laft point of the forme and life of an Oath, three Queffions are to be answered, for the better clearing of the whole doctrine.

I. Question. Whether an Oath taken by creatures, be a true oath, and to be kept?

Asf. An Oath by creatures, is an Oath, though unlawfull. For though three be nor int a direct invocation of God for wineffe, yet when wee call the creature to give reflimony, we doe then indirectly call upon God, becaule hee is feren in them, and look how many creatures there be in the world, fo many fignes are they of Gods prefence. This anfwer Christ humlelfe muketh, Mat.2, 31, 22. Her that fuenersh by heaven, fineareth by the throw of God, and by hom that fuels therean, that is, by God himlelfe.

11. Quefl. Whether an oath by falle gods be a true oath or no?for example : the oath of the Turke by *Odalome*; the oath of *Laban* by the gods of *Naclor*, that is, by his Idols : when as in them there is no invocation of the true God of the aven and earch.

I answer as before, though it be not a lawfull oath, yet it is in value and effect an oath. For though that thing be a falle god indeed, by which it be taken, yet it is the true God in the opinion of him that Is eareth. Thus Mahomet is to the Turke in flead of the true God, and is honoured of him as God : and therefore his oath by Mahamet is a true oath. Thus when I acob in the covenant that hee made with Labar, fweares by the Feare of his father Ifaze, and Laban by the Idols of Nachor; lacob accepted the oath which wastendered to him in the name of a take god; which he would not have done, if it had not beene an bath at all. And hence the Cafe is plaine, that fwearing by a falle god is an oath, and therefore bindeth the Iwearer in confeience, though it be unlawfully taken.

111. Queff. If in every oath God ought to be cited as a witheffe, how then can God tweare by hundelfe, feeing none can witheffe unto him? Anfar.

Cafes of Conference. 2. Booke.

Anfw. This defcription of an oath whereby A | Now I call God to record unto my foule. Here In the creature iweareth, includes not that oath whereby God fweareth. For the end why God fweareth is, to bind himselfe (as it were) with a bond unto man, whereby hee would have man to repute him a lyar, and no God, if hee failes and keepes not his promite. Thus the Lord fweares in his wrath, Heb. 3.11. If they thall enter into my reft. The words of the oath are to be understood with this claute. If, Ge, then let me be holden as no God, or as a falle God. And in this manner is God faid to fweare, when he manifefteth to man that hee is content to bee counted no God, if that which hee avoucheth by oath bee not performed.

Furthermore, in every oath there be foure diffinct things. First, an Affeveration of the truth; which fhould bee avouched, though there were no oath taken.Secondly,a confellion or the one-upotent prefence, wildome, juflice, and truth of God; whereby we acknowledge, that he is the fearcher and knower of the heart ; yea, that he is both witheffe, judge, and revenger of faifhood and lying. Thirdly, Prayer and invocation, whereby God is called upon, to give tellimonie to the confeience of him that fweareth, that he fpeakes nothing but the truth. Theie two actions of Contession and Invocation doe make an orth to beeno lette a true and proper part of Gods weifhip, than prayer it feife. Fourthly, Imprecation, in which a man acknowledging God the just reverger of a lie, bindes himfelie to punifiment, if hec fhall fweare falfly, or fpeake an untruth wittingly or willingly.

Now though thefe be the diffinet parts of an Oath, yet all of them are not expressed in the forme of every oath; but formetimes one. fometimes two of the principall, and the other concealed, but yet alwaies underftood. For example : the Prophet Isremie teacheth the people of Ifiael a forme of fwearing, Thon falt i weare the Lordhoveth, ler. 4.2. In which there is expressed only the second part, Confeffion, and in that, the reft are to be underflood. Againe, the words of Rath to Naomi, Ruth. 1. 17. The Lord doe fo to me and more alfo, D of onghe but dea h depart me and thee, are only an In-precation, in which the other parisare infolded. So the oath which God maketh. Het. 3.11. If they (ballentar into my reft, is ex. prefied onely by Imprecation, and the other parts underfiood, though they be not mentioned. In common speech betweene man and man, it is infually avouched, (though inoti wickelly.) If it be not thus or thus, let me be hanged, aould I were dead, I would I might never move hence, Oc. Now this avouchment, howfoever it may be taken, is indeed a forme of fwearing, in value and force all one with the outh of God, when he faith, If they enter into m) reft, les mebe no God, bus a deceiver.

Sometimes two parts of the foure are exprefled, and the reli underflood : 2 Cor. 1. 23. vocaton with Imprecation is uttered in fpeech. and the other two conceived in the minde. By thefe particulars, wee fee it ufuall in Scrip. ture, to propound formes of fweering by exprefling tome one or two particular parts in. itead of the reft ; yet fo, as the parts concealen be all underflood : for otherwife the oath is not formall and entire.

Sect. 2.

I l. Queflion.

How anoath is to be taken in a good and godly manner }

For the anfwering hereof, two Rules are to be remembred.

The first Rule. He that will take an Ouch by the name of God, must fweare in truth, in judgement, in righteonfreffe, ler. 4. 2. Here three vertues are required in a lawfull Oach. Firft, that it be made in trath. And we muft know that there is a double truth ; the one of the thing fooken the other of the mind wherein it is conceived. Truth of thething is, when a mans speech is framed according to the thing as it is indeed, or as neere as poffibly may be , and that because God is truth it felfe. This is called by Schoolemen, Logical verity. Sometimes by reafon of mens trailtie, the truth is wanting, becaufe we know not things as they are. The truth of the minde is, when a man (peakes or fweares as he thinketh, or is in configence perfwaded of the thing; and this the Schoolemen terme Morall versy. Now though the first of these two be wanting, yet the latter must neceffarily be in an oath, left we fall into perjurie.

The fecond vertue is Indgement, that is, prudence or wildome. This Judgement requires diferention and confideration, principally of five things. First, of the thing in queftion which is to be confirmed. Secondly, of the nature of the oath that is taken. Thirdly, of the minde and true meaning of him that fweareth. Fourthly, of the particular circumflances, of time, place, and perfons, when, where, and before whom he tweareth. Fifthly, of the event or iffue of the oath. All thefe are duly to be regarded, that we iweare not rafuly or unadvitedly.

The third is Inflice, wherein also care muft be had of two things. First, that the point to be confirmed be lawfell. And it is then lawfull, when it may fland with pietje and charine. Secondly, that the occasions of taking the oath be also just; and they be chiefely foure. I. When it may further Gods glory and wor-fhip, ot ferve to prove fome doctrine of falvation, in whole, or in part. I I. When it may tend to the furtherance of brotherly leve, or to the preferuation of our neighbours life, goods, or good name : or further, to the confirmation 2. Booke.

Cales of Conficience.

firmation of fome league, covenant, or contract made betweene parties upon good ground, and for good and neceffary putpofes. III. When it ferveth to releeve a mans owne private neceffitie ; as when one incares to maintaine his owne good name, goods, or life; to confirme his owne taith and ruth in contracts. An example hereof wer nave in Paul, who to confirme the Romanes in the perfivation of his love and eare of them ilvation, faith, Ged is my witnes (whom I ferve in my foris, in the Goffel of his Son) that withour ceafing I make mention of you, Rom. 1.9. And againe to keepe his owne credit and good name among the lewes, I fay the trath in Chrift, I he not my confcience bearing me witheffe in the holy Ghoft. Rom. 9.1. IV. When the Magiftrate doth exact it by order of jultice. This though it be a just occasion and warrant of an oath, vet three Caveats are in it to be oblerved.

Firft, that the oath bee miniftered la wfully, not sgainft pietie or charitie. Secondly, hee which takes an oath tendered by the Magiltrate, must fweare according to the minde and meaning of the Magiffrate, who exacts the oath, and not 'according to his owne private intent. Thirdly, hee must not sweare ambiguously, but in a fimple fense, so as the words of his mouth may bee agreeable with that which he conceiveth in his heart, as Platme 1 9. 2. And whatfoever oath is taken without obfervarion of these Caveats, the fame is not taken in truth, but in fraud and deceit. Populh teachers offirme, that in fome cales they may fweare in a doubtfull meaning. And this they practife in time of danger, when being convented. before the Maguilrate, and examined, they anfwer Tea in word, and conceive a negation, or No in their mindes. A practice molt impious, and flat against this excellent Rule of the Prophet, that a man fhould fweare in truth, judgement, and juffice.

The second Rule is, That the forme in which the oath is propounded, must be a plaine, fimple, and direct forme, wherein God is directly called to witneffe. For his worth p is directly to be given to him : and therefore the oath alfo being an Invocation of his name, and a part of his worthip, is directly to be mide.

That the meaning of this Rule may the better appeare, one queffion is to be aufwered ; Whether in the forme of an oath, a min may not fweare directly by creatures, and indirectly by God?

Molt of the Popifh fort, and fome Proteftants hold that hee may. But the truth is otherwife. I far ante von (faith our Saviour) Sweare not as all, neither by beaven-nor by the earth-nor by thy head. Oc. Matth. 5.34. In which words, hee forbids all indirect oarhes whereby men fweare indirectly by creatures. and directly by God : for fo did the Pharifies. Againe, if a man might tweare by creatures, and conceale the name of God, it would diminith his Majefty and authority, and much deceitmight be uled : for the fivearer might isy that he fware not, but only used an obteitation.

Againft this it is objected. I. That lefeph fivare by the life of Pharnoh, Gen. 41. 24. therefore it may feeme that oathes by creaturcs are not anlawfull. Anf. Firft; it may be faid, that lofeph finned in to fwearing : for therein he imitated the Ægyptians, who iware by the life of their King. Secondly, it may be antwered, that lefeph doth onely make an affeveration, and not an oath.

Object: 1:1. The church in the Canticles takes an dart by the creatures, Con. 2.7. I charge you daughsers of terrifatem, by the roes and by the binder of the field; Ge. Anf. It is no asth, but an obroitation whereby the church cals the creatures to witheffelier carneft affection to Chrift. The like is made by Moles, Dent. 70. 19. when he linh, Toutheaven and earth to record against you shis day. And by Paulin hischarge to Timbehre, 1 Tim. 5. 11. 1 charge the before the elemangels. In which and the like iperches, there is no I weating, but a kind of diration, or fummoning of the Creatures as withetiles. And there is great difference betweene an outb and an obreffation. In the Obteffittion, there is no more but a calling of the creature to give testimonie, the matter being alreadie apparent and mani-fest. But in an Oath, where the matter is not fo manifelt, God is made not only a witneffe, but alfo a judge and revenger.

Object I'l Is Sanit Pakitweaves by his rejoycing in Ghrift, I Cor. 15. 3 1 . which rejoycing was a created paffion, or a creature. Anf. That was allo an obtestation, or a word of avoluchment and affeveration; and not an oath. For it is all one, as if he had faid thus; My forrowes and afflictions which I endure for Chrift would tellifie (if they could fpeake) that as certainly as I rejoyce in Chrift, to certainly I die daily.

Object. IV. Abigail Sware to David by the creature ; As the Lord liverb, and as the funleliveth, 1 Sam. 29.26. Arf. The former part of her fpeech may be called an oath, but the latter is onely an obreitation, or earneft avouchment joyned with an oath.

Now, although it be in no fort lawfull to fweare by creatures, yet when a man fweareth surcetty by God, heinay name the creatures in way and torme of an oath ; fpecially if hee make them as his paymer and pledges fet before God, that he may in inflice be revenged upon him in them, if hee licth and fweareth not a truth.

Seil. 3.

III. Queffion.

How farre forth doth an Oath binde, and is to be kept ? The. **9**3'

(ales of Conscience.

therefore for order fake I diftinguish it into two parts ; and firit I will fhew when an oath binds; fecondly, when it bindeth not.

For the first ; an Oath taken of things certaine, lawfull, and poffible, is to be kept, yea and binds alwaics, though it be readred even to our enemics. To this purpose God hath given speciall commandement in fundry places, Numb. 20.2. Whofeever (wearcih an oath to binde his foule by a bond, he shaknos breake his word, but shall doe according to all that proceeds out of his mouth : Matth. 5. 33. Thon fhalt not forfweare thy felfe, but thalt performe thine onthesunto the Lord: Exed. 20. 7. Then falt notiake the name of the Lordthy God in vaine ; that is, lightly and rafhly. But Gods name is n taken in vaine, when an oath made of things lawfull and poffible is not kept. David at the humble requett of Shemei, (who had before curied him) pardons his fault for the time, and fweares to him that hee fhould not dye, 2 Sam. 19.23. David made confcience of this oath, knowing himfelfe to be bound thereby, and therefore till his death he kept it ; onely he charged Salomon not to count him innocent, 1 King. 2. 9.

Now for the better clearing of the answer. we are to confider foure particular cafes touching this point.

I. Cafe. What if a man take an oath by falle gods, whether is hee bound to keepe it yea or no ?

Anf. He is, and the reasons are these. First. from the like. There was a queftion among the Scribes and Pharifies, Mat. 23. 16. whether a man fwearing by the creature were a debterorno? The Pharifiestaught, that if a man fwore by creatures, the oath did not binde : But Chrift, verf. 20. affirmeth, that he that fweares by the Temple, or by the Altar, or by heaven, fweares by God indirectly, and fo takes an oath, though not a lawfull oath, and thereupon remaines bound and is a debter : now by proportion hee that fweares by falle gods, fweares by God indirectly, becaule the falle God is in the opinion of him that fweares, a true God, and to his oath bindeth, and is to be kept. Secondly, Abraham accepteth the oath that Abimelech tendreth unto him in the name of a falle God, Gen. 21. 23. So doth lacob accept of the oath made unto him by Laban, Gen. 31.53. which they could not have done, if their oathes had not beene fufficient bonds to binde them to oblervation and performance.

It will be faid, Hee that admits of an oath by an Idoll, doth communicate in the finne of him that fweareth. Anf. In cafe of neceffity, a man may admit of fuch an oath without fin. A poore man being in extreme want, borroweth of an ulurer upon intereft : it is finne to the usurer to take it, but it is not fo in the poore man, who is compelled by the ulurer to give intereft : Thus the poore man

The answer to this Queftion is large, and [A] doth use well the iniquitie of the usurer. So it is in an oath : A godly man may well ufe and take benefit by the wicked onthes of idolaters, fo farre forth as they fhall ferve for the ratifying and confirming of lawfull covenants.

2.Booke.

II. Cafe. If a man take an oath, and afterward endure hurt or dammage by it, whether is he then bound to keeps his oath or no?

Anfw. If the loffe be but temporaric and private, (the oath being made of a thing lawfull) is must beeendured. For David reckoneth it among the properties of a good man, That he frearesh and changesh not, though it beto his burs, Pfal. 15.4.

And here a difference is to be made betweene a promifory on: b, and a fing le promife. A fingle promife may bee reverfed by the will and confent of him to whom it is made, but a promife made by an oath is to be kept, though offes and hinderances enfue thereupon. For the reverence we beare to the name of God ufed in the oath, ought to be of greater force with us, than any private hinderance or inconvenience which may befall us upon the perfomance of the fame.

III. Cafe. Whether doth an oath binde confeience, whereunto a man is drawne by fraud and fubriltie?

Anfw. If the oath be of things lawfull and poffible, it bindeth and is to be kept, though wee were induced to it by deceit. Isthus deceived by the Gibconites, was brought to make covenant of peace with them, and to bind it by an oath:now perceiving after three daics, that they had wrought it by craft, he would not touch them in reverence of the oath that he had taken, Jofh. 9. 18, 19, 20. And about 300. yeares after, when Saul had flaine certaine of the Gibconites, the Ifraelizes for that fast were punified with three yeares famine, which could not bee (tayed, till feven perfons of Sauls house were hanged up in Gibeab, 2 Sam. 21.

IV. Cafe. What if a mantake an oath by feare and compulsion, is he to keepe it yes or no? For example ; A man falling into the hands of theeves, for the fafety of his life is urged to take a folemne oath, thathe will fetch and deliver them fome portion of money, and withall never difclose the parties. The oath being thus taken, the Question is, whether he be bound to keepe it.

Anf. Some Divines are of opinion that the oath is to be kept, and fome fay no : but generally it is answered that it must be kept, becaufe this feare did not abolifh the confent of his will. But if it be alleaged, that in fo doing he fhall hurt the common-wealth : Answer is made, that if he doe not fweare fecrecy, hee may in probability bring greater dammage to the weale publike, indepriving it of a member by the loffe of his owne life. But it will be faid, by this meanes he maintaines a theefe. Anfir. Be it fo ; yet he remaines exculable, becaufe

caufe that was not his intent, but only to preferve his ownelife to the good of the Com mon-wealth.

Cafes of Confcience.

Thus the moft and beft Divines doe hold But for my part I leave it in fulpenfe; though it feemes in likelihood that the partie which fweates filence ; doth after a fort maintaine theft, and communicate with the finne of the robber : and further gives occasion, that others may fall into the like hazard and jeo. pardie of their lives. And fo much of the first part of the Anlwer.

The fecond part of the Anfwer to this third maine Queflion followes: namely, to thew when an oath bindes not. An oath doth not binde in fix cafes.

I. When it is against the word of God, and tends to the maintenance of finne. The reafon is, because when God will not have an oath to binde, it muft not binde. For an oath must not be a bond of iniquitie. Hercupon David having fworne a rath oath, to deftroy Nebal and his house, and being stayed from it by the Lord in the meanes of Abigail, he praifeth God in this manner : Bleffed bee the Lord God of Ifrael, which fent thee this day to meet me, and bleffed be thy sounfell, and bleffed be thon which hast kept me thus day from com. ming to fhed blond, I Sam. 25. 32,32.

II. If it be made against the wholeforme lawes of the Common-wealth; becaufe every foule muft bee fubjest to the higher powers, Rem. 17.1.

111. If it be taken of fuch perfons as want reafon ; as of children, mad-men, or fooles ; becaufe they know not what they fwearciand there can be no binding of confcience, when he that fweareth wanteth reafon to differne what he doth.

IV. If it be made by those who are under the tuition of their fuperiours, and have no power to binde themfelves ; as by children which are under the government of their Parents : For thefe are part of their parents goods ; and therefore not fit to undertake an oath without their confent. Neither are they to chufe a calling, or make any contract of themfelves, but onely by the direction and advice of their parents, though fome of the Popifh tort doe erroncoufly teach, that a child may binde himfelfe by oath, to become a Monke of this or that order, without confent of parents.

V. If it be made of things impossible : for then it is a vaine oath.

V I. If at the first it were lawfull, and afterward become impossible and unlawfull. For fuch oathes God himfelfe may be faid to reverfe. Thus if a man biade himfelfe by oath to live in fingle life without marriage, and after findes that God hath not given him the gift of continencie, in this cafe his oath becomes impoffible to be kept, and therefore beingreveried by God, and becomming unlaw-full, it may be broken without impictie.

To thefe fix, the Papilts adde two other. The first , when the oath is made upon cuftome. And they put this example; If two men going out of a doore, or over a bridge, the one Iweares by God that he will not goe first, likewife fweares the other: yet at the laft after contention, one of them goes first. In this cafe, fairs the Papift, the oath binds not. Anf. Cufrome cannot make that which is finne to bee no finne, or perjurie to be no perjurie : but rather doubles the finne, and makes it above meafure more vile and abhominable ; and they that give themfelves to this usual and customable iwearing, cannot but ofcentimes become guiltie of flat perjurie.

The second Cafe is, when the Superiour power, that is, the Pope or other inferious Bifhops give order to the contrarie, by relaxation or difpensation: Anf. It is falle. For in cvery lawfull oath there is a double bond, one of man to man, the other of man to God. Now if in the oath taken, man were only obliged to man, the each might be difpentable by man : But feeing man when he fweareth to man, fweareth alfo to God, and thereby is immediately bound to God himfelfe, hence it followeth, that an oath taken cannot have releafe from any creature. Therefore our Saviour Christs commandement is, Thou halt not for (weare thy felfe, but shall perform thy ouths: to whom ? to the Lord, Mat. 5.33. And the oath that paffed betweene David and Ionathan, is called the Lords oath, 2 Sam. 21.7. and 1 Sam. 20.8.God will have the oath to binde, as long as feemeth good unto him, yea and ceafe bin ding when it pleafeth him. And that which himfelfe binde h, or will have to bee bound, no creature can loole : The shings which God bath coupled, let no man Separate, Mai. 19.6. And herein the Pope thewes himfelfe to bee Antichrift, in that he challengeth power to difpenfe with a lawful oath, made without errour or deceit, of things honeft and poffible.

Out of this answer, another Question may be refolved, namely, when doth a man commit Perjurie.

Anfin. I. When a man fweares that which he knowes to be falle. I I. When he fwcares that which he meanes not to doc. I I I. When he fweareth to doe a thing, which hee alfo meanes to doe, yet afterwards doth it not. In these three, the not performing of an oath made is flat perjurie.

That we may yet be informed concerning the finne of Perjurie, one Queftion of moment is to be skanned. In Societies and Cor. porations, there be Lawes and Orders, to the keeping whereof, every one admitted to an office takes a corporall oath : Afterward it fals out upon occasion, that he breakes fome of the faid Statutes : The Queftion is, whether he be not in this cafe perjured ?

Anfw. Statutes are of two forts. Some are principall or fundamentall, which ferve to maintain the flate of that body or corporatio. Others

(ales of Configure.

Others leffe principall or mixt, that ferve for | A order or decencie. In the flatutes principall, the law-maker intends obedience fimply;and therefore they are necellarie to be kept. But in the leffe principall, hee exacts not obedience fimply, but either obedience or the penaltie ; becaufe the penaltie is as much beneficiall to the flate of that body, as the other. The breach of the former makes a man guilty of perjurie; but it is otherwife in the latter, to bee it the delinquent partie bee content to beare the mulct, it it be imposed. Thus fudents and others belonging to fuch facieties, may in fome fort excute themtelves from the finne of perjurie, though not from all fault, in breaking fome of the lefteriocall fatutes, elle few could sive in any forietie without perjurie. . - . - . . . 131.327

Yet one more Question is propounded touching perjurie, whether a man may exact. an each of him whom hee feares or knowes willforfweare himlelie? Anfw.A private man muit not; but a Magiltratomay, if the partie offer to take his oath, (not being urged thereto,) and be first admonifhed of the gricvoufnefic of the faid finne of perjury. In the execution of Civill Juffice, Magifirates muft not Itay upon mens finnes: Moles expected not the Ifrachtes repentance for them idolattie; but prefently proceeded unto punifhment. Neither mult the publike good of the Common-wealth be hindred, upon the likelihood or fulpition of a mans perjurie.

CHAP. I.

Of Yowes.

THe feventh head of the Outward worfhip of God is concerning a vow. All the Queftions whereof may be reduced to thefe foure.

I. Queflion.

what is a Vow ?

Anfw. A vow is a promife made to God of things lawfull and poffible. I call it a promife, to duttinguish a vow from a single purpole. For a purpole may be changed, but a vow lawfully mode cannot. Agame there is great difference betweene thefe two : for in a vow, there is first a purpofe to doe a thing : fecondly, a binding of our felves to doe that we purpofe. For this caufe I terme it apromife, becaufe it is a purpofe with a bond, without which there can be no vow made.

luthe next place I adde a promife made to God; not to Saint, Angel, or Man. The reafons are thefe. Firit, a vow is properly the worke of the heart contifuent in a purpoie. Now God along knowe; the bear, and he alone is able to differne of the purpose and intent of the

fame : which no Angell, Saint, or other creature can pullibly doc. Secondly, when the vow is made, none can punifh and take sevenge of the breach thereof, bue God. Thirdly, in the old Teftament, the Jews never vovir ed burto God ; becaule the vow was a part. of Gods worthip : Dent. 27.28. When then Analt your a very sents the Lord thy God, then Ibals not be flacke to pay is, for the Lord thy God will furely require is of thee, and fo it found bas finne anto thee. Where by the way, we may

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rake notice of the fuperitition of the Popila Church, that maketh vowes to Saints and Angels, which is in effect to make them gods, and to worthip them as the Jewes worthipped God in the old Teftament.

II. Queftion.

whether a wow be now in the new Teftament, any part of Religion or Gods worfhip?

The answer is threefold.

Firft, if a vow be taken for a promife of morall obedience; the answer is, that a vow is indeed the worship of God, and to shall bee to the end of the world. For as God (for his part) promifeth mercie in the covenant of grace; fo we in Baptilme doe make a yow and promife of obedience to him in all his commandements ; and therefore Peter calleth Baptifme a flipulation, that is, the promife of good conficience to God. This promife once made in Baptifine is renewed to oft as wee come to the Lords Supper, and further continued in the daily forrituall exercises of Invocation and Repentance.

But it may be faid, wee are alreadie bound to the obedience of the Law, by order of divine Justice ; therefore wee cannot further! binde out felves. Anfwer. He that is bound by God, may also binde himfelfe. David. though he was bound by God in confcience. to keepe the Law, yet he binas himfelfe freely by oath to helpe his owne weakneffe, and to keepe himtelfe from falling, when he faith: I have fworne and will performe it, that I will heepe thy right com judgements, Pfal. 1 19. verf. 106. and the fame bond is no leffe necessary and behovefull for us, if wee confider how prone and readie we are to fall from the worfhip of God. The fecond anfwer. If a vow betaken for

a promife of fome ceremoniall dutie, as of Sacrifices and Oblations, or of giving houfe, lands, and goods to the Temple, then wee must put a difference betweene the Old Teftament and the New. In the Old Teffament, the vow of fuch duties was part of Gods worthip, but in the New it is not, and that for their Reafons.

First, the Jewish ceremonies were to the ewes a part of Gods worthin, but to us Gentiles they are not, confidering they are all in Chrift abolifhed, and none of them doe now ftand

2.Booke.

Paffeover was a ceremonie, or fervice appointed by God to bee obferved of the Ifra -lites and their posteritie, Exed. 1 2.24, 25. and therefore flood as a part of Gods worship to them for a perpetuall ordinance. But to us in the new Teftament, both it and other Legall ceremonies are abrogated, and we have onely two Sacraments to be administred and received, as feales of the promifes of God, and parts of his worthip, baptifme, and the Supper of

the Lord. Secondly, that which is not commended unto us by God, in the name of wor hip, is no worfhip to us. Now the ceremonies of the Jewes are no where commended unto us in B that name ; and therefore it is a vaine thing for any man to yow the observation thereof.

Thirdly, yowes of ceremoniall duries did in a peculiar manner, and upon fpeciall refpects, pertaine to the Tewes. Hereupon, when they vowed houfe, lands, goods, &cc. to the use of the Temple, this they did, as being the Lords Tenants, of whom alone they held their poffeffions: and hereby they acknowledged, and alfo teftified their Homages and Services due unto him. And this particular respect concerneth not the Church and people of the new Teftament: whence it followeth, that they are nottied by the fame bond to performe worthip unto God by the vowes of ceremonies, gifts, oblations, and facrifices.

The third and laft part of the Anfwer. If a vow bee taken for a promife of fome bodily and ourward worke or exercise, as fatting, giving of Almes, abfaining from certaine meats and drinkes, &cc. then it is not any part of Gods worfhip, but onely an helpe, ftay, and furtherance of the fame. For firft, we have liberry of confcience in Chrift, to ufe, or not to use all indifferent things. Now Gods worthip is not a thing of that nature, but abfolutely neceffary. Secondly, Paul, 1 Tim. 4.8. affirmeth, that bodily exercife profiter blintle, but godlineffe is profitable for all things : In which words he oppoteth godlineffe to bodily exercife ; and therefore godlineffe, or the worship of God, confifteth not in them.

But the words of David are alleaged to the contrary, Pfalm. 76.11. Vow and performe unto the Lord your God. Where we have a double command, one to make vowes, another to pay them. To which I answer : first, if David speaketh of the vow of all morall duties, then the Commandement concerneth every man, becaufe the thing commanded is a part of Gods worthip. For it is as much as if he had faid, Vow thankfull obedience unto God, and performe it. Againe, if the place bee meant of the vow of ceremoniall duties, then it is a Commandement peculiar to the Old Teftament, and to bindes the Jewes only : howbeit not all of them, but only fuch as had just caufe to make a vow:for otherwife they had liberty to abflaine from vowing, Dent. 23.22. When

fand inforce by Gods Law to us. Thus the A then abflames from vowing it fhall be no fin unto thee. Of one of these two kindes must the place alleaged neceffarily be underflood, and not of she chird, which is of bodily exercife : for then it fould reverfe Christian libertie in the ule of things indifferent, which no commandement can doe.

Cafes of Contrience.

By light of this Anfwer, wee may differne the errour of the Popilh Church, which maketh vowes a part of religion and the worthip of God. Nay further, it teacheth that fome vowes, as namely those of Povertic, Continencie, Regular Obedience to this or that Order, are workes of merit and fupererogation, tending to a flate of perfection, even in this life ; and deferving a further degree of glory in heaven, than the workes of the Morall Law.

III. Queffion:

when a Vow made doth binde and when not }

Before I give anfwer to the Question, I will lay downe this Ground.

In making of a lawfull Vow, foure Conditions are to be oblerved.

The firR concernes the perfon of him that voweth, that hee bee a fit perfon. Hisfitneffe may be difcerned by two things: Firft, if he be at his ownie libertie, (as touching the things whereof hee makes his vow,) and not under the government of a fuperiour. Thus in the old Tettament, if a daughter had made a vow without the confent or allowance of her father, it might not fland in effect, Numb. 20. 4, 5"Secondly; if the party keepe himfelie within the compasse of his calling generall and particular. Hence it followes, that vows of going a Pilgrimage, to worthip this or that idoli, in this or that place, for example, Saint lames of Compostella and the Lady of Lanretto &ccare utterly unla wfull, because fuch perions by this practice doe leave their calling and condition of life, and take upon them a calling not warranted by the Lord.

The fecond Condition is concerning the matter of a Vow. It must be Lawfull, Possible, and Acceptable to God, Hereupon it follows that there bee foure things which cannot bee the matter of a Vow. The first is finne. Thus the Jews bound themfelves with a Vow, that shey would neither eat not drink sil they had kil led Paul, e Act. 22.12.14. This their vow was nothingelie but a threatning of God himfelfe, and therefore utterly unlawfull. Secondly, trifles, and light matters, as when a man voweth not to take up a firaw or fuch like. And this is a plaine mocking of God. Thirdly, things impoffible, as to fly, or to goe on foot to jerula. em. Fourthly, things meetely necessary; as to die, which cannot be avoided.

The third is touching the Forme of a Vow. It must bee voluntary, and free. And

Cafes of Conference.

that it may be fo, three things are necessarily [A] required. Firft, that it be made in judgement, that is, with reafon and deliberation. Next. that it bee done with confent of will. And thirdly, with liberty of confeience.

Hence it appeares, that the Vowes of children, mad-men, and fooles, or fuch as are taken upon rafhneffe, or conftraint ; alfo the vow of perpetuall abftinence from things fimply indifferent, are all utterly unlawful for the first fore are not done upon judgement, the next without due confideration, and the laft are greatly prejudiciall to Chriftian liberty.

The fourth concernes the End ; which is not to bee a part of Gods worthip, but onely a flay and prop to further and helpette in the fame. Now there be three particular ends of a vow. First, to fhew our felves thankfull to God for bleffings received : fecondly, to prevent finne to come, by keeping fobrierie and moderation : thirdly, to preferve and increafe our faith, prayer, repentance, and obedience.

This Ground being laid, the Anfwer to the Oueffion prepounded is this : When in vowing wee obferve the conditions prz-required, the vow is lawfull, and confequently bindes the party vowing, to as if hee keepe it not, he difhonoureth God. But when the faid conditions doe not concurre in the action of vowing, it becomes unlawfull, and the party remaines free, and not bound to performance.

Here by the way a Queftion of fome moment is made ; Whether lephte upon his Vow did offer his Daughter in factifice or no ? confidering that it is plaine, even by the light of nature, as also by the doctrine before taught, that a man is bound by the vow which he maketh.

This Queftion admitteth fundry anfwers, according to the divers opinions and judgements of men, upon the place written, Indges 11.39. And my purpole is not to examine that which others have brought in way of refolution, but briefly to deliver that which I take to bee the truth. I answer therefore, that " Jephre did not offer his daughter in facrifice upon his vow ; but onely dedicated her unto God, after the manuer of the Nazarites, to the D end of her daies to leade her life apart in a fingle effate. The truth of this answer will appeare by their reafons :

Firft, in the 37. verfe of the Chapter, the daughter of Jephie craves leave of her father ; to goe apart into the mountaines, for two moneths space, to bewaile her Virginitie. Where it may bee observed, that shee went not to deplore the losse of her life, but her future effate and condition, becaufe fhee was (upon her fathers vow) to live a perpetuall fingle life. And why ? Surely becaufe (as the text faith, v. 39. fhee had not knowae a man ; and it was accounted a curie in Judea, fora woman alwayes to live unmarried.

Secondly, in the laft verfe it is faid in our common English translation, that the daughters of Ifrael wer yeare by yeare re lament the daughter of lephie: but I take it, it may be as well, or better translated out of the Hebrew. they went " to talke or confer with bernard to to ! *Lc-thannoth. comfort berrand that this interpretation may, Souis expounnot feeme frange, the very fame word is obded ty the Hebrew Doctors, ferved in this fenfe, Judg-5-1 t.there fhall they | Kunchin lud " talke or conferre of the righteouinelle of the | 11 40. Lord. Now if they went yeare by yeare to "lethancomfort her, then the was not put to death. nu.Hcb.11.21.

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Thirdly, lephie is commended by the holy Gholt, for the excellency of his faith, and that out of the fame hiftory. Now the commendation of his faith, and the unnaturall murther of his daughter, cannot fland together. But it will bee faid, that lepkte vowed, that whatfoever came out of his doores to meet him fhould be the Lords, and he would offer it for a burnt offering, verfe 31. Anfwer. The words may more truly be read thus; or I will offer it in factifice: and the meaning of the vow was this : That thing which first meeteth me. if it be a thing to be facrificed, I will facrifice it : if not, I will dedicate it to the Lord. For it feemes to coulift of two parts, whereof the latter is coupled to the former, by a diferetive conjunction, as the Grammariaus focake. In this manner the word is elfe-where taken, to as it may either way be expounded. In the fourth Commandement, Exeden 20. verf. 10. in our common translation it is read, thou and thy fonne, and thy daughter ; but out of the Hebrew it may bee translated either and or or.

It will be faid againe, that Iephte rent his cloathes, because his daughter met him, when hee returned from the victory. Anfw. That was in regard of her vowed virginitie, which was a curle among the Jewes. And befides, he had but one daughter, and by this meanes of facificing her, all hope of polierity after him was cut off.

But it feemes that Monasticall vowes of virginitie by this example are lawfull. Anfw. Indeed the cuftome of vowing virginitie began in those dayes, but they thought it not a itate of perfection, but rather an effate of mifery, as may appeare, in that he rent his cloaths when the met him; and the daughters of Ifrael went to comfort her, as being now in a wofull and miferable eftate.

Upon thefe reafons I conclude, that Iephre did not offer up his daughter in factifice, but onely fet her apart, to live a fingle life, to the honour and fervice of God. And Jeplete might know, even by the light of nature, that it was a finne to vow his daughters death, and a double finne to kill her.

IV. Queftion.

whether Monasticall or Monkish vomes binde or no ? To 2. Booke.

placing the greatest part of their Religion, in practice and obfervance of thele vowes.

Cales of Confcience.

That we may know them the better, they are in number three. The first is the vow of continency, whereby a man renounceth Marisge for ever, and voweth unto Ged perpetuall virginitie. The fecond, of Voluntary Poverty, which is, when a man gives over all property of his goods, and bindes himfelfe to live by begging. The third is, of Regular obedience, when a man refignes himfelfe in confcience to bee ruled by another, and to keepe fome devifed order, in all actions and duties pertaining to religion.

Now the Question being, whether these vowes binde or no? I answer in a word, they doenot, and that for these reasons.

I.First, they are flat against the law of God which I make manifest in the particulars. The vow of perpetuall chaftitie is exprefly against Gods commandement, I Cor. 7.9. If they cannot abfaine, let them marry: for it is better tomarry than to burne. To this text the Papifts anfwer, three wayes.

First, they fay that this place of Scripture isonely a divine permission, and not a Commandement : we reply againe directly, that it is a plaine Commandement. For the intent of the holy Ghoft in that text, and in the whole chapter is, to ordaine a necessary remedie for incontinencie, which Paul cals burning, and for the avoiding of fornication, which brings destruction to the foule. And for that purpole, he ipeakes not in permitting manner, but in imperative termes, Let them marry.

Secondly they answer that the words concerne onely incontinent perfons, that commit fornication. Wee on the other fide affirme. that they are not only given to them that live incontinently, but to all perfons, which are fubject to barning, which barning may bee without incontinency.

For the better underftanding whereof, let it bee confidered , that there bee three diffinet degrees of luft in man. The first is, when the temptation is first received into the minde. The fecond, when the fame temptation prevaileth, though with fome refiftance and trouble of the minde and confcience, which alfo (though no outward offence as yet follow) is a degree of burning. The third is, when the temptation fo farre prevaileth, that the hear: and will is overcome, and the duties of religion for the time utterly hindered. This is the highest and worth kinde of burning. And if we confider thefe degrees well, it will eafily appeare, that there may be burning, without incontinent living.

Thirdly, they answer, that this text speakes of those persons alone that are free, not of those who are bound from marriage by folemne vow. Wee contrariwite affirme and hold, that the words are generall, and plainly directed to all perfons bound by vow or

To this the Papifts answer affirmatively, (A otherwile ; and that appeares by verfe 35 where he faice, I feat wor this to rangle ton in a faare. Thefe words do fhew, what Fanlsmind was, touching the vow of perpetual virginity : For hee leaves every man according to Gods ordinance, to his owne liberty, willing none by vew to binde himicite from the ufe thereof.

Now for the vow of Regular Obedience, that also is againit the word of God, I Coris. 7.27. Yeare bought with a price, ve not the fervants of men. Where the Apostle forbids us to Jubject our hearts and conferences to the lawes and ordinances of men, in matters of Religion ;and confequently overthrowes the vow of Regular obedience. For in that man bindes himicife to be ruled (in all things belonging to Gods worthip) according to the will and pleafure of his Superiour, yea, to cat drinke,fleepe, to be cloathed, Scc. according to a certaine rule given and preferibed by him ; whereas in regard of confeience we are bound only unto God.

Laftly, the vow of voluntary Povertie is alfo a plaine abule of Gods owne ordinance and appointment, Dent. 15.5. that there florid be no bee ger in ifrael.

But it may feenie, that this law is not perpetuall. For in the New Teltament we reade, that there were beggers, as namely one that was laid at the gate of the Temple, daily to aske almes, Alt. 3. Anf. This Law neither was then, nor is now abrogated by God, but the observation of it (at that time, and fince) was much neglected. And the neglect of providon for the poore is the caufe of begging ; and the vow of perpetuall povertic full remaines as a manifelt breach of Gods holy ordinance, notwithflanding any thing that may be pretended to the contrary.

I I. The fecond reason followes. Monkish vowes, as they are againft Gods Commandement, fo are they also against the Libertie of Confeience, which wee have by Chrift rouching the use of the creatures, and ordinances of God ; as riches, marriage, meats, drinkes and apparell. Stand faft, faith the Apolile, in the liberty wherwith Christ hash made ton free, Gal. S. I. Againe, Let no min judge you in meat. or in drink, or in respect of an holy day. Col. 2.16. In these places there is granted untoman, a free use of all things indifferent, fo it be not in cale of offence.

Now in Monkifh yowes, those things which God hath made indifferent, and put in our liberty, are made necessary : whereas no ordinance of man, can make things fimply neceffary, and parts of Gods worflip, which hee himfelfe hath made indifferent, and left free to the will of man. And hence it was that the forbidding of meats and marriage were termed by the Apofile, The dottrine of devils, 1 Tim.4.1.

But (will fome fay) doth not the civill Magifirate in our Common-wealth forbid 12

his Commandement hee takes not away the liberty that wee have in the use of things indifferent, but doth onely moderate it for the

common good, which he may lawfully. III. The third reason. Some of them are out of the power and ability of him that yowcth ; as the vow of perpetuall chaftiny in fingle life. For our Saviour faith, All men cannot receive this word, but they to whom it is given, Match. 19.11. that is, Continency is a gift of God, whereof all men are not capable, but those onely to whom he giveth it, when, and as long as it pleafeth him : neither is it denied unto fome becaute they will not, but becaufe they are not able.

may receive any good gift of God, if we pray for it: for Chrift hath laid, Aske, and ye fhal re. ceive, M.a. 7.7. An.It is falle. Gods gifts are of two forts: foine are common to all that beleeve, and neceffary to falvation:as faith, repentance, obedience, the feare of God. Some againe are frecial gifts not given to all, nor needfull to falvation, but peculiar onely to fome : as health. wealth, continency, fingle life, &c. Now the promite of our Savicur, aske and ye (halreceive, is meant of things necellary to falvation, and not of particular and speciall gifts. For some may pray for them, and yet never receive them. Thus Paul praied thrice, that the pricke in his fieth, the meffenger of Satan, might bee removed from him, yet hee was not heard, nor C his petition granted. And why ? becaufe that which he praied for was not a common gift neciffary to falvation, but affect i grace, for the time of the temptation, wherewith hee was prefently affaulted : whereupon Anfwer was given, My grace is fufficient for thee.

And hence wee learne in what manner to aske things at the hands of God, when wee pray. Such as are neceffary to falvation, wee may aske abfolutely and fimply ; but things that are leffeneceflary, with this condition: If it may fland with the good will and pleafure of God.

Againe, the Papift alleageth an example oft wo married perions ; the one whereof being finitten by the hand of God with the dead palie, the other mult needs pray for the gift of continency. Arf v. In this cafe a married pattie may askeir, and by Gods mercy obtaine it becaule now there remaines unto him or herno other remedy. But it is not fo with fingle perfons, confidering that they have another remedy, which is marriage and therfore they may not looke, or hope to obtaine fuch a gift.

Thirdly, they fay God hath given to all men fufficient aid and ftrength, that if they will ute the meanes, they may have the gift of chaftity. For fufficient grace is given to all, though not effectuall. Anfu. It is falfe there is neither lufficient, nor effectuall grace given to all, to live a fingle life:but it is a rare and special gift

the use of some means? Anfor. He doth. But by A | given only to fome, Paul, to Timothy, willetin Jonnger women, not to endevour to forbeare, when they have not the gift, but in want therottomarry, I Tim. 9.1 4. Where he takes it for granted, that they had no fuch power given them of God, to live in perpetuall chaftitie though they would.

2.Bookt.

1 V. The fourth reafon. Popifh vowes doc abolifh that order which God hath fet in the fociety of mankinde, to wit that men fhould not onely ferve him in the duries of the fift Table, but in the duties of the fecond, by ferving ofmen, Gal. 5. 1 2. Bylove ferve one unother. Againe, Rom. 12. 10. love is called the fulfilling of the Law : because the law of God is practifed, not apart by it felfe, but in and with the Against this the Papist objecteth, that wee | B love of our neighbour. From this order it followeth, that every man belide the generall calling of a Chriftian mult have fome particular kind of life, in the which he mult walke, and there in doc fervice to men : which if hee refule to doe, he must rot est, according to the Apoliles Rule, 2 Theff. 3.10.

Now these vows make a separation betwint thefe two: for they bring men into a generall calling, but they utterly froftrate and make void the particular and the duties cfit; fo as a man keeping them cannot bee ferviceable to man, either in Church or common- wealth. Befides, by the vow of povertie, the Apofiles rule is difanulled, 1 Tim. 9.16. which is, that if a man bee able to maintaine himielfe, or have any kindred able to doe it, hee fhould not bee chargeable to the Church: and fo there might bee fufficient Almes to them that are truly poore.

V. The fifth Reafon. They bring in againe Judaifine : for lewith Religion by Gods ap. pointment flood in bodily rites, and outward ceremonies, actions, and geftures, yea in outward chings, as garments, meats, drinkes. And their rule was, tonch not, saft not from all which we are wholly freed by Chrift.

VI.Sixthly, thefe vowes are Idolatrous and Superflicious: for they are made and obferved with an opinion of Gods worthip, of merit, & of the flace of perfection, wheras nothing can be made Gods worfhip, but that which himfelfe commandeth. And bodily exercises are unprofitable, as Paul faith, and therefore they cannot be meritorious. And further to dreame of a liate of perfection beyond the Law of God istomake the Law it felfe imperfect : whereas contrariwife, the Law of the Lord is perfect, rightcous, pure, Pfal. 19.7,8.

VII. Lattiy, there vowes are ig inft the prelervation of nature ; for by them, fpecially that of perpetuall chaftitie, men are brought to deftroy even their owne bodies and lives, which they are bound to preferve and maintaine, Eph, 5.29. No man ever yet bated his owne fiefs, but nourifherh and cherifherh it. The Apolite, even in his daies, noted it as a fault in a voluntary Religion, that was then taken up by fome, that for the maintenance thereof. thereof, they spared not their owne bodies, A (Hic, Hebeing rich, for our fates bicame poore, Col.2. 23. And like unto that is the practice of the Popifh Votaries, which tendeth to the ruine and overthrow of nature and life it felfe.

Theiche the reafons. In the next place wee are to confider the Allegations that are commonly made in the favour and defence of Popifh Vowes.

And first it is objected : In the Old Tefta ment, Vowes were a part of Gods worfhip : therfore they are fo to be holden in the New. A.f. There is great difference betweene them. For first, they had their warrant out of Gods word thefe have not foiney, there be exprefie teftimonies of Scripture sgainft thefe vowes.

Secondly, in their vows there was alwaies right referved to superiours, to reverse them. if they liked them not. But in Monafticall vowes all right is taken from fiperiours. For children ate permittted to vow, and their promifes mult fland against Parents confent. And wives (according to Popifh doctrine) may vow against the expresse content of their husbands.

Thirdly, they were not perpetuall, but ceafed with the ceremonial law : But thefe are supposed to have a perpetuall equitie, that mult continue till the end of the world.

Secondly, they alleage that which is written, Matth. 19.12. Some have made themfelves chafte for the kingdome of heaven. Anfw. The meaning of the text is not, that fome have vowed fingle life, but that there are fome who being affured that they have the gift of continency, upon that gift, doe endevour to maintaine their prefent eftare, that fo they may the better ferve God, and advance his kingdome both in themfelves and others.

Thirdly, they object, 1 Tim. 5. 12. where Paul speaks of certaine young women, which have damnation, becaufe they have broken their firft faith ; that is, (as they interprete it) their vow of fingle life. Anfwer. The words are not to be underflood of the faith of the vow ; but either of that faith and promife, which was made to God in theit Baptifme, or the faith and promife of fervice and releefe to bee performed to the poore ; and for the breach of either of thefe, they may be faid to incurre damnation.

Fourthly; they fay Chrift himfelfe was a begger, and therefore why may not wee allo be beggers? Anf. Though Chrift was poore, yet was hee no begger. For he kept a family, and had a treafute : Indas was the Reward of hisfamily, and bare the bagge, John \$3.25. Againe, there is mention made of 200. pence, Iohn 6. 7. Which in likelihood was in the bag that Inday kept : yea, of the money which he had, the Difciples are faid to buy meat, John 4.8. And though it were granted, that Chriff vas a begger, yet it follower not, that wee fhould be to. For his povertie was expiatory, and part of his fufferings. So faith the Apo-

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that wee chrough his poverig might beemade rich, 2 Cor.8.9.

Fifthly, they alleage, that the Difciples forfooke all, and lived in poverty ; and their example is propounded for our imitation. Anf. They forlooke allindeed, yethow ? not for ever, but for a time ; and that not by vow, but only in affection and diffofrien of their hearts. For after they had for faken all, we reade, that they came to their nets and Boats againe, John 21.3. Againe, the Apofile Paw/ fpeaks of himfelfe and the reft, when he fanh, Have wendt power to leade about a wife bling a ffert 't Cor. 9.5. By which it is plaine sthat they put no B away their wives.

Sixely, Marth. 19.21. If then will be perfett (faith Chrift to the young man)golfel alliling then I aft , and give to the poore , O show (halt have treasure in heaven, and come and follow me. Here (faith the Papift) our Saviour prefcribes perpetuall poverty by expresse counfell.

Anfin. The words ate noconnfell, but a fpcciall Commandement of trial, directed to this young man. And the end of it was, to diffever unto him his fecret pride and hypocrific, in that he boafted, that he had kept all the commandements, when as indeed hee knew not what they meaned.

Laftly, they objest the example of the Recabites, who according to the Commandement of their father Ionadab, would drinke no wine, nor dwell in houfes, nor build, por plant, nor fow, ler 35.8.0, to. and the Lord approveth their practice. Anfar. They alid obey their fathers command in these things as being things indifferent, but not as paris of Gods worfbip , in the doing whereof they placed Religion. And they obeyed it care-fully,forthis end, shartifty might in ure then-felves unto hardfhip. Secondly, this their obedience touching the? thing flood not by any vow, much leffe was is perpetual for then they fhould have observed all the things Interinty insula nave observed an ine gange which they vowed, equally, which they will not s for they differned with their futhers will luntary injunction for twelling in Tents and as we reade, vert. 11. They taken a for fore of the Chaldens that were will find, and with at fourthers. at Iericalem.

And for much rouching Pointh Vowes, whereof to conclude thismay be faid ? That they are all but a medre will worthing faid allog upon no goound or warrane of Gods Word, and therefore of no forces to bind? the confciences of men, but arero bec holden as they are in truth wicked and abominable.

н _{се ра}ње-CHAP. XV OfFafine. THe eighth Head of the outward worthip

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1 al sof Confcience.

By Falting I understand the Religious Falt, A unto God, before hee chole his twelve Apowhich is joyned with the duties of Religion; and namely, the exercises of Prayer and Humiliation. Touching it, there are three principall Queftions to be handled in their order.

I. Queftion.

What is a Religion Faft ?

Anfir. It is a voluntary and extraordinary abitinence, taken up for a religious end : what this end is, we thall fee afterward.

Firft, I call it volumary, becaufe the time and particular manner of Fafting is not impofed or determined, but left free to our owne I liberty. Againe, I terme it extraordinary, to diftinguish it from ordinary Fafting, which ftands in the practice of temperance and fobrietie, whereby the appetite is reftrained in the use of meats and drinkes, that it doe not exceed moderation. Now this kinde of fall is to be used of all Chriftians at all times: wheras the extraordinary is not daily and ordinarily to be practifed, but upon fpeciall occafions, and at fpeciall times, inafmuch as it is a more ftrait and fevere abftinence than the other.

II. Queftion.

How A Religious Faft is to be obferved ?

Anf. For the observation of it, three things are mouired.

I. A just and weighty cause. II. A right manner, III. Right ends.

Sett. 1.

The just caule of a Fall.

Fafting is then to be used, when a just and weighty caule or occasion thereof is offered. There be two just caufes of a fast.

The first is, when fome judgement of God hangs overout heads, whether it be publike. as Famine, Pertilence, the Sword, deftruction, Sic. or private. The Prophet Inlin the name of the Lord cals the Jewes to a ftraight and folemne fast, and that upon this just occafion, becaufe the Lord had fent a great dearth upon the land, loel 2. 14, 15. Sec. Hefter and her company fafted when the had heard news of the intended deftruction of the Jews, Efter 4. verf. 16. The people of Ninive, which were not lewes, but forreiners in regard of the Covenant, when the Prophet came, and denounced deftruction unto them for their fins, they gave themfelves generally to faiting and prayer, lon. 3.5.8.

The fecond caufe of failing is, when wee are to fue and feeke by prayer to God for fome special bleffing, or for the supply of fome great want. Thus when Daniel defired to obtaine the deliverance of the children of lirael out of captivity in Babylon, hee gave himfelte to tafting, Dan. 10. 3. Thus Chrift, fatted, and ipent the whole night in prayer

2.Booke.

ftles, Luk. 6.12. And in like manner, Paul and Silas when they were to found and plant Churches, uled prayer and falting, Alt. 14.23. because in these matters of s great importance, they looked for fpeciall direction from God himielfe. Laftly, Anna, that fhee might bee more fervent in prayer, fafted night and day in the Temple, Luk. 2.37.

Self. 2.

The fecond point is the right manner of fafting, which fands in three things.

The firft is abflinence from meat and drink: for therein confifteth the very nature of a faft: and if that be wanting, it is no fast at all. Thus Effber commanding the lewesto fait for her, bids them neither cat nor drinke for three daics, Efther 4.16.

The fecond is an abstinence from all delights, which may say way cheereand refresh nature. In this fort Daniel fafted three whole weekes of dayes, abstaining from all pleasant bread, flefh, wine, and ointments, Dan. 10. 3. So when David fatted, it is faid that he lay all the night upon the earth, that he neither wafhed, nor annointed himfelfe, nor changed his apparell, 2 Sam. 12. 16.20. In the folemne fait of the lewes, the bride groome and bride must come out of their chambers, loel 2. 15, 16. By these places it is manifest, that in a true fait there is required not onely abitinence from meat and drinke, but from all delights, recreations, and other things that might refresh the nature of man. By this the Popilh fafting is justly reproved : wherein though men are injoyned to abftaine from flefh, yetthere is given liberty to use other delicates.

The third thing in the manner of a fast is, to farre forth to abftaine from meat, and other delights, as the body may be therby afflitted. Exra proclaimes a fait, and he gives a reason thereof, that himselfe and the people might afflift shemfelves, Eura 8.2. this afflifting of a mans felfe is expounded by Paul, 1 Cor. g. 27. where he faith, I beat downemy body, and bring it into fubjettion. Now though wee must humble and afflict our bodies by fafting, yet wee ought not to weaken, abolifh, or defiroy nature, or do that whereby the firength of nature may be taken away. For fuch afflicting is. forbidden, Col. 2.23. And contratiwife, we are commanded by Chrift to pray for daily bread, that is, fuch food as is fit to fuffaine our fubfances; and therefore we may not by fuch ezercifes overthrow the fame.

Yet for the better underftanding of the manner of fafting, three Queftions are to bee answered.

I. Queftion. How long the Fast must continue?

Anf. The beginning and end of a Faft is left unto ourlibertie. But it is folong to bee kept, as the principall actions of the fait, that 2. Booke.

s, humiliation and prayer, doe continue. And A bring the body, and to the bodity lutts into though the beginning and end thereof bee free to us, yet it is most meet and convenient that folemae fails should begin in the Morning, and laft till the Evening. This was the ufuall cuttome of the Church in the old Teftament.

II. Queftion. Whether in the day of a folemne fait a man may cat any thing or no? and if he may, what? and how often?

Anfwer. We may cat, and that (if need require)once or twice. Yet here wee muft take with us two caveats. Firft, concerning the quantity of our meat : it muft be leffe than ordinary, and onely that which is neceffary to preferve nature, and no more : for if it be otherwife, we abolifh our faft. Secondly, concerning the qualitie of that we eat; It must not be dainty and pleafaut, but the meaneft food, and fuch as hath leaft delightfomneffe and dilicacy in it. Thus Daviel fatted for three weekes of dates, from morning to evening; in which time he cat but a imall quantitie of meat, and that which was none of the daintieft, Dan. 10. 3.

Thefe caveats obferved, a man may lawfully take fome fuftenance, even in the time of a folemne faft. For there is no kinde of meat but may then be eaten, quantity and quality. being observed. In the old Teitument, no cleane beaft was forbidden to be caten in the day of a fast. And in the new, To the pure, faith Paul, Tit. 1.15 All things are pure. And the king dome of God Stands nit in meats and drinks for in righteoufneffe, peace, and joy in the holy Ghoff

Rom. 14. 17.

III. Quef. Whether all perions are bound to keepe the forme preferibed, in the day of the folemne faft ?

Anf. All that are able and can abitaine, are bound. Yet becaufe Gods worfhip ftandanet in eating or in not eating, tome perfons are here exempted.

Firft, all those that are weake, as children, a ged perfons, and those that are fickly. Se condly, they that by reason of the conflitution of their bodies, doe find themfelves unfit to pray, and heare the word cheerefully, when their ftomacks are empty. These persons may eat in the day of a future fast, so that they observe the caveats before remembred. It is not with us in thefe countries, as it was with the Jewes : They could : aft one, two.or three daies together, without any inconvenience ; we cannot doe the like. And the reafon is plaine. Men that live in thele her countries have cold ftomacks, and fo may fail the longer, but in colder climates, fuch as ours is in refpect of theirs, men being of homes ftomacks , are not able to epitimue failing fo long asthey.

anorente Setti zaderen er denen

The third point is, concerning the right The right ends ends of a religious fait, and they are foure. of failing. The first is, to supdue the flesh, that is, to fubjection to the will and word of God. By cating and drinking the bodie is made heavie. the heart opprefied, the tenfes dull, and the whole man unfit for the duties of humiliation, prayer, and hearing of the word, Luk, 21. 14. That therefore this unfinelie may be ta. ken away, not only the body it felfe, but the unruly lufts of the flefh are to bee mortified and fubdued, by this exercise of failing.

(ales of (on [cience.

The fecond end is, to ftir up our devotion, and to confirme the attention of our mindes inhearing and in prayer. To this purpose in the Scripture falting and prayer are for the most part, if not alwaics, jayned rogether, becaufe when the flomacke is full, the body and minde are leffe able to doe any good dutie; and contrariwife, when abstinence is ufed, the heart is lighter, the affections in better order, the whole man more quicke and lively in the fervice of God. For this very caule Anna is faid to worthin God night and day with fafting and prayer, Lak. 2. 37. And the intent of the holy Ghoft there is to commend her tor the fervencie of her prayer, which the teltified, in that by fuch exercises the furred up and increased the attention of her minde.

The third end is, to tellifie the humilitie and contrition of our hearts, that is to fay, our inward forrow and griefe for finne, and our repentance and effectuall turning unto God. Without this end, the fast is but a vaine ceremonie. And therefore the Prophet Ioel cals upon the people to turne unto the Lord with all their hearts, with failing, weeping, and mourning ; to reat their hears and not their farments, &c. loel 2.12, 13. The Prophet Elay in like manner reproveth the Jewes, becaufe when they fasted they would afflitt their fonles for a day, and bow downe their beads as a bul rufb, and lie downe in fackeloth and afbes ; but made no confeience to turne from their evill waies, E/ay 58. 5, 6. Therefore their outward humiliation was but hypocrifie.

The fourth end of a fait is to admonifh as of our guiltineffe before the Lord, and to put us in minde of the acknowledgement of our fins, whereby we become unworthy of any blefing, gift, or mercy, yes, unwarthy to goe upon the ground, to breathe in the aire; to car, drinke,fleepe,or enjoy any other benefits In a word, that we have deferred by our finnes all the plagues and punithments threathed in the Law againft finners. The Malefactor in the day of Affiles cannot give greater teltimonie of the true confession of his guiltinelle, than by comming before the Judge with the rope about his necke; neither can we bring a more notable figne of our true humiliation before Geds than by comming before him in the day of the folemne fait, with open confellion and proclamation of our guiltinefie, both of finne and punifhment. Hence it was, that in the faft of Ninive, not onely men, but even the bealts were forhidden to feed or drinke water :

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might acknowledge their fins to be fo great, and hemous in the fight of God, that in regard thereof, not onely the reafonable creatures themfelves, but also the beafts of the field, for their fakes, were unworthy of life and nourithment.

III. Queftion.

whether Popifb Fafts be lawfull, and approved of God ?

Arf. They are wicked, and therefore neither approved of God, nor to bee observed by man, and that for three fpeciall caufes.

Firft, the patrons and maintainers of them doe appoint fet times of fafting, which are neceffary to be kept, upon paine of morcall finae. And abitinence from flefh (with them) is made a matter of confeience. Now to preferibe fet times neceffarily to be obferved, is contrarie to that libertie which the Church of God and the governours thereof have for this purpole, onely upon speciall occasion. When the queftion was moved to our Saviour by Johns Disciples, Why they and the Pharifies fafted often, whereas his fafted hot, Anfwer was given in this manner, Can the children of she marriage chamber monrne, a long as the bridegroome is with them ? But the dates will come, when the bridegroome (hall bee taken away from them, and then fuall they fast. Matth. 9. 15. From whence we may gather, that times of falling muft be according to the times of mourning. For Chrift gives them to underfland, that they were to fait, as occasions of mourning were offered. As therefore there can be appointed no fet time for mourning, no more can there be injoyned a fet time for fasting, but must be left to the libertie of the Church, to be prefcribed as God fhall give occasion. Againe, the Apostle reproveth the Church of Galatia, for observing set daies, and moneths, and times, and yeares, in way of Religion, Gal. 4. 10. Montanne the Hereticke is thought (in Ecclefisficall flories) to have bin the first that made lawes of fer-fasting. And the Churches of God in ancient times fafted of their owne accords freely, not inforced by law or commandement, but as time and occalion ferved. It is alleaged, that this dostrine feemes to challenge the Church of England of Herefie

for it appointerh and obferveth let times of falt. Anf. Norhing leffe. For our Church injoyneth and approveth thefe times, not upon neceffity or for religions fake, but for civill and politicke refpects : whereas the Romifh Church holds it a mortall finne to putoff a fet faft appointed, fo much astill the next day following.

The second reafon. They of the Church of Rome make a diffinction of mezts. For

water; for this very end, that the Ninevites [A] they wholly forbid field to bee caten upon daies of faft, and allow whit-meats only then to be uled; and that of necessity. Now this difference of meats is partly impious, partly abfurd and foolifh.

2. Booke.

Impiousit is, becaufe they make it for Religions fake. For fince the comming of Chrift, there is a libertie given to all men whatfoever, to cat of all kindes of meats without any diflinction, commanding abftinence from nothing which God hath created to be received with thankfgiving. It is true indeed, we hold a difference betweene meat and meat, but how ? not in way of religion, but in regard of temperance and health for civill and politicke uses and respects. As for the other, we reft upon the word of God, and hold it with Pani, a dostrine of Devils, to command forbearance of means, in regard of confcience, 1 Tim. 4. 3.

But to this place of Paul they give answer and fay, that it is fooken of Heretikes, fuch as the Manichees and Novatians. &c. were that held meats in their owne nature uncleane. We on the other fide reply, and fay, that this text condemnes those that make meats any, way uncleane. And that the Papifts doe put this difference, in way of religion and confeience ; as appeareth by their ftreight prohibitions of fielh as uncleane, and that for confcience fake. And this text they fhall never be able to thift off : for it plainly condemneth any fuch diffinction , fecing to the pure all things are pure : and every creature of God is good, and nothing to be refuled, fo it be re-ceived with thanking iving, 1 Tim. 4. 4.

Furthermore, this difference of meats is alfo foolifh. For first, the light of nature and common fenje teacheth, that in fuch meats as they permit, there is as much delicacie. pleafure, and contentment, yez, as much (if not more) firength : for example : in fome fifh, fruits, and wines, as in fielh by them forbidden. Yes, Saint Paul afcribes fieth unto fi-Thes, I Cor. 15.29. There is one floth of men, another of beafts, another of fiftes. Tc.S. condly, I call it foolifh, becaufe in their fer Fafts they forbid flefh, but per min divers wines, and the daintieft juncates that the Apothecaries flop can afford : whereas in a folemne faft, all mears, drinkes, and all other delights, of what kinde of nature foever, are to bee'forborne. For this was the practice of the Church in former times, to forbeare not onely ordinarie food, but foft apparell, fweet oyntments, and whatfoever it was, that ferved to refrefh; and cheare the heart, as hath beene thewed.

The third Reston. The Church of Rome, given to their fallings falle and erroneous ends : as namely, to merit fomething st the hands of God thereby, to fatisfie his justice for finne, and to be true and proper parts of his worthip. Aud this thefe are falle and erroneous, I prove by thefe reafons.

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Firft, they doe wholly frastrate the death of of Chrift, which is the onely thing in the A | it is not in the Churches libertie, to alter the world appointed by God, to be meritorious and fatisfactoric.

Secondly, Fasting of it felfe is a thing indifferent, neither good nor evill. For though it be referred to a religious end, which is the humbling of the foule; yet it is not good in it felfe, but onely in regard of the end. Neither is it any part of Gods worfhip, being fo referred; but onely a prop and furtherance, ferving (in the right ute thereof) to make a man more fit for the duties of Gods fervice.

Thirdly, theie ends if they be well confidered cannot be the true ends of failing, as will appeare by this example. A begger at our doores entreats an almes, we give it, and he B receives it. But will any man fay, that by begging he doth merit or deferve his almes ? In likemanner we are all beggers that have nothing of our owne, neither food, nor raiment, nor any other bleffing we doe enjoy, but all we have commeth unto us only from God. Well, upon just occasion, we give our felves to fafting, we pray earneftly unto him for mercie, in the pardon of our finnes. In this cafe, is it not great madneffe to thinke, that wee by begging mercie can merit mercie at the hands of God? But prayer (faith the Papift) as it is prayer merits nothing, but as it is a good worke. Anf. Prayer as it is a good worke is no other than begging : and then it is impoffible, that it fhould bee meritorious, unleffe it bee granted, that begging is meritorious, which cannot be.

Thefe reafons confidered ; I conclude, that Popifh fafts, which fland in force among them at this day, are wicked and damnable, and confequently to be abolished, if it were no more, but for the blafphemous ends which they make of them.

And thus much touching this point of Fafling, as also concerning the other Heads of Godsoutward worfhip.

CHAP. XVI.

Of the Sabbath day.

THe fourth maine Queftion touching man as he ftands in relation to God is concerning the Time of Gods worthip, Wherein certaine particular Queftions are to be refolved touching the Sabbath day. The first, and most principall of all the reft, is this :

whether it be in the liberty of the Church of God upon earth, to alter the Subbath day from the feventh day to any other ?

In anfwering to this Queffion I will not refolutely determine, but onely propound that which I thinke is most probable. First therefore I answer negatively : That Sabbath from the Seventh day. The reafons are thefe.

Cafes of Confcience.

I. Reafon. The fubftance of the fourth commandement is unalterable. Now the fanclifying of a reft upon the feventh day is the iubitance of the fourth commandements Therefore the fanctifying of the reft of the feventh day is unalterable in regard of any creature.

That the truth of this reason may appeare, two things are to be confidered. First, what is changeable and temporarie in the Sabbath : and then what is morall and perpetuall.

Sel. 1.

The things which are temporarie and ce- What is cereremoniall in the Sabbath day are thefe, moniall in the

I. That rigorous and precife reft preferi- Sabbathbed to the lewes, which flood in the firsight oblervation of three things.

First, the Jew might not on the Sabbath goe forth, to take a journey any whither, for any matter or bufineffe of his owne. For of this there was a fpeciall commandement given, Exod. 16. 29. Tarry every man in his place, let no man goe out of his place the feventh day : namely, to doc any worke or bufineffe of his owne whatfoever.

Secondly, the Jew might not kindle a fire upon the Sabbath day. For fo faith the Lord by Mofes, Te Shall kindle no fire thorowent your habitations, O'c. Exed. 3 5. 7. It will be then faid, How did they for meat and fire in winter ? Anf. They prepared and dreifed their meat the day before : asthey were commanded, Exed. 16. 24. And for fires in winter, if they had any upon the Sabbath, it was necelfary (as I fuppole) that as they dreft their meat the day before, fothey fhould then begin their fire alfo, which being thus begun, might bee preferyed on the Sabbath.

Thirdly, the Jew might not carrie a burden. This the Lord did exprelly forbid them by the Prophet Ieremie, Thus faith the Lord, Carrie no burdens upon the Sabbath day, D' neisher bring them in by the gates of lerufalem, Gr. leremie 17. verf. 1 1. And Nehemiah charged the men of Judah, with the prophanation of the Subbath in that kinde, Nehemiah 13. 15,16, 17. In these three particulars flood the first oblervation of the Jewifh reft; which is altogether temporarie, and doth not concerne thetimes of the New Tellament; becaufe it was onely typicall, the Subbath being (in regard of that manner of reft) a figne of the most strict (piritual rell from all time, in thought, word, and deed, required of every true beleever.

II. Againe, in the Sabbath this was ceremoniall and comporarie, that it was a fpeciall figne betweene God and his people, of the bleffings that were propounded and promifed in the Covenant, Exod. 3 1. 1 3. And thefe

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their finetification to teach them, that as the Lord had fer apart a day of reft, fo he did and would fanct he the observers thereof unto himfelie, by forgiving their finnes, and receiving them into his favour, in & by the Mefuas to come. Secondly, it was ordained by God, to figure and fignifie the everlatting reft of Gods children in the kingdome of heaven. Of this the Prophet Sar fpeakes, when hee taith, that from moneth to moneth, and from Sabbath to Sabbath, all flelb (ball come to worfhip before God, Efs. 66. 23. And the authour to the Hebrewes, There remaines therefore a Sabbatiline, or reft to the people of God, Heb.4.9.

111. Furthermore, this was temporarie in the Sabbath, that it was to be obferved upon a fet day, namely, the leventh from the Creation, and that with fet rites and ceremonies. So faith Mofes, The feventh day is the Sabbath, Dent. 5. 14. Againe, Un the Subbath day, yee shall offer two lambes of a vente old, without fot, and two tenth deales of fire flower, for a mest of. foring mingled with opie, and she drinke offering thereof : and the burnt offering of every Sabbash, belide the communal burnt offering, and the drinke offering thereof, Numb. 28.9, 10.

IV. This alfo was Ceremoniall, that it was to be observed in remembrance of their deliverance out of Agypt. Remember that thou wast a fervant in the land of Agypt, and the Lord thy God brought thee out thence by a mighty hand, and firetched out arme : therefore the Lord thy God commanded thee to obferve the Subbath day, Deur. 5.15.

Set. 2.

Now, as there were fome things temporarie and Ceremoniall in the Sabbath, fo there are tome things in it perpetuall and Morall : and those I take it are three especially.

First, that there foould be a day of reft, in which man and bealt might be refiethed after labour.

Secondly, that this day fhould be fanchified; that is, let apart to the worthip of God. Thefe two first are therefore morall, becaufe they are expicily mentioned in the Commundement touching the Sabbath.

Thirdly, that a feventh day fhould bee finftified to an boly relt, and that this holy reft fhould be obferved in a feventh day. I fay not in this or that feventh day, but in one of the feven.

Now that this alfo is morall, it appeares by thefe reasons.

First, the Sabbath of the feventh day was inflituted and appointed by God in Paradife, before the fall of man, and the revealing of Chrift ; yes even then, when there was one condition of all men. This is plainely fet downe in Gen. a. as alfo in the fourth Commandement. And upon this ground it is manifeft, that a Sabbath of a feventh day cannot be a Concession in ply, confidering the

were principally two. Firft, it was a figne of Al ordination thereof was in time long before all Ceremonies. If it bee objected, that it was made a Ceremonie afterward : I anfwer, that the reafon is naught. For matrimonic was ordained in Paradile, and after ward made ceremoniall, to fignifie the fpirituall union betweene Chrift and his Church, And yet Matrimonic is perpetuall : and fo is a Sabbath of a feventh day. If it be againe alleaged, that God did then keepe a feventh day in his owne perfon, and afterward injoyned it to man by his commandement : I aniwer, that the inftitution of the Sabbath in Paradile confilted of two parts; Bleffing, and Sanctification : and the meaning of the holy Ghoft is, that God did both bleffe it in regard of himfele, becaufe he kept it in his owne perfon, and hallowed it also in regard of man, by commanding it to bee fanctified, and kept in perfor-

2. Booke.

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mance of holy duties. Secondly, the reasons of the fourth Commandement are generall, and the equitie of them is perpetuall, and they have this end to urge the reft of a feventh day. Let them bee confidered in particular. The first, in these words, Six dayes thalt show labour. Which forne take to be a permiffion: as if God fhould' have faid thus; If I permit thee fix, thou fhalt | allow me a feventh. But they may be allo taken for a commandement, injoyning labour in the fix dayes ; firft, becaufe they are propounded in commanding termes : fecondly, because they are an exposition of the curle laid upon Adam, then thalt eat thy bread in the five at of thy face, namely, in the fix dayes : and thirdly, becaufe idlenefic, the fpoile of maukinde, is there forbidden. This being fo, there muft needs be a feventh day, not only of reft, to cafe them that labour in the five daics, but also of an holy reit that God might bee worthipped in it. The fecond reafon is taken from Gods example: For in fix dates the Lord made beaven and earth, Oc. That which the Lord himfelfe hath done in perfon, the fame mu'il man doe by his commandement : But the Lord hunfelfe in fix daies laboured, and refled the feventh : therefore man mult doe the fame. This reafon made by God to the creature must fand in force till he reverse it, which yet he hath not done, nor doth. If then these reasons doe not onely inforce a reft. and an holy rett, but a reft on the feventh day, then this rolt on the feventh day is a part of the fourth Commandement : and confequently, the Church cannot alter it from the Sabbath day, becaufe they cannot alter the fubiliance of that Commandement which is eternall.

11. Reafon. The Sabbath day in the new Teftament (in all likelihood) is tyed to that which we call the Lords day, and that (as I take it)by Chrift himfelfe. The reafons thereof are thefe.

1. The Sabbath day of the new Tellament is called the Lords day, Apor. 1. 10. Now I suppose,

2.Booke.

fuppole, (for in these points still we must goe |A | and the examples of his Apostles, hath been by likelihoods) it is called the Lords day, as the laft fupper of Chrift is called the Lords. Supper, for two caules: First, as God refled the leventh day after the Creation, to Chrift having ended the worke of the new creation, refted on this day from his worke of redemption.Secondly, as Chrift did fub Riture the laft Supper, in roome of the Paffeover, to he fubftituted the first day of the weeke in roome of the jewes Sabbath, to be a day fet apart to his owne worfhip.

II. The Church of Corinth every first day of the weeke made a Collection for the poore. as we may read; 1 Cor. 16. 2. and this collection for the poore in the Primitive Church followed the preaching of the Word, Prayer, and the Sacraments, as a fruit thereof. Alt. 2. v. 42. For theie be Sabbath exercises, that went alwaies together in the Apollolicall church. But it will be faid, that collecting for the Saints is a matter of indifferencie ? and may be done upon any day, as well as upon the Sabbath. To this I answer, that Paul commands the Corinths to doe it, as he had ordained it in the church of Galatia : whereby he makes it to be an Apoftolicall, and therefore a divine ordmance. Yea, that very text doth in fome part manitelt thus much, that it is an ordinance and inflitution of Chrift, that the firft day of the weeke fhould bee the Lords day. For Paul commandeth nothing, but what he had from Chrift,

III. Chrift and his Apoliles kept the firft day of the weeke as the Sabbath. For Chrift role againe the first day of the weeke, and appeared to his Difcipies, Joh. 20. 19. and eight dates after hee appeared againte to Thomas, verf. 26. which was the next first day of the weeke. And this hath beene the opinion of fundrie ancient Divines. * Ciril upon lohn fayes, that this eight day was without doubt the Lords day, and fo ought to be kept, becaule it is likely Christ himfelfe kepr it holy. And the fame is affirmed and taught by b Anguftine and Chryfoflome. Againe, the Apolites allo kept it. For when the Holy Ghof defcended upon them, they were again Epi.119.cap.13. affembled upon this day, Att. z.v. 1. which 1 prove thus. The day of Pentecoft was the first day of the weeke : for the Jewes were commanded to bring a flicate of their first fruits, the morrow 'after the Sabbath in the Paffeover, Leve. 23.1 Q.&c. and ber wixe that and Pentecolt they were to reckon fifty daies. Hence it followeth, that the day of Chrifts 10furrection, falling the morrow after the Jewes Sabbath, which is the first day of the weeke, Pentecolt must needs fall on that day : and therefore the Apollies met the fame day, and not they only, burallo the whole Church gathered themfelves together, and celebrated this day with preaching of the Word, and administration of the Sacraments, Alt. 30. 7. And according to this inflitution of Chrift,

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the conflant practice of the Church, from their times untill now.

Cales of Lon/cience.

1V. That which was prefigured, in that it was prefigured, was preferibed: but the Lords day was prefigured in the eighth day, wherein the children of the Jewes were circumcifed : / therefote it was pieleribed to bee kept the eighth day. Thus the ancient Fathers, by name Coprian and Auguffine, have reationed and taught. Againe, the day of Chrifts refurrection was preligared by that day, wherein the flone which the builders retuied was made the head of the corner, Pf.d. 118. verf.: 4. and in that it was prefigured, it was appointed by God. For then it appeared to bee true which Peter lith of Chritt, that God had made him both Lordand Chrift, det. 2.36. And the fame may be faid of the Sabbath of the new Teltament; that it was in the figure preordained. and therefore limited and determined by our Saviour Chrift unto the Lords day. Other realons might be added, but they are onely conjectures : thefe be the principali.

11 I. Reafon. God is Lord of times and featons, and therefore in al: equicy, the altering and dilpoling thereof is in his hands, and belongsto him alone, del: 1. 10. Times and feafons the Father hash kep: in his own hand. Agame, Christis called the Lord of the Sabbath. And Annoches Epiphanes is condemned by the holy Gholt, because he tooke upon him to alter times, Davig .: 5.Befides that, Daniel faith, that it is God alone that changech times and featons, Dan. 2.21. Now ifit be proper unto God, as to create, fo to appoint and difpole of times, then he hath not left the fame to the power of any creature. And therefore, as the knowledge thereof, to the appointment, and alteration of the fame, cither in generall," or particular, belongs not to the Church, but is referved to Him. The Church then neither miy nor can alter the Sabbath day. And this is the full part of the anfwer.

Seil. 2. The fecond is this: If the Church had libertie to alter the Sabbath, then this alterarion mult be made within the compafie of the weeke, to the exth, or fif h, or fourth, or fecond, or third, or hift day; and not to the eighth, or ninth, or teach daies, without the compatie of the weeke. The reation is plaine. The Church of the new Tellament hath more knowledge and more grace, than the people of the old Teliamenthad; and in that regard, ought to have more zeale, and greater alacritic in the worth p or God than they had, that it may exceed the Jewes according to the meafure of grace received. And thus the first and principall querion touching the Sabbath is antwered and refeived.

Seit. 2. Now, before I come to the next, let us in the meane while fee and examine the Reatons that are brought againft the anfwer, prefendly 107

Cafes of Confcience.

fently made. First therefore it is alleaged, that |A| ted Lydia upon the fame day, AE. 16. 13. in the new Teftament there is no difference of dayes. For if we have or make a difference of dayes, we are in truth no better than Jewes. That there is no diffinction of dayes, they prove out of two places. The first is Coloff.2. 16. where the Apolile faies, Let no man condemnyou in refect of an holy day or of the new Moone, or of the Sabbath day. The fecond, Gal. 4.10. where the lame Apofile reproves the Galatians for obferving dayes, and moneths, and times, and yeares.

To this I answer, that both the places fpeake of the feafts of the Jewes, and of difference of daies, that tlands in force by the Jewish ceremoniall law. Paul to the Coloffians. warnes them to give no occafion to others, whereby they might justiy condemne them, for oblerving of dates in superfitious manner, upon opinion of holineffe and nece fix y, as it mens confciences were bound to fuch obfervation. And her reproves the Galatians, for observing dayes (as it is likely they did) not only in the lewith, but alfo in the heathenith manner. To which purpole Paul faith, ver. 1 1. Hew afraid of them. His meaning was, because they placing their falvation (in part) in their lewith obiervation of dayes, after they had beene informed touching their libertie in Chrift, did thereby m x the Gofr ell with the Law : And therefore hee feared, lett by that meanes Chrift fhould become unto them unprofitable, and fo-his preaching to fmall or no purpole.

Paul faith One man efferms one day better than another, and another man counter every day alike. In which words the Aputtle blameth not them which thinks all dayes as one.

Arf.In the new Teitan ent, all dayes be as one, in regard of the apmefie thereof to the worthip of God : and yet there may be difference of dates in regard of order: and this Pant no where condemneth. That we may the better conceive this diffinction, we muft confider a difference bet weene the Jewes Sabbath and ours, which is this , That the Jewes Sabbath was both the time of the worthip of God, and alto a part of his worfhip, But the Sabbath of the new Tettament, though it be a necessarie D time of Gods worthip, yet it is not a part therof If it be faid, that it is commanded, therfore it muftneeds be a part of Gods worthip: I anfwer, It is commanded not as Gods worfhip for fubitance, but in respect of the duties of the worfhip, that are to bee kept and performed in it. And hence it is manifelt, that in re gard of Gods worthip, there is no difference of dayes in the new Teftament, but in regard of order.

Thirdly, they object, that Paul kept the Jewes Sabbath, as well as the Lords day. For he and Barnabac came to Antischia, and went into the Synagogue on the Sabbath day, Alt. 13.14. And againe, hee and Timothy conver2.Booke.

Asf. The Apottle did this upon very good ground, not because hee held the observation of it as necessary as the other ; but in regard of the weakneffe of the Gentiles and Jewes newly cailed. For the Church that consided of fuch perions in thole daies, was not yet fully perfwaded and refolved of the Abrogation of the Jewish Sabbath ; and therefore for the time, he yeelded to their weaknes, and obferved it as well as the other. But afterward when they were confirmed in that point, hee forbare that liberry, and taugh: the full abolifhment both of it and other ceremonies.

Fourthly, Alt. 18.3, 4. Paul is faid to come to Corinth to Aquila and Prifcilla, and to worke with them in their trade of tent-making : and further it is faid , that be diffured in thy Synagogue every Sabbaih day, that is, on the Icws Sabbaths, and exhorted the Iews and Grecians. Hence it is gathered by fome, that Panl did onely keepe the Sabbath of the lewes, and that both on the Lords day, and on the weeke dayes, hee wrought with Aquila and Proferila.

Anf.Firft we muft remember this rule that Charitic and ucceffitie doe difpenfe with the Sabbath, and with ceremonics. If a Towne fhould bec on fire, or if a Citie or Countrey fhould bee prefently affaulted by the enemie, in the time of the word preached, on the Sabbath day ; the preaching of the word, in thefe cales, mult ceale for a time, till by convenient helpe the fire bee quenched, and the enemie be taken or driven backe. Now whereas Paul in the ordinary dates of the week made tents. and on the feventh too, not observing it, but the lews Sabbath; we must know, that he did it upon necessity, for the falvation of the lewes. For Prifcilla and Aquila were lewes unconverted, and Chrift was not yet revealed unto them. And if Paul had but once named Chrift, hee could have done no good among them. Yet afterward, when he iaw better opportunity, at the comming of Silar and Timothem from Macedonia, then hee could no longer contain himfelfe, but barned in the fpi rit, and reftified to the lewes, that lefus was the Chriff, verf. 5. Now if there was caufe why he did not fpeak of Chrift for the time, then was there caufe alfo why he did not make profeffion of a Sabbath. Secondly, Ianiwer, though Paul did not then openly fanctifie the Sabbath ; yet it is to be supposed, that hee kept it privately by himielte, referving fome fpeciall time for that purpose : and the contrary cannot be fhewed.

The fecond Queftion touching the Sabbath.

How the Sabbash of the New Teftament is to be observed;

Anfm. In observing a Sabbath of the new Teftament, there are two things required ; a Reit 2. Booke.

Cafes of Conference.

reft, and a fanchification of the fame reft to | A | needs bee appointed after it, confidering that anholy ufe. This aufwer is made out of the verie lubitance of the fourth Commandement, which is morall, and hath nothing ceremoniall in it. And the fourth Commandement (for fubitance) confifts in a cealing from labour, and an holy dedication of our reft re an holy ute, that is, to the working and fervice of God.

Sett. 1.

Now touching the first point, the reft of the Sabbath, there are three feverall opinions, whercof two are contrarie, and the thirdina meane betweene both.

The full opinion is, that we are bound as firstly to keep the outward with of the Lords day, as the Jewes were to keepe the Sabbathe and fundrie men are of this minde. But I take it, this opinion is not warrantable. For(as we faid before) the lewith manner of keeping the Sabbath in ftraitneffe is & Geremonie. And if we bee bound to keepe it as firsitly as the Jewes did, then Judaifine must still remaine, and the CeremonialPLaw (at leaft in fome part) muft ftill be m force.

··· But in favour of this opinion it is alleaged -First, that the fourth Commandement is a Law given as well to Christians, as to lewes. and therefore it bindes both alike. Anf. The fourth Commandement bindeth Chriftians to krepe a feventh day for the Sabbath, both in respect of reft, as also in regard of fanctification thereof but that it bindeth them to the fame ftrait manner of keeping the reft; as it did the Jewes, we utterly deny.

Secondly, that the reasons used to inforce the Commandement doe equally binde all : therefore the Commandement it felfe. Anfw. It is true for the dutie commanded, but not for the manner of performance. Againe, the reafon alleaged doth not follow: for iometimes the Holy Ghoft uleth a reason that is perpetuall, to inforce a ceremonie. That Leve thould have no part nor inheritance among his brethren, was a ceremonic tommanded by God, and yet the Lord inforced it with a reafon that was perpetuall, namely, becaule himfelfe was the part and inheritance of Levi among the children of Ifrael, Numb. 18.20.

Thirdly, that the Sabbath is a figure (to beleevers in the new Teftament) that Ged is their God, and they his people, and the fame it was to the lewes : therefore the bond is as firict to the one as to the other. Anfir. 1. Beleevers under the Gofpell have two only lignes of the Covenant ; Baptiline, and the Lords Supper, and no more. 2. The Scripture reftraineth the Sabbath, as a figne only to the lewes, It is a figne between me and you in TOWN generations, Exod. 21.1 1. Againe, verf. 16. the children of ! frael fhall keepe the Sabbath -for an everlasting covenant. 7. The Sabbarh was not a figne in the first institution in Paradife. For the covenant of grace was made after the fall of man, and the figne thereof muft

before the fall, ceremonies lignifying functification had no place. And this is the first opinion.

The fecond opinion rouching the reft of the Sabbath is flat contrarie to the former; namely, that on the Sabbarb day, (after the publike worthip of God is ended, and she Congregation diffolved) men have libertie either to give themicives to labour, or to honett pleasures and recreations. This opinion doth quite abolifh one of the Commandements of the Decalognet For it prefuppoteth all dayes to be alike, this only provided, that the publike worthip of God bee folenmely kept, Now this may be done in any day of the weeke, and there will beeno need of at pointing a ler time for Gods fervice, if all dayes be equall, without any unfertilice or diffinction. But the fourth Commandement (for fubfance) iseternall, sid requireth (upor prine of the cutfe) both reff from labour, and a fet. ting apart of the fame weff, to the duties of holincile and religion. And if if command abfilnence from ordinarie lebour, then much more from pleafures and rectentions.

The third and laft ophilon holds the meane between the two former extremities, and that I take to be the beft and fafeft. The fubftance hereof confilts of thele two conclutions.

1. That upon the Sabbath day of the new Teftament, menare to reft from the ordinarie labours of their callings. Thus much is commanded in the fourth Commandement. For the reft it felfe was not a Ceremonie (as I faid before) but the ftrait and precife mannerofretting. Againe, it is molt necessarie, that Religion and the power thercof fhould be maintained amongft Gods people, which cannot poffibly bee, unleffe men (at fome times) let themfelves apart unto it. The Student that defires learning doth not attaine unto knowledge, unleffe he doe daily confectate and devote himfelfe to the fludie thereof. In ike manner, Religion cannot be preferved and maintained in the Church, except men doe wholly and continually imploy themfelves in the practice of the fame. Purthermore, it is the liberrie that Gods Law gives to fervants, yea and to beaffs, that they fhall not becopprefied with labour by working on the Lords day, and this libertie is grounded upon the Law of nature, and common equitie.

Here the common fort art wont to reply and fay ; If wee must rell from the labour of our callings the whole day, wee thall not bee able to maintaine our felves and our families, To which it may bee answered, that they which gathered Manna only in the fix dayes, had as much as they that went out to gather t on the feventh day : for though fome of the cople went out thereon to gather, yet they tound none. They therefore which take reft oir the Sabbach day , umit not bee diffra-Sted with needleffe cares, but live by faith,

and depend upon Gods providence for meat, | A drinke, and cloathing. And the labour of the calling then uled, when it is exprelly forbidden byGod, brings rather a curfe with it than a bleffing. Againe, fuch perfons must remember, that godlines bach the premifes of this life, and the life to come, I Tum. 4.8.and if they will first feek - the kingdome of God & his right cous-neffes all things necessarie shall be cast unso them in way of advantage, Mar. 6.33. Therefore if they keepe his commandement, and reft upon the feventh day, God wil in mercy give a bletfing, and they fhall no leffe receive from him their daily bread in, that day than in another.

11. Conclusion. In this reft fundrie kindes of works may bee done, and that with good confeience, principally two.

The first are works both boly, and of trefem neceffuse. And they are fuch as cannot be done before or after the Sabbath. Thefe are likewife of two forts. The first are those that doe neceffarily pertaine to Gods worthip, fo as without them God cannot be worthipped.Of this kinde is the Sabbath dayes journey, Act, 1.12, allowed among the Jewes to the people to goe and heare the word preached: Thus we read that the Shunamite went ordinarily upon the Sabbath and new Moone, to the Prophetto heare him. For when the demanded leave of her husband to goe to the Prophet, he askes her, Why wilt thou goe, feeing it is neither new Moone, nor Sabbath day, 2 King.4.23. Of the fame fort were the killing and dreffing of facrificed beafts in the time of the Law, whereof our Saviour faith, Have ye not read in the Law, how that on the Sabbath dayes the Pricfis in the temple breake the Sabbath, and are blameleffe ? Mat. 12.5. The next fort of works of prefent neceffitie, are those that belong immediately to the prefervation of the temporall life of man and beaft, or that ferve to the good effate of them both. Such are workes of mercie, the watering of cattell, Mark. 12. 11. the drawing of a beaft out of a pit, Lak. 14.5. and fuch like.

The fecond kinde of workes that may bee done upon the Sabbath, are works of Chrifin libertie, out of the cafe of necessitie. Thefe were fuch as the lewes might not doe, and yet we in the new Teftament may doe them. For example ; provition and dreffing of meat, making fires, and carrying of burdens. Yet upon this libertie men ought not to gather that they may doe what they will, because they mult ceale from the ordinarie execution of the works of their callings. For the word of God giveth no fuch warrant; men are in this cafe to fubmit themfelves to his will exprefly revealed, and to use their libertie according to the fame.

Here two cafes are propounded.

I. Cafe. Whether we may not lawfully ufe recreations on the Sabbath day, as fhooting, bowling, husting, hawking, wraftling, &c. An/. I take it, we are not denied to rejoyce and folace our telves upon this day. For to fome men, at fome times, recreations may be more neceffarie than meat, in cale of weakneffe, for pretent prefervation of health. And though not in that regard, yet being well ufed, it may been furtherance to men in the performance of the duties of godlineffe, as well as in the duties of their calling. But this rejoycing must be fuch, as was the rejoycing of the lewes, Nehem. 8. 12. which was only spirituall and in the Lord. For they rejoyced only for this, that they underflood the Law of God that was taught them.

2.Booke.

But as for the recreations and paffimes aforenamed, as bowling and fuch like, they arenot at this time to be uled. My reafon is this : That which is the more principall and neceffarie, namely, labour in the execution of a mans calling, is forbidden; recreation therefore which is with labour, must ceafe on that day when labour ceafeth. Againe, if the duties of the ordinarie vocation, otherwife lawfull and commendable, bee therefore forbidden, because they deftroy the reft commanded, and take up the minde, that it cannot be freely imployed in the affaires of God, then much more are the works of pleafure forbidden, becaufe they doe the fame things much more, though otherwise in themselves they be not unlawfull. Objett. Servants must have recreation, other wife how thall they bee able to worke in the weeke day? Anfw. True, but their secreation muft bee granted them in the dayes of labour. For recreation pertaineth not to reft, but to labour, and is therefore ufed that a man by it may be made more fit to labour.

II. Cafe. Whether men upon any occafion may not doe a worke of their callings, in the morning or evening of the Sabbath day, as Tradefmen for example. I anfwer, that they may, to be it they observe foure caveats. I. That the worke done be no fcandall to any perfon. I I. That it withdraw not the mind of the worker or any other, from fanctifying the Sabbath, either publikely or privately. I 11. That it be not a worke of gaine, but a worke of mercie, or tend to a worke of mercie. 1 V. That it ferve for the immediate prefervation of life, health, or goods. Of life; thus Eline continued his flight from lezabel many Sabbathstogether, 1 King, 19.8. And the reafon is good; the Sabbath was made for man(faith Chrift) that is, not for the hurt, but for the good of man. Of health, and thus our Saviour Chrift vifited the ficke, Iob. 5.3. and cured the blinde man upon the Sabbath, John 9. 14. By whole example the Phylician and the Chirurgian may lawfully goe, not only to give neceffarie counfell, but to minister neceffaric phylick, and do cure. Laftly, of goods which are in prefent danger of lofing. Thus Chrift would have the oxe prefently pulled out of the pit, Luk, 14. 5. and the fhip on the thore full fraught with wares requires prefent helpe,

Sandification

of reft.

Thus much concerning the fiff thing required in the observation of the Sabbath.

Cafes of Conficience.

Sett. 2.

The fecond thing required in the hallowing of the Sabbath of the new Toftament is the fanctification of reft, which is nothing elle but the dedicating of itte a sengiourule, that is, to the practice of divine worthip. This fanctification is either publike or privates

The publike is the folemne performance of fpirituall works commanded in the fecond and third Commandements, and tending to publike worflip. And this may bee reduced to foure principall heads. I. The reading or preaching of the word, when the Minister publikely in the Congregation affembled, doth faithfully deliver unto the people pure and found doctrine, and applies the fame as neceffitie requiresh and occation ferveth, to the edification and falvation of all and everie hearer in publike audience : and the people on the other fide doe reverently & attentively heare the fame word read and preached. I I. The administration of the Sacraments ac-, cording to Gods inflication, by the Minifters of the Church lawfully called. 11 I. Publike prayer, wherein the Minifter calleth upon the name of the Lord, and the whole Congregation in fervent affection lift up their hearts unto him , and in minde give affent to the C prayers made in the name & behalfe of them. IV. Collection and giving of almes for the releefe of the poore, whether they be captives and ftrangers, or those that dwell among us, the ficke, the needle, orphans and wildowes, and fuch like. Upon these source heads doth ftand the whole publike worship of God.For proofe and declaration hereof read thefe places, Nob. 8. Ad. 2. 42. Alt. 12. 14, 15. Ad. 16.13. Ad. 20.7. 1 Geri16.1,2,8:0

Private fanctification (which fervesh to answer the second opinion) stands in these things : I. That everie man in the beginning of the Sabbath, in the morning, doe privately prepare himfelfe to the publike fervice that followeth, by private prayer, by examination & humbling of himicife before God, I in refpect of his particular fins. This the wife man exhorteth unto, when he faith, Take heed to thy foot when those entreft into the house of God, Ecclef. 4. 17. and his meaning is, that before a man betakes himfelfe to the publike Congregation, there to performe fervice and worthip unto God, hee thould looke into his hearr, and examine his affections & thoughts, that hee come not unprepared : which dutie, though it bee alwayes to be done, yet principally on the Sabbath day. The children of Ifrael role up early in the morning on the Sabbath day, to offer up burnt offerings and peace offerings to an Idol, Exod. 32.5, 6. much more ought we, &c. And it is faid of our Sa-

helpe, if it bee in apparent danger of finking. A viour Christ, that hee role veric early in the morning before day, and went into a folitarie place to pray, and the day following was the Sabbath when hee preached in the Synagogues, Mark 1.35, 39. II. That when the Congregation is diffoived, we fpend the reft of the Sabbath in meditation and conference of the Word before preached, and of the creatures. Thus it is faid of forme that heard Pand picach, that they received the Word with all readineffe, and fearched the Scripture whether those things were fo, Alls 17. 11. And the whole 92. Plaime was permed that it might be a long of the Sabbath, and it containes nothing but a meditation of the works of God. III. That men privately exercise themselves in the works of charitie and mercie, as in vinting the ficke, in making peace between those that are at difford, in releeving the poote, in reaching and inftructing the ignorant, in comforting those that are diffrefled and comfortloffe, Net. 8. 12. Then all the people went to eat, and to drinke, and to fend part abroad to the poore, and to make great joy.

The third Queffion touching the Sabbarhs

when the Sabbath doth begin ?

To this fome doe anfwer, in the evening, and fome in the morning. My answer is this, that the Sabbach of the new Tetlament amongh us is to begin in the morning; and fo to continue till the next morrow, and not in the evening till the evening.

The reasons be thefe. 1. The Sabbath is to begin when other ordinarie dayes begin, arcording to the order and account of the Church wherein we live. 3. It was the practice of Chrift and the Apoflies. For Chrift (as it hath beene thought of ancient times) confecrated the Sabbath, in that hee role from the dead early in the morning, when the full day of the weeke began to dawne, Matth: 28:1. and therefore it is fit that the Sabbath day fhould then begin when he role, for as much as it is kept in remembrance of his refurrection. The fame was the practice of the Apo-Ales. For Ad. 20.7. the first day of the weeke the lewes came together at Troas in the morning, and there Paul preached from that time cill midnight; being the next morning to depart, having flayed there, as is plaine out of the fixth verfe feven daies. In that text I nore two things. First, that the night there mentioned was a part of the feventh day of Pauls abode at Troas. For if it were not fo, then hee had Rayed at leaft a night longer, and fo more than feyen daies, becaule hefhould have flaied part of another day. Secondly that this night was a part of the Sabbath which they then kept. For the Apofile keepes it in manner of a Sabbath in the exercises of pietie and divine worthip,& namely, in preaching. Yea further, he continues there till the reft was fully ended : He communed with them till the dawning

Cafes of Confeience.

morning, J his crash in the night, Pj. 92.2.making the nichtfollowing a pase niche Sabbath. Againft this doctrine it is alleaged, firft,

Gen.1.5,8, 13, £.c

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that the Sabhath is to begin in the evening, becaule in the first of Genefic. It is faid, fix Severall times, the evening and the morning made the first days and to the focond, and chird, Scc. Andreas and the ope And, Frist, in theneext, when it is laid, the evening and the maning made fich and fuch dayes, by the evening is underlood the night, and hy, the morning the day, and the evening wasche sud of the day and the mor-ting the cost of the night. This exposition is B ancient, and yet in Scripture wee finde not one place where the evening is put for the night. Secondly, Lastwer, that the collection from that place is of no force : for thus the realon mult needs bee tramed. That which God did in appointing of dates, the fame mult we doe in ufing of them : But God in appointing of dayes, began the day at the evening, Erg. &c. The consequent is falfe. For the cate is otherwife in the conflictation of time, than it is in the ufc of time conflituted : and there is

not the fame reafon of things in doing, as

there is of the fame things in being and ufe.

Third!y, this did not bind the Jewes For they

in all likelihood began their Sabbaths in the

morning. Indeed their folemne feafts, as the

Pail over and fuch like, began and were kept

from evening to morning, as wee may read,

Level. 23.5. But their ordinarie Sabbath was

of ile day, and fo departed werf 11. Befides this A kept from morning to morning. Whence it is, text, David litch in the Pishn of the Sabbath, that ha will deel are Gods loving kindnes in the day of the werke, the end of the Sabbath of the Jewes, Mar. 18.1. and there is nothing (1 take it) that can be brought to the contrarie. It is objected that Mofes faith, Lev. 23.32.

2. Booke.

dan .

Fromenen to even foall ye selebrase your Sabbash. Anfa: The words mult be underflood of the feaft of reconciliation, being the tenth day of the feventh moneth, which was folemnized and kept from even to even. And it is called a Sabbath, because it wasby speciall commandement appointed to bee kept as the Sabbath day, and that in two respects. Firth, becaule is was to be kept holy by the jewes, in humbling themfelves and offering facrifices, verf. 37. Secondly, because upon that day it was not lawfull to doe any fervile worke upon paine of death, verfi 25. 30.

Againe, it is alleaged that Iofeph of Arimathea could not embalant Chrift, by reafon that the Sabbath was at hand, and this was the evening. I answer, that the Jewes Sabbath there meant concurred with the day of their Paffcover, and hence it was that their Sabbach began in the evening.

By this that bath beene faid, the anfwer to the third Queffion is plaine, to wit, that in the new. Teftament the Sabbath is to begin at the morning, and fo to continue to the next morning, and not as fome fuppofe, to begin at the even and continue till the next eyes. And thus much couching the fpeciall Queftions of Gods worthip, as also generally concerning these that belong to man, as he flands in relation to God.

The end of the fecond Booke.

THE THIRD BOOKE OF THE CASES OF CONSCIENCE, Concerning Man, as he flands in relation to Man.

CHAP. I. Of the nature and differences of Vertue, and the order of the Questions.

in the handling of two forts of Queflipits, wherof fonc due concerne man, as hec is confinered apare by humicife, without refpect u to mother: fome againe concerne man, as he itanus in the

Now wee come by order to fpeake of the

full clation, namely to God.

Hus farre we are proceeded D third and laft head of Cafes, propounded by the Confeience of man, as he flands in the fecond relation to man. And under this head are comprehended all those Queitions of Confeience that are incident to the lives of men, and which doe belong unto man, as he is a member of fome focietie, whether it bee the Family, the Church, or the Commonwealth.

For the better and more orderly proceeding

Cales of Conscience.

or matter is to be propounded; whereunco and the Queftions that follow may fitly be reduced. Now of all other, the molt convenient fubject in this kinde is Verine, and therefore according to the differences of Vertue, wed will diffinguilh the Queffions into three feverall fores.

But before wee proceed to particulars, it fhall not be amiffe to fpeake forme what genes rally of Vertue, fo farre forch as the knowledge thereof may give light to the things that follow.

Touching Vertue, two things are briefly to be remembred : firit, what it is : and then 1 fees what be the diffinet kindes thereof. Uertwe is a sift of the Spirit of God, and a

pari of regeneration, whereby a man is made apt to live well. . I call it first agift of the first of God, be-

caule in whomfoever it is, whether in Chri-Rians, or in Heathen men, it hath the nature of a gift that floweth immediately from the fpirit of God. And this I put in the first place to confuce the received errour of the wifeit Heathen Philosophers, which call Vertue an habit of the minde, obtained and confirmed by cultome, uley and practice.

Secondiy, I call it fuch a gift as is elfo a part of regeneration : and this is added for two caufes.

First, that wee may put a difference betweene Christian and Heathen vertues. For, howbeit the fame vertues in kinde and name are, and may be found, both in them that profelle Chrift, and those also that are ignorant of the true God ; yet they are in them after a diversmanner. For in Heathen men they are the gifts of God, but not parts of regeneration and new birth : but in those that bee true Chriftians, they are indeed not only the gifts of Gods fpirit, but also effentiall parts of regeneration.

That wee may the better yet conceive this difference, we must understand that the grace of God in man istwo-fold : refirmining, and renewing.

Reftraining is that which bridleth and reftrainerh the corruption of mens hearts, from breaking forth into outward actions, for the common good, that focieties may be preferved, and one man may live orderly with another. Renewing grace is that which doth not only reftraine the corruption, but alfo mortifieth finne, and renewes the heart daily more and more. The former of thele is incident to Heathen men; and the vertues which they have ferve only to represse the act of finne in their outward actions : but in Christians, they are graces of God not only bridling and rettraining the affection, but renewing the heart, and mortifying all corruption. And though those vertues of the Heathen be graces of God, yet they are but generall and commonto ali : whereas the vertues of Chriftians

ding in this difcourfe, tome convenient fubical A are fpeciall graces of the Spirit, fanchifying and renewing themind s will, and affections. For example, chattitie in lofepis wasa grace of Gods fpirit renewing his heart ; but challitie in Xenocrates was a common grace, letving only to curbe and reffraine the corruption of his heart. And the like may be faid of the juflice of Abraham a Christian, and of Arr. findes an Heathen.

Secondly, Indde this claufe, to meet with an errour of fome learned Philolophers, who taught that the verie nature of Vatue flands in a meane princilocricie efaffection. This that they fay is true in pair, but not wholly. For the mediocritic of which they ipeake, B without renovation of affections is nothing : and therefore all vertices that are not joyned with a readvarion and change of the affections are no better than finnes. This point the Philotophers never knew, and hence it was that they flood only upon a mediocritic, defining a man to bee truly vertuous, that did wifely obferve a meane betweene two extremes

Laftly, I fay that this gift of God makes a man fit rotto: well. In which claule flandeth the proper effect of vertue, which is, to make thole in whom it is, to lead their lives well. And by this we are advertifed to take heed of the opinion of Philolophers concerning fome particular vertues. For in their morall difcourfes, they give both the name and the nature of Vertue to those things which are either falle and counterien verties or indeed none at all For example, Arithotle makes webennie a vertue, which is indeed a fin. or tog nothing elfe but a dexteririe in macking & defearting up. on mens perfons and primes : shalfs it is reekoned by 'Paul amongil greevous for es and vices, which are to be avoided, Fob. s. verf.4. Againe , the Philosopher cals magnanimitie (whereby a man thinkes himfelfe worthy of great honours, and thereupon enterprileth great things) a vertue which norwithtlanding is to bee holden a flat vice. For by the Law of God, everie man is to range himfelfe within the limits of his calling, & not to dare once to goe out of it. Whereas on the contrarie, the icope and end-o' this vertue (as they terme it) is to make men to attempt high and great matters above their reach, and is to go beyond their callings. Belides, it is directly opposite to the vertue of humilitie, which teacheth that a min ought alwairs to be bafe. vile and lowly in his ownerves. The Prophet David cleares number fe of this fin, I f d. 1 3 1. 1. when hee is th, Lord, I smno: high minded, mineeyes are not hantie, I have not walked in shing : that be great and above my reach. Furthermore, no vertue muft inske vs to forfake good life, but everie one ferveth for this end, comake us fir to live a godly life.

The next point to be confidered is, Whit be the kindes of vertue.

Vertue is either in the minde of man, or in K₃ the

dence. The vertue of the will is that that orders mans will, and it is two-fold : for it reinectorh either our felves, or others.

That which respecteth our telves is converfant about two mains things in the heart of man, the revenging and the lufting power-That which respecteth the revenging power is Clemencie ; which flandeth in the ordering and reforming of the raging power of anger. The next which respecteth the lufting power is Temperance.

Vertues that doe respect others are either concerning Courtefie, as Liberalitie ; or concerning Equitie. And these confist partly in doing of equitic, as Juffice ; partly in defending and maintainig it, as Fortitude.

Now according to this diffinction of vertues, the Queftions of Confeience are to bee diftinguished in this fort. Some of them concerne Prudence, fome concerns Clemencie, fome Temperance, fome Liberalitie, fome alfo concerne Justice, and some Fortitude. Of all which in order.

CHAP. II.

Of Questions concerning Pradence.

"Here are two maine Queftions of Confcience which concerne Prudence.

I. Quefion.

How a min fould pratife Prudence or wildome.

This I acknowledge is an high point in the life of man, and fuch as cannot be refolved as it ought without great deliberation : notwithitanding, I will doe mine enderour to anfwer fomething.

Concerning Prudence, there are fundrie things to be coulidered.

First, what is the beginning of the practice of this vertue, and that in a word is the Feare of God. This feare ftandeth principally in two things : the firft is a reverent awe of the Majeritie of God in all places, and at all times, wherby we are refolved, that whereforver we are, we are in his pretence, and whatloever we thinke, fpeake, or doe, it is wholly & perfectly knowen unto him. The fecond is a refolved care to walk as in the prefence of God. that is, to keepe his Commandements, and to yceld obedience unto his Majefty in al things. Now that this feare is the beginning of wifdome, it appeares by fundrie places of Scripture, Pfal. 111.10. The beginning of wifdome is the feare of lebourb. Prov. 2.7, The beginning of knowledge w the feare of the Lord: fooles deflife wildome and understanding. Moles tels the children of lirzel, that herein flood

the will. The vertue of the minde is Pru- A their wildome and underftanding before the eyes of all people, that they observe and practife all the ordinances and judgements of God, which he had commanded them, Dent. 4. verf.6. And David profesieth of himielfe, that by his daily meditation in the Law of God, and keeping his Commandements, hee became wifer than his enemies, Pfal. 119.98. rea,ofmore understanding than all buteachers, verf. 99. yes further more prudent than the ancient, veri. 100.

2. Bookes

Secondly, wee muft confider the rule of Prudence; and that is fpirituall underftanding, whereby wee are enabled to know and conceive fpiritually truth and falthood, good and bad. This Saint Paul wilhed unto the B Church of Coloff, when her faith, Wee crafe not to pray for yow, and defire that yee might be fulfilled with knowledge of his will, in all wifdome and fririsnallunderstanding, Colof. 1.9. And the fame Apofile exhorteth the Romans to give up their bodies a living facrifice, hely and acceptable unto God, and not to faibion themfelves like unto this world : hee makes the ground of his exhortation, and confequently the rule of their obedience thereunto, the renevation of their mindes or understandings, to this end, That they might prove what is the good will of God, acceptable and perfect, and answerably doe and performe the fame, Rem. 12.2. And his reason is good, because though prudence be the rule of all vertues, as C' the ancient Philosophers among the Heathen have affirmed, yet it felfe muft be ruled by an higher rule which the knew not, namely, by fpirituall underflanding and knowledge, according to the word of God. Thirdly, wee are to confider what is the

practice of Prudence, and wherein it confiiteth.

In the practice thereof two actions are required : the one is Deliberation, where by according to fpirituall understanding, wee advife what is good and bad, what truth and falthood, what is to bee imbraced and done, and what not. The other is Determination, whereby we refolve upon former deliberation, to imbrace, to doe, to follow, and purfue the beft things in everie kinde. And therein stands the verie nature and forme of true Chriffian prudence, when a man (upon due confideration of things and actions, together with their properties and circumftances) proceeds to an holy and godly refolution, according to the rule aforefaid. Now the practice of Prudence in thefe two actions is very large, and confifterh of fundrie branches. I will only touch the principall, and propound them in these Rules following.

The first Rule is this : A man muft in the first place, and above all chines in the world, carefully provide for the forgiveneffe of his fins. and the (alvation of his fonle. This our Saviour Chrift commandeth as a special dutie, Matt. 6. 33. Seeke yee first the Kingdome of God and

Cates of Conference.

perfons are fundry rimes in Scripture tearmed fooles, as in many other refpects, to principally in this, becaule they faile in this first point of wiledome, going on in their im withour rej pentance. The five virgins in the Golpel are for this very cause pronounced foolifs, or fooles, because they provided not for the oyle of Faith, but did only content themselves with fhining lampes, that is, a naked profession of religion and vertue ; and for wate of wife dome and prudence in this point, they were juffly deprived of accelle into the bridecham? ber. Thus the rich man, that had great revenewes and abundance of worldly stealth, is nerwithstanding tearmed by God himselfe a foole, because he gathered riches to himself; and was not rich in God ; that is, hee minded earthly things, and placed his chiefe felicity in value and transitorie riches, not once foresafting, how to come into the favour of God, that he might be faved.

Tothis Rule I adde that, which Paul by way of caveat commandeth to the Ephefians. Ephel.s. 10. Take heedeshat ye walke circum. festly not as unwife, but as wife, redeeming the time. As if he fhould fay, Play the part of wife men ; take time while time ferves, lay hold on the meanes of falvation, ule no delaies in heavenly matters, deferre not your repentance from day to day ; for the daies are evill, and you may be furprized in your finnes before you beaware.

II. Rule.We must use cominnall matchfulneffe against our enemies, but effectally against our firsinallenemies. This watchfulnefie our Saviour commandeth often in the Gofpel, but Specially in Mark . 1 2. 33. Take beed, watch , of pray. 25. Watch therefore, for ye know not Gr. 376 Those things that I say nuto you, I say unto all men, Watch, And S. Peter exhorteth in like manner, Be fober, and watch; for your adverfarythe Devillas a roaring Lyon, walksthabons, feebing whom be may devente, I. Petas. 4.8.

Now this dutic flands principally in two things. First, that we diligently observe the danger, wherein we are, by realon of temptations. Secondly, that we daily labour to fearch and finde out the fecret counfels, praotices, and enterprifes of our enemies, and withall feeke to prevent them. To this purpole, we must watch against the corruptions of our hearts, the temptations of the Devill, and the day and houre of our death, that we be not found unprepared. For our owne finnes are many; Satan is Arong and fubtill in his fuggeftions, and temptations ; and death, though of all other things it be most certaine, and cannot be avoided, yet it is molt uncertaine in regard of the time when the place where, and the manner and kind, of what and how a man shall end his dayes.

III. Rule. Svery man muft meafure himfelfe by his owne fireneth, and doe nothing beyond his abilitie. This Rule is fer downe, though ex-

bis right confreffe. And linnersand unrepentant , A prefied in scherte armes, Rem. 1 2.2. No min mill prefyme tounder fland, above tion which us meet in anderfand, but on the robe wife according to fobricite, as God hash deals to every man the meafane of faith. An example of the tranf. grellion of this Rule, we have in Davids three Weithigs who brake into the hoft of the Philiftinhs, to fetch David the king water from the well of Bethlem, 2 Samuel \$3. 16. Which act of theirs was a safh coverpsile and fuch some, as David himfelfe condemneth in that, Chen, becaule they went beyond their fireagch, to encounter with a whole gamilon of men, they being them leives but few, namely three in support.

IV. Rule, We muf diffing with bermeone the necefary, works of our callings, that persameso MANA of her murkes that are out of our callings, and pertains not unto us : and me mult daethe other, though we leave thefe undone, This Rule is propounded in I Theff. a. 11. Meddle with your owne hufen fe, that is, doe the necellary workes of your calling that belong to your, though you leave the other for the time undone. The contrary to it is to live or to behave himfelfe inordinately, 2.7 heff A.7. And we have an example of the configration hereof in Peter, lokis 1. 21. whom when Chrift had commanded to follow him, he would needs aske him what John fhould doe; Cbrift gives him this answer, what is that be thee? In which words, he macheth that not only Peter, but allo every man mult attend upon the necellary and proper workes of his owne vocation, and not deale with other mens bulines, which becaule Peter did, hec is by that answer fecretly reproved, and justiv condemned of curioficy in that behalto.

V. Rul. Wes muft put adifference betweene things homeft and of good report, and thing then hench and of bad report. and thefe we are to lot paffe, and only to doe the other. Phil.4.8. Mons. forver things are true, whatforver things are honest, what forver things are just, what sever things are pure, what forver things pertaine to love, whatfoever things are of good report, if there be any versue, if there be any praife, thinks an thefe things. To this may be added one caveat, that, OI two evils which are both finnes; doobus mali we mult not only not chule the leffe, but we are to chule neither. For their damnation is lied neutrum juit, who affinne that menmay doe evill, that | cligendum. good may come of it, sithe Apoltle faith, Rem. 3.8.

VI.Bule. Things of profit and pleafure muft give place to things that belong to vertue and benefie. This conclusion the light of nature teacheth.Worldly men fay, who will thew us any good?but Davids prayer is; Lord life show nashe light of thy countenance upon w. Pfal. 4.6. Godineffe is the greargaine therfore all gaine mult give place to godlinelle, i Tim.6.6.

VII. Rule. Wee may not 17 xft men upon fire presences that they make unto us, without furiber trial. This point was practifed by our Sa-

Cafes of Confcience.

his name, when they law the miracles which he had done; yet he did not commit himfelfe unto them, becaufe he knew them all, John 2. 24. And it is also verified by the common proverbe, Firft trie, and then truft.

VIII.Rule, Wee muft give place to the finay of the times, wherein we line, fof st forth as may hand wish beeping faith, and a good conficience. We may not be temporizers, and change our Religion with the time ; but yet we may and mult give place to time, as we give place to the freame, fo that it be done with keeping of true poligion, and good confeience. This rule was practifed by Faul, Alt. 28.11. who living among the Heathen was constrained to speak as they, and therefore he fairs, that he departed in a fhip to Rome, whole badge was Cafor and Pollers. Againe, Ad. 19. 10. he was three yeares in Ephefas an idolatrous place, where the great goddeffe Diana was worshipped; yet in all that time he contained himfelfe, and forke nothing in particular against Diane, but only in general lagainft falls gods, faying, that they be no gods that are made with hands, v. 29. Nay Alexander could not charge him with this, that he had in all that while blafphemed their goddeffe Diana. Paul therefore was faine to yeeld to the fway of those times, that fo he might do fome good in Ephefas by his ministery. Whoreas, if hee had fooken against Diana directly, it had not bin polible for him, to have done that good by preaching, which otherwile he did. Againe, in the primitive Church, the Apoflies for the weakeneffe of the Jewes did yeeld to the ufe of Circumcifion, and permitted abstinence from blood, and that which was ftrangled. &ce.to far forth, as it flood with pure religion, and good confcience : and if they had not fo done, they fhould not have wonne the Jewes tothe faith, as they did.

IX. Rule. If we cannot doe the good things that we defire, in that exquisite manner that we would we must content our felves with the meane; and inthings which are good, and to be done.it is the fafest course to futurfie our felves in doing the leffe, left in veniring to doe the more, which cannot be, we grow to the extremity; and fo faile or offend in our allion. It is a good and wife countell of the preacher, to this pur-meaning may bee this; Bee not too frict or curious, in effecting that which thou intendeit, exactly, when thou canft not; but reft contented in this, that thou haft done thine endevour;and take to the leffe, when the greater cannot be effected. In fome countries, Popifh Images crected in Churches do fland undefaced. The good defire of the people is, that they may be pulled downe: but this cannot be brought to paffe. What then are they to doe in this cafe? they must not grow to extremitie, and pull them downe themfelves ; but they mafi intreat the lawfull Magiftrate for their

viour Chrift, who, though many beleeved in 1 A) remoovall to to dee ; and in the meane sime reft content with that they have done, and waite the Magifirates pleafures. In the Judiciall law, by reafon of the handactie of the Jawes heart, fundry finnes could not utterly be taken away as divorcements polygamie, ulurie. Hereupon, the Lord makes a law of Tpicration, without approbation, and did not remoove them quite away, for that was not pollible, in regard of man, for the time but refitained the syill, that could not be quite cut off and abolifhed otherwife. And herein appeared the great wifedome of God, in making a Law por to allow of, nor yet utterly to take away, but to moderate the practice of their finnes in the Jewes, for the hardneffe of their hearrs. In like manner, in this our land there is the practice of ufurie, a finne thas cannot, nor ever thal! be rooted-out utterly ... For this cause, the States of this kingdome, have out of their wiledome provided a Law for the toleration thereof after a fort, and that upon a speciali cause. For if the Magistrate thould have enaded a Law utterly to abolifh it, it would before this (in likelihood) have growne to great extremity. The fame was the practice of the ApoRles in their times, who yeelded to beare with the use of Circumcifion for a time, when they could not otherwife utterly cut it off.

3. Booke:

II. Queftion.

whether a man may lawfully and with good conficence use Policie in the affaires of this life ?

Anf. There be foure principall Caveats. which being observed, Policie may becufed, and is not ag' inft Chriftian religion. I. Nothing muft (in policie) be faid, done, or intended, to prejudice the truth, specially the truth of the Gofpel. II. Norhing is to be faid, done, or intended, against the honour and glory of God, either in word, in deed, or infhew. III. Nothing mult be wrought or contrived against juffice, that is due to man. 1 V. All actions of policie must be fuch as perceine to our callings, and bee within the limits and bounds thereof. For if any action whatfoever be done out of that calling, wherin God hath placed us, or at leaft, be not answerable thereunto, though it bee plotted and attempted in never fo great wifedome and policie, it is unawfull and not warrantable.

Thefe Cavears obferved, it is not unlawful to ufe that which we commonly call policy. And the reason is this; when any businesse is to be done, we muft make a twofold inquirie. FirA, into the thing to be done, whether it be good or bad, lawfull or nor lawfull, commanded or forbidden. Secondly, into our felves. whether the work in had be agreeable to the calling of the doer, or an fwerable to that duty which he owes to God and man .Now becaufe both these are grounded upon the former cautions.

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And. That a man may behave himleffe fo as becommeth a Chriffian in thele cales, hee

muft in the first place inquire into the nature

and qualitie of the wrong done. Now, Offences that are done to us by o-

The first fort, and the leaft are, when fome

things are done to us, that doe only difpleafe

of injuries and offences done with inutif

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thers are of three forts.

foever bufineffe is taken in hand, and pot funced unto them, it hath not good warrant, ence.

Yet for better clearing of this answer, let manifile confider the Scriptures, and the examples there recorded touching this , pot isy.In left-Son we chell find that loft a uleth Marriall policy in the belieging of Aris placing one part of his armie, in an apple (b) and cauling the other part to flie : for by this meanes, the men of Ai comming out of the firm, and purfiling that a that first, the found diers that lay in ambuilt, Agels, the found deltroyed it. in 2 Samuel 5. 2020 Daniel being make ware againft the Philifums askeen counfell of God, and God tracherh bim par licy, and more effectially those while and prudent thifts in wante, which was call Strates gems or policies of the field, Wee have alfo the example of Paul for this surpole, who (-A4, 31. 16,) faines bunjelfe so have made a vow to bee a Mazarico, shat hee might yceld fomewhat to the weakneffe of the lewes, who were not futhciently informed in the ductrine of Christian liberty. This pray ctice was warrantable, neither was it a finne in Past : for hee did it by the counfell of she Church at Jerufalem, verfe, 80; 34 And Paul himfelfe never made mention of chis, as of a finne, which hee would undoubtedly have done, had is beene a linne. Againe, Alt. 23. 6. when hee was brought before Ananias the Prick, and the Councell at Jerufalem, being in fome daunger, he uferh policie : for he pretonded that he was a Pharifie, and by that meanes raifed a differtion hetweene the Phanifies and the Sadduces. And this was no finde in Paul; for he fpake no. more but the truth, only he concealed paraof the truth: Now if it fall out otherwife : that policiche uled, and any of these foure Caveats be pag obferved, then it lofeth both the name and nature of true policie, and becomes fraud, craft, and deceit, and fo is condemnable. Example hereof wee have in David, I Samuel 21. 14. who when he came to the court of Achifh king of Gath, and faw himfelfe in D daunger, he faines himfelfe mad. Which though he did to fave his owne life, yet his

of lying, fwearing, for fwearing, in fraud, de-

ceit, and injustice.

us, but bring no lolle or hurt to us. Thele bee light offences, and of this kinde are common infirmities, as haftinelle, teltinelle, fromardneffe,flowneffe and duineffe of nature ; of this kind alfo, are reproches of unskilfulneffe, ignorance, bafenes, povertie, and fuch like. The first degree then of Clemencie is, not fo much as to take notice of their fleight offences, but to let them paffe, and burje them in oblivion. Salomon faith, A mans under fanding deferrerb bis anger, and it is credu to paffeby an offence, Prev. Lo. 11. his meaning is, that when forall offences are done, which cannot be avoided, then in differention a man flould withhold his anger, and not take notice of them, but paffe by them and let them goe: for this fhall be a farre greater ornament unto him, than if upon the deed done, he should have baffily proceeded to revenge. The fecond fort of offences are fmall injurics, fuch as doe not only displeateus, but withall bring fome little hurt to us: either in our goods, life, or good name. Now the iccond degree of meekenefie is, to take notice' of thefe, but withall to forgive them and put them up. The reason is, because alwaics greater care mult be had of peace and love, than policie wasnot to bee allowed of : for it tenof our owne private affaires. Reade the praded to his owne difgrace, (he being King of Ajce hereof, lal #8. 49. It was objected to Ifrael:) and it was also dishonourable unto Chrift wrongfully, that he was a Samaritane, and had a Devill. Chrift takes knowledge of God, who had appointed him to be the king of Ifrael. Againe, that which is commonly the wrong & lath, you have reproched merbut called the policie of Marblaryl is here to be withat he puts scup, only denying that which they faid, and clearing hunfelt, I be venot a decondemned. For it is not answerable to the Cavears remembred. Befides that, it is nat vill, but I honour my Father. David had receionly against the written law of God, but eyes ved great wrong at the hands of look and Skeagainit the law of Nature. And the very founmet, as appeares in the historie of his life, but dation thereof fandeth only in the practice

principally, when he came first to be king of

Ifrael, a Sam. 3. and yet he takes not a hallie

courfe

Cales of Conference.

courfe, prefently so be revenged upon his ad- 1 A I. Whether a man may defeild himfelfe by verfaries : but proceeds in this order. Firft, he takes notice of the fact, and commits his caufe to God, v. 39. and then afterward, as opportunity ferved, gave the parties their juft defert. The reason was, because being newly invefted in the kingdome, his adverfaries were ftrong, and himielfe weake, even by his ownie confeffion, and therefore not able at the firft to redreffe the injury done unto him. But when he had once eftablifhed himfelfe, then hedoth not only beginne, 2 Same. 19 14. but proceeds to ful execution of punifhment upon them, as we reade, t Kin. 2. ver. 5,6.34,35. The third fort of wrongs are greater inju-ries, fuch as are not only offenfive to our perfons, but withall doe prejudice our lives, and bring a mine upon our effates, both in goods and good name. Theie are the highest degree of injuries, manifelled in open and apparent wrongs. And therefore answerable to them, is required the third and higheft degree of Clemencie, which flands in three things. Firft, in taking notice : fecoadly, in forgiving them : thirdly, in a just and lawfull detending our felves against the wronging parties. This is the fumme and fubstance of the answer.

For the better conceiving whereof, fundry Queftions are further to be propounded and refolved.

First in generall, it is demanded, how a man fhould and ought to forgive an injury.

Anf. In forgiveneffe there be foure things. The first is forgivereffe of Revenge, that is,

of requiring evill for evill, either by thought, word, or decd. This muit alwaies be practifed. For vengeance is not ours, but the Lords, and great reason then, that we should evennore forgive, in regard of revenge and hatred. This the Apofile teacheth, when he faith, 1 Cor. 1 3. 5. Love is not provoked, it never thinketh, much leffe fpeakes or does evill.

The fecond is forgivenefic of private punifbment, which is, when men returne punifoment for injuries done, in way of requitall; and this muft alwaies take place with us, becaufe as vengeance it telfe, to alfo punishment in way of revenge, is Gods alone.

The third is, forgiveneffe of judgement, when we judge an injurie done to be an injurie. This judgement we are not bound to forgive unro men. For we may with good confeience judge a finne and a wrong to be as they are. And yet not with ftanding, if a man make fatisfaction for the wrong done, then there ought to be forgivenefic, even in regard of judgement.

The fourth is forgiveneffe of farinfattion. This we are not alway bound to remit, but we may with good confeience alway require fatistaction where hurt is done.

Secondly, for the further clearing of this generall Question, we are to answer some particular Cafes usually propounded in the lives of men, and namely, five.

H. How he may defend himfelfe by law ? II I. Whether a man may defend himfeffe by force ?

2. Booke.

IV. How? V. Whether a man may defend himfelfe 112.2 by combat?

I. Cafe. Whether a man may with good confcience and a meeke Spirit, defend himfelfe by law, for wrongs that are done unto bim?

I aniwer affirmatively : A man may, with good confeience, defend himfelfe againft great injuries, by the benefit of law. For Magiffracie is Gods ordinance, for the good of men, Rom. 1 3. 4. and therefore men may ufe

the benefit of authoritie, judgement, and jurildiction of Magiftrates, without breach of confcience. Againe, it is the expresse law of God, that when a falfe witnes tifeth up againft a man, to accute him of a trefpafie, that both the accufer and the accufed fhould ftand before God, that is, before his Priefts & Judges for the time being, and have remedie at their hands. An example of which judiciall defence we have in Paul, who in cafe of wrong makes his appeale to the judgement feat of Rome, Act. 25. 10.

But it is alleaged out of Scripture, to the contrarie, Luk 6. 29. To him that finiteth thee on the one checke offer alfo the other, Match . K. 40. If any man will fue the cat the law, and take awayshy coar, let him carriethy cloake alfo.

Anfw. These places are spoken of private perfons, that want the defence and affiftance of the publike Magistrate ; and such must rather fuffer wrong upon wrong, blow upon blow, and loffe upon loffe, than right their owne wrongs, by revenging themfelves.

Againe, it is objected, that Pan/faies, Lawing is a fault, 1 Cor. 6.7. There is sterily a fault among you, because ye goe to law one with another, de.

Anf. We must diftinguish betweene things themfelves, and the manner of doing them. When Paul faies, it is a fault, he condemneth not lawing abiolutely in it felfe, but the Corinchian manner of going to law, which was this. Firft, they went to law with fcandall, before the Tribunals of Heathenish and unbeleeving Judges, and fo made the Gofpel to be flandered and reproached. Secondly, they went to law upon light caules, and for imall injuries, which they might well have put up, and cafily brooked. Thirdly, in lawing they fell into rafh and violent paffions of rage and envy, fo as they could not temper themielves, but must needs goe to law in the first place, which fhould rather have beene the laft and the desperatest remedie of all. And this bad manner of fuing one another at the law, is it which Paul rebukes as a fault. And it is to be oblerved, that Paul notes their fault by a word that fignifics " Weakneffe or impotences of their "ninnes. affeaffections; whereby it came to paffe, that be- 1 A ing overcome by the firength of their owne defires, upon injuries offered, they were unable to beare them in any degree of Christian moderation, and thereupon haftily proceeded to the Courts of Heathen judges, for determination of controverfies and contentions among them.

It is further alleaged, that when a man is any way wronged, it is Gods will it should be is, and therefore hee ought not to feeke redreffe, but to reft himfelfe in the wil of God.

Anf. It is Gods will we fhould have difeales, and yet it is no leffe his wil, that we fhould ufe good meanes to be cured of them. So is it in wrongs and injuries done unto us. As his will is, we fhould be afflicted, fo alfo hath he willed our deliverance, by fuch meanes as himfelfe hath appointed

But qur Saviour would have his Disciples to be as / beepe among woolves, and therfore we ought to endure all wrongs without revenge. For the fherpe takes all wrongs, and doth not fo much as defend it felfe against the woolfe.

Anfre. So Chrift commandeth that wee (hould be fimple as doves. Matth. 10.16. and yes withall he commandeth us to be wife as Serpents, to defend our owne heads, and to fave our felves.

Lattly, it is alleaged, 1 Cor. 13.5. that love feekes not her owne : therefore love must not defend her felfe.

Anfw. Love doth not fo feeke her owne things, as that the neglecteth the good of others; but feeking her owne, fhe feekes the good of all. And this practice is not againft, but according to the law of Charity. 11. Cafe. How is a map to defend himfelfe

by law ?

Anfw. For the refolving of this Queftion we must take two Rules.

The first is this. We must first trie all means. and use all remedies that may bee, before we ufe the remedie of Law. It is our Saviours direction, Matt. 9.25. Agree with thine adverfarie quickly, while thou are in the way, that is, before the controversie be ended by order of law.Again, Matt. 18.15.If thy brother trefpaffe against theo, goe and tell him his fan it betweene thee and him alone. And Saint Paul in this cafe preferibes a courfe to bee taken beføre hand; namely, first to beare and fuffer as much as may bee, 1 Cor. 6. 7. Why rather fuffer ye not wrong ? whyrather fustaine ye not harme? Then if bearing will not end it, to commit our caufe to private arbitrement of one or two, v. 5. Is it fo that there is not a wife man among you, no not one shat can judge betweene his breibren? Law is to be uled in this cafe, as the Phylitian uleth poilon, and that is, only in defperate cafes.

The fecond Rule is, That our patient mind muft bee made knowne to all men, Phil.4. 5. In taking the benefit of Law, we are to ule great moderation of mind, and that in three respects; before we goe to law; in lawing; and

when the fuit is ended.

(afes of Confrience.

The moderation of mindo before the be-

ginning of duiss in law frends in three chings. Firft, weennuft confider, that all injusies whatfoever they be, doe betail us by the providence of God and that for our fames. Uson which confideration, we ought to fubmit our feives to Gods will, to obey him, to anne our felves with parience, and to lay slide all

anger, envisionalise, and haparience. Secondly, we must confider before hand, that denies of juffige are the ordinance of God, in which is pleaseth him to teffifie this prefence and goodnes ; and upon this ground, weifinall be moved to departowith our owne right, and to yetld our felverand all the right we have into the hands of Chody in the ulevolve meater appointed is if the meane time depending on him by faith; for the iffue and event of our fuit.

And hence (by the way) it appeares; that few or none doe use this ordinance of God as they ought, because the greater forwof alen that commence fuirs in law, doe not confider cither the nature, or end of civill Courts. No man ordinarily will yeelda haire of his right; but every one fixeth his eyes wholly upon the event of his action by entremity of law a and to fwarveth from that Chriftian moderation required by the word of God in this cale.

Thirdly, we must feedo war with our felves Iswfull and just ends of our sitions, not tinjuft and unlawfull. Thefe juft ends are sfirit. Gods glorie in the execution and manifeftation of justice : fecondly, the honest defence of our awat right : thirdly, publike peace ; fourthly, the amendment of difordered perfons, and not the defamation or hurt of any man.

The moderation of the minde in Lawing ftands in these particulars. 1. In feeking after peace to the utmoft, Rom. 1 2. 1 7. If it be poffible, aimuch as in you is, have peace with all men.s.in love of our enemics, with whom we are at controversie in law. 3. In neither using nor thewing extremitie in our proceedings, Matth. 5. 25. Mareb. 18.28.

After that the fuit is ended, the moderation of our minds muft be expretfed, by our behaviour, in regard of the event of our action. For if the Law goe with us, we are to give God chankes for the manifeltation of his juflice, in the courfe taken. If on the other fide it goe againfl us, we may not rage or be difconcentedly grieved, but commend our caufe qu etly to God, and accuse out lelves for our owne finnes, and fay with David Righteen art thom, O Lord, and just are thy fudgements, P[al. 119. 137.

111. Cafe. Whether may a man defend himfelfe by force, when he is wronged ?

Anfin. In fome Cales he may lawfully deiend himfelfe by force. Reafons Pirft, becaufe the Gofpel dort not sbolif the Law øf

Cafes of (onfarence.

tries: but it doth eftablifh them.Now, it is the Law of nature and nations, that a man may defend his life and health, in fome cales upon just occasion. Secondly, this is Gods Law, Exedus 22.2. If a thrafe be found breaking up a houfe, and be franten that be die, no blood /ball. bee fired for bim : adbraham wasa franger in the land of Sodom, and yet housefund his brother Lor, and second all his inbitance thatlie had loft by force and armer, Gen. 14. 14. and his action was suprayed of God. For Melchifedeck met him, at his roume from the flaughter of the Kings, and bleffed him : yes, and blefied God for his delivorance, v. Lousse Againe, in fome cafes a man may give E hisiliterfor his brather. So faies S. John & Joh. 3=16. Wee sught alfo to lay derme our lives for ebe;brashren.

IV. Cafe. When may a man defend himfelfe by force ?

And Not alwaies and upon every occafion. butonly in these cafes. First, when violence offered is fo fudden and unexpected, that when iecomes, there can be no efcape; either by yeriding, or by flying, or by tome futtening Secondly, when the violence offered is open and manifor, fo asshere is no other way to releve our felves, but by firiking or killing. Thirdly, when violence is offered, and the Magiltrate ablent; either for a time, and his ftay be dangerous; or altogether, fo as no helpe can be had of him, nor any hope of his comming. In this cafe, God puts the fword into the private mans hands. Fourthly, when the defence is juft and done in a right manner.

A just defence flands in these things. I. It must be done incontinent and forthwith fo foone as ever violence is offered. For if there be delay, and it come afterward, it lofes the name of a just defence, and becomes a revenge, arifing of propented malice, as the Lawyersule to fpeake. I I. There must be an intention, not to revenge principally, or to kill, but only to defend himfelfe. I I I. There must bee a just and equall proportion of weapons; therefore it is no juit defence to fhoot a naked man through with a musket, or other peece of ordinance, when he offers violence.

F. Cafe. Whether a man may refcue himfelfe or others by Combat?

Anf. It hath beene of ancient times, an ufuall manner of defeuce, in fome countries, that in cale of difference, betweene people and people, in matters of weight, two men fhould be cholen our amongst the rest, who by fighting hand to hand, and killing one another, should end the controversie. But this way of defence, how ancient fo ever it be, is utterly unlawfull.

Reafons are thefe. Firft, it is the expresse commandement of God, 7 hen fait ne kill. In which all private men are forbidden to kill or flay, but in the cafe of juft and neceffarie defence Secondly, we may not hazard our lives, without fome ipecial warrant from God : if

of nature, nor the politive lawes of all coun- A iwe doe, it is a flat tempting of God : and this is done in every combat. Thirdly, if Magiftrates will permit fuch fightass this is, then they are bound to defend and lave the life of the innocent! For by lish primifion, oftentimes innocent blood is fined, and the more harmeleffe parcie goes by che worft.

2. Booke.

But it will be, and is objected. Firit, that a Combat is a trial of innocentrie. Anf. It is nor for he that is ftronger usually overcomes. in the combas, not he that hach the more sighteous canie. Againe there be other means. tory's truth, belides this; as by examination, and by oath, Laftly, triall by the combat is of the fame nature with the sciall of a murtherer by the bleeding of a comps touched, or handled ; which is very doubtfull, and chall other most unsertaine.

Secondly it is alleaged, that if a man take not a challenge, he is difgraced for ever. Anfw. There is no warrant in Gods word, for a private man to accept a challenge. Nay, it is rather flat against the word. For God faies; Rea venge is mine. The private man laies the contrary, The wrong is mine, and I will be avenged of him that hath done it. Againe, it is betser for any man to endure a little reprocir with fomemen, than to hazard his life.

Thurdly, it is objected, that the PhiliRims offered to try the victory by a fingle combat with the Ifraelites, and appointed Geliab (on their fide) to give the Challenge; and that De vid (on the Ifraelites fide) accepting the Challenge, encountred with him, and had good fucceffe. It may feene therefore, that combats are lawfull. For it is better that one man fhould perifh in warre, than that a whole ariny flould mifcary. Anfw. That was a fpecial and extraordinary example of triall, and David was a champion in that fight, not by ordinary appointment, but by extraordinary propheticall inflinct of Gods spirit. Againe in warre, though there bee leffe danger in ha. zarding one mans life, than a whole armic : yet a good and just cause is to be maintained, with all the drength that may be made, and not to depend upon the power and courage of one man, who, in probabilitie, unleffe he be supported by special calling and assistance from God, may be overcome and lofe the viclory.

Fourthly, it is alleaged, that an army may fight against an army, therefore one managainft another. Anfw. The reafon is not like. For warres and armies are Gods ordinances; and fo are not combats ; and it is not Gods will that men fhould devife and eftablish new waies and meanes of triall, not allowed by his word, but rather reft content with that hee hath appointed.

Fifthly, form did hazard hislife, by caffing lors, therefore a man may by combat. Anf. To fay that longs did put his life in hazard by lots, is an untruth. For there was only a conjecturall triall made, who fhould be the caufe

12: Booke.

caule of the prefent danger. And when the A Ifraelites committed fornication with Healot fell upon him, he was not caft into the fea by the lot, but by his owne advice and counfell. Againe, the caffing of Ionas into the lea did not befall him by lot, but by his owne voluntaric relignation of himfelte into the hands of God ; will ngly undergoing it, as a juil punifiment of the neglect of his calling ; which himtelfe confeffed in thefe words, For Lackrowledge, that for my Yake this great tempest & uponi you, lon. 1.12.

Cales of Conference.

Sixthly, Mofes and the Egyptian fought a combat, and Mofes flew him. Anfw. Mofes tooke upon him publike revenge in his action as a Magiftrare, and nor private, as a private man. For shough as yet his calling was not fully manifelted to his brethren, yet the truth is, God had called him to be their deliverer out of the hands of the Agyptians ; and this verie action was a figne of their deliverance, which was to come to paffe afterward. It was(1 fay)a figue thus ; As he defended his brother, and avenged his quarrell upon the Egyptian fo in time to come the Lord would by his hand give them full freedome and deliverance from the tyrannie of Pharaob, and all his and their enemies, with 7. 25. Being then a publike perfon, hisexample can prove nothing for this purpole.

11. Queftion.

when anger is a vertue, and fo good and lawfull, and when it is a vice, and confequently evilland u slawfull?

This Queftion hath two diffinct parts : of which I will fpeake in their order.

Sell. 1.

The first part is, when anger is a vertue, and lawfull?

For answer hereof we muft understand, that in juft and lawfull anger there be three things, a right beginning or motive, a right object, and a right manner of being angrie.

To the right beginning of anger, three things are required.

Fuilt, that the occasion of anger be just and weightic, as namely, a manifelt offence of God. Take an example or two. Moles in funs dripplaces is faid to be angrie, and the occafions of ois anger were great, as appeares in the particulars. Firit, becaufe fome of the Ifraclites, against Gods commandement, had referved Manna till the next day, Exod. 16. verf. 20. Againe, he was augrie becaufe the Ilraelites had tempted God, in worthipping the Golden Calic, Exed. 32. 19. In Numb. 16: 19. Mofes againe is wroth, because Corab, Dathan, and Abiram rebelled against him, and in him against God. Phinees, Numb.25. 8, II is faid to have been sealow; that is, angrie for God : the occation was, because the

thenith women. David in like manner, 2 Same 13.20, 21. Wasangrie upon this occafion, becaufe Ammon his tonne had defloured his fifter Thamar. Elias is angrie, I King. 19. 14 and why? becaule the Ifracline's forlooke Gods covenant; caft downe his altars, and had flaine his Prophets with the fword, Nehemias, chap. 5. verf. 6. is verie angrie, becaufe the lifaclites oppreffed one another with ulurie, and other kindes of exactions. leremie allo, chap. 6. verf. II. was angricfor this, becaufe the Ifraelites were of uncircum. cifed hearts and cares, and the word of the Lord was unto them as a reproach, and they tooke no delight therein.

Secondly, it is required that anger be con-B ceived upon counfell and deliberation. Prov. 20. vers. 18. Establish thy thonghes by consfell. If thoughts must bee established by counfeli; then the affections, and fo our anger allo. And the Apoffic faith, Iam. 1. verf. 19. Bee flow to wrath. Now the reason is plaine, Counfell ought to bee the foundation of all our actions, and therefore much more of our affections, which are the beginnings of our actions.

Thirdly, just and lawfull anger must bee kindled and fittred up by good and holy affections, as namely, by defire to maintaine the honour and praise of God, by the love of jus flice and vertue, by hatred and dereftation of vice, and of all that is evill. One faith well to this purpose, that anger must attend upon vertue, and be firted up by it againft finne, as the dog attends upon the Shepherd, and waits upon his eye and hand, when to follow him; and when to purfue the wolfe.

The fecond thing in good anger, is a fit object or matter to worke upon; touching which two things must be remembred?

Firft, we muft put a difference between the perfon, and the offence or finne of the perfon. The finne of the perfon is the proper object of anger, and not the perfon, but only by reafon of the un. Thus David fayes of himfelfe, that he was confamed with anger, not becaule the men with whom he was angrie were his enemies ; but becaufe they kept not Gods Law; Pful. 119.139. Thus Moles was anorie at the idolatrie of the lfraelites, where with they had finned againft God fortie dayes together, and vet hee prayes carneftly unto God for their perfons, as we read, Exod. 22.

But it is allcaged to the contrarie, that David directs his anger against the perfons of his enemies, especially in Pfalme 109. An. fwer: Fuft, Prophets (as hath been faid heretofore) were endued with a special measure of zeale ; and their zeale was a pure zeale, taken up fpecially for the glorie and honor of God : but our zeale against our enemies is commonly mixt with hatred, envie, and felfe-love: therefore wee mult not, nay wee cannot follow their examples. Secondly, imprecations ufed

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ufed by David, were predictions rather than A prayers: for he rather fore-told in them what fhould come to paffe, than prayed that it might come to paile. Thirdly, David in his imprecations accurteth not his owne private enemies, but the enemies of God, and not all them, but fuch only as were incurable; for by the fpitit of prophecie, her knew the flate of those against whom he did pray, fo do not we. Secondly, we must put a difference between the canfe and offence of God, and the caufe and offence of man. Now juit anger mult bee direeled against perfons for the offence of God properly, and not fot private offence, but only to far forth, as it tendeth to the offence of God. Thus Miriam and Aaron murmured against Moles, because he had married a woman of Æthiopia. But this was only a private offence, and therefore Mofes behaved himfelfeineckly towards them, Numb. 1 2.3.

The third thing in good anger is the right manner of conceiving it. Wherein these cautions are to be observed. First, that our anger be mixed and tempered with charitie & love-It is the propertie of God himfelfe, in wrath to remember mercie, Hab. 3. 2. and herein wee must be like unto him. This was the practice of Alofes, who out of his love prayed for those with whom hee was angrie, Exod. 32. Secondly, anger against any offence must bee mixed with forrow for the fame offence. Thus Chrift was angrie with the Jewes, but withall he forrowed for the hardneffe of their hearts, Mark, 3.5. The reason hereof is this : In any focietie whatfocver it be, if one member finneth, the finne of that one member is the punifhinent of the reft that be in that focietie; even as it is in the bodie, if one part beeaffe-Ated and ill at cafe, the reft will be diftempered. Paul fayes of himfelfe, that he was afraid, left when hee came to the Corinths, God would humble him for their finnes, 2 Cor. 12. 21. Againe, he teacheth, that thole which are fallen into any fault, must bee reftored by the furit of meekneffe, becaule wee our felves are fubject to the fame tentations, Gal.6.1. And in this regard hee would have men to mourne with them that have in them the caufe of mourning, Rom. 12. 15. Thirdly, just anger muft be contained within the bounds of our D particular calling and civill decencie : that is, to moderated, as it make us not to forfake our duties which wee owe to God and man, nor breake the rules of comelineffe. Thus Iacob was angris with Laban, and yet hee fpeakes and behaves himfelfe as a fonne to his father, even in his anger, Gen. 31. verf. 36. Ionathan was angrie with Saul his father, and yet hee withdrawes not any reverent or dutifull reipect from him, I Sam. 20.

Sect. 2.

The focond part of the Queffion is, When anger is a vice d unlawfull?

Anfin. It is a finde in five regards, contrarie to the former.

3. Booke.

Firft, when wee conceive it without counell and deliberation. This rafh, hattie, fudden, and violent anger, is condemned by our Saviour Chrift, March. 5.22. Whofoever is angrie with his brother unadvisedly, fhall be culpable of panishment.

Secondly, when it is conceived for no caule. or for a light or trifling caufe, Prov. 10. verf. 12. Love covers a multitude of fins. Therefore everie light offence muft not bee the caufe of open anger. Prov. 19. 11. It is the glorie of a mante paffe by fome infirmities. Ecclef. 7. verf. 23. Take not notice of all the words that men frake, no not of all thefe which fervants freake nnto their mafteri. Befidesthat, caufeleffe anger is many times forbidden in the Scripture. And Paul fayes, that love is hardly provoked, because it will not be moved to conceive hatred, but upon weightie and important caufes, 1 Cor.13.verf.5.

Thirdly, when the occasion is just, yet the measure of anger is immoderate. Eph. 4. 36. Be angrie, and finne not; and if by infirmitie thou fall into it, let not the Sun goe downenpon thy wrath. The reafon is added in the next words, Give not place to the Devill; becaufe hee is alwayes at hand to inflame the affection, as he did Sauls, who therefore in hisrage, would have killed him that was next him.

Fourthly, when it makes us to forget our durie to God or man, and to fall to brawling, curfing, and banning. Thus was Shemei angrie when he railed upon the King, and flung itones at him and his fervants, giving him bad and unreverent termes, and calling him a man of bloud, and a man of Belial, 2 Sam. 16. 5, 6, 7. Thus did the Disciples forget their dutie of love unto their brethren, and in anger defired that fire might come downe from heaven and deftroy the Samaritans, Luke 9. 59. Thus the lewes in undecent and uncharitable manner, gnafhed with their teeth at Steven, Alt. 7. 54. And S. Paul fayes, that the fruits of wicked anger are clamors, and crying fpecches between perfon and perfon in their furie, Epb. 5.31. And thence it is, that we finde Balaam in his anger, to have been more void of reation than his Affe, Numb. 22.27.

Fifthly, when we are angrie for private reipects concerning our perions, and not concerning the caule of God. Thus Cain is faid to be exceeding wroth, and to have his countenance caft downe, only upon a private refpect, because he thought his brother Abel fhould be preferred before him, Gen. 4.5. Thus Sanl was wroth with David, taking himfelfe to be difgraced, becaufe the people (after the flaughter of the Philiftimes) afcribed to David ten thousands, and to him but a thousand, 1 Sam. 18.7. In like manner he was angrie with Ionathan, for his love that he bate to David, and for giving him leave to goe to Bethleem, I Sam. 20. verf. 20, Thus Nebuchadnezzars wrath was kindled againft the three children, because hee tooke himselfe to bee contemned

regard of private difgrace, growes to great indignation against Mordecai, Efter ch. 3. v. 5. Thus Aja was angrie with the Prophet Hanans, because he thought it a difcredit to him, to be reproved at his hand, 2 Chron. 16. 10. And in this fort were the Jewes filled with wrath at Chrifts reproofe, Luk. 4.28. thewing thereby, as it is truly expounded by the Commenter, that they were verie hot in their owne caufe, and not in the caufe of God.

Cales of Confcience.

II. Queftion.

what is the remedie of unjust anger ?

Anf. The remedies thereof are two-fold : Some confift in meditation, and lome in praflice.

Sed. 1.

The remedies that fland in meditation are of three forts, fome doe concerne God, fome our neighbour, fome ourfelves.

The Meditations concerning God are fpecially fix.

I. Meditation. That God by expresse commandement fobids rafh and unjuft anger, and commands the contrarie, namely, the duties of love. Read for this purpole, Mar. 5.21.22. where we may observe three degrees of unjust anger. The first whereof is that which is inwardly conceived, and not outwardly fhewed. The fecond, when unjust anger fliewes it felfe by fignes of contempt, as by fouffing,tuthing, changing and caffing downe of the countenance. The third is railing (then foole) which is culpable of Gehenna fire, the higheft degree of punifhment. Now all these three degrees are murcher, and the punifiment of a murtherer is to bee caft into the lake of fire, Rev. 21.8. Againe, Chrift commandeth us to reward good for evill, to bleffe them that curfe us, and to doe good to them that hate us, if we will be the children of our Father which is in heaven, Mar. 5.45. And S. Pakl witheth us, to overcome evil with goodneffe; Rom. 12.21.

11. Meditation. That all injuries which befall us doe come by Gods providence. whereby they are turned to a good end, namely, our good. Thus David faith, that God had bidden Shimei to curfe him, 2Sam. 16.10. And this was the ground of Chrifts reproofe of Peter, Shall I not (faith he) drinke of the cup which my Father hath given mee to drinke of ? Joh. 18.11.

III. Meditation. God is long-fuffering even towards wicked men; and wee in this point must be followers of him. In regard of this, God is faid to be mercifull, gracious. flow to anger, abundant in goodnetic and truth, Exod. 34.6. Hence it was, that he fpared the old world 1 20. yeares, 1 Pet. 3.19. He spared the Ifraelites after their idolatrie 390. yeares, Exercit 4. 5. Belidesthis, we have example of

of them, Dan.3.19. Thus Haman meerely in A the lowlineffe and long fuffering of Chrift, who faith, Mat. 1 1.29. Learne of me, for I am humble and meeke : and of whom it is faid, I Pet. 2. 2 2. When be was reviled, be reviled not againe; when he suffered, he threatned not, but committed bu caufe to him that judgethrightrenfly. Now because fome may haply fay, that these examples of God and Chrift are too perfect for man to follow, who cannot imitate God in all things : therefore befides them, confider further the examples of fome of the fervants of God. Mof. s, when the people murmured at him, did not answer them againe by murmuring; but cried unto the Lord, What that I do to this people ? for they be almost ready to ftone me, Exo. 17.4. And Stoven B when he was ftoned, prayed for his enemies, Lord, lay not this fin to their charge, Ait. 7.60.

IV. Meditation is, concerning the goodneffe of God towards us, an argument whereof is this : That he doth everie day forgive us farre more offences, than it is poffible for us to forgive men.

V. Meditation. All revenge is Gods right, and hee hath not given it unto man, Rom, \$ 2. 19. Vengeance is mine, I willrepay, faith the Lord. And man by revenging his owne quarrell, makes himfelfe both the Judge, the witneffe, the acculer, and the executioner.

V I. Meditation is, touching Chrifts death-He fuffered for us the firft death, and the forrowes of the fecond death : much more then ought wee at his commandement, to put up fmall wrongs and injuries without revenge. His commandement is, Refist not evill, but whofoever fhall from the on the right checker rurne to him the other alfo, Mat. 5. 39. Againe, Deftroy not him with thy meat, for whom Chrift died, Řom. 14.19.

The Meditations concerning our neighbour are two. The first is, the condition of him with whom we are angrie, namely, that he is a brother. Let there be no ftrife beimene me and thee, for we are breibren, Genef. 18.8. Againe, he is created in the image of God ; we muft not therefore feeke to hurt or deftroy that image. The fecond is, concerning that equitie which we looke for at the hands of all men. If we wrong any man, we defire that he would forgive us: and therefore we muft forgive him the injurie that hee doth unto us, without unjust anger. This is the veric law of nature, Whatforver ye would that men flouid do nnto yon, even fo do you unto them, Mat. 7.12.

Meditations concerning our felves are fix. First, he that conceiveth rafh anger makes himfelfe fubject to the wrath of God, if here cherifh the fame without relenting. Matthe 6.25. If ye doe not forgive men their srepalles, no more will your Fasher for give you your trefafes. And Masth. 7.1. Indee not that yee be not judged. Yea, when wee pray to God to forgive us, and doe not refolve to forgive our brethren, we doe in effect fay, Lord condemne HI, for we will be condemned.

Lı

Secondly,

Cafes of Confcience.

another, even as Chrift hath loved us, Ephef. 5.2. It is the propertie of love, to juffer and to beare, and not to bee provoked to anger, I Cor. 13. And it is a marke whereby Gods children are difcerned from the children of the Devill, that they love their brethren.

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1 loh.3.10.

[am,1,10,11.

Ambrof, de

obu. Theod.

Thirdly, wee are ignorant of mens mindes in fpeaking and doing : wee know not the manner and circumstances of their actions. And experience teacheth , that much anger comes upon miltaking and milconttruing them. Whereas contrariwile, if they were thorowly knowen, we would not be fo much incenfed against menas commonly we are.

Fourthly, in rafh anger we can doe no part of Gods worfhip that is pleafing to him, wee cannot pray : forhee that prayes mult lift up pure hands without wrath, 1 Tim.2.8. Wee cannot bee good hearers of the word; for S. lames witheth us to bee fwift to heare, and flow to wrath, becaufe the wrath of man doth

nor accomplish the righteoulneffe of God. Fithly, we mult confider what are the fruits and confequents of unjust anger. For first, it greatly annoyes the health. It annoyes the braine & pulles, it cauleth the gall to flow into the flomack & the bowels, it killeth and poifoneth the spirits, and is the next way to procure diftemper of the whole body, and confequently loffe of health. Se condiy, it makes a man captive to the Devill, Ephef.4.27. which we fee to be true in Sauls example, who being a man full of wrath, and giving place to his owne rage and furie, an evil fpirit entred into him by the just judgement of God.

Sixility, we mutt confider the caules of unjust anger It is committed by thought, that an-ger is nothing but the flowing of choler in the sail and in the flomacke : but the truth is, anger is more than choler. For it rifeth firft of a debilitie of reafor and judgement in the minde, Secondly, from evill affections, as from envie and felfe-love. Thirdly, from the confficution of the body that is hot and drie. Againe, we read in hiftories, that men having no gall, have notwithftanding beene full of anger tand choler indeed is a furtherance, but no caufe of anger. Sett. 2.

The remedies of unjust anger that fland in practice are ipecially five.

The first is, in the time of anger to conceale the fame, both in word and deed. The indigmation of a foole (fisth Salemon, Prov. 12. 16.) will becknewen the fame day, but the wife man covereth his fhame : that is, hee restraines his anger, which if it thould prefently breake forth, would be a reproach unto him. Anfwerable to this notable speech of Salomon, was the wife counfell of Ambrofe to Theodofius, that afice fentence given, he fhould take 30. dayes refpire before execution. And not unlike hath beene the practice of the verie Heathen in their time. Socrates faid, I had beaten thee,

Secondiy, we are commanded to love one A bat that I was angrie. Athenodorus gave Anguft is this rule, that when he was angrie, he fould firft fay over the whole Alphabet, before he put in execution his anger.

2. Booke.

Secondly, we must depart from them with whom we are angrie. For this affection is as a fire, take the matter a way from fire, and it will ceafe to burne: fo let a man depart, & employ himfelfe (for the time) fome other way, & he shall foone ceale to be angrie. Thus did Ionaban depart out of his fathers prefence, I Sam. 5 0.74. Abraham in his anger withdrew himfelfe from Lot, Genef. 1 3. Incob in wrath departed from Efan, Gen. 27. 43. 44. Thirdly, wee must avoyd the occasions

B thereof, as contentions and contentious perions. Doe nothing through contention, Phil. 2.2. Make no friend hip with an angrie man neither goe with a furious man, lest thou learne his wayes, and receive destruction to thy fonle, Pro. 22.24. We must for this purpole be carefull to avoid all meanes that may ferve to further the heat of the temperature of fuch a body, as is apt and disposed to this unruly passion.

Fourthly, we are to confider that wee finne againft God, not once or twice, but often, yes everie day : and therefore the courie of our anger muft be turned againft our owne felves for our fins. For this is one propertie of true repentance, to worke in us a revenge upon our felves, in regard of our finnes committed against God and our brethren, 2 Cor.7.11.

Fifthly, we muft accustome our felves to the faily exerciles of invocation of the name of God, for this end, that hee in mercie would mortific all our earthly affections, especially this corrupt and violent affection of unjuft wrath. And this mult we doe, as at all times, to then efpecially when anger is creeping up-08.05.

It will bee faid of fome : Our anger is violent, and comes upon the fudden, and therefore these remedies will doe us no good. Anf. Such perfons, when their mindes bee quiet, must often read and meditate of the forefaid remedies, and by this meanes they fhall bee able to prevent haltiucffe.

But what if wee bee overtaken with anger, what must we then doe ? Anfw. If thou fail into it through infirmitie, yet remember thy felfe, letnot the Sun go down upon thy wrath, Eph. 4. 26. Confider with thine owne heart, that anger is as a poifon : if a man drinks poifon, he muft not luffer it to relt and flow into the bodie and veines, but with all fpeed muft purge it out : and fo must anger be dealt withall, whenfoever we are overtaken with it.

CHAP. IV.

Of Questions concerning Tomperance.

TEmperance is a vertue that moderateth 1 appetite or luft. And this moderation of appetite flands in foure things. I. In

Cafes of Confcience. Booke

I.' In the ufe ofriches. I I. In the use of meat and drinke. TII. In the ufe of apparell. IV. In the ufe of pleafures, wherein recreations are to be confidered.

Sett. 2.

Concerning the moderation of appetite in the ufe of riches, there are two maine Quefiens:

I. Quefijon.

How farre a man may, with good confei ence, proceed in the defiring and feeking of riches ?

The Anfwer of this Queftion Is the rather to be confidered, becaufe this doctrine ilghtly conceived and understood, ferves greatly for the direction of the whole courfe of our lives unto the end. Here therefore I will firft fer downe the ground of the Anfwer, and then the Anfwer it felfe.

The ground of the Answer I propound in five Rules.

I. Rule. Wee must confider that riches and goods are of two forts : fome are necelfarie, some are more than necessarie, which the Scripture cals abandance.

Goods and riches are two wayes neceffarie ; neceffarie to nature, or neceffarie to the C perfon of a man. Goods neceffarie to nature, are those without which nature and life cannot bee well preferved; and thefe are moft needfull. Neceffarie in refpect of a mans perion, are those goods without which a mans Rate, condition, and dignitie wherein heeis, cannot be preferved.

Now riches more than necessarie, I terme those, without which both the life of man and his good effate may well bee preferved. For example : To the calling of a Student, mear, drinke, and cloth are neceffarie in refpect of nature ; befides thefe, other things, as bookes, and fuch like, are also neceffarie for him, in respect of his condition and place. And whatfoever is belide thefe is more than neceffarie.

II. Rule. Things and goods are to bee judged neceflarie and fufficient, not by the affection of the covetous man which is unfatiable, but by two other things, the judgement of wife and godly men, and the example of fober and frugall perfons.

III. Rule. We must not make one measure of fufficiencie of goods necessarie for all perions; for it varieth according to the divers conditions of perfons, and according to time and place. More things are neceffarie to a publike man, than to a private; and more to him that hath a charge, than to a fingle man.

IV. Rule. That is to be judged neceffarie, which in fome fhore time to come may bee needfull; though it have no pretent ute. For example : the dowrie that a father gives to his daughter at the day of marriage, though it bee not prefently needfull, yet becaufe in fhort time it may be necellarie, therefore it isto be reputed amongft neceffarie goods.

V. Rule: Wee our felves doe often erte in judgement, in determining of things necefiarie and fufficient for our felves : and therefore when men feeke things competent and neceffarit, they muk alwayes pray to God to give them that which hee knowes in his wildome to bee meet and neceffarie, not prefetibing a meafure unto him.

I come now to the Anfwer of the Queffion, which is two-fold.

The first is this: Man may with good con fcience defire and feeke for goods necessarie. whether for nature, or for his perfon, according to the former rules : but he may not defire and feekt for goods more than neceffarie, for if hee doth; hee tinneth. The reafons of this aufwer are thefe :

Firft, Dent. 17.16, 17. the commandement is given to the King, that hath moft need of abundance, that he flowld not multiply his horfes, or his filver, or his gold. That which the Kingmay not doe, the fubjects ought much leffe to doe; and therefore they are not to multiply their goods. For this caufe it is a great fault in fubjects, temaining (as they be) ubjects, to feeke to attaine to the siches of Princes: Againe, Paulfaith, 1 Tim.6.8. Having food and rayment, let us be therewith content. Belidesthat, in the petition, Give m this day, erc. we crave but only bread for our fu-Aenance, that is meet to preferve us for nature, in that calling wherein wee ferve God day by day. The prayer of Agur is, that God would give him food convenient for him, or (as the words fignifie) bread of his flat ste, that s, which God in his countell had appointed and ordained for him, Prov. 30.8.

Secondly, feeking of abundance is an hazard to the falvation of the foule, by reafon of manscorruption. Therefore, Mat. 12 Riches are called thornes, that choake the word of God fowen in the heart. And 1 Tim. 6.9. They that will, that is, defire tobe rick and content not themfelves with things necessarie, fallinto the (nare of the Devill.

Thirdly, feeking of abundance is a fruit of diffidence in the providence of God. Now all fruits of unbeleefe muft bee cut off; wee muß not therefore defire more than neceffarie.

In the next place, for the better clearing of this doctrine, the objections of coverous men are to be answered.

Object. I. Good things are to bee fought for; but abundance is a good thing, and a bleffing of God. Anfw. Good things are of two forts. Some are fimply good, that is to fay, good both in themfelves and to us, as remiffion of finnes, holineffe, righteoufneffe, Ĺł and

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and life everlafting in the kingdome of hea-if A ven, and fuch like : there may wee defire and ficke for. Some agains are good only in part, which though they bee good inthemfelves, yet are not alwayes good to us. Of this kinde is abundance of siches and ftore of wealth, more than neceffarie for nature and perion-For which caule, riches in abundance are as the knite in the hand of a childe, likely to hurt if it bee not taken away, becaule they are (in iome men) occasions of finne, unleffe God in mercie prevent and hinder them. And for our felves, what know wee whether God will keepe and preferve us from finne, when wee fecke and labour for abundance?

Object. 11. It is the promife of God , that riches and ireafure fhallbeein the benfeof the B joy them as bleffings and gifts of God. just, Pfal.112.3.

The anfwer is two-fold. FirA, riches in Scripture fometimes doe fignifie only things fufficient and competent, and of them is that place to be underflood. To this purpole David layes, that a fmulithing, that is, a competent and meane portion, though but verie litile, is to the just man better than great riches to the wicked and mighte, Pful. 37. verf. 16. And whereas David in another place affirmeth, that nothing fall be wanting to them that feare God, Pful. : 4.9. And againe, They which fecke the Lord fhall want nothing that is good: the places are to be underitood with exception of the croffe and correction, in this fort, that they shall have competencie, unlesse the Lord intend to chaftife and correct them by won". Secondly, if by riches David there meaneth abundance, the words muft bee underflood with this condition, if they bee for their good. For to all promifes of temporall things muft be limited with exception, partly of Gods glorie, kingdome, and will, and partly of our good and falvation.

Object. III. Wee must doe good to the poore, to the Church, to the Commonwealth, and we muft alfo leave fome what to pofteritie. I anfwer : weemay not doe evill that good may come thereof. Againe, everie man is accepted of God according to that hee hath, and not according to that he hath not, if there be a ready minde, 2 Cor.8.12. And the end of a mans calling is not to gather riches for himfelfe, for his family, for the poore ; but to ferve God in ferving of man, and in feeking the good of all men : and to this end men muft apply their lives and labours. Object. IV. We are called to mitate the

Ant, Pro.6.8: 13. which gathers in one feation for her releefe in another. Alfw. The Ant gathers in fummer only things neceffarie, thee doth not by the inflinct of nature fecke fuperfluitie and more than is necessarie.

This doctrine fervesto direct and informe almost all the world, to beat downe the witked practice of the Ufurer, and to teach evetie one of us to moderate our care in things pertaining to this life.

The fecond part of the Anfwer is this : If God give abundance when we neither defire it nor feeke it, we may take it, hold and ufe it, as Gods Rewards. Abraham and lofeph of Arimathea are commended for their riches, and yet they obtained them not by their owne feeking and moiling after the manner of the world, but walking in their callings, God in his providence bleffed and multiplyed their wealth. For further proofs of this answer, confider but one only place, Alt. 5. 4. where Peter layes to Ananias, when it remained, appersained is not unto thee ? and when it was fold. was st not in thy power? Thefe words import thus much, that if we have pofferfions and abundance, we may with good confeience en-Againft this doctrine it is alleaged : Firft.

that our Saviour fayes, It is an bardshing for him that bath riches, to enter into the king dome of God, Massh. 19.23. Anfw. The place is to be underflood of them that truft in their riches, as it is expounded, Mark. 10.24.

Secondly, it is objected, wee must forfake all, and become Christs disciples, by the commandement of Chrift, Luke 14. verfe 26. Anfwer. A man muit forfake all, not fimply. but in regard of the daily disposition and preparation of his minde; and fo a man ought to forfake the things that are dearest unto him, becaufe hee must have his minde refolved to forfake them. Againe, a man mult bee content to part with all, not only in affection, but actually when it commeth to this point, that either hee must lole them, or renounce Chrift.

Thirdly, it is alleaged, that riches are called unrighteous, Luk. 16. 9. Make yee friends of unrighteous Mammon : therefore it feemes we may not have them. An/w. Mammon is called Mammon of iniquitie, not because it is fo in it felfe, but because it is so in the commonule, or rather abuse of wicked men, and that in fundrie respects. First, because it is commonly (though not alwayes) unjultly gotten : for it is an hard thing to become rich without injuffice. Secondly, it is made ordinarily, among finfull men, an inftrument of many evils. Thirdly, evill gotten goods are unjuility pofferfied, and no man can bee truly termed rich , that unjuitly possesses riches.

II. Queftion.

How a man may with good confiience poffeffe and use riches ?

The Answerto this Queffion I propound in foure Rules.

I. Rule. They which have riches are to confider, that God is not only the foveraigne Lord, but the Lord of their riches, and that chey themfelyes are but the flewards of God, to imploy

imploy and differife them, according to his A thereof, becaule he did not fix the fame upon will, Yea further, that they are to give an account unto him, both for the having and ufing of those riches, which they have and use. This Rule is a conteffed truth. In the petition, when wee have bread in our boufes and hands, yea which is more, in our mouthes; when we are in the ule of the creature, even then are we taught to fay, Give within day our daily bread, to fignifie that God is our foveraigne and abfolute Lord, and that when we have the creatures, we have no ule of them, unleffe he give it unto us. Againe, the commandement, Luk. 16.2. Give an account of shy frawara (hip, percaines to all menthat have siches, though it be but meat and bread.

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II. Rule. We must use special moderstion of minde, in the pofferfing and using of riches, and be content with our effate, fo as wee fet not the affection of our heart upon our riches, Pfal. 62. 10. If riches increase, fei not your hears upon them ; that is, place not your love and confidence in them ; be not puffed up, with pride and ambition, becaule you are tich, Luk 6.24 Woe be to you that are rich, that is, that put confidence in your riches, Maub. 5.3. Bleffed are the peore in pirit. Now poverty of pirit is, to beare poverty with meekenelle, patience, and obedience, as a croffe impoled by God. And in this fenfe the rich man may be faid to be poore in fpirit, if he beftoweth not his love and confidence upon his wealth, but in affection of heart is fo difpoled as if hee were not rich, but poore. And this poverty is necessary even in the middek of wealth, because it wil reftraine the fury of the ustained and unruly affection. Againe, Chrift faith, Matth. 10.39. He that lofet bis life for my fake fhall find it. Lofing there mentioned, is not an actuall lofing, but (as before) a difpofition or preparation of the heart to lofe for Chrifts fake (if need be) the deareft thing we have, that is, our life. And againe, Luk. 14. 26. If any man come to me, and hate not father and mother, -yea and his owne life alfo, hee cannos be my Difciple. That place is not spoken of actuall, but of habituall hatred. And this flands in a readineffe and inclination of the heart to hate (if need be,) father and mother, yes cur owne life for Chrift and the Gofpels fake. To this purpofe the Apottle faith, They that buy, must be as though they polleffed not, I Cor. 7. 10. that is, in respect of moderation of the affection, and the dispolition of the hearr. For otherwife, it is the law of nature, that he that buies mult poffeffe.

Example of the moderation of the affe-Gion we have in Mofes, who effected the rebuke of Chrift gre uer riches then the treafures of Egypt, Heb. 11. 26. And in David who though he were a King and a Lord in the earth, yet faith of himtelfe that he was but a pilgrime and forourner inte. as all his fathers ware, Ifd. 9.3. And he ipeakes this in respect of the affection of hishcarr, and moderation

abundance. And of Paul, who profelleth in this manner, I have learned to be full, and to be bungrie : in all things I am infruited, "or cn- + periorude. tred in this high point of Chriftian practice, to behungrie and to befull, Phil. 4.1 2. In which text, two things are fet downe. First, that Christian moderation or contentment is a high mytterie, yea that it requires much skill and art to know how to be poore, and how to be rich. Secondly, that hinsfelfe was a learner of this art, and that he had beene but entred and initiated into the knowledge thereof.

Now, that this moderation of minde may be learned and practifed, we muß remember that two efpeciall meanes are to be uled, Firit, g we mult labour to be able to differne betweene things that differ, Philip. 10. How is that? by judging aright betweene riches temporal, and the true riches, that will make a man rich before God. This gift of difcerning was in Mofes, who upon a right judgement in this point, accounted the rebuke of Chrift greater riches than the treatures of Egypt, Heb. 1 1. 26. In David, who faies, that the Lord was his portion, when he was a King, and even in the middeft of his riches, Pfal. 119.57. In Paul, who effcemed the beft things that were, but bale, yea droffe and dung, that he might win Chrift, Phil. 3.8. The fecond me mes of moderation is, to confider that wee are in this world, as pilgrimes and ftrangers, 1 Pet. 2.11. that the belt of us brought nothing into the world, neither shall (when we die) carry ought out of it.

III. Rule. We must, upon the calling of God, forfake our riches, and al that we have in this world, not only in disposition of minde, but in deed.

The word of God teacheth, that there bee three Cafes, wherein a man is indeed to forfake all.

I. If he be extraordinarily and immediately called, to publish the Gospel to all nations. This was the cale of the Apoffles and Evargelifts, who in regard of their calling, at leaft for ule, forlooke all that they had, Mith.19, 27. 11. In the Cafe of Confession; when for profelling the name of Chrift, a man is deprived of them in the daies of triall. Thus when our Saviour faith, Whofeetier he becthat forfaketh not all that he bath, fro. Luke 14.33 the words are tpoken of all beleevers, in she Cafe of confeffion, when they are called by God unto it; and therefore S. Matthew explaines it thus, Wieforver, Oc. for my names lake, he loallreserve, &c. M.uth. 19. 29.

III. When in the time of perfecution, fa. mine, or warre, the necessity is fo great, that it requires present reliefe, which can no other way be had, but by giving and felling the goods that a man hath. In Pfal. 112.9. the good man is faid to diferfe to the poore ; this difperiing mult not be underftood of al times, but in cale of extreme need. Againe, when Chrift

Lafes of Confcience.

Christ Lucs, Long t 2.33, Les alt hat then haft z_1 this commandement mult be limited : for a man is not bound to fell alt at all times, but in the trine of great and urgent neceffity. Thus the Christians in the Primitive Church, in the daits of imminent perfectution, fold all their poficifions, Alt.a.45. And fo Paulacknowledgeth that the Church of Conint neleved the Church of Macedonia, even beyond their abilitie, in the dayes of extremity that was in that Church 2 (or. 8.

Here another Queflion maybe mooved; Whether a man may voluntarily, and of his owne accord, give a way all his goods, live upon almes, & give him felfe to faiting & prayer?

Anf. He may in Popish concest give himielfe(in this fort) to voluntary poverty, which they hold to be lawfull, and (which is more)a ftate of perfection. We on the contrarie doe anfwer, that this practice is in no fort lawfull, unleffe a man have special calling and warrant from God fo to doc. For firft, the law of nature fets downe and preferibes diffinction of poffeffious, and propertie of lands and goods. and the Gofpel doth not abolifh the law of nature. Againe, the fame diffinction and proprietie is allowable by the written Law of God. Salomon teacheth, Pro. 5.15. that a man must let bis water flow out of his essterne, but hee muft keepe ibe fountaine to bimfelfe. And, Prov. 10.22. It is the bleffing of God to be rick, and he addeth no for soves to it. Men mult not increfore voluntarily forfake their riches, and to bring forrow to themfelves. Befides that, Agar prayes againft povertie; Give mee (faith he) neither poverty nor riches, Prov. 30.7. Daurdinakes it a curfe, tobe a beggar, Pfal. 109. 10. and he never law the righteous mans feed begging their bread, Pfal. 37.25. Our Saviour Chrift biddes him that had two coats, not to give both away, but one, Luk. 3. 11. And Paul faies. It is a more bleffed thing to give, thanto receive, All. 20. 35. Therefore he biddes every man to labour with his owne hands, that he may need not ing : that is, that he may not nred the releefe and heipe of any man, or of

Bucit is allesged to the contrary, Mat. 19. 21. If il an whit beperfelt, follall, A.-J. The words are a perfonal and parcicular commandement. For this young Prince, whom Chrift fpeakes unto, was called to become a Difciple of Chrift, andto preach the Golpel, Law, 9. 59. And the commandement is not given generally to all men, but particularly to him alone, and we cannot make a general rule of a fpecial commandement or example. Againe further, is was a commandence or figerial triall.

Secondly they allenge, Math.10.0.1.Peffeff wetther geld, zer flyzer, nor morey in yawr parfer, Anf. That commandement was temporal, and given to the Diskiples buttonly for the time of their fuir emballage into Jurie, as appeares in the 5.v. where Chrith buds them not to goe yet unto the way of the Gentiler. And the

Chrittluce, Lanke 12-33. [es al that if an haft] A commandements of their fift embaffage this commandement muft be limited : for a man is not bound to cli al at all times, but in the time of great and urgent necefity. Thus the chriftments the Primitive Church, in the preached to the to chriftments the Primitive Church, in the preached to the

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IV. Rule. We mult foule and poficific the goods we have, that the ufc and poficific on of them may tend to Goods glory, and the falvation of our foules. Rich men mult be rich in good works, and together with their riches, lay up a good foundation in confeience, againft the evill day 17 mm.6.18.

For the better practiling of this rule, take these three cautions.

I. We muft feeke to have Chrift, and to be in him juftified and fan fiftied : and being in him, then fhall we in him and by him have the holy use of all that we have.

Some will fay ; Infidels have the use of riches. Anf. They have indeed, and they are to them the gifts of God : Yet they fo enjoy them, as that before God they are but ulurpers. They be gifts of God in regard of Gods giving, but they are abules and thefts in regard of their receiving, becaufe they receive them not as they ought, A father gives a gift unto his childe, upon condition that he fhall thus and thus receive it ; now the child fleales the gift that is given him, and therefore hath it not in that manner that his father would he fhould have it. In like manner do Intidels iteale and usurpe the bleffings of God, to which they have no just title, themfelves beinfout of Chrift; neither doe they ule them in that maner which God requireth, fanctifying them by the word and prayer, I Tim.4. 5.

II. We'e ought to pray to God, that he'e would give us his grace, rightly to ule our richest on his glory and our owne falvation. For riches and other temporall bleffings, to fiafull men that have not the gift to ule them well, are dargerous, even sa k nife in the hand of a child. They are thornes, and choake the grace of God, they keepe thofe that rufl in them, from entrance into the kingdome of heaven. Yea they are the devils finare, wherby he catcheth the wicked, and holdeth them in ic at his will and pleafure.

III. Our riches must be imployed to neceffarieufes. Thefeare firft, the maintenance of our owne good eftate and condition. Secondly, the good of others, fpecially those that are of our family or kindred, I Tim. 5.8. He that provideth not for his owne, and namely for them of his houshold, he denieth the faith, and is worfe than an Infidell. Thirdly, the releefe of the poore, according to the flate and condition of every man. Fourthly the maintenance of the Church of God, and true religion, Prov. 3.9. Hononr God with thy riches. Fiftly, the maintenance of the common-wealth : Give tribute (faith Paul) to whom tribute belongeth, Rom. 17. 7. And give anto God, faith Chrift, the things that are Gods, and unto Cafar the things that are Cafars, Matthe 22.21. Thus

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Thus much touching the moderation of the A appetite in the ule of Riches.

Sett. 2

In the fecond place follow thole Queflions, that concerne the moderation of our appetite, inthe ule of Maza and Drinke. Concerning which there are principally two; the antiver to the first whereof is the ground of the fecond.

I. Queftion.

whether there be any difference in the use of Ments and Drinkes, now in the times of the New Tellament?

Anfmer. There is a diffinction and difference of Meats to be observed infundry respects.

1. In respect of man, for bedits; fake. Paul counsellech i imother; Drinke nomore mater; drinke achter sime, 5. Time, 2.32. In which it is plaine, that there is a diffinition of meats approved and commended for mass/forevery kinde of food fits not every body : meats therefore are to bee uled with difference. Man was not made for meat, but meat for man.

I. In respect of feandall. Some are not to be used at iome time, and ione are at the tame iting to be eaten. Thus Paul profile time, that rather than he would offend his brother, fea would ease affect while the work is endwreth, 1 Cor.8. 3.2. And in R.gam. 14. He diffusers to point at large, touching the difficultures meass, that is to be observed in regard of offending them takt are weake.

11:1. There is a diffinction to be made, in refered of swill and politicle order; when for the common good of foreies, certane kinds of, meats for certaine featons of the yearcare forbyidden. Thus in our common wealth, there are appointed daise of feftamed daise of fifty, notin refered of conference, but in regard of order, for the common good of the countrie.

J.V. There is a difference of means, which [arifeth upon the bond of confcience, fo as it Gall be finne to ufe or not to ufethis or that meat. Touching this difference ; Before the flood, the Patriarches (in all likelihood) were not allowed field, but only hearbs, and the fruit of the ground, Gen. 1. verfe 29. After the flood, flefin was permitted, but blood forbiddan, Gen. 9. 3, 4. From that time there was commanded a diffinction of mears, whereof fome were cleane; fome uncleane ; which di-Ainction flood in force til the death of Chrift, and that in confcience, by vertue of divine Law. But in the last daies, all difference of measin refrect of obligation of the confeience, is taken a way ; and a free use of all is givenantinat regard.

i his the Scripture leacheth in many places, Act. 10.1 5.7 nethings that God bath partfied pollare thon not. Peter in thele words teachech, that all means in the new Teltament in regard of ufe, were made cleane by God, and therfore that no man by refufall of any kinde ofmests, thould thinke, or make them uncleane, Againe, Rom. 14. 17. The king dome of God is not ment or drinke, but righteowfreffe, peace, and joy in the holy Choit. For whofeever in shele shings fervest Cirift; is acceptable to God and approved of him. Hence it appearech, that in the Apothles ju gement, ment and drinke doth not make any man accepted of God, whether he uleth or uleth it not, but the worthip of God is it that makes man approved of him. To the fame purpote wistand, 1 Cor. 8. 8. Meat doth not commerce no winto God. Againe, Col. 2. ver. 15. Let no man condemne you in meat and drinke, tre.veri 10. If ye be dead with Chrift, why as if it lived in the world are reburdened with Traditions as Touch not, Taftenot, Handle not? All which per if with the n fing. Here, Panl would not have the Coloffians burdened with rites and T.aditions concerning mears, fo as if they uled them nor, they flouid incurre the blame and condenination of men : but he would have them to ule them freely and indifferently. And his reafon is double : Firft, becaule they were n w freed in confcience from the bond of the Ceremoniall law touching meats : and therefore they were in conference much more freed from mens la wes. Secondly, becaute thefe traditions are not the rules and commandements of God, but the doctrine and precepts of men. Furthermore, Paulin 1 Tim.4.3 foretels, that there fould be many in the latter daies, that fhould command to althaine from meater. To which place the Papifts andwer, that that was, bread fe fuch perfors taught that means were uncleane by nature. But the words are fimply to be underftood, of meats orbidden with oblightion of the confcience, and the text is generall, ipeaking of the doctrine, not of the perfors of chofe men, nor in civil refpects, but in tegard of the bond of confeence.Laftly,it is a part of Chriftian I ber.y, to have freedome in confeience; as touching all things indifferent, and therefore in regard of mears.

To this doctime, fome thinghs are opposed, by them of contrarie judgement.

Object. I. Prince doe make lawes, and in the lawes doe fatbli meats and drinkes, and they must bee obeyed for conference take, Rem. 3.5.

Arfa, They doe fo, but all the't lawes are mide with refereation of liberito of confuence, and of the uic of that liberty to every perfon. But to what end then (will iome iay) are lawes mide lifthey be made with refereation? Arf. The foope of them is, not to take away, or to reftraine liberty, or the ufe of liberty in conficience, but to moderate the overcommon

he text, Rom. 13.5. It is to be underflood for confeience fake, not of the law of the Magiftrate, but of the law of God that bindes us to obey the Magiffrates law.

Object. II. There was bloud, and things ftrangled forbidden in the councell at Jerulalem, after Chrifts alcention, Ad. 1 5. verfe 20. Anfwer. It was forbidden only in regard of offence, and for a time, fo long as the weake Iew remained weake, not in regard of confeience And therefore afterward Paul faies, that all things, even bloud it felfe was lawfull, chough not expedient in regard of fcandall, 1 Cor. 6.12. And to the pure, all shings are pure. TH4.1.15.

Object. I I I. Papifts make lawes, in which they forbid fome means, only to rettraine concupilcence. Anf. Then they fhould forbid wine, as well as flefth ; for wine, fpices, and fome kinds of fifh, which they permit, are of greater force to flirre up luft, than the ule of flefh. And hence it is that Saint Paulexhorts men nor to be drunke with wine, wherein is exceffe; Eph.5,18. Againe, Ianfwer that luft may bee reitrained by exhortation to temperance, without prohibitorie lawes for the obligation of the confcience, which are flat against Christian libertie.

Upon this answer a further Queftion may be made.

Whether a man may with good confeience cas fielb at times for bidden ?

Anf. There are two kinds of eating; cating against the Law, and besides the Law.

Eating againfithe law is, when a man eats, and by cating hinders the end of the law, contemnes the authority of the law-maker, fruftrates the law it felte, and withall, by his eating gives occasion to other to doe the fame, This cating is a flat fin against the fifth commandement. For it is neceffarie, that the Magistrates lawes should bee obeyed in all things lawfull. Heb. 13, 17. The matter and the parent muft be obeyed in all lawfull things, much more the lawes of Magiffrates.

Eating befide the law is, when a man eats that, which the law mentioneth and forbiddeth, but not hurting the law. And that a man may thus cat, fundry cautions are to be obferved. I. This eating must be upon just cause in a mans owne felfe. I l. It muft be without contempt of the law-maker, and with a loyall minde. III. It must bee without giving offence to any, by his bad example. IV. When it doth not hinder the maine end of the law. V. When the eater doth fubject himfelfe to the penaltie, voluntarily and willingly. In this eating there is no breach in confeience, neither is it a finne to eat that which the law forbiddeth. For man hath free libertie in confeience to cat that which he doth eat. Now if he ufe his liberty and hurt no law, obferving thefe cautions, hiscating is no finne. For example. It was Gods law, that the priefts only fliould

common and superfluous outward use. As for 1A est the shew-bread. Now David upon a just caufe in humfelte, (all the former cautions obferved) eats the fhew-bread, and finnes not ; because his conficience was free in these things, and therefore Davids eating was not against the Law, but only belide the Law.

2. Booke.

II. Queflion.

How wee may rightly use meats and drinkes, in fuch fort as our eating may be to Gods elory, and our owne comfort ?

Anfw. That we may fo doe, fome things are to be done before we eat, fome in cating, and fome after our cating.

Sea. 1.

The thing that is to be done before our ea- | What is reting is the confectation of the food, that is, the quired before bleffing of the meats which we are to eat, WEE CAL 1 Tim. 4.5. Everycreasurcof Godie fanctified by the word of God, and prayer. By fan Stification there, is not meant that, whereby we are fanctified by the holy Ghoft : neither that. whereby the bread and the wine is hallowed in the Sacrament of the fupper. But it is this : when we are allured, that the creature is made fo free, and lawfull to us, in respect of our use, that we may eat it freely, and with good confcience. By the word of God, Paul meanes the word of creation, mentioned in Gen. 1.28, 29. and repeated, Genefis 9.3. as also the word of bd touching the libertie of confcience, minely, that to the pure all things are pure. Tit. 1.15. It is further added, and prayer, that is, praier grounded upon the faid word of creation, and the doctrine touching Christian liberty; whereby we pray for grace to God, that

wee may use the creatures holdy to his glorie. The reasons, why this fanchification of our meat is to be uled, are thefe. First, that in the ule of it, we may lift up our hearts unto God, and by this meanes, put a difference between our felves and the brutebeatts, which rufh upon the creatures, without fanchifying of them. Secondly, that we may be admonifhed thereby, touching the title we have to the creatures; which being loft by the fall of Adam, is reftored unto us againe by Chrift. Thirdly, that it may be an affured teftimonie to our hearts, that we may use the creature with liberry of confcience, when we doe use it. Fourthly, that we may be fanctified to the ufe of the creature, as it is fanchified to us, to the end, that we may use it with temperance, and not abufe it. Fifthly, that when we ufe the creature, we may depend on God for the bleffing of it to make it our nourithment. For no creature can nourifh of it felfe, but by Gods commandement, who as David faith, Pfalme 145.16. Openneh bu hand, and fileth all chings living of his good pleafure. And in bread, we

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muft not confider the fubftance only, but the | A ftaffe, which is the bleffing of God upholding our bodies. Sixthly, that we may not grow to fecurity, forgetfulneffe, and contempt of God, and fo to prophanenes in the ule of our meats and drinkes, as the Ifraelites did; which fate downe to cat and drinke, and role up to play.

Now befides thefe Reafons, we have alfo the Examples of holy men. This bleffing of the meat was to knowne a thing of ancient times, that the poore maids of Remath-20phim could tell Saul, that the people would not eat their meat, before the Prophet came, and bleffed the factifice. 1 Sam. o. 1 2. Chrift in his owne family would not eat of the five loaves and two filhes, till he had looked ap 10 beaven and given ibanks. Mark. 6. 41. Paul tooke bread in the thip, and gave thanks in the prefence of all that were with him, Alt. 27.35.

Theufe of the first point is. I. By this do-Arine, all perfons are taught, but fpecially governors of others, as Matters of families, and Parents ; never to ufe, either meats or drinkes or any other bleffing, that they receive at the hands of God, but with praife and thankfgiving. For this which is faid of meats and drinkes, mult be inlarged allo to the ufe of any benefit, bletling, or ordinance, that we take in hand to ute or enjoy. I I. Though we doe not fimply condemne, but allow of hallowing of creatures, yet we detelt Popifh confectation of talt, creame, affers, and fuch like. First, becaule Papifts hallow them for wrong ends, to procure by them remiffion of fins, to drive away devils, &c. Secondly, becaufe they fanclific creatures without the word; yea, though they doe it by prayers, yet it is prayer without the word, which giveth no warrant thus to use the creatures, or to these endes; and therefore of the fame nature with Magicall inchantments. Thirdly, if the creature muft be fanctified for our ufe, before wee can ufe it, then we our felves must be fanctified both in foule and body, before we can be fit for the ufe and fervice of God. Looke as the creature. by the hand and providence of God, is prefented before us to ferve us; fo must we being firengthened and nourifhed by the fame, give up our felves, foules and bodies, to ferve and honour hun. Yea our fanctifying of the creature to our holy use, flould put us in minde of fanchifying our felves to his glory. So foone as the Propher Efay was fanctified by God unto his office, then he addreffed himfelfe, and not before, and faid, Lord, I am here, Efa. 6. 8. and fo we our felves, before we can performe any acceptable duty unto God, mult be purged and cleanfed. The fonnes of Aaron would not doe this honour unto God, by fandtifying his name before the people, and therefore God glorified himfelfe in their death, and temporall dellrustion, Levit. 10.2. And when Mofes the fervant of God failed in the fanctifica-

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tion of his name. by the circumcifion of his fonne; Gods hand was upon him to have deftroied him. This point is duly to be oblerved of all, but principally of fuch as are appointed to any publike office; if they will ferve God therein with comfort and incouragement, they must first labour to be fanctified before him, both in their foules and bodies.

Seet. 2.

I come now to the fecond thing, required for the right and lawfull use of means and drinkes, namely, a Christian behaviour while we are in wfing them.

For the better understanding whereof, wet are co confider two points. First, what we may doe; and then, what we mak doe in using the creatures.

I. Touching the former. We may use these gifts of God, with Chriftian liberty: and how is that ? not fparingly alone, and for meere neceffity, to the fatilitying of our hunger; and quenching of our thirft, but also freely and liberally, for Christian delight and pleasure. For this is that liberty, which God hath granted to all beleevers. Thus we reade, that Is-Seph and his brethren with him, did cat and drinkerogether of the beft, that is, liberally, Gen. 43.34. And to this purpole David faith, that God giveth wine, to make glad the heart of man, and oyle to make the face to thime, as well as bread to frengthen the bodie. Pfalme 104.15. And the Lord threatneth to bring a punifhment upon his people, Agg. 1.6. in that he would give them his creatures indeed, but fuch a portion of them, as fhould only fupply their prefent necessities, and no more. Tefball eat (faith he) but ye final not have enough : ye Shall drinke, but ye (hall not be filled. Againe, we reade that Loui the Publican, made our Saviour Christ agreat feast in his owne house, Luk. 5. 29. At the marriage in Cana a towne of Galile, where Chritt was prefent, the guelts are faid, according to the manner of these countries, to have drunke liberally, lob. 2. to. And at an other place, in Supper time, Ma. rie is faid to have taken a boxe of pretious and coffly owntment, and to have annointed. his feet therewith, fo as the whole honfe was filled with the favour of the oputiment. John 12. verf. 3. Indas indeed thought that expence which fhee had made, superfluous, but Chrift approves of her act, and commendeth her for it.

I adde further, that by reafon of this libertie purchafed unto us by Chrift, wee may uie there and the like creatures of God, with joy and rejoyeing. This is the profit that redoundeth unto man, in the ufe of them, that be eat and drinke, and delight his fonle with the profit of his labours, Eccl. 2.24. The practice hereof wee have in the Alls, c.a.v. 46. where they of the Church that beleeved, are faid to eat their meat together with gladnesse, and singlenesse of heart. And yet this rejoycing in the creatures, muft be limited with this claufe; that it be, in the 121

What is re-

quired in our

vating.

It fit is ny, treading to the glorie of God, and the good of our neighbour. This condemneth the common practice of the world, who folace and delight themfelves in the ufe of Gods creatures, but (o, as with their joy is joyned the ordinary traducing of the Magiftate, Miwifter, and those that icare God, and will not runne with them to the fame exceffe of riot, 1 Pet. 4.4.

11. The fecond point is, what we must doe, when we take the benefit of Gods creatures ; a matter of great confequent in the lives of men. And it is this, that we use our liberty in the Lord, and whether we car, or eat not, we mult doc both to the Lord, Rom. 14 6. This is done by labouring, both in cating, and in abflinence, to approve the fame unto God, unto his Saints, and unto our owne confciences. Wherein appeareth a manifest difference betweene the wicked and the godly man. For the one, when he eateth or drinketh, he doth it in the Lord, and to the Lord ; the other doth it not to the Lord, but to himielfe, that is, to the fitisfaction and contentment of his owne carnall delight and pleafure.

That a man may cat to the Lord, there are foure things directly to be observed.

1. That in our eating we practife Juffice. Salemon faith, The bread of deseit, that is gotten by unlawfull meanes, is freet unto a man : but afterward his month fall be filled with gravel, Prov. 20.17. And Paul gives a rule to the Church of Theffalonica, that every man foodd eat his owne bread, that is, the bread which is procured and deferved by hisowne just and honeft labour, 2 7 heff. 2.2. This first thing ferves to checke a number of men, that live in the daily practice of injuffice, by fpending their goods in good fellewship at Taverns and tipling houfes, neglecting (in the meane while)the mainte .ance of their owne charge, by following their honeft labour; and by this meanes, doe even rob their families of their due and right.

1 I. That we may eat to the Lord, we must practife Love and Charity in our eating. How is that?

First, we mult give offence to no man whatlocver. It is good, faith Paul neitherto easy felhs, nor to drinke wine, wor any thing, whereby thy brother flumblesh, is offended, or madeweake : Rom. 14, 21.

Secondly, in our eating we mult have refpect of the poore. Thus *Rehemish* exhortech the Jewes that were mourning for their finnes, to be cheerefull, to eat of the far, and drinke the forcer, and fend part annothem for whom now who prepared: that is, to them that were poore. Nehrem 8: 10. And the Prophet Annos unveighed against tome of the Princes of It. tack, who dranke wine in bolles, and annotined them fives multi-echiefe oinsmust, and were of forces torsthe allicition of tofeph : that is, dud not televen the poore brethren that were

the Lord, that is to lay, a hurtleffe and harme- A led captive, and wanted food and mainteleffe 10y, tending to the glorie of God, and the inance, Imas 6 6.

2. Booke.

II, We must use our meat in Sobriety. Sobriety is a gift of God, wheteby we keepe a holy moderation in the use of our dyet. Prov. 13.1.2. When how fitteff is eat, & confider difgently what is fib sefore thes, and pau the kuife to hysthroat, that is, be very carefull and circumspect in taking thy food, bridle thine appetite, take heed thou doeft not exceed mesture.

If it be asked, what Rule of moderation is to be obferved of all, whether they be men or women, young or old ? I antwer: First, one mans particular exam-

ple muft nor be arule of directions canning B the Eaft countries, we reade, that men have lived, and doe yet live a great time with a little; for example, with parched corne and a cake. Now this example of theirs, is no rule to us that live in thefe parts. For their countrie is horter than ours, and therefore left might ferve them than us; we are hor within, and fo our appetite is the more flrong. Againe, in eating were may nor judge or condemne him that cateta more or left than we our felves, becaufe h s cating is no rule to us in this safe.

Secondly, a mans owne appetite is not to be made acule of sciing for others. For a man muft not east foo long as his thomake craves meat, letthefall into the finne of gluttonie, \mathcal{R}_{gm} , 13, 13. And this finne is noted by our Saviour Chrift, to have beene in the old world, in the dates of Needs, Marth. 24, 38. when they gave themfelves to *sating and drinking like the brate benefits : for fo the word fignities.

If then neither example nor appetite may rule our cating, what bee the right rules of Chrittian moderation in this behalfe?

Anf. That we may not exceed measure, we mult keepe our felves within these limits.

First, our food muft not goe beyond the condition, place, abilitie, and maintenance that God hath given us. *lokn* the *Baptiff* being in the wilderneile, concented himfelfe with very meane fare, agreeable both to the manner of that countrey, and to his owne calling, and condition of life. *His meat was localf t and wild hony*. Matth 3:4.

Secondly, it mult be framed to the order and difference of time and place. Againft this Rule cherich glutton offended, who fared deliciouly every day, without any difference of time or place, *Luke*, t. 6. *Sulomor* pronounceth a woe to the Land, *whole Primes est in the morning*, *Eecl*, 10, 16. Saint *Taul* notes it as fault in a Minitter to be 's given to wine, a Tom, 3-3. that is, to be a common tiplet, and one that loves to fic by the wine morning and evening, day by day.

Thirdly, every man muft eat and drinke fo much as may ferve to maintaine the frength of his nature, of his bodie and minde, yea fo wuch

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(afes of Confeience.

of grace in him. Salomon the King of Head, would have all Princes to cat in time , for Firengel, and nos for drankenneffe, Eccl. 10.17. Efay notes it as a judgement of Gud upon men, when they use feating and mirch, and have not grace to confider the workes of God, Efa. 5.12. Our Saviour would have all men fo to eat and drinke, that they may bee the fitter to watch and pray, Luk. 21.34.26. And the A. pofile Paul exhorteth mensor to be drunk with wine, wherein is exceffe, but tabe fiked with the boly Ghoff, Epb. 5.18. His meaning is, that men ought foro eat and drinke, that their bodies, mindes, and fenfes, may not be made thereby more heavie, but rather more lightfome and able to perform their duties to God and man. For if by immoderate feeding they be hindered in this behalfe ; they are guiltie of excelle and riot, which is greatly difpleating to God, and offenfive to men. This rule ferverh to admonifh lome perfons, who (as the Proverb is) are good forenoone-men but bad afternoonemen ; becaufe in the morning they bec fobre but for the most part overcome with drinke after dinner.

IV. Every man must cat his meat in get/re neffe. This is indeed to eat unto the Lord and it may be done by observation of these gules.

Firft, by raking heed of the abufe of any creature appointed for thod, by intemperance. This abufe holy log luperted in has fonnes, while they were a frafting, and therefore hefent day by day, and fancisifed them, and affered up barm affering unto God, according to the number of them all, lob. 1.5.

Secondly, by receiving the creatures, as from the hand of God himielfe. For this very end did God by expresse word, give unto A. dum every herb bearing feed, which was upon the earth , and every tree wherin was the fruit of a tree bearing feed, for his meat, that he might receive it as God had given it unto him, from his owne hand, Gen. 1.29. Thus Mofes faid unto the Ifraelitestouching Manna : This to the bread which the Lor dhuth given you to eat, Exed. 16.15. This Davidacknowledged, laying, then giveft it them, and they gather it then openeft thy hand, and they are filed. P (.104.28. and 145.15. The Lord upbraideth lirael with this fault, by the Prophet Hofes, Shee did not acknowledge shat I gave her corn and wine and oyle, and multiplyed her filver and gold, Haf. 2.8. Yea, it is noted as an argument of Gods love to Ilrach, by the Prophet loel, that he fent ibem corne, wine, and oyle, that they might be fait fied therewith, loel 2.19.

By thisduty, are pully to here reproved the carelelle and godlelle behaviours of lupdry perfons, who (with the fixing) feed upon the creatures of God, but never lift up their eyes or hands much him, of the pon god from, whom they doe, receive them. The yery bruic heaft can ueach them a better left on Kor (as 2), and lath.) the Long round give the pongrag do left.

much, as may ferve to uphold the frength A their men from GodiVf. 104-21. Yeasing the aof grace in him. Selomon the King of lines, would have all Princes to east in time, for frength, and may for drankenneffe, Ecch 20. 17. Effy notes it as a judgement of Grodupon. men, when they uffeating and mirth, and have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not all the finges, from when the secures have not grace the more that mento have not grace to confider the more that mento have not grace to confider the more that mento have not grace the more that mento

Thiadly, we must receive their streatures from God our Father, as taken after receiver appropriate in Christ Spinst S. Park, Glewag thefte alganes for al things to God eventor for the story in the name of and the of the God eventor story in the name of and perceive. Gode bieftings, and here that holds and seceives them other wile, is an ulwaper, and not a right and lawful poffellor of the main in

Fourthly, wee mult learne to ben content with that portion that God alligneth to us, be it never to finall; and withall labourto fee the goodnefic of God, even in the meaneth fare that may be. Our table is (as it were) a lively Sermon to us, of Gods (peciall providence over our bodies. For firlt, in reaion dead figh thould rather kill us, than give us nourifhment, and yet by his bleffing and previdence, montinucth life and firength. Againe, both we and our meatare but perifhing; and therefore when wee feed thereon, it may ferse to flirre us up, to fecke for the food of the toule, that nouriflicth to I fe everlafting, John 6.37. Furthermore, looke as every creature ferves for our ule, even to fhould wee our felves confectate our felves unto Gad and ferve him both with our foules and bodies, as before hach beene fire wed. 1. 6

Seet. 3.

The chird and laft point is, what we are to What is redoe; and how to be have our feives after our quird autor meat ?; This Mofer teachesh the liredites, our meat What, S. to When it ou baff earn and filled the felf fulsan field beffer be Lord the God. This proiing of bleffing of God Hauds in two things :

Firlt in a holy remembrance, that God hath given us our food. For being once filled, wee mutt eake heed we toaget not God, who hath opened his hand, and pleneeoully retrached our hodies with his creatures, *Dem*. 8.11.

Secondly, we mult make continence in liew of thankfulnes to God, to imploy the fittength of our hold is in fecking his glory, so ul, waiking according to all his lawse and Corumandements, tibether ye cat or drink or whatforur ye alog daca all is the glory of God, I Coritors 1: Wee may not live idly and glue our felves to riot, and gaming, but labour to ferve God and gue country, in four portable courtie of life, left is be faid of master was once of the old fewer, that we fix down give a cand drink, and rise to poly.

To this I adde one thing further that when we have eaten to our contentment, and fomething remnines, care mult be inaice relation M r. 133:

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it, and notto call it away. For this purpole we A have the example of Chrift, who comman detho gather up the broken meat that remains, isbannihing be loft, lohd, at. The reation is, becaufe theke reliques and fragments are part of the creatures, yea, they areas well Gods good creatures as the reft were, and muft bee preferved to the fame ufe.

Now if the fe may not be a bufed, or loft, much leffe ought the gifts of the minde, which are greater, and fartes more precisits, be fuffered to mitcarry, but rather to be preferved and increafed. A good leffon for furth as have received any special gifts of nature, or grace frog God; that they mildpend sham not, or, fuffer them to perifh, but carefully "B maintaine them to the giory of God, and the good of ethers.

To conclude this Queffion, we are all to be exhorted to make conficience of this dutie; to ufe the good bleffings of God in fuch fort, as they may alwaies tend to the honour of the giver, avoiding all exceffe and riot.

Reatons to move us hercunto, may bee thefe : I. Exceffe deftroyes the body, and kils even the very naturall frength and lifethereof.1 I.It brings great hurs to the foule of man, in that it annoyeth the fpirits, it dullerh the fenfes, it corrupteth the naturall heat, and good temper of the body. Now thefe things being the helpes, and next inftrumentiof the foule, if they be once corrupted and decayed, the foule it felfe will at length bee brought to the fame paffe. It h. Let mis bee confidered, that a Woe belongs unto them that ent and drinke immoderately, E/4.5.11. And forthis very finne, the Lord led his owne people into captivity, verfe 13. Yeathe drunkard and the gluttonihall become poore, Prov. 2 2. 2 1. And both shall equally with their pointe and exceffe descendinto hell, Lfr. s. 14. IV. Wee thou'd be willing to part from all for Chrifts fake, much more from our exceffe, and fhall we thinke it poffible for a man to forfake all, even his owne life; that will not forfake exceffe and intemperance, in the ufe of Gods cicatures?

It will be faid of fome, we are not drunken, though we drinke much. Anf. It is a policy of the Devill, to delude men withall, when hee perfwates them, that much drunking is not amifte, if a min bee not overraken therewith. Porit is a finito live and fit daily by the wine, to be alwayes bibbing and fipping. We know not when or where were thall die, and we are commanded to watch over our hearts, that we be not overcome with furfering and drunkennetle. What a madneffe them as it; cogive over our felves to fuch innhoderate exceffic, and all other duries or godinedle?

In the third place we come to these Que-

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Itions that concerne the moderation of our appetite in the ufc of Apparell. And of this kinde there be two principall Quettions; the former of them being mothing elfe but an introduction to the latter.

I. Queffion.

Whether or naments of sold, filver, precious fignes, filkes and welvets, erc. may not himfully be used t

Auf. There is a lawfull use of these things, yet not in all, but onely in them to whom they belong. Reasons of the Answer are these:

H Gold and filver, &c.are the gifts of God, and ferve not only for necessity, but for ornament and comelineffe.

- I f. Wee have the examples of fundry perfons in Scripture, which doe warrant the ufe of these creatures and bleffings of God. Abraham by his fleward fends unto Rebeeca a yolden abslimmi, or eare-ring, of halfe a fbekell weight, and two bracelets of ten shekels weight of gold. Genefis 24. verf. 22. And it is faid, that when thee received it, thee ware the jewell of gold in her forehead, and thebraceless upon her hands; verfe 47. lefeph being advanced in Pharachs Court, had the fignes of Pharach par upon the hand, and a chasse of gold about his neeks and was arraited in fine linnen : all which were the ornaments of Princes in those countries, Genefis 41. verf. 42. Againe, all the Ifraclices did weare earrings of gold, which afterward they tooke off from their cares, and gave them to Aaron, to make thereof the goldencalfe, Exod. 32. 3. And they are not blamed for wearing them, but because they put them to Idolatrousules. Soit is faid of King Salomon, that he had filver in fuch abundance, that according to his flate, hee gave it in Ierinalem as fones, TChron. 9. 37. And Chrift ipeaketh of the royalty of Salomon, as of a rare and excellent thing, which hindelfe approved, howfoever hee preferres the glory of the Lillies of the field before it. Mar. 6. verfe 29. The daughter of Pharaob is faid to bee brought unto Salomon, in vesture of gold of O phir, that is, in a garment of the finelt bea en gold, Pfalme 45. verfe 10. All thefe examples doe fhew thus much, that there is a lawfull use of these things in them to whom they appertaine.

Against this doctrine fome things are ob-

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Pauland Peter Samply forbidden, but theabufe of them in riot and excelle. For perfons that were in these times called, were of meaner eftare ; and the Churches in the dayes of the Apofiles confifted (for the greater part) of poore, base, and meane men and women. I Cor. 1.28. Thefe things therefore are forbidden them, because the use of gold and precious ornaments is nothing elfe but meere rior, in those that are but of a meane condition. Secondly I answer, that the Apolities in the places alleaged, dec reprove a great fault, which was common and ordinary in those dayes. For men and women defired and affe-Red the outward adorning and trimming of their bodies, accounting the outward ornament, which confifted of gold, pearle, and coffiy apparell, to be the principall : whereas indeed the chiefe ornaments of a Christian, fhould be the vertues of Modefty and Humilitic, feated in the minde, and tellified in the outward carriage.

Object. 11. The Prophet Efsy condemneth thefe things in particular, For it fermes, that he had viewed the wardrobes of the Ladies of the court in Ietufalem, Cap. 3.18. &c. where he makes a Catalogue of their fpeciall attires and ornaments, and pronounceth the judgements of Caul against them all.

An/w. Some of the ornaments which the Prophet there mentioneth, are indeed meere vanities, that were of no moment, and ferved to noneceffary or convenient ufe or end at al. Againe, others of them were in themfelves things lawfull, and the Prophet doth not condemne them at all, as they have meet and convenient use : but hee condemnes them in this regard, because they were made the infiruments and fignes, of the pride, wantonnesse, vanitie, and lightneffe of those women. The truth of this answer will appeare, if we confider the 16. verse of that Chapter, where the propher thews what his drift was in fpcaking of those things ; not to condemne all ornaments, but the pride of the daughters of lerufalem, and their bantineffe and wantonneffe, teftified by divers particular behaviours there mentioned. Againe, fome of the things there named, were the like, if not of the fame kinde, with those which Abraham fent to Rebecca, and which fiere did weare, Gen. 24.22. And therefore we may not think that the Prophet intends to condemn all things there specified, but onely the abule of them, as they were then milapplied to wrong ends, and lerved to proclaime to the world, the pride and wantonneffe of the hearts of that people.

III. Queftion.

5 . J.S. A

what is the right, lawfull, and holy use of apparell f

Anfr. In the use of Apparell, two things are to bee confidered : the preparation of it,

when it is to be worne; and the wearing, when it is prepared. Seff. 1.

Cales of Conficience.

In the right preparation of our apparell, two Preparation of Rules are propounded in Scripture for our apparell. aircctrop.

I. Rule. Our care for apparell, and the ornaments of our bodies, mult bee very moderate. This our Saviour Chrift teacheth at large, Mas.6. from the 28.to the 21.v. Where, commanding mento take no thought for appa-""Hhe forbids not all care, but the curious and immoderate care. The reafon is added, becaufe they which walke in their callings, and doe the duties thereof with diligence, fhall have, by Gods bleffing, all things needfull provided and prepared for them. Hee that dwels in a borrowed houfe, wil not fal a trimming of it, and fuffer his owne hard by to becomeruinous. In like manner, our bodie is the house of our soule, borrowed of God, and by himlent unto us for a time ; and wee are but his Tenants at will : for wee muft depart out of it at his Commandement: And therefore our greatest care must bee emploied upon our foules ; and the other which concerneth the adorning of our bodie, must bee but moderate. Againe, God in his providence, cloatheth the very herbs of the field, therfore much more is he carefull for a man. And Paul faith. If we have food and raument, we must therwith be content. I Tim 6.8. that is, if we have food and minene neceffary for us and ours, wee ought to quiet our hearts, and have no further care for our apparell.

It will be faid, How fhall we know what is neceffarie?

Anf. A thing is neceffary two wayes; first, in refpect of nature, for the prefervation of life and health: iccouldy, in refpect of place, calling, and condition, for the upholding and maintenance thereof. Now we call that neceffary rainene, which is noreflary both thefe wayes: for example : That apparell is neceffary for the Genelman; which is recomonely no defend their bodies from cold, but which belongs allo to the place, degree, calling, and condition of them all.

If it bo asked who that determine and Judge, what is neceffary to the leperfons and purpofes? I an fuer. Vaine and curious performs are not to bee compretent Judgeshereof; but in the fethings we muft regard the judgetnetand example of modelf, grave, and fugsil perfons in every order and cfiate; who upon experience and knowledge; are best able to determine what is necefility, and what is not. Againe; though wee muft not fecke for more than secefility apparent 1 yet if God of his goodaedic, give usability to have and maintaine more, we muft thankfully receive it, and ucis well so the good example of others.

But forme will fay; It feerines that we ought not to have much, chough God give ability, M 2 becauje

For lohn gives this rule, Luke 2.11. Lerhim that bath in ocoats, give to him that hath none. Anfir, Johns meaning must needs be this: He that hath nor onely necessary raiment, but more than necessary, hee must give of his abundance to them that want. For otherwife, his rule fhould not agree with Chriftsowne practice, who had himfelfe two coats, an inner and an upper garment, which he kept and wore: nor with Saint Pauls, who had both a cloake and a coat.

This Rule discovers the common finfull practice of many men in the world. The greater fort of menare exceeding carefull, by all meanes and wayes, to follow the fathion, and to take up every new fangled attire, whenfoever it comes abroad. A courfe flat contrary to Christs doctrine, which commandeth an honeit care only for neceffary ornaments, and condemneth the contrary, and that upon fpeciall reafon, becaufe this inordinate and affeéted care is commonly a great pick-purfe. It fils mens heads and hearts with vaine and foolifh thoughts : it makes them waftfully to abuse the bleffings of God given unto them, whereby they are difabled from helping others that are in need. Whereas the first and principall care ought to bee for the adorning of the foule with grace, and putting on the Lord Iclus ; and this is it which will yeeld more comfort to the minde and confeience. than any externall formalitie to the outward . flate of man.

I I. Rule. All apparell muft be fitted to the body, in a comely and decent manner, fuch as becommeth holmefie, Tit. 2. 2.

If it bee here demanded, how wee fhould thus frame and fashion our attire? The answer is, By obferving the rules of decencie and comelineffe, which are in number feven.

First, that it be according to the fex : for men must prepare apparell for men, women for women. This rule is not ceremoniall, but grounded upon the law of nature, and common honetty, Dent. 22.5. The woman fball not weare that which pertaineth unto the man, noither fhall a man put on momans raiment : for all that do fo, are abomination to the Lordshy God.

Secondly, our apparell muft bee made ac- D cording to our office ; that is, fuch as may bee fit and convenient for us, in respect of our calling : that it may not hinder or difable us, in the performance of the duties thereof. Whereupon comes justly to bee condemned the kinde of apparell, (specially of women) that is used in this age. For it makes them like to an image in a frame, fet bolt upright; wherby it comes to patie, that they cannot go well and with cafe or conveniencie about any good bufineffe, but muft of necessity either fit or tiand.

Thirdly, our attire muft bee according to our abilitie, and maintenance, either in lands, or in goods and fubilance. Wee must (as the

becaule wee may not have above one coat. (A common proverbits) flippe our coat according to our cloth, that fo wee may not bee in want, but have fufficient where with to maintaine our families, and to releeve the poore. Which also ferveth to condemne the finne of many perfons, who lay upon their backes whatfoever they can ferape and gather together ; in the meane while neglecting the honelt maintenance of their own effates for time to come, and the neceffary releefe of them that are in diffreffe and want.

2.Booke.

Fourthly, it must bee answerable to our eflate and dignity, for diffinction of order and degree in the focieties of men. This use of attire flands by the very ordinance of God; who, as he hath not forted all men to all pla-B ces, fo hee will have men to fit themfelves and their attive to the quality of their proper places, to put a difference betweene themfelves and others. Thus we reade, that Iofeph being by Phurash fet over all the land of Egypt, was arrayed with garments of fine linnen, and hada golden chaine put upon his necke, to put a difference betweene him and the inferiour princes of Pharnoh, Genef. 41.42. Thus in ancient times, the captaines and chiefe of the armies did weare fine garments of divers colours of needle work, to diffinguifh them from others, Indg. 5.30. Thus in kings courts, they went in foft raiment, and the poorer people in bafer and rougher attire, Mar. 1 . 8. By which it appeares, that many in these dayes doe greatly offend. For men keepe not themfelves within their owne order : but the Artificer commonly goes clad like the Ycoman: the Ycoman like the Gentleman : the Gentleman as the Nobleman : the Nobleman as the Prince : which bringeth great confusion, and utterly overturneth the order which God hath fet in the flates and conditions of men.

Fifthly, mens attire is to be framed and prepared, according to the ancient and received cuflome of the countrey, wherein they are brought up and dwell.

Touching this rule, it is demanded, whether if a man tee a fafhion ufed in other countries, he may not take it up here, and ufe it ?

Aufur. Hee may not. For God hath threatned to visit all juch as are clothed with strange apparell, Zeph. 1.9. And Paul taxeth it as a great diforder in the Church of Corinth, and even against nature, that men went in long baire, and women went uncovered, 1 Cor. 11. 13,14. And if this be fo, then what a diforder is that, when men of one countrey frame chemfelves to the fashions and attires both of men and women of other nations ? This one finne is fo common among us, that it hath branded our English people with the blacke marke of the vaineft and moft newfangled people under heaven. If a ftranger commeth into our land, heekeepeth hisancient and cuftomable attire, without varying or alteration. Wee on the contrary, can fee no fathion uled, either by the French, Italian, or Spanifh, but we take it up, and ufe it as our | A | habits of their bodies. owne.

Sixthiy, the garments that we make to cover our bodies, mult bee fuch as may expresse the vertues of our mindes; specially the vertues of i modelty, frugality, fhamefaltnes. They should be as a booke written with text letters, wherin at the first, any man may reade the graces chat be in the heart. Thus Paul exhorts women that they array them felves with comely apparel, in famefastnesse and modesty, not with broidered haire, Us. but as becommeth women that professe the feare of God, with good works, 1 Tim. 2.9.10. And our Saviour commandeth that the light of our conversation, even in outward things, fould fhine unto men, that they feeing our good workes, may glorifie the Father which is in heaven, Mat. 5.16.

Seventhly, it must bee framed to the example, not of the lighter and vainer fort, but of the gravelt, and the most fober of our order and place, both of men and women. Wee have no expresse rule in Scripture, touching the measure and manner of our apparell ; and therefore the wife and grave prefidents of good and godly men, that are of the lame, or like degree with our felves, ought to fland for a rule of direction in this behalfe. To which purpole Paul exhorteth, What foever things are pure, honest, of good report, sf there be any verine, &c. thinke of these things which yee have both learned, and rescived, and heard, and feene in me, those things doe, Phil. 4. 9. Examples hereof, we have many in the word of God. Of Ishn the Baptift, who had his garments of Camels haire, Mat. 3. 4. Of Elias, who is faid to be a hairie man, in respect of his attire, and to be girded (as lohn was) with a girdle of leather about his loynes, 2 King. 1.8. For thefe rough garments were the principal raiments of Prophets in those times and places, as wee reade, Zach. 13.4. And it was the ordinary fashion of the lewith nation, to use goars haire, not only for making of their apparell, but even of the curtaines, that were made for the ufe of the fanctuary, Exod. 36. 14. If this rule were practifed, it would ferve to cut off many feandalous behaviours in the conversations of men. For now adaies, men doe ftrive who fhall goe before another, in the braveft and collieft attire:having little or no refpect at all, to the examples of godly and fober perfons of their degrees and places. And this their excellive pride andvanity is ordinarily maintained, by unjuft dealing, in lying and deceit, by coveroufneffe, and unmercituliseffe to the poore : fins which are to greatly diffiononrable unto God, that the very earth whereupon men doe live, can hardly endure the fame. Wherefore those that feare God, and have a care to ferve him in holineffe and righteoufueffe, ought to hate and deteft thefe courfes, renouncing the curious vanitie of the world, and tettifying the graces and vertues of their mindes unto men, even by their grave and fober gestures and

Sell 2.

Cales of Confcience.

The fecond thing to bee confidered in the | Wearing of right ufe of apparell is the wear my and pareing i apparell of it on. Touching which, two fpeciall Rules are to be obferved.

I. Rule. That wee weare and put on our apparel, for those proper ends for which God hath ordained the fame. The Ends of apparell are fpecially there :

Firft, for Necelfus fake : thuis, for the defending of the body from the extremitie of parching hear, and pinching cold, and confequently the preferving of life and health.

This was the end for which garments were firit made after the tall. And the reafon of it is this : Whileft man was yet in the flate of Innocency, before his fall, there was a perfect temperature of the ayre, in respect of mans body, and to there was noneed of garments : and nakedneffe then was no fhame unto man, but a glorious comelineffe. Now after that Adam, and in him all mankinde had finned, vanity came upon all the creatures; and amongft the reft, upon the ayre a marvellous difteinperature in refpect of heat and cold. For the remedy whereof, it was ordained that Adam fhould weare apparell, which God having once made and appointed, hee hath ever frice bleffed it as his owne ordinance, as daily experience the wes. For our attire, which is void of heat and life, doth norwithftanding preferve mans body in heat and life ; which it could not doe, if there were not a speciall providence of God attending upon it.

The fecond End of apparell is Honeffie. Forto this end doe wee put it on, and weare it, for the covering and hiding of that deformitie of our naked bodies, which immediatly followed upon the transgrettion of our firft parents ; and in this respect alto, were garments (after the fall) appointed by God, for the nie of man.

It is objected, the Efar prophetied naked and bare foot, Elay 20. 2. and to did Saul, 1 Sam. 19 24.1 anfwer, firft, that which the Prophet did, was done by Commandement, as may appeare in the 2.ver. of that (mapter. For the Lord gave him Commandement fo to doe. Againe, hee is faid to be nal ed, becaufe he put off his upper raiment, which was fackcloth, or tome other rough gament that Prophets uled to weare ; but it cannot bee proved, that hee put off that garment which was next his field and skin.

Concerning Sand, there bee two anfwers given. One, that hee put off his upper garment as Elar did. For wee are not to imagine that hee prophetied naked, it being fo unfermely a tuing, and even againit the Law of nature fince the fall. The other antwer, and that according to the true meaning of the text is ; that Sast, before the ipirit of prophecy came upon him, had put on and worne his warrelike attire, where with hee went our Мз. to \

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him, then hee put off his military habit, and went in another attire, after the manner and fafhion of a Propher, and to prophefied. And therefore, whereas he is faid to goe maked, the meaning is, that hee thript himfelfe of his armour, which both himfelfe and his meffengers uled, in purfuing after David.

Now touching the Covering of the bodie with apparell, thefe things are to bee remembred. First, that it must bee covered in decent and feemly fort. Thus lof:pb wrapped Chrifts body that was dead, in a cleane linnen cloth, together with the frees, Matth. 27.59. Secondly, the whole body mult be covered, fome on . ly parts excepted, which (for necefficie take) are left open and bare, as the hands and face: в becaute there is an ignominous thame, not only in fome parts, but over the whole body. And here comes to bee reproved, the affected nakedneffe uted of fundry perfons, who are wont to have their garments made of fuch a fafhion, as that their neck and brefts may be left for a great part uncovered. A practice full of vanitie, and cleane contrary to this Rule, grounded in corrupted nature. For if the whole body bee overfpread with fhameby fin, why fhould any man by luch practice, (as much as in him hes) uncover his fhame to the view of the world? The end of attire is to hide the fhamefull nakedneffe of the body from the fight of men. But fuch perfons as there are, doe hereby expresse the vanity and .С lightneffe of their minds, by leaving tome part of their bodies open and uncovered. Wherein, what do they elfe, but even difplay and manifeft unto men and Angels, their owne fhame and ignominie ? Nay, what doe they elfe, but glory in that which is (by the juft judgement of God) reproachfull unto them? Let all those that feare God, and are humbled in the confideration of their finnes, which are the matter of the fhame of mankinde, bee otherwife affected.

A third end of apparell is the konouring of the body. To this purpole S. Paul faith, & Cor. 12.2. Vpeningforsembers of riebody which we think mult subscript par ne on the greater honor, Cr.v. 24. God heri temp: red the body together. and given it e more konour tothat part whiel Licked. And ma I kef. 4.4. It is the will of God, Sea that every one of your bould k ow how to polleffe his velled in bolineffe and bonour. Thefe words are ipoken of chattitie, but they are generally to because flood of any other vertue belonging to the body. Now the reation of this cad is plaine. The body of every beleever is the Temple of the holy Ghoft, and a member of Chrift, in the kind and place, as well as the foule. Therefore it ought to be both holily and and honourably uled.

For the honouring of the body with outward ornaments, we must remember this diit nation. Some ornaments are inward, and tome are borrowed. Inward, are the graces and

to take David.But when the Spirit came upon | A gifts of God ; thefe are our owne. Borrowed are gold, filver, pearles, and precious flones, and these are outward. And of the two, more fpeciall care ought to bee had of the inward, than of the outward and borrowed. For thefe are indeed faire and honourable, in the opinion and estimation of men ; but the other are farre more honourable in the fight of God. And therefore S. Peter exhorteth women, that their apparell be not outward, as with broidered baire, and gold fet about, or in fumptuous garments, but that the hidden man of the beart bee uncorrupt with a meek and quiet first which is before God a ching precions, 1 Pel. 3.3,4.

2.Booke.

Now that we may use our apparell to the Ends before rehearled, wee are yet further to obferve fome (peciall Rules: which may ferve for our direction in the right adorning of the body.

First, every one must be content with their owne naturall favour and complexion, that Godhath given them ; and account of it as a preciousthing, be it better, or be it worfe. For the outward forme and favour that man hath, is the worke of God himfelfe, fitted and proportioned unto him, in his conception, by his speciall providence. Being then the Lords owne worke and his will, thus to frame it, rather than other wife; great reafon there is, that man thould reft contented with the fame.

. Here comes to bee justly reproved, the ftrange practice and behaviour of fome in these dayes, who being not contented with that forme and failation which God hath forted unto them, doe devife artificiall formes and favours, to fet upon their bodies and faces, by painting and colouring ; thereby making themfelves feeme that which indeed they are not. This practice is most abominable in the very light of nature, and much more by the light of Gods words, wherein we have but one oneiy example thereof, and that is of wicked lezabel, 2 King. 9.30. who is noted by this marke of a notorious harlot, that the pamted her face. For what is this, but to finde fault with Godsowne workmanship? and to feeke to correct the fame, by a counterfeit worke of our owne deviling , which cannot but bee highly difpleafing unto him ?

A comming painter, when hee hath once fimilied his worke, if any man fhall go about to correct the fame, he is greatly offended. Much more then may God, the molt wife and abfolute Former, and Creator of his worke, bee highly offended with all those that cannot content theinfelves with the favour and feature they have received from him, but will uceds be cilling his worke into queffion, and refining it according' to their owne humours and fancies. Terendiamin his booke de habitm mulierum, cals fuch perfons, and that deferyedly, the devits handmaids.

But may fome fay, if there be any deformitie in the body, may wee not labour to cover it? Affirer. Yes : but we may not fet any new forme 12. Booke.

forme on the face, or habit on the body. Dif. A the cover of fhame, and the fignes of our fembling is condemned, as well in deed, as in word, and fuch is this.

Secondly, we muft place the principall ornament of our foules and bodies, in vertue and good workes, and not in any outward things. So would Paul have women to array themfelves in comely appareli, with fhamefaft. neffe and medefie, 1 Tim. 2.9.

Thirdly, in using of ornaments before named, we must be very sparing, and keepe our telves within the meane.

It will bee here demanded, What is then the measure that must beeused ? Anfw. The Scripture gives no rule for our direction in this point, but the example and judgement of the lageft and lobereft perfons in every order, age, and condition; and as they doe and judge, fo inuft wee. As for example : whether a man fhould weare a ruffe, fingle, or double, or tripled, &c. the Scripture in particular gives no direction : onely we muft looke upon the example of the fobereft and diferceteft perfons of our order and age, and that ought to bee our president for imitation.

Fourthiy, ornaments muft be ufed not alwaiesalike, but according to times and feafons. It is noted as a fault in the rich glutton, that he went every day in costly apparet, Luk. 16. 19. In the dayes of rejoycing, we may put on more outward ornaments: and fo they used of ancient times at marriages, to put on wedding garments, Mat. 22. But in the daies of mourning, bafer and courfer attire is to be ufed, as fittelt for the time.

Fifthly, we must adorne our bodies to a right end; to wir, that therby we may honour them, and in them honour God. Against this Rule doe offend those that adorne their bodies to be praifed, to bee counted rich and great perfons, and to purchafe and procure unto themfelves the love of ftrangers. This is the harlots practice, defcribed by Salomon at large, Prov. 6. 25. and 7. 10. 16. Thefe are the ends, for which we must attire our felves.

And fo much of the first maine Rule to bee oblerved, in the wearing and putting on of apparell.

The fecond maine Rule followeth. Wee must make a spirituall use of the appareli which we weare. How may that be done ?

Anfre. First, we must take occasion thereby to humble our felves, and that in this manner.When we fee the plaiffer upon the fore, we know there is a wound : and fo the cover of our bodies, muft put us in minde of our fhame and nakedneffe, in regard of grace and Godsfavour, by reafon of originall finite. And wee are to know that it is a dangerous practice for any man, to puffe up himielfe in pride upon the fight and ufe of his apparell. For this is to bee proud of his owne flame. Nay, it is as much as if a theefe fhould bee proud of his bolts, and of the halter about his necke; garments being nothing elfe but

finnes.

Cases of Conscience.

Secondly, by the putting on of our garments, wee mult bee admonifhed to put on Chrift, Rom. 1 2.14. Queft. How fhall we doe that? Anf. Thus : We must conceive Chrifts obedience active and paffive, as a covering, and therefore by prayer we are to come unto God in his name, and intreat him to accept this his obedience for us: yea that Chrift may bee made unto us wildome, righteoufneffe, fauctification, and redemption. And wee on the other fide made contounable to him in life and death in all morail duties. Laffly, that we may have the fame minde, affection, and conversation that he had.

Thirdly, when we put off our cloathes we then are admonified of putting off the old man; that is, the mafie and body of finful! corruption. And we then puthim off, when we can by grace hate fin, and carrie a refolute purpole in our hearts of not finning.

Fourthly, when we cloathe our felves, and truffe our attire to our bodies, this fhould teach us a further thing, that it behoveth us to gird up our loines, to have our lights burning, to prepare our felves to meet Chrift, whether by death, or by the laft judgement. If we make not these uses of our atture, we doe not rightly ufe, but rather abule the fame.

In a word, to fhut up this point wee are all to be exhorted to make confeience of the praflice of these Rules, and to take heed of pride in these outward things. And in way of motive hereunto; confider first, how great and heinous a finnne Pride is. The greatneffe of it may be difcerned by foure things.

Firft, in it and the fruit thereof, superfluity of apparell, there is an abufe of our wealth to needleffe and fuperfluous utes, which ought to be imployed to ules more necellary; as to the good of the Church, common-wealth, and familie, and efpecially for the relecte of the poore.

Secondly, in this finne there is an abufe of time. For they that give themfelves to pride, fpend fo much time in the adorning of their liodics, that they have no leilure for the adorning and beautifying of the foule. Hence it comes to patie, that proud perions abound with ignorance, idlenefie, wantonnefie, and many other enormiries.

Thirdly, in this fin there is an abufe of the attire it felfe : in that it is made a figne of the vanity of the minde, and wanton: effe of the heart, which fhould be the figne of a heart religioutly dispoted.

Fourthly, in it there is a confusion of order in the effices and focieties of men. For wheras one order of men fhould goe thus artired, and another after another manner ; by this it comes to paffe, that equall and superiour are cloathed both alike, and that which fhould be an occafion to humble us, is made an occafion to puffe us up.

Fifthly.

Cafes of Conscience.

3. verf. 11.

The greatneffe of this vice, we are to endevour by all meanes poffible to redreffe in our felves. For which purpole, we must be carefull to fee and teele, and withall to be waile the fpirituall nakedneffe of our foules; which is a de_ pravation of the image of God, wherin wee are created according to him in holineffe and righteoutneffe, the want whereof makes us ugly and deformed in the eyes of God. And the true fense and experience of this wil turne our mindes and thoughts from the trimming of the body, and make us effectially to labour for the righteousselle of Christ imputed, as the only covering which will keepe us warme and fafe from the ftormes and tempefts of the wrath of God.

Sect. 4.

In this fourth place, we come to the handling of those Queffions that soncerne the Moderation of our appetite in the Vie of Pleafures and Recreations. And thefe are fpecially three.

I. Queftion.

whether Recreation be lawfull for a Chrifian man?

Anfw. Yez, and that for two caufes. First, Reft from labour, with the refreshing of body and minde is necessarie; because mans nature is like the bow, which being alway bent and used, is foone broken in peeces. Now that which is peceffarie, is lawfull. And if reft be lawfull, then is recreation alfo Is whill,

Secondly, by Chriftian libertie, we are allowed to use the creatures of God, not onely for our necessitie, but allo for meet and convenient delight. This is a confessed truth ; and therefore to them which fhall condemne fit and convenient recreation (as fome of the ancient Fathers have done, by name Chryfoftome D and Ambrofe) it may be faid, Benet teorighteom, be not soo wife, Escl. 7.16.

II. Queftion.

what kinds of Kecreations and forts are Lorfull and convenient, and what unlinfull and unconvenient ?

Anf.I will first lay downe this ground, that, all lawfull recreation is onely in the ufe of things indifferent, which are in themfelves neither commanded nor forbidden. For by Chriftian liberty, the ule of fuch things for la wfuli delight and pleafure, is permitted unto us. Therefore meet and fit recreations doe

Fifthly, there is a great judgement threat- A fand in the use of things indifferent, and ned against this fin, Efor 2. verfit, 12. Zeph. | not in things either commanded or forbidnot in things either commanded or forbidden. Hence I derive three conclusions, that may ferve for the better anfwer of the Queftion.

2.Booke.

I. Recreation may not beein the use of holy rbings; that is, in the use of Word, Sacraments, Prayer, or any act of religion. For these things are facred and divine, they doe ftand by Gods expresse commandement, and may not be applyed to any common or vulgar ufe. For this cause it is well provided, that the Pageants which have beene used in fundry cities of this land, are put downe; becaufe they were nothing elfe, but either the whole, or part of the hiftorie of the Bible turned into a Play. And therefore the leffe to be allowed, confidering that the more holy the matter is which they represent, the more unholy are the playes themfelves. Againe, all fuch jefts as are framed out of the phrafes and fentences of the Scripture, are abufes of holy things, and therefore carefully to bee avoided. The common faying may teach us thus much, It is no fafe courfe to play with holy things. Laftly, upon the former conclution, we are taught num ludere that it is not meet, convenient, or laudable, cum Sandis. for men to move occasion of laughter in

* Non cft bo

Sermons. The fecond conclusion. Recreation may not bee made of the finnes or offences of men. They ought to be unto us the matter of forrow and mourning. David fed rivers of teares, becanfe men brake the commandements of God, Pfalm. 119.136. The right cons bears of Lot was vened, with bearing and seeing the abominations of Se dome, 2 Per. 2. verf. 8.

Upon this it followeth first, that common playes which are in use in the world are to bee reproved, as being not meet and convenient matter of recreation. For they are nothing elfe but reprefentation of the vices and mildemeanours of men in the world. Now fuch reprefentations are not to bee approved. Paul faith, Fornication, coveron freffe, let them not be named among you, as becommeth Saints, Ephefians 5, verfe 3. And if vices of men may not bee named, unleffe the naming of them tend to the reproving and further condemning of them, much leffe may they bee represented for the causing of mirth and pastime. For naming is farre leffe than representing, which is the reall asking of the vice. Indeed Magistrates and Ministers may name them, but their naming must be to punish and reforme them, not otherwise. Againe, it is unfeemly, that a man fhould put on the perfon, behaviour, and habit of a woman; as it is also for a woman to put on the perfon, behaviour, and habit of a man, though it bee but for an houre. The law of God forbids both, Dent. 22.3. And that law, for equity, is not meerly judiciall, but morall. Nay it is the law of nature and common honeffie.

Here

Cafes of Confcience. Here alto, the dancing used in these dates |A is to bee reproved, namely, the mixed dancing ofmen and women, in number and meafure, (ipecially after folemne featts) with many lafcivious gettures accompanying the fame; which cannot, nor ought to be justified, but condemned. For it is no better than the very bellowes of luft and uncleannes, yea the caufe of much evill. It is condemned in the daughter

of Herodian, dancing before Herod, Mark. 6 22. And in the Ifrachice, that fate down to cat and drinke, and rofe up to play; that is, to dance. We read indeed of a kinde of dancing commended in Scripture, that Alofes, daron and Miriam uled at the red fea, Exodus 15. 20. And David before the Arke, 2 Samuel 6. 14. And the daughters of Ifraci, when David got B the victorie of Goliah; I Samuel 18.7, S. But thisdancing was of another kinde. For it was not mixt, but fingle, men together, and wo-men apart by themfelves. They used not in their dancing wanton geftures, and amorous fongs, but the Pfalmes of praife and thankfgiving. The caufe of their dancing was fpirituall joy, and the end of it was praise and thankigiving.

It may be alleaged, that Ecclesiaftes faith, There is a time of mourning, and a time of dancing, Eccl. :. 4. And David faith, Thou haft surned my joy into dancing, Pfal. 30. 11. And the Lord faith to loremie, O danghter of Ston, thon Shalt goe forth with the dance of them that rejoyce, Terem. 3 1.4. I anfwer : firit, thefe places C fpeake of the facred dancing before named. and not of the dancing of our tunes. Secondly, Ifay, that these places speake not of dancing properly, but of rejoycing figuitied by dancing, that is to fay, a hearing bjoycing, or merrie-making. Belidesthat, the Prophet leremie speakes by the way of comparison, as if he fhould fay; Then fhall the virgin rejoyce, as men are wont to doe in the dance. And it is fometimes the ofe of the Scripture, to exprefie things lawfull by a comparison, drawne from things unlawfull : as in the Parables of the unrighteous Judge, the unjust Steward, and the theefe in the night.

The third Conclusion. We may not make recreations of Gods judgements, or of the punishment lof fin. The Eaw of God forbids us to lay a fumbling block before the blind . to caufe him to fall, though it be not done in esthelt, but in fport Lev. 19.14. Upon the Gane ground, wee are not to fport our felves with the folly of the naturall foole. For that is the blindneffe of his minde, and the judgement of God upon him. I know ithath beene the ufe of great men, to keept fooles in their houfes. And I dare not condemne the fact : For they may doe it, to fet before their eyes a daily spectacle of Gods judgement, and to confider how God in like fort might have dealt with thenf. And this ufe is Chriftian. Neverthe lette, to place a fpirituall reconsition in the folly of fuch perfons, and to keepe them only for this end, it is not laudabie. When Davidfrined hindelie to be mad before Achifh the King of Gath, marke what the heathen king could fay, Have I need of madimen, that yechave brought this fellow to play the mad man in my preferce ? Shall he come in: omy houfe? 1 Sam. 21. 15.

Againe, the baiting of the Beare, and Cocke fights, are no meet recreations. The baiting of the Bull hath his ufe, and therefore it is commanded by civill authority ; and to have not thefe. And the antipathle and crucltie which one beat! fliewerh to another, is the fruit of our rebellion against God, and fhould rather move us to mourne, than to

rejoyce. The second answer to the former Queffi-

Games may bee divided into three forts : Games of wit or induffrie, Games of hazard, and a mixture of both

Games of wit or induffrie are fuch as are ordered by the skill and induffice of man. Of this fort are Shooting in the long how, Shooting in the Calcever, Running, Wraftling, Fencing, Muficke, the games of Cheffe, and Draughts, the Philosophers game, and flich like. Thefe, and all of this kinde, wherein the industrie of the minde and body hath the chiefest firoke, are very commendable, and not to be difliked.

Games of hazard are thole, in which hazard onely beares the fway, and orders the game, and not wit ; wherein alfo there is (as we fay) chance, yea, meere chance in regard of us. Of this kinde is Dicing, and fundry games at the Tables and Cards. No sigames that are of meere hazard, by the content of godly Divines; are unlawfull. The reafons are thefe, Firft, games of meere hazard are indeed

lots ; and the afe of a lot is an act of religion, in which we referre unto God the determination of things of moment, that can no other way bre determined. For in the ufe of a lot there be foure things. The fift is, a caluali act done by us, as the calling of the Die. The fecond is, the applying of this act to the determination of fome particular controverfic, the ending whereof maintaines peace, order and love among men. The third is confeilion, Ð that God is a loveraigne Judge, to end and determine things that can no other way bee determined. The fourth is fupplication, that God would by the difpolition of the lot when it is caft, determine the event. Aigthefe actions are infolded in the ule of a lor, and they are expressed, All. 1. 2.24.25, 6. Now then, feeing the ufe of a lot is a folenine act of religion, it may not bee applied to fporting, as I have thewed in the first conclution. Stcondly, fuch games are not recreations, but rather matter of ftiring up troubiclous palfions, as feare, forrow, &c. and to they di-Hemper the body and minde. Thirdly, cenes toulieffe is commonly the ground of them all. Wilereupon it is, that men ufualiy play -----

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by the confent of learned Divines, are unlawfúll.

The third kinde of playes are mixt, which ftand partly of hazard, and partly of wit, and in which hazard begins the game, and skill gets the victorie : and that which is defective by reaion of hazard, is corrected by wit.

To this kinde are referred fome games at the cards and tables. Now the common opinion of learned Div.nes is, that as they are not to be commended, fo they are not fimply to be condemned, and if they be uled, they muft bee ufed very fparingly. Yet there bee others that hold there mixt games to be unlawful, and judge the very dealing of the cards to be a lor, becaufe it is a meere cafuall action. But (as I take it) the bare dealing of the cards is no more a lot, than the dealing of an almes, when the Princes Almener puts his hand into his pocket, and gives, for example, to one man fix pence, to another twelve pence, to another two pence, what comes forth without any choice. Now this cafuall diffribution is not a lot, but onely a cafuall action. And in a lot there muit be two things. The first is, a cafuall act : the fecond, the applying of the forefaid act, to the determination of fome particular and uncertaine event. Now the dealing of the cards is a caluall act ; but the determination of the uncertaine victorie is not from the dealing of the cards in mixed games, but from the wit and skill, at leaft from the will of the players. But in things that are of the nature of a lot, the wit and will of man hath no ftroke at all. Nevertheleffe, though the dealing of the cards and mixed games be no lots; yet it is farre fafer aud better to abitaine from them, than to use them, and where they are abolifhed, they are not to be reftored againe, becaule in common experience, many abufes and inconveniences attend upon them: and things unneceffirie, when they are much abufed, becaufe they are abufed, they mult not be uled, but rather removed, as the brazen ferpent was, 2 King. 18.4.

III. Qutition.

How are we to use Recreation ?

For answer whereof, we must remember thefe foure fpeciall rules.

I. Rule. Wee are to make choice of Recreations that are of least offence, and of the beft report, Phil.4.8. What for verthings are of good report, thinke of them. The reason is, becaufe in all recreations we must take heed of occations of finne, both in our felves and others. And this moved lob, while his fonnes were a feafling, to offer daily burnt offerings, according to the number of them all, becaufe he thought, Is may be, my fonshave finned, and blafemed God in sheir bears, lob 1. 5. And

for money. And for these causes, such playes; A | not onely that, but I adde further, wee must take heed of occasions of offence in others. Upon this ground, Paul taies, that rather than his cating falloffend his brather, he would eat no meat while the world endurid, I Cor. 8. 13. In this regard it were to be wifned, that games of wit fhould be used only, and not games of hazard, because they are more standalous than the other. Laftly, in things that are lawfull in themielves, we are to remember Pauls rule, All things are lawfull, but all things are not expedient, 1 Cor. 6. 12.

2.Booke.

II. Rule. Our Recreations muft be profitable to our felves and others ; and they muft tend also to the glory of God. Our Saviour Chrift fayes, that of every idle word that men fall fpeake, they fall give an account at the day of indgement. Matth. 12. verf. 36. Where by idle words, hee meaneth luch, as bring no profit to men, nor honour to God. And if for idle words, then also for idle recreations, mult wee bee accountable to him. Againe, S. Paul teacheth, that whether wee eas or drinke, or what forver mee doe, we must doe allto the glorie of God, I Corinthians 10. verf. 31. Therefore the fcope and end of all recreations is, that God may be honoured in and by them.

111. Rule. The end of our recreation must bee, to refresh our bodies and mindes. | . It is then an abuse of Recreation, when it is uled to win other mens money. The gaine that comes that way is worfe than ufury, yea it is flat theft. For by the law, we may recover things folne, but there is no law to recover things won. And yet if play bee for a fmall matter, the loffe whereof is no hurt to him that lofeth it, and if it be applyed to a common good, it is lawfull; otherwife not.

IV. Rule. Recreation must be moderate and sparing, even as the use of meat and drink, and reft. Whence it followeth, that they which fpend their whole life in gaming, as Players doc, have much to aniwer for. And the like is to be faid of them that have lands and polfeffions, and spend their time in pleasures and fports, as is the falhion of many gentlemen in thefe daies.

Now Recreations must bee fparing two waics.

First, in regard of time, For wee must redeeme the time, that is, take time while time lasteth, for the procuring of life everlasting. Eph. 5. 16. This condemneth the wicked pra-Clice of many men that follow this game, and that, to drive a way time, whereas they should employ all the time that they can, to doe Gods will. And indeed it is all too little, to do that which we are commanded: and therefore while it is called to day, let us make all the hafte we can, to repent and be reconciled unto God.

Secondly, Recreation mult bee fparing, in regard of our affection. For we may not fer our béarra

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hearts upon sports, but our affection muft be A tempered and allaied whith the feare of God. Thus Salomonfaics, that laughter is madnesse, Eccl. 2.2.fo farre forth as it hath not the feare and reverence of the name of God to reftraine it. This was the finne of the Jewes reproved by the Prophet, that they gave themfelves to all manner of pleasures, and did not confider the worke of the Lord, that is, his judgements and corrections, Efa. 5. 12. And thus if Sports and Recreations be not ordered and guided according to this and the other Rules, wee fhall make them all not only unprofitable untous, but utterly unlawfull. And fo much of the vertue of Temperance. в

CHAP. V.

Of Liberality.

Hof Vertues that are feated in the will, which doe reiped a mans owne felfe, namely, Clemencie, which flandeth in the moderation of the minde in respect of anger: and Temperance, which confisteth in the moderation of our appetite, in respect of riches, apparell, meat and drinke, pleasures and recreations.

Now we come to the fecond fort, which refpedt others befide our felves. And thefe bea long to the practice either of Courtefic and kindneffe, or Equitie and right. Of the first kind is Liberality : of the fecond is Juffice, in fhewing or giving Equitic, or Fortitude in maintaining the fame. Of thefe in order-

Liberalitie is a vertue feated in the will, wherby we thew or practife courtefie & kindneffe to others. The principall Queftions touching this wertue, may be referred to that text of Scripture which is written, Luk. 11.41. Therefore give almes of these things which yes have, & behold all things fingle be clean unto you.

The words are a rule or counfell, delivered by Chrift to the Pharifies ; and the true and proper fense of them is this : You Pharifics give your felves to the practice of injustice and opprefiion, and thereby you defile your felves and all your actions. For redreffe hereof I propound you this Rule; Practife Charity in giving of your almes, let your outward good actions proceed from the inward functe affection of your hearts toward your brethren; and then fhall you attaine to a holy and pure use of your goods. The counfell of Da-niel to King Nebuchadarzzar, Dan. 4.14. To breake off the firs by the practice of justice, and his iniquisies by mersie to she afflicted, may be good Commentary to this Text.

In the words I confider two things : A remedie, Therefore give almes of shefe shings you have; and the fruit that followes upon the res medie, and behold all things foal be cleana mase yen.

Sect. 1.

The Remedie is the vortue of Chriftian Liberalitie, confifting principally in the practice of love and mercio, in giving of Almes. For the better understanding whereof, five Queftions are briefly to be propounded and refolved.

I. Queffion.

who; or what perfons must give almes ?

Anfw. There be two forts of men that are and ought to be givers of Almes.

The first fort are Rich men, who befides things neceffary, have superfluicie and abundance, yes, much more than things necessary. Thefe are fuch as have the worlds good, as Same lohn faith, whereby they are able to give and beftow releefe upon others, out of their abun. 1 Ich 3. 17. dance. Thus Saint Paul faith, that the abundance of the Corinthians would supply the mant of other Churches, 2 Cor. 8. 14. Many other proofes might be brought, but thefe be fuffi-cient in a knowne confessed truth.

A fecond fort are men of the poorer fort, that have but things neceffary, and fometime want them too. Thefe muft fometimes and in fome cafes give relecte. And because this point is not to eatily granted, therefore I will prove it by the Scriptures.

The man that lives by his worke, is commanded to labour in his calling, that he may have fomething to give to them that want, Eph-4:28. The poore widow that call into the Lords meaturie (of her penury) but two mittes. that is, the eighth part of a penny, is commended; and Chrift preferreth her almes before the great gifts of the richer lort, Lek. 21. 2. The Church of Macedonia, being poore and in extreme necellicie, doth yet fend releefe to other Churches, and is commended for it by Paul, 2 Cor. 8.2. Their povertie exculed them not from liberality, but the y were liberall, not onely according to, but even beyond their abilitie. Our Saviour Chrift himfelfe lived of almes: for loanna the wife of Chuza Herods fleward, and Sufama ministred unto him of their fubitance, Luk, 8.3. Where by the way we note, that he did not live by begging, as the Papilts affirme, but by the voluntary miniftration and contribution of fome, to whom hee preached. Now though he was fo poore himicife, yet he uled to give almes of that he had, lob.1 3.29. The oblations of the old Te-Hament, for the maintenance of the Altar. were a matter of great colt and charge, in facrifices and fuch like ceremonies : and wet all were charged with them, the poore as well as the rich. Now in the new Tellament, the materiall Altar is taken away, and yet we have fomething in the roome thereof, namely, those that are poore and deflitute, which all men are

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are bound in conference to releeve and main-y A | any woman to give alines, unleffe it be in the taine, as once they were to maintaine the lize cafe. Altar. Saint lohn commends unto us Chari-

II. Queflion.

2. Buoke.

To whom must almes be given ?

Anfw. To them that are in need, Eph.4.28. For the better conceiving of this answer, wee must remember that there bee three degrees of need. The first is extreme necessity, when a man is utterly defititure of the meanes of prefervation of life. The fecond is great need, when a man hath very little to maintaine himfelfeand his. The third is comman necessity, when he hath fomething, but yet not fufficient or competent.

Now those that are in the first and fecond degree of need, they are the perions that muft be fuccoured and releaved. For proofe hereof confider thefe places, Matth. 25.35, 36. I was bunery, and ye gave memeat, I thuffed, and te rave me drinke, I was naked, and yee cloathed me, I was ficke, and ye vificed me, I was in prifon, and ye came unto me. Where observe what perfons Chrift commendeth unto us to be reheved, the hungry, thirfty, naked; ficke, harbourleffe, and the captive or prioner, Rem. 12.20. If thine enemie hunger, feed him ; if he thirft, give him drinke. Wee mult not onely fupply the need of our friends; but alfo our enomies; 1 Tim. 5. 16. If any beloeving man or woman bave widowes, let him minister unto them, Oc. shar there may be fufficient for them that are midowes indeed. Here widowes that are defolate, without friends and goods, are commended to the liberality of the Church, Lev. 25.35. If thy brother bo impowrifted, and hash she srembling hand, then that releeve him as a ftranger or fojourner, fo thall hee live with thee. By the trembling hand, is mean the man that works hard for his living, and yet cannot by his labour get things necesfary, but muft needs ftretch out his hand to others that are in better flate for helpe.

Heretwo Queffions may further be made. First, whether we must give almes to beggers? I meane fuch as goe from doore to doore : for they come under the degrees of needy perfons.

Anf, Beggers are of two forts:either fuch as are firong, able to labour and doe fomewhat for their living; or fuch as are weake and imporeur, unable to take paines for the maintenance of themfelves, or those that belong unto them.

The first fort are not to bee releeved. For touching them, the Apoille hath given this role, Hee that will not labour, must not cat, 2 Theff. 3. 10. 12. Every man must live by the labour of his owne hands, and feed upon his owne bread. Againe, fuch beggers are theeves and robbers, because they fresle their labour from the Church and Common-wealth, which is as profitable as land and treatures. Booke. 2.

fender was injoined, not only to pay for the healing, but for the loffe of his time alfo, Ex. 11.10. And in like manner ought fuch perfons to beare their punifhment, both of their theft, and of the lolie of their labour. And the truth is, they that give to them in this their loofe life, doe maintaine them in wickedneffe.

Yet here one Caution is to bee remembred that if fuch a man bee in extreme need, hee must be helped, rather thin he fhould perifi-And the Magittate is to pupifh him for his idlencife, and to compell him to labour. The Magiftrate, I fay, for private perfons have no authority to inflict punidament in this cafe.

As for the other fort, that are unable to B worke, they are not allowed by the word of God to gather their almes themfelves by begging from doore to doore, but to be releaved at home in their houfes, Dent-15.4. there fhall not be a begger in thee, v. 11. There Shallbe ever fome poore in the land. Here the holy Ghoft makes a plaine difference betweene the poore and the begger, forbidding the one, and commanding to helpe the other. S. Paul likewife diftinguifheth of widowes, wherof fome have rich kindred, and they are to be provided for by them, 1 Tim. 5.4. Others are deftiture of friends and kindred, by whom they may bee releaved, and fuch he willeth to be maintained by the Church.v. 16. And this is no tolera tion or approbation of beggers.

Againe, the begging of almes is the very ferminary of vagabonds, rogues, and firaging perfons, which have no calling, nor are of any Corporation, Church, or Common-wealth. Yes, it doth proclaime to the world, in the eares of all men, the fname either of the Magiftrate, who reftraines it not, having authority : or of the wealthy and able, that they have no mercy or compation. It is alfo a great diforder in commonwealths. For the boldeft and moft clamorous begger, carries away all the almesfrom the reft : and fo releefe is diffributed both unwifely and unequally-And howfoever it is the good law of our land, agreeable to the law of God, that none fhould beg that are ableto labour, ar i ail men are bound in confcience so fee it obferved, that have any care of the good of this Church and commonwealth : yet it is a plague of our times, and greatly to bee bewailed, that it is neglected, and not put in execution.

In the fecond place it is demanded, whether we mult put a difference betweene perfons and perions, in giving our almes?

A.fw. There be three differences of men that are in need

The first, is a mans owne : and fuch are they, that be of his houfhold, for which hee that makes not provision, is worfe than an Infidell, as the Apofile fpeaketh, I Tim. 5.8. Those also which are of a mans owne bloud, as father and mother, Scc. Mat. 19.5,6. Now

In the old Law, if two men fitived together. A contrary to this fort are firangers, to whom and the one had wounded the other ; the ofmans owne, and to beftow it upon forreiners, unleffe there bee just and necessary cause fo to doe, is a finne against the law of nature. A fecond difference of men is this. Some

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are of the houfhold of faith, fome are other wile. S. Pauls rule is this, that we prefer them before the other, Galar 6.10. Doe good ante all men, but foccially to them that are of the houfbo at offairb.

A third difference. Some are our owne poore, of our towne, land, and countrey, and loine bee ftrangers in the fame refpects. Now howfoever wee are debters to all that we can doe good to: yet those that are neerer to usin habitation or neighbourhood, are to bee respected and releeved before others. This the Lord commandeth, Denter. 15.7. If one of thy brechren with thee bepoore, within any of thy gates in shy land, which she Lord shy Godeiverb thee; thou shall not harden thy heart, and Ibut thine hand from him. And thefe being releeved, weemay in the next place afford our helpe to others. Thus did the good Samaritane in cafe of necellity, practile his charity upon & Aranger, Lake 10-32 and is therefore commended by our Saviour Chrift.

III. Queffion.

How much releefe must every man give

Anim. We muß put a difference betweene the almes of private men, and of incorporations or Churches. Touching private mens almes, the Scripture hath not determined how much mult be given, but hath left it to the difcreet confideration of every Chriftian. And vet it must be remembred, which the Apostle faith. 2Cor. 9.6,7. that he shat foweth faringly, Iball reaps faringly. And againe, Let every man eive, as he bath determined in his own bart. Laft ly, he gives a Commandement touching the quantity of giving, that every first day of the week, every one lay afide by himfelfe, and lay up as God hath profpered him ; that is, according to the ability, wherewith God hath bleffed him, 2 Cor. 16. 2.

Buttwo cautions are propounded in the word, touching this quantity.

Firft, that wee mult not to give almes, that others be cafed, and we our felves grieved, 2 Cor.8.13. It is not Gods will, that we thould give all that wet have in almes, and keepe nothing for our felves, but that wee keepe a due propertion in giving ; and doe that good to others, wherby we may not our felves be hindred or opprefied. Our fountaines aud rivers. muft runne, to ferve the necefficy of the ftranger.in sfe, Pro. 5.16, 17. But yet the right muft remain our own, we may not give away fountaine and water, and all. Lak. 3.1 1. Heethat N

14)

Ex parphernalion.

may give Almes of fome things, but with theie cautions: asfirst, fhee may give of those goods that the hath excepted from marriage. Secondly, the may give of those things which are common to them I oth, provided it bee with her husbands confent, at leaft generall and implicite. Thirdly, fhee may not give without or against the content of her

sie, not that which confisteth in words

onely, but which thewes it felfe in actions,

1 fehr 2. 18. traching that the one is no

way fufficien: without the other. Lattly, all

mankind is diftinguifhed into thele two forts :

fome are givers, fome are receivers of Almes ;

there is not a third kinde to bee found in the

that this doctrine bee not miftaken. There

are fome perfons exempted from this dutie,

and they bee fuch as are in fubjection to

others, and are not at their owne disposition.

Of this fort are children under the govern-

ment of their Parents, and fervants jubject

to the authority and dominion of their

mafters. For the goods which they have, are

not their owne, neither may they dispose of

shem as they lift a they therefore mutt not bee

It may bee asked, whether the wife may

give Almes without the content of her hus-

band, confidering that fhee is in fubjection

to another, and therefore all that thee hath is

anothers and not her owne. Anfw. The wife

Yet here an exception must bee added,

Scripture.

givers.

husband. And the reason is, because both the law of nature, and the word of God, commands her obedience to her husband in all things. If it ber alleaged, that Ioanna the wife of Chuze Herods lieward, with o hers did mi-

nifter to Chrift of their goods, Luke 8.3.1 anfwertit isto be prefumed, that it was not done without all content.

Againe, if it be faid that Abigail brought a prelent to David, for releefe of him and his young man, whereof the made not Nabal her husband acquainted, 1 Sam. 25.19. I anfwer, it is true, but marke the reston. Nabal was generally of a churlifn and unmercifull ditpolition, whereupon he wasaltogether unwilling to yeeld relecte to any, in how great neceffiry loever ; whence it was, that hee rayled on the young men, that came to him, and drove them a way, verf.14. Againe, he was a foolifh man, and given to drunkenneffe, fo as hee was not fit to governe his house, or to difpenfe his Almes. Befides that, Abigail was a woman of great wildome in all her actions, and that which the now did was to fave NAbals and her owne life, yea, the lives of his whole family : for the cafe was defperate, and all that they had, were in prefent hazard. That example therefore is no warrant for note, that is, her that hath things neceffary and in abundance, let him give freely, yet fo as hee referve one coat into himfelfe.

13

1

Cales of Conficience.

Here the Papift is justly to bee blamed, who holdeth it a flate of perfection to give away all, and to live by begging. For this cauncy bee, feeing it is against Gods Commandement, who will have fome given, and not all, one coat, not both, and to is a flate rather of finne and imperfecti-

Secondly, in the cafe of extreme necelfity (and not otherwife) wee must bee ready, and willing to give almes, though it bee by the felling of our poffettions, Luke 12-33. B Seilthat ye have of give alms: our Saviours meaning is, in the cafe of extreme necessity, when there is no other way to releeve those that are to be releeved. David notes it asa propetty of a mercifuil man, that he difperfeth abroad, and gives to the poore, Pfalme 112.9. It was practified by the primitive Church, in the time of perfecution, in the like cafe, Alt. 4.34, 35. And the Church of Macedonia, though they were in want themfelves, yet fupplyed the extreme want ofother Churches, 2 Corm. 8.1.2.

Now touching the almes of whole bodies, and Churches, this is the Rule ; that they flould muntaine the poore with things ne. cellary, fit, and convenient, as meat, drinke, and cloathing, 1 Tim 5.16. And this ferves to confute a groffe error, maintained by learned Papifis ; who hold, that whatfoever a man hath, above that which is neceffary to nature and efface, hee fhould give it in almes-But the truth is other wife : for a man niay and ought to give almes more liberally, when liee hath abundance, yet fo as hee is not bound to give all, but may referve even part of his fuper-fluity, for the publike use of Church and Commonwealth. And to this purpofe is that which our Saviour faith, Lak. 3.11. He that hath ino contesthat is, things neceffary and fuperfluous, must give but one, and that in case of the greateft necefity ; meaning thereby, that all fuperfluity mult not bee given in almes, D faving onely in the cafe aforeiaid of extreme want.

IV. Queffion.

How many wayes is a man to give almes &

Anfwer. Three wayes : firft, by free giving to the poore. Secondly, by freelending : for this is oftentimes as beneficiall to a man, as giving. For this end there was a law given, Den. 15. S. thou Bult ope thy band unto the puore brather, & lend him fafficient for his need which bee hath. Lut - 6.25. Lend, looking for nothing againe. Exod. 12. 25. If then lend money to the peore with thee, thou walt not be an ufurer unto :

hash (wo coats, les him part with him that bath A him, thou falt not oppreffe him with ufary Thirdly, by remitting due debt in cafe of mens decay and extreme poverty. Ex.22.26.If thek take thy neighbowrs ratment to pledge; then shaft reftore it units him before the San for downe. 27. For that is big covering only, and this is his gar! ment for his skin ; wherem fhall he fleep? the fore

3, Booke.

when he cristh unto me (for cold and nedefling) I will heare him : for I am mereifull According to this law, Mehemiah exhiorteth the Rulers and Princes of the Jewes, that had oppreRed their poore countrimen, faying, Remir unto them the hundreik part of the liber, and of the corne, of the wine, and of the cyle that ye exact of them, for love, Nebemiah 5.II.

V. Queffion. orth .

How flould almes bee given, that they may bee good workes, and pleasing unto God

Anfwer. For the right manner of giving, fundry things ate required, but fpecially thefe

Firft, a man muft confectate himfelfe, and all the gifts that he hath and enjoyes, to God and his honour. This duty is commended in the Church of Macedonia, that they gave their owne felves firft to the Lord, and after unto them that were in med by the wil of God, 2 Cor. 8. 5. And thus the Prophet Efay tore-telleth, that the City Tyrus being converted, should confecrate her felfe and her goods to the Lord Efa. 23, 18. Tes ber occupying and ber was esfall E fa. 23, 18. Tes ber occupying and ber was esfallbe boly unto the Lord, is that not be claid up norkept in flore, but her merchandule (bal be for themthat dwell before the Lord, to eat infliciently, and to have durable cloathing.

Secondly, we mult give almes in faith. How is that?firft, we must be perfwaded that we are reconciled to God in Chrift, and fland in his favour : and then our almes fhall be accepted. For no worke of the perfon can pleafe God, before the perfon himfelfe bee approved of him. Secondly, wee mult depend upon God by faith, for the good fucceffe of our almes. Saint Paul compares the poore man to a field well tilled, and almes to the fowing of iced which hath a molt plentifull harvelt of bleffing following it, 2 Cor.9.6. Now as the hufbandman, catting his feed into the earth, waiteth upon God for the fruit thereof, 1am. 5.7. fo must the good man that gives almes, de-pend upon God for the event thereof. Salomon faics. He that hath mercy upon the poore, lendeth to the Lord and the Lord wil recompence him that which be bath eiven, Pro. 19.17. UPon these grounds mult our faith reft, when we doc good to the poore.

Thirdly, wee must give in simplicity, Rom. 12.7. Hee that diffributeth, let him doe it with fimplicity, that is, of meere pity and compafiien, and not for any finister refpect, pleafure, or praile of men, Alattb.6.3. When thou doeft

thine

Calesafi Canfeience.

right hand doth

Boloke. 2.

Fourthly, we must give in love, 1 Cor. 13.3. Though I feed the poore with all my goods, Co. and have not love, it profiteth me wething. Fifthly, in justice. For we muth not give other ment goods, but our owne truty gotten. Efa. 58.7 aberrae fasting is to break thing own bread to she hungry to bring the pooreshet wander, in-

asbine owne houfe, de. Sixthly, with a bountiful and chearfull mind: 2 Cor. g. 7. As every man wifboth in his bears, fo let him give, not grudgingly, or of necefficy : for and/everb a chewrful giver . Our aims mult not ber extorted, but franke and free. And hence it followes, that there ought to be no begging from doore to doore, in a Christian Commonwealth. For that thewes, that men part with their almes, of a niggardly and compelled minde. And thus much of the Remedy.

Selt. 2.

In the next place followeth the fruit of the Remedy, in these words, And all things foal be cleane unio you.

Here first I will speake of the falle, and then of the true and right fruit of Liberality.

The falle fruit is this, that giving of almes doth merit forgivenesse of finne, and fatisfie the justice of God, for the temporal punifitment thereof. That wee may the better fee the error of this doctrine, I will answer the arguments alleaged in the defence thereof.

Object. I. The first is framed out of this toxt, that giving of almes makes alithings clean mite ne, Luke 11.41.

Anfw. Wee mult underftand the text thus : If wee returnesp God, beleeve in Chrift, and leave all our finnes, then are we cleane, and all our actions, and confequently our almes-giving fhall bee cleane unto us : for to the pure all things are pure. Now almes and other things are then faid to be cleane unto man, when hee being himfelfe pure, maketh and hath a pure use of them.

Object. II. Dan.4.24. Redeeme sby finnes by giving of almes. Anf. This place maketh against the Papifts :

for by funes the Prophet underftandeth both the quilt , and alfo the puniforment. Whereas they affirme, that the guilt of finne cannot bee redeemed, but by Chrift alone, and man onely is to fatisfie for the temporall punifhment of finne. Secondly, the word which they tranflate redeeme, doth properly fignifie (as it is in the Chalde paraphrafe) to breake off. As if the Prophet fould have faid, Thou art, O King, a mighty Monarch, and thou haft ufed much injustice and cruelty : therefore now repent thy felfe, and breake off the course of thy finnes, and testifie thy repentance, by doing juffice, and giving almes to the poore, whom thou haft opprefied. Thirdly, the word in the ancient Latine tranflations , fignificth to amend ; and then it beareth this fenfe ; Amend

hime almes, let not thy left hand know what thy A thy felle, and the couris of thy life, and let thine injustice be runned into justice, thy gru-

elty into mpecy. Objed 111. Make you friends wish the ri-chesofiniquity, shat whanya shall want shey may receive you jute everlasting babuatios. Luk 16.9

Anfw. Receiving here mentioned, is not in regard of merit, as though a man could deferve it by giving almes, but either by way of hearry prayers made by the poore, that they may bee received, or elle becaufe their almes hall be unto them a pledge and earneft of their receiving into Gods kingdome. Object.IV. Prov.26.6.By mercy and truth.

niquity is redeemed.

Anfwer. 1. Salomons meaning is, that by Gods goodneffe, and pat ours, iniquity is pardoned. 2. If by mercy , itmsaus, mans mercy, then are wee to underftand it thus : that mercy and arnth are evident fignes unto us that our finnes are forgiven, and nos the wor-

king caules of remiftion. Object. V. Luk 14. 14. And theu (which gi-veft releafe) fait be blaffed, becaufe they cannot recompencethee : therefore almes dee merit.

Anf, When God promifeth reward to the giving of almes, she promife is nos made to the worke, but in she worker, and that not for the merit of hisperion, or worke, but opely for Chrift his fake in where hee is, by whole meanes hee flands reconciled unto God. And to men that practife charity in giving of almes, are rewarded with bleffedneffe, not for their almes, but according to the mercy of God in Chriff.

Now followeth the right fruit of elines-giring : and it ftands in foure things.

First, they are the way, in which we must walke to life everlafting, I fay the way, not, that caufe either of life, or any other good thing. that God hath promifed.

Secondly, they are effects and fruits of our faith , yea the fignes and feales of Gods mercy to us in Chrift. To this purpole S. Paul wifheth Timothy, 1 Tim. 6.17,18,19. to chatge them that bee rich in this world, that shey doe good, & barich in good works, and be ready so de-Stribute, laying up in flore for themfolges a good foundation against the time to come, that they may obtaine eternallife.Now where is this foundation to bee laid up ? not in heaven, fur that is unpollible for us, and it is laid up for us there already by Chrift; but in our owne conficiences, and that is our affurance of Gods favour in this world, and life everlafting in the world to come: of which affurance, this and other good workes are fignes and feales unto us.

Thirdly, almes comes in the way of reftitution of those goods that have beene gotten fraudulently, though from whom wee know not. Thus Zacchess at his convertion, for wrongs that hee had done, hee knew meen whom, gave halfe his goods to the poare, and proclaimed refligution to thole that could come forth and challenge him. N 2 Laffi

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Lafty, alms are a notable remedy againft coveconinefe. For he that hath a mercifull heart, to beflow upon the poore, fhall easily be content with that hee hath, and avoyd that finne whereby otherwife thee fals into temptation and fnates of the devill, a *Tim.6.9*.

CHAP. VI.

Of Inflice.

Pfal. 15.2. He that walketh uprightly, and worketh right sonfneffe.

THE fubfiance of the whole Pfalme is a Toueflion, and an Anfwer. The Queflion is, Who are the members of Gods Church upon earth, that fhall come to life eternall in heaven ? verf. s. The infver is made in the reft of the Pfalme. And in this anfver is contained a defeription of the parties, by their properties and markes. The first marke is, welking aprightly, that is, in truth and fincerity of faith and a good confidence. The facend note is herperactice of right couffie ffe.

Now Rightcoulaelle, or Juffice, is twofold: the inflice of the Golpell, and the juffice of the law.

Evangelicall juffice is that which the Gofpell reveales, and not the Law, to wit, the obedlence of Chrift in his fufferings, and fulfiling of the Law, imputed to them that beleeve; for their juffication; and this is not herement.

Legati juffice is that which the Law reveateth, and withall requireth : and it is either univerfall, or particular.

Univerfall juftice is the practice of all vertues, or that whereby a manobferrers all the Commandements of the Law. Of this *Paul* feeketh, *Rom.* 10.5, in which place the oppofeth it to the rightcoulfnelle which is by faith. And Zuschary and Elizacheth are fait to bee juft before God, Luk, 1.6, namely, by this universal juftice ; becaute they waiked in all the commandements and or dinances of the Lord, enderouring in all things to pleak him.

Particular juffice is that, whereby we give to every man his right or due: and of this David here ipeaketh. The reafon is, becaufe if it were nor fo, then this fecond marke fhould comprehend under it all the reft; and fo there would bee no good difficition of thefe properties one from anuther.

Particular juffice is two-fold : in diffribation, or in exchange and control?. Juffice in difribution is that which keeps a proportion in giving to every man thathonour, dignity, revorence, reward, or punificment, that is due unto him-

Of this there are moved principally two Queffions. I. Queftion.

2: Booke. (

what is that judgement, which men are to give and hold, one to and of another ?

Anfin. Iudgement is of two forts: publike, and private.

Publike, which is given and adminifted by a publike perion, in a publike place. Such is the judgement of the Magiferate, when here acquirecth men, or according to their deferts condemneth them to temporall punifisment. Of which we may reade, a Chron 19.6. Pfal. 58.1. Such also is the judgement of the Prophet or Minifler, whereby hee don't openly pronounce to men that beleave and repent, that their finnes are remitted, or retained, a Corn 14.2.4 or that, whereby oblinate finnes are delivered up unto Satan, by the cenfute of Excommunication, 1 Corinto. 5.3, 4, 5. of

Private judgement isthat, whereby one man giveth judgement privately of another: and touching it, we are to confider two points : Firft, of what things judgement muft be given: fecondly, how we are to give judgement.

For the first 1 wee must give judgement of three forts of things : of mens facts, of their doctrines, and of their performs. Touching facts: the Apostie Paul would not have us to have fellow/thip with the sufficient worker of darkueffe, Ephefans 5, 11. but rather to reprove them, becaufe they are fubject to our judgement : and being reproved by us, they are judged of us. And our Saviour doth therefore command us, when our brother trefpsffeth againft us, regee and reprove him, Maint. 18. wrfs 15. becaufe his actions are lyable to our cenfure.

Secondly, the doctrines of men are to bec judged by us. Try the farits whether they are of Gad or no.; 16 has. The fifth is many indects all things; that is, all doctrines, 1 Cor. 3. wor. 15. And our Saviour faith, Two fail how them by their finit, that is, partly by their doctrine, and partly by their lives, being judged according to the rule of Gods word, Matthew 7, worf 20.

Thirdly, wee may judge of the perfons of men. New men are of two forts : either in the Church, or our of the Church. The members of the Church mult bee judged by the judgement of chairy, not of infallibility. They that are out of the Church, wee mulf fufpend our judgements concerning them, and leave them to God. For what have I to doe (isith the Apofle) is judget hofe that are without I Cerin. 9.12. Wee may try and examine the perfon, but wee mult referve the judgement of condemnation to God alone.

The fecond point is, How wee are to judge one of another.

Anf. The right manner of judging according ding to the word of God, I will lay downe in A fore Cirpl 40 the High Pareft, there came two fix Kules.

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The first is, If we know any good thing by any man, whether vertue, or action, wee are willingly to fpeake of it, to commend it, and, glorifie Gods name in it, and for it. Thus *Paul* affirmeth, theat the word which hee preached, glorified Golfarhim alars, Gal. 1.23. "The iccould Rules, if wee know, any evil, fune, vice, or offence by any man, there is a mer when we may, and a time, when we may, not ipeake of it, and that with, good conference. For the better keeping of this Rule, four early and the set of the set of the set four early and the set of the set of the set of the set.

First, he that will give for starcof another man, muft in the first place purgeand reforms hundlife. To this purpole Chrift commandeth, first to plutke the beame out of our entry eye, and then [bell we get celearth to east out the moteout of our brouhers eye, M.4.7.5. And he that will not doe this in judging another, ac condemnech him filler Kema.1.

Secondly, we muft be tightly and tauly informed in the natter, before we give julger, ment. This was Gods owne practice, who came downe to fee, whether the finne of Sodome was anfwerable to the crie, Gew. 18.21.

Thirdly, our love and charine muft order and direct, both our fpeech & purjudgment of others, that we fpeakenot of them without deliberation. For hee that upon hared reports the evil hee knoweth by another, is a back-biter. When Doeg the Edomite came and fhewed Sunkthat David was gone to the houfe of Abimeleck, hee told an more than the truth; and yer becaufe it proceeded from an evil minde, therefore David acutch him of hatred, back biting, flandering, and unrighteouliefle, *Plat*, 521.52.

Fourthly, hee that fpeakes the cvill hee knowes by his neighbour, must have the rethimony of his owne configure, to affure him that he hath a calling to doe it.

Now a man is called by God in three cafes. Firft, when hee is commanded by the Magifarte, or ethfie what he howeth. Secondly, when an evill that is in his neighbour is to be redreffed by admontion. Thirdly, when an evill is to be prevented, that it fpread not abroad to the infection of others.

Thetic caveats obferved, wee may fpeakethe evil wee know by others truly, and with an upright configured. But if they may bee concealed, rather than a man fhould blaze abroad the faults of others, whereanto hee is privie, he ought to be file.it: remembring alwayes the faying of Salonor, that it is the glore of a man to paji, by an informatic, and not to the noticeth rofs but by love to cover a multitade of fames. Prov 19,11.

The taird Bule. When a mans fpeech or action is doubtfull, and may bee taken either well or ill, we mind alwayes incipite it in the better part. Waca Christ was brought before Cirples the High Pitcff, there came two winesfles again thin, who affirmed fourthing of him which here thad fookers but becaule they changed and microfiftured his words, pruning them to a wrong fang, therefore they are called by the Holy Gluby, to their, perpersell flagme and, reproach, fuifwirnfles, Math. 26, 90, Againe, the Apolite faith, that Loveshing and ergonach, fuifthere to was a series of the apolite faith, that Loveshing and excite a natation in the better faith.

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in the better find. The fourth Rule. Touching feeret offences of our neighbours, we mult function our judgement of them. The reason is, becaute love alwayes hopes the field, and thukes no evilt Cora 13,5. And our Saviours rule is, if they broken ur findle against these first reprove him privately general flog. Mathem. and gene further right multiprovades Chains 2,3.5.

The futb Rule. Against an Elder, receive not an acculation under two or three wasnedless 1 Tim. 5.19. By an Elder, understand Minifters, civill Governours, and all Superiours. And if wee must not receive, then much leffe may wcc frame an acculation against them. This may be a leffon for all inferious to learne, who take libertie to them layes, to locake what evil they please of their Coveraours. The lixth Rule is concerning Miniflers. The Spirit of the Prophets is fubject to the Pigphers, and not to private perfons, 1 Cor. 14.32. Indeed private perfonschaver power to examine & trie their doctrine and ministerie : but they mult goe to further for they have no power to give judgement, either of their Miuilters doctrine or perfons. The doctrine and manners of teachers are fubject to the coulyrs of Prophets, only. For example : A private man fayes that he may excommunicate at his pleafure those that finge, if heaproceed according otherhree degrees mentioned, Maria But this is in him a fault, for hee muft not judge in this cafe at his owne pleature, but his judgement mult follow the judgement of the Church : and when the Church hath gwen cenfuie, then may the private man proceed to centure, and not before. So faith our Saveour Chrift, Muth. 18.17. If hechears not the Church, after the Church hath judged him .4.1 him be noto thee as an heathen and a publican.

Here if the Queffion be made, how a man may with good conference give judgement of his owne telle;

I anfiver, by obferving twp Rules. Firft, a main mult alwayes in the preference of Gou judge hindfelfe un regard of his finnes, both of hear and life, i *Gorinth*.17.31.4*f* we *rould judge and felores the photeknet be judged*. And this judgement of a mans felfe mult not bee partiall, but fharpe and fevere, with true humilitation and low linefie of heart. For this is a true ground of all charitable judgement of others. Secondly, before une a man untif hipprefie bis judgement of humfelfe, and bee filene: no man is bound either to praise or N 3 differing.

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difpraife, to excufe or accufe and condemne A | in : and the circumcifion is of the heart. And himfelfe before others : and grace muft teach him thus much, not vainly to commend or boaft of his owne gifts and actions; but rather to bury them in filence, and referre them to the judgement of others.

Now to conclude this point : The doctrine delivered is most necessary for these times. For the fashion of most men is to give rash and finister judgement of others, but themselves they will commend, and that highly. If any thing be evill faid or done, all men must have notice of it. If a thing be doubtfull, it is alway conftrued in the worfer part. If a thing be done of weakneffe and infirmitie, wee aggravate it, and make it a double finne. Wee are curious in fearching and inquiring into the lives of others, that we may have fomething to carpe and finde fault with. But let this be remembred, that as wee judge, fo wee shall be judged ; first, of God by condemnation. and then by hard and unequall judgement from others. Againe, what is it that makes men to be open-mouthed in declaring and cenfuring our faults, but this, that wee open our mouthes to the diferace and defamation of others ? Wherefore, if we would have other men to judge of us and our actions in love, wee must allo make confeience to give charitable judgement of them.

II. Queflion.

How one man (bould bonour another 3

Anfas. That we may rightly honour men. we mull first know the causes for which men are to be honoured. And that the caufes of honour may be conceived, I will lay downe this Ground : Honowr is in the first place prinsipally and properly to be given unto God: 1 Tim. 1.17. To Godonly wife, be honour and glory. The reason hereof is rendred in the Lords prayer ; becaufe his is kingdome, power, and glory. Againe, God is goodneffe it felfe : his goodneffe and his effence are one and the tame : therefore honour is due unto him in the first place. Now every creature as it comes neare unto God, fo is it honourable: and the more honourable, by how much nearer it commeth unto him. But man efpecisily, by how much nearer hee commeth to God in divine things, by fo much more is he to bee honoured in refpect of other creatures. From this ground doe follow thefe conclufions :

+ Firft, that man is firft of all to be honoured for vertues fake : because therein principally lands the internall linage of God. Rom. 2. 10. To every manthat dolb good Jhall behonour, glory. & peace: to the lew first, &c. Now wheras the queltion might be, Who is the Jew, to when this honour muft be yeelded ? Paul anfivers, vei. 19. that he is not a Jew, which is one outward, but he is a lew, who is one with-

Salemon faith, that Henour is unfeemly for 4 foole, Prov. 26.1. And the Holy Ghoft to the Hebrewes faith, that by faith our Elders were well reported of, Hebrewes 11.2. The Heathen man, Marcin Marcellus, a Roman, did dedicate a Temple to the goddeffe of Honour,

and the way to that Temple, was by the house

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of Vertue. The fecond Conclusion is, That man is to be honoured, not only for vertue, but also for divine reprefentations of other good things : in a word, becaufe one man before another, bears the image of fomething that is in God. As first, of his Majefie. Thus the King is honoured, becaufe in his Majeffie and flate hee carrieth a refemblance of the power and glory of God : fo as that which is faid of God, may be also spoken of him. Hence it was, that Daniel faid to Nebuchadnezzar: OKing, show Dan. 3. 37. art a King of Kings : and why ? for the God of beaven hath given thee kingdome, power, ftrength, and glory. Secondly, of his Dominion. Thus the husband is to bee honoured of the wife, becaufe he beareth before the woman the image of the glory of God ; yea, of his providence, wildome, Lordship, and government, 1 Cor. 11.7. Thirdly, of his Paternity: and fo the father is honoured of the fonne, becaufe he beares in his perfon the Image of Gods paternity or fatherhood. Fourthly, of his Sternity : and hence it is, that honour is given to the aged, before the young man, becaufe he beareth the image thereof. Thus we fee that divine representations doe imprint a kinde of excellencie in fome perfons, and con-

fequently doe bring forth honour. The third Conclution is, That men are to be honoured, even for the vertues of others, to whom they fland in relation. Thus the fonnes of Princes are called by the honourable name of Princes. The children of Nobles are effected by birth nobie. Thus dignitics doe run in descent, and the postcrity is honoured in the name of the ancestors, but princi-

pally for the vertues of the anceftors. The fourth Conclusion 15, Men are to be honoured for their riches. I meane not for riches fimply, but for the right ufe of riches; namely, as they are made inftruments to uphold and maintaine Vertue.

If it be faid, that to honour rich men, is to have the faith of the Lord Iefus Chrift in reipect of perfons, Iam.2.1. I anfwer; In that place wee are nor forbidden to honour rich men; but the Apoftles meaning is, to reprove a fault of another kinde, when men preferre riches before pietie ; when rich men are honoured being ungodly ; and when godly poore nien are despiled and rejected, becaule they are poore.

Now having premifed the ground, wee come to give aniwer to the queftion before propounded. A man therefore is to honour every one in his place, whether hee bee his foperiour,

Cales of Confeience.

fee in the particulars that follow. Sett. 1.

Touching the honouring of Superiours, thefe Rules are to be obferved.

First : All Superioursmuft have reverence done unto them, whether they be Superiours in age, in gifts, in authoritie, or howfoever, and that because they are Superiours.

The actions of reverence due to all Superiours, are principally fix. The first is, to rife up before the Superiour, Levit. 19. 38. Thom Ibaltrife up before the hoare hoad, and honour the perfon of the old man. The fecond, when they are comming towards us, to goe and meet them. Thus, when Abraham law the three Angels comming toward him, he same to meet them from the tent doore, Gen. 18.2. And King Salomon, when his mother Bathheba came towards him to speake unto him for Adoniah, the cextianth, he rofe up to meet ber, I King. 2. 19. The third, to bow the knee before the fuperiour. Thus wee reade in the Golpell, that a certaine man comming to Chrift, as he was going on the way, kneeled unto him, Mar. 10. 17. Thus Abraham ranne to meet the three Angels, and bowed himfelfe to the ground, Gen. 18. 2. And the lame Abraham, clicwhere, bowed himfelfe before the people of the land of the Hittites, Gen. 23. 7. The fourth, to give them the first and highest feat or place. This our Saviour Christmeaneth in the parable, wherein hee willeth those who are invited to a banquet, to yeeld the chiefelt place to them that are more honourable than themfelves, Luke 1 4. 7. And it is fet downe as a commendation of lofephs brethren, that they fate before him in order, the eldeft according to his age, and the youngeft according to his youth, Genefis 4 ?. 33. Here we must remember, that though in common practice among men, the right hand is a note of luperiority, yet in Scripture the practice is contraric. For in the article of our Creed, Sitting at the right hand, lignifieth the inferiority of the Mediator, in respect of the Father; though it be a token of his fuperionity, in regard of the Church. And fo mult the place be underftood, (1 King. 2. 19. where it is faid, that Bathfheba late at the right hand of Salemon,) namely, that it was an argument of superioritie, whereunto hee preferred her before the people ; but it fhewed her inferioritie in regard of Salomon himfelfe. And this cultome is frequent, both in the Scriptures, and in humane writers. The fitch, to give libertie of speaking in the first place. This was the practice of Eliha, one of the friends of lab, who being the youngeft in yeares, dared not to thew his opinion, till lob and others, who were his ancients had fooken. But when they had schoolf their talke, then he is faid to have answered in his turne, 10b 32.6, 7.17. The fixth, to give the titles of reverence to all luperiours. Sara according to this rule, called Abraham Lord, 1 Per. 3.9. The man in the Golpel comming to learne fomething of Chritt, cals him by this name, Good Mafter, Mark 10. 17. and Anna rebuked by Eli, anfwered him with reverence, and faid, "ay, my Lord, 1 SAM. 1.15.

Thesecond Rule touching honour due to fuperiours, is more fpeciall, touching fuperiours in authoritie; namely, that they also mult be honoured. And this honour the wes it felfe in foure chings.

The first is pecial reverence, which fands in the performance of two duties. The former is, to Hand when our superiours doe fit. For thus Abraham after hee had received the Angels into his tent, and prepared meat for them, ferved himfelfe by them under the tree giving attendance, while they dideat, Gen. 18. 8. In like manner, when Mofes fate in judgement, the people are faid to have flood about him, from morning untill evening, Exod. 18. 13. The latter is, norto speake, but by leave. A duty alwaies to be observed, but specially in the courts of Magiffrates. Example whereof we have in Paul, who being called before Fslix the governour, did not ipeake a word, untill the governour had beckened unto him, and given him leave, All.24.10.

The fecond thing is fub jettion; which is no-thing elfe but an inferiority, whereby we doe (as it were) fuspend our wils and reations, and withall caufe them to depend (in things lawfull and honeft) upon the will of the Juperiour. This fubjection is yeelded to the authoritie of the fuperiour, and is larger than obedience.

The third is obedience ; whereby we keepe and performe the expresse commandement of our inperiour, in all things lawfull and honeft. It fandeth in fundry particulars, as firft, it muft be in the Lord, and as to the Lord himfelte, What forver ye doe (faith the Apolile) doe it heartily, as to the Lord, and not unto men. Col. 3.23. Againe, obedience mult be performed even to inperiours that are evill. Thus Peter exhorts fervants to bee fubject to their Mafters, in all feare, not only to the good and courteous, hut alfo to the fioward, 1 Peter 2. 18. Thirdly, it must be done to Rulers, in whom we fee weakneffes. For their infirmities ought not to hinder or ftop our duty of obcdience, confidering that the commandement of honouring the father and mother is generall without exception. Fourthly, it is to bec performed to them that are Deputies to Rulers, yea, which are deputies of deputies. Submit your feives (faith Peter) unto alt manner ordenance of man, for the Lords fike, whether is bee nnto the King , as unto the superiour, or unto governours, as unto them who are fent of him, or c. 1 Pe er 1.13, 14. Fifthly, though punifhment bee wrongfully and most unjustly imposed by Rulers, yet it must bee borne without refiftance.

(ales of Conficience.

thankeworthie, if a man for confeience toward God, indure criefe fuffering wrong fully, 1 Pet. 1. 19. The practice of this we may see in Hagar, the hand-maid of Sara, who is commanded by the Angell to returne againe to her dame, and humble her felfe beføre her, though fhe had dealt very roughly with her, Gen. 16.9.

The fourth thing due to Superiours in au-thoritie, is Thankefgiving in presiling God for their paines, authoritie, and gifts principally. Thus Paul exhorts, that praiers, imerceffions; and think forving, be made for Kings, and all that be in anthornie, Tim. 2.1. The reafon is, becaufe being over us in authoritie, we have the benefit of their gifts and authoritie, Gen.45.9.

Seft. 2.

In the fecond place commeth to be confidered our honour due unto our Equals. Concerning which, there be two Rules.

I. Rule, Equals muft effecme better of others than of themicives. Thus Paulexhorts all men in meekneffe of minde, without contention or vaine-glorie, to effectic others better than then delves, P.b.l 2.2.

I I. Rule. Equals, in giving honour, muft goe one before another, Kom. 13.10 where the Apottle lath not, in raking bonour, becaute the dutie by himprefcribed concernes not all pertons, but those alone who are of a like or equall condition.

Seil. 2.

A third fort, to whom honour isto be yeelded, are inferiours. And the honour due unto them is, without all contempt, in meeknefic of fpirit, to respect them as brethren. This dutie the Lord commands exprelly to the King; That his bears bee not lifted up above his brethren, Dest. 17. 20. The fame was the praclice of lob, who faith of himfelfe, that he did not contempe the judgement of his fervant, or of

Rance, till we can nave out remedie. For this is A | hu maid, when they did contend with him, lob 31.31. Naaman the Syrian thought it no dilgrace, to be advised and ordered by the counfell of his fervants, 2 King. 5.13, And true it is, that all superiours ought, to keepe their flate and place; yet fo, as they have refpect alio to fuch as are inferiour to them, without fcorne or contempt.

2. Booke.

Sect. 4.

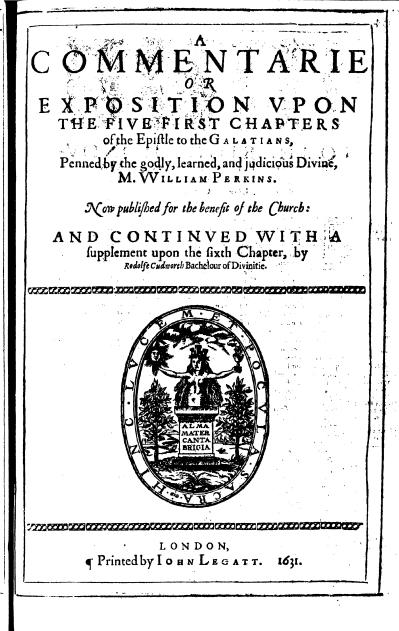
Laftly, there is a kind of honour to be performed to a mens owne felfe, which dutie the Apofile exhorteth unto, Phil.4.8. where hee laich; If there be any verine, if there be any praife, thinks on thefe things. By which he would reach us not only to tender the honour of our superiours, equals, and inferiours, but even of our felves, in feeking after vertue, and praife that followeth after it.

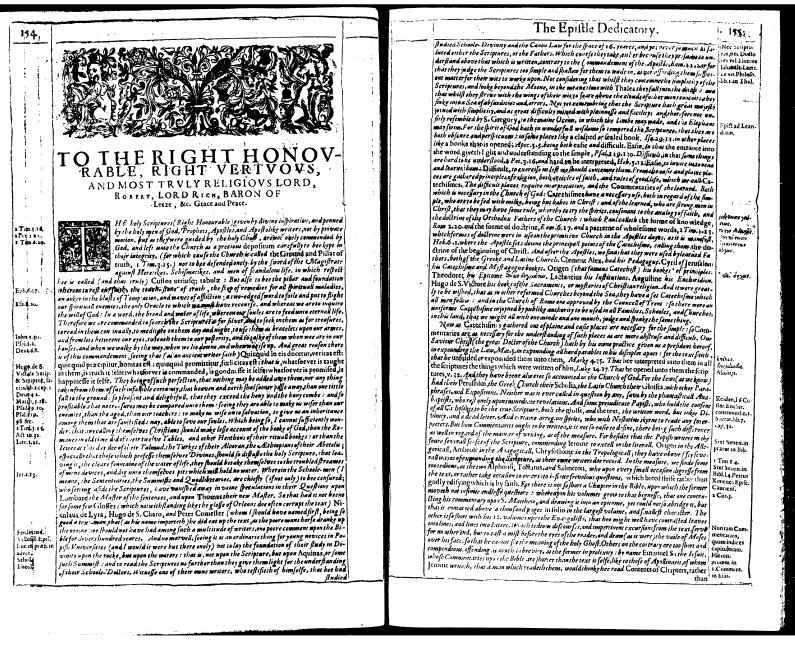
But how should a man in a right manner honour himfelfe?

Anfm.By obferring two rules.

J. Rule, We must preferve our felves in bodie and toule; fpecially, we must keepe the body, that it be not made an inftrument of fin. For when wee docufe our bodies as inftruments of uncleanneffe, then doe we bring a fhame upon them. And it is the will of God. that every man bould know how to poffeffe his veffel in holineffe and honour, I Theff. 4. 4. And that which is faid of the body, is to be underitood of the hand, the heart, the tongue, and ali the parts and members thereof.

II. Rule. If wee would truly honour our felves, we must honour God in all our wates. For God will konour them who honour him. 1 Same. 2. 30. Now to honour God, is to honour him according to his will and word, in the duties of good confeience and good life. On the contrarie, they that difhonour God, God will difhonour them before all the world. And this must teach us, even to dedicare our felves to God and his glorie, in the whole courie of our callings, whether in the Church or Common-wealth.





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The Epistle Dedicatory.

than Commentaties. But as for the manner : the luerall fenfe (which our author bere followerb) is the

1 Tim. 8.16. Symbolica. Ticologia non eft arguinentativa. Thom.

> 3 Con 1 1.13. Volufian.vel Honor.ad augut. Nichol.1 2 Pet 3.16.

Ecclef. 18.6.

1 Sama. 10.

only fenfe intended by the fort of God : the Allegoricall, Tropologicall, Anagogicall, being bui fiverak wfes and applications thereof : For the Scripture (confifting in the firse, not in the letters) is profitable to teach, and improve, as Paul faith : whereas from the Allegorical fense no necessary argument can be taten (atheir owne Dottors confile) either to confirme or confute any point of dottrine : and therefore much lefe from the Tropologicall, or Anagogicall. And as for the measure, in regard of breviny or prolixity, the golden meane bath beene indged by the learned to be the bolt which is, not only to grue the bare meaning paraphraftically, but to make collection of delivine, and application of ufes ; yet briefly, rather pointing at the chiefe beads, than awelling long upon any peint. Some are of opinion that a Commen-ter is only to give the literall fen fe of the place without making further ufe of application, or infration: To which I could cafily fub foribe, if all the Lords people could prophefic, or if all were able to hardle the word of God, the fword of the first. For as to an expert Musirion who is acquainted with the concords or rules of defeans, it is as good a direction to have only the grounds, as if he had every point pricked out unto him, being innered to the division upon overy point, as it falleth out in the ground : So to him that it acquainted with the word of God, a front and concife bandling of the Scripture may bee as good a dire-Elion, as sfevery point were difcourfed at large But becanfe all readers ate not firony ments Chrift, fome being but babes, who must have every thing mineed, and cut fmallume them before they can receive tt. Neither all teachers expert and prompt Scribes, like to Ezra, nor mighty in the Scripinre as Apollos, fuch as are able to devide the word aright, and apply it fiely as they ought: (Some being deceitfull workmen perverting it to their owne destruction, in prefling the two dags of the Scripture, the Old and New Tefament, that in fread of milkes hey Inche norbing but blood. Others unskiltull, caffing wilde Coloquintida into the pot of the children of the Prophets, being too hafty to learne, and too igner ant to know of them felves, what they found have gathered.) Therefore to beloe the ignorance of the one, and hinder the malice of the other (and fo to prefit the moft) befide the meaning, hec hath briefly drawne out fuch doltrimes as naturally arife from the text; forming withall, how they ought to be applyed for confintation, correction, suftruction, confolation Witch he hath done with fuch destering (artifictully matching together, two things, herecofore infociable, Brevity and Peripicuity, that the like (I take it) hath not beene performed hereiofore by any Expositor upon this Epifile : which we may well call the key of the new Teftament, in that it handleth the weigh seft points of dollrine, whether we confider the neceffary knowledge. thereof, or the controverfics of the fermes. Therefore Luther after bee had once publikely expounded it tooke in hand againe, and interpreted in the fecond time, beginning (as himfelfe faith) where he ended, ac. ording to the faying of Syracides, When a man hath done what be can he muft begin againe Which Commentary freing it bath found fuch good entertainment amongft us being bus a forreiner, and having loft much of his firength, and taken wind by changing from language to language, as wine from one veffell to another : I doubt not but this, being a free denizen, will finde the like favour and acceptance, the rather, if it will please your Honour to vouch fafe it your countenance. To whose protection and patronage I bere commend it, as S. Luke did his hiftories to the most moble Theophilus: defiring bereby to testifie my humble duty unto your Honour, and my thank fulneffe to God for the riches of his grace beformed upon you in the mystery of the Goffell; for your zeale of Gods glory, your love of the truth, and of all those that unfainedly embrace the truth. And thus fearing to hinder the course of your more ferious cogstations and attions, I humbly take my

leave : Defiring the Lord, who bash promifed to bonour those that honour him, that as her bash made you Honourable in your noble progenitors, fo bee would make you thrice Honourable in your future fucrefors, and long cominue you a noble infirmment under his Highneffe, of the peace and welfare of your country, as hisberto be bath dome, accomplishing all your defires for prefent posterity and future felicity. From Emanuel College in Cambridge : Anguit. 10. 1604.

Your Honours most bumbly devoted,

RODOLFE CVDVVORTH.

To the Courteous Reader.



A. Barton

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Here offer to thy view (Gen. le Reader) a Communit, and a Supplement : the Comment begun by an excellent work -man and dramen in excellent properties, in all points futing to the analogie of futby and the decivine of the Orthodox ! Fashers of the Church, being the fability ce of his three yeares Lettures upon The fathers of the Church, being the j-Ofta-ce of the twee yeares because in pro-the Lordiday. If his former workes either of Polyine Divinities in fundrie of bu Treatif s, or Conreverfall Divining in his Reformed Catholike, or Caf. -Divinitie in his Cales of Conficience, have minifered any comfort and thee, or given thee content : I doubt not but thefe Commemories will abundantly fa157

tisfie thy expectation. For to omit the varietie of matter, as alfo the brevitie and admirable per frienise in regard of the manner, (being el e cheefest common dation of Occumentus or any Interpreter) in them As is a mirrour thou may f more clearely fee his knowledge in the myfictie of Chift; and his desteri- Epirits. 4. tie in exemplifying that by practice, which he had formerly caught by o precept, than in any of his w i- o in his Prosings befides : as having a double eminencie above the rest. First, in that they were pen edite laft of pherica. all is workes, being come to ripereffe of surgement : and that upon mature deliberation after the Serve mons, (as his manner was.) Secondly, in that they were written with his owne hand, where as all his other writings (except fime for Treatifes) were taken by fome diligent anditors, and perufid by him-Silfe. Herein refembling the Epifile at filfe, which was written with Pauls owne hand: all the rolf Galent. (except that fort one to Philomon) by his Soilles. And as they dae except bis ether writings, fol Philem. v. 18. might fay (perlans more truly than difirently) that they fur palle un this hinds, above moderne writers that have gone before them : fo that he which will vonchlafe so read them, fhall not greatly need nor acfire any other Interpreter upon this Scripture: the which I freake not at afforming of Ariguntiono better worth, than to be put under a bufbell, that Noveltie might be fet upon the tand flicke : but for that I fee not but that John Baptilt the last of all the Prophets, was as goodly abor ing and frining loh 5.25. candle as any of the rest, and that he pointed forth Chrift more distinitiy shan the rest. Has I hap I Ital not weed to use many words in commandation either of the morkes or of the Authors being formell thowen and sufficiently commended by others, for foundness of dettrine and integrine of life, which (whilest he was living) dody walled each sober, his doctrine being a patterne of his life, and his life a connerpaine of his walt ine. And now being dead, his favore writings which bee bath lefe bebude him, breathing forth (acist mere) the forest finell of a furtisfiel fur (like a field which the Lord bach bleged) have gos him a mane wever to be forgenten, which given hims ofter his death a fecend life.

I am fronther to adversife shee, (good Render) that thereismere fome places in the original copies, to which the Author would (no doubs) have given fomerers and correction, if God had dasmorrow the line of his life but a little longer : which I have filed and polified according to my poore will, though were faringly, in fuch places only armere obfeners, on had any phrafe of doubtfull confirmation, or otherwife fermed to be muftaken : pointing and intertime elarottes of fair for the Proffe. to may bee my unskilful banding of them hat b deprived them of the frane luftre, yet fire I am it hat by wer ihem no tindare.

Touching the Supplement : is was my pintofe at the first, 10 have made a fapply of sharabach was waning, on of the Authors owne writings, with hat been done in Aquinas S mines and there s but afterwards perseiving that his workes already extant, would not afford mo fufficient matter to furnith one that argumens, I was inforced to take another course, and to make a jupply with courses the for the for muse owne, as scould, whitch if st fall fermenat to fait the finmer mall points; Elball defied thee to confider; that is is not fo oufie & matter for Afciepiodoris with forded to de tw with a cole or chalke only, to finile a pitture began by Apelles with To curious a genfills and that it is an are diment, wherem fi sonfelle) I farme not beand formach converfant; a per ! up? un finne other ! neither the for our of party for to make oftentation of wit, reading, or invention but teft as a berefferte tacht to be performed by fome for the performing of the works and the soul of the Charch, (1) this pare must day bonfor any thing to the Tree furie of the Lords Temple.) Ind this boging about the other the third interaction of formally acceptances at they hands; while that there will afford mostly good word for my while will, and a factore-ble confirmation for my painty; I commined with the bleffing of the Althoughties, and these to bin grations protection, unfainedly willing to the as to my felfes the metric of Bod in Chrift lefue. August. 10.

Thine in the Lord lefus,

THE

THE EPISTLE OF SAINT PAUL TO THE GALATIANS.

The Argument.

Wothings are generally to be confidered : the occasion of the Epifile. and the frome. The occa. fion shat moved Paul to write this Epifile was, becanfe certaine falje Apofiles flandered him both in respect of bis culling, as also in respect of bu dodrine; teaching that be was no Apofile and that bis destrine was faile. And by this meanes they feduced the Churches of Galasia, perforading them that justification and fulvation was partly by Christ, and partly by the Law. The foop of the Epifle is in three things. First, the Apollic algorith is alling in the first and fecand chapters. Secondly, he definds the truth of his delivere, teaching infification by Christ alone. And apon this escation hee handles the greatest Question in the world, namely, What is that Inflice whereby a finner flands rightcoust before God, in the third and fourth, and in the beginning of the fifth. Thirdly, beeprefor the states of good life in the fifth and fixth chapters.

CHAP. I.

1. Paul an Apostle (not of men, nor by man, but by lefus Christ, and God the Father, who raifed him from the dead.)



pages; a Preface, an Infruction, and the Conclufon. The Preface is in the five firft verfes : and it hath two parts, an Infaription, a Salutation.

The Infeription fets downe the perfons that write the Epifile, and the perfons to whom it is fent. The performant write are two, Paul and the Brethren.

Paul is mentioned in the first verfe. In which, in comely and decent mannet he commends himfelfe to the Galatians by his office and function an Apelle that is, one maked to bee a pleater and founder of the nove Teffement smong the Nationa. And becaufe the ticle of an Apolite in generall fignification may agree to all Teachers, therefore he goes fuscher, and fers downe she saufe phin Apo-Itlefhip. And firft, he removes the falfe caufes in these wands [not of mon] that is, not salled by men, as by Authors of my calling, or nat called by the authoritie of men. Aud mathis Pand oppoletly himfelfe to the falle Apoliles, who were called not by God, but by men. Againe, he faith [not by man] that is not selled of Gud in and by the ministerie of any meere man. And in this Paul oppoleth himfelfe co all ordinaric Minifters of the Golpeli whatfoever, who are called of God by use, This, done, hec propounds the true saufe and Au. thor of hw Apofiletip, of whom hec wast, called immediately. Against this unry lase, objected, that Paul was errained, to be an D Apufile by the imposition of hands of the Church of Antioch. I anfwer, That this impolition was rather a confirmation than a cal-ling. Secondly, they of Antioch had not impoled hands on Pari, but that they were commanded by the Spirit of God. Further Paul addes, that he was called by Shrift and God the Father torthree caufes. The first was, to fightfreihe confencof will in the Father and Carift. The second was, to teach us how we

HE Epifile hath three A see to conceive of God, namely, that he is the Father, and Jefus Chrift, and the holy Ghoft for the Godhead may not be conceived out of the Trinitic of perform. The third is, becaufe the Father is the fountaine of all good things that come to us by Chrift. Lattly, he ferterh downe the effect or action of the Father Imhe raifed him from ibe dead and that for two caufes. One was to prove Chrift to be the naturall Sonne of God ; for he professed himfelfe to bee for and that was one caufe why hee was crucified and put to death. Now when he was dead, if hee had not beene the Sonne of God indeed; hee had nover rifen sgame, but had ocrified in death. And in that the Pather raifed him againe to life, hee give reftimony that hee was his owne maturali Sonne. And therefore Paul faishy Bay. 1. 4. that Christ was declared to bee the Sohns of Coubby the re-Investion from the dead : and he applyes' the words of the Pfalme (Ads 1 3. 3 " Then are my Senne, shis day have I begovershee) to the time of Chrifts refurrection. Againe Pant mentions the refurned on of Chain, ro note the time of his owne calling for though the seit of the Apofiles were called when Chirth wasin she eltate of humiliarion, yet Wast was called afgerwards, when Chrift massmered into his Kingdome and late at the right hand of his Father-The Ule Firlt, where s Pent in the verie forefrong of his Epulite begins with his owne cahling, I gather, that everie Minister of the Gofpell ought to have a good & lawfull calling. A man cannot preach unleffe hete fem. Christ Rom 10.14. tooke not unto him the office of a Mediator till he was called and fent of his Father-Therfore the opinion of the Anabaptilts is foolifit and phantafficall, who thinks that everie man may preach that will, without any foccial calling. They alleage, that the how is of Sien 1 Cor. 16.15. phanas ordained them (clues to the ministerie of inga. the Saints. Arfw. The meaning of the place is not that they called themfelves, but that they fet themfelves apart to the Minifierie of

Cap. 1.

Cap. I.

Apoc. 5.10.

Marth 9.28.

Ephel.5 11.

Acts 10-18.

of their owne hearts. Againe, they alleage that all Chriftians in the new Teftament are Kings and Priefts, and the office of the Prieft is to teach. I anfwer : All are Priefls, in that they are to offer themselves in facrifice to God, and to teach privately within their places and callings, as the mafter his fervants, the father his children,&c and to make a confeffion of their faith, when they are called fo to doe. Thirdly, they alleage that the power of the keyes is given to the Church, I anfwer, It is indeed ; yet fo as the ufe and administration thereof belongs to the Ministers alone, in the dispensation of the word.

Secondly, whereas Paul faith (not of men, but of Christ.) I gather, that everie lawfull calling is of God, and not of men as authors thereof : and that the right to call belongs to God. The Father thruft's forth labourers into the vineyard, the Sonne gives Pattors and Teachers, the Holy Ghoft makes Overfeers. It may be ailcaged, that the Church hath authoritie to call and ordaine Minifters: Ianfwet, that the Churches authoritie is no more but a ministerie or fervice, whereby it doth teftifie,declare, and approve whom God hath called.

Thirdly, whereas Paul chus proclaimes his calling, (I'anlan Apostle of lesis Christ) 1 gather, that the callings of the Ministers of the Goloell muft bee manifeft to their owne confciences, and the confciences of their hearers; and that for divers weightie caules. Firlt, they are Embassadours, Instruments, and the mouth of God : and for this caufe they are to fpeake in the name of God, and this they cannot doe, unleffe they know themfelves to bee . called. Secondly, that the calling of the Minifterie may tend to edification, there is required the affittance of Gods Spirit in the teacher, the protection of him and his miniflerie, the effectuall operation of the Spirit in the hearts of the hearers. And he that wants the affurance of his calling, cannot pray to God in faith for thefe things, neither can hee apply the promifes of God to himfelfe. Thirdly, the knowledge of our callings breeds confcience of our duties, diligence, and the feare of God. Lattly, knowledge of our callings in the confciences of the hearers, breeds a reverence in their hearts, and obedience to the minifleric of the word. Upon this fome may demand, how they may know that they are called of God to the Ministeric, of the word. Anf. They may know it, if they finde three things in themfelves : the first is, the teftimonie of their confeiences, that they entred not for praise, honour, or lucre ; but in the feare of God, with a defire to glorifie him, and to edifie the Church. The fecond is a facultie to doe that which they have a defire and will. In this facultie are two things, knowledge of God and his wayes, and aptnes to deliver that which they know. The third is the Ordinati-

of the Saints, in the purpose and resolution A o of the Church, which approves and gives tellunonic of their will and abilitie. He that bath their things, is certainly called of God. Now put the cale a man wants the first of thefethice, becaufe he entred with evill confeience, being carried with ambitious and co. vetous defires ; then I answer that his calling Itill in respect of the Church is good and lawfull, and when hee repents of his bad confeience, it is also accepted of God.

The fourth point to bee observed, is, that Paul makes three kindes of callings in the Church. One is, when men are called by men. and not by God:and thus are all falle teachers called. The fecond is, when men are called of God by the minifterie of men : thus are all ordinarie Miniflers of the word called. The third is, when menare called not by men, but by Chrittimmediately. And Paulhere fignifies, that he himfelte and the reft of the Apoffles were called according to this third way. And in this respect hee puis a d fference betweene the Apolities, and all the Minufters of the new Teftament. For in that they were called immediately, they were also caught by immediare infoiration and alto aided by the infallible affittance of Gody Spirit. And of all this they had promiles, Mintil . 10.19, 20. Luk. 10. 16. Hence we may gather the certaintie of our religion. The effentiall hote of the Church is faith : faith (tands in relation to the word of God : and the word of God is no word unto us, unleffe we know it to be fo : and we know it to be to , becaufe it was written by the Apofiles, who in preaching and writing could not erre. Secondly, hence I gather, that the doctrine of the Apoftles is the immediate word or God, becaufe it was given by intpiration, both for matter and words : whereas the dochine of the Church in Sermons, and the decrees of Councels, is both the word of Ged and the word of man : The word of God, as it agrees with the writings of the Apollies and Prophets: the word of man, as it is defe-Clive, and as it is propounded in termes devifed by man. It may bee objected, that Paul fpake tome things or himselfe, and not from the Lord, 1 Cor. 7. 12. Not the Lord, but I. Aufw. The meaning is, not the Lord by any expresse commandement, but I by collection and interpretation of Scripture, and that by the affiftance of Gods Spirit, v-40. Seeing then the writings of the Apoliles are the immediare and meere word of God, they mult bee obeyed as if they had beene written without man, by the finger of God.

Laftly, feesing it is the propertie of an Apofile to be called immediately by Jelus Chrift, hence it followes, that the authoritie, office, and function of Apoliles crafed with them, and did not pafle by fucceffion to any other. Therefore it is a fallhood, that the Pope of Rome fucceeds Peter in Apoltolicall authoritie, and in the infallible allithance of the Spirit, when he is in his Confittorie. And 01

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fus Chrift, and not by man, that is, meere man, hee gives a pregnant tellimonie that Chrift is both God and man.

And whereas Paul was called by Chrik railed from the dead, hence I gather the dignitie of the Apofile Paul above all other Apottles, in that he was called after the refurrection of Chrift, when hee was entred into his Kingdome.

The Text.

2. And all the brethren that are with me, to the Churches of Galatia.

The Exposition.

By brethren wee are to understand fuch as feparated themfelves from the Pagans, and received the faith of Chrift, I Cor. 5.1 1. And heremore specially fuch as taught and profelled the faith, that is, both paffors and people, whether of Antioch (as fome thinke) or of Rome, as others.

And Paul writes his Epifile as well in their names; as in his owne, and with their content, for two caufes. One was, that he might not be thought to deliver any private doctrine devifed of his owne head. And this care hee had alwayes: and therefore taught nothing but that which was in the writings of Mofes and the Prophets, Ad. 26.22. And this was the care of Chuift, who faith, My dollrine is not mine, by: barthan (ent me, 10%.7.16. And at this day, this mult bee the care of the Miniflers of the General, to deliver nothing of their owne. First therefore, their doctrines muft bee founded in the writings of the Prophets and Apoilles: and fecondiv, that they may be fare of this, they must have the confent of the true Church, foculty of fuch as have beene the Rettorers of the Getpell in this laft age. This rule 'Paul gives I mothy, to continue in the things which her had learned of Paul and the reft o the Apofiles, 2 Tim. 3.14. Hence it appeares to be a fault in fundrie private perfons, when they read the Scriptures, to gather private opinions, to broach them to the world. This practice hath beene the foundation of herefies and tchilmes in the Church.

Secondly, Paul writes with confent, that hee might the better move and perfivade the Galatians to receive his doctrine which hee is now to deliver.

Hence it appeares, that the confent of Paflors and people is of great excellencie. For the better conceiving of it, and the meaning of the Text, I will handle thice points. The first is what is the force of confent? wherin funds it ? and where it is now to be found ? For the full : Confent is of force to prepare the heart, and to move it to beleeve: as .Inguffine faith, I had not believed it & Goffell, except the untheritics ft'e Church had moved me. And this wallst candor. For it is the word that is the of just and the muther four fluth : the word it felte worke, hos that faith, whereby it is be-

And where Paul faith, he was called by Je- A I reved. And Paul in this place uleth confent, not to work a faith in the Galatians, but only to thirup a liking of his doctrine. Two errors of the Church of Rome must here be avoided. One, that confent is a certaine marke of the Church. It is falle; for confent may bee among the wicked in the Kingdome of Antichrift, Rev. 13.16. In the kingdome of darknes all is in peace. Againe, diffention may bec among the godly, as betweene Paul and Barnabai, Panl and Peter. In the Church of Corinth there were fchilmes, I Cor. 11. Confent therefore fimply, unleffe it bee joyned with true faith and true doctrine, is not of force to declare unto us the true Church. The fecond error is, that the Catholike confent of beleevers in points of religion, is the true and lively Scripture, and that the written word is but a dead letter to it, and to be judged by it for his fenfe & meaning. But all is contrarie. For the written word is the firft and perfect patterne of the minde and will of God : and the inward confent in the hearts of men is but a rude and imperfect extract and draught of it.

The fecond point is, wherein flands this confent ? It mult have his foundation in Chrift, and thence flow to the members, as the oyle from Marons head to his garments, Pfil.133. And it flands in three things : confent in one faith and doctrine; confent in affection, whereby men bee of one heart, Aits 2.47. confent in ipeech. 1 Cor. 1.10.

The third point is, where it is now to bee found ? The Papifts fay, that they have true and perfect content among themfelves, and that Fathers & Councels be on their fide : and that wee have no confent among our felves. I answer first, that they have not the consent which they pretend, for the proper points of Poperie were not knowen to the Apofiles, nor to the Apoftolicall Churches, but were taken up in the ages following by little & little. Secondly, fuch doctrine as the Papifts make articles of faith, are but opinions & conjectures in the Fathers and Councels. Thirdly, the things which the Papifts hold are the fame peradventure in name, but they are not the fame in deed, with that which thefathers hold, neither are they holden in the fame manner : as for example, the Purgatorie which the Fathers hold is a thing farre different from the Purgatorie of the Papifts,& fo all the reft. Of confent they may brag, but they cannot fhew it. As for our felves, we all confent in the foundation of religion. There is difference about the defcent of Christ into hell. The thing we all hold, namely a descent ; the difference is in the manner, whether it be vertually or locally. There is a difference about the pains of Chrift in his agony & paffion : yet all acknowledge the infinite merit and efficacie of the death of Chrift. There is a difference about the government of the visible Church on earth. For the fubitance of government all agree, but for the manner of execution and administration, they Cap. I.

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the Epifile to the Galatians.

charist, and that his badie anti bloud is these to bee eaten and dunken, all our Churabes agree : and the difference is only conchingebe manner of his prefence, namely, whesher abbe piritual or locall, And this in the mercio of God, that in all our differenstatte foundati-enoficeligionis for rared. - Letius prayler Thus must of the parlowathes wing now follow the Other and the parlies to which the Epificias Kothe the Churches of Gelosin.]. At this inter the Galatiansibad made sorevole, and work fallen from julification by she phedience of Christ 1 to as Raul was afraid of shown Chap 4 and yet hee called them Churches fill, using great meckuelle and moderation His champ ple mult wee follow in giving judgement of Churchestof oprisine. And thist we may the herrer do this, and she bettet theeye our comfaiences, marke chree rules. The fitt is that we mult rightly confider of the fulles of Ghan gher, Some are faults in manneral, forer indo-Strine. If the faulas of the Church be in manners, and the fatoults appeara both in the lives of Ministers and propie, to long as true religion is taught, it is a Church, and in to be effert med : and the Minifers multige heard, Mas. 33. L. yet may we leparateveous the private company of bad men in the Ghurch Con 5. 1.1. and if it bee in our libering and choice, joyneto Churches better or level of the error be in doctrine, we must brit coulider, whether the whole Church crre or fome fow therein If the errout beein fome, and pot in all, it remaines a Church ftill, as Corinth did, where fome denied she refuercotion ; becaule a Church is named of the better part. Secondly, ye must confider, whether the Churcherre in the foundation, or no. If the errour overrours bee belide the foundation of religion. Papi hath given the foncence that they which built upon the foundation hay and flubble of erroniousopinion, may be faved, I Cor. 201 5. Thudly, inquirie muß be milds, whether the Church erre of humane frailtie, otof obfinacic. If it erre of frailtie, though she error be in the foundation, yet it is ftill a Church, as appeares by the example of the Galatians. Yet if a Church fhall crie in the foundation openly and oliftinately, it fepasates from Chrift and ceafeth to be a Church, and we may feparate from it, and may give judgement that it is no Church. When the Jeweszehilted the preaching of Paul, and had nothing to fay, but to raile, Paul-then feparated the Church of Ephefus, and Rome from them, Alt. 19.8. and 28. 28. It may here be demanded, why Paul writes to the Galazians as brothren, and cals them Churches, feeing they have erred in the foundation, and are as he faith, verf. 6. romaved to another Gafell- Ianfwes, he could doe no otherwife., If a private man fhall erre, he muit first be admonished, and then the Church muft be told of it. If he heare not the Church,

they doe not. That Chrift is another in the Hul- | A | then judgement may bee given, that hee is a Publican, and not before : much more then if the Church fhall erre, there muli firft be an examination of the errout, and then fufficient copyinging, and after conviction followes the centure upon the Church, and judgement then may be given, and not hefore. And Paul had now only begue in this Epifile to admo-with she Church of Colatia, Great therfore is she ratinesic and wans of moderation in many, that have beene of use that condemne our Church for no Church , without lufficient conviction: coing before. If they fay that we have been admonthed by bookes published: I fay againe, there be profiler faults in tome of thofe bookes, than any of the faults that they reprove in the Church of England, 1 and cherefoin the bookes are not fu to convince, fpecially a Church

And shough Paul gall sho Galatians Churchesof Stody, yet may wee not hence pather, that the Church of Rome is a Church of God. The name is may have, but it doth in truth openly and obffinately oppugne the manifeft principles of Christian religion.

If any demand what these Churches of Galaria were ; I answer, that they were a people of Afiathe leffe : yet now the countrey is under the dominion of the Turke. This thewas what, God might have done to us in England long agee, for the contempt of the Goipell ... This againe fhewes what defolation, will befall us, unleffe we repent and bring forth bestor fruits of the Gofpell.

, 2. Gracebe with you and peace from God the Fasthy, and from one Lord leise Christ. 4. Wiogawe -.

Here is laid downe the fecond part of the Preface, which is the fulntation propounded in the forme of a prayer, Grace and peace, Gre. Grace here mentioned is not any gift in man, hut grace is Gods and in God. And it fignifies his gracious favour and good will, whereby hee is well pleafed with his elect, in and for Chrift. Thus Paul diltinguifheth the grace of God from the gift that is by grace, Rom. 5.15. and fets grace before the gift as the caule of it. Here comes the errour of the Papifls to be confuted, which doth teach, that the grace which makes us gratefull to God, is the infufed gift of holineffe and charitie : whereasindeed wer are not first fanctified, and then pleafe God : but first we pleafe God by grace in Chrift, and then upon this wee are fancti-

fied and endued with charitie. Peace is a gift not in God, but in us : and it hath three parts. The fuff is peace of coufcience, which is quietneffe and tranquillitie of minde, arifing of a fente and apprehention of reconciliation with God, Romans 5. verfe 1. The second is peace with the creatures : and it hash five branches. The first is peace with Angels; forman is redcemed by Chrift, and by meanes of this redemption, finfull man is reconciled to good Augels , Coloff. 1. 20. 03 The

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PG1 101.11. Rom 8.18.

third is peace with our felves, and that is a conformitie of the will, affections, St inclinations of mans nature to the reacted minde. The fourth is, peace in respect of our enemies. For the decree of God is, Touch not mine Anoinced, and doe my Prophets no harmer Againe, Allthings turne to the good of them) that love God. The fifth is peace with the beats of the field.God makes a covenant with them for his people, Ofe. 2. 18. The creatures defire and wait for the deliverance of Gods children, Rom. 8. They that truth in God fhall walke upon the Lion and the Bafiliske, Ffaligt. The third part of pence is professive and

all made of one bears and minde, Ifa-11.9. The

good fucceffe: whatfoever the tightcous man doth, it prospers: And all things prospered in the house of Pauphar, when lofoph was his Steward, becaufe he feared God, Olm. 39.1,2.

To proceed : Pan! fers downe the caufes of grace and peace; and they are two; God the Father, and Jelus Chrift. And here it may be remembred, that the Father & Chrift; as they are one God, they are but one caufe : and yet in regard of the manner of working, they are two diltinct caules. For the l'ather gives grace from none but himfelfe, by the Soune; and Chrift procures grace and peace, and he gives it unto men from the Father. Furthemore; Chrift is defcribed by his propertie, Our Lord, and by his effects in the next verfe.

The Ufe. Whereas Paul begins his prayer with grace, we learne that grace in Ood is the first cause and beginning of all good things in us. Election is of grace, Kom. 1 1. vet f.s. Vocaton to falvation to of grace, 27 im. 1.9. Faith is of grace, Pinl. 1. 2, 9. Instification is freely by orace. Romana 4. Love to by grace, 1 lob.49. Exerie good inclination is of grace, Phil. 1. 13. Everie good worke is of grace, Exich. 26. 27. Epi f. 1. 10. Life everlafting is of grace, Rom. .22. To avoid any evill is the least good, and evene good is of God. It maybee faid, that will in man is the caufe and beginning of fome good things. Answer : In the creating or imprinting of the firth grace in the heart, will is no caule at all, but a fubject to receive the grace given. After the first grace is given, will is an Agent in the receiving of the fecond L grace, and in the doing of any good worke. Yet this must bee remembred, that when will is an agent, it is no more but an inftrument of grace, and grace in God is properly the fitft, middle, and laft caule of grace inus, and of everie good act. Hence it followes, that there bee not any meritorious workes that ferve to prepare men to their juffification : and that the co-operation of mans will with grace in the act of conversion, whereby wee are converted of God, is but a fiction of the braine of mon. Laftly, this doctrine is the foundation or humilitie : for it teacheth us to afcribe all to grace, and nothing to our felves. Secondiy, wee learne that the chiefe good

The fecond is peace with the godly, who are | A | things to be fought for are the favour of God in Chrift, and the peace of a good confcience. Bonfider the estimple of David, Pf.s. 4. verf. Tuand Pfaby : verf. 23, 24 and of Paul, who accounted all things dung for grace and peace in Chrift. And the peace of good conference is as a guard to keepe our hearty and mindes in Chrift, Phil: 4.7. The foult of most men is, They found their dayes and their ftrength in teeking riches, honours, pleafures : and they thinke not on grace and peace After the manme of beatts, they ule the bleffings of God, but they looke not at the caule, namely, the grace of God: Our dutie is, above all chings to lecke for grace and peace. The reafon: True bappinelle, which all men delire, confilts in peace, and is founded in grace : they are faid to see happic and bleffed that mourne, and fuitter perfocution for juffice lake, Matt. s. becaufe inche middeft of their forrowes and miferies, they take the favour of God, and the peace of good confeience.

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o'Thirdly, in that grace & peace are joyned, we learn, that peace without grace is no peace. There is no peace to the micked faith my God, itell and death are fooneft'deftroyed, Ifa. 28. B. Langbier (faith Salomen) is madnes, nameby, when it is levered from grace and peace. When men fuy peace, peace, shen comes defernction, I Thef. ;. The prosperitie of the men of this world ends in perdition : read Pfal. 73. Paul faith not fimply that grace and peace

come from God, but from God the Father, and from Jolus Christ; that hee may teach us rightly to acknowledge and worthip God. For God is to bee acknowledged and worflipped in the Father, in Chrift, and in the Holy Spirit. It was the fault of the Pagans, and it is the fault of fundrie Chriftians, to worthip an abiolute God, without the Father, and without Chrift. This fault muft bee amended, for it turnes God to an Idoll.

Againe, when Paul faith, that grace proceeds from the Father; and fecondly, from lefus Chrift : he fets cowne the order which God observeth in the communication of grace and peace. The Father is the fountaine of grace, and gives it from none but from himfelfe. Chrift againe is (as it were) a conduit, or pipe, to convey grace from the Father to us. Of his fulneffe we receive grace for grace, loh.s. In him we are complete, Col.s. E. lection, juftification, falvation, and all is done in and by Chrift, 2 Tim. 1.9. The Ule. I. Let them that travell under the burden of a bad confeience, and a bad life, come to Chrift by turning from their finnes, and by beleeving in him, and they fhall obtaine grace, and finde reft to their foules. II. In our miferies, our hearts may not beetroubled over-much, but we muft alwayes moderate our forrowes.For if we beleeve in Chrift, we fhall alwayes have grace and peace : Read Job.14.27. 111. We mult moderate our cares of this life. For if we

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worrufting in Chrift, have grace and peace, A we shall want nothing : reade Pfal. 4. v. 6, 7. Au Jelus Chrift that gives grace and peace, is salled; Our Lord, Fortwendules. One base tench us to acknowledge Chirift isright, and that is, to activitiet ge him whe our Lord, 25 well as our Baylour. He is a Prieft to promare life, a Prophetto reach the way of life, a Lord to commant then to walks in the way willife. The faile of our times v Allanen profesie Chrift ; yet many allow of no Chrift; but of their own deviling mamely, & Chrift that must be a Savibur to defler them from hell, but not a Lord to command them; that they cannorbrooke. The fecond could why Christis called our Lord, isto fignific the perions to B whom grace and peace belong; and they are fuchess acknowledge Christor their Lord, antipechi fubjection to him in heart and life. They find reft to their foules, that take up the woke of Chrift in new obedience and the patient bearing of the Croffe, Math, 11. v. 20.

4. Who gave himfelfe for our finnes, that hee mught deliver us one of shis prefent evill world, according to the will of God our Father.

5. To whom bee glorie for ever and ever; A. il cu

In these words, the second argument is propounded, whereby Chrift is delictibed, name ly, the effect of Christ, which is, that hee gave himfelfe. And hee is faid to give himfelfe for two caufes. Firft, becaufe he prefented him felte as a price and facrifice for finne to Gou the Father Matth. 20.28. Eph. 5.2. 1 Tim. 2.6 The fecond, becaute he did publikely propound and fet forth himfelfe to the world, as a factifice and price of redemption, Rem. 3. 25. Tohn 3.14. and Act. 4. 12.

In this giving there are five things to bee confidered. The first, the giver, Chrift : the fecond, the thing given, and that is Chrift himfelfe. The third is the end of his giving, for finne, that is, that he might make fatisfaction for our finnes. The fourth is another end of his giving, that he might deliver us out of this prefent cvill world. Here the prefent world fignifies the corrupt effate of men, that live acediding to the lufts of their owne hearts, I loh. 2. 16. And men are here faid to be deilvered and taken out of the world, when they are fevered from the condition of finfull men by fanctification and newneffe of life, and by divine protection, whereby they are preferved from evill after they are fanctified, Trt. 2. 14 and Job. 17. 15. And this deliverance is not in this life in respect of place, but in respect of qualitie. The fifth thing is the caule that moved Chrift to give himfelfe, and that is the will of God.

In the 5. verfe there is fet downe a corolla. rie or conclusion, which containes the praife of God.

The use followes. Whereas Chrift is the giver of himfelfe, hence it followes, that his death and facrifice was voluntarie. And this he flewed in two things. When he was to bee attached hee fled not, but went to a garden in the moune, as his cultome was, which was knowne to Indas, Isl:n 18. 2. And in the very feparation of body and foule, he cried with a lond and throng voice, which argued that he was Lord of death, and died becauft his will was to die. This must be remembred : For otherwife his death had not beene a fatisfaction for finne.

In that Chrift gave himfelfe to be a facrifice, we learne many things. First, that the worke of restemption exceeds the worke of creation. For in the creation, Chriff gave the creatures to man; in the redemption he gave himfelfe, and that as a factifice. Secondly, in shat he gave himfelfe, it appeares that he gave neither Augel, nor meete man, nor any thing out of himfelfe; and that all merits of ife, and fatisfaction for finne, are to be reduced to the perion of Chrift : and confequently that there be no humane latisfactions for fin, uor meritorious workes done by us; because they pertalae not to the perion of Chrift, but to our perfonsmed they were neuer offered of Chriftunto God as merits and farisfactions, becaufe hee gave nothing but himfelfe, and the things which appertained unto his owne perfon. Thirdly, in that Chrift gives himfelfe, we muft take and receive him with hungring hearts, Nay he is to fuffer violence of us, and the violeat are to take him to themfelves. Lafly, in that he gives himfelfe to us, we againe muft give our bodies and foules unto him in way of thankfulneffe, and dedicate all that we have or can doe to the good of men. The creatures at our tables pretent us with their bodies : and fo mult we prefent our bodies and foules to God.

The first end of this giving is, that Chrift might be a factifice and ranfome for fin. The knowledge of this point is of great ule.First, it workeslove in us, on this manner. We muft is minde and meditation come to the croffe of Chritt. Upon the croffe wee are to behold Chrift crueified, and in his death and paffion. his facrifice; in his facrifice for the finnes of his enemies, his endles love: and the confideration of his love will move us to love him againe, and the Father in him. Secondly, the contideration of his endleffe pains for our fins in the facrifice of himfelfe, mult breed in us godly forrow for them : for if he forrow for he, much more we. Thirdly, this knowledge is the true beginning of amendment of life. For if Chrift gave himfelie to redeeme us from iniquitie, we must take up a purpose of not finning . and never wittingly finne more. Laffly, this knowledge is the foundation of comfort in them that truly turne to Chrift. For the price is paid for their finnes: and they which are cafed of their fins are bleffed, Pfal. 32.1. And intemptation, they may boldly op. pole the fatisfaction of Christ against hell. death, the law, and the judgement of Godiand

themicives, and remember that they have an Advacace wish the Fa ber, lefus Chrift the juft, 1 Iam 2.1.

And wheras Paul faith, that Chrift gave himfelfefor our finnes, hee reachesh that every man mult apply this gift and facilice of Chrift to humfelfe. This applying is done by faith : and the right manner of application is this.Wee must turne to Chrift, and in turning by faith apply : and when wee apply Christ by feith, we muft withall turne. Faith goeth before conversion in order of nature, yet in the order of teaching and practice they are both together. They which use to apply Chrift and his benefits unto themfelves, and yet will not turne themicives to Chrift, mifapply and pre- B fume ; becaufe the right apprehention of Chrift is in the exercises of invocation and repentance.

The second end, for which Chrift gave himfelfe, is that he might take us out of this evill world. And hence wee are taught three things. First, that we must be grievent and difpleated at the wickedneffe of the world, as Lot was, 2 Pet. 2.7. Secondly, that we must not fathion our felves to the wicked lives of the men of this world; but we muft in all things prove what is the good willof God, and doe it. Thirdly, feeing we are taken out of this world, we mußnot dwell in it, but our dwelling muft bee in heaven Revel. 1 3.6.the beaft out of the feaperfecutes them that dwell in heaven, that is, fuch as dwell on earth, and for affection h ve their conversation in heaven. And feeing this mult be fo, we mult not love the world, but love the comming of Chrift, and every day prepare our felves againft the day of death, that we may enter into our owne home.

And whereas Pan! cals this world an evil world, hee doth it to fighthe that there is nothing in men but tinne, till they bee regenerate, yea that civill vertues, and civill life, that are excellent in the eyes of men, are no better than innes before God. It is the errour of the Papifts, that men may thinke and doe fome thing that is morally good without grace.

The caufe that moved Chrift to give himfelfe, is the will of God. Hence it appeares that God gives Chrift to no man for his forefeene faith or workes. For there is no higher caufe of the will of God. The foreknowledge of things that may come to paffe, goes before will, but the foreknowledge of things that fhall come to paffe, and therefore the foreknowledge of faith and workes, followes the will of God; becaute things that fhall come to paffe are first decreed, and then foreleene.

The will here mentioned is faid to bee the wil of God, that is the first perfon, the Father: for when Chrift is oppoted to God, then God fignifies the Father, And he is most commonly called God, because he is God without communication of the Godhead from any: whereas the Sonne and holy Ghoft are God

if at any time they finne, they muft recover 1 |A | by communication of Godhead from the Bathere was strike a section 11 And this Good is called gur facher by Bant. And hereby in figuifics that the icope of the Gelpet is; fitt; to propound God unto us not anly as a Carston, but as a Eather : lecondin. to enjoyue the seknowledge him to beour Father in Chriftsnand confequently to carrie your felves as dutifull children to him inall fubjection and obedience. They which doe marshis, know not the intent of the Gofpel: and if they know it, in deed they denie it. The conclusion annexed to the falutation (To whom he gloris for ever)seachethus fo ofi

as we remembershe worke of pur redemptimaby Chriftin fo oft for to give praile and thanks to God : yea, all ounlines mult be nothing elfe but a seftimonie of shankfulneffe for our redemption. And all our praiferand thankes to God must proceed from the ferious affection of the heart fignified by the word, Amen, that is, fo be it.

6. I margell shat you are fo foone removed away to another Goffel, from hims has hash called you in the grace of Chrift. 7. Which is not another Goffell : but that

fometrouble you, and intend to overthrow the Goffellof Chrift. . Here begins the fecond part of the Epikle,

in which he gives inftruction to the Galarians. And it hath two parts: one concernes doctrine, the other manuers. The first part touching doctrine begins in this fixth verte, and continues to she 13. verfe of the 5. chapter. The fumme of it is a reproofe of the Galatians for revolting from the Gofpel : and it is disposed in this fyllogifme,

If I be immediately celled of God to teach, and my dollrine be true, ye ought not to have revolted from my doitrine.

But I was called immediately of God to teach. and mydoffrine is true: Therfore ye should nathave revolted from my dollrine.

The proposition is not expressed : because it was needlesfe. The minor is handled through the whole Epifile. The conclusion is in the 6. and 7. verfes, the meaning whereof I will briefly deliver. Se foone | that is, prefently after my departure: removed | carried away by the perfwations of falle reachers. To another Gafpel | to another doctrine of falvation, which in the speech and opinion of the false teachers is another manner of Gofpel, more fufficient and more excellent than that which Paulhath delivered. From him] that is, from me being an Apoilie, who have called you by preaching the Gofpel of Chrift. In the grace] that is, have called you freely, without any defert of yours, to bee partakers of the favour of God in Chrift. Which is not another] which pretended Golpel of the falle Apo-Ales is not indeed another Goipel from that of Paul, because there is but one ; but it is an invention of the braine of man. But there bee fome that is, but I plainly perceive the caufe of Cap. I.

Cap. I.

feeke to overthrow the Golpell of Chrift.

In theie words two points are to be confidered. The firit is the manner which Paul ufeth in reproving the Galatians. Hee tenders their good and inivation, and feckes by all meanes their recoverie. And therefore in his reproste he doth two things. First, hee reprovestinem with meeknefie and renderneffe of heart, following his ownerule, Gal. 6.1.for hee might juftly have faid, Ye may be athamed, that ye are removed to another Goipell; but he faith only, I marvell, that is, I was well perfwaded of you, and I hoped for better things, I am deceived, and I wonder at it. Secondly, he frames his reproofe with great warineffe and circumfrection : for he faith not. ye of your felves doe remove to another Gofpell, but yeare removed : and thus he blames them but in part, and laies the principall blame on others. Againe he faith not, ye were removed, but in the time prefent, ye are removed, that is, ye are in the act of Revolting, and have not as yet altogether revolted. And hereby hee purs them in minde that although they bee in a fault, yet there is nothing done which may not bee eafily undone. According to his example, we are in all reproofes to the w love and keepe love : to the w love to the party reproved, and to frame our reproofe to as we may keepe his love.

The fecond point is the fault reproved, and that is the Revolt of the Galatians, which was departure from the celling whereby they were called to the grace of Chrift. If it be demanded what kind of Revolt this was? I anfwer, there be two kinds of revolt, particular & generall. Particular, when men professe the name of Chrift, and yet depart from the faith 10 fome principal points thereof. Of this kind was the Apottatic of the ten tribes, and fuch is the Apoltafie of the Romane Church. A general revolt is, when men wholly forfake the faith and name of Chrift. Thus doe the Jewes and Turkes at this day. Againe, a revolt is iometime of weakneffe and humans frailtie. and fomerime of obffinacie. Now the revolt of the Galatians was only particular in the point of juilification, and of weakneffe, and not of obitinacie: and this Paul lignifies when he faith, they were carried by others. Of this Revolt foure things are to be confidered. The time, fofoone : From whom or what ? from the dettrine of Panl, and confequently the grace of Chrift. To what ? to another Goffell, By meanes of whom ? but jome trouble you, C.

Touching the time, it was floort; They were foone carried away. This the wesshe lightnes and inconftancie of mans nature, fpecially in matter of religion. While Mofes tarried in the mount, Aaron and the people fet up a goluen calfe, and departed from God. Ofor faith, The righteoulnelle of the lirachtes was like the morning dew, which the rifing of the Sun confumeth, chapter 6. 4. John was a burning

of your revolt, that fome trouble you, and A light, and the lews rejoyced in this light that is well; but marke what is added : for an leave or moment, Iohn 5.35. They which cived O-Junna to the fonne of David, thorely after cried, Crucifie him, crucifie him. The croffe and perfecution will make men call the Gofpel in quettion, if not forfake ir, Luk 8 13. The multitude of people among us are like wax, and are fit to take the flampe and imprefiion of any religion: and it is the law of the land that makes the most imbrace the Gotpell, and not confcience. That we may conftantly perfevere in the profession of the true faith, both in life and death, firil, we mult receive the Gofpell fimply for it le fe, becaufe it is the Galpell of B' Chrift, and not for any other by-respect. Sccondly, we mult be mortified and renewed in the fpirit of our minds, and fuffer no by-cormers in our hearts, where fectet unbelcete, iecree hypocritic and fpirituall prode may lurke and lye hid from the eyes of men, Heb. 3. 12. Thirdly, we nut not only be hearers of the word, out alfo doers of ic, in the principall duties to bee practiled, of faith, conversion, and new obedience.

To come to the fecond point : when Paul Lith, the Galatians were removed from him thas called them, that is, himfelte ; he fhewes Christian modestie : because speaking things praife-worthie of hinfelie, he ipeaketh in the third perion : frem inm that bath called, de. The like he work, 2 Cor. 1 2. I know a man taken up sato the shird heaven, that is, himdelfe. And toby inch, the disciple that leaned on the breast of Christ, who we Christ lowed, asked whom nee meane, lob. 13. 23. After this praclice wee are to give praile to God and to his inftruments:but neither to praite nor difpraife our felves. This is Chriftian civility to bee joyned with our faith.

Secondiy, when he faith, who hath called you in the grace of Corift, we learne, that the loope of the Golpei is to bring men to the grace of Chritt. To this very end God hath vouchlafed us in England the Golpel more than fortic yeares, And therfore our words, and deeds, and lives, fhould be teafoned with grace and favour of it, and thew forth the grace of God. Secondly, we owe unto God great thankfulneffe, and we can never be fufficiently thankfull for this benefit, that God calles us to his grace. But it is otherwise : the Sun is a goodly creasure : yet becaufe we fee it daily, it is not regarded : and to it is with the grace of God.

Thirdly, the Galatians are removed not only from the dostrine of Paul, but alfo from the grace of God. And the reason is, because they joyned the workes of the law, with Chrift and his grace in the caufe of their juftification and falvation. Here it mult be obferved, that they which make an union of grace and workes in the caule of jultification, are icparated from the grace of God.Grace admits no partner or fellow.Grace mult be freely given every way, or it is no way grace. Hence it 165

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tollowes, that the prefent Church of Rome is |A| tion of falle teachers, yet indeed it is not andeparted from the grace of God, becaufe it makes a concurrence of grace and workes, it the justification of a timer before God : and weemay not make any reconciliation with that Church in religion ; becaute it is become an enemie of the grace of God.

The third point is, To what thing the Galations revolt ? to whether Goffell, that is, to a better Gofpel than that which Paul taught, compounded of Chrift and the workes of the law. And this forged Golpall the faile Apotiles taught, and the Galatians quickly received. Here we fee the curious nicenefie and damtineffe of mans nature, that cannot bee content with the good things of God, unleffe they be framed to our minds : and if they pleatensiona while, they doe not pleafe us long, but we must have new things. Our first parents not content with their eftate, muft reeds bee as God. Nadab and Ahihu offer facrifice to God, but the fire muft bee of their UAncappointment. King Acha will offer fa-

crifice to God, but the altar muft bee like the

altar at Damaticus. Falle reachers, befide the

doctrine of the Apoftles, had profound lear-

ning of their owne. The Jewes, befide the writ-

ten law of Alofes, mult have their Cabala, con-

taining, as they supposed more mysticall and

excellent doctrines. The Papifts, befide the

written word, fet up unwtitten Tradition

Rev. 1. 34.

Lev. 10.1.

2 Keg. 16, 11.

Deut.33.10, 11. 1 Tim.4.5.

which they make equall with the Scripture. We that protetie the Golpeli, are not altogether free from this fault. We like that Chrift fhould be preached : but Sermons are not in common reputation learned, neither doe they greatly please the most unleffe they be garni-Incd with skill of arts, tongues, and varietie of reading : this curioufneffe and difcontentment the Lord condemnes, when he forbids plowing with the oxe & the uffe, and the wearing of garments of linfi-wolfie. And it is the worff kind of difcontentment, that is in things pertaining to falvation. It is called by Paul, the itching of the eare, and it is incident to them that follow their owne lufts. The remedie of this finne, is to learne the first lefton that is to be learned of them that are to bee good fchollers in the ichoole of Chrift : and that is to feele our povertie, and in what extreme need wee fland of the death and pathon of Christiand withall to hunger and third after Chrift, as the bread and water of life. Reade Ifa 44. 2. John 7.37. Pfal. 25.11. the example of David, Pfal. 142. 6. When the heart and confeience hath experimentally learned this leffon, and not the braine and tongue al me; then fhall men begin to layour the things of God, and difcerne of things that differ, and put a difference betweene grace and workes, mans word and Gods word; and for the working of our falvation, effectine of mans workes, and mans word, as offals that are caft to dogges. Paniaddes, which to not avorher Gofpell, that

is, though it be another Goipell in the reputa-

other, but is a fubvertion of the Gofpell of Chrift. Hence I gather, that there is but one Gotpel, one in number and no more.For there is but one way of fulvation by Chrift, whereby al the Elect are faved, from the beginning of the world to the end, AS. 15.11. 1 Cor. 10. 3. It may be demanded, how they of the old Teftament could be partakers of the bodie and bloud of Chrift, which then was not. An/w. The bodie and bloud of Chrift though then it was not fubliking in the world, yet was it then prefent to all beleevers, two wajes: firft, by divine acceptation ; becaufe God did accept the incornation and passion of Chrift to come, as if it had beene accomplifhed. Secondly, it was prefent to them by meanes of their faith, which is a fubftance of things that are not feen : and confequently it makes them prefent to the beleeving heart.

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Againe, bence it appeares to be a falfhood, that every man may be faved in his owne religion, to be it he hold there is a God, and that he is a rewarder of them that come unto him. For there is but one Gofpel : and if the former opinion were true, then fo many opinions, fo many Gofpels. Paulfaith, that the world by her wildome could not know God in his wifdome, and for this caufe he ordained the preaching of the word to fave men, I Cor. 1.21. And though he that comes to God muit beleeve that he is, and that he is a rewarder of them that conie to him : yet not every one that believes generally that there is a God, and that he is a rewarder of them that come to him, comes to God : for this the devils beleeve.

The fourth point, is concerning the Authors of this Revolt : and PAHI chargeth them with two crimes. The first is, that they trouble the Galatians, not only because they make divisions, but because they trouble their confciences fetled in the Golpel of Chrift. It may be alleaged, that there be fundry good things which trouble the confcience, as the preaching of the law, the centure of excommunication, the authority of the Magiftrate in compelling Reculants to the congregation. Janfiver, these things indeed trouble the confciences of men, but they are evil confeiences ; and the end of this trouble is, that they may be reformed and made good. But the crime wherewith the falle apofiles are charged, is, that they trouble the confciences of the godly, or the good conficiences of men. Here then is fet downe a note, whereby faile and erroneous doctrines may be differned, namely, that they ferve only to trouble and difquiet the good configence. And by this we fee the Romane religion to bee corrupt and unfound : for a great part of it tends this way. Justification by workes is a yoke that none could ever beare, Act. 15. The vow of fingle life is a inare, or as the noofe in the halter to itrargle the foule, I Cor. 7. 4. So is the doctrine which teacheth

the Epifle to the Gaterians.

full remaine in fulpence of their falvation? and that pardon of finite is nese firily annexed to contellion in the care, and to latisfaction for the temporal punification of finate in this life,or in purgarorie.

On the contrarse, the Gofpell of Chrift fas here it appeares,) troubles not the good confcience, but it brings pence and perfect joy, loin 15-1.1. Rom 15 . Log And the realon is plaine : for it minifters a perfect remedie for every fame, and comforts fufficient for every diffrefie. And this is a note whereby the Gofpel is diferred from al price doctaines whatlocver.

The fecond crime wherewish the falle spoffics am charged, is, that they overthrow the Goferil of Christie the reafon of this charge unstiber confidered. They did not teach a doctride fire contraste to the Golpell of Chrift to bue they maintained it in word. and put an addition to it of their owing out of che la v, namely, justification, and falvation, by the workes thereof. And by reation of this addition; Paul gives the tentence, that they pervert and turn- uplide downe the Gofgel of Chrift. Uponthis ground it appeares that the Popifh religion is a flat inbyerfion of the Golpehot Chritt, bce ule it joynes juffification by workes, will tree juitification by Chrift, The excule, that the workes that juftihe are works of grace, and and of nature, will not ferve the turse. For if Chrift by his grace makes works to juiline; then is he not only a Saviour, but alto an milirunacur to make us iaviours of our ic yes : hee being the first and principali Saviour, and we fubordinare faviours unto h.m. But it Chraft have a paraner in the worke of juit ficaciou and talyacious he is no perfect Chrift. wordeffe 8. But shongh mee, or an Angelfrom beaven. preach unto you othermifes they that which we

bave preached unto you, les bim bi accurfed. 9. adame faid before fo fay I nam againes of any mer preach sinte yes orner wife thes ye beste received, les bim be acourfed.

An objection might be made against the former conclusion, uns : But the moltenedient among the Apoilles, James, Peter, Jaba, (by your leave) seach another Golgelishan that which Paul had preached. To this objection be makes an werin this verichegatively, that who foever reacher hanother Golpell is accurled, whatfoever he be. In this perwar threethingsure to be confidented a finne, the pun fhme u thereof, and a supposition ferting to amplifie the finnes and gold provide The funers to preach in the caule of pur juRification, any other thing belide theror divers to that which Paul raught the Galatians, chough it be not contrarie. Thus much the wev words import : and the tame words are againented in the next verie. And Punt bids I imotore, avoid them that teach otherwife, that is, any divers doctrine as neceffarie to fal-

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teacheth that menafter their convertion, mult) A vation, befide that which he caught, 1 1 m.6 3. And the reation of this fune is becaufe God hath given this commandement, Wee may not depart from his word, to the right hand or to the left neither may we adde thereto, or take therefrom, lofus, ve. 718. Deur. 4. and 1 2. Before I gather any doctrine hence, this ground is to be laid downe, that Paul preached All the counfell of God, All 10. 17. And that which he preached, being secellary to falvation, he wrote, or tome other of the Ano. files, Jubn 20. 31. This bing granted (which is a certain truth) two maine conclusions follow ; One, that the Scriptures alone by themfeives, without any other word, are abundant. ly fufficient to fabuation, whether we regard do-Arines of faith, or manners. For he that deliversany dectrine our of them, & befige them; as neceffary to be belgeved, is accurfed.

The fecond conclution is, that unwritten Traditions, if they be tendered to us, as a part of Gods word, and as : ecclfaric to falvation, they are abominations, becaufe they are do-Arines befide the Goipel that Paul preached. And the Romane, religion gars to the ground, becaule it is founded on Tradition, out of; and befide the written word. Learned Popilis, to helpe themielves, make a double aniwer. One is, that they are accuried which preach otherwife than Paul preached, and not they which preach otherwile than hee writ. But it is falle which they lay, for that which he preached he writ. An guffine having relation on to the text in hand, faith, that he is ascurfed which preachesh any shing " befide that which "Praterquam. wee haver ceived in the legall and Evangelin Contra retincallferip:ures. Againe; he faith, that be would and s. c.6 De "matteash any more, or any other thing, then to.c. that which is in the Apolite, whole words hee "Non alud, muft expende quid amplitud

The scond answer is that to preach otherwife, is to preach contraries Becaufe (as they fay), precepts and doctrines may be delivered if they be diversuand not constarie. As the Golpeilat lains, and the Apocalyps, were wryten afer this Epitile to the Galatians. whigh are divers to it, though not contrarie : the likesbey fay of the Canons of Councels; and that Band, Rem, 16. 18. put mi i)befide for comparient antwer shins The praparities (mus) tranflesed befide or erberwife, lignifieth thus much properly : and mee are not to depart from the proper fignification of the words, unleffe we bee forced by the text. And the place in the Roman s in his proper and full fenfe mult be curned chus: Obferwerbe anthors of offenses, balide the dostrine which je bave learned. And Pauls minde is that they should begbferved, that teach any other divers or diffinal doctrine, though it bee not directly contrarie. The Gofpell of labs and the Apocalups, written afterward, propound not any dires doctrine percaining to the falvation of the foule, but one and the fame in fabitance, with that which Past wrote. The Canons of Councels

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comelines, and they preferibe not any thing, as necellary to justification and falvation. Againe, the Embaff.dour that fpeakes any thing befide his commiffion, is as wel in fault, as he that ipeakes the contrarie : though not fo much.

. The fecond point is, the punifhment [Let him be accurfed] Here are three things to bee confidered. The first, what it is to be accuried? Anfw. God hath given to the Church, the power of binding, and it hath foure degrees, Adminition, Sufferifion from the Sacraments, Excommunication, Anathema. And this laft is a cenfine or judgement of the Church, whereby it pronounceth a man fevered from Chrift, and adjudged to cremall perdition, Rom.9.5. B " Cor. 16. 22. And he is here faid to be accurfed, that Rands fubject to this centure. The fecond part is, who are to be accurled ? Anfw. Hemous offendours and desperate perfons, of whole amendment there is no hope. And therefore this judgement is feldome pronounced upon any. We finde but one example in the new Tellament : Pan scoutfed Alexander the Copper fmith, & Tim. 4. 15. And the Church afterward accurfed Inlian the Emperour.Other examples we finde not any.

The third point, how the Church should accutie any man, and in what order ? Anfw. In this action, there be foure judgements. The first is Gods, which is given in heaven, where-by he doth accurle obstinate and notorious C offenders. The fecond judgement pertaines to the Church upon earth, which pronounceth them accurfed, whom God accurieth. It may be faid, how comes the Church to know the judgement of God, whereby he accurieth? Anfw. The word fers downe the condition of them that are accurfed ; and experience, and observation findes out the perfons to whom these conditions are incident. The third judgment is given in heaven, whereby God ratifies and approves the judgement of the Church, accord fog to that , When forver ye binde on earth fhallbe bound in la work The laft judgement pertaines to every private perfon, who holds him in execution, whom God hath accurled, and the Church hatli promounced fo vole: If hee heare not the Church, the Cherch pro-nounceth him to bee as a Publican and hea-then, and then (faith Christ) for him be as a Publicante shce. Thus muit the text be underflood.

Hence we are taught, to be carefull in preferving the puritie of the Gofpel : becaute the corrupters thereof are to bee accuried as the damned pirits. Hence againe it appeareth, thar the Church in accurfing, doth but exercife a Minifferie, which is to publish and tefti. fit, who are accuriced of God. Laftly, hence we learne, that private perions must feldome ufe curfing : becaute God muft firft accurfe, and the Church publish the fenrence of God; before we may with good conficience utter the

Councels, are traditions touching order and |A| fame. They therefore, which in a rage accurie themfelves, and others, deale wickedly. We are called ordinarily to blefling, and not to curling. The third point is, the fuppoficion of things

impoffible, on this manner. Put the cafe, that Paul, or any other of the Apofiles, fhould teach otherwife than I have taught you : neither I, northey muft be beleeved, but bee accurfed. Againe; puethe cafe, that an Angell from heaven should come and preach otherwife than Paul preached to the Galatians, who muft be beleeved ? Panl, or the Angel? the anfwer is, not the Angel, but Pani : and the Angel muft be accurfed. And the reafon is, becaufe Paul in preaching and writing, did reprefent the authoritie of God, and God puts his owne authoritie unto the word which he uttered ; and he was affifted by the extraordinarie, immediate, and infallible affiftance of Gods Spirit. From this Suppolition; fundrie things may be learned. The first, that the word preached and written by Paul, is as certein, as if it had beene written by God himfelfe, immediately. It may be objected, that Paulfaith, 1 Cor. 7. 12. To the remnant, I fpeake, not the Lord. Lanfwer, Paul faith, I, not the Lord, pot becaufe he was deceived in his advife, for he fpake by the Spirit of God, chap. 7. verfe 40. but becaufe he gave counfell in a cafe of mar-riage, whereof the Lord had made no expresse law. The meaning then is this, I fpeake by collection from the law of God, and not the Lord by any particular and expresse law.

Secondly it appeares hence, that the arti-cles of faith, or the doctrine of the Golpel, is in excellencie and authoritie above all men and Angels. And hence it followes, that the Church and Councels cannot authorize the word of God, in the minde and confeience of any man. For the inferiour and dependent authority addes nothing to that which is the principall and fuperiour authoritic. Therefore, the opinion of the Papifts is falle, that we cannot know the Scripture to be the word of God, but by the teftimonie of the Church : as though the letter of a Prince, could not be knowne to be for without the teftimonie of the fubjects. The principal authoritie is fufficientin it felfe, to authorize it felfe, without externall teltimonic.

Thirdly, fince the daies of the Apofiles, fundrie dootrines have beene received and beleeved, rouching interceffion of Saints, prayer to the dead, and for the dead, Purgatorie, and such like and these doctrines have beene confirmed by fundry revelations. And we learne, whatte judge both of the doctrines, and of the revelations; namely, that they are accurfed: becaufe the doctrines are belide the written word, and the revelations tend to ratifie and confirme them.

Lafly, hence we learne, what to thinke of the writings of Papifts, and Schoolemen, whereof fome are called Scraphicall, Cherubicall.

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call, or Angelical Doctors. They broach and A polie, I preach not the doctrine of men but maintaine fundry things, belide that which the Apoftles preached and wrote; as juftification by works, and a mixture of the law and the Gofpell : they give too little to grace, and too much to mans will. In this regard Paul hath given the fentence, that they are accurfed. For this caufe, Students of divinity are warlly to read them with prayer, that they be not led into tempration, and they are to ule them only in the laft place. And they are greatly to be blamed, that prefer them almost above all Writers : they fhew that they have little love of the Gofpell in their hearts.

Cap. 1.

Cap. i

9. As we faid before, fo fay I now againe; If Any man preach unio you otherwife than ye have received, let him be accur fed.

In these words Paul repeats againe that which he faid before: and the repetition is not in vaine, but for three weighty caufes; the first is, to fignific that hee had Ipoken not rafhly, but advitedly, what foever he had faid before: the fecond is, that the point delivered is an infallible truth of God : the third is, to put the Galatians and us in minde, that we are to obferve and remember that which hee had faid, as the foundation of our religion, namely, that the doctrine of the Apofiles is the onely infallible truth of God, againft which we may not liften to Fathers, Councels, or to the very Angels of God. If this had beene remembred and observed, the Gospell had continued in his puritie after the dayes of the Apofiles.

In this verfe one thing is to bee observed. Before, Paul faid, they are accurfed which teach otherwife than he had taught : here hee faith, they are accurfed which teach other wile than the Galatians had received. Whereby it appeares, that as Panl preached the Gofpel of Chrift, fo the Galatians received it. And they received it, first, in that they had care to know it : fecondly, in that they gave the affent of faith unto it, as to a truth : againft which the very Angels could take no exception. And for this also are the Theffalonians commended, that the Gofpel was to them in power of much affurance. The great fault of our times is, that wheras the Golpel is preached, it is not accordingly received. Many have no care to know it : and they which know it, give not unto it D the allent of fairh, but only hold it in opinion. And this is the caufe that there is to fmall fruit of the Gospell. This finne will at length have his punifhment. The places that are not feafoned by the waters of the Sanctuary, are turned to falt pits, Ezech.47.11.

10. For now whether preuch I men, or God? or feeke to pleafe men? for if I flould yet pleafe men, I were not the fervant of Chrift.

The interrogations in this place, Dee I preach? and dee I pleafe? are in flead of earneft negations, I dee not preach, I dee not pleafe. And when he faith, do I now preach men, or God? his meaning is this : Heretofore I have preached the Traditions of men; but now being an A-

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of God. And when he faith, doe I feeke to pleafe men? his meaning is this : I doe not make this the loope of my minifterie, to frame and temper my doctrine fo, as it may bee futable and pleasing to the affections of men. For otherwile we are to pleafe men in that which is good, and for their good, 1 Cor. 10. 3 3. Rom. 1 5.2.

This verfe containes a double reafon of his former speech, and of the repetition thereof. The first is this : Though hererofore I taught the Traditions of men ; yet now I reach the word not of men, but of God : and therefore I accurfe them that teach otherwife. The fecond is framed thus : If I fhould yet pleafe men, I were not the fervant of God : but I am the fervant of God ; therefore I fecke not to please men ; but if need shall bee, I will denounce curfes against them.

Here first wee fee the proper matter of the Ministerie, which is northe word or doctrine ofman, but of God. By this the Miniflers of the Gofpell are taught to handle their do-Strine with modeftie and humilitie, without oftentation, with reverence, and with a confideration of the Majelly of God, whole the doctrine is which they utter, that God may be glorified, 1 Per.4.11.

Secondly, the hearers in hearing are to know that they have to deale with God, and that they are to rescive the doctrine taught, not as the word of man, but as the very word of Ged, as the Thefalonians did, 1 Theff. 2.13. The want of this confideration is the caufe that fonce contenin the Ministeric of the word, & others are not touched and moved in hearing.

Againe, here is fet downe the right mauner of dilpenfing the word, which mult not be for the pleafing of men, but of God. Hence it appeares, that Minifiers of the Gofpell muft not bee men-pleafers, nor apply and fashion their doctrine to the affections, humours, and dispositions of men, but keepe a good confcience, and doe their office. The Lord tels leremy, he must not turne to the people, but the people must curne to him, ler. 15.19 Thus God fhall be with them, and they fhall bring forth much fruit.

And the people must know it to bee a good thing for them, not to bee pleafed alwayes by their Miniflers. The Miniflerie of the Word muft be as a facrificing knife, t kill and mortifie the old Adam in us, that we may live unto God. A ficke man muft not alwayesha. his mind, but he mult often be croffed and reftrained of his defire : and fo muft we that are ficke in our foules in refpect of our finnes. It is a fault therefore of menthat defire to bee pleafed, and to have matters finoothed over of their Teachers. This is Davids baline, which hee witheth may never bee wanting to his head, Pfal. 141.5.

The end of this verfe fets downe a memorable fentence, That if wee feeke to pleafe men , wee cannot bee the fervants of God. Henec

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bellion, and enmity against God ; becaufe they which pleafemen, cannot pleafe God. Againe, here is fet down what is the hurt that comes by pride and ambition. It keepes men, that they cannot bee the fervants of Chrift. To beleeve not faith Christ because ye feet glory one of another, Tohn 5. 44. Ambition to fils the mind with vanity , and the heart with worldly defires, that it cannot thinke or defire to pleafe God. Whentfore he that would be a faithful Minifler of the Gofpel, muft deny the pride of his heart, and be emptied of ambition. and fet himfelfe wholly to fecke the glory of God in his calling. And generally, hee that would be a faithful fervaur of Chrift, muft fer God before him as a Judge, and confider that B he hath to deale with God:and he muft turne his minde and fenfes from the world, and all things therin, to God: and feck above al things to approve his thoughts, defires, affections, and all his doings unto him.

Lailly, the profession of the fervant of God is here to be obferved in the example of Paul, who faith, Doe I now preach men? and doe I yet pleafemen? as if he had faid, I have done thus and thus, I have preached the Traditions of men heretofore, and I have pleafed men in perfecuting the Church of God : but I doe pot fo ftill, neither will I. And he that can fay the like with good confcience, I have finned thus and thus heretofore, but now I doe not. neither will I finne as I have done, is indeed the fervant of God.

V.II.Now I certific you, brethren, that the Goffelwhich was preached by me, was not after

The meaning is this : That it may the better ppeare, that I have justly accurfed them which teach any other Gofpell, and juffly reproved you for receiving it ; I give you to underftand, that the Goffell which I preached was not after man, that is, not devifed by man, or preached of inc by mansauthoritie, but it was from God, and preached by the authority of God. And this fenfe appeares by verie 10. and 12.

In these words is laid downe the reason of the conclusion, or the affumption of the principall argument, which was on this manner. If I be called to reach, and that immediately of God, and my doctrin betrue, then ye ought not to have revolted from the Gofpell which I preached : but I was called to teach immediately of God, and my doctrine is true. The first part of this affumption is here fet do wne. and handled to the end of the fecond chapter:and the conclusion (as we have heard) was fet downe in the premiles.

Hence two maine points of doctrine, that are of great confequent, may bee gathered. The first is this ; It is a thing most necessary, that men fhould be affured and certified, that

Hence I gather, that our nature is full of re- A the dodrine of the Gospell, and the Scrip ture is not of man, but of God. This is the first thing which Paul stands upon in this Epifile. It may be demanded, how this affurance may bee obtained. I anfwer thus ; For the fetling of our confciences, that Scripture is the Word of God, there bee two seffimonies. One is the Evidence of Gods Spirit, imprinted and expressed in the Scriptures ; and this is an excellencie of the word of God above all words, and writings of men and Angels : and containes thirtcene points. The first is, the puritie of the law of Mofes, whereas the lawes of men have their imperfections. The fecond is, that the Scripture fets downe the true caufe of all mifery, namely tinne ; and the perfect remedy, namely, Chrifts death. The third is, the antiquity of Scripture, in that it fetteth downe an hiftory from the beginning of the world. The fourth is, prophecies of things in fundry bookes of Scripture. which none could poffibly fore-tell, but God. The fifth is, the confirmation of the dostrine of the Prophets and Apofiles by miracles, that is, workes done above, and contrary to the ftrength of nature, which none can doe but God. The fixth is, the confent of all the Scriptures with themfelves, whereas the writings of men are often at jarre with themfelves. The feventh is, the confeffion of enemies, as namely, of heretickes, who in oppugning of Scriptures, alleage Seriptures, and thereby confesse the truth thereof. The eighth is, an unspeakable detellation that Satan and all wicked men beare to the dootrine of Scripture. The ninth is, the protection and prefervation of it, from the beginning to this houre, by a speciall providence of God. The tenth is, the conftant confession of Martyrs, that have flied their bloud for the Gofpell of Chrift. The eleventh is, that fearefull punifhments and judgements have befallen them that have oppugned the word of God. The twelfth is, the holineffe of them that profelle the Golpell. The last is, the effect and operation of the Word : for it is an inftrument of God, in the right use whereof wee receive the teltimony of the Spirit of our adoption, and are converted unto God. And yet nevertheleffe the word which converteth is contrary to the wicked nature of

The fecond teffimony is, from the Prophets and Apofiles, who were Ambafiadours of God, extraordinarily to reprefent his authority unto his Church, and the pen-men of the holy Ghoft, to fet downe the true and proper word of God. And the Apolities above the reft, were eye-witneffes and eare-witneffes of the fayings and doings of Chrift: and in that they were guided by the infallible affiltance of the Spirit, both in preaching and writing, their teltimony touching the things which they wrote, must needs bee authentically If it bee faid, that counterfeit wri-

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cingit, was y bet suit i flags. Des basses i de under chi maris of size Appell last Looi yar. If altre witt iniches dyresis air to the distant of the being taskening was beaution of a suit program and bitts of the assessment of the suit program and the suit provided by a suit of the suit program and the suit provided by a suit of the suit program and the suit provided by a suit of the suit program and the suit provided by a suit of the suit pro-ting float the provided by a suit of the suit pro-ting the suit provided and suit provided by a suit of the suit provided by a suit of the suit of the suit last shirts the suit of the suit of the suit a suit suit and the suit of the suit of the suit of the suit suit and the suit of the suit of the suit of the suit suit and the suit of the suit of the suit of the suit suit as the suit of the suit of the suit of the suit as all and the suit of the suit of the suit of the suit as all and the suit of the suit of the suit of the suit of the suit as all frainty definited of the suit of Ghurchi. diffinct from the Aphilios, addition the tofinnony shereof is faste inferiour to the Apoilalia lo Pelifersibnig concerning, the belimad os ai daneta prison bot abil abit te brant by the tellimonie of she Apolties . . in she waiten mond a and the featence off The Churchis not alweirs and Altogether commit. has joyned with that avidence of the Spitie, where with every settingery Appftolickling accompanied: man, but in actinuty or Furthermore, that tresmi y beicapable of thefe two teftimonicipotete date timestentic thereof, we our felves for our parts, muthy achd (ubjection and obsellants no the word of God. In thisour obedience final sue be affured. that it is indeed of God, ng our Saviour Chrift faith faith for the same state of the same state of This do Chinocouching whe cerestatic of the work indegraphiles Populate the minde and confidences by means of the double ce-function defore mentioned splained appres hendsit, there is a foundation laid of the fast wer be affiited, that he Schiptgerier howeid of Gody to snor participation of the state ceive and hold a sight in the promitive of Gody. And the want of abise training is many ; is an open gan ton Lierelle aufphiliafie "Acheitine and all iniquiny igenendly by this hap abares. shat the Church of Rome erreth graffely in teaching, shat we eating know the Scripture to beethowood of God without the tellimos on of she Claush ; in shale faces under , and that withing it see ogula lieve to occainry of Religion, in whereas, she teftimony of the Spirit, or the evidence thereof in Scripture with the tellimony of the Apofiles, will doe the deed fufficiently, though the Church fhould be filent.

Capil.

The ferond maine point is, That it is heceffary, plass men thould bee affured in their conficiences, what the calling and authority of their Teachers is of Godi. It may beede. manded, how we in these dayes fhould be affured hereof. I answer thus a divers ponfide. ration must bee had of she first. Ministers of the Golpell, and of their fuoceffors. Touching the first Miniflers and planters of the Gotpell, within thele So. yaires; wremuft confider, that a calling is of two forter Ordinarie, and Extraordinary. Ordinary is, when

anticele du biennicenand mederanti me Stanfor i bigante offe initiatie Buendal The in contract of the solution of the labor Here is, relates Group cale op bis with a dealer of indealer of the second prior of the dealer of a dealer of the second second prior of the second Aint Locarine of the Biophica and Spatiles, which they had become or configuration racice. Noweld dostains untringio neving sachas bur now thetrine studens acet al Field defres pud der taliz Arainepipenende Kegel-jahar min mingefelder reministrer Primer sking "Isial wirgels in dan die ander ob forstely using internet the fact and internet of the sector of the se And life : foreilis inaminifatialie un partificai werfallenenehen, Marthue die nord 33 cts \$ lake southering istaniga by trouide ven because his bag clime, that is, his d they have brought mon to recoive me Gal pall, are to bet erdained as othere alliary Minifiers after the Lawes of Gods words Por Waty are not extraprilinany in it foot of their dateine, which it the doctrine of the wind. non in respect of their office i on fittigtion, in which regardelester Paltors and Feathers. and not Apolition or fivingelifts e win then callinger anse un abad many, in anthora of the sompon shutching und instruction of the source of anthony und instruction of the source of anthony of the Minds Their three vales : as carenes while. ved, weens y chily perosive whome alled fully, verified in the fielt Pretchese of the Gofpell, on la un meinstowary doom als au

Thirdly, it is objected shat they which are law filly called, are ordained by grani holest Anechours have betto fuctefition delab three fold : The first is, of perions was do ctrine joynthy together : and this wasignite primitive Blutche The fit ond is of portes heretickes. The third is of dody and And

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And churcher bliniker for the statistic a menthei djilat the power of the Raits als at 9 af ander and justific list, prynt by Baidy ind mannel fasthe er w Teltanten as dallrine. inucros w beier eren tyrtenens of dealtrine. If in Tarky is Anistation of the states, the Galant Ministation we vectore of how, by the counterlined antitection with device periods, they fund addressed to find into Entripe for nonirorthic Minister, how they have power resultation that an one Minister, front within the ministration of these Could give the interd he sind an interdevice for ngi,ho pivis the poweralloi a surrige

in summaring the successor of merry breas charavathing unding unadrogenic is dimery) addating brack and sided of their predection it signafication, char there's all ingearcements: I unforgenishes All actions Ecclivitations), that 7 Sumfangenhais a Allocations locatensences), may tesis temberling polosiofing, apperature pro-perty to the perfort of Christ, and then ite bus bifaithers, and infrusients thereof. And therefore on call men to the ministery and diferition of the Golpel, belongs to Chrift, whorslone giveth the power, the wil, the deed. And the Church can doe no more but reftific, publish, and declare whom God catterh, by minution of parties for life and doctrine, by cleiking, and by ordination. This is (for fub fance) wit that the Church can doe ; and all this is allowed, and perfosibed by the laws of this Church and lands And therefore our callings for their fubfunctions divine, whatforver defedtschere be otherwife.

This affurance that our callings are of God is of greet ule. It makes the Minifter to make lence of his duty : it is his comfort in tratble, Ifa. 4 9. 2. 2 Coristb. 2. 2 5. And to the hearnable is a meaner of great reverence and -bedience.

13.For weisher received In of man neisher was I saught it but by the Rawelation of I ofms Chrift.

The meaning is this: Paul here faith, he recover nor the Goffel of man : becaule hereceived not the office to teach & preach the Gofpell from any meere man. For bure he fpeakes of himfelfens hee was an Apoftle : and then an Apolle properly is faid to receive the Gofpel, when he receives not onely to know and beleeve it, but alto to preach it. And he addes further, that he was not caught it, that is, that hee learned the Gofpell, not by the reaching of any man, as formerly hee learned the law at the free of Gamaliel. The laft words | but by the Revelation of Lofus Chrift] carry this sente, but I learned and received it of Chrift, who taught mee by revelation. Further, Revelation is two-fold : one ordinary, the other extraordinary. Ordinary is, when Chrift teacheth men by the word preached, and by his Spirit. In this sense the holy Ghoft is called the Spirit of Revelation, Epb. 1.17. Extraordinary is without the word preached, and that fours wayes.First, by voice. Thus God saught Adam and the Patriarkes. The fecond, by dreames, when things revealed were reprefertniryybit entrysettinistydauffaltal galeiliptiy vi-filing partifita vidno and fartifi by ailifitid, Milliginia assimally flore be demand ad antitic Christ was a vide flore biredering or in heaven Becasie Paul inered the words and faw han with bly al anfwerite was not on cardanak in teal win : and that Passilord faw and ached him. it was by mirasle whieres Stephen in like minner faw Chrift, freifaw him not pressith; but flanding stehe right isnd of God miles veri for other wile the plening of the heavers had beens a needle field thing.

Their words then are a confirmation of the former verse, on this manner : The authoritie whereby I reach, and the doctrine which I teach, I first reveloci and learned it, not of man, but immediately of Christinherefore the Golpet which Igreachis nor humane, but divine, and preached sorby humane, burby divine authority. 10. and Belleville In the fcope and feals of the words, many

points of dectrine are contained. The first. that Chrift is the great Propher and Dottor of the Church, Marth 17.6. Heart him : and 23.8. One is your Doller samely, Chrift. And hoe is called the gran Shaphering the fiberie, Heltiz 3.20. His office is in three things. The fuff is, to manifef and reveale the will of the Father, touching the sedemption of mankind, lober. 18: and 8.16. This hee hash done from the beginning of the world, (the Father never fpeaking and appearing immediately, but in the Baptline and transformation of Chrift) and this hee doth to Faul in this place. The fecond is, to inflitute the miniflery of the word, and to call and fend Miniflers. As my Pather fom me, fo I fend yon, Johi20.31. Her it is that gives fome to be Paffors, fome to be Tenshers, Epbel. 4.1 1. And thus appoints Pasi to be an Apofile. The third is to teach the heart within, by illuminating the mind, and by working a faith of the doctrine which is taught. Hee openeth the understanding of his Difeiples, that they may understand the Scriptures, Luke 24. 45. Thus here hee inlighteneth and teacheth PANI.

Furthermore, it must be observed, that this office of teaching is inteparably annexed to the perion of Chriff, and is by him accordingly executed even after his afcention, as appeares in the conversion of Paul. And therefore Ifay faith, They foat bee all saughs of Ged. 1/47 54.1 3. As for the Minifters of the Gol. pell, they in teaching are no more but inftruments of Chrift to utter and pronounce the word to the care a this is all they can doe. Therefore Paul faith, He that plants or waters, is not any thing, but God that give th the increase. of the new Teftament to the very end of the world, is Chrift himfelfe. This must reach us reverence in hearing Gods word, and care with diligence in keeping of it, Hebr. 2.1, 2, 3. &c. Secondly, this teachethus, that they which embrace not the Gofpell among us, are conecouvers of Chrift, and fhallendure ecemall condemnation, John 3.1 8. and Hebr. 12.29. Thirdly, if we want underftanding, wee muft pray to Chrift for it ; and becaule we have to excellent a teacher, wee must pray unto him that he would give unto us hearing cares, that is, hearts tractable, and obedient to his word, that wee may bee fit disciples for so worthy a Mafter.

Cap.I.

The fecond is, that there bee two wayes whereby Chrift teacheth those that are to bee teachers. One is immediate revelation ; the other is ordinarie inftruction in fchooles by the meanes and ministery of man. The like faith Amos, I was neither Prophet, nor fon of a Prophet, but the Lord feat me to prophetic to If. raci, Amos 7-14.

The third point is, that they which are to bee teachers, muft firft bee taught ; and they must teach that which they have first learned themfelves. 2 Tim. 3. 14. Abide in the things which then haft learned. Chrift taught that which hee heard of the Father ; the Apofiles that which they heard of Chrift ; ordinarie Ministers that which they learned of the Apofiles. This is the right Tradition : And if it bee observed without addition or detraction. the Gofpel shall remaine in his integrity. Here our Anceftors are greatly to bee blamed. who have not contented themfelves with that which they have learned of the Apoffles, but have delivered things of their owne which they were never taught. Hence fprang unwritten Traditions, and the corruption of religion. Againe, fuchare here to bee blamed that take upon them to bee teachers of the Gofpell, and were never raught by revelation or by any ordinary way. Thirdly, private perfonsare much more to be blamed, that broach and deliver fuch doctrines and opinions, as they themfelvesnever learned by any ministe- D ry. For teachers themfelves muft firit learne, and then teach.

The fourth point is, that they which are to bee teachers are first to bee taught, and that by men, where revelation is wanting. This kinde of teaching is the foundation of the schoole of the Prophets, and it hath beene from the beginning. The Patriarkes till Mofes were Prophets in their families, and they taught not onely their families in generali, but also their first borne, that they might fuecced as Prophets after them. There were 48. cuies of the Levites disperfed thorow all thetribes, where not onely the people were taught, but also schooles crected that they might be taught, which were to be Priettsand Lewites. One citie among the zeft is called

The teacher then properly in the Ministery | A | Circash fepher, lofu. 15.15. shat is, thes is of bookes. Or as weelay, the Univerficie. Summel a young man was tent to the Tabernacle in Shilo, to bee taught, and trained up of Elithe Pricit. Samuel, when hee was Judge of Ifrael. crected Colleges of Prophets, and ruled them himfelfe, I Summel 10. In the decaied efare of the rentribes, Elias and Elizers fer up fchooles of the Prophets in Bethel, Carmel, &c. and the young fludents were called the fonnes of the Prophers, 2 King. 2.3. Chrift himfelfe (befide the fermons made to the people) trained up and taught himfelfe his twelve Apottles, and his 70. Difciples. Paul commands l'imo by to teach that which he had learned, to fuch as fhall be fu to teach others, 2 Tim. 2. 2. Furthermore, this teaching is of great use. For it ferves to maintaine the true interpretation of Scripture, purity of doctrine : and it isa meanes to continue the Ministery to the end of the world. The meaneft art or trade that is, is not learned without great teaching : then much more reaching is required in divinitie, which is the art of all arts. The true interpretation of Scripture, and the right cutting of the word, is a matter of great difficulrie, and a matter (what loever men thinke) of the greateft learning in the world. Therefore it is neceffarie, that teachers fhould first bee taught, and learn aright the Gofpel of Chrift. Eleven hundred yeares after Chrift, men began to lay alide Moles, and the Prophets. and the writings of the new Teftament, and to expound the writings of men, as the Sentences of Peter Lumbard, Hence ignorance, fuperflition, and idolatry came head-long into the world. Seeing then the teaching of them that are to bee teachers, is of fuch antiquicy and ute, all men are to bee exhorced, to put to their helping hands, that this thing may goe for ward. Princes are to maintaine it, by their bountitulnefie and authority, as they have done, and doe ftill : and that which they doe, they must doe it more. Parents must dedicate the fitteft of their children to the fervice of Go I, in the ministery, and not to ule it in the last place for a thift, as they doe. For commonly, the eldeft mult bee the heire, the next the lawyer, the youngeft the divine. Studentsmuft love and affect this calling above all other, I Cor. 14. 1. Laftiy, allmen muft make prayer, that God would protper and bleffe all Schooles of learning where this kinde of teaching is in ufe.

Here againe it appeares that Chrift is God. and more than a meere man, becaute hee is opposed to man : and that Paul received authority, and the keies of the kingdome of heaven, immediately of Chrift, as well as Peter.

13. For ye have beard of my conversation, in time past, how that I perferented the Church of God extremely, and walted it.

14. And profised in the lews/hteligion, above many of my companions of mine owne nation and Ρ 2

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fashers.

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In the former verfe the Apofile fet downe. that he learned the Gofpel, not of man, but of lefus Chrift immediate.y. This in the next place hee goes about to prove at large. His reason is framed thus ; If I learned the Gol. pell of any man, I learned it either before, or after my conversion : but I learned it neither before, nor after my conversion, of any man. The first part of his reason is here confirmed thus : Before my calling and conversion, I profeffed Judailine, and I lived accordingly, perfecuting the Church, and suppressing the Gofpel of Chrift, and profiting in my religion above many others : therefore I was not then fit to heare and learne the Gospell of Christ of any man. This argument he further coufirmes by the reflimony of the Galatians thus : That this was my conversation in Judailine, ye are witnefles : for yee have heretofore heard as much.

In the example of Paul, two points are generally to bee confidered. The first, that the diftinction of man and man, aritech nor of the will or naturall disposition of man, but of the grace and mercy of God. For Paul an Elect veffell fornature and disposition, before his convertion, is as wicked as an other. And hee faith, Rom.g. 16. that the difference betweene man and man before God is not in him that willeth, nor in him that runneth, but in him that (heweth mercy. Therefore it is a Pelagian errour, to thinke that men, doing that which they can, doe by nature occafion God to give them supernaturall grace. The second point is, that Paul here makes an open and ingenuous confession of his wicked life past. And hence I gather, that this Apoltic, and confequently the reft, writ the Scriptures of the new Teftament by the inflinct of Gods Spirit, and not by humane policie, which (no doubt) would have moved them to have covered and concealed their owne faults, and not to have blazed their owne fhame to the world. And therefore the bookes of Scripture are not bookes of policy (as Atheilts fuppole) to keepe men in awe, but they are the very word of God. Againe, the end of this plaine confession is, that Paul might thereby D confirme and juftifie his calling to the office of an Apolile. This ferves to give a checke to fuch perions as use to fit and rehearse their wicked livespatt, in boafting and rejoycing manner

In Pauls example there bee two things to bee confidered ; his profeilion before his calling, and conversation. His profession was Judaitine ; and this hindered him from embracing the Golpeil. It may here bee demanded, what Judaifine, or the Jewifhreligion is? Anforer. In the dayes of Chrift and the Apofiles, there were three speciall feets among the ; lewes, Effeis, Sadducies, and Pharifes, And the Pharifes were the principall, and their do-

was much more zealons of the Traditions of my (A) Arine was commonly imbraced of the lews. And therefore by Judaifme (as I take it)Pharifaifme is here meant. Now the principali doctrines of the Pharifes were thefe: I. They held, that there was one God, and that this, God was the Father, without any diffinition of perions : for when Chuilt mentioned the diffinction of the Fatherand the Sonne, they would not acknowledge it, lon. 8.19.11. They acknowledged in the Melfias but one nature: for when it was asked them, how Chrift being the fonne of David, fhould nevenheleffe be his Lord ; they could not answer, Matth.22. III. They held, that the kingdome of the Meffias wasan earthly kingdome : and with this opinion the Disciples of Chrift were tainted. I V. They held, that the keeping of the morall law flood in external obedience, as appeares by the fpeeches of Chrift, reforming their errours, Matthew 5,6,7. chapters. V. They maintained a naturall freedome of the will, in the obferving of the law, Luke 18. Lord I thank thee (faith the Pharifie) I do thus and thus. VI. They held a juffification by the workes of the law without the obedience of the Meffias, Romanes 9.3. V 11. Befide the written word and law of Moles, they had many unwritten traditions, which the yobfer. ved precifely, and the obfervation of them was accounted the worship of God, Manh. 15.3.9 Other points they held, but these are the principall. It may further bee demanded, how the Jewes could hold fuch hereticall and damnable opinions, and yet beethe people of God ? Anjmer. They had for their parts forfaken God : but God had not forfakenthem, becaufe the Temple was yet ftanding, and the factifices with the outward worthip yet remained among them. In this regard, they were ftill a reputed people of God. Againe, they are called a people of God, not of the bigger, but of the better part : and the better part was a fmall reinnant of them that truly feared God, and beleeved in the Meffias. Of which fort, were lefeph, Mary, Zacharie, Elizabeth, Simeon, Anna, Joseph of Arimathea, and Nicodemus. Againe, it may bee demanded, how the lewes, being fuch a people of God, fhould fail a way to to damnable a religion ? Anfwer. They neither loved, nor obeyed the dootrine of Moles and the Prophets : and therefore God in judgement left them to the blindneffe of their owne minds, and the hardneffe of their own hearts, Ifur.6. The like may bee our cafe. If we love and obey not the Goipell, more than we have done, our religion may end in ignorance, superstition, and prophanenelle, as theirs hath done.

Eap. I

Cap.1.

Eccl. 9, 10.

The fecond thing in Pauls example is his convertation, whereby hee lived and converfed according to his religion. The like thould bee in us. For the profession of the faith and godly conversation are to goe together, Pail. 1.27. Faith in the heart is a light

the Epistle to the Galatians.

5. 16. Chrift hath redeemed them that beleeve from their vaine converfation, 1 Pet. 1.18. Heremany of us doe amiffe, difioyning faith and good life. And this fault is the greater, becaufe it is an occasion to our adversaries to miflike and reject our religion.

Pauls conversation hath two parts, his perfecution of the Church, and his profiting in his religion.

Perfecution properly is the afflicting of the people of God for their faith and religion. In this we are not to follow Paul, but to do the contrarie, that is, by all meanes to feeke the good of the Church. After Gods glory immediately, we are to feeke the comming and advancement of the kingdome of God. Now this kingdome is a certaine efface and condition of men, whereby they fland fubject to the word and fpirit of God. And this fubjection to God and Chrift, is the propertie of them that be members of the Church of God. All, both rich and poore, conferred fomething (according to their abilitie) to the building of the Temple, which figured the Church of God. The fault of our times is, that wee build our felves and our worldly effates, and little refpect the common good of the Church.

In the perfecution of the Church by Paul, two points are to be confidered, the manner, and meature or accomplishment. The manner is, that hee perfecuted the Church extremely or above measure. That which Paul did in his religion, we must doe in ours. The good things that we are to doe, we must doe them with all our might. Our dutie is to keepe our hearts in the feare of God, and we muit do it with diligence, Prov. 4. 24. It is our dutie to fecke Gods kingdome, and we must take it with violence. To enter into life is our dutie, and we must frive to enter. To pray is our dutie, and we must wraftle in prayer, Rom. 15.20. Iofias turnes to God with all his heart. The law requires, that we should love God with all the powers of body and foule, and with all the thrength of all the powers. In earthly things we must moderate our thoughts and cares, but fpirituall duties must be performed with all our might.

The accomplishment of perfecution is, that Paul wasted the Church, and made havocke of it. Here I confider 2. points, what w wafted? and who is the wafter ? For the first, it is the Church. Here 2. questions may be demanded the first is, how the Church can be wafter ? Au/w. In respect of the inward effate thereof, which ftands in election, faith, judification, glorificacion, it cannot be wafted. In respect ofher outward effate it may be wafted that is in respect of mens bodies, and in regard of the publike affemblies, and the exercises of religion. The lecond queftion is, why God fuffets his enemies to wafte his owne Church. Anfw. Judgement begins in Godshoufe, and his

and works are the fhining of this light, Mat. , A) judgements lometime are very fharpe, whe ther they be inflicted for triall or correction of finnes paft, or for the preventing of finnes to come. As in the body fometime there is no hope of life, except armes and legges he cut off : even fo it is in the Church. Hence it sppeares, that there shall be a last judgement, and that there is a life everlafting in heaven : because the wicked man flourished in this world, and the godly are often opprefied.

The wafter of the Church is Paul. By whom we learne that fin, where it takes place, gives a man no reft till it hath brought him to a height of wickedneffe. Hatred having catred into Cains heart, leaves him nor, till it have caufed him to imbrue his hands in his brothers bloud, Covetoufneffe makes Indas at length to betray his malter, and hang himfelfe. Blind zeale makes Pan/not only to perfecute, but alfo to wafte the Church Theriore it is good to avoid the first beginnings, yea the very occation of finne.

The fecond part and point in Pauls converfation is, that hee profits in his religion. Thus fhould we profit in the Gofpel of Chritt. It is Gods commandement, Bee ye perfect as Math 5.42. your heavenly father is perfect that is, enderour to come to perfection. All the faith we have or can obtaine, is little enough in the time of temptation. lob that faid in his affliction, though the Lord kill me I will ftill truft in him. faith alto, that God mrose bitter things againft lob. 13. 17. him, and made him to poffeffe the finnes of his 1.16. youth. It is a token that a man is dead in his finnes, when he doth not grow or increase in good things, 1 Pet. 2.2. In this regard great is the fault of our daies, for many are wearie of the Golpell, many fland at a flay without profiting; many goe backward. The caufe is this. Commonly men live as it were without the law : and thinke it fufficient if they doe not groffely offend : not confidering that the law of God is law to our thoughts and affections, and all the circumftances of our actions. That we may bereafter make good proceedings in our religion, we must remember three caveats. One, that we must endevour to fee and feele in our feives the imalineffe of our faith, repentance, feare of God, &c. and the great maile of corruption that is in us. Thus with the begger we shall bee alwaies peecing, and mending our garment. The fecond, that as travellers, we must forget things paft. and goe on to doe more good, Phil. 3.14. The third, that we must fet before us the crowne of exemall glory, and feeke to apprehend it, I Tim. 6. verf. 11. thus did Mofes, Hebrew. 11.

In Pauls profiting two things muft be confidered, the meature, and the thing in which he profited. The measure, in that he profited above many others. Hence wee'learne, that in matters of religion there frould be an holy emulation and contration among us : and our fault is, that wee contend who fhall have the moft apparell, and ftrive not to goe one beyond another in good things. Agame, Pauls modelty muft here be observed. He doth not fay, that he profited more than all; but more than many: and he faith not more than his fuperiours, but more than his equals for time : and he faith not more than all the world, but more than they of by owne nation. This modely of his must be learned of us, for it is the ornament of our faith ; and therefore mult be joyned with our faith.

The matter or the thing in which Paul profited is, that he was abundantly zealows for the traditions of the fathers. Here I confider three points. I. What zeale is? Anf. It is a certain fervencie of fourit, arifing of a mixture of love and anger, caufing men earnefily to maintaine the worthip of God, and all things pertaining thereto, and moving them to griefe and anger, when God is any way diffionoured. I I. For what is Paul zealous? As fur. For the outward objervation of the law, and withall for Pharifaicall unwritten Traditions : which therefore he cals the Traditions of his fathers. III. What is the fault of his zeale ? (for hee condemnes it in himfelfe.) Anfwer. He had the zcale of God, but not according to knowledge. For his zeale was against the word, in that it tended to maintaine un written Traditions, and juftification by the workes of the law, out of Chrift, Rom. 10. 2.

Hence we learne fundry things. (For that which Taul did in his religion, are we to doe in the profeilion of the Golpel.)Firth, we are to addict and fet our felves carneftly to maintaine the truth, and the practice of the Go-fpel. Christi was even confirmed with the zeale, of Gods house, John 2. The Angell of the Church of Laodicea is blamed, becaufe he is neuker hos nor cold, Rev. 3. He is accuried of God, that doth the works of God negligently, ler. 48. Secondly, we are to be angry in our felves, and grieved when God is diffionoured, and his word difebeyed. When the Ifraelites worthipped the golden calfe, Mofes in holy anger, built the tables of fione. David wept, and Paul was humbled for the fins of other men, Plal. 119.1:6. 2 Cor. 12. 21. Thirdly, we are here taught, not to give libertie to the beit of our naturall affections, as to zeale ; but to mortifie them, and to rule them by the word, Numb.15. 19. otherwife they will caufe us to runne out of order like wilde bealts, as here we fee in Paul. Lattly, let it be obferved, that Paulhere condemnes zeale, for the maintenance of unwritten Traditions. And let the Papilts confider.

15. But when it pleafed God (which had feparated me from may mathers wombe, and called me by Lis grace)

16. To reveale his fon in me (or to me) that I fi. ould preach him among the Gentiles, immediately I communicated not with flefb and blond. 17. Netther came I to Hierufalen, so them

most riches and honour, or goe in the fines | A | which were Apostles before me, but I went into Arabia, and inrned againe to Damafen.

Cap.1

Paul before proved, that he learned not the Golpell of any men before his converfion : here he further proves, that he learned is of no man after his convertion. And the fubfance of his reason is this, because immediately upon his conversion, he conferred with noman: but went and preached in Arabia and Damaicus.

In the words I confider foure things. First, the causes of Pauls convertion. And here he fets down three degrees of caufes, depending one upon another. The first is, the good pleafine of God, whereby he doth whatfocver he will in heaven and earth, in thefe words [when st plea(ed.) The second is, his separation from the wombe; which is an act of Gods counfelt, whereby he fets men apart to be members of Chrift, aud to be his fervants, in this or that office. This feparation is faid to be from the wombe ; not because it began then, for it was appointed by God before all times, even frometernitie, as all his counfels are. But the holy Gholt hereby fignifies, that all our goodneffe, and all our desteritie to this or that office, is meerly from God ; becaule we are fanchified, dedicated, and let apart in the counfell of Cod, from all eternitie, and therefore from the wombe, or from our first conception and beginning. The third cause is, vocation by grace ; the accomplifinment of both the former, inshe time which God hath appointed. The fecond thing is, the manner or forme of Pauls vocation, in these words [to reveale his (onne to me.) The third is, the end of his vocation, to preach Chrift among the Gentiles. The aft, is his obedience to the calling of God, in the 16. and 17. verfes.

To begin with the efficient caufes of Pauls convertion : here we fee the order and dependance of caufes, in the conversion and falvation of every finner. The beginning of our falvation is in the good pleasure of God: then followes feparation, or election to evernall life; then vocation by the word and fpirit: then obedience to the calling of God, and after obedience, everlafting life. This order Paulhere fers down, and the confideration of it is of great ufe. Hence it appeares to beea doctrine erroneous, which begins our falvation in the prevision of mans faith & good workes. For in Pauls order, workes have the laft place. And it must be Gods pleasure, that man thall doe a good worke, before he can do it. And if feparation to eternall life fhould be according to faith or workes, then wee fhould make leparation of our felves, as well as Goul. And vocation is not for workes, but that we might doe good workes, Eph. 1.4.Secondly, by this order it appeares, that the falvation of them that beleeve, is more fure than the whole frame of heaven and earth:becaule it is founded in the vocation of God, which is without repentance, in the counfeil or relations of the in the second of the sec

Login Court and State and The Dis once and control of the bay do With is in Gou's glesnire wherebythe bay do With every man what he will. And by this every (b) in Goig's glesdare wheelp the fary do with every pint wheelp the kiny do with head of the second second second second second councell, the forwards every main from the ye-ry wontool to the call the or do the second second digity Merell's then in some by gravity detail, and with 20 dide that for whether they were as pointed. And this I underflighter all second all they first this I underflighter all second all they first this I underflighter all second wonther. This Charle year calls a second second wonther, they have a second second second second wonther. This Charle year calls a second second wonther, the second second second second second pointed. The the second second second second second pointed second second second second second second wonther, the second second second second second point second from a second second second second second second second of and a second second second second second second second from a second second second second second second second from a second second second second second second of and a second second second second second second from a second second second second second second from a second second second second second second from a second second second second second from a second second second second second second from second second

in the maximum of the second s learne patience and contentration in all the miferies and troubles of our sallings ! for in what calling for ver thou art, thou waft ordai. ned to it by God from thy mothers wonbe. Think on this. Hence we leave thank fullette Think on this. Hence we learne thank moretie to God, becaute our calling i, fifth, and the ev-ecution of our calling i, which is of God rand this Aus/fignifics, which is Michael to the paration to our officer and Pathing; which our fe-paration to our officer and Pathing; which to our first conception, 'Helling' where the light-pend on Gods providence' for the class to tome. For if he provided dur callings where the main here will which where the main wee were note, hee will make more hit and bleffe us in them now will be bave a being. Read Pfal. 22.8,9. Poore partners first cambo leave lands and livings to their children the

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The manner that God uted in revealing the Sonne to Paul, finds in two things ! Preplanting and Infraction.

Pripatienter is a works of God, whereby he huntiled Paul, fubdurd the pride, and fluis bergneffé

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bernenfie of his hear and no have many of his series of his hear and have have and hear and h two parts. One is an acknowledgement by faith, that the Sound is out redeemer. The fr-(continue pregeneration, which is the putting off the old man, and the putting on of the persy.) which is doe by the vertue of Chaits, is to learne Chriff, Ep/v4. 10. 23. Thus then God reveales the Sonne to Zen/by preparing. and making him is schabite, by propagating the definite of fully such to him, and by cau-tion him invariants the present in the fing him inwardly to beleeve it, and to abey

ing him in wardt to beleve it , and to bey it, Andehue weiterte muner of the chiling, aud mayer foon of and Por tangetiers of any control of the chiling five queftions are to be any weited. It be future man was the preventing grace in the convertion of Yawi " Any". Schoologica and Randia ge-perally nearby that is was the influencian of good morifons and delires, into the feart of

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cher could ginden as with the second verse, in space the will octaman applies it sure to the grace, which Good officerate. But then, the charge of grace much be from mans will ; and then prays much constrainty where to boall, and he is no thanks themselfle for the grace of Good. Other Papilia place the efficacie of prace in the congruine of spratelle, of moti-man the strainty provide to the ons, or heavenly periwalions, preferred to the mind of man that is to be converted. But this opping allo is devoid of truth. For there is

the Epille to the Galatians.

no efficacie in any motions to perfusations still A | beft learning of all ; to learnet to Krist and to there be a change, and new accasion of the | acknowledge Christ I be an owledge of Christ will. The true aniwer is this Our ward meaner are effectuall, because they are joyned with the inward operation of the Spirit. Inward grace is effectuall, becaufe God addes to the firft grace, the fecond grace For having given the power to beleeve and repent, he gives alfo the will and the deed : and then faith and repentance must needs follow. And herein Randsthe efficacie of the firft grace that God addes unto it, and workes the will and the gread, Phil. 2. 13. 1. 1. 1. 1. 20

The laft queftion is, whether it was to the power of Pauls wil, to refit the calling, or the grace of God ? Arf. The will for his condition is apt to refift grace : nevertheleffe, if wear confider the efficacie of Godsgrace, and the will of God, he could not refift the calling of God. Every one that hath heard and learned of the Father, comes to Chrift, Isha 6.125. Gods will determines and limite the will of mant and muns will is an inftrument to effect the will of God. It may be here demanded, how the efficacie of grace may fland with the liberty of mans will, if it have not libertie to accept or refute the grace of God ? Anfin Libertie and freedome of will in God is perfect liberrie : now God cannot willeicher good or evill, but only that which is good. And mans will; the userer it comes to this will of God, the greater libertie hath it. Therefore to will that only which is good, foltbe feely without compulsion, is true libertie ; to be able to will that which is evill, and to refift the calling of God, is not libertic, but impotencie. And he that can onely will that which is good, doth more freely will good, and hath more liberty, than he that can will either good or evill.

The ufe. Miniflers of the Gofpell muft learne Chrift as Paul learned him. They may not content themfelves with that teaching which they finde in fchooles, but they mult proceed further to a reall learning of Chrift ; and that is, to beleeve in the Sonne of God, to die to their finnes by the vertue of his death, and to live to God by the vertue of his life. This is a reall and lively learning of Chrift. They that must convert others, it is meet they found bee effectually converted. John I muft firft cat the booke, and then prophetie, Rev. 10.9. And they that would be first Minifters of the Gofpell, mult firlt themfelves ear the booke of God. And this booke is indeed leaten, when they are not onely in their minds inlightned, but their hearts are mortified and brought in lubjection to the word of Chritt. Unleile Chrift be thus learned fpiritually and really, divines that speake of the word of God, as men speake of riddles, and as Pricits in former time faid their mattens, when they hard-! ly knew what they faid. Againe, fludents in every facultie ate with Paul to learne Chrift, and that as he learned him. Such perfons defite and love good learning : now this is the

crucified is Panls learning. The knowleffe of the rentifican of our fines is the learning of David that great Propher. For this title he gives to the 3 a Pfilme, The under Hadding of Davida mile, elfrotunte bri ifris tellifianuer wich Paules learne the tame. For theis an exmungle coali that first beleeve in Tribeto life overlagine, 1 77m 2142 PANI bids is to the the good things which we have feene in him, Philippy Utarity et a viene and him,

The third point is the end of Pauls Converfion metrele words [illar be michigledel bins niul preach, namely fle Son Chrift' and to whort? I namely, among the nations. Againe, of the preaching of Chrift, T conflicter two things rike hift is, any Chrift word by Preachdpriniter that Moles Answer, there be swo chules Decis, treamte Chrift is he fubftance or fuejtet marter of the whole Bible. For the fumme of the Scriptures may be thus gather red togetaer : The Sonfle of God mage man. and working our reliempt. In is the Saviout of manking : but Jeffs the Son of Marie is the Son of God made man, working out redemption : therefore Jeffs the Son of Ma. the jumme of the new ? and the conclution is the furnite of the new ? and the conclution is the fcope of both. The lecond caule is The law is the Minifterie of death : and the Gospel (which is the doctrine of falvation by the Some) is the infirument of God to begin and to confirme all graces of God in us, that are neceffante to'our falvation. Therefore the do-Arine pliffcipally to be preached is the Gofpell, and not the law.

Secondly; it may be demanded, what it is to preach Chritt? Aniwer it is a grear worke, and it containes foure ministeriall actions. The first, generally to teach the doctrine of the incarnation of Chrift, and of his three offices, his kingly office, his propheticall office, and his pirethood with the execution thereof. The fecond, to teach that faith is an inftrument ordained of God to appreheitd and to apply Chrift with his benefits. The third is to certific and to reveale to every hearer, that it is the wil of God to fave him by Chriff in particular; fo bee it hee will receive Chriff. For when the Gofpell is preached, God thereby fignifies unto us, that his will is to give us life everlatting, 1 loh.s.11. The laft isto certifie and to reveale to every particular hearer, that he is to apply Chrift with his benefits to himfelfe in particular, and that effectually by his faith, that a change and conversion may follow both in heart and life, 1 John 3. 23. Aud thus when the'e things are rightly performed, Chrift is preached. Hence it appeares that to learne Chrift, is not onely to know him generally, but also effectually to apply him to our felves by our faith, that there may be a change

and

which learne Chrift, muft thus learne him, elfe can they not be faved.

The fecond point, that Paul must preach to the Genules. There be two caules of it : one, that the prophecies of the calling of the Gentiles might be fulfilled, Pfal. 2. and 110./fai. 2. The fecond, because at the death of Christ, the division which was betweene the Jewes and Gentiles was quite abolifhed, Eph.2. 13. Here I observe the difference betweene Apofiles and ordinary Minifters. Their charge is a fet and particular congregation ; whereas the charge of an Apolite is the whole world.

The fourth and laft point, is the obedience of Paul to the calling of God, in that he went and preached the Goffell. Here a quettion may be demanded, whether Paul performed his obedience by vertue of the grace which he had formerly received, without the helpe of new and special grace, or no ? Anfw. No : His obedience proceeds from the firlt grace, helped or excited by speciall grace. In the regenerate that have power to doe good, God workes the will and the deed in every good Phil. 2. 13. And it is a certaine truth : we doe not that which we are able to do, unleffe God makes us doe it, as he made us able to doe it. Therefore to the doing of every newact there is new and fpeciall grace required.

In Pauls obedience I confider three points. When he obeyed ? Immediately. How ? Without deliberation or confultation. Where ? In C Arabia and Damafens.

For the first, in that he obeyed God in going to preach immediately, we learne how we are to answer and obey the calling of God, that cals to amendment and newneffe of life, namely, in all hafte, without deferring of time. Heb. 3. 8. To day if ye will beare his voice, harden not your hearts : and v. I 3. exhort one another while it is called to day. Plal. 110.60 I made bafte & did not delay to keep thy comandements. And there be good reafons why we fhould no longer defer our convertion to God. The end of our life is uncertaine : and looke as death leaves us, fo thall the laft judgement finde us. Secondly, when we delay our daily repentance, weadde fin to fin, and fo tre-fure np wrath against the day of wrath, Rom. 2. D Thirdly, when we deferre to obey and turne to God, we grow to perfection in fin : and fin being perfected brings forth death, Iam. 1.14. Laftly, late repentance is feldome or never true repentance. For when men are dying, their fins forfake them, and they doe not commonly forfake their fins. God hath called us in England more than 40. yeares together, and yet many of us have not liftened to the call of God, but deferred to obey : let us now prefently amend and turne to God, left if we ftill deferre the time of our repentance, Gods judgements come forth in halle upon us.

The manner of his obedience is, that Panl did not communicate with men, that is, con-

and repovation of the whole man. They |A | ferre and confult with them touching his doctrine and calling. And this ho amplifies by a comparison, thus : He did not confult with any man, no not the Apofiles of Hierufalem. And headdes a reafon of his doing, becaufe they were but flefb and bloud, in refpect of God : and indeed it is unmeer to confult with men, touching the matters of God.

Hence I gather, that Gods word, whether preached or written, doth not depend on the authority of any man, no not on the authority of the Apolities themfelves ; it is fufficient to authorize it felfe. Chrift receives not the te-Remony of man, lob. 5. 34. And it is an errour, to thinke that the Church doth authorize the word and religion in the confeiences of men. For the Church it felfe is founded on the word. The Church cannot confift without faith, nor faith without the word.

Secondly, hence I gather, that there is no confultation, or deliberation to beufed at any time, touching the holding or not holding of our religion. Hee that will follow Chrift, may not put his hand to the plough, and then looke backe againe to his friends, to fee what they wil fay, Luk.9 61. He that would be wife, mult deny his owne wildome, and become a foole, 1 Cor. 3.18. The three children would not confult touching the worfhipping of the Image, but faid, Best knowne to thee, O king, that we will not worfhip thy gods, Dan. 3. When the Judge gave Cyprian the Martyr leave to deliberate a while, whether he would deny his religion, he answered, that in divine matters deliberation is not to be used. By this I gather, that the Schoolemen have done evill, which have turned all Divinitie into QueRions, and have made of the articles of our faith a queflionary Divinity. Secondly, by this we are taught, that in the day of triall we may not confuir of the change of religion, but we mult be refolute, and tread under foot the perfwalions of flefh and bloud.

Thirdly, our obedience to God must bee without confultation. We must first try what is the will of God, and then abfolutely put it in execution, leaving the iffue to God. A-braham is called of God to forlake his country and kindred, Gen. 12. hee directly then gives attendance to the commandement, and goes as it were blindfold, he knowes not whither. God promifed him a child in his old age, he beleeves God without any reafoning, or disputing the case with himfelfe, to or fro, Rom. 4. 20. But the common manner is, (though we know the will of God) to difpute the cale, and to confult with our friends, and to practife according to carnall counfell. Eve liftens to the counfell of Satan, and neglects Gods commandement. Sand being forbidden to offer facrifice in Gilgal, till Samuel came to do it, confuits with himfelfe, whether he may doe it or no; and followes his owne reason against Gods commandement, and loft his kingdome for it. And this kind of de-Interation

the Epifite to the Galatians.

liberation, wherey men confult what is to be done, is the caufe of the manifold rebellions of men in the world.

Cap. 1.

In that man is termed here, flefb and blond wee are taught, not to put confidence in man: wee are taught to humble our felves before God : we are taught every day to prepare our felves against the day of death, and the day of judgement : yea, to account every new day as the day of death, becaule we are but fielh and blood.

The third point is, where Paul firft prea-ched ? namely, in Arabia and Dam. feui. Arabia is a region of the world, where mount Sina ftands, and where the children of Ifrael wandred 4c.yeares. The inhabitants thereof were of two forts : fome more civill, and fome barbarous. Civill, as the Ifinaclites, Amalochites, Midianites, &c. (yet were they proteffed enemics of the people of God.) Barbarous, as the Easterne part of Arabia, toward Babilon. For the inhabitants dwelt in Tents, and lived like wilde and favage men, by robbing and ftealing, and confequently by killing, //a.13. 20.107.3.2.

Here wee fee Pauls effate and condition, when he fift begins the execution of his Apofolicall finction, God then laies upon him a Inarpe and weighty triall. For hee goes alone into Arabia, and he must become a reacher to his owne protested enemies, yea, to a fayage generation, of whole convertion hee had no generation, of whole convertion bee had no hope, in main realow. And this hath been an usual dealing of God with his owne for-vants. When Nofer was called to deliver the Ifraelites, and was in the way, the Lord, for a defed in this family, comes against him to de-fitoy him, Essdaw 4.24, Divid is annoince King officialls and withall Series article up. toperfecute him, and to hunt him, as men hunt Partridges in the mountaines. form is called to preach to Nineve, and withal God forfakes him, and leaves him to himfelfe, fo as hee is caft into the fea, and devoured of a filh ; and after this, being delivered, he mult goe preach at Nineve-When Chriff was in his baptlime (as it were) insugerated the Doffer priche Church, prefinally after, before hee begun to presch, breus cartical the Doffer priche Church, prefinally after, before hee begun to presch, breus cartical into the well the with wilde beafts, and to be termpted at the devill (2014 are mainfer) in the second of this dealing of God are mainfer is build free of testering. For the laying instruct, Nerr disc program, and temperature, were a dealers of period the providence and protection of God, and they are made function the solitons and pretence of God Sprits, who dwels soly notable draining of God the struct and constru-te improved the providence and protection of God, and they are made function the add constru-hearts. Now then, jet not them, the shift have hearts. Now then, jet not them, the shift are remparisons be different function and compute hearts. Now then, jet not them, the shift are remparisons be different and solid complete hearts. Now then, by a will and compared the the begins them by a will and pretend providence of God. For it was the Spins of (as it were) inaugurated the Doctor of the

A Göd Thafter Christing in willigen for the second start of the second start and battering of the second start of the second s dome enemies; namei y, the wicked and lavage Arabian; according to that in *Platm.* 110, y. 3. This good of the state of *Platm.* 110, y. preach represent to the people that are in the fipre of the devill at his will a *Thes*, abo His ruth, in that he any fulfils things for rold by *David*, *Plat.* 72, 70. The *King of State based State* flat for grifts that is, Ethiopians and Arabians. and Arabians.

TB. Then after three years, I came agains to levelation, to vifit Peter, and aboade with bin fiftneze dayes.

Pane having proyed before, that he lear-ned not the Golpell of any man, no pot of the ned nor the Golfell of any man, norpe of the Apolities at Jerulalem goesabout nowno an-twer exceptions, that might be made again the reation. And first of all it might have been objected, that here was first as a Histination indiry times : and therefore, and Jerell-hood, wentthinker to be infruction. And one before : that here was 's will super the source there informed and the source of the source of before : that here was 's will super the source abaate share fiftene dates." For the full where here list the presched inter source and one before : that here was 's will super the source of before : that here was 's will super the source of the inter fiftene dates." For the full where here list, here presched inter source was a blie and Damalcas, and then any ment was as Hieritalism, and aboade, there times as a source as as (for fome fpecjall caules :) we fee Panliarealy and able to make a good account of the fpending of histine both for dates and years. And good reafon : for time is precious, and great care ought to bee had of the expending of it. After Taufs example, wee out fa live that wee may bee able to give a good ac-count of the frending of our daysan That the tomay because, we must have your an enter and derei and to rederm the size of an enter and derei is to conder the thormetic of any lives, and that we are very day thirds contents and without, frioully to bechunknow scheme, and withins, tribuly to become our server, of the cauges of this our condition a market our fingers, both eviginall and actually to have this two-stold contideration takes place, mee then begin as number, and due passes, there or man and any the server. The more bring any our time , and due passes, thereas bringsth us to the rederating of server a beingszie us. to the regerings or solie zer-derne services is an take time, while time is trace, flexially to the time time is a solid amendaria of our lives. Where is a solid numbred and rederned, then the late a solid accoust, be, made bestier, Solid ac solid Where fore milerable is the cose shares. that fpend their dayes in idione is in sites and posting, in chambring and with on action for they neither number since non-release it and therefore they are farre from any good The foond point is, that Peal goes up to tilerulalem to vifit Peter, that is, to fee him,

ferre with him. Hence it appeares, that there is a lawfull kinde of peregrination or pilgrimage, in that Paul journies from Arabia to Jorulalem, to fee Peter. Thus the Queene of Saba went up to Jerufalem, to heare the wifdome of Salomon. The law of God was, that all the males in Ifrael fhould thrice in the yeare goe up to the place which God had appointed, Deut. 16. This Law was practifed by Elkana and Anna, I Sam. 1. by lefeph and Mary, by the Steward of Candaces, Queene of Athiopia, Ad.8. Nevertheleffe, Popifi pilgrimage is utterly to bee condemned, for two caules. One is, becaule it is made a part of Gods worship, where s now in the new Teflament all religious diffinction of places is B abolified, 1 Tim. 2.8. Lift up pure hands in every place unto God. Some alleage, that vowes which were not commanded, were nevertheleffe parts of Gods worship among the Jewes. Ianfwer : though men were not commanded to yow, yet the matter and forme of vowes was commanded. And in that God commanded the manner of vowing, he allowed the act of vow-making:let the Papilts fhew the like allowance for their pilgrimage. The fecond reason is, because pop in pilgrimage is not to living men, but to the Reliques and images of dead men : which kinde of peregrination was never uled in the world, till after the Apofiles daies. For pilgrimage to reliques camein 300. yeares after Chrift, and pilgrimage ro images after 600. yeares.

In that Paul goes about to vifit Piter, the Papfing jather the Primacy of Peter, over all the Apbfiles, but salfly. Por this vifitation arguet reference : and reverence is given not onely to fuperiors, but all to to equals. Againe, primacy is two-fold: Primacy of order, and primaty of power. Primacy of order was due unto Peter, in that he was fift called to be an Apofile and he was in the faith before Taul. And in this regard, he was revenenced of him.

The third point is, that Paul abides with Perer av Jerufalem, and that fifteene daies. His abode with Peter way in token of mutual confent and fellowship. Like should be the confent of the Minifters of the Gofpell. For their officeis to publifnor perfwade peace between God and men, to which they are unfit, that cannot maintaine peace among themfelves. And all belevers thould bee of one minde, fpeaking and thinking the fame things : and this cannot bee, unleffe there bee x confent of them that are Guides. This confent therefore is to be maintained, and greatly to bee prayed fors And when there cannot bee confent ofjudgement, by reason of humane trailtie, yet to long as the foundation is maintained, there mult bee content in affection. And injuries offered may not diffolve this bond. Though the Church of Jerufalem fulpected Paul, and would not at the first acknowledge him for a Difciple, All. 9. 26. yet did bee for

o be acquaimed with him, to talke and confere with him. Hence it appeares, thit there is a lawfull kinde of pergrination or pilgrimage, in that Pawl journes from stratic to the state learned and the Collegel of him ; for it could not be learned in to thora face: neither could Paw/by the teaching of any man dome of Salamon. The law of God was, that

19. And none other of the Apostles faw I fave Tames the Lords brother.

It might haply be objected againft the former verie, that Paul might be raught of fome other Apolite be fide Perior, and that at Jeruíalem : to this heanfwers two things. One, that there was none of the Apolites at Jeruíalem, but lamer: (befide Perer force-named:) the fecond, that he did but fee lamer.

Here Igather, that if there be any mother Church in the world, it is rather at Jerulalem, than Rome, becaufe the Golpel was firthereached there, and went thence into the whole world : and Jerufalem was for a time guided by two of the chiefe Apofiles, *lamer* and *Peter*.

In that lames is called our Lords brother, three things may be demanded. One, which lames this was ? Anfw. It was lames the fon of Alphem : for hee lived 14. yeares after this, Galat. 2 9. whereas lames the fonne of Zebe-thien; as Abrahamand Lot, Gev. 1 3.8. Men of the fame countrey are brethten, thus Sauls countrey-men are called his brethren, I Chro. 12.2. And lamer iscalled our Lords brother, not because hee was of the same wombe, but becaufe he was of the fame blood or kindred : For Eli had two daughters, Maryelpouled to Tofeph, and Mary Cloophar, who afterward was married to Alphem, of whom came lames here mentioned. lames therefore was the cozen-german of Chrift. Therefore Helvidim failed, when he went about to infringe the perpetuall virginity of the virgin Mary ont of this place, as if free had more fonnes befide Chrift. The third thing is, what be-nefit *Iames* had by being the Lords brother? Anfw. Hee is here called the Lord's brother, onely for diffinctions fake, in respect of the other Tames the fonne of Zebedens : and this brotherhood doth not make him the better Apolile, or the Better man. Outward things dor not commend us to God. And it is the fpirituall kindred, by meanes of faith, and our new birth, that bringeth usinto favour with

God, Mar. 12.40° 9. 100. New the Blings which I write, I speake before God. I lie not:

"Before Panthath avouched funder things of himitelle : this bie preached in Arabia and Damajem : that he went there to Jerulalen: that he did koelearne the Goipell there of Ferer, Iamis, or any ether Apoille. Now fome men might haply fay, that thefe fayings! A of his are but falle and fabulous avouchments therefore in this verfe *Past* defends hundelfe, and jufifies his owne fayings, by a divine teftimony.

Cap. I.

The words containe two parts. An aniwet to an objection concealed on this manner; I may beethought to lye, but indeed *I ipe nee*. The fecond is a confirmation by oath, *Before God I fleake it*. Touching the first part, there betwo points to bee handled: what is a lie? And which therit be finne or no?

A lye is, when wee fpeake the contrary to that weethinke, with an intention to deceive. More plainely in a lye there be foure things: the first is, to avouch and confirme that which is falfe. The fecond is, to peake wish a double beart. Pfalm. 12.3. That is, to fpeake against knowledge and confcience, as when a man faith that is true which he knowes to be falle, or that is falle, which he knowes to be true. This makes a lie to be a lie, and this diftinguitheth an untruth from a lie. For here it mult be observed. that a man may fpeake that which is falle, and not lie: namely, if he fpeake that which is falle thinking it to be true. For then though he erre and is deceived, yet hee speakes not against conficience, and confequently hee fpeakes no lie. Againe, a man may speake that which is true indeed, and speake it as a truth, and yet thinke it to be falle he lies indeed : because he fpeakes the truth against his confcience. The third thing in a lye is a mind or intention to de . ceive or hart. For in the ninth Commandement, that is a falle tellimony that is againft our neighbour. The 4. point is, that he which fpeaks that which is falle upon a vanity of mind, withoutreasonable canfe, is a liar. Thus boafters and flatterers are liars. And thefe are the things which concurre in the making of a

For the better conceiving of the nature of a lie, we muft put a difference betweene is and findry other things incidente of peech. Firlf, we muft put a difference betweene a lie, and a parable or figure. In a parable indeed there is fomething fuppofed or fained; as for example, when the trees are brought in conferring, and confulting about their king. Judg-08. Baevertheleffic a parable is farte from falchood, or lying : for by things fained; it fignifies and declares an unfained truth.

Agsine, difference muß be put between a lie de the concediment of a thing (for it is one thing to fipeake againft our knowledge, and another notro (peake ithat which we know: And concealiments, if there be a reafouable caufe, and if it been on receffary for us to tweale the thing contealed, are not unlawfull. Thus Abraham fipeakes the truth in part, calling Sara his fidier, and conceales it ith part, not confetting her to bee his wife, Gan, i a 1(3). Thus Samuel by Gods appointment reveales that hee canteto Bethien to offer facifice, and conceales the annotaments of Dissid, that hee inight fave his life; 1 Sam: 6.5: Jona preaches that Nineve that be destroied within 40 dates, and he conceales the condition of repentance. The like did Ifan to Excertine, Ifa. 38.1.

Thirdly, a difference muft bee made betweene lying and faining : which forme call fi-mulation : not diffembling; but rather fembling (if I may fo terme it.) And that is, when fomething is fpoken not contrary, but befide or divers to that which wee thinke. And this kinde of faining, if it beenot to the prejudite of truth againit the glory of God, and the good of our neighbour, and have tome convenient and reafonable caufe, is not unlawfull. It was not the wil and counfel of God to deftroy the Ifraelites for their idolatry. And hee doth not fpcake unto Mofes any thing contrary to his will, but fomething that is befide, or di-vers unto it, when he faith, Let me alone, that my whath may wax hos, and I may deftroys bem, Exod. 3 1. 1 3. And this he fpake, that he might firre up Mofes to fervency in prayet for the litachtes, and the Itrachtes to unfained repentance. lofus having belieged Ai, meant not to flie, yet doth hee faine a Right, chat hee might draw his enemies out of the Citie and dettroy them, lof.8.5. There is a kinde of deceit called dolms bonns, that is, a good deceis, and of this kinde was the act of Jofna. Thus Phyfitians for their good, use to deceive the fen. fes of their impotent patients. Thus Parents infinuate unto theit children terrible things, of the Beare, and bull-begger, that they may keepe them from places of hurt and danger. And this may bee done without fault, for it is one thing to contrary the truth, and another to fpeake or doe fomething divers unto it without contrariery.

The fecond point is, Whether to lye be a fin, or not the answer is, yea. For even in this place. Paul puts lying from himfelfe, and that with an oath. The devill is faid to be the author of all lyes, John S. And it is Gods Commandement, that we fhould par away lying, Eptimizes It is objected, that the forting and officient lie is not againft charity, to the hurt of any, but for the good of men. I aniwer, first, though it beenot to the hort of out neighbour, yet it it to the hurt and prejudice of truth. Secondly, they are deceived to whom their lyes are told. Thirdly, hee hurts himfelfe that tele a lye, though it bee for the good of men : for when hee fpeakes the truth indeed, hee is leffe beleeved. Laffly, though theie kinde of lies feeme to bee good in refpect of their end . yes are not they good in respect of their mature and conflicution. For in fpeaking, there fhould be a conformity and confent between the tongue and the minds; which is not, when any lye is uttered. Secondly, iris objected, that the Egyptian Midwives faved the malechildren of the Ifractices, and Rafab the fpice, by lying, Exod. 1. 19. 10f. 2.5, and that they are commended for this : I snewer, wee must difinguifh the worke done, from the execution 0.2

and the fpics was a fruit of faith and the feare of God and it is commended : but the manner of putting thefe workes in execution by lying, is not approved. If it bee faid, that faith and the feare of God cannot fland with a manifeft finne : I fay againe, that fach and the feare of God are imperfect in this life, and therefore they are joined with many frailties; and actions of faith are mixed with fundry defects and finnes.

Now then, we are to be exhorted, to make a conficience of lying, and to fpeake the truth from our hearts. And there bee many reasons to induce us to the practice of this duty. First, it is Gods Commandement, Iam. 3. 14. Secondly, lying is a conformity to the Devill, and by truth wee are made conformable to God, who is truth it felfe. Thirdly, we are fanclified by the word of truth, John 17.17. and guided by the Spirit of truth : and therefore were are to deter lying and deceit. Fourthly, truth is a fruit of Gods Spirit, Galar. 5. and a marke of Gods childe, Plalm. 3 2.0. 2. he hath the pardon of his finnes in whofe firit there is no guile, and Plaing. 2, be fhalireft in the moun taine of God, who freaks the truth from his hart. Laftly deftruction is the lyars re ward, Pfal.5. 6. God wil deftroy them that freak lies: and they must have their portion in the lake that burnes with fire and brimftone, Revel. 22.15.

Thus much of the answer to the objection : now foilowes the confirmation by oath, [before God.] Here it may bee demanaed, how thefe words can be a forme of fwearing ? Anf. Is an oath there bee foure things. The first is, An Affeveration of the truth. The fecond is, Confeffion, whereby the party that is to fweare acknowledgeth the power, prefence, and wifdome of God, in fearching of the heart, and that hee is both witheffe, and judge of all our doings. The third is, Invocation of God, that hee would bee a witnesse with us, and to us, that wee fpeake the truth. The laft is, Impresaries, that God would be a Judge to take revenge upon us, if weelye. Now then, the forme of an oath is a certaine forme of words; is which not all, but fome of the principall parts of an oath are expressed, and the reft D concealed, and yet to be underftood, ler. 4. 2. there is the forme of an oath, The Lord leverh, and here onely confession is expressed. The formeof fwearing, I call God to witheffe to my fanle, a Corin. 1.23. expression the third part, namely, invocation. The words, Ruth. 3.17. The Lord detbus and thus unto me, is an impre. cation. The common forme, the Lord thee belo through lefus Chrift, is partly praier, and partly imprecation. And the forme in this place is directly a confession, that God is prefent to withclie and judge the truth. Thus commonly in all formes of oaths, one part is expressed, and the reft are infolded.

Here first wee learne, that the forme of an oath is to be plaine, and direct in the name of

of the work. The worke in faving the children A God ; and not indirest or oblique in the pant of the creatures, Gods name concealed. And it is the flat Commandement of God. Maub. 5.34. It is alleaged, that Paul, 1 Corimb. 15. 31. fweares by his rejoycing in Christ. I answer; the words of Pani, by my rejoysing, are not an oath, but an obtestation : for the meaning of his words is this, that his forrowes and afflictions which hee endured for Chrift, would reflifie (if they could fpeake) that he died daily. Thus Moles called heaven and earth to witneffe, without fwearing : for in an oath, the thing by which he fweares, is made not onely witneffe, but also Judge. Nevertheleffe, it is not unlawfull to name the creatures in the forme of an oath, if they bee confidered as pledges prefented unto God, that hee should punifh us in them, if wee lie. Thus Paul fweareth, I call God to witneffe to (or upon)my foule." Here they are to bee blamed, whole common fwearing is by the creatures ; as by their faith, by their troth, by the Maffe, Mary, by this bread, by this drinke, &cc.

Secondly, here wee learne to ufe an oath. onely in the cafe of extremity, namely, when a necessary truth is to be confirmed, and when this cannot bee done by any reason or proofe to bee found among men upon earth, then may we fly unto heaven for proofe, and make God our witneffe. Thus Paul confirmes his owne calling, when all other proofes failed. And it must further bee observed, that in extremities hee uleth an oath but feldome. This feemes to condemne their wickedneffe, that crie at every word in their common talke, before God, before God.

Thirdly, before wee fweare, wee are to ule great meditation, confideration, and preparation : and therefore Paul in Iwearing uleth a word of attention, and faith, Behold, I fpeake it before God. This condemnes the rafh and cuftomable fwearing of men in their common talke : who alto in that they commonly and rafhly fweare, commonly fortweare themfelves.

In that Paul confirms his writings by oath, it appeares that they are of God. For if he had fworne failing, God would have taken revenge upon him and his writings, before this: which he hath not done.

Whereas Paul faith, Before God I fpcake it: he teacheth us after his own example to bring. our felves into the prefence of God, to walke before him as Enoch did, Genefis 5.22. and 28 Abraham was commanded, Gen. 17. verfe.1, and to doe whatfoever wee doe as in the fight and prefence of God : and to bee afraid to finne, becaufe of his prefence. This is the true feare of God, and this is the right practice of religion.

21. After that I went into the coafts of Syria. and Cilicia : and I was unknowing by the face to the Churches of Indea which were in Christ.

22. But they had beard onely fome fay. Her which performed minimers past now preachesb

the Cuille to the Galaidas.

she fairb which before he definized. 🛀 🖽 23. And shey glorified God imme.

Cap. 1.

Here Pat anfwers mother obitetion. which may bee framed thus : Though Fani learned not the Gofpell of the Apolities at le. rutalem, yet might he haply learne it of them in other Churches of Judea. To this Pant anfwers three things. The first is, that bewene from lerufatem une Syciente Oblienes The fest cond, that her martin knowne imperion to the Churches of Indea, but only by hearefay and he fers down the report that went of him. The third is, that the Churches of Judea with not difgrace and flander him, but they glorified God for bim. Ofthefe in order. For the firft, chat Paul went from]cruisles/fraight into Syris and Cilicia, the regions of the Gentllessthere be two caules. One, becaufe Past was ordained fpecially to bee the Apofile of the Gentiles, Ait. 9. 15. Rom. 15 16. The fecond, becaufe Cilicia was his own country for he was borne in Tarius a towne in Ciliciationd his love to his countrey no doubt was great. For in the like cafe her could have wified himfelfe to be accurled for his countrinney the Jewes. From this field an forer, I gather two things, Field, if any Apofile above the reft, be the Paffor and universitit Bilhop. of the Church over the whole world, it is Pauland not Peter ibecaufe her forcially was ordained to teach and convert the nations. The fecend is, that Paulsof. ton and dangerous journies mult reaches to attraction our calling with care and difference, and notro bee diffusied with the troubles that faall befall us 40 8 14

The focund answer, that Paul was knowne to the Chriftian Jews, not by face, but by briers: fay : this may feeme firange confidering Paul was at Jetulalein, and traverted through Jury into Syriz and Cilicia : but it is the trutfit and the reafon of it is plaint. The office of an As poffle is not to build upon the foundation of another, or to furceed any man in his labours. but to plant and found the Church of the new Teftament, where Chrift had not been predebed or unwed Row, 1 5.20. In this she Apolites differ from all the Minifters of the new Teffamont whatfoever. And this is the caufe why Paul wit not knowne to the Churches of Judes. And heie wei fee, the Shite fill (Whith the Papilising tille) is het elwayes a note of the true Church, and the the Mintlery Por the Mittiftery of the AppRice, she the Apot folicall Churches wanted it. And this is for the greater commendation of them. dsud cor

Againe, it is faid, that Pan Was not knowle to the Churches of Judit which were in Chrift Where let it be ob five that divertes after the effection of Charle, the Adoffier had genered and planeted lindary contents Churches Wiglades. Theoremete constants the efficient and power of the Golfield Bor hardnerfe of heart had over foread the mation of the Jewes, and they had rejected and enous fied the Lord of life. And thus that is werified

A ; which Christfaithy other the Datipictobe ting trhingfould dde gerste chingeth ti he beddane, fobe 14,e afe to by present of did narbouwer: gubtindes of the Jowe and range themainto Churches, as the Apollion did Hereagaine, we fee this the Goffelling means of the corruption of man, is us detailed to divisions. For after the Gospell win presched by chestpolities, there wole a divilion of Churches ming the jewes Some were Churches in Chrift, and fome out of Chrift pannety, the Synagogueswhich refited Chill. Worsey not therefore now adayes take offenre ji Mchillines and diffentions follows where the Opfice II to is the fank of aremo in the state

That Paulmight the berrey flieve stine her was knowne to the Churches of the Tewer onely by here fay; her expresses the report that went of him. Hence I gether, it is not unlawfull to tell and heare reports or newes, fo be it they be not to the prejudice of the truth orthe glary of God, and the good state of men. Nay, it is commendable to report and hears newes, that concernes the interale of Godskingdome, and the convertion of wide ked men.

In the report, two things are fer downin the Pauldid; He once perfocuted an Ordeffred the faith what he now doth; He preacher is the go-Spettbythis we fee that verified which fay fores coldyclint the lion, the wolfe, the lambe, etc. Induid peaceably live together. Againe, here we fee, that all things upon cattle are fubject sochange and alteration, to as it may be faid; henerative it was thus, and thus, but now h it otherwife. Therefore in miferies, weevery not bes over-much grieved, for they are changesblet and in earthly things we may hor rejoice overmuch, becaufe eliey are onutable, and filete to daily alterations. Our freciali care man be, to wooid eternall and unchangeablacevils; asidetth and the caufe of teach, manely finite and to purchafe to our felves the good things withere overfailing; nuttedly, the favour of

dered in the southes That her wilder the floor rbefatte B. By faith, over are to underformed the doftine bi the Golpell, and withell ale ver-tue or gift of faith, wherby it is belowed :for the Dewill and his inftraments feeke the overeficein of borns Chill faith, Saran defired to ffchie difciples, thatis, to fit all their faith oucper their hears and an deave howing in the bile chaffer and 23. 33. Here when it may be demanded, whether faith may be loft; ipedially in the childen vil God in the sine of comparison and perfection of it informed chus Diese bei hied degesierselfeith. The first confiliate worthings glassierselfeith. The first and ugfar section section for the confiliate this have, and technophe bett, and betarbeye by thiertanh may constall avery. The tebond

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AGmmentarie spon? 501

kipde of faith countines knowledge, afferit, A a cafe or joy to the goodneffe of God, a zealo to the word of God, and apparent fraits of holinelles This faith alfer (being benerothen the formitty may bee loft in the dayes of parfet curion genti beleevers by this faith, mayfall quite Away, Lake 8.13. The chird faith , (called the frich of the Elect). containes three parts, knowledge of the Golpell, allent to the truth of in, and apprehention, whereby wee doe sective and apply Chrift with his benches to our felves, or the promits of remillion of functi and life everlafting This faith may bee greatly walted, for things appertaining toit maybes loft, asboldneffe to come unto God, the fenfe or feeling of fpirituell into, and fish like Againe, a may bee | I bucies for a time to she hear , and mot the wit felfe, either by truits, or any protefion t and in respect of the measure of it, it may be leffened and mainted : and as wee respect the nature ofit; it is asapt to bee loft, as any other grace of God : for there is nothing by naleffe, where this faith is in truth, it is never by affiction and temptation put out or entinguifhed : becaufe God in mercy confirmes it by new geace, Chritt faith to Peter, I bave prayed for shoosehas thy first fulle nor, Luke 22. 22. And this privilege have all the godly; for God promifath, that they foal not be termen ted above sheir frengsh , 1 Corin. 10.1 3. Indeed perfecutors are fuid to detroy the faith tibecause this is their ment, and they underour to day what they can: but God preventatheir defires, by aft aouthing true taich, that is may 1 stard

not userly fails .. Is may be objected to the contrary on this manners The shild of God may fall inte perfacurion, and deny Chrift : by this fall, hee is guilty of agreat offence: being guilty, be bash not pardon of his offence ; and being without parting the is without faith. Touching guiltimale; I aniwer thus . The childe of God when bes fals, is indeed guilty ; but how ? Guilty in refpect of himfelte, on as much as in him hes a breaste be hach done that which is worthis of death, and he hach done all beeren to makchimfelfe guiley. Bue hec is not guihie to condemonston, becaule God on his part dash she breake off the purpole of Adoption, and adjudge him to wrath. ...

Secondiy, touching the pardoniefabiseffence; I answer thus ; in parson there be foure depresentin decree of pardo before al workle: the promite of partime in the beginning of the world I beferdefikt moments Stille poor curement of pardon apon the croffe stand one denertism, of the giving mitche part qui four denertion is an advant fand, where your gives and communicates Ghrift theo at, and applies so your conferings the resultion of our linnes. In this denacion, share is required a hand to give, and a hand to receive. The hand of God, whereby her gives, is she word

preached and the Sacraments : the hand to receive, is our faith. The giving of pardon is needfary : for shough finnes bee pardoned. in the decree of God, by his promise in the word, and by procurement upon the croffe, yet pardon is no perdon to us, till it beegiven unto us by God. Furthermore, this giving is not alsogether at one initiant, but it breins in the convertion of a finner, and is often ater rated in the use of the word and Sacraments, to checkash Paul wils the Corinchians reconciled to God, fill to bee reconciled, 2 Corinthians is 23 . And wee see saught even ry day to pray to God, to give htthe pardon of our finace. This giving is two-fold a cond disionall, and abfolute. Conditionall, when God gives the pardon of finne upon, condition. Thus in baptiline, and in the first cone verfion of a finner, all finnes without exception are pardoned sive future futures yet not funply, whether anman, repeat on no, but upon condition of future repeatence. The abiolute donation is, when a man topents or renewes his repentance : for thea the pardon of finne is fimply and fully with gut condition, applyed and revealed to the confrience. When Devid confelice his fin, Nachan, in the name of she Lord, with Thy fin infing openshice, 2.SAM.12. 1.1

Cap.D

Cap.a.

Now then, to come to the paine, the shilds of, God hath pardon of bis falls in raised of in the second se onall donation of pardon, which in made in baprifinerand he may be faid to wans pardon, in that the pardon of his offence in not fully and bolutely given him till he recover him. felfer, and rene w his repentance. If is bee here demanded, what the childe of food askes, when he prayes for pardon day by day ? Lan fwer, he prayes for two things. First, that God would continue to draw his fayour and to imputs the merits of Christianto hims whereas hee for his part by his offence, delenves to bee deprived of all savauri Secondly, has askes the giving of the pardan, that is, that God would ser life his configence shere of.

The ule. Sceingshe intent of the will and wifted men is sected by shataith (BAH AP) on whese with Seren allaulted Chrift, Mar-A) wes must have a speciall save of any faither And firft weemuft looke i bar ourfaith bres true faith, left wee bog deceived as the foolula singing Secondly warnuit locos and locks up quriaith infome far and line place, namely, cimely Tim half hind your she mut bee commente in faith, shar our beners may bee this caule wee are tomake continual experiencrement observations of the love of God toward as and so layshee all togethes and to build soyfull combinen thereupon a his in

the Epifite to the Grandians.

The whird an inversof Randia Undersigned with 1 A jeunses cheer pares. The first, of Panis daning a dead for an or the trans to star to star the Churches of Jades | to Jerufalemi, in the first year to star to star to the Churches of Jades | ed God for me stiur is the Churches of Hilles when they heard of my calling and convertion, they confidered there in the power, the goodneffe, and the mercy of God, and with iny they gave him thankes for it. In this nel-Stice of the Church, we learne that our dory is to fanclifie and glorifie themane of God, in every worke of his. And this findification hath two plats The firlt is the confiderati on of the Divine Vernes that freiv them felves in even worke of God; as his wildome, power, juffice, utereie, providence, prefence, Sec. The Renard is, prairie and cliank ferring to God for mentione And misprochice muff bee entirpedravilling ourier with the restriction, to insignify the ourier with the restriction, we and any the second s perfecution to fanttifie Bed in onr bearis, 1 PVAYA TANd Mofes, Betadiene failed in the doing of this duty, was barred the land of Canahn, Wimb. 20.11. In England God hoth wrought his wondrous workes among us. He hath given us peace and protection sgainft olir eichnies i win the Golfpell for the fact of aoi yeares and more. And on dir yeare giori-fie God in theie worker of his bolt also, wee doen non Porche Goff ell of faivation is little regarded of the molt, auf little obedience is yeelded to it. This neglet of ours, to glorifying and prafing of God, is a great finne " and ing ano praing of Goa, is a great time? And is fland us is hand to repeat of it before God tike WM of his word "from us, sind stave us to franke it before, it is below his is the right of the start we be what is the right mail me of holiseling of the Sainta, and the is to glorific God inchest, and for the six for glorific God inchest, and for the six for start mail. initia worthip of addration and third fire to initia worthip of addration and third fire to it is properto God t and the Samt defice it not, Rebits at a contain the chart of the second CHAP-IR Strains inter of All out Almost and Longbod L Then Ya. years after I went up againe to Iernialem with Barnabus; West tooke with pree Tien differant v. terago and , Set idea bas 1. And I went by revelation, and community cated with them of the Offer which Torteksh among the Bentiles, but privately with them that Weretho White Witte any weaters I though File, or hadrale in Bather Soutonong

Paiet or pharanna shang Sandy Sandyne y san Aring Thing Harris and prosted violating and Determine the Immed Aring I and Protected violating the calling - Xod vine whole they be? Remer to dopen? Not the San words of the Sonne Calaber? And wine wine and Calaber? And wine wine and Calaber? And wine wine and Calaber? And the San words of the Sonne Calaber? And the San words of the Sonne Calaber? And the San words of the Sonne of the Calaber? And the San words of the Calaber? And the San words of the San words of the Calaber? And the San words of the the San words of the San words of the San words in the San words of the San words of the San words in the San words of the San words of the San words in the San words of the San words of the San words in the San words of the San words of the San words words of the San words words of the San words of the San words words of the San words of the San words words of the San words words of the San words of the San words words of the San words of the San words words Ant and appropation. And the answer conconference with the Apolites, in the 2 with : the third of the approbation which they give him, from the 3. verle tet he ti.

In his journey, I canfliet foure thingh The firlf is, the Mann er of his fourneying, inche fe words, I went up or Afernace to Firmf dete. And thishe ficakes, becaufe terufalem was plated and leaved upon a mountaine, ant compaties with mountaines, P/AA, 15%. Of a share any first and the second state of the diguine and we find the order of the place, as we in England we find the second state of the place. London, Thom all the parts of the full the caufe it is the chiefe Offic Yannas Sawonno

The fecond thing to be to fidered # the journey is cliethite While in the works to be after foursene yeard inter two but filling at to be confidered. The firft is, of which offis made five journe fit feulation : The Reft, from Arabin : the fecting when he and Rind. www.erefent by the Church of the Clentiles to carrie almesto Jerufalem : the third, when hee went to the Councell at Terufaleint the fourth, when he went up for the keeping 6 his vow the laft is mentioned, Alt." " for C There words are not forkendf the firft, for that was But three years after his converfion i neither can they well be underflood of the fecond : because Paul then was fent by the Church, and therefore he went norby te velation. And they cannot welt bee inderhave mentioned the Connect or Feinder whereof he was a principal meniber for the feing he hash occifion to to doe, and the read-much for his purpore. The forful the wed-much for his purpore. fifth journeys were after & longer tillering, fourtene yearest it is likely therefore, eller Toursene yeares it is likely therefore, size ehis fourney force meintimed, and refer bedby Pawl, is none of eki fiel meintimed andLakebut fond other: The facing with the listwhich there foundering years that the listwhich there foundering years that the listwhich there foundering was the that and theproof begins at his foundering it is a first of the listyears filter which the particular the factorsbetween the first one particular the factorswhich there is the foundering it is the founder the listwhich there is the foundering it is the founder the factorsbetween the first of the particular the factorshave a factor of the factor of the factors in the factorsis the factors of the factors of the factors of the factorsis the factors of the factors of the factors of the factors of the factorsis the factors of the factors of the factors of the factors of the factorsis the factors of the factorslem anareither they be a sight Wille milt of time and place, being things of left hidyet mitotics for their fubitance and do-Cttides peltonning to fatvation, are painty feel downe: And here weare pur hindide to ber coment to the Ighorall in tome chars, becaulcyle printor to Mart hote Al A Per

canterne print or Cognitation in the contract of the present of the second we can be an end of the contract of

thall be established by the testimonie of two or three witneffes. Hence we leasne, that if a queftion srife of the dostrine which is delivered in the publike Ministerie, then the hearemthat are able to judge, must be wirneffes, and the triall is to bee made by them. Thus faith Chrift in the like cafe, why aske yee me ? Aske them that heard me, lob. 18.21. Therefore great care and circumfpection is to be had of things publikely delivered. Againe, whereas Paul makes Barnahas a Jew, and Titm a Gentile, his companions, we are taught to imbrace with a brotherly love, not onely the men of our owne countrey, but allo fuch as bee of other mations, specially if they beleeve. For then they are all children of one Father, and pertaine all to one family: and there is no difference of nations now. It is a fault therefore, that men of one nation carrie in their hearts s generall diflike and hatred oftentimes of them with whom they deale and converse, and that because they are of such or such countries-

The fourth point is, the cause of his journey, in these words, and I went by revelation. Here we are taught, that for the journyes we make, we are to have fome good and fufficient warrant : though not a revelation, yet a commandement, or that which countervailes a commandement; as when wee travell by vertue of our callings. When Nor had made the Arke, he enters into it at Gods commandement : be abides in it : and when the earth was in part dried, he prefumes not to goe out, til the Lord bade him. Here three forts of men are to be blamed. Pilgrimes that travell to Jerufalem, or other countries in way of merit or religion. For they have no warrant. Secondly, travellers that goe from countrie to countrey, and out of the precincts of the Church, upon vaue curiofitie, to fce fashions. Such when they mavell from their owne countries, yet they travell not from their vices, but rather goe deeper into them, and come home againe, with many bad and corrupt fathions. The laft are beggers and Rogues, that paffe from place to place, that they may live in idlenesse, and upon the iweat of other mens browes.

Thus much of the journey : now followes the Conference, in thele words; And I communicerenter e Here generally I gather, that Con-ferences both private and publike are laudable, and no be maintained, specially when they tend to the maintenance of unitie, and confent in doctrine. The Papifts blame us Proteftants, for condemning Conferences (as they (ay)and Councels. But they doe us wrong. In-deed the Councell of Trent wee reject and condemne, For in it, against all equitie, the Pope was both partie and Judge. Init there was no libertie to make triali of truth. For nothing was propounded but by the liking and contest of the Pope. Againe, the whole Conn-

Ales, For the law of God is, that every matter (A) cell confifted of fuch as were of the Italian fadies, whole faith was pinned on the Popes Geeve. Nevertheleffe, we allow all Chriftian Councels, lawfully gathered : and wee defire there might be a Generall Councell, for the triall of truth, and for the flaying of unfettled minds : these three caveats being remembred; One, that the Councell be gathered by Chriftian Princes, to whom the right of calling a Councell belongs. The other, that the Pope bee no Judge, but martie. The third, that Chrift in his word be the Judge, and that the Delegates in the Councell be but as witneffes, determining all things by the written word.

In this conference we are furft to confider the manner of conferring which was used. Paul faith , be communicated with shew, that is, he laid downe unto thun, and expounded the Gospell which he preached ; and this hedid privately, that is, with the Apofiles, one by one, in plaine and familiar mannes, as one friend doth with another. Therefore for the maintaining of this conference, there was no affembly made, neither was there any difputation held. Only Paul declares his doctrine, and they give affent. Hence it appeares, that Paul doth not submit the truth of his doctrine to triall. For he was refelved of it; and he accurfed him that taught otherwife : but his intent was to feeke the approbation of the A-pofiles, that her might flop the mouth of his adverfaries.

The fecond point is, the matter of the conference, and that is the Gofpell which Tayl preached. Here the Papift gathereth, that the Church is the Judge in all questions pertaining to religion and the word ; becaufe it is here the thing that is judged. I spiwer, firft, they gather amifie. For Paul dath not here fubmitthe Gofpell which he preached to the judgement of the Church of Jerufalem. And it is falle which they teach: for the loveraigne Judge of all queftions and controverfies in Religion, is Christalone. The power to determine and refolve in cales concerning faith and good life, is infeparably annexed to his perion ; and in it are we to reft. The principall voice of the Judge, and the definitive fentence, is the written word. And the office of the Church is no more bus to gather, declare, to-ftifie, and pronounce this sentence. It is obje-Red, shat when a quefliquis propagnded, the Scripture cannot ipeske, nor Chrift in the Scripture, but the Church onely: I answer againe, that Goe afcribes to the written word, a voice, or speech, Rom. 3.1 9. And the Scrip-eure speakes sufficiently to the setalying of any mans conficience, in all masters pertaining by man concrete in as unweighter than its to faivation. Againe, they allongs, thus the Church is before the Scripture and therefore is being most ancient, much sing the Judge. I answer, that the Church was before the wri-ting of the word, but not before the word which is written. For the Church, prefugge-the state of the state of the state of the state word. feth faith, and faith prefuppoleth a word of

the Epifle to the Galitians.

upbraid-us, that we will be tried by nothing, but by the Scriptures, even as the malefactor, that will not be tried by the Queft, but by the evidence. I anfwer, for the fatisfying of our adversaries, wee fubmit our felves to the triall of the Church and Councels, fo be it, the three cautions before remembred be duly obferved : fpecially, that all things be judged and tried by the written word, and by reafons gathered thence.

Cap:2.

Cap.z

Againe, the Papifts hence gather, that the Scriptures are to bee approved by the Church. Anf. Thus much we grant : yet fo as wee hold, that the principall approbation of the word, (whereby wee are moved to beleeve and obey) is the word, and from the word, and not from the Church. For the Scripture hath his evidence within it felfe, which is fufficient to make us beleeve the word to be the word, though the Church fhould fay nothing.

The third point is, concerning the perfons with whom Paulconferred:namely, with them shat were the chiefe, that is, with the that were in price and account, as Peter, lames. Gre. Here we fee, what is the honour and worthip that is due to excellent men, namely, a precious and reverend estimation. Thus the name of David was of price in Ifrael for his vertues, 1 Sam. 18. laft. And thus with the Papifis, are we content to honour the Saints. Againe, here the Papifts gather, that they are heretickes, that after Pauls example, will not goe up to Rome to Peter and his fucceflour, to have their doctrine and religion tried and examined. Ianfwer, firft we are content to be tried by the writings of Peter, lames, Tohn, Paul, Grc. And this is the commandement of God, in doubtful caufes, To the Law and to the teft imeny, Ifa. S. 20. Secondly, I anfiver, that we have a commandement, nor to goe up to Rome at this day, to have our religion tried, Ret. 18:4. Come out of Babylon my people. Thirdly, Ianfwer, that the Bifhop of Rome is Peters fuccel. four, not in reaching, but in denying of Chrift, And the learned Papins confelle, that for this fuccofion thy have but a humane faith, grounded apon humane hiftoric.

The fourth point is, the End of the conference, Left I (bould run, that is, left) (hould preach, or had preached in vaine. Thefe words of Paul are not simply to be taken. For the Ministeric of man, and every fermon, brings forth the fruis which God hath appointed. And whether it bee unto the hearers, the favour of life, or the favour of death, it is alwaies a fweet favour unto God. The words therefore matric this meaning i Left my preaching mould be of lefte ule and profinite signine, left I thould preach in vaine, in respect of chas good which is looked for an she, hands of an Apofile, And ainis: Paul facales, becaufe a cu-mor went abroad , that hindofiring in many things was contrarie to the other Apollies,

God. 17000 this our doctrine, they thuther A Andby This meanes, miny were kon from receiving the Gofpell, and the furth of weakd believers was quenched. Now then, the end of the conference was to ftay this falle export ; that the Ministerie of Paul might have mi fage, and that with greater profits .

Hence the Papift's gatherishat the doctrine. of Pan/was uncertaine and unprofitable, sill in was approved by Peter, I answer, than Rand fought the approbation of his doctrine anale hands of Peter, and the reftings becaufe it was unocreatide, and unprofitable; but be caufe it was flandered and the flander was, that he taught otherwife than Peter did. Now to cut off this flander, he ufeth meanes to manifelt his confent with Peter, and therefore feekes approbation at his hand.

Againe, when Paul faith; Left I foundary in vaine, he gives us to underthand, that the Minifterie of the word is not a worke of eafes or pleafure, but a labour s may a continued labour, like to the running in a race. It ware therefore to be wilhed, that Minifters of the Gofpell would fo labour and walke in this calling, that they might be able to fav with Paul, I have fought a good fight, I have finis (bed my courfe, Oc, 2 Tami 4.

Thirdly, hence it appeares, that all beleevers fhould have a certain knowledge of their faith and religion. The procuring of this was the thing that Paul similar, is this conference with the Apoflics at Jerufaleman Wee mult not beas children sarriedanes with wirr winde of destrine, Epb. 4. 14. Gods wordses quires faith in us : and faith prefuppofich certaine knowledge. The first and second contmandements require that we know God, and his will, diftinguish him from false gods, and his worthip from falle worthip. Here comes the fault of our times to be cousidered remote men amongit us doe not know their religion. A foule negligence. We take paines to learne trades and occupations, that wee may have wherewith to preferre this temporally life: what a fhame then is it, that wee learne not better to know the doctrine of true religion, whereby our foules are to be faved a Laftly, here we learne, that the office of the

Ministerie, not only to teach and preach, but aifo to fludy and take care, how by preaching

3. But neither yet Terne, which was withme. though be mete a Gresians was compelled to fe cincumpifed. in a set of the buck

After the conference, followes the Appro bation which was given to Pan /. It flandkin foure things. The first, shar the Apulites did not compell. Time to be circumciled. Valifie fecond, thes they added nothing to diadd Arine. v. & The third, that the p gave himshe hands of fellow (hip. v. % The laft, this at his departurel they required of himmoshing but

the giving of Aintes, vefferdat in alimeter comelledenhacircumcifed carriechis Stafe al

there had beene a meet occasion a faile brethren would have imposed a necellitie upon ustochen I and Times refuted : and the Apo-Ales did not urge me so circumcife him.

Here it may bee demanded, how this text can well fand with Alt. 16. v. 3. for there Paul circumcifeth Timothy,a Grecian : and here he refuferh to circumcife Titns, though he were a Grecian. I aniwer thus. Circumcifion was at this time a thing indifferent. From the firft inthiution to the comming and fpecially to the death of Chrift, it was a thing commanded, a Sacrament, and a part of Gods worthip. Againe, after the planting of the Church of the new Teftament, it was utterly abolifhed, and a thing in respect of use unterly unlawfull. In the middle time, that is, while the Gospel was in publishing to the world, and the Church of the new Testament was yet in founding, it wasa ceremonie free or indifferent. It may be objected, that the whole ceremonialliaw was abolished in the death of Chrift : I answer, it was fo : and circumcilion was abolished, in refped of faith and confcience:yet fo, as the ufe therof was left to the libertie of the people of God for a while, Circumcifion at this time was as a corps shat is dead, yet unburied, and only laid out; and to is muft remaine for a time, that is may be buried with honour. It may againe be objected, that Baptifme was come in the roome of circumcifion : and that therefore circumcifion was but an idle and emptie cere-C monie. I anfwer, it was not used as a Sacrament at this time, or as a part of Gods worthip, or a matter of necessity, but onely as a free ceremonie, and that onely then, when it sended to the addition of men-

Being then a thing indifferent, it might as occation ferved be uled or not wied. Therefore Paul condefcending to the weaknelle of the beleeving lewes, circumcifed Timothie : and shat he might not offend the godly, and hinder Christian libertie, he refuted to circumcife Titns.

Here a great question is an fwered, whether we may use things indifferent as oft as we wil, and how we wil: The aniweris, No. Things are not called indifferent, becaufe we may ute shemindifferently, or not ule them when we will, and how we will : but becaufe in themfeires, or in their owne nature, they are neither cood nor evill, and we may ulekhem well or ill, and we may againe not use them well or evill. Furthermore, there be two things which reftraine the use of things indifferent : the law of ehacitic, and the lawes of men. The law of charitie is this, Things indifferent in the cafe of found & coofe to be indifferent, and are a things www.tharus, sither forbiddes or commanded. Paul faith, if to eat fielh be to the offence of his brother, he will eat no shelh while the world flands, 1 Cor. 8. 1 3. And though he circumerica Timethie, yet would hennet circumcile Tansleft he flould offend the godly and

for my part was readie to circumcife Time, if [A] by his esemple, hurt Chriftian liberty. Likewife the good lawes of men, whether, civili or Ecclefiafticall, tending to the common good , and ferving for culfication rethraine the use of things indifferent, fo that they which fhal do other wife than thefe la was command, with a contemptuous or diffoyall minde, are guilty before God ; yet here two cautions must be remembred. One, that the lawes of men doe not change the nature of things indifferent : for it is the propertie of God, by willing this or that, to make it good or evill. Neither doe they take away the ufe of things indifferent. For libertie granted by a foveraigne power cannot be reverfed by an inferiour power. Therefore humane lawes doe no more but temper and moderate, the overcommon use of things indifferent. The fecond caution is; That when the end of a law ceafeth, when there is no contempt of the authoritie that made the law, when no offence is given : a thing indifferent remaines in his free use without finne, or breach of confcience.

Againe, here we learne, that a thing indifferent, when it is made neceffarie to falvation, (as Circumcifion was) is not to be used. This conclusion ferves to overchow the Popula religion. For it flands in the obfervation of things indifferent, as means, sisinkes, apparell, times, &c. And the using, or the not using of them is made neceffarie even in regard of mans falvation. For the abflinence from things that are by nature indifferent is made a part of Gods worthip, and meritorious of eternall life. For example : to matrie, or not to marrie, is for usure a thing indifferent : and therefore when abstinence from marriage is made necessarie (as it is in divers orders of men and women) the nature of the thing is changed, which God hath left fice, and it is a doctrine of devils ; which is taught.

Here againe we learne, so make difference of perfons. Some are weake, fome are obflinate. Weake ones are tich, as having turned unto God, and carrying in sheir hearts a putpole in all things to pleafe God, nevertheleffe doe fundrie things amiffe, upon fimple igno-rance or bad cuftome, till be they better informed. Of theie Paulfaith, that be became all seall, that he might fave former I Ger. 9.22. And for their fakes be condefeended to circumcife l'imorbie. And if we that have fearce a drop of mercy in us, mult thus beare with them that are weak, much more wil God doit, who is merey it felfe. The good shepherd brings home the forey theep upon his froulders becarries bis lambes in his bofome, If a.40.11. He will not quenchthe smoaking flax, I fasa 3. He spares them shat feare him, as a father fpanes his child, Mich. 3. 17. This being alwaies remembred, shar meake ones truly turne to God, and catric its sheir hearts an honeft purpute not to finne against his lawcoat any time wittingly, & witlingly. Obitimase perfons are fuch as profeste the faith, and yezhold and practice bad things

the Spiftle to the Galatians.

fons are not to be borne with, nor to bee refeedted : and in refpect of them, Past would not circumcife Tatm. and at the

Cap.1.

Laftly, in that Transman not compelled in be circumcifed, it may be demanded, whether Reculants may be compelled to the excreifes of religion? I anfwer, yes, for exercises of religion are not things indifferent; as Circumcifion was.lofim madea covenant with the Lord, and bee canfed all bis fubrets to fand to it. 2 Chr. 34. 32. The king at the marriage feaft of his forme faith of the guefts, Compell them to enter in, Luk. 14.23. It is objected, that men may not be compelled to beleeve. I anfitter : it is the commandement of God, prove the fpiriss, I lob. 4.1. And this commandement per- B taines to all perfors. Therefore though men may not be compelled to beleeve, yet may they be compelled to come to the congregation, to heare our fermons, and therein the reafons and grounds of our doctrine, that they may trie what is the truth, and cleave unto it. For this is their duty.

4. For all the falle brethrow that crept in, who same in privily to fais out our libertie which we have in Chrift lefus, that they might bring as into bondage.

5. To whom we gave not place by inbjection for an house, that the truth of the Gofpell might continue with you

Paul had faid before that Titus was not compelled ra be circumcifed r now he addes, For all the falls brothrowythat is, though the falle brechten did what they could to the contrarie. Here then Paul, fors downt who were the caute that THMS was not circumdifed. namely, certaine perfons at Ferulalem, and them he few forth by two properties, they are falle brethren, and they crept into the Church. Touching the firft, by inwe learne, that the Church of God upon earth, even when it is at thebeft, hash wicked memand hypochics in it-In Adams family there is Cane - in the Arke there is Cham's in Chrifts Hamily or Schoole, there is India. In the Chutch of Jerufalem, planted and governed by the chiefe Apofiles, there ber fe brethren. The true Geept be often without, and weives within. Therefore weemay not to much as dreame of a perfection of the Charch of Old upon serting to long as wicked men beemined with une beleevetatilw agent a le sob os ana clistere ca

Ageine stille advertifies of Pant specified fulfebration forcaufs they is pued Chaumer fion with Chift, as a decentry challed juffit cation and Alvation, Hence's follower this the Church of Rome Is a fold Churches Bycaule injoynes workes while Chrift, metho the of our julification, and that as mericoriolis thus a sauthtir por here's more d assigna Their Second property is churchers inprate.

to the Ginnets, which I conceive on ellis whitherer, The Ginters of Good traces theore for the house, lots co.t. Christistic onely Month

of wilfull ignorance, and of malice. These per- | A | Now Pattors that reach Chett attaches on faid to enter in by this doore: they Which weath any other way of fullarion any fald to affile in another may and they which teach Chrift joyning fome other thing with him in the caufe of falvation, are faid to errep in, becaufe magpoaranceshey maintaine Chrift ; and yet; becauforhey adde fomething to Chrift shey netther enter nor continue in the sale Charch, with any good watrant from God. In this. they are like the serpene. Living creasures were all placed in Eden tand Man was placed in the garden of Eden called Paradilo, and for were not beatts. How then comercity ferrent in? why in all likelihood at crept in And to do falle brethren inro ene Chinch. Hines ? ... ther, that falfe brethren are not true and lively members of the visible Church, though they be members in appearance. For if they were in their sight place, they thould not be faid to creepe in. The true members of the Church creepe not into the myficall berie, but are bulk and fer upon the foundation by God. It may be alleaged, that they are buper fed, & thereby made members of the Church. I answer, that faith makes us members of Chrift, and confequently of the true Church : and baptifine doth but itale our infition into Chrift, and ferves as a meanes of admission into the outward focietie of the congregation : and the outward waffring doth not make any man's member of Olirift' Againt, it followes hence, that falle brechten aronios menibers of the Gatholike Church, Forthe visible Church is part of the Casholike and therfore they which are not reall members of the grue visible Church, are not members of the Catholike

Againe, in that falle brethren ereepeinted the congregation, hence it appearers, that not man can fet downe the precife time when errours and their beginnings For shaundiors thereof oner in feeretly inst obferved of men. The envious man fowes bistares when the bee aflerpe, Mat. 12. It fufficeth therefore, if wee can fliew them to bee etraurs by ewe word, though we cannot deligne the fee time when they pogan. The time when a fhip futbeth, we offersoblerver bas the time whorst first dre w water, we do the lice the Payift the de upowchias 1 27 20 V LIVOD BIL

Real having thus declared whowere the caulebalma (Dilwi vanonor tircumoifed) goes on, and the wes how they were capter The effeet and famme of his declaration is chitr The y unebit the observation of the Ceremonial iaw,asuceefiany iand wreapon we relified to do whe how elioy unged elicanterfion bis de has by a his de groes fir it provinces possible. Secoal syntas in to our is an it for s. Thiday star ditouthing she gave not place for an bours . We good ner place by fabythions Wee give nb place,

. A Commentarie upon da

place, shatthe truth of the Gafpelinnight conti- 1:A of humane traditions, being indecka yoake mentificer and managed and The first degree or flep in their urging of circumpition was, that They asme in privily that is, they joyned themselves in fellowthip wen the Apothics, and in the w precended the furtherance of the Golpell : and yet indeed meant nothing leffe a though their fraud and wickednalle was not perceived. Here then the foundation they lay of all their naughtie dealingen sheir d flembling, which Paul here noses and condemnes. On the contrarie, our duryis, ro be indeed that which we profelie our filmero be : and so profelle no more outwarin shan we are inwardly : and to approve our beams to God, for that which we profelie beforemen.

Thesecond ftop or degree is, that they fie ong the libertie which Paul and the reft hadby Chaif Lahasis, they conferre with the Anofilespendinguire of them what libertie they have by Chrift, in respect of the Ceremonial law of God : and this they doe, not of a minde definque to learne, but for advantage fake. There be two kinds of fpying:one lawfull; the other unlaw full. Lawfull , as when in just and lawfull war, we inquire into the countels and doing of our enemics, Aumb.1 3.1 AJelawful, whenmen prie into any thing, or master, to hude a fault. Thus hypocrites spie faults in the perions and lives of ment that shey may have fomewher whereby to difgrace shem, Marth. 7.4. Thus Atheis prie into the Scrippures, chili, they may confine them. Then fundric, heaven come to farmons; that they may Campen Thus our energies enquire into our religion, that they may finde (as they suppole) exceptions, Lutruthes, and contradictions And inshe Church of Jerufalem, falle breshren enquire bow farre Christian liberty exconde shat they may overchrow it. This kind of ipping is a common fault ; wee mult take head affit, and apply the cie of our minde to a bourse ufc. Firft, we are to be fpies, in refpect of our owne finnes and corruptions, to fpie themous Lam. 3.40. Letus fourch our wates, andinguire, and surmargaine to the Lord. Againty ive arese play the fpies, in sefect of our formine lamaraits, that we may finde out the asumasions of the defh, the world, and the devill. Thirdly, we must bee as fpice, in in shing of the Satipures, lob. s. go athat we mey untreliend the ovords of the law of God. and fride porpfort to any foules. won't Las .

The shind and last degree of urging in that in fails brechnes lackess bring the Apolles in opining of the transformal law offers let . us mankashe profiles and pollicient she demonipiliaw, is the tracfare of the Churcheand where the state on the state and the state of the state o houring min bandage under abalifited in remound. Thus as this day, chegod the Popith church are in bandage undersen beand

farre heavier, than that of the ceremoniali law. Againe, when men profette the name of Chrift the devill is content with iteand he en. devoirs with all his might overy where to hold them under the bondage of finne, and to hold sheni in his fiare at his wills Thus under the name of Chriffianitie, there be iwarmes of Asheifts, Epicures, Libertines, worldlings, and prophase perform. At this time, according to ancient cultome, we celebrate the memoriall of the birgh of Christ : and yet no time to full of deforder as this. For the most that professe Christ take and challenge to shemfelves a licencious libersie, no live and doe as they lifts and this kind obliberey is flat bondage. Butshey that are fervantrof Chrift indeed thould take ficed of this bondage: har being free frem fin, they flould befervants of nothing but righteon freffe, Rom 6. 18. They that be of a corporation, frand furtheir liberries ; what a fname then is it a hat men fhould lowe in bondage, and neglect the fpiritual libertie which they have by Chrift ? .

Thus we fee how the falle brethren urged circumcifion no wher us come to Pauls refutal. The first point is that they would not give place for an houre. It feemes they were requested to. ule circumcifies bus once; but they would not yeeld to much as once a because their act would have tended to the prejuitize of Chri-Gian liberois in allplaces. Eldeswelesrne, that we may not, wie the least deredonie that as in the rale of confellion before our adverfaries. they is when they lette to apprelle the truth by force or by frauil, and make ortemonies, fignes, and tokens, of the confolion of any untruth. Inlian the Emperor living in a chaire of effete, gave gold to his foldiers; one by hat. lib, 4.c.16, one, withall commanding to caft of frankincenfe to much as a graine into the fire, that lay upon an heathenide alter before him. Now Christian foutdies refuted to doein: and they which had not refused, afterward recalled their act, and willingly fuffered death.

Theodorer.

I learned no-

or taught.

Againe, become learne, that we are not to yold from the leaf part of the such of the Golfell, that God hash to make so us. This sinchis mers projess than the book world beidenes benes ander ticht at ser selfer changhe leeftriste ticht inet wet be accompiciped . The tonimidid not she Aportics was to teach them to doe all things whish God in nguine adaination Threefore is a survey of the minum of our arligiture visite the Depite seliinshiemisture we must yoold, distancy mult ya dama bione but we muynat yada zioc pishana herrala da ute Therein a felor Inig offiche with der hard ers Good Tieloquinthus a naughtie pot herbe marred a whole Burget potentis p. Kryg. op opti Adheilt i suit in Ang him to a stick all institutes for a stick and all a stock all institutes for a stick and all at stock all institutes and a stick all all in the tool Vet may yoold in thing soudifier my and

not in points of religion. In matters of this A | tence, I will be trankifall, time, and the. world we may be indifferent, and of neither fide; but in matters of God we may not. There is no halting betweene two religions.

Gap.**2.**

uk.10.16.

The second point is, they gave not place by the way of fubjection. The reason is, the Apofiles were of highest authoritie, fimply to bee beleeved in their doctrine. And they had extreordinary authority to punifh them that rebellioufly withftood them, Alt. 5.5.& 10.and Act. 13. 20. 2 Cor. 10.6. For this caufe they were not to fland fubject to the judgement and cenfure of any man. They willingly fuffered their doctrine to be tried, yet were they not bound to subjection, as other Ministers of the new Teftament are, 1 Corinth. 14. 32. I fob.4.1. It may be faid, If they would not give place by subjection, how then gave they place? Anf. There is two kindes of yeelding: one by toleration, without approbation, the other by fubicction, which is the greateft approbation that can be. By the firit, it may be Paulwas content to give place, but not by the fecond. Here we fee how we are to yeeld to the corruptions of the times in which we live. whether they be in manners, or in doctrine. Wee are to g ve place by mecke and pariene bearing of that which we cannot mend, but we are not to give place by fubjection. The third point is the end of Pauls refutall. That the truth of the Gofpell might continue : that is, that the Gofpell might bee preferved in puritie and integritie in all things. And by this Paul gives us to understand, that if citcumcifion be made a necessarie caule of juffification and falvation, the stuth of the Gofpell doth not continue. Here let us obferve, that when justification or falvation is afcribed to works of Sacraments, the truth of the Go. fpell gives place, and fallhood comes in the roome. Wherefore the religion of the Church of Rome isia meere deprovation of the Gou fpell, for it makes works to be the meritorious caules of jultification and felvation. Nay, which is more in tracheth men to worthin a peece of bread, and to invocate deail men, and Winsele downe to Bocks and Rones 6. And of them that fermad to be great give. (what they war in times past, is makes no mittor so mee .:) God nacaporti in month perform 1 for they that are she chiefe didner communicate terspingto maine I on the a sole id how Here Paul layes downe the lecond fight of his spirabilian namely, ther in conference has leatned muching of which here. Apostles. And this hes appreliets in she. firft words in which the dances lemont which he uleth is fo hawbferved A For having begun a fentenerihe barakos is officier middle and conceales the lassenpare, and las ves it to be fupply eddage the under thus Of them the stationed an begrow I Bat not sanghasors his arne douthing. The line farme, of fpoalding, is uferby is Chebring, and Where Jaberchith, If she Lord blaffe may wind beauget more ... concealing the end africillien.

In the roome of this concealement, Paul

puts an anfwer to an objection. For fome man might take exception against his tormer fpeech thus : Thou calleft the Apollies great, butthou fpeaken fainedly ; for thou knoweft they were but poore filiter-men. To this hee makes anfwer thus; What they were once, it makes no matter tome. Then he ronders a reafon of his an fwer, Ged accepis no mansperfon. This done, he proceeds and renders a reation of his first speech a he learned nothing of the chiefe Apofiles; becaufe they did not communicate any thing to him, either in doctrine or counfell.

The Ufe. This verfe ferves to expound other places in S. John. Where Chrift promifeth to give his Spirit to his Diferples, to teach them all things , lok. 14. 26. and to lead them into all tratio, lob. 16.13. Now thefe promifes ducctly and properly concerne the Apostles, and they are here verified in Paul; who was fo farre forth taught by God, and led into all truth, that the chiefe Apoliles could not teach, or communicate any thing to hun. For all this, though Paul and the rett were led into all truth, that they could not erre, yet were they not led into all holineffe of life, that they could not finne. Paul faith, To will to prefent with me, but he addes, that hee cannot die the good he would. Christ faith to all the Apottles, Hee that is walked, and is all cleane, must still have his feet walked, lob. 13. 10. Wherefore they are to be rebuked, that thinke shere muft be no want at all in them that are Preachers of the Golpell, and hereupon take occation to despife their Ministerie, if they can fpie any thing amilie in their doings. Upon the fame ground they might reject the ministerie of the Apofiles. For though they could not erre in preaching and writing, and though they had no need to bee taugut of any man, yet wereter not free from in in their lives, and the chiefe of them lundrie times failede

Againe here we learne, that there is a good and laynfull kinde of boafting : and that is, when amanis difgraced, and his difgrace is the diffonour of God, and the difgrace of the Gofpell. This makes Paul here to fay, that he learned nothing of the abiefe Apofles, For if he had faid otherwife, he fhould have beene reputedas benb more busan ordinaty Disciple, and the docitine which he taught before this conference, thould have beene called in quefion. For this caufe hee flands upon it, that shey did not communicate any shing unto hinterLiparishe like accolion hee protetieth that meosvill boatt, 2 Cor. 11. 16. Herethe laying of Salemen may be objected, Let anethey mana makesh prasse shee , and not shine owner Eren. 19.2. lanfwer : le fufficech for the truth of fundric proverbs, if they bee commonly, ostimarily, and utually true, though they bee not generally true. Thus ordinarily men are bot so praife themfelves : yet in a speciall

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And the manner which Paul ufeth in commending of himfelfe, is to be observed. Firft, he doth it in great modeftie ; becaufe in fpeaking of himfelfe, hee concealeth that part of the fentence which fhould have ferved to exprefie his praife. Secondly, in praifing of himfelfe, he is not carried with envie, but his care is comaintaine the good name of the reft of the Apofiles, when hee faith, What they have beene, it is no matter to mee. Here then we fee, that the Atheifts doc Paul wrong, who challenge him for pride and prefumption, as though hee could not brooke an equall, and withall fcorned to learne of any. Againe, by Pauls example we are to take notice of a common finne. Mens hearts are fo poffeffed with felfe-love, and they are fo addicted to their owne praise, that it is griefe to them to heare any praifed befide themfelves: whereas love bindes us as well to take care for the good name of others, as of our owne.

When Paul laith, What they were in times past, is matters not to me: we learne, that we are to efferme of men, not as they have beene, but as they are. Peter, lames, and lohn, though they had beene fifther-men, yet are they honoured of Paul as Apoliles. Therefore when men have repented, wee may not upbreid them with their lives paft. Neither may wee take occasion to contemne them that bee in authoritie, becaufe we have known what they have beene hercrofore : but everie man is to be effected according to his calling, and according to the grace of God given him. Like is Gods mercifull dealing towards us. For he accepts men, not as they have beene, but as they are when they repent. Therefore if Sacan fhall at any time object thy life part, fag unto him thus: Tellme not what I have been, but telline what I am, and what I will be. This fufficeth when we repent.

God accepteth the perfon of no man. By perfon is meant, not the fubitance of a man, or the man himfelfe, but the outward qualitie or condition of man, is countrey, fex, birth, condition of life, riches, povertie, mobilitie, wildome, learning, &c. And God is faid, not to accept the perfer, becaufe he doth call men, D beflow his gifts, and give judgement, according to his owne wife and just pleasure; and not according to the outward appearance and condition of the perfon. Read Lib : 94. 19. It may be objected, that God dester not equally with them that are equally becaufe all men are equation Adams, and of them hee chufeth fome to exemail life, and refulesh others. I anfwer: Hee is faid to accout perfons that deales unequally with men, being bound to deale equally : now God is not thus bound, becaufe hee is foveraigne and abfoluce Lord over all his creatures, and may dee with his owne what he willy Mar. 20.36. Secondly, it may be objected, that God badres feit to Abel and his facrifice, Gen. a.a. Anfw.

and extraordinarie cafe, it may be otherwife. A The condition of man is two-fold; outward mward. Ourward frands in worldly and civil refpects. In ward flands in a pure heart, good confeience, and faith unfained. For this only was Abel refpected, Hebr. 11.4. Though God accept not the outward perfon, yet in e. verienation, he that feareth God is accepted of him, Att. 10.34 Thirdly, it may be objected, that God judgeth everie man according to his workes. Anfw. Though workes appeare outwardly, yet the root and ground of them is in the heart. And the judgement of God is according to them, as they are fruits of the faith of the heart.

The Ufe. All men are in this to be like unto God their heavenly Father 1 not accepting perfons in their dealings. As Magiftrates in the execution of juffice, Dent. 1. 17. Minifters in teaching, and in the reproving of finne, Mark. 12 14. and all beleevers, who are not to have religion in acceptation of perfons, lam. 2. 1. This acceptation is the ruine of focieties. And it is the common fault. For ufually elections are made, offices befowed, and juffice executed with partialitie, and with blinde respects to countrey, kindred, friendfhip, money.

Secondly, wee are all taught to feare the judgement of God, and to prepare our felves with all diligence, that wee muy bee found worthy to fland before God in that great day. For weenuf come naked before him, and hee will have no refpect to our birth, our riches, our learning. Therefore it is good for us how to put on Chrift, that in him wee may be accepted. For with him the Father is well piesfed. Thirdly, wee may not fer our bearts upon

the outward things of this world , becaufe God doth nor refpect us for them, But we and corneftly to feeke after the things that make us accepted with God, as true faith, righter oufnetic; and good confcience; Rum. 14.17. Againe, fuperiours muft be atimonified to deale moderately with shew inferiours, Coli 1,11. Againe, inferiours are to comfort themfelves if they bee opprefied : im that God the Judge of all accepts no perfons.

Laftly, here we learne that when wee fhall have immediate fellowfhip with God in heaven, all ourward telect of perions faail reafe) God himfelfe and the Lambe Chrift Jefus Indiate attin alt to the Blech al has been In the end of the verie Pauladites, Epishes communicated mething to mes But to the bond trarie, Rem: 1. 3h may be abjeded : where Band defines to come to Rome, when he might be comforted by their mutaall faith both bis and theirs. Anf. Though the Apoftics did com animicate nothing to Paul, in refpect of del drine or judgement; vernight they, or the him, in respect of consist, or the confirmation of his faith and thus much he fignificth to the Romanes. Here is a good irom for them that

the Epiftle to the Galasians.

that come to no Sermons, becaule they can | A]. learne nothing. Put the cafe they were as learned as the Apofiles, yet might they profit inhearing, in respect of comfore, of faith, and good affection,

Cap. 2.

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7. But on the contrarie, when they faw they the Goffell over the uncircumcifion was com. misted note mee, as the Apostle over the cirsomether watte Peter.

8. (For he that was wight in by Poser suche Apofticfhip over the strenmeifers men alfe wightie by me tomards the Ganilles.)

9. And when Lamies, and Cappins, and Lohn, know the grace of God that was given to men. (which areacounces fillans,) iber gave ed me, sund so Raruagas, sharight hand of fellow feis, shur we flow Aprearb each Genesics, and shey unta see Citynmeifion. in deche

The words of more difficultie are thus m beexplaned. [Constartingfe] that is, they did communicate nothing to mee in way of correction, but on the contraries they gave mee the hand of fellowship. Againe, the words [curcumerfion, and uncircumerfion] fignifie the nation of the Jewes, ond the Gentiles, the one circumcifed, the other uncircumcifed. And when Paul faith; that the grace of God was gin ven to hom, he meanes (pecially the gift of an Apollic, Kom. 1. 5. Luitly, regive the right hand of fellow/bipto Paul, 15 to effective and acknowledge him for their Colleague, or fellow-Apoitle, by giving the right hand inteken thereof.

The contents of the words are thefe : Here Paul fets downe the third figne of his approbation, namely, that the chiefe Apoffics acknowledged him for their fellow-Apolitie, ver6 9. Secondly, hee fets downe the manner, how the chiefe Apolites acknowledged this fellowfaip, and that was, by making a covenant with Paul, that hee fhould preach to the Gentiles, and Peter to the lewes. Thirdly, hee fets downe the impulsive caufe, that moved the Apoflies to receive Paul to their fellowfhip: and that was the decree of God, whereby he ordeined, that Pant fould bee the chiefe Apofile to the Gentiles, and Peter the chiefe Apolile among the lewes, verf. 7. Lattly ; hee fets downe the fignes, whereby the Apottles knew, that Paul was ordained the Apolite of the Gentiles : and they are two; the grace of God given him. and the power of his Ministerie among the Gentiles, verf. 8, 9. Furthermore, the things here contained are in a Syllogifine difpoled thus.

When the Apostles faw that I was or dained she chiefe Apofle of the Gentiles, and Peter of the lewes, they acknowledged me for their fellow-Apostlo, and made a covenant with me, that I found preach to the Gentiles, and Peter to the lewes.

But when I was with them at levelalers, they faw that I was ordained the chiefe Apofile of the Gentiles, and Peter of the Iewes.

The miner is omitted, yet the proofe thereof is fet downe thus : For they law the chicacie of my Ministeric among the Gentiles, and the grace of God that was with mes Therefore they acknowledged me for their fellow-Apofile, ac.

The Ule. This Text makes notably againtt the primacie of Peter. Firtt therefore, let us observe the ordinance of God here plainly exprofied , that Paul thould bee the chiefe motile of the Gentiles, and Parer the chiefe Apollio Sahe Jewes And this may elfowhere bee gathered. For she committion of the sweigs Apoliestan shus, this shey muf first presents Ierufalow and Indea, then to Same Tia : and in the laft place, so the uttermost parts of the earth, dil. z.8. And Pauls committion was, sheahr Anould first preach to the Gentiles, and in the ferond place to the people of litael, All.9.16. Itmay be objected, that the commillion of all the Apafiles, was to got into all the world, and to preach to all men without exception, Many 20.1 5. Anfw. This power and libertie Chrift gave to all the Apofiles, and hee did not take it away afterward : nevertheleffe, hee ordered it by a iccond decree, that Paul fhould fpecially have care of the Gentiles, and Peter of the lewes. And this the Lord did in great wildome, that confusion and difcord might bee avoided, and a regard had of all Provinces therew the world.

Hence it followes, that the primacie of Prter, over Jewes and Gentiles, is a supposed thing. For the ordinance of God is, that Peter thall be chiefe over the lewes, and not over the Gentiles, which were almost all the world befide. And thus the supremacie of the Pope goes to the ground, for if hee hald of Peter. and fucceed him in authoritie and office, (as hee precends) he must challenge a superioritie over the lewes, and hee hath nothing to doe with us. For Paul was chiefe over the Gentiles, and not Peter.

Secondly, this ordinance of God gives us to understand, that the place, Marih. 16. 18. Thomars Peter, and upon this rocke will I busid my C'urch, & c. and I will give thee the keyes of the kingdome of beaven: doth not containe promile made to Peter, of a primacie over all the Apofiles, and over the Catholike Church, If Chrift had meant any fuch thing in these words, hee would not have affigned the Jewes to Poter, and all the nations of the world befide to Paul. Thus we fee, how this Text, for many hundred yearcs, hath beene abufed, and is fill at this day.

Thirdly, it is false which the Papifts reach. that the place in S. lobs, Feed my lambs, and, loh. 1.15,16. feedmy heepe, gives a primacie to Peter over the whole world. For by the ordinance of God, this feeding of lambs and facepe is limited to the nation of the Jewes. Lafly, whereas Eufebine faith in his Chro-

nicle, that Peter was Bilhop of Rome, & fate Ř 2 there

for then Peter lived in the breach of an caprefie comandement of God, for a long time : becaufe the Jewes were his fpecialt charge.

Againe, it is to be observed in this text, that lames, Feter, John, are made equally all being pillars ; and lames is firft named, and thar not without caufe. For not Peter, but lames was the Prefident of the Councell of Jerufalem : becaufe hee fpake the laft, and concluded all, Att. 1 5.1 3. Therefore the first naming of Ptter, in other places of Scripture, is no fulficient 1 Milter proofe of his supremacie.

Thirdly, Peter here is faid to make a covename with Panl, that he foat be the Apofile of the Gantiles, and Pater of the lower. But if Peter had been head over the Church for 14. yeares together, and had but knowen the primacie which the Papifts give to him, hee would not have confented to this order. It is alleaged, that Punt was the chiefe Apofile over the Gentiles, in respect of paines and labour, and not in refrect of jurikitotion. I anfwer : This diffinction hath no ground in the word of God. Againe, Paul was an Apottle, and used his Apoltolicall authoritie over the Gentiles: and there is no Ecclefiafticail perfor that is, or can be above an Apottle. For he was fimply to bee beloeved in preaching and writing, and had extraordinarie power given him by God, to punish them that rebelled.

Againe, Paul here faith, that the Goffell was committed to him and Peter, that is, that they were put in truft with it. Hence wee learne three things. The first, that the Gofpeli is not ours, but Gods: and that men are but the keepers of it. For this we are to praise God. The fecond is, that the Minufters of the Word are to keepe and maintaine the truth of it, with all taithfulnefic and good confcience: and further, to apply it to the beft use, and to the greateft good of men. For this charge lies upon them that are put in truft. The third is, that the Golpell is a fpeciall treasure. For this, we in England are to yeeld unto God all thankfulneffe, ipecially by bringing forth the fruits of the Golpell. In this dutie the most of us come thort : and therefore we may juftly feare, left God take from us the Gofpell of fife, and give it to a Nation that will bring forth the hur of it.

Moreover, in that Paul faith, that God was mighte by him and Peter, to the lewes & Gentiles, wee are to consider the efficacie of the Ministerie. Of it three cautions are to be obferved. The huit, that grace or power to regenerate, is not included in the Word preached, as vertue to heale, in a medicine. Paul faith, He that planteth, and he that watereth, is nor may thing, 1 Cor. 3.7. To regenerate, is the proper work of God, not agreeing to Angels, no not to the fich of Chrift, exalted above men and Angels. For the vertue to renew or regenerate, is not in it, as in a fubject, but in the Godhead of the Son. The fecond caution

there 25 years, it hath no likelihood of truth : | A is, that grace is not infeparably annexed and tied to the Word preached, for to lome it is the favour of teach to death. The third is that the preaching of the Word is an externall inftrument of faith and regeneration : and the proper effect of it is to declare, or to fignific. And it is an inftrument ; betrifte when the Ministers of the Word do by it fignific & declare what is to be done, and what is the will of God, the fpirit of God inwardly inlightens the minde, and inclines the heart to believe & obey . Hence we learne, that it is a magicall fiction, to impole that five words, For this is my body, frogle wanfubftantiate the bread into the body of Chrift.Secondly, we learn that the Sacraments doe not confer grace, ex opere B operate, by the worke done. For the word & Sacraments are both of one nature (Sacraments being a vifible word.) Now the word and the preaching of st doth not confer grace, but ony declare what God will confer. Thirdly,by this it appeares, that charmes or fpels have not force in them to cure difeafes, & to worke wonders, but by faranicall operation. For the beit word of all even the word preached , hath it not. Laftly, we are here to be put in minde, that we lofe no time in hearing of the word ; for it is a means wherby we are alcanfed & renewed. Every branch that bringe: h forth fruit, God purgeth is by his word & other meanes, that it may being forth more finit, Ich. 15. It is a thing to be observed, that the Apo-

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files at Jerufalem acknowledged Pant to bee an Apolitie, becaufe hee had the gift of an Apofile, and because his ministerie was powerfull among the Gentiles. Therefore they which have the gift of teaching, by whom alfo God is powerfull in the conversion of finners, are Ministers certainly called of God. Let them think on this, that utterly condemne the ministerie of the Church of England. For many Teachers among us can fhew both the gift of teaching, and the power, or the efficacie of their Ministerie.

It is worth the marking also, that the Apoflesare called Pillars. Here wee fce, what is the charge of the Ministers of the Word, namely, to fuffaine and to uphold the Church, by doctrine, prayer, counfell, good life. Elizem is called of Iom, The charries and horfemen of Ifrael, 2 King. 13.4. And the Church of God upon earth is called the Piller and eround of truth, in relped of the Minifteric of the Word, I Tim. 3.15.

Againe, in that all Ministers in their places (according to the measure of gifts received) are pillars, they are admonified hereby to be conffant in the truth, against all enemies whatfoever. It is the praise of Iohn Baprist, that he was not a reed faken of the wind, Mat. 11.7. All beleevers are to stand fast in tomptation, against their spiritual enemies, Ephef. 6. 13. and this they thall the better doe, if they bee directed by the good example of their Teachers.

Thirdly,

the Epiftle 10 the Galanans.

Thirdly, in that Minifters are pillarso wer | A | felves are carefull for the gathering of relesies are taught to cleave unto them and their minifterie at all times, in life and death. For we are living flones in the Temple of God : Chrift is ourfoundation, and they be pillars to hold us un : therefore not to be forfaken, Denr. 1 1.19.

Furthermore, Paul at this time was not accounted a pillar : for he faith thus, Iames, Cephas, John, are accounted pillars; as who froudd fay, Iam accounted none. Thus Panil goes thorow good report and evil report, and is content to be contemned.

Laftly, the example of concord among the Apolies is to be oblerved : in that they give the right hand of fellowship one to another. 10. Warning only that wee foodd remember the poore which thing also I was diligenies der.

In thefe words Paul fers downe the fourth and last figne of his approbation at Jerufa. lem, on this manner. At my departing, the Apofiles warned me to remember the poore, and of no other thing did they give me warning : therefore there was a full and perfect coulent betweene us.

Intle e words two things are fet downe, the Apottolicall warning, and the practice of it by Paul : The warning in these words, Warning only that wee should remember the poore.] In them three points are to bee confidered. The first, that the Church of Jerufalem is in extreme povertie. And the caufes of it may be two. The first, because the poorer fort received the Gofpell : thus it was in Corinth, 1 Cor. 1. 16. No: many wife according to the fleft, not many mightie, not many noble. The like have wee in experience at this day : the poorer fort among is doe more heartily rea ceive it, than they of the ticherfort. By this we are taught, that we may not fix our love & our confidence upon riches : and that they that buy, must bee as though they bought not, and they that poffeffe, as though they poffeffed not. Becaufe riches ficale away the heart. The fecond caufe of their povertie was, that they were deprived of their riches for the profession of the name of Chrift, 1 Theff. 3. 14. Hebr. 10. 34. Here wee are raught to fit downe, and to reckon what the projetion of Chtift will coft us to the untermoft : and wee I muft put this in our account, that we muft be ready and willing to part with the decreft things in the world, for the name of Chrift. And this reckoning and refolution must wee daily carrie about with us.

The fecond point is, Why the Church of Jerufalem mult bee releeved by the Gentiles, confidering by Gods Law, Duteriz. 11. every place mult releeve his owne poote ? Anf. We are first of all debtors to our ownepoore, and they must first be teleeved : this done (in the cafe of extreme accellitie) we are debtors to the poore a rhouland miles off. And in this cafe did the Apolites crave relecte of the Gentiles for them at tertialem.

The third poincis, that the Apoffles them-

Hence wee learne, that it is the office of Paftors and Teachers, nor only to preach and difpence the Word, but alto to have care of the poore : and this care is to ber shewed in exhortation, countell, overlight. As for the administration and execution of matters belonging to the poore, it belongs to others. If the Apostles at any time gathered, earried, and difpenfed releefe, it was because the Church was not yet founded and planted, and therefore there was no other to doe it.

Now I come to the practice of Paul in these words, Which thing alfo I was deligent to doe. Here firft let us marke, that Paul who had spoiled and made havock of the Church of Jeruialens , now gathers relecte , and (as we fay) begs for it 1 and no doubt, the rather that hee may make fome recompense for the wronghee had done. By his example we are taught to make fatisfaction for all injuries and hurts done to others, and that to the uttermoft : Hee that fleales, according to the qualitie of his their, must reffore cither twofold , or foure-fold , Exed. 22. 7 .. hec that maimes a man, mult pay for bis bealing, and for his resting, that is, for the loffe of his labour, Exod. 21. 19. Daniel faith to Nab chadres zar, O King, breake off thy finnes with almef-deeds, Dan. 4. 24. that is, whereas thou haft beene given to cruchtic and oppreffion, ceafe to doe to any more, and make tome recompence by giving of almes. David faith it is the propertie of a wicked man, to borrow and not to repay, P/al. 37.21. Satisfaction, 1ecompence, and reflicution, is the way to life, by the appointment of God. Except 18.7. and 33. 19. If show reftore the pledges and repay that which then hall robbed, then ibal lave, and not die. The Lord faith, dre thatreafures of wickedueffe yet in the boufe of the wich d? And he addes, that he will not juff ofie she fulie balance, Mich.6. 10,1 1. Zachemin bit honvertion for knowen wrongs reffores four fold sand for his unknowen wronge lingures halfe his goods to the poore, Lukes 9.71

Let Ulurens, Ingroffers, and all thet op prefie, or deale necessfully, remember this ; and begin to make conference of this durie of fatistaution, or reflicution. And that it may the bemer ber practited , I will further fet downe five points. The first is, who must fatisfie and reftore? Aufan Hen shat is the caule of any wrong, or iofferd bihers; and all they that an accellarie: Mon may be acceffarie many wayes; by commandement, by counfell, by confent, by partnerflip, by receiving, by filence when a manought to fpeake, by not hindring, when hee ought to hinder, by not manifefting that which he ought to manifeft.

The second is, To whom must refise the be made ? And. To him that is wronged, and beares the laffe, (if the passie be knowed and slive:)if he be dead, to bes heires; if al bodrad, R 2

knowen tous (as often it fals out) then reftitution is to be made to the Church or Common-wealth, and reflitution is to bee turned into almes for the poore, Dan. 4. 24. Moreover, if both the giving and receiving of a thing be unlawfull, as in bribes and fimoniacall gifts, reftitution is not to be made to the giver, but as before, it is to be applied to commonule, specially to releefe.

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The third point is, What must bee reftored? Anf. The things which are of us unjuftly received, or detained, either knowen to us, or unknowen. If they be knowen, they are in their owne kinde to bee reftored, or in value, Exed. 21. 19. If the partie who is to reftore be in extreme povertie, and have not where- B with to make recompence, hee must doe that which he can, that is, hee must fnew a readie and willing minde: and this is done by confeffion, and by craving of pardon. If goods to be reftored, bee for their value and quantitie unknowen, then reflitution muß be made according to the judgement and diferction of them that are wife.

The fourth point is, touching the time when. Anfw. In respect of preparation of minde, we must prefently fatisfie : yet not in refpect of execution. For the act of reftitution may be deferred, if there beignorance of the right, or ignorance of the fact, if the reftorer be in extreme need : or if upon prefent reflicution, life, goods, or good name beendangered.

The last point is, in what order and manper reitrustion is to be made. Anfw. Things certaine mult firft be reftored, and things uncertaine after. Amongthings certaine, that is, which certainly belong unto another, things bought and not delivered, are to be reftored ; and Deposita, things committed to our truft. If chings to bee rettored for their value and qualitie be uncertaine, the order is, this reftitution muft be made (according to the diferetion of wife men) in fome part : and for the reft, pardon to be craved. Againe, in reftitution warineffe is to be ufed, left by fupplying the loffer of other men, wee procure to our felves the loffe of good name.

Againe, in Pasts practice wee fee an earneft care and diligence to provide for the poore. And his diligence is further expressed, Rem. 15.15,18. where it is faid, that be minifered to the Saints at Icrufalem, and withall, chathee gave himfelfe no reft in this dutie, till he had fealed shis finit unto them, that is, till hee faw it done according to his defire. His example muft be followed of us. It is not enough for us to give good words, and to with well, but weemuft mour places and callings due our endevour, that release may even bee fealed to our poore. And there bee many reafons to move us. First, let us confider that the charge was verie great, to mainteine the altar of the Lord in the old Teftament, with fheep,

to the poore. If the perion wronged bee not A and oxen , and offerings of all kindes : and now in the new Teflament, the poore come in the roome of the Altar. Secondly, the poore represent the person of Chrift, and in them he comes unto us, and faith, I am hungrie, I am naked, I am barborleffe : therefore looke what we would doe to Chrift, the fame muft we doe to them. Thirdly, the poore have title and interest to part of our goods : for God is the Lord of them, and we are but flewards to difpofe and use them, according to his appointment. And his will is, that part of our goods be given for the release of the poore. If this be not done, we are theeves in respect of the goods we poficife. Laftly, mercie, or the bowels of compation in us, is a pledge, or an impression of the mercie that is in God towards us : and by it we may know, or feele in our felves, that mercie belongs unto us. Thus we fee what is our dutie: now let us confider what is our fault. Not to blame any perfon or perfons, it is our common fault, that we are backward and flack in this dutie. And the caufe is, in that we doe not heartily give our felves to Chrift : and this makes us to bee fo flacke in giving our goods to the poore, 2 Cor. 9.5. Againe, wee commonly live (as it were) without a law. Wee doe not with David fet Gods Law before us, Pfal. 119. v. 168. Neither doe wee apply our hearts to his flatutes, v.1 12. For then would we with David make hafte so keepe she commandements of God, v.60. fpecially this great commandement of releefe : and the rather, becaufe the obferving of it is the enriching of us all.

Laftly, let us marke, that Paul being warned of the Apofiles, was diligent to doe that whereof he was warned. The like muft wee dec. It is not fufficient to heare; but befide this, there must bee in us a care and diligence to doe and practife that which we heare. For this is to build upon the rocke. And it is a common fault to hearemuch, and doe little, Ezech.3 3.24.

Verl. 11. And when Peter was come to Antioch, I withfload him to his face : for hee was so be blamed.

In these words Paul propounds the second answer, which hee makes to the objection, mentioned in the beginning of the chapter, to this effect : Though the Church glorifie God for thee, yet will not the Apoflies doe it, because thou art contratie to them. Here Paul answers, that there was indeed a diffention betweene him and Peter, when he withfood Perer to his face at Antioch : but the fault wasnot his, but Peters, who was whelly to be blamed.

For the better understanding of these words, three points are to bee handled. The firft is, who was relifted ? The anfwer is, Peter the Apofile. For the intent of this chapter is, to thew what agreement there was bet weene Pan/ and the reit of the Apolites. And there wasno Apofileof this name but one. Therefore,

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ceived, who thinks that the Apoltic Peter. was not reproved, but fome other of that name. The fecond point is, who relifted? Anfw. Panl : and that not for thew and fathis on, but in truth and good earneft. And this appeares, becaufe in the words following he fets downe a weightie and urgent caufe of his reproofe. Therefore lerome and others are deceived, who thinke that Paul reproved Peter m flow and appearance, and not in good car-Simulatè non neft. The third point is, what was Pauls minde and meaning, in relifting Peters Anfin. To doe his office. The kingdome of God, and all shings pertaining thereto, mult have free palfage without resiltance. The second petition is Thy king dome come. John the Baptift press ched thus, Propert the way of the Lord, and make his pathes fras, Mark. 1; Saint Paul faith, Pray that the word of Ged may have free paffage and bee glorified, 2 Theff. 3. 1. Contraria wife, fuch things as hinder the kingdome of Ged muft be withftood. Therfore Peter faith; Refift your adverfarie the devil frong in faith, I Peter 5.9. And thus men that are inftruments of cvill, are to be withflood. And here Paul, by an holy reproofe, withftands Perer for his bad example.

In Paul, here first we may behold an example of true vertue, in that he refifts evill to the uttermost of his power, following his owne rule, Abborre that which is evill, and cleave unto that which is good, Rom. 12. 91 Have no fellow (hip with the unfruitfull workes of darkneffe, but rather reprove them, Sph. ; II. In like manner muft every one of us refift evill; firft, in himfelfe, and then in them that appertaine to him. Therefore Paulfaith to all. Put on the armout of God, that ye may refift. Eph. 6. 13. Here rwo things may be demanded : first, what must wee refift ? Paul aniwers againe, Principalities, and powers, and foiritual wickedneffe : that is, the devill, and all his an gels. It may be faid, we have no dealing with them, for they the not to appeare unto us. An /. The devill comesnot unto us visibly, but in the perfons of evili men, and in the had examples of all men. This made Chrift fay to Peter, Matth. 16.22 Come behind me, Satan, for thon art an offence unto me, when Peter would have diffwaded him from going to Jerufalem. A-gaine, it may be faid, In what things muff we refift them I Paul aniwereth, In heavenly things, yet . Lakist is, in things which pertaine to Gods kingdome, and concerne either the falvation of our foules, or the worthip of God. For the devill feeketh by all manner of evila, to hinder there good things. Moreover, this dury of refifting evill is fo necessarie, shut we must refift fine, if need be, to the very findding of our bloud, Heb. 18. 4.

Againe, wee have in Paul an example of boldneffe and libertie in reproving of finne. This was a thing commanded to the Prophets and Apolles, Ifa. 58. 1. Crie and fare not, life

fore, they among the Ancient are greatly det A supply ways like a transpet, them my people their ITAN (PTeffian (cr. 1.1 7. Traffing thy bines, wife and peaks sime them allshat & command thes : be not afraid of their faces, left dideftvor the hea fore themai Like liberry, may the Miniflers of the word ale, oblerving Paper rule, & Tim. Lop. God bach not given mecho first of feares , but of pewer, and of lave, and of a feutid minds. Where be fees downerwree cavears. First, that shis libertis in suproving isnet the fruie of a bold and rath difusition, but it is a feutrof Gods fpirit, and to to bee acknowledged. Reade Mich The lecond, that the ufe of this liberrie inscoore ordered by a found minde, whereby wees reable to give a good account of our reproofes, both for the matter, and manner of shem. The chird is that illour edmonitions must bee featowed and tempered with love, that they tend to the good and falvation of them that are seproved. These caveats obferved, libertie in reproving thall never want his bleffing;/fr. 50.7.

Thirdly, here is an example in Pauly of an ingenuous and honeft minde. When he fees Peter do amiffe, he reproves him to his face. Contrarie to this is the common practice in back-biting, whilpering, and tele-bearing, whereby it comes to paffe; that when a man is in faul:, every man knowes it, fave he which is in fault. This vice the law of God caprefly forbids, Lev. 1 9.1 6. And at is the propertie of a good man, not to take mp a falfe repart, Pfal Is. And David reproves Sandy becaufe hee did but lend the eare to tale-beaters, fa ying, Wherefore givest then an eare tomens words that fay, behald David focketh evill against shee ? 1 Sam. 24. 10. 34

In Perer, who when he was reproved made no reply, we fee an example of patience and humility, whereby he humbled himfelfe beforethe eprover, when he was convicted of an offence. The like wasin David when hee faid, les shewighteom fraite mee, Pfalit 41.4.4.

Winereas Paul taith that Perer was to bee blamed or condemned, not in refpect of his perfon, but of his example : we fee thatexcel-lent men, even the chiefe Apolities, due fubject to erre and be deceived. It may be fait kiow then may wee truft them in their writings? I anfwer, while they were in delivering sny thing to the Church, whether it were by fermon or writing, they were guided by the infallible affiftance of the fpirit, and could not erre. Otherwile they might erre, when they were out of this worke, In minde, will, St affection, or action. Thus lower, when he law ther Nineve was not defiroied, was important in his anger. Nathan was deceived in giving advice to Devid, touching the building of the tempic, 2 Sam. 7. The Apaltics at the efection of Chrift, ftill dreamed of an earthinkingdome, faying, When will shen reftere shaking dome to Ifrael? All. s. And Peter being bidden to arife, and estafthings forbidden by the seremonial law, laid, Not fo Lord, Alt. 10.14.

Thus then, if Peter was fubject to errout, the A This was the Simulation of Chrift, who when pretended fucceffors of Peter, namely, the Bilhops of Rome, cannot be free from errour. It is slicaged, that Perer erred in life ; and not in doctrine. I anfwer, it was to indeed : yet did his bad example tend to the ruine of do-Strine, if st had not beene prevented. Therefore, the errour that was in act, if wee refpect the cuent, was in doctrine. Againe, I answer, that an errour in action preluppoteth an erbecause one minds is the beginning of the thing done. Thusall finners are called ignorant parfons, Heb. 5. a. And it feemerthat the eriar at Perer was, that of two evils, it was the belt to choose the loffe : that is, to choose rather to offend the Gentiles, than the Jewes, to whom he was an Apoffle specially appointed.

Here againe wee miferable wretches are taught to watch and pray, that God wold not lead. usinto temptation, confidering moft excellent men are fubject to falling. And men mult be warned not to abuie Peters example in boldering themselves in their naughtie wates, by laying, we are all finners, that the beft man alive is a finner, that the juft man fails feven times a day. For the place in the Proverbs 34. 14. is spoken of affliction and not of nune : the just man falls feven times, that is, he fals into manifold perils. And further, we should not only confider the faults of juftmen, but alfo their conversion and repentance. And againe, to finne and to commit finne are awo divers things. Though the godly finne, yet doe they not keepe a courfe in. finning and goe on from finne to finne.

Veil. 12. For before certain came from ames, be are with the Gentiles : but when they were come, he withdrew himjelfe, fearing them that were of the circumcifion.

Vestes 3. And other lewes diffembled likewife with bins : in fo much that Barnabas was brenche inte their define elation alfe.

The Apottle listh propounded his fecond anfwer to the former verie : now heeproteeds a make a declaration of it. And firth thee fets downe she caule why Peter was reproved. and the manner of reproofe. The caufe is in the 13. and 12. verfe, namely Peters in. And this finne is let forth by foure things. By the name of the finne, the matter of the finne, the cause of the fune, the effects of the finne.

The same of the finne is noted, when Paul faith Andorber lowes if embled likewife with bim, Pullin, where I gather that Peters finne was Summarion Some lation of it fille is a ching indifferent, and according to circumfances is entior good or evill. Lawfull fimulation is, when men conceit that which they unty lawfully concert, and fignibe tomething either by word; or deed, that is only befide the truth and not contrary to it. This was the Signlats. or of lefept, who carried himfelfe as a firminger to his brechren in Egyppisatter he had exami ned then; and knew who they were, Genies.

he was come to Emaw, made as though he would have gone further, Luk. 24. 28. Thus Paul among the Jewes plaid the Jew, 1 (or 9. 20. Unlawfuli Simulation is, when fomething is fignified or fained against the truth, or to the prejudice of any. Of this kind was the fimulation of Peter, which tended to the prejudice of the Gofpel, and to the offence of the Gentiles.

The fecond point is, the matter of the finne, or the finne it felfe, which was on this manner. First, among the Gentiles at Antioch, hee ufeth Christian libertie, in eating things forbidden by the ceremoniall law : yet after the comming of certaine Jewes from Jerulalem hee feparates himfelfe from the Gentiles, and plaies the Jew among the Jewes. Like to this was the halping of the liteshites betweene God and Baal, 1 King. 18. 31. and the practice of fundry men, who are Protestants with us, and yet in other countries goe to Malle : and the practice of our people, who change their religion with the times.

Here wee fee the great weakneffe of Peter, in that upon a very little occasion, and that prefently, he falls a way from his proteffion to his old courfe. In him wee may behold our owne weaknefie, and confider what wee are like to doe in like ca'e. We now professe the Gofpel of Chrift: yet if any occasion were offered, it is to be feared, that many of us would be eafily moved to returne to our old prophaneneffe, and to the inperitition of Popery. But for the deving and the better eftablithing of our mindes, let us al waies remember, that they shall perish, who withdraw themfelves from their faith, profeffion, and obedience, which they owe unto God, Heb. 10.38. Pfal. 73. 27.

Againe, here it must be observed, that Paul in describing the fin, expressent two actions, breating with the Gentiles, and bu feparation from them ; the first good, and the latter evill. The beginning of his action was good, but the end of it was nought. The realou is this : the man regenerate is partly flefh, and partly fpirictand hereupon it is, that when we will that which is good, we cannot accomplish it, and evill is prefent with us. The child of God is like a lame man, that goes the right way, but yet halts at every flep. Abraham and Sara defire iffue, that is from the fpitit: but they defire fuc by Agertheirhandmaid that is from the figh. Rebeece feekes the bleffing for Iacet ; that is a worke of the ipirit: but face feekes a by lying shat is from the flefh: Pater ears with the Gentiles, that is from Christian libercy; he after feparates himfelfe, that is from corruption. Thus we fee that the belt workes are imperfect, and mixed with corruption:and sharfer the beft workes we muß humble our felves, and feeke pardon; not in refpect of the goodneffe of the worke, but in refpect of the , 20 Hack

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thould bee a linne, confidering he did only abltame from certaine means, that hee might avoid the offence of certaine Tewes? Anfw. The fact of Peter confidered by it felfe, is not a fune : for Paul did the like in playing the Is wa but the circumftances make it a fin. For first of all, Recendoth not only abitaine from mente forbidden by the ceremonial law, but allo he withdra wes hinifelfe from the companit of the Gentiles, and keepes companie apart with the Jewes Secondly, he abitaines not among the Jewes'at Jerufalem, but at Antioch among the Gentiles, where a little betone, be had openity done the constante, in uling his Christian liborty. Thirdly, hee uled this abflinence, when certain Jewes came from Jarufalem, to fearch out the libertie of the Gentiles. Fourthly, while Poter feekes to avoid the imall offence of fome lewes, he incurres a greater offence of all the Gentiles. Lailly, this act of Peter did tend to the overthrowing of Pauls Ministerie, and the filpprefling of the truth of the Golpell. Thus then the act of Peter becomes unlawfull, that was otherwife lawfull, being fimply confidereil by it felfe. Here it may bee demanded, what Peter inouid have done? Anf He fhould have openly withftood the Jewes that came from]crufalem, as Paul with Hood them that. urged the circumcifion of Tittes : Or againe before he had plaid the lew, he fhould have advertifed the Gentiles that for a time he was to yeeld to the infirmitic of fome Jewes.

Cap. 2.

Cap.a

In Peters example weare taught, that we must not offend God, though all the world be offended. Leffe offences muft give place, when the great offence is at hand : that is, when God is difhonoured, and the very leaft part of his truth is suppressed.

The third point to bee confidered, is, the caufe of the finne of Peter : and that was the fcare of the offence of the Jewes. Here two queftions are to bee handled. The first, how Peters feare fould be a finne? Anfw. There is a naturall feare created by God, and placed in the heart of man. This feare of it felfe is good. Nevertheleffe, by the corruption of nature it becomes evill. And it is made evill two waies. One is, when men feare without caufe, as when the Difciples feare Chrift walking upon the fea, and feare drowning when Chritt was in the fhip with them. The other is, when there is no measure in feare. As when men fo feare the creature, that they neglect their dutie to God. This was Peters feare, and it was a finne in humi For God is to be feared fimply, because he is Lord of body and soule, and can deftroy both : and he is to be feared for himfelfe, whereas every creature is to be feared in part only, and for God, Ramat 3. 3. 4. By this we are taught daily to inure our felves in our hearts to feare God above all things.

The fecond queftion is, how Peter could have the feare of God, confidering heefeared

It may be demanded, how the set of Perer | A men more than God, at the leaft in this one action? Maf. There are three kinds of feare. One is without all tinne : this was in Adam, and in Chrift. The fecond is altogether linful, in the wicked and ungodly becaule it is fevered from faith and obedience : as when there is a feare of men, without the feare of God. The third is a mixed feare in them that are regenerate, in whom the feare of God is joyned with the corrupt feare of man. And in this mixture other whiles the one prevailes, otherwhiles the other. And this feare was in Poter, in whom at this time the carnall feare of man prevailed against the true feare of God.

Paul notes feare to be the caufe of Peters finae, that he may thereby fignific unto us what kind of finne it was, namely, a finne not of mulice, but of infirmatie. A finne of infirmitic is, when there is a purpofe in the heart not to finne: and yet for all this the time is committed, by reason the will is overcarried by temptation, or by violence of affection, as by feare. auger, luft. Thus Peter finned. And let it bee remembred, that to finne of infirmatic is properly incident to fuch as be regenerate, as Peter was. Every wicked man makes his fin his infiguity : fornication is the infirmitie of the fornicator: drankenneffe the infirmitic of the drunkard, &c. But it is falle which they foy. For they time with all their hearts when they finne.

The fourth and laft point is, the effect of Peters finne, in drawing the Jewes and Barnabas to the like diffimulation. Here we fee the contagion of evill example. And hence wee learne, that Minificis of the word mult of necefficie joyne with good doctrine, the example of good life. For first of all, it is the expresse commandement of God, 1 Pet. 5. 3. Beepatserves of the flocke, 1 Tim. 4.12. Be an enfample in word, conversation, love, fpirit, faith, parity, Phil.4.8. What ye have freme in me. that doe, Matth.5.16. Let your light foinine before men that they may fee your good workes. Secondly, practice in the Minister is a part of his teaching. For the multisude doe not marke for much what men fay, as what men doe. Herod did many things, not because John the Baprilt was a good Minsfer, but because he was a good man, Mark. 6. 20. Thirdly, Ministers have not the prefence and protection of God, unleffe sheir lives be vertuons & godly. If thou turne, then shalt ftand before me, lere. 19.19. Godreveales bu fectets to the Prophets his fervanis. Amos 3.7. Laft y, feareful judgements of God belong to Minifters of wicked lives. Deftru-Stion befals the fonnes of Eli & their families, becaufe they by leud example made the people of God to finne, I Sam. 1.24. The like befel the founes of Aares for their prefilmption.

Againe, al fuperiours are warned to goe before their inferiours by good example. When Mofes went into Egypt to be the guide of the lifiselites, the Lord would have deflroyed him, by reason of the bad example in his owne ,

owne family, samely, the uncircumcifion of [A] his shild. David, for his evill example, whereby hee caufed the enemies of God to blafpheme, is punified, and that after his repentance, that men might fee in him an example of Gods judgement against finne, 2 Samael 12.74.

Here againe we fee, that the confeat of many together is not a note of truth. Peter, Barmbar, and the Jewes, altogether are deceived, and Paul slone hath the truth. Panermittane faith, that a lay-man bringing Scripture, is to bee preferred before a whole Conneell. Paplantim alone had the truth, and the whole Councell of Nice inclined to errour.

14. But when I faw that they went not with aright foot to the truth of the Goffell, I faid to B Percy before all men : If then being a lew, woof As the Gentiles, and not like the Iewes, why conftraineft thou the Gentiles to doe like the lewes? In theie words, Paulfets down the reprosfe of Peter, and the whole manner of it. In it many points are to be confidered. The firft is. the time of this reproofe : and that was fo foone as PAHI taw the offence of Peter. Here we learne, that we muß refift, and cut off the first beginnings of temptation, of finne, and of superfliction, because we are prone to evilland therefore if it once fet footing in us, it wil take place.

The fecond point is the foundation of the reproofe in thefe words [when I faw,] and that is a certain knowledge of Peters offence. Here we are to take notice of the common fault, and that is, that we use to centure, and condemne men, specially publike perfons, upon fulpitions, and conjectures, and hearefay : whereas we fhould not open our mouthes to reprove, till we have certain knowledge of the fault. Moreover, publike perfons, as Magifrates and Minifters, have their privilege, that an acculation is not to bee received agaunit thom, without there be a proofe by two or three witheffes, 1 Tim. 5. 20.

The third point is, the fault reproved, which is here expreded by another name, not to walke with a right foot to the truth of the Gaffel: that is not to converte with men, and to carry himfelfe fo, as he may be furable to the finceritie of the Gospel, both in word and deed.

Here is a notable duty fet downe for all men, To walke with an even foot according to the trach of the Goffel: and this is done, when in word and deed, and every way, we afcribe all the good we have or can doe, to grace, to mercie, and to Chrift : when againe, in word, and deed, and every way, we give all thankes to God, for grace and mercy by Chrift. Here two forts of men are to bee condemned, as halters in reforce of the truth of the Golpel. The fift are Papifis, who joyne/Chrift and workes in the caule of our justification and falvation. The fecond are carnall Protestants, and all other forts of men, that professe the name of Chrift, and withal challenge to themfelves a libertie to live as they lift. For they walke contrarie to the Gofpel, disjoyning ju-Rification and fanctification, faith and good life, remition of finne and mortification. This is the rife and common finne of our dairs. We are light in the Lord, but we walke not as children of light. We are content to come to the marriage of the kings fonne, but we come not with the marriage garment. It is to be fea-sed, this very finne will banifh the Gofpel, and bring all the judgements of God upon us. Let us cherefore repeat of our uneven and halting lines : and prevent the Lords anger, by walking worthy the Gofpel of Chrift.

Cap?

Gap. 2.

Matth. 11, 12.

Luk, 10. 18.

Cor.30. 4

It will be faid, how must we performe this duty? Aufus Two rules must be remembred. The first is that we must have and carrie in us a right heart. For the want of this was Simon Magne condemned, Ast. 8. sr. A right heart is an humble and an honeff heart. The humble heart is, when in effimation of our owne hearts, we abafe our felves under all creatures upon earth, and that for our offences : when againe, in the affection of our hearts, wee exalt the death and bloud of Chrift, above all riches, above all honours, above all pleafures, above all joyes, and above all that heart can thinke, or tongue can ipeake. The honeit heart is, when we carrie, and cherifh in our hearts the fetled purpole of not finning : fo as if we finne at any time, we may in the teftimony of a good confeience fay, that we finned againft our purpole. The fecond rule is, that we muft make fraight fteps to our feet. Heb. 12.13. And that is done, when wee endevour to obey God, according to all his commandements, Pfal. 119.6 and alfo, according to all the powers of the inward man, that is not only in aftion, but alle in will, affection, and thought. Let us also apply our hearts to the doing of this, left if wee come to the marriage of the Kings fonne without the garment of a right heart and life, wee heare the fentence, Binde them hand and foot, and caft them into utter darkneffe, shere shall be weeping and guashing of teeth.

The fourth point is the place of reproofe ; [before allmen:] for they that finne openly to the offence of many, are openly to be reproved, 1 Tim. 5 20.

The fifth point is, concerning the reasons which Paul uleth for the rettraining of the finne of Peter. The first is fet downe in the 14. verfe, If show being a low, de. Here the meaning of forme words are to be opened. To Indaize, or to live as a lew, is to observe (and that peceffarily,) a difference of meats and times, according to the ceremoniall law of Mofes. To Gentilize, of to live as a Gentile, is to ule meats, and drinkes, and times, freely without difference. Peter is laid, to compell the Gentiles to Indaine, not by teaching of any doctrine for the Apolities never erred in teaching and delivering any thing to the Church of God : this is a principle :) therefore he confirmined them

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them by the authority of his examples where A the negetiane oblervation of the law, by he caufed them to thinke that the objervation of the Ceremonial law was necellary. The first reafon then is framed thus : If thou being a Jew, ufeft to live as the Gentiles; thou main not by thy example compell the Gentiles to Judaize in the neceffarie observation of ceremonies: but thou being a lew, us feft to live as the Gentiles : therefore thou mailt not compell the Gentiles to live as

lewes. Here firit let us oblerve the force of evill example: it compels men to be evill. Therefore

let all fuperiours, Magistrates, Ministers, and all governours of families, looke to their examples : for if they be evill, they constraine others also to be evill.

Here againe we fee what wonderfull fubjection the ancient beleevers yeelded to the miniferic of the word. For if the actions of the Apofiles compelled men to doe this or that, what then wid their doctrines and heavenly exhortations doe? When Islan the Bap+ tift preached, the kingdome of heaven inffered violence, and the violent tooke it to them felves When the Difciples preached in Jurie, aber faw Salan falling downe from henrien like Light

nong. The weapons of Paul were for study, so culture bolds, and to bring avery shonghe in fabiation to God. Here the fault of our time is to bee confidered. We have the forme of godtinefie, in hearing and in outward profession. but we want the power of it. For we doe not C in heart yeeld fubjection by fuffering our felves to be urged and compelied to obedience by the authoritie of the Minifierite, managed

Thirdly, here we fee wherein flood Pores finne : namely, in that he confirmined men to a neceffatie obfervision of the Ceremoniall law: by his example binding the Geneiles to the doing of this which the Goinell hath made free. Therefore great is the wickedneffe of the Romane Religion, in that it placeth a necofficie in many chings; in cheufe whereof. Ghrift hath precured us an holy and Chriftian libertic. Inthis refpect there wes of perpevisiti continency, of poverty and regular obedienco ; are falfly tearmed frites of perfettion ; and are indeed offares of abomintand

ITy. Wee which are fewes by naunal and not Antiss of the Gantiles 162 Know that a when is not sufficient by plic workap of the tow, but by the faith of Jefas Anny because berite work of of destan we for

Shall be justified. Here Punillates downe the focunt realion of his reproofestais framet chusi That which we defend, both in judgement and practice; that mult we urge and not the contrarier but jultifiercion by faith withour worker weed doed both in judgement and prochices therefore, we multurge it, and not the considie, hancey,

The major is wanting the miner is expre fied in the 19 werfe, and it is amplified by an argument of diverschings, thus : Though we be Tewes, to whom the law was given ; yet we forfake the law, and looke to be juffified by the faith of Chrift. Secondly, the minor is confirmed by a teftimonic of the Plalme, verf. 16. By the workes of the law no flefh fhat be just field. Here two points are to be handled. One, of the diffinction of the Jewes and Gentiles: the other of justification.

Touching the diffinction of Jewes and Gentiles, fundrie points, are to bee handled. The first what is the caufe of this diffinction, Anf. The good will and pleafure of God. Mofes faith, God chofe the Ifraelites above all marions, Dent. 7. 6. He loved hem, Dent. 18. 15. When he divided the nations, Iscob was his pertion. Deut. 32, 8. Heknew ibem above all mations, faith Amos 3.1. And he chole them, becaule he loved cheir fackers, Deut. 4.37. Hence we gaz ther, the free Election of God : and that they are deceived, who thinks, that there was no difference of Jewes and Genriles in refpret of God, but in respect of themselves: becaute the one embraced Chrift, the other refused Chrift. But there cannot be a retufall, where the Meffias was not knowne:and among the Gentiles he was not fo much as usingd, Rom. pt. 20.

The lecond point is, wherein ftands the difference of lewes and Gentiles, Anfr. Here the lewes arg pppoled to finners of the Gentiles : and therefore by the lewes are meant an holy and peculiar people. The diffinction thereof lies in this, that the one was boly, thepther prophane, the one in the covenant, the other out of the covenant, Rom. 9.4, 3. Pfal.147.20. Here two cripurs mult be avoided. One that the difference lay in carefuly shings > which is nettrue. For the law was given to the lisae, lites i and it was a Schoolemaster to Chris, Gel. 3. and an introduction to a better bope, Heb. 7.19. The fecond errour is, that they differed only inshis, that Chrift was more plenrifully and fully revealed to the Jewes : more darkly, and fparingly to the Gentiles. But it was other wife. For the Gentiles were without God and Chrift, Eph. 2. 1.1. and they were left so themfelyes, to mathe in their owne mater,

AT. A4. 1 Ante to the star of the difference endured ? Arfa, Til the shath of Chrift, For she Difeiples were forbidden to goe into the avay of the Geneiles, Marin 10.5. And Chrift faith, that he was not fent, but to the loft freepe of the howfo of Afrael, Matthe 19. 22. It may be objected, shashere we fer the difference of Is was and Gentiles is Randing Inng after the ofcention of Shrift, Andre Chriftin his deeth did fully ments the about print of this diffe-rence, Eph. 2. Nevertheleffe the execution of this abolighment was by degrees : and it was at this time, begunne by the ministerie of the Apolies, yer necaccomplified. The

people by nature : not because holinesse is conveied to them by generation, burbecaufe even from their beginning and birth, by vertue of the covenant, they are holy. If the root bee bely, the branches are hely, Rom. 11. 16. If cither of their parents beleeve, their children are holy, 1 Cor. 7. 14. In a civill contract, the father and his heire make but one perfon, and the father covenants for himfelfe and his pofleritie : even fo, in the covenant of grace, he beleeves for himfelfe, and withall makes his pofteritie partaker of the faid covenant : and thus the posterity becommeth holy. It may be objected, that whatfoever is borne of flefh, is fich. Anfin. The parent inftainess double perion. Firft, he is to be confidered as a child of Adam, and thus he brings forth a child, having with Adams nature, Adams corruption. Againe, he is to bee confidered as a beleever : and thus albeit hee doth not propagate his faich and holineffe to his child; yet by meanes of his faith, his child is in the coven int, and contequently is to be accounted holy in the judgement of charitie, till God manifelt the contrary. Againe, it may be objected, that if the children of beleeving parents bee borne holy, they want originall finne. Anf. The children allo luftaine two perfons. First, they are to bee confidered as children of the first Adam: and thus they are conceived and borne in tinne, and are children of wrath. Againe, they are to be confidered as children of beterving parents : and thus by meanes of the covening, they are children of God + and orignall fine which is in them, is covered from their first beginning; and not imputed to them.

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The ule. There was no abfolute necefficy of circumcifion. For they which died before the eight day, were borne holy, and confequently inthe covenant, and therefore night be fa ved: And thus Baptifine is not of abfolute necefficie:for the children of beleevers are borne hely and Christman and therfore dying in the want of Baptilme; may for all that bee faved. The feale of the covenant is not of like neceffity with the coverant it felfe.

Secondly here we learne, that it is not the at of Baptilme to conferre the first grace, but D only to confirme and icale it unto us. Adoption and life beginnes not in Baptifine, but before. If the roos be holy, the branches foringing thence are boy. We are borne Christians, if out parents beleeve, and not made to in Baprilme.

Lattiy, if wee be borne hely, it is our fhame that we have made no more proceeding in holineffe, than we have done 't the mott remaineignorant, and unreformed; and they of the better fort either it and at'a flay | or goe backward.

The fecond point is concerning Justification, in the fixteenth varie, of which fundrie things are there propounded. And firlt, I wil

The last point is that the Jewes are an holy | A begin with the name. The word, Inftifie, is borrowed from courts of judgement, and fignifiesa judiciall act. Otherwhiles it is put, for the action of the Judge, and then it fignifies to abfolve, or to pronounce innocent. Thus Paul faith, Act. 13. 39. That wee are justified from all shings, from which we could not be jufified by the law of Mofes, that is, abfolved, or cleared. Againe, he opporth juftification to acculation and condemnation, Rem. 8. 33. Now the contrary to condemnation is ablolution. Sometimes againe, the word jufferfie fignifies the aft of the party judged, or of the witneffes : and then it imports as much as to give testimony, or to declate and approve. Thus lames faith, Abraham was justified by workes, chap. 2. v. 2 2. that is, declared, and approved to be a just man by workes. In the formerfignification is the word uled, where the holy Ghoft delivereth the doctrine of juftification, as in this place.

The use. Here wee fee how to diffinguish betweene Justification, regeneration, and renovation. Regeneration is ufually in Scripture, the change of the inward man, whereby we are borne anew. Renouation is the change both of the inward and outward man, that is, both of heart and life. Juftification is neither, but a certaine action in God applied unto us, or a certaine refpect or relation, whereby wee are acquit of our finnes, and accepted to life everisiting. Secondly, we must here note that the Teachers of the Church of Rome mitake the word, Infification. For by it they understand norbing elfe, but a phyficalltrantmutation of the qualities, and disposition of our ht are, from will to good. And by this miliaking, ithey have made a mixture, or rathes confusion, of is wand Golpel. Thirdly, here we fee, what is to beeche difpolition of the partie juffified: (for by the confequent we may learne the antecedent.) A man therefore that would be justified, muß come before the judgement feat of God, and there mult hee plead guilty, and be bis owne adverfarie, condemning himfelfer and beingpreffed with the cerrours of the law, he must flie and make his appeale to the throne of grace, for par-don in Christie and then he fhall be acquitor justified from all finnes. Thus much doth the word juffifie impore. Thus came the Pub-lican befere God, Luke 18. when hee bid, Lord bee meterfull to me & figurer; and departed juftifiede : This in the fifth petition, we use taught not come every day, into the prefence of God, and to acknow ledge our debre and to ule the please mency , laying , Forgive moar debis.

. The forend thing to be confidered, is the Subject of justification, or the perfon to be ju-Alfied, and that is mangemerally, fightfying that a many infection. The holy Ghoft fpeaketh thus generally, for two caufes. The first is, becaute sil men without exception, have need of juffification, even they which are regenerate,

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faith, that he and Peter, and the reit have beleeved in Christ, that they might be justified by fairh. Here we are to take notice of the milerable condition of prophane and fecure Epicures, who never fo much as dreame of juitification. The fecond reason is, because God communicates the benefit of juffification generally to all forts of men : and this hee doth in the ministeric of the Word, in which he befeesheth men to be reconciled to God, 2 Cor. 5. v. 21. This must be an inducement unto us, to come unto Chrift, humbling and judging our felves, that we may be jultified. God himfelfe from heaven which reasons unto us daily, to move us to the practice of this dutie. What meanerhele gracious and continuall prefervations of Plince and People, Church & Land ? By them wee fee it is the good pleafure of God, to give us a time to feeke his kingdome and righteoufneffe: wherefore let us not neglect the day of visitation, but take the time while it ferves, that we may turne unto God, and be accepted of him, and efcape the woe pronounced upon Corazin and Bethfaida-

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The third thing to bee confidered, concernes things excluded from jultification, as falle caules, namely, the works of the Law. Here it may bee demanded what works are meant? I aniwer, Firft, not only works of the ceremoniall, but also of the morall Law. For all men know, that ceremonial actions are of noufe, unleffethey bee joyned with morall duties of love and mercie. And if Paulmeant only ceremoniall works, hee needed not to have made to long a difcourfe against justification by works : for hee might have ended the whole matter in a word or twaine, by the wing that the ceremoniall Law was abrogated by Chrift. Secondly, Ianfwer, that not only works done before faith are excluded, but also works that follow faith, and are done in the effate of grace. For Paul here reafons thus : If no flefn bee juftified by works, then not wee beleevers : but no fleih at all is juitified : therefore not we beleevers. David Pfal. 143. realons on the fame manner : No flefb (ball be justified in thy fight : therefore I cannot, though other wife I be thy fervant, in keeping thy commandements. When Abraham was the father of all the faithful, & was come to the highest degree of faith; and abounded in good works, yet was hee not then juftified by works, Rom. 4. 1, 2. Paul kept a good confeience before God and men, Acts 23. and yet was be not justified thereby, I Cor. 4. 4. And hee laith, that wee are not faved by the works which God hath ordained that we foosed walke in, Ephef. 2. 9, 10. And the works that 'God hath ordained for us to walke in, are the beft works of all even works of grace. Againe he faith, that we are not faved by works of mercie, Tit. 2. 5. It may be objected, that there is a co-operation of works and faith , Iam. 1. 21. I answer, that this co operation is not in the act

generate, Rom. 3.23. And in this place Paul A of jultification, nor in the worke of our laivation, but in the manifestation of the truth, and finceritie of our faith, without hypocrifie. And for the declaration and approbation of this, faith and works joyntly concurre. Here then we fee it is a peftilent and damnable do-Arine of the Papifts, when they teach juftification by the works of the Law. Let us here be warned to take heed of it.

The fourth point is the meritorious caufe of our juftification, and that is Chrift. Here it may bee demanded, what is that thing in Chrift, by and for which wee are juffified. I anfwer, the obodience of Christ, Rom. 5. 19. And it ftands in two things, he poffice in life and death, and bis fulfilling of the Law joyned there with. For by faith the Law is eftab ifbed, Rom. 3. 31. Christ was fent in the fim lunde of finfull flefb, that the rigour of the Law wight bee fulfilled in us, Rom. 8. 7. and Christ w the perfection of the Law for righteonfneffe to all that beleeve, Rom. 10.4. He that doth not fulfill all things contained in the Law, is accur(ed, Gal. 3. 10. Seeing therefore wee cannot performe the things contained therein by our felves, wee mult performe them in the perfon of our Mediator, who hath tatisfied for the threatnings of the Law by his pation, and hath fulfilled the precepts of the Law by his obedience, in all duties of love to God and man. Wcc owe to God a double debt. One is, that wee are to fulfill the Law everie moment, from our first beginning, both in regard of puritie of nature and puritie of action. And chis debt was laid upon us in the creation, and is exacted of us in the Law of God. The fecond debt is a fatisfaction for the breach of the Law. For this double debt Chrift is become our Suretie; and God accepts his obedience forus, it being a full fatisfaction, according to the tenour of the Law.

For the better conceiving of this obedience, foure questions may bee demanded. The first is, when this obedience begins and ends ? Anfiv. Satisfactorie obedience performed by Chrift, begins in his incarnation, and ends in his death. Chrift faith, lob. 4. 34. It is my meat, to doe my Fathers will, and to fivilh his worke. But when was it indeed finished ? A little before his paffion he faid, Ioh. 17. 4 I have finished she worke which clion gavest me to doe. Againe, in the furrendring of his foule, he faith, It is finified, lob. 19. 30. Saint Paul faith. Christ was obedient to the death of the croffe, Phil. 2. 8. The triumph of Chrift began upon the croffe, Col. 2. verf. 15. and hee could not triumph before hee had made a full and perfect fatisfaction for us. When Chrift had procured deliverance from hell, and right to life everlafting, hee there made a perfect fatisfaction for us, to the juffice of God. And this hee did in his death upon the croffe. For by the death of the Mediator, we receive the promife of everlafting inherisance, Heb. 9.15. and with one oblation upon the croffe,

10.1 4. and they cannot be perfected without the perfect obedience of Chrift. Chrift role from death, and afcended into heaven in our roome and flead : and this hee could never have done, unle fie he had made a perfect fatisfaction in death. Here it may be asked. If fatisfactorie obedience end in the death of Chrift, to what the ferves the refurrection and afcenfion of Chrift, and his fitting at the right hand of the Father ? Aufir. They ferve alfo for our justification , but after another fort. For they ferve to apply and communicate unto us, and to put us in pofferiion of the benefits which Chrift hath procured for us, and purchased by his death.S. Pantfaith, He afcended to give gifts to men. & to fill all things Eph. 4.8.1C. And Chrift faith, When I am exalted, I wildram all men to me, Job. 12.32. And, Helives for ever to make intercellion for Heb. 7.27.

The fecond queffion is, how Chrift could obcy being God, and fatisfie for us being man? A. fr. Chrift muft bee confidered, not meerely as God. or as man ; but as God-man. or Man-god. For the Godhead doth not redeeme us without the manhood, nor the manhood without the Godhead. Nevertheleffe, Chrift as God and man, may both obey and fatisfie.For, as there are in Chrift two natures, fo there are two diffinct operations of the faid natures. And as the faid natures united make one Chrift, fo the operations of the natures concurring and being united in one, make the compound worke of a Mediator. Therefore the obedience of Chrift being the worke of a Mediator, hath in it the operations of both natures. The practice, exercise, or execution of obedience, is from the manhood: therefore it is faid, that Clarist bare our finnes in his body upon the croffe, I Pet. 2.24. that hee suffered in the fleft, 1 Pet.4.1. that hee made a living way by the v ile of bu flefb, Heb. 10. 20. that wee are reconciled in the body of his flelh, Col.1.22. Obedience is properly a fubjection of the will in reafonable creatures, to the will of God : Now the will of the Godhead of Chrift admits no fubjection to the will of God, because the will of the Godhead (or of God,) is one and the fame in all the perfons. Chrift therefore ycelds fubjection only in refpect of the will of the manhood, in which he performes obedience. Moreover, the operation of the Godhead is to make the faid obedience meritorious and fatisfactorie for all that fhall beleeve. In this refpect Paul faith, God was in Christ reconciling the world unto himfelfe, 2 Cor. 5. 18. and that God fbed his blond, Atts 20. 28. namely, in that nature which the Sonne of God affumed. Hence arifeth the value, price, and dignitie of the obedience of Christ.

The third queftion is, how the obedience of Chrift fhould be made ours? Anf. By the free donation of God. For Chrift is really given unto us in the Word & Sacraments : and

crolle.de.perfe.ic.4tbemthat are familified, Heb. A confequently Chritts obesience is made ours: 10.1 4. and they cannot be perfected without the perfect obesience of Chrift. Chrift frei Use commodifier chereafs ours alfo-

The fourth queffion is, how the obedience of Chrift fhould be our julkice? Am_i . It is not our juffice in naturall manner, for then it fhould be in us: but by a divine & fupernaturall manner, namely, by Gods acceptation, in that he accounts it ours, even astruly as if it were in us. And becaute God accepteth it for ours, it is ours indeed: for his willing and approving of any thing, is che doing it: and approving that are nor, as if they were.

Thus wee fee what the obedience of Chrift is. And here two errours muft bee avoided. The one is of fome Protestants, leffe dangerous, yet an untruth; namely, that we are juffified only by the paffion of Chrift. But if this were fo, we should be justified without fulfil. ling the Law: for (as I have faid) we owe unto God a double debt : one by creation, namely, the fulfilling of the Law in all things, from our first beginning : the fecond, fince the fall of Adum, namely, a fatisfaction for the breach of the Law. Now the pation of Chrift is a payment of the fecond debt, but not of the first ; whereas both must be answered. For, Curfed is he that doth not continue in all things written in the Law to doe them. The paffion of Chrift procureth deliverance from hell, but alone by it felfe confidered, it doth not purchafe a right to eternall life.

Object. L. Chritt fulfilled the Law for himfelfe: therefore his paffion alone ierres for our jufification. Adj. Chritta sman fulfilled the Law for himfelfe, that hee might be in both natures an holy High Prieft, and fo continue. Neverthelefte, as Mediators, God and man, hebecame fubject to the Law i in this regard he did not fulfill the Law for himfelfe, neither was he bound fo to doe.

Ofjeff. 11. That which Chriff did, we are not bound to do: but Chriff (fay fome) fulfilled the Law forus: therforce we are not bound to fulfill the Law. Anf. That which Chriff did we are not bound to doe, for the fame end, and in the fame manner. Now the fulfill dt he Law in way of redemption, and fatisfaftion for us: and fo doenot we fulfill the Law, but only in way of frankfulneffe for our redemption.

Ó*ijeft.* 11 J. The Law doth not exaft bath obedience, and the penaltic allo. *Anf.* In the effate of innocencie, the Law threatned the penaltic, and it only exafted obedience. Since the fall it exafteth both obedience, and the punifhment. The threatning of the Law exafts the punifhment, the precepts exaft obedience.

Ob. IV. Heb. 10. 19. By the blond of Chrift we have currance in solid bill place. Anf. By the blond of Chrift we care to underfland the paffion : and the paffion may not be fevered from active and voluntaric obedience. For Chrift in fuffering obcycch, & in obcying fuffered. And (as Chryfoftome faith) the paffion is a 'Act.

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And of aftion. Chrift in the oblation of him A the first wrath of God, againft hell, death, and damnation. Certaine beafs when they also prayers, which are no pations, Heb. 5.7. The feed error is of the Papifts, who

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teach that the thing by which and for which a finner is formally julified, is remifien of fins, with inherent inflice info fed or the Holy Ghoft. Bur this cannot be. For inherent juffice and juilification are made diffind gifts of God. Paul faith, Cirift is made where is of God, wife dome, juffice, fantification, 1 Cor. 1.3. Againe, But yee are walhed, yee are affified, and lanctified, i Cor. 6.11. Secondly, the justice whereby a finher is juftified, is revealed without she Law, Rom 2 21. Now inhorem juffice; of the habit of charitie, is revealed by the Law ! and the obedience of Chrift is the only juffice revealed without the Law. For it is a juffice impured which the Lawnever knew; and in this obedience. Chrift performed the Law, and more too. For hee died for his enemies, and fo loved his heighbohr more than himfelfe. Thirdly, God is not only a Juthfier, but alfo just in juftifving, Rom. 2.26. becaule he juft fir th none but fuch as bring unto him a true and perfect juffice, either in therafelves. brinthen Mediator, Prov. 17.15. Now this inward and inherent juffice is not luch, for it is imperfect : becaute it is increafed (as they teach) by a fecond justification, and it is in this life mixt with the corruption of the flefh. Fourthly, the righteoufnelle of a good con-(cience is an excellent grace, and gift of God : but by it we are not juffified, 1 Cor.4.4. Laftly, a cloic error is to be noted in this Popifh do-Strine of justification. For in Popifi learning remission of finnes is not only an abolishing of the guilt and the punifhment, but alfo of the corruption of finne : fo as the partie pardoned and juffified hath nothing an him, that (as they fay) God may justly hate. And yet Paul julified and regenerate faith otherwife of himfelfe : that finne dwelleth in him; and that the law of finnerebels in him against the line of his minde, and leads him capive to linne, Rom. 7. The U'c of the Doctrine. Firft, in that we

are juffied by an obedience out of our felves, wee are t ught utterly to deny our felves, and h to goe out of our felves, as having norhing in is whereby wee may be faved. Here is the foundation of the abacgation of our felves. Secondly, the obedience of Chrift mult bee unto us the foundation of our obedience : for hee performed all righteoutnefle for us, that wee might bee fervants not of finne, but fervants of righteoufnelle in all duties of obedience. And in his obedience wee muft not only respect the merit thereof, but also his holy example in love, mercie, meekneffe, patience, &c. and after it, are wee to falhion our lives. Thirdly, the obed ence of Chriftmuft bee the foundation of our comfort. In all dangers and temptations, wee that beleeve are to oppofe the obeshence of Chrift againft

and damnation. Certaine beafts when they are purfued fly the next way to their dens, where they hold themfelves even to death. Chriftin respect of his obedience, is our hiding place, Rom. 3.26. he is fet forth unto the world as a Propitiatorie, For as the Propitiatorne covered the Arke and the Decalogue, fo he covereth our fins, and he hides our bodies and foules from the furious indignation and vengeance of God. Let us therefore by our faith fly to this our hiding place in the ftorme and tempelt of Gods wrath, and legus there ive and die. Fourthly, this obedience is the foundation of our happineffe. For true happineffe is to be cafed of our finnes, Pfelos 2.1. and this cafe we have from Chrift, Alart. 11. 28. Lafly, the confideration of this obedience is the foundation of our thankfulneffe to God. For if wee beleeve that Chrift fuffered. and fulfilled the Law for us; we are woile thanbeafts, if wee doe, not everie way fliew our felves thankfull for this mercie.

The fifth point to bee confidered, is the meanes of juftification, namely, the faith of Cirit. Of which I confider three things. The first, what faith is? The Papilts define jultifying faith to be a gift of God, whereby we beleeve the articles of faith to be true, and the whole word of God. But this faith the Devils have. Here they alleage, that, dbraham was the father of all the faithfull, and that his faith was nothing elie but a periwafion, that he was able to give him a childe in his oldage. Anfin. Firft, the object of Abrahams faith was double, one leffe principall, that he fhould have iffue in his old age : the focoud more principali, that the Meffin his Redecmer fhould defiered of his loynes. And this was the thing which his faith in the promife of God specially aimed at. I answer againe, that Abraham beloeved not only the power of God, Rom. 4. 21. but allo his will which he had revealed in the promife, In thy feed all the nutions of the earth shall be bleffed, Secondly it is alleaged that Chrift in the curing of certain blinde men, required no more, but that they fhould beleeve his power, Mar. 9.28 Janiwer. That the end of the miracles of Chrift was to confirme the certaintie of doctrine, fpecially touching his natures and offices. And therefore a general faith touching the divine power or Godhead of Chrift was sufficient for the obtaining of a miraculous cure. Thirdly, they object that falvation is promifed to generall faith, Rom. 10.9. If thon thalt confelle with thy mouth the Lord lefus, and beleeve that God rusfed him from the dead, show that bec faved. That Peters faith was generall, Matth. 16.10. Thou are lefus Christ the fon of the living God. That the Eunuchs faith was of the tame kinde. Acis8. 37. I beleeve that lefus Chrift is the fon of God. Anf. It is a common rule in Scripture, that words fientfying knowledge, fignifie alforhemictions and good affections of the hears, 1 2 Pla!

teom, that is, knowes and approves it, 2 Tim. 2.19. The Lord knewes who are hus, that is, he knoweth and chuleth them. Joh. 17. 2. This weternall life, tok now thee the only God, that is, to know and acknowledge thee for our God. If this beetrue in words of knowledge, then much more words of beleeving fignifie the good motions and the affiance of the heart. Thus to beleeve Chrift to be the Son of God, in the places before named, is to beleeve that he is God, and withall to fix our affiance on him : otherwife the Devils beleeve thus much. When Thomas had put his finger in the fide of Chrift, he faid, My Lord, and my God, Joh. 20. 28. And to this fpeech of his Chrift faith. Then bast feene and beleeved. This then is true faith, not only to beleeve that Chrift is God, but also that he is our God.

Inflifying faith in true manner is defined thus: It is a gift whereby we apprehend Christ and his benefits, loh.1.12.to beleeve in Christ, and to receive Chrift, are put both for one, Job. 6. faith is the mouth of the foule, whereby we cat the flefh of Chrift, and drinke his bloud, Job. 17.8. To receive the word of Chrift, to acknowledge it, and to beleeve it, are put all for one. Paul faith, that the Gentiles did apprehend the juffice which is by faul, Rom. 9. 30. Againe, that wee receive she promife of the Spirit by faith, Gal. 3.14.

This apprehention flands in two things. The first is, to know Chrift ashee propounds C himfelfe in the Word and Sacraments. The fecond is, to apply him and his benefits unto our felves. This application is made by a fupernaturalla St of the understanding, when we beleeve that Chrift with his benefits is really ours. It may bee objected, that faith is a certaine confidence, whereby wee beleeve in Chrift : and fo it is deferibed even in this text. Anfin. I. Paith and confidence properly are diffinct gifts of God : and confidence is the effect or fruit of faith. For Paulfaith, that we have entrance to God with confidence by faith, Ephef. 3. 1 2. And reafon declares as much, for a man cannot put his confidence in Chrift till he be affured that Chrift with his benefits are his. Wee doe not reft on his goodneffe, of D whole love wee doubt. Secondly, Ianfwer, that confidence being a most notable effect of faith, is often in Scripture put for faith, and faith is defcribed by it (as it is in this place,) and yet for nature they are not one, but muft be diffinguished.

Furthermore, the grounds of apprehenfion must bee confidered. For fpecials faith muft have a fpeciall and infallible ground. The grounds are three. The first is this : In the Gospell God hath propounded generall promiles of remition of tinnes, and life everlafting by Chrift : and withall hee hath given a commandement to apply the faid promifes to our felves, 1 lob. 3.2 3. This is the commandement of God, that ye beleeve in the name of

Pfal. 1. The Lord knowes the way of the righ- A his Sonne lefus Christ and wee cannot beleeve in Chrift, till wee beleeve Chrift to bee our Chrift. Now then a generall promife, with a commandement to apply the fame to our felves, is in effect as much as a speciall promife. The fecond ground is this, Rom. 8. 16. The Spirit of God testifieth together with our fpirits, that wee are the formes of God. In this teftimony foure things muft be obferved. The first, that it is fufficient to certific and affure us of our falvation. For if the teftimony of two or three witneffes eftablish a truth among men, then much more the teltimony of God. The fecond is, that this reftimony may bee certainly knowen; elfe it is no teftimony unto us. The third is, that this teffimony is found and perceived in the use of the Word, Prayer, Sacraments. The laft is, that it is efpecially given and felt in the time of great danger and affliction. For when byreafon of milerie and trouble, weeknow not how to pray as wee ought, then the Spirit makes request for us with groanes that cannot be attered, Rom. 8.26. And in afflictions Paulfaith, The love of God is fhed abroad in our hearts. Now then, if God give to them that turne unto him a teftimony that they are the children of God : they for their parts are by speciall faith to beleeve it. The ground is this : A speciall faith may bee gathered, partly upon things generally revealed in the word of God, and partly upon fenfe, obfervation, and experience : the fame things being revealed generally in the word, and particularly by experience. Upon this ground may we truly conclude the forgivenefic of our fins, and the falvation of our foules on this manner : Hee which beleeveth hath the forgiveneffe of his fins, but I beleeve in Chrift (faith hee which beleeveth) therefore my fins are forgiven me. The major or first part is expreffed in the word ; the minor or fecond part is found true by experience, and by the tellimony of the confcience, which is a certaine teltimony. For Pan/faith, This is my rejercing, the selfimony of my confcience, 2 Cor. 1.12. And the conclusion is the conclusion of tpeciall faith. If this bee not a good and fufficient ground, there is almost no special faith in the world. Lafly, wee are to confider the degrees of

Apprehension, and they are two: there is a weake apprehension, and there is a strong apprehenfion, as there is a weake and a Arong faith. The weake faith and apprehension is, when wee endevour to apprehend. This endevour is, when wee bewaile our unbeleefe, ftrive againft out manifold doubtings, will to be-Iceve with an honeft heart, defire to be reconciled to God, and constantly use the good meanes to beleeve. For God accepts the will to beleeve for faith it felfe, & the wil to repent for repentance. The reason hereof is plaine. Every fupernatural act prefuppofeth a fupernaturall power or gift : and therefore the will to beleeve and repent, prefuppofeth the power

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and gift of faith, and repentance in the heart. A is it a poore and milerable faith of the Papill. It may bee objected, that in the mindes of ; them that beleeve in this manner, doubrings of Godsmercie doe abound. Anfw. Though doubtings abound never fo, yet are they not of the nature of faith, but are contrarie to it. Secondly, weemuit pur difference betweene true apprehension and firong apprehension. It we truly apprehend, though not ftrongly, it lufficeth. The palite hand is able to receive a gift, though not fo firongly as another. The man in the Gofpell faid, Lord, I beleave, help mine unbelecfe, Mark. 9. 24. that is, help my fath, which by reafon of the finalneffe thereof, may rather bee called unbeleefe than faith. This is the common faith of true beleevers. For in this world wee rather live by hungring and thiriting, than by full apprehending of Chrift : and our comfort tlands rather in this, that wee are knowen of God, than that we know God.

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The highest degree of faith is a full perfwafion of Gods mercie. Thus faith the Holy Ghoit, that Abral am was not weake through unbeleefe, but ftrong in futh, Rom. 4. 20. But wherein was his ftrength ? In that he was fully per/waded, that God which had promifed would alfo performe it. This measure of faith is not incident to all beleevers, but to the Prophets, Apofiles, Martyrs, and fuch as have been long exercifed in the Ichocle of Chrith. And this appeares by the order whereby wee attaine to this degree of fanh. First, there must bee a knowledge of Chritt, then followes a generall perfusion of the polibilitie of pardon and mercie, whereby wee beleeve that our finnes are pardonable. An example whereof we have in the prodigali childe, Luk. 15.18. After this the Holy Ghoft worketh a will and defire to beleeve, and ftirres up the heart to humble and ferious invocation for pardon. After prayer inftantly made, followesa fettling and quieting of the conficience, according to the promife Mar. 7. 7. Knocke, it fhall be opened ; feeke, ye fall finde ; aske, ye fall recerve. After all this followes an experience in manifold observations of the mercies of God and love in Chrift; and after experience followesa full perfuation. Abraham had not this full periwation, til God had fundry times fpoken to him. David, upon much triall of the mercie and favour of God, growes to refolution, and faith, Pfal. 23.6. Doubtleffe, kindneffe and mercie frallfillow me all the dates of my life.

This diffinction of the degrees of faith muft the rather be obferved, becaufe the Papifts fuppole that we reach, that everie faith is a full perfwation, and that everie one among us hath this perfwation. Which is otherwife. For certaintie we aferibe to all faith, but not fulneffe of cettaintie. Neither doe we teach that all men mult have a full pertwation at the firft.

The U.c. If that bee the right faith, which apprehends and applyes Chrift unto us, then to be baptized, and withall to believe as the Church doth, when it is not knowen what the Church beleeves;

Of the fame kinde is the faith of the mutitude among us, whole faith is then good meaning, that is, their fidelitie and truth in their dealings.

Laftly, if that be faith which truly apprehends Chrift, there is little true faith in thele, laft dayes: For though the merit of Chrift be apprehended by faith, yet is not the efficacie of his death ; and that appeares by the had and unreformed lives of them that profeffe the Gofpell. Indeed, many fay they have, and ever had a ftrong perfwation of Gods mercie: but in the most of them it is but a firong imagination : for their faith was conceived without the Word, Prayer, Sacraments : and it is fevered from good life. We are then all of us carefully to feek for this true and lively faith: and the rather, because faith and repentance are poffible to all that by grace doe will in: Nay, they which will to beleeve and repent, have begun to beleeve and repent; God accepting the will for the deed, Luk. 11.131 And having attained to a measure of true faith, we mult goe on and feeke to justific our felves : but yet (as S. lames teacheth, cap. 2.) justifie our faith by good works, and then fhall our faith be a meanes to juilifie us mijfe and death.

The fecond point to bee confidered concerning faith, is the manner how it juftifiesh. The Papifis teach, that it juffifieth, becaufe it firreth up good motions and good affer otions in the heart, whereby it prepareth and disposeth man, that hee may bee fir to receive his justification. Againe, because it being on excellent vertue, meriteth that God fhould juffifie. But this is falle which they fay. For if faith justifieth by disposing the heart, then there must bee a space of sime betweene jufification and justifying faith : but there is no fpace of time betweene them. For to foune as a man beleeves, he is prefendly juffified c. For everie beleever hath the promife of remillion of finnes and life everlatting. Againe, in the cafe of juffification. Panl opposeth beleeving and doing, faith and works of the Law; taith therefore doth not juftific as a worke of as an excellent vertue, bringing forth many divine and gracious operations in us. Nay, the proper a gion of faith , which is Apprehenfien, doth new justifie of it felfe; for it is imperfect, and isto bee increased to the end phour daves.

Faith therefore juftifieth, becaufe it is an inftrument to apprehend and apply that which juffifieth, namely, Chrift and his phodience. As the Ifraelites flung of fierie Sarpents were cured, fo are we faved, lobi 3. 18. the Ifraelites did nothing at all, but only look upon the brazen Serpent; fo are we to do nothing for our juffification and falvation, but

ream, that is, knowes and approves it, 2 Tim. 2.19. The Lord knowes who archis, that is, he knoweth and chuleth them. Ioh. 17. 2. This is evernall life, to know thee the only God, that is, to know and acknowledge thee for our God. If this beetrue in words of knowledge, then much more words of beleeving fignific the good motions and the affiance of the heart. Thus to beleeve Chrift to be the Son of God, in the places before named, is to believe that he is God, and withall to fix our affiance on him : otherwife the Devils beleeve thus much. When Themas had put his finger in the fide of Chrift, he faid, My Lord, and my God, Tok. 20. 28. And to this fpeech of his Chrift faith, Then bast feene and beleeved. This then B is true faith, not only to beleeve that Chrift is God, but also that he is our God.

Inflifying faub in true manner is defined thus: It & a gift whereby we apprehend Christ and his benefits, loh. 1. 18. to beleeve in Chrift, and to receive Chrift, are put both for one, Ich. 6. faith is the mouth of the foule, whereby we cat the flefh of Chrift, and drinke his bloud, Joh. 17.8. To receive the word of Chrift, to acknowledge it, and to beleeve it, are put all for one. Paul faith, that the Gentiles did apprehend the juffice which is by faith, Rom. 9. 30. Againe, that wee receive the promife of the Spirit by faith, Gal.3.14.

This apprehention flands in two things The firftis, to know Chrift ashee propounds himfelfe in the Word and Sacraments. The fecond is, to apply him and his benefits unto our felves. This application is made by a fupernaturallact of the understanding, when we beleeve that Chrift with his benefits is really ours. It may bee objected, that faith is a certoine confidence, whereby wee beleeve in Chrift : and fo it is deferibed even in this text. Anfin. I. Faith and confidence properly are dittinct gifts of God : and confidence is the effect or fruit of faith. For Paulfaith, that we have entrance to God with confidence by faith, Ephef. 3.12. And reafon declares as much, for a man cannot put his confidence in Chrift, till he be affured that Chrift with his benefits are his. Wee doe not reft on his goodneffe, of whofe love wee doubt. Secondly, Ianfwer, that confidence being a most notable effect of faith, is often in Scripture put for faith, and faith is defcribed by it (as it is in this place,) and yet for nature they are not one, but muft be diffinguifhed.

Furthermore, the grounds of apprehenfion must bee confidered. For fpecials faith muft have a fpeciall and infallible ground. The grounds are three. The first is this : In the Gospell God hath propounded generall promifes of remifion of tinnes, and life everlafting by Chrift : and withall hee hath given a commandement to apply the faid promifes to our felves, 1 lob. 3.23. This is the commandement of God, that ye believe in the name of

Ifal. 1. The Lordknowes the way of the righ- A his Some left Christ and wee cannot beleeve in Chrift, till wee beleeve Chrift to bee our Chrift. Now then a generall promife, with a commandement to apply the fame to our felves, is in effect as much as a speciall promife. The fecond ground is this, Rom. 8. 16. The Spirit of God testifieth together with our fpirits, that wee are the fonnes of God. In this teftimony foure things muft be obferved. The first, that it is fufficient to certific and affure us of our falvation. For if the teftimony of two or three witheffes eftablish a truth among men, then much more the reftimony of God. The fecond is, that this reftimony may bee certainly knowen; elfe it is no teftimony unto us. The third is, that this teftimony is found and perceived in the use of the Word, Prayer, Sacraments. The laft is, that it is efpecially given and felt in the time of great danger and affliction. For when byfreafon of miferie and trouble, weeknow not how to pray as wee ought, then the Spirit makes request for us with groanes that cannot be attered, Rom. 8.26. And in afflictions Pan! faith , The love of God is feed abroad in our bearss. Now then, if God give to them that turne unto him a teftimony that they are the children of God : they for their parts are by fpeciall faith to beleeve it. The ground is this : A fpeciall faith may bee gathered, partly upon things generally revealed in the word of God, and partly upon fenfe, obfervation, and experience : the fame things being revealed generally in the word, and particularly by experience. Upon this ground may we truly conclude the forgivenefic of our fins, and the falvation of our foules on this manner : Hee which beleeveth hath the forgiveneffe of his fins, but I beleeve in Chrift (faith hee which beleeveth) therefore my fins are forgiven me. The major or first part is expreffed in the word ; the miner or fecond part is found true by experience, and by the tellimony of the confcience, which is a certaine teftimony. For Pan/faith, This is my rejercing the testimony of my confcience, 2 Cor. 1.12. And the conclusion is the conclusion of tpeciall faith. If this bee not a good and fufficient ground, there is almoft no speciall faith in the world.

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Lafly, wee are to confider the degrees of Apprehension, and they are two : there is a weake appreheufion, and there is a ftrong apprehenfion, as there is a weake and a ftrong faith. The weake faith and apprehension is, when wee endevour to apprehend. This endevour is, when wee bewaile our unbeleefe, ftrive againft our manifold doubtings, will to beleeve with an honeft heart, dehre to be reconciled to God, and constantly use the good meanes to beleeve. For God accepts the will to beleeve for faith it felfe, & the wil to repent for repentance. The reason hereof is plaine. Every fupernatural act prefuppofeth a fupernaturall power or gift : and therefore the will to beleeve and repent, prefuppofeth the power

and gift of faith, and repentance in the heart. A is it a poore and milerable faith of the Papill It may bee objected, that in the mindes of them that beleeve in this manner, doubrings of Godsmercie doe abound. Anfw. Though doubtings abound never fo, yet are they not of the nature of faith, but are contrarie to it. Secondly, weemuit put difference betweene true apprehension and firong apprehension. If we truly apprehend, though not ftrongly, it lufficeth. The palite hand is able to receive a gift, though not fo ftrongly as another. The man in the Gofpell faid, Lord, I belerve, help mine unbelecfe, Mark. 9. 24. that is, help my faith, which by reafon of the finalneffe thereof, may rather bee called unbeleefe than faith. This is the common faith of true beleevers. For in this world wee rather live by hungring and thirlting, than by full apprehending of Chrift : and our comfort itands rather in this, that wee are knowen of God, than that we know God.

The highelt degree of faith is a full per-Iwafion of Gods mercie. Thus faith the Holy Gholt, that Abral am was not weake through unbileefe, but firong in faith, Rom. 4. 20. But wherein was his ftrength ? In that he was fully per/waded, that God which had promifed would alfo performe it. This measure of faith is not incident to all believers, but to the Prophets, Apofiles, Martyrs, and fuch as have been long exercifed in the Ichoole of Chrift. And this appeares by the order whereby wee attaine to this degree of faith. First, there must bee a knowledge of Chritt, then followes a generall perfusion of the pollibilitie of pardon and mercie, whereby wee beleeve that our finnes are pardonable. An example whereof we have in the prodigali childe. Luk. 15.18. After this the Holy Ghoft worketh a will and defire to beleeve, and ftirres up the heart to humble and ferious invocation for pardon. After prayer inftantly made, followesa fettling and quieting of the conficience, according to the promife Mar. 7. 7. Knocke, it fbatt be opened ; fecke, ye fhall finde ; aske, ye fha #recerve. After all this followes an experience in manifold observations of the mercies of God. and love in Chrift; and after experience followesa full perfusion. Abraham had not this full pertwation, til God had fundry times fpoken to him. David, upon much triall of the mercie and favour of God, growes to refolution, and lasth, Pfal. 23.6. Doubeleffe, kindneffe and mercie fallf low me all the dates of my life.

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Of the fame kinde is the faith of the mutitude among us, whole faith is their good meaning, that is, their fidelitie and truth in their dealings.

Laftly, if that be faith which truly apprehends Chrift, there is little true faith in theie. laft dayes: For though the merit of Chrift be apprehended by faith, yet is not the efficacie of his death ; and that appeares by the bad and unrefermed lives of them that profeffe the Gofpell. Indeed, many fay they have and ever had a frong perfwation of Gods mercie: but in the most of them it is but a strong imagination : for their faith was conceived without the Word, Prayer, Sacraments : and it is fevered from good life. We are then all of us carefully to feek for this true and lively faith: and the rather, because faith and repentance are pollible to all that by grace due will its Nay, they which will to beleeve and repent, have begun to beleeve and repent; God accepting the will for the deed, Luk. 11.13, And having attained to a measure of true faith, we mult goe on and feeke to jultific our felves : but yet (as S. lames teacheth, cap. 2.) juftific our faith by good works, and then fhall our faith be a meanes to juilifie us mlife and death.

The fecond point to bee confidered encerning faith, is the manner how it juffificth. The Papifis teach, that it juftifieth, becquie it firreth up good motions and good affer ctions in the heart, whereby it prepareth and dilpofeth man, that hee may bee ht to receive his justification. Againe, because it being an excellent vertue, meriteth that God fhould jultific. But this is falle which they fay. For if faith juffifieth by disposing the hears, then there must bee a space of sinie betweene justification and juitifying faith : but there is no space of time betweene them. For io some as a man beleeves, he is prefendly juffified. For everie beleever hath the promife of remillion of finnes and life everlatting. Againe, in the cafe of jultification, Paul opposeth belegsing and doing, faith and works of the Law : taith therefore doth not juftifie as a worke, of as au excellent vertue, bringing forth many divine and gracious operations in us. Nay, the proper a tion of faith , which is Apprehenfign, doth non justifie of it felfe; for it is imperfect, and isto bee increased to the end of our dayes.

Faith therefore juftifieth, becaufe it is an inftrument to apprehend and apply that which juffifieth, namely, Chrift and his phodience. As the Ifraelites flung of fierierferpents were cured, to are we faved, Iohi 2. 16. the Ifraelites did nothing at all, but only look upon the brazen Serpent; fo are we to do pothing for our justification and falvation, but

bankrupt paies his debt by accepting the paiment made by the furery. It is the propertie of true religion to depresse nature, and to exalt grace : and this is done when wee make God the only worker of our falvation, & make our felves to bee no more but receivers of the mercie and grace of God by faith, and receivers not by nature, but by grace, reaching out the beggers hand, namely, our faith in Chrift, to receive the gift or almes of mercie.

The laft point is, that faith alone juffifies: For here Paul faith, that wee are justified by faith, without the works of the Law : and that is as much as if he had faid, by faith alone. Some Popifts to help themfelves tranflate the words of Paul thus, Knowing that a man is not justi- B fieldby the works of the Law, ini will if not by faith, that is, except faith goe withall : then if faith be joyned with works, (fay they) works justifie. I answer, that this manner of translation corrupteth the Text. For iar puil muft here beetranflated; but, as appeares by the words following, We have beleeved in Chrift, that wee might be justified by faith in Christ without the work of the Lam : We cannot doe more in the curing of our fpirituall difeafes, than in the curing the difeafes of our bodie : of which Christ faith, Only beleeve, Mark. 5.26.When Abraham abounded both in faith and works, Kom. 4. it is faid, that he was juftified by faith without works.

This Doctrine is of great ule. First, wee C learne hence, that a man is justified by the meere mercie of God; and that there is excluded from justification, all merit of congruitic, all meritorious works of preparation wrought by us, all co-operation of mans will with Gods grace, in the effecting of our juffification.

Secondly, we learne that a man is justified by the meere merit of Chrift, that is, by the meritorious obedience which he wrought in himfelfe,& not by any thing wrought by him in us. Here then our merits, & fatisfactions, & all inward juffice is excluded from the juffification of a linuer. To this end Paul faith, that we are justified freely by the redemption that is in Chrift, Kom. 3. 2. that we are made the infite of God in him (and not in us,) 2 Cor. 5.21. that hee gave himfelfe to deliver m. Cal. 1. 4 that he had purged our fins by himfelfe. Heb. 1. 1. and not by any thing in us. Hence it appeares ; that the Papilts erre and are deceived. when they reach that Chrift did ment, that we might merit & latisfic for our felves : for then we should not be justified by our faith alone.

Thirdly, hence wee learne, that a finner is jultified by meere faith, that is, that nothing withinius concurres as a caufe of our juffification, butfaith ; and that nothing apprehends Christs obedience for our justification, but faith. This will more easily appeare, if wee compare faith, hope, and love. Faith is like an hand, that opens it felfe to receive a gift, !

to fix the eye of our faith on Chrift. The A and fo is neither love, nor hope. Love is also an hand, but yez an hand that gives out, communicates & diffributes. For as taith receives Chrift into our hearts, lo love opens the heart, & poures out praife & thanks to God, and all manner of goodnes to men. Hope is no hand, but an eve that withly looketh & waiteth for the good things which faith beleeveth. Therefore it is the only propertie of faith, to claipe and lay hold of Chrift and his benefits.

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It is objected, That true faith is never alone. I answer thus : Faith is neveralone in the perion justified, noris godly conversation: but is joyned with all other vertues. Yet in the act and office of jultification it is alone. The eye in the bodie is notalone, being joyned with all other parts, hand, foot &c.nevertheleffe, the eye in feeing is alone. For no part of the bodie feeth, but the eye.

Secondly, it may bee objected, that being juftified by faith alone, we are faved by faith alone, and fo may live as wee lift. I answer : Faith muft be confidered as an inftrument, or asa way. If it be confidered as an inftrument to apprehend Chrift to our falvation, wee are only faved by faith on this manner. Yet if faith be confidered as a way, we are not only faved by faith. For all other vertues & works art the way to life, as well as faith, though they be not caufes of falvation.

Thirdly, it is objected, That not only faith, but alfo the Sacraments ferve to apply Chrift. I anfwer : They are faid to apply, in that they ferve to confirme faith, whole office is to apply. And here let us take notice of the errour of the Papifts, who teach, that our fatisfactions ferve to apply the fatisfaction of Chrift : and the factifice of the Maffe, to apply the facrifice of Chrift upon the croffe : whereas nothing indeed applyes but faith.

In the fixth place wee are to confider the kindes of juftification. The Papifts make two: one, when a man of an evill-man is made a good man: the fecond, when a good man is made better: and this, they fay, is by works. But it is falle which they teach. For the Jewes which were borne an holy and peculiar people to God, by meanes of the covenant were inflified (as Paul Here faith) by faith, without wirks. Againe, he laith, that the veric end of our beleeving is, that wee may bee justified by faith, without works. Therefore there is one only juitification, and no more, and that by faith without works.

The leventh point is the ground of this doctrine of juffification by faith without works. And it is laid do whe in the end of the 16. verf. No fleft fhall bee justified by the works of the Law. And this ground is taken, as I suppose, from Pfal. 141.v.s. it may becallcaged, that David faith thus, No flefs fall bee jufified in the light, and that the other words, by the works of the Law are not expressed. I answer, that the Apoffles, and Chritt in citing places of the old Teftament, apply them, and expound

the Epilito to the gatatians.

pound them, and hereupon fometime adde (A) words without adding to the feafe. Mefes faith, Him fhalethon ferve, Dent.6. 16. Chrift alleaging the fame words, faith; Him only jouls thou ferve, Matth. 4. 14. David faith, Sacrifice and burnt offering chois wouldest not, but mine cares haft thou pierced, Pfal. 40. 7. the author to the Flebrewes citing this text faith, Sacrifice and barnt offering then wouldeft not, but a bodie haft ihou fisted mee, Hebr. 10. 9. And thus the piercing of the care is explained. For indeed it fignifies to be made obegient : and to th send was a body given to Chrift, that he might obey his Fathers will.

. The eighth and last point is the practice of them that are juffified, and that is to beleeve, or put their truft in Chrift. Truft in the Lord (faith the Propher) and ye foall be afjured, 2 Chro. 20.20. And Salomon faith, Rellyour care on the Lord, Prov. 16. 2. By meanes of this faith the heart of the rightcout is fixed and Itablifhed, Pful. 112.7,8. For the better practice of this dury, two rules mult be remembred. The one is, that faith and the practice thereof muft reigne in the heart, and have all at command. We mult not goe by fenfe, feeling, reation, but we muft thut our eyes, and let faith keepe our yearts cloic to the promife of God. Nay, faith muft over- rule nature, and command nature, and the itrongeli affections thereof. Thus Abraham beleeved against hope, and by faith was content to offer his naturall and only begotten fonne, Heb. 1 1. If faith overrule nature, then much more must it have all the lufts and corruptions of nature at command. The fecond rule is, that when wee know not what to doe, by reafon of the greatneffe of our ditireffe, we must then fix our hearts on Chrift without feparation. He that climes up a ladder orfome fleepe place, the higher her goes, the fatter he holds, 2 Chron. 20. 12. 100 23. 12. Hence is true comfort, Pfal. 27.1 ?.

17. And if while we focke to be made righteons by Chrift, wee our feives are found finners, is Christ the minister of finne ? God forbid.

For the better underitanding of the latter part of this chapter, it mull be obferved, that Paul directs his speech not only to Peter, but alfo to the lewes that flood by, being maintamers of juit fication by the law.

Some thinke, that in this verfe Paul makes an objection in the perion of the false Apofiles, outhis manner : If wee be juffified by Chrift alone, without the oblervation of the law, then there is no difference betweene us Jewes and the Gentiles; but wee are as deeps tinners asthey : and it this bo fo, then Chrift is. the minister of finne. And then isy they. to this Panlanfwers, Godforbid, But Homewhat doube, whether this be the senic of the words, becaufe Paul doth not make a direct contutation of this objection in the words following-

Therefore I rather fuppole, that Turl continues his former speech, even to the end of the chapter : and that in these words hee uleth a third reation, to diffiwade Peter from halting betweene the Jewes and Gentiles. And the reason will the better appeare, if we fearch the meaning of the words. If while we be jaftified by Chrift, that is by faith in Chrift. without the workes of the law. Wee are found finners, that is, found in our finnes, not fully justified, but are further to be justified by the workes of the law. Is Chrift the minister of finne ? that is, doth it not hence follow, that Chrift minifired unto us occasion of finne, in that he hath cauled us to renounce the juffice of the law ? God forbid, that is, ye doe all hold it with me as a blafphemie, that Christ fhould be the minister of finne.

The argument then is framed thus: If being juftified by Chrift, we remaine finners, and, are further to bee juffified by the law, then Chrift is the minister of finne : but Chrift is no minister of finne : therefore they which are juftified, need no further to bee juftified by the law.

The ufe. First we learne hence, that it is blafphemie to make Chrift the minifier of finne, who is the minister of rightcoutheffe, yea justice it felfe, Ifa. 5 3.1 1. Dan. 9.25. Hee brings everlasting rightconfnesse, lohn 1. Ile w the Lambs of God that takes away the finnes of the world. Of this all the Prophets give tellimony, Alt. 10.43. Therefore Atheilis are no better than devils, that teckon him among the falle Prophets of the world. And many of them that professe Christ are greatly to be blamed, that make Chrift the greateft finner in the world : because Chrift died for them : therefore they prefume of mercic, and take libertie to live as they lift.

Againe, Paulhere teacheth, that they which are justified by Chritt, are perfectly justified, and need not further to be juffified by any thing out of Chrift, as by the workes of the law. It may be objected, that they which are juitified feele themselves to bee finners, Rom. 7.14. Anfw. The corruption of originall finne is in them that are justified : yet it is not imputed to them by God, and withall, it hath received his deadly wound by the death of Chrift. Therefore they which are justified are not requted finners before God. Agame, it may be objected, that they which are juilified muit confelle themtelves to bee finners to the very death. Anf Confession of finne is not a caule, but a way for the obtaining of pardon, Prov. 28.14. 1 Jahn 1.9, The uncovering of your finnes is the way to cover them before God. . The funes therefore of men juffified, upon their humble and ferious confeition, are not linnes imputed, but covered.

Upon this doctrine in followes, that there is not a lecond juffification by workes, as the Papifts reach. For hee that is juftified by Chrift, is fully justified, and needs not further to be juitified by any ming out of Chrift, as by the law. Againe, the tame perfonsteach, that out finnes are done away by the death of Chrift,

that it we fall and finne after Baptilme, we muft doe workes of penance, that we may favisfie Gods juffice, and be further juffified by our workes and fufferings. But then, by their leaves, after we are juffified by Chrift, we are found finners, and we are further to be juftified by our owne workes. Now this is the point which Paulhere confuteth.

Againe, by this doctrine wee learne, that Chrit alone is by himslelfe fufficient for our juftification. In him (faith Paul) are we compleat, Col. 2. 14. He is a well of grace and life never dried up, John 414. Thirdly, we muft content our felves with him alone, and with his obedience for our jult fication, defpifing B (in respect of kins) all merits and fatisfaction done by man.

Laftly, here we fee what muß be the care of men in this world, namely, to feeke to be justified by the faith of Chrift. It was Pauls principall defire to be found in Christ, having not his owne righteon freffe, but the righteon fneffewhich is by the faith of Chrift, Phil. 2. 10. The like defire fhould be in us all.

18. For f I build againe the thing swhich I haved froved, I make my fille asranfgreffonr. By things destroyed, Paul meanes the works or the juffice of the law, as appeares by the next verfe following, where rendering a reafo of this, he faith, by the law I am dead to the law.

Thefe words depend on the former thus : Paul had faid before, that Chrift was not a minister of finne unto us : and here he proves it thus. He that builds the juffice of the law which he bath deftroyed, is a minister of fin. or makes himfelfe a finner: but the lewes, and Peter by his example, build the juilice of the law which they have defiroyed, and fo doth not Chrift : therefore the Jewes and Peter make themfelves finners, and Chrift doth not make us finners.

Here let us observe the modeflie and meeknetfe of Paul. The things which he speakes, concerne Peter, and the Jewes : yet left he offend them, he applies them to himfelfe. This care not to offend was in Chrift, who was rather willing to depart from his right, than to offend, Marthew 17. 27. And Paul bids us pleafe all men in that which is good.

Here againe it is Pants doctrine, that wee make our felves offendors when wee build that which wee have lawfully defireyed. Thus Teachers are great offendors, when good do-Strine is joyned with bad conversation. For good doctrine deftroics the kingdome of darkneffe, and bad conversation builds it up againe. Thus rulers are great offendors, when good counfell and bad example goe together. For good counfell beats downe wickednes, and bad example fets it up againe. Thus beleevers in Chrift are great offendors, when reformed religion and unreformed life ire joyned together, as often they ate. For then unreformed life builds the kingdome of

Chrift, and we juftified in our Baptifme : and | A finne, which Chrift hath deftroyed.

Further, we are here taught to be conftant in that which is good, Tu.1.9. and to hold faft the Golpet which we profelle. Wee have put under foot the Popifh religion for this many yeares: our duty is to be constant therein, and no way to build either in word or deed that which we have to the uttermost of our power deftrøyed.

Cap.

Cap. 2.

19. For I shrough shelaw am dead to the law shat I may live unto God.

In these words Paul sets downea second reafon, to prove Chrift to bee no minister of finne, in abolifhing the juffice of the law. And the resion is framed thus : We Jewes, justified by Chrift, are dead to the law, not to live as we lift, but to live to the honour of God. Therefore Chrift in taking away the juffice of the law, is not the minifter of finne.

Here three points are propounded : the firft is, that the perfon juffified is dead to the law : the fecond, that hee is dead to the law by the law : the third, that he is dead that he may live unto God.

For the better understanding of the first point, wee must fearch what is meant by dying to the law. Here the law is compared to an hard and crucil mafter, and wee to flaves or bondmen, who folong as they are alive, they are under the dominion, and at the command of their mafters: yet when they are dead, they are free from that bondage, and their mafters have no more to doe with them. Here then, to be deadto the law is to be free from the domi-Bion of the law. And wee are free in fourerefetts. First, in respect of the accusing and damnatorie fentence of the law, Rom. 8. 1. Secondly, in refpect of the power of the law, whereby as an occasion it provoketh and flirreth up the corruption of the heart in the unregenerate, Rom. 7.8. Thirdly, in refpect of the rigour of the law, whereby it exacteth moft perfect obedience for our juftification. Thus Paul here faith, that bee is dead to the Law. Laftly, in respect of the obligation of the confcience, to the observation of Ceremonics, Col. 2. 20. Thus are all perfons juffified, by the faith of Chrift, free from the law.

Hence we learne, that the Papifts erre, and are deceived, when they teach, that the law and the Gofpell are one for jubitance of do-Orine. Forthen they which are jultified by Chrift, fhould not only be dead to the law, but alfo to the Gofpell. Now the Scripture faith not, that perfons jultified are dead to the Gofpel.

They erre againe, in that they teach, that perfons justified by the merit of the death of Chrift, are further to bee justified by the workes of the law. For he that is juitified by Chrift, is dead to the law: but if we be juftified by workes, then are we by Chrift made alive to the law.

Thirdly, here we fee how long the dominion of the law continueth, and when it endeth. The

the Epifile to the Galatians.

tion, til they be justified. When they once beginneto beleeve in Chrift, and to amend their lives, then the dominion of the law ceafeth, and they then are no more under the law, but under grace. Here all fuch perfons as live in the fecurity and hardneffe of their hearts, are to be admonifhed to repent of their finnes, and to beginne to turne unto God. For they muft know, that they live under a moft hard and cruell matter, that will doe nothing but accule, terrifie, and condemne them, and caufe them to runne headlong to atter defperations And if they die being under the law, they muft looke for nothing but death and deftristion without mercie. For the law is mercia leffe. This confideration ferveth notably to awake them that are deard in their finnes. Againe, all luch as with true and honeft hearts have begunne to repent and beleçve, let them be of good comfort. For they are not underthe dominion of the law, but they are dead to the law, and under grace, having a Lord, who is allo their mercifull Saviour, who will give them protection against the terrours of the law, and ipare them as a father fpares his child that ferves him, and not breake them though they be but as weake and brufed reeds, and as fmoaking flax.

The fecond point is, touching the meanes of our death to the law, and that is the Law. Here fome by the law, understand the law of faith, that is the Gofpel, Rom. 3.27. And they make this to be the meaning of the words, By the law of Chrift, that is, by the Golpel, I am dead to the law of Moles. But this fenfe, though it be a truth, yet wil it not ftand in this place. For it is the queftion, whether by the Gofpell we be freed from the law? Now Panl, a learned dilputer, would not bring the queftion to prove it felfe. Therefore, I take the true meaning of the words to be this: By the Law of Mofes, I am dead to the law of Mofes. It may be demanded, how this can be, confidering the law is the caule of no good thing in us ? For it is the ministery of death and condemnation : 2 Cor. 3.7,8,9. Againe, that which the law cannot reveale, it cannot worke ; but the law neither can, nor doth reveale faith in Chrift, the death to the law, nor repentance, &c. therefore D the law is no caufe to worke them. It may peradventure be faid, that the law workes repenrance, and forrow for finne. I answer, there is a double Repentance. One Legal, the other Evangelicall. Legall is when men have a fight of their fins, and withal are grieved for the punifhment thereof. This repentance is wrought by the minifteric of the law : it was in Indas : and it is no grace of God, but of it felfe it is the way to hell. Evangelicall Repentance is, when being turned by grace, we turne out felves to God. This repentance is a gift of grace, and is not wrought by the law, but by the ministeric of the Golpel. Againe, there is a Legal forrow, which is a forrow for finne, in

The law reignes over all men without except : A refpect of the punifingent: this is no grace, and it is wrought by the law. Evangelical forrow is forrow for finne, becaufe it is finne. This indeed is a grace of God; but it is not wrought by the law, but by the preaching of mercy and recopciliation; and it followes in us upon the apprehension of Gods mercy by faith. The law then being the caule of no good thing in us, it may be demanded (I fay) how we should bee dead to the law, by the law? Anfw. Though the law be not a caufe of this death to the law, and fo to finne : yet it is an occasion theref. For it accuseth, and corrificth . and condemneth us : and thereby it occafioneth, or urgeth us to flie unto Chrift, who is the caufe that we die unto the law. As the needle goes before, & draws in the threed, which fowes the cloth ; fo the law goes before, and makes a way, that grace may tollow after, and take place in the heart. Thus muft this place be underflood, and all other places that fpeake of the law in this manner : as Rom. 7. 8. Sec.

The third point is, touching the end of our death to the law and that is, that we may live to God. It may bee demanded, what life this is, whereby we live to God ? Anf. There is a naturall, and a spirituall life. Naturall life is that. which we receive from Adam by generation : and it is the function of naturall faculties, in living, moving, use of senfes, and reason. Spitituall life, is that which wee receive from Chrift by regeneration : and it is the action, motion, or operation of the fpirit in us. This life is called by Paul, the life of God. Eph. 4.18. And this is the life which he focakes of in this place. And it is deferibed by many things. Firft, by the end, and ufe of it. For it ferves to make us to live to God, that is, to the honour and gloric of God. And we live to God by living wifely, godly, juftly, Tit. 2.12. Wifely, in refpect of our felves : godly, in respect of God : juftly, in respect of men.

That we may live wifely, we must observe two rules. The first: we must labour with al diligence, and with all fpeed, that we may bee worthy to ftand before the Sonne of man at his comming. And therefore we must labour to be in Chrift, having true faith and good confcience, Eph. s. 1 5. Luk, 21. 36. Confider alfo the example of Paul. Alt. 24. 16. It is true wildome to be wife for our foules, and for everlasting happinesse : and it was the folly of the foolifh virgins, that they did not furnish themselves with the oyle of grace in time convenient. The fecond rule : we must in this world come as neare heaven and the happineffe of life everlafting, as may bee, Phil. 3.14. And for this caufe we must joyne our felves to the affembly where the word is preached, prayer made, and Sacraments administred: for there is the gate of heaven. Confider the practice of Moles, Heb. 11.29, 26. and that of David, Pf. 1.84.10. Againe, being abient from heaven both in bodie aud foule, yet we muft have our conversation there, by the cogitation

of our mindes, and by the affections of our A all our actions. hearts, Pini, 2, 21. Thus we fee what it

That we may live godlily, fevor rules muft be remembred. The fuft: we muft bring our leves into the prefence of the invitible God : yea, we muft icrourthoughts, wils, affections, and all we doein dis light and prefence : and we muft eversnore tenember whatfoever we do, that we have to deale with God himfelfe. In this regard Enarb is faid to walk with God, Gon. 2, 34. Abraham and Jfaib before God, Gen. 2, 34. Abraham and Jfaib before God, Gen. 3, 34. Moraham and David, Pfal. 126 m. und 23.9.all.and Corvelius, Afd. 10, 33. and Pant, 2 (or. 7.12.

The fecond : we muft take knowledge of the will of God in all things whethor it bererealed in the word, or by any event. It is not enough to know Gods will, but when time and place ferves, we emult acknowledge it, Roms 12.2. Col.110

The thirds we mult bring our felves in fubje & ion to the knowne will of God; and captivate all our tenfes unto it : and fuffer God to iet up his kingdome in its, Rom. 12.1.

The fourth : when we have offended God, wee muft inftantly humble our telves before his nu;fife, contelling our offences, and making inftant deprecation tot mercy. Thus did *ExrActopp.g.* and *Daniel, chap.g.* and *David, F(d.*)2, 2.

Theflith : in all our miferies and adverfities we muth be filent in our hearts, by quieting our wi's in the good will of God, *Pfalm* 4.4. Examine your felves, and be fill, *Pfal.* 37. 7. Be filent to leboux. Confider the example of Aaron, Levis. 10.3.06 David, *Pfal.* 39.9.0 the Jewes, Alt 11:18.

The fixth-in all things we doe or fuffer, we mult depend on the goodneffe, providence, and mercy of God, for the fuccefic of Goar Iabours, and for case or deliverance out of miferie. This is to love by funds and as Peter faith, I Pet. 21.740 [and life Goal more boars:.

The laft : In all things we mult give praife and thankes to God : and that for our miferies and afflictions, *lob.* 1. 22. for in them God mingles his justice with mercy, whereas hee might cutterly condemuc us.

That we may live juftly in refpect of men, two rules mult be observed. The first : we must make God in Chrift, our treafure and our portion, and his favour and bleffing our riches. Then fhall not the vile finnes of avarice and ambition beare fivay in us: and then fhall wee learne with Paul to be content in any estate, Phil.4.11. becaufe howfoever the world goe, wee have our portion and treasure. The fecond, we must love God in loving of man : and ferve him in doing fervice to men by the offices and ducies of our callings. They which labour in their callings for this end to get riches.honours, and to fet up themfelves in this world, prophane their callings, and practice injuitice. For not felfe-love, but love to God, in duties of love to men, must beare fway in

Thus we fee what it is to live to God. Now we are all to be exhorted, to order ourlives in this manner. For first of all, we are Gods : and therefore weemust glorifie Ged both in our bodies and foules, 1 Cor. 6. 20. Secondly, the end of our judification and redemption is, that wee may live to God. And it is great wickedneffe to pervert the order of God, by living to our felves and the lutts of our hearts. Thirdly, there bee three degrees of life 1. one is in this life, a fpirituall and a renewed life: the fecond in death, when the body goes to the earth, and the foule to heaven a the third in the laft judgement, when body and foule reunited, enterinto the prefence of God. Therefore that weemay be faved, we must live unto God in this life ifor we can never come to the fecond degree of life, but by the first- And we must not imagine, that we can flep immediately out of a leud and wicked life, into everlafting happinefic in heaven. Laitly, the grace of God in the ministerie of the Golpel hath appeared, and long taught.us; and called upon us, to live unto God. Therefore unleffe we be alhamed and confounded for our finnes, and beginne with all fpeed to live unto God, it will bee worfe with us, than with Sodom and Gomorrha, and many other nations.

1

Cap.

Cap.2.

20. I am cracified with Chriff: Thus I live, yet not I any more, but Chriff lives in me. And in that I naw live in the fielh. I live by the faith of the Somme of Ged, who hath loved me, and givan himfelfe for me.

Whereas Paul faid before, I am deadtorbe law, here he declares the reason of it, when he faith, I am structified with Chriffs. Againe, here Paul fets downe the true preparation to fpiritual life. For God firth kils, and then he makes alive. And the measure of ipritual life is aiccording to the decay of original linne. This preparation flands in two things: the first is fellowithip with Chriff in his crolle and pation, is thele words, Jam erweified with Chriff. The fecond is Abnegation, or Annihilation as fome call it) in thefe words, Not I any more : I am crucified with Chriff.

For the better underftanding of thefe words, we must obferve, first, that Paul speakes not this of himfelfe particularly, but he speakes in the perfon of the Christian Jewes, before whom he now reasoneth with 'Peter : nay in the person of all beleevers. For all that beleeve are buried into his death, Rom. 6.4. Secondly, it muft bee observed, that Paul speakes this of himfelfe not as he is man confifting of bodie and foule, but as he is a finner carrying about him the body of finne, Rom. 6.6. Further, it may be demanded, upon what ground hee fould fay, I am crucified with Chrift ? Anfw. There be two realons of this for ech. One is, that Chrift upon the croffe flood not as a private perfon, but as a publike perfon, in the roome, place, and flead of all the Elect : and therefore when he was crucified, all beleevers were

were crucified in him ; as in the Parliament, | A when the Burgeffe gives his voice, the whole corporation it faid to confent by him, and in him. The fecond reafon is this: In the conversion of a finner, there is a real donatio of Chrift and all his benefits unto us and there is a reall union, whereby every beleever is made one with Chrift. And by vertue of this union, the croffe and paffion of Chrift is as verily made ours, as if we had beene crucified in our owne perfons. Hereupon Paul faith in the time prelent, I am crucified with Chrift. There are like phrases in Paul, We are dead with Chrift we are rifen with him we fit with him in beavenly places, Eph. 2.6. Col. 2. 1. and they are in the fame manner to be expoun led. Moreover, the benefits that arife of this communion with Chrift in his paffion are two. One is. Infification from all our finnes, Rom. 6.7. The fecond is Mortifica ion of finne by the vertue of the death of Chrift, after wee are ingrafted into him. Thus much of the meaning.

The ute. Superflicious performs take occafion by the patihon of Chrift, to furreup themleves to forrow, compafion, and teares, by confidering the pixifull bandling of Chrift, the forrow that pirced the hearc of the virgin Marse, and the cruelty of the Jewes. But this is a humane uic, that may be made of every hiltorie.

The right use is this : We are in minde and meditation to confider Chrift crucified : and firft, we are to beleeve, that he was crucified for us. This being done, we must goe yet further, and as it were forcad our felves on the croffe of Chrift, beleeving and withall beholding our felves crucified with him. Thou wile fay, this is a hard matter, I cannot doe it. I fay againe, that this is the right practice of faith : ftrive therfore to be fetled in this, that the bodie of thy finne is crucified with Chrift. Pray inftantly by asking, feeking, knocking, that thou majeft thus beleeve. This faith and per-Iwafion is of endle fle ufe. Firth, it is the foundation of thy comfort. If thou beloeve thy feif to be crucified with Chrift, thou fhalt fee thy felte freed from the dominion of the law and finne, from hell, death, and condemnation : and to thy great comfort fhalt fee thy feife to triumph over all thy fpirituall enemies. For this Chrift doth, Col. 2. 14. and thou doft the fame, if thou be fetled in this, that thou art crucified with him. Secondly, upon this perfwafion, thou thalt feele the vertue of the death of Chrift to kill finne in thee, and to raife thy dead foule to spiritual life. When the Shunamites child was dead, Elifba went and lay upon him, applying face to face, hand to hand, and foot to foot : and then his flefh waxed warme and revived, I King. 4.34.even fo apply thy felte to Chrift crucified, hand to hand, foot to foot, heart to heart : and thou fhalt feele in thy felfe a death of finne, and the heat of fpirituall life to warme and inflame thy dead heart. Thirdly, if thou beleeve thy telleto be crucified with Chrift, titou ihait ite the length, the breadth, the seight, the depth of the low of Godin Chrift. For thy finnessare the fwords and the frequesthat crucified Chrift and yet thou halt ait the benefit of his pation. L-fity, if thou can't be lever that thou arc runified with Chrift, shou thalf sigtact be affured, that he is a partner with the in all thy mifeties and afflictions, to cafe slice, and to make the to be arc thrus. Perer 433-Colas weff. 24

The duries hence to be learned, are thefe. First, if thou be crucified with Christ, then must thou apply thy heart to crucifie the body of corruption in thee, by prayer, falling, by avoiding the occasions, by abitaining from the practice of finne, and by all good meanes. Behold a man hanged upon a gybber. Thou feeft he hath fatisfied the law : and there is no further judiciall proceeding against him : and withall thou feelt how ace cealeth from his theirs, murders, blaipheinies: even fo, if thou canft behold thy telfe fpread upon the croffe of Chrift, and crucified with him, there will be in thee a new mind and disposition, and theu wilt ceafe from thine old offences Againe, being crucified with Chrift, thou mult be conformable to Chrift in thy fufferings. He fuffered in love : and the more his pathon increafed, the more he fhewed his love : even fo in thine afflictions and fufferings, thy love to God and man muft be increated, though man be the caufe of thine afflictions. Secondly, Chrift fuffered in obedience : no: my will, but thy will be done : even fo, in all thy fufferings, thou mult refigne thy felfe to God, and quiet thy felfe in his will. Thirdly, Chrift fuffered in all humility, humbling himfelfe to the death of the croffe even fo we, in, and upon our afflictions, are to humble our felves under the mighty hand of God, confelling our finnes, and intreating for pardon. Fourthly, he fuffer red in faith, as man, depending on his F-thers goodneffe, even in the middeft of his paffion : even to are we to doe. Fifthly, he went on confantly in his fufferings to the very death : even to are we to fuffer in the relifting of fin, even unto the fliedding of our bloud. Laftly, the principall care of Chrift was, to fee the fruit of his fufferings: to whe we are diffreffed. our care must rather be to fee the fruit of our diftreffe, than to feeke deliverance. This conformity with Chrift in his paffion, is an infallible worke and token of the childe of God, and a figne that we are crucified with Chrift. Againe, here we are to take notice of the

Againe, here we are to take notice at the falle taith of many men. They can be content to beleeve that Chrift was crucified for them: but there they make a pause for they doe not beleeve that they are crucified with Chrift: their faith therefore is but a falle faith ; and their profeffion is according. For they have the forme of godlineff, without the power thereof. They thinke, that they be even the Articles of fauth aright : but they are decei-

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ved. For to beleeve in Chrift crucified, is not (A) only to beleeve that I am crucified with bim. And his is to know Chrift crucified.

Latly, here we are to confider the abomination of the clurch of Rome. For it moft abufeththar, which is the great ft treaffur in the world, namely, Chrift erweified. For they make a very idol of him, in that they worthip him, in, at, and before painted and carred cruclixes. For there is no fuch Chrift in beaven or in earth, that will be prefent when we pray, and heare us ac crucifixes. Againe, they give Latria, divine boxonr, to devided and framed crucifixes: and thus they rob Chrift of his honour.

Thus much of our communion with Chrift in his paffion:now followes the fecond part of preparation namely, Abnegation; I live, yet not I any more that is, live a fpirituallife, yet not I as a naturall man. For in that regard, I carrie my felfe as a man crucified, or after the manner of a dead man, fuffering nothing that is in me by nature, to reigne in me, that Chrift alone may live and reigne in me. Here is a notable duty to be learned : we being crucified with Chrift, must carry our felves as men crucified, and that in three respects. First, in refpect of corruption of finfull nature. For in regard of our finnes, wee are to efteeme our felves unworthy of meat, drinke, fleepe, breathing : yea we are to effecte our felves to be as vile as any of the creatures upon earth: and we are to denie ungodl neffe, and worldly luits, not futtering any of them to reigne over us. Secondly, wee muft carrie our felves as dead men, in respect of the good things that belong to nature, as honours, riches, pleafures, friends : all which in respect of preparation of minde, we must daily forfake for Christs fake. not fuffering any of them to take place in our hearts. Laitly, we must be as dead men in refpect of our owne reafon and will, and we muft tread them underfoot, making Gods wil, our wifedome and wil; and giving it Lordship and dominion over us, our owne wils in the meane featon lying dead in us. Thus are we to carrie our felves as dead men:and we are to be careful of it: that God may have pleasure in us, we mush forget our owne people, and our fathers honfe, Pfal. 45. 10. That we may buy the pearle, wee mult fell all we have, our wils, our affections, and the dearest things in the world. Hee that would live when he is dead, muft die while he is alive : and we muft now lay out our felves as dead perfons. Corruption of nature, reafon, and will, must be dead in us, that Chrift alone may live and reigne in us.

The third point concerning fpirituall life is, touching the Originall and well-fpring therof, in thefe words, That Chrift may regne imme. For the better conceiving wherof, three points are to bee obferved. The first, that Chrift is not only the Author, with the Father and the holy Ghoft, but also the Koot of life, it to all that beleeve in him : Hee is the true vine, and we are the branches, lob. 1 5.1. hee is an appointed head to his Church, Epb. 1. 12. he is the prince of life, Act. 2. 1 5. he is a quickening fpirit, 1 Cor. 15.45. And in this regard is hee faid to live in su, namely, as a root in the branch, or as the head in the members. The fecond point is, that there must bee an union with Chrift, before we can receive life from him, and he live in us. If ye abide in me, and I in yon, ye fallbring forth much fruit, John 15.4. We muft be grafted with him, before we can be conformable to his death and refurrection, Rom. II. 14 Rom. 6. 5. And againe we muft be taken out of the wild olive, and fet in the true olive. Thus much Paul fignifieth, when hee faith, Chrift lives in me. Of this conjunction, two things muft be noted. The first, that it is a fubfantiall union ; in that the perfon of him that beleeveth, is united to the perfon of Chrift. For we must ear the flefs of Christ, and drinke his blond, before we can have life abiding in us, Ich. 6. 35. and our bodies are members of Chrift, I Cor. 6.15. Againe, this Union is fpirituall, becaufe it is made by the bond of one fpirit, 1 Cor. 13.13. By one fpirit we are baptized into one bodie. And no man is to marvell, that we on earth fhould be joined to Chrift in heaven. By civill contract man and wife are one fielh, though diftant many miles alunder: why then may not we be joyned to Chrift by vertue of the covenant of grace ? confidering no diftance of place can hinder the being of the fpirit of Chrift in us. The third point is, that after this union with Chrift, he muft further communicate himfelfe unto us, before we can live by him, and he in us. To this purpofe Saint Iohn faith, that God hath given wilife that this life is in the Sonne: that he which hath the Son bath life, 1 Job. 5.12. For the conceiving of this truth, two questions may be demanded. One, in what order Chrift gives himfelfe unto us? An/. Chrift firft of al gives his flefh and bloud, that is himfelfe : and then fecondly, his gifts, namely the efficacie and merit of his death. The inflitution of the Lords Supper fleweth plainly, that wee are not partakers of the benefits of Chrift, unleffe firft of all Chrift himfelfe be given unto us. The fecond queftion is, how Chrift can bee faid to live in m? Anfw. He is not in us in respect of locall prefence, but by the fupernaturall and special opera-tion of the spirit, I Cor.6. 17. The operation of the spirit is threefold. The first is, when God imputes the rightcoufneffe of Chrift to them that beleeve, and withall gives the right of eternall life, and the earneft of this right, namely, the first fruits of the fpirit. Hereupon justification is called the Inftification of life, Rom. 5. The fecond is, Vivification by the vertue of the refurrection of Chrift, Philip. 3. 10. And this vertue is the power of the Godhead of Chrift, or the power of the fpirit, raifing us to new neffe of life, as it raifed Chrift from

 from the death of finne. And by this power | A
 miles. The resion is this : There is conditioned

 Chrift is faid to live in them that believe.
 inthem; and by itchey know themfelves to be miterable finners: but they want this part

 The third is, the refurrection of the dead beament, Rems. 8-11.
 inthem; and the inclusation are his interest.

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Iohn 1.7-

Thus then the meaning of the words is evident : that Christans root, or head, lives in them that are united to him, and that by the operation of his Spirit, causing them to die unto their finnes, and to live unto God. And againe, it mult be remembred, that Pawl fpeakes this not privately of himfelfe, but generally in the name of all belevers. For hee faith, 1 (or. 13.5. Knew yeas that Chrift in in one, except ye be reproduced

The ufe. Hence it followes, that they which are true beleevers, cannot make a practice of finer: and agains, that they fune not with a the full confent, or twinge of their wills, becaufe Chrift lives in them, and reftraines the will in part. When they finne therefore, they finne not of malice, but of ignorance, or infirmity.

Secondly, the true belever cannot wholly filaway from grace, becaufe the life of Chrift cannot be a abolihed. As Chrift died but once, and for ever after lives to God : fo they that are in Chrift, die once to finne, and live cernally to God, Rem. 6 to. The vertue and power of God, that was thewed in railing Chrift to life, is likewift (hewed in quickning them that doe beleve, $\ell p h.1$, 19. Hee therefore that is made alive to God, dies no more, but remaines alive as Chrift doth.

Thirdly, they which are true beleevers are a free and voluntary people obeying God, as if there were no law to compell them. For they have Chrift to live in them. Reade *Pfal*, 170-2. The Spirit of life that is an Chrift, isalfo in them; and that is their law, *Rama*.8.2.⁴ is the property of the childe of God to obey God, as it is the nature and quality of the fire to burne when matter is put to it.

It may be here demanded, how wee may know that Chrift lives in us ? Ar / By the fpirit of God, 1 loh 2.24 And the fpirit is known by the motions and operations thereof. The firit whereof is a purpole to obey God, accor. ding to all his Commandements that concerneus, with an inclination of our hearts to the faid Commandements, Paul faith , he was fold under finne: and yet withall he addes, that bee delighted in the law of God according to the inwardman, Rom. 7.13. He that loves God, and keepes his Commandements, hath the Father and the Sonne dwelling in him, John 14. 22. Let this bee observed. Pharnoh, when Gods hand was upon him, confelled he was a finner, and his people, and requefted Mofes and Anren to let the people goe. But after God had withdrawne his hand, hee returned to his old courfe. The like doe ficke menuhey make promile to amend their lives, and they request their friends to pray for them : but when they are recovered, they forget all their faire pro-

inthem; and by itthey know themfelves to be miterable finners : but they want this purpole to obey God, and the inclination to his lawes; and therfore indeed they hate not their fins, but rather the Commandement of God. The fecond operation and figne of the Spirit, is a mind and difpolition, like to the mind and disposition of Christ, which is to doe the will of God, to feeke his glory, and to apply himfelfe to the good of men; in all duties of love. The third and laft (to omit many) isto love Chrift for himfelfe, and to love them that love Chrift, and that because they love Christi This is a crue figne that wee bave paffed from dearb to life, I lohn 7.14. It may be here faid, how can Chrift be faid to live in us, confidering wee are laden with afflictions and miferics? where Chrift lives, there is no milery. And In the midft of all miferies, the life of Chrift doth most appeare. Where naturall life decaics, there ipirituail life takes place, a Cor.c. 10. I beare in my body the mortification of our Lord lifus, that the life of lefus may her made manifest in me. Gods power is made manifest in weakneffe, 2 Cor. 1 2. Againe, it may be faid, if Chrift leved in us, wer should not feele fo many corruptions as we doe. Anfw. The life of Chrift is conveyed unto us by little and little. God having wounded and flaine so, first binder mup, then be revives m, and the shind day be rusfeth wap, Hof. 6.1. Againe, naturefeeles not nature, nor corruption feeles corruption, but grace; therfore it is the life of Chrift in us that makes us feele the maffe and body of conruption

Furthermore, here wee are to take notice of the common time of our dayes. Men will noc thifer Christit to live in them, and co rule over them. It is reputed a final matter ; but it is a grievous offence. The Genetics fay, Les m breake their bard, and off their royal from m, Pfal.a.r. And it was the fin of the Jewes to fay, we will not have this man re refers or promplack, 19.14. And therefore Christ faith, bring tak, thistor, and lay them beforeme, verlag.

Latily, here we learne our dutie, and that is foro live, that we may beeable to fay with good confeience that Chrift lives in nerve muft feeke his kingdome above all things, and take his yoake on us. It will be faid , what guttiwe doe that Chrift may live in us ? Male. Wee muil use the meaner appointed, meditation of the word, prayer; Sagraments i and withal wee must fpiritually earths fleft of Chrift, and drinke bie blood, Jehn 6.97. And this we may cat him, we mult have a flomack in our faule. like the flomacke of our bodies, and we mul hunger and thirft after Christ : and therefore wee muft feele our owne finnes, and our foiri tuall povertie, and have an carnel buf and apperite after Christ, as after meat and drinke. When Sifers was purfued by the simp of the Ifraeines, hee cried to lash, and faid, Giv. me drinke, I die for shirfta Inde. 4.19. tren f.

A Commentarie upon

wee being puritied by the interface of the law, by the terrars of hell, death and condemnation, mulf flier to the throne of grace, and crie out, faying, Giverne of the tree of life, give net of the water of life : I parish for the fl. Then thall our wreeched foules beequickened and reviyed to cercial fing life, Mars, 5.6. Rev. 21.6.

In the fourth place, here is fet downe the meanes of spirituall life, in these words, And in that I now live in the fleft, I live by the faith of the Son of God who hash loved me, and given him felfe for mee. And that the doctrine may the better appeare, I wil frand a while to fhew the meaning of them. By flefb is meant the mortall botty, or the fraile condition of this temporall life, Hebr. 5: 7. and 1 Peter 4. 2. And therfore to live in the fleft, is to live a naturall life by eating, drinking, fleeping. Further, Basliaith, that living in the fielh, hee lived by fuith : and for the better conceiving of this, itwo questions may bee demanded. The first is, Why a beleever is faid to live by faith ? . dafiver. There bee two caufes. Firft, faith is an inftrument to unite us to Chrift and by nicanes of this union, wee receive life from Chrift for Chrift dwels in our hearts by faith, Ept. 3. 17. Secondly, faith is a Guide to order and governe temporal life, in all good manner according to the will of God. And this faith doch by a divine kinde of reafoning framed in the minde, whereby it urgeth and perfwadeth to good duties, Rom. 6.1 1.

The fecond question is, How men live by fithe. and f. The childe of God lives a double life inshis world : a fibrinal, and a remporal. The fibrinal fands forcially in three chings ; Reconstitution with God, renovation of life, and godd workes. Now in our recoactilation with God, we live in this world only by faith. For we have, and enjoy pardon of finnes, imputation of juftice, and acceptation to life commit, only by meanses of our faith, Rom.4. A and 57-21

Agente, in the renovation and change of our lives; we live by faith. For our faith in Chrift parifielt our loarns, Adit 15: 9. partly, by deriving helineffe: and purity from Chrift unrough the isour fandification: and party, by moving mid per fwading of usre bodinelle ad now reflect of life; I folw 3:3.

Listby, jinche doing of every good worke wohnde ihre by our faith. For full there much bo a gebeen if faith, host eine workes ih is kinde ploafeth Ried, Rem. 348 32 Secondly, juitifying faith nuft give a beginning to the workes, it beleverschelegefor if ginte, P/116 r.a. Thirdly inferentia visite if done; faith mult.cover the domoast rettly, that itmay be acceptable to allo in the start is and the start

Tempolal life franks in cares, or mifedes: and mifertes are outward affiliations, or imward temptations. And in all out-worldly cares, wasare to five by faith. For our care mult be is defeour office, and the tabout of our calling , with all difference. This being

wee being purfued by the feature of the law, |A| done, we must there make a pufe : and for the by the terrours of hell, death and condemnation must hierer the throue of grace. and trie must caft our care on God, 1 Pet. 5-7.

Likewife, in our afflictions weekreto live by faith. For our faith is to afflute us, that God, according to his promife, will give a good iffue, 1 Cornth. 10.13. And though all temporall things faile us, it makes us recaine the hope of mercy, and of ternall life. Thirdly, it makes us wait Gods leifure for our deliverance. Ja. 26.28.

Lafly, in our temptations were are not to live by feeling, but by faith : yea, againft iceling, to ref to nite bare promite of God, when were feele and apprehend nothing but the wrath of God. And thus we fee how the bleever lives by his faith in this world.

It may bee faid, What is the faith wee live by ? Anfwer is here made : *It is the faith of the* Some of God. And faving faith is fo called, becaufe Christ is not onely the author of it, and the object or matter of it, but all othe Revealer of it. For there was a certaine faith in God which was pur into the heart of man in the creation, which alfo the morall law requireth: but this faith in the Meffias was not knowne till after the fall ; and then it was revealed to the world by the Sonne of God.

Againe, it may bee fold, What is this faith of the Sonne of God ? Anfwer is here made : A faith whereby I beleve that Chrift hath loved me, and given him [elfe for me.]

Thefe words then thus explaned, are an anfwerto an objection, which may bee framed thus : Why fhoulded thou fay, that thoulived not, but chat Cluft liveth in these; confidering thou livef in the flefh, as other men doe 2 Anfwer is made, Though Iliveth the flefh, yet I live by the faith of the Sonne of Godd.

The ule. Here first of all they are to bee blamed, that live by fenfe, like beafts : beleeving no more than they fee, and trufting God no further than they te him. For, if a man whom weefee and know, makes promile to us, we are comforted systif God, who is puble, make in his word farre better promiles (as he doth) we are not in like fort comforced. Againe, we put too much confidence in meanes. If weehave good callings, house, land, living, wee can then trufkin God : but when meanes of comfort faile, we are confounderin our felves, as if there were no God. Wee are like the uniter, who will not truft the man, but his passae : even fo wee trult not God upon his bare word, without a pawne. K he come to us with a full hand, and with the pawne of his good gifts and bleffings, we truft 1. 19.0 him selfe not.

. Againe; they are to bee blamsd, that live binely by the guidance of tealon. For many diffure thus : Leale truly and unfly with all mensated live peaceably with ray noighbours therefore God will have mee excuted. But there: must bee labetter. guide to even thing life : life;namely,fakh in Chrift: clife fhall we maile A with one oye, or with a squime eye, with thalfe

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Thirdly, they deceive themfelves that thinks they may live as they hift, and call upon God when they are dying, and fo die by faith. It is wel if they can die by faith-but that they may fo die, they muß live by faith.

Laftly, they are to be blamed, that form their dayes in worldly cares, fo as no good thing can take place. This is the life of infidels. And where true faith reignes, it cuts off the multitude of cares, and makes us caft them on God.

Moreover, here we fee what we are to doe in perillous times, as in the time of plague, famine, tword, when pretent death is before our eyes : wee muft then live by faith. When I Maab heard of the flood, hee prepared such meanes as faith would afford for the faving of himfelfe and his family, Abraham, I fanc, Incob, by faith lived as pilgrimes in a ftrange land, and were content. Mofesleft Pharnolis court, and feared not the wrath of the King, becaufe by fairb hee faw him that was invitible. Hebr. 11. 27. David in the feart of prefent death comforted him felfe in the Lord his God. 1 Sam. 30.6. When lekofuphat knew not what in the world to doe, hee lift up the eves of his faith to the Lord, 2 Chron. 20. 12. Chrift in his agony and pation of the croffe, by faith com-mended his foule into the hands of his Father. Of the Saints of the new Teftament, fome were racked, fome were Roned to death. and that by faith, Hebr. 11. 26. Wee muft therefore all of us learne to live by faith sand for this caule wee must acquaint out felves with the word, and promifes of God, and mingle them with our faith : elfe fhall the life of a man in the world be worfe than the life of a beaft.

Againc, in the twords [who hath lowed mee, and given bim/alfs for me., it he nature and property of july third july is fee downe, which is to apply the lowe of God, and the merit of the paffion of Chrift unto our felves. And therefore the Papifts are deceived, who fay, that hope apply up the down of aith. Ir may be alleaged, that Paul (peakes the fe words privately of himfelfe. An/m. He fpeakes them is the name of all belevers, Jews, and Geniles. For (as ween any fee in the former verice) that which concerned Poter, and the reft of Chriftian Jewes, hee applyes to himfelfe, left his freech floud feeme odios.

Againe, it may be objected, that all beleevers cannot fay thus, Chriff bash boved me, and given bimfelfe for me. Anfor. If the minde bee fixed on Chriff, and there beealfe a will and enderour to beleeve and apprehend Cheiff, there is faith indeed. For God accepts the true and entueft will to beleeve; isof aiths We are not faved for the perfection of our faiths, but for the perfection of the obscilence of Chriff, which faith appreheiderd. The Ifraclites. which looked upon the beaten for perior With one eye, or with a siquine eye, with half an eye, or dimme fight, but for site priorifor the geodines of their fight, but for site priorifor of God. The poore infinitiane bleffed :- Now they are poore in finiti, who finde shemikles empty of all goodneffe, empty of true faith ful of unbeleife, and unfainedly define to believe. So then if wee grieve becalle wee an horbeleve as we should, and eartheffly define to be leve as Godaccepts us for belevere.

Againe; in thefe works [abo bai biboud her, and gruen bong/cff for ane;]S. Paul fers driving the res fon or Argument; which faith atten it the minist regenerace; to move men to bibo do Gody And thereafon is frained this is (Cfrift lovethehere, and bach given bimfelfe for their therefore for thou live to God. Readerhe 1800; therefore for thou live to God. Academi 1800; therefore for thou live to God. Academi 1800; dots 1. dot 1

Bytchis we are to take section, to conflict and too bewaile the hardueffe of our hearts, who doe noterelen from once will wayds and unne unto Goal upon the conflictention of his love in Chrift. This waters of the Sanftigre have long flowed unto us a barthey have not fivectued us, and made us favoley there fore is itso her feared left our habitstable be at length turned to places of articles and fire piss, Earth, 47.1.

21. I doe not abrogate the graze of God for if righteonfreffe bee by the law, then Chriff died withous canfe

The meaning. Grace in Scuprute Fightifieth two things : the free favour of God, and the gifts of God in us. And where the hely Ghoft intrests of juffification , grace in the first fease, fignifies the good will and favilia of God, pardoning tinnes, and accepting us to life everlasting, for the merit of Chill, a Tim: 1. g. Eph. z. 8. And in this feale is the word uled in this place. And when Panifaith, I do not abrogate the grace of God; His citating is; I doe not make void or fruftrate the grate of God in respect of my felfe, or in respect of other beleevers, by reaching the justification of a finner by faith alone. Headdes; Ifrighteonfneffe be by the law shat is jifa finner be juftified by his owne obediense, in performing the law, then Cheitt died without caule. The word Augur, freely, tranflattd withous w caufe, hatti a double fignification. One is, when it fignifies as much as without price & merit. Matthing 8. Te have received freely, give freely. The fe-cond is, when it fignifier tafbly, without just or fufficient canfe: as Pfalter Og.q. Mine chemites bute meefreely, (as the Sevency tranflate) that is, wrongfully or without juk caule. Thus here Chritt is faid to die freely, that is, in white or without caufe, becaufe if wee bee juitified by obedience to the law, then Chrift died in vaine, to make any fatisfaction to the Law forusi

Thefe words are an aniwer to an objection. The objection is this : If thou teach that at finner is julffied onely by his faith in Christ, then thou abolitheft the grace of T = - Code

Gpd. The apfewer, is negative. I doe not by A his doctrine abregate, the grace of: Gou And absers: jas arcsion gibto of this anthway: If weebee juffiled by outpawne fulfilting of the law glace. Chrift died in your co-childly the law for us.

Theufe. Firft, let manaske shar Pan faith, he doth not abrogatosbegrace of God and why? begaus here will infert nothing in the caule of our justification to bee jayned with the abei diarice of the doeth of Chaift. And hence we loar powhat is the nature of grace. It mult finds whally dand councily in infelier Gods grace connot fland with mans merit. Grach is morgrage , unleffe is bed freely. pinou every W31 2 Comane 4.4. To him shar worketb she B wages manus of ranshus of defere Roman: 11.6. Ifelection be effernce, thennes of workes, elfan srace no prace. Grace and workes of grass in the caufing of jultification; can no more Hand together, than fire and waters By this wee are admontified to be nothing in our felvessand to afcribe all that wee are, or can dorsto the grace of God. .

Againe, siere we fee our dury, and that is, to be carefull not to abrogste the grace of God ungo out cleves. Bushow yis that done? Anja. Wee mush ftrip and empry out cleves of all rightspuinelle, and goodoefle of our owne, even to the death, and with all hunger and thirth after Chrift and his righteoulnelle, CHAR. 56. Linker. 55.

ground of true religion ; that the death of Chrift in made void, difany thing bro joyned with to make wo de of our justification, as a metnes co latisfie Gods jultice, and to me. ofjuftification by workes is a manifelt error. For if wee bee juffified by the workes of the law, then the judgement of the holy Ghoft is, tha: Christ died without caole. Againe, the doctring of humane fatisfactions isa device of man braine .: For if wee fatisfie for our felves, then did Christ by death fatisfie in vaine, Thirdly, it is a falle and wicked (though a colourable invention) to fay, that Chrift by his death merited, that wee should merit by our workes. For if wee merit by workes, T Chrift dyed in yaine to meric by his owne death. This is the fensence of God, who cannot erre. Lafly, here wee fee the Church of Rome creth in the foundation of true religion, because it joynes the most of mans works and the merit of the death of Chrift, in the justification of a finner. And therefore wee may not fo much as dreame of any reconciliation to be made wish that religions for light and darknes cannot be reconciled, nor fire and water. Here the Papitts aufwer, that Pan/in this text locakes against them that looked to be juffified by the natural obfervation of the law, without the death of Chrift. But it is falle which they lay. For Paul here fpcakes against Chriftian Jewes, who joyned the law and the

Gafpell, and Blokest to bee sufficient both byl Chrift, and by the workes of the law : and nor lay workes of stolaw, done by first get of nasure, but by workes ni grace, to your a sure, but by workes ni grace, to your a

thai ye food a weakey the sea with sea when soft beift before we defer that in your fight, and Anong you'r neified ? such of shan that the bood the moti

THat was may farshowship shaped dethe principal Argument of the Brills of the start wascalled of Goody and my dockrine beet rues here Vofeell i that was called of Goody and my dockrine twee revoluent to appethe Vofeell i that was called of Goody and my dockrine, size rue : therefore yee hered to charocher Goody hered to the start of the start of the start hered to the start of the start of the start hered to the start of the start of the start hered to the start of the start of the start hered to the start of the start of the start hered to the start of the start of the start hered to the start of the start of the start of the start hered to the start of the start of the start of the start hered to the start of the start of the start of the start of the start hered to the start of the start o

The first parso of the minior, in http: Fryd was called of God, washindled in the first sind focond. Chapters: The second fairs, the bis dochrine is true, is handled in the third, fourth, and fifth ; and is pappounded in this werk? Moreover, the contlution of the Argumener fet downe, chap, a verifors have agains report red, namely, that the Galarishes flouid age have revolved so angeher Gofpall. And withall Paul here nores, the cause a scheire revole, and they are two. One is folly: Officially reachers, the official to the cause of the revoluand they are two. One is folly: Officially reachers, Web barb bewinghed you for

Whereas Paulfaich, O fooligh Galuins, that we mittake not his example, three quefions may beedemanded. The first is in what see fpect hee gives this hard judgement againft them ? Anfwer. Three things are fubjected to judgement; the doctrines of men, the lives of men, and the perfons of men. Doctrines are to bee judged by the word, and the lives of men : yet ordinarily, the perforts of men are not to bee judged. For the faying is true, that three things menos fubject se judgement : the connfels of God, the Scriptures, and the perfons of men. And in this place Paulgaves judges ment, not against the Galatianistheonfelyes or against their perfons, but against themnew conceived doctrine; and against their practice in revolting.

The fecond queftion is, whether elissisting a ment be righteous and true judgement? And it is storeautic it is upon goood goound. For first of all *Paul* gives this conflore was to reprove and formet vice. This is office was to reprove and formet vice. This is office was to reprove and formet vice. This is office was to reprove and formet vice. This is office was to reprove and the pation of the theory overturned the pation of the theory overturned is a start of the theory overturned is a start theory fells. The theory overturned is a start theory fells than forder. Thirdly, thus judgement was given in love. For Paul intanded and defined, nothing in this fpech, but, their good and aneadner. Upon like grounds J/19 call the Ifractice, profe of Sodome and Gomorba, 1/2.1. Chritt cals the A two dilipiles foolib, and flow of bars to beloeve, Lake 24. 25. Park cals the Creatians forms and flowbellies, Titus 1.12. But Math. 5.22. may bee objected, where he is laid to bee indanger of a Councell, that faith, Thos foole. Anf. The place is to bee underflond of them that chargemen with follie, with a minde to reproach them, and in way of revenge : which Pawlin this place doth not.

The third quefitor, is, whether we may use like judgement againft men? Anfw. Upon like grounds wee may, if weel have a warrant, and calling from God for to due. For all judgement is Gods, Rem. 14.10. if this judgement hee in turth if it beein charite, for the amendment of the parties, and for the good of others. Otherwise, if thefe grounds taile us, we may not give judgement againft any man, but mult foi low the judgement of charite which thinks no evill, hopes the beft, and confirms all things in the beft part, 1 Con 13.

To come to the fecond caufe, Paul faith, Who hath bewitched you'that is , who hath deceived you, as if yee were bewitched by forme inchantments ? Here Paul takes it for a confeffed truth, that there is witcheraft, and witches. And that wee may the better conceive his meaning, two queftions areto bee propounded. The first is, what is the witcheraft here meant ? Anfwer.It is a Satanicall operation, whereby the fenfes of men are deluded. For the devill can by certaine meanes, delude and corrupt the fantalie , or the imagination ; and caufe men to thinke that of themfelves, which is other wile. There is a difeste called Lycanthropia, in which, the braine being diftempered , men thinke themfelves to bee wolves, and carry themfelves as wolves. And in this difeafe the devill hart a great firelie. Againe, the Devill can delude the outwird fenfes, as the hearing, and the fight. This lannes and lambres turned their roddes into ferpents, before Pharaoh, and brought frogs, by deceiving the eye, and nor in truth, Exed. 7. and 8. Thus the Witch of Endor made a counterfeit Samuel to rife out of the earth, 1 Sam. 28.

The fecond queftion is, if this witcheraft bee an operation of Satan, -how men thould bee faid to doe it : for Panilisth, who or what min hath be witched you ? Anfwer. Mendoe it by league and confederacy with the Devill, The Inchanter charmes by Winny forieries, Pfalm. 58.5. The devil' feekes whom her will devoure : and cherefore, where fiee finders fie perfonto worke upon, tiee infinuares and offers himfelfe. And after men be in league with him, he hach a word and fattaments for them. as God hath : and hee remaineth faith as God doth. And looke as theeves a finne are mathe way, lome in the wood Yand they in the way (when a booty comes) give a watch-word to the relt; and then all are sellind rogether : 82 ven lo, when a man in league with the Devil ufeth charmes, imprecations, curfes, praifes, (uperfittious invocations, Recording to his appointment, and other Statnicht ceremonies, a watch word is likewile given unto him, and he is fraight at hand to the intended feat. Thus, and no otherwise, are men faid to bewitch, or deludy the eye.

That which Paul taith to the Galacians, if he were now living among us, he would likewile fay to us, O fooliffs nution, who hash benitched you? We are wile in maters of the world : but in matters concerning the kingdome of heaven, the most of us are fooles, beforted, and bewirched with worldly cores and pleafures, without fenic in matters of religion, like a prece of wax without all forme : fit to take the forme and print of any religion. And wee mult take heed, left this our foolifhieffe, and intexication of our fenfes, lead us head-long to perdition. And therefore we miliflearn the way of life in humility, Pfulme 25.9:We muft obeyit, and in obedience wee thall learne it, Ish.7.17. Wee must as hearily love the word of God, as in minde we conceive is left by not loving of it we be given upen frong illa fionsito beleeve liei, 2 Thef. 2. to Laftly, we mult prav to God to bee taught and guided by his word and Spirit, in things pertaining to everlaiting life.

To proceed further, the delution or bewitching of the Galations is fet forth by two arguments. The first is the end in thefe words, That ye fronta not obey the trnth, Before I come to the confideration of thefe words, a doubt muff be refolved. For fome man may fuy, that this Epifile is conupred, becaufe thefe words are wanting in funery translations and editions of the Bible : and lerome faith, that they were not found in the copies of the Bible in his dates. Anf. In the editions and translations of the Bible, there are fundry differences, and divertities of readings : and thele differences are not the fault of the Scripture, but of the men which used to write out the Bible: for the Bible heretofore was foread abroad, not by printing, but by writing. Againe, though in the bookes of the Bible there be fundry varie-D ties of reading, yet Cods providence hath fo watched over the Bible, that the fenfethorenf rousement intire, lound Schocompe, feeially in the dounds of Peligion : and notifie words principally, but the fende is the Seripture. And that which I is y? appeareth in this text : for whether thele words be left in, or put out, the fehle of the verle is one and the fame?

 The aberts ("har visitation dependentials,") are implant of the observation of "lattic, and "residentials," and the observation of the set tradings of training, and the set of the set and the set of the set of the set of the set and the set of the set

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lice of the Devin : and that is to hinder or overthrow our faith. The first thing the devill aimed at in our first parents was to overthrow their faith, and to caufe them to doubt of the truth of Gods word. The first temptation wherewith our Saviour Christ was affaulted. was againit his faith, as hee was man : If thou bre the Some of God thou canft caufe thefe ftones in thy hunger to bee made bread : but thou canft not caufe thefe Rones to bee made bread : therefore thou art not the Son of God. The devil defired to fift out all the faith of the Apofiles, and to leave in them nothing but the chaffe of unbeleefe, Luke 22. The devil blinds the eyes of men, That the light of the Goffell of lefus Chrift may not forne unto them, 2 Cor. 4.4. This must reach us that we must not onlyhold and know the true religion for the time, but alfo build our felves upon our faith, Ind.v.20. and bee rooted and ftablifhed upon our faith and religion, Cal. 1.23. and the rather, becaufe it hath beene the manner of this nation, wiskedly to change religion with the times. And that wee may indeed be soored upon our religion, wee mult not bealt of the greatuelle and firength of our faith, but rather labour to fee in our felves a fea of unbelecfe, heartily to bewaile it, and to firive to beleeve, and to goe on from faith to faith.

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Thetrach here mentioned, is the heavenly doctrine of the Gospell : so called for two caufes. Firft, becaufe it is an abfolute truth without errour. It is a principle not to be called in queftion, that the Apofiles & Prophetsin writing and preaching could not erre. It may be faid, they were men, as we are and therefore fubjest to erre, and be degeived injudgement. Anfwer, Judgementis two fold. Que, conceived by the difcourfe of naturall reafor : the other , conceived by the apprehention of things reyealed by God. In the first, the Apofiles and Prophets might erre, and bee deceived; as Nathan and Peter were. In the focond, they could not: be caufe it was framed in them by the infpiration, and inflinet of the holy Ghoft. And therefore they never cired, either in preaching or writing. The fecond caufe why the Gofpelis called the truth, is becaule it is a most worthy truth, namely, the truth which is according to godline for Tit. 1. It may be faid, what is the truth 2and how fhal we know it confidering there be fo many diffentions? Anf. Firft, make thy felfe fit to know and then fhalt thou know the truth. And thou fhalt be fitted to know the truth, if thou first of all give thy felfe to obey it. Reade the golden sexs, John 7.17. Ober, and yo flakknow.

The fecond thing, whereby the delution of the Galaxian is exposited, is the figure dedefribad, dre. That is, powhow left (Drift ya dedefribad, dre. That is, powhow length and the defribad, dre. That is, powhow length and lively and evident manner even as if Chrift had beene painted before your yes, and had

Here let us obferre the fcope of all the malice of the Devm : and that is to hinder or overthrow our faith. The fift thing the devill sind at in our fift parents was to overthrow their faith, and to cause them to doubt of the truth of Gods word. The fift tempation there with our Saviour Charl was stallaulted. Here the truth, when it was for the unto them (as it were) in orient colours. And where *Tauf* faith, that *Chrift may before defiribed*, I referre the the the time before their revolt.

Here first wee are to observe the properties of the Ministery of the word. The first, that it must bee plaine, prespicuous, and evident, as if the doctrine were pictured, and painted out before the cycs of men. Therefore the Church of Rome deales wickedly, in keeping the Scriptures in an unknowne tongue. For this is to cover that from the people, which is to bee painted before the eyes of their mindes, Againe, that kinde of prizching is to be blamed, in which there is used a mixed kinde of variety of languages, before the unlearned. For this is a figne to unbelegvers, I Corinth. 14.22. And in this kinde of preaching wee doe not paint Chrift, but wee paint out our owne felves. It is a by-word amongus: It was a very plaine formon. And I fay againe, the plainer, the better.

The second property of the Ministerie of the word is, that it must be powerfull and lively in operation, & as it were crucifying Chrift within us, and caufing us to feele the vertue of his paffion. The word preached muft pierce into the heart, like a two-edged fword, Hebr. 412. taue prophecie judgeth men, difcovereth the things of the heart, and cauleth men to fay, The Lord is mithin you, 1 Cor.14. 25. The fcepter of Chrift whereby hee finiteth the nations, is in his mouth, Ifa. 11. 4. shat is, in the Ministery of the word, ler. 15. 1 g. And it is the fame Minflerie, which fhaseeh heaven, and earth, Agg. 2.5. By this it appeareth, thatto take a text, and to make difcourse upon, fomething in the faid text, thewing much invention of wit, & much reading, and humane, learning, is not to preach; Chrift in a lively manner. It will be faid :what then? I answerwith Paul, who is fafficient either for the speaking, or doing of these things ? yet fomething may bee fnewed. Know therefore, that the effectuall and powerfull preaching of the word flands in three things. The firft is true and proper interpretation of the icripcure, and that by it felfe : for Scripture is both the gloffe, and the text. The fecond is favourie and wholefome doctrine gathered out of the Scriptures truly expounded. The third is the application of the faid doctrine, either to the information of the judgement, or to the seformation of the life. This is the preaching that is of power. Letall the fonnes of the Reophets thinke upon thefe things, and fudy to be doers of them.

Furthermore, two quefions are here refalged. The firthis, whicher images beneccifary in the congregations of the people of God ? Aufor. Thereare Chriftian Images, and Pictures, and chey are very necesitary. And there

the Epifile to the Galatians.

right administration of the Sacraments. For in them Christ is described and painted out unto us. As for the painted and carved images of the Papifts, we utterly deteft them as idols. They alleage, that they are lay-mens bookes : but Habacuck faith, shey are doctrimes of lies, Hab. 2. 18. And where the lively preaching of the word is, there is no need of them. And therefore Images were not established in Churches in these West parts, till after 700. yeares. As long as the church had golden teachers, they had no Images, but when the teachers did degenerate and become wooden teachers, then came both golden and woodden Images. It is further faid, why may not we paint Chrift in our Churches with colours, as with words in termons ? Asf. The one the Lord alloweth, namely, the description of Christin speech, but the carving or painting of images in churches, and that for religious ufe, he condemneth , Exed, 20. 6.

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The fecond queftion is, Whether there be now in the Church of God any facrifice or oblation of Chrift? Anf. There is after a fort. For there is a lively representation of the paffion of Chuft, in the preaching of the word, and in the administration of the Lords Supper, as if Chrift were yet in crucifying, and as though his bloud were now diffilling from his hands and fides. As for the factifice of the Maffe, it is an abomination and a meere meckerie. For there the Prieft, when he faith, Acceptehefe gifts, &c. is become a Mediator betweene Chrift and God : and the bodie and bloud of Chrift is offered in an unbloudy manner; that is, bloud is offered without bloud : and the prieft, when hee hath offered Chrift, ears up all that hee hath offered. Yet for this damnable oblation many fland : becaufe they are bewitched and inchanted with pretended thewies of Fathers, Councels, Antiquitie, Succeffion, &c.

Lafly, here we learne, what is the duty of al beleevers : namely, to behold Chrift crucified, Cant. 2. 1 1. O daughter of Sion, behold your king. But where mult we behold him ? Nor m Roods and Crucifixes after the Popilh manner : but wee muft looke on him, as he propounds himfelfe unto us in the word and Sacraments. For thus is he the true object of our faith. And how maft we behold him ? by the eye of faith, which makes us both fee him. and feele him (as it were) crucified in us. Here note, that implicite faith (whiteh is to beleeve as the Church beleeves) is a blind faith: for by it we cannot contemplate and behold Chrift And the common fault is nest to bee noted, whereby menneglect and palle by this contemplation of Chrift. There is smong us the evilleye that devoureth all it feetlichere is the adulterous eye : but where is the eye of faith to behold Chrift ? where is the form of this eye to bee fcene, which maketh the thing which it beholdeth to be ours, and as like un-

thefe images are Sermons of Chrift, and the A to it? Welove tricke and paintour bodies; right adminifitation of the Sacraments. For in them Chrift is deficited and painted out unto us. As for the painted and earned images of the Papifs, we uterly deteff them as idols. They alleage, that they are *laymens boles*: but Habacuck (aith, they are doitmes of lies, Haba. 1:8. And where the thirdly preaches the they and fet up his image there, and then for the bardies, there is no need of them. And therefore Images were not effabilited in fourches in their Well papers, ill after so

That this contemplation of Chrift by faith may take more place, and bee the better practiled, confider the use of it. Firth, by behol ding Chritt crucified, we fee our miferie and wickedneffe. For our fins are the fwords and. fpeares which have crucified him, Zach. 12. 10. Secondly, this fight brings us true and lively comfort : for beholding Chrift crucified, we fee Paradife as it were in the midft of hell, we fee the hand-writing against us, cancelled, Coloff. 2.14. we fee the remiffion of our fins written wich the heart bloud of Chrift, and fealed with the fame. Thirdly, the fight of Chritt makes an univertall change of us. The camelion takes to it the colours of the things which it feeth, and are neere unto it : and the beleeving heart takes to it the difposition and minde that was in Chrift crucified, by viewing and beholding of ChristiThis fighe makes us mourne and bleed in our hearts for our offences, when wee confider that Chrift was crucified for us : and it makes us love Chrift. when wee confider the love of God in Chrift crucified.

Laftly, this thing muft be a terrourto all the ungodly. For they have no care to behold Chrift, but by their lewel livesthey crucifie him : and for this caufe in the day of judgement, they findlife with heavie hears. Chrift to be their judge whom they have pieced, *Revel.* 1; 5. Better therefore, it is, now in the day of grace to behold him with the eye of faith to our comfort, than now to defpile him, and then to behold him to our evelating daame with the eye of our function.

2. This only would I learne of you, Received ye the Spirit by the worker of the law, or by the hearing of faith ?

3. Are ye to fool to the after yee have been in the fairit, ye would now be made perfect by the field.

The fence of the words. When Paul faith, this would llearse of you, he mets with the concert of the Galatians, who thought themfelres wife; and the effect of his fpech is this that generative of the forest of the fpech in the state of the state of the state of the enary our failed of the state of the state enary our failed of the state of the state enary our failed of the state of the state enary our failed of the state of the state enary our failed of the state of the enary our failed of the state of the state enary of the state state of the state of the state of the state state of the state of the state of the state state of the state of the state of the state state of the state state of the state state of the state state of the state

clientiallipirit of the Father and the Sonne, 1A 28 1 Cor. 12.4. There is a diverficie of gifts, but one fpirit. Sometimes againe it fignifies the effects, operations, or gifts of the ipirit, as namely, when fle/is and pirit are opposed, as in this text. And further, when it fignifies gifts, yet then the prefence of the fpirit is not excluded, but included. The fecond is, that here the Spirit fignifics the fpirit of adoption, Eph. 1.13. Rom. S.16. The third is, that to receive the fpirit, is not barely to receive the gifts of the ipirit, (as we are faid to have the Sunne in the house, when we receive the beames of the body of the Sunne being in heaven :) but in this receiving there are two things. One is, that the fpirit is prefent in us ; the other, that the fame fpirit teftifieth his prefence, by his B speciall operation and gitts of grace. Paul faith, Sph. 4.30. Grieve not the fpirit. Which is not meant of gifts, but of the very perion of the fpirit. And it must be remembred, that the effects and gifts of the fpirit prefuppole the prefence of the fpitit. By workes of the law we are to understand the dostrine of justification by the works of the law. By the hearing of faith is meant the doctrine of the Gofpel:hearing being put for the thing heard, namely, preaching: and faith, for the doctrine of juttification by faith in Chrift crucified. For faith fignifies not onely the gift whereby wee be-Iceve, but also that which is beleeved.

In the third verfe, fpirit fignifies the operation of the fpirit, whereby the inward man is renewed and made like to Godyor againe, the exercises of the inward man: and *fleb* fignifies outward things or actions, that properly pertaine to the outward man, as circumcifion, and fuch like. Thus a Cor. 9.17, *fleb* and the *new creature* are opposed. And *Past* faith, *Rom. 9.29*. He is a lew, that is a legw within in the fpirit, baving the circumcifun of the hart. To begin in the fpirit, is to begin in godlineffe and religion, inwardly in the exercises of the renewed heret.

The Refolution. In thefe words is contained the first argument, whereby Pawl proves the truth of his doctrine. It is framed thus: If ye received the fpirit by my doctrine, my dodrine is true, and ye foolish that adde unto it julification by the works of the law is but ye received the fpirit by my doctrine: therefore it is true: and ye deale foolish y that have added to it in with cation by works.

The major or first proposition is not expresside, but the proofe thereof in the third verse, thus : it is a point of extreme folly, when ye have begun in the ipirir, to end in the flefh : therefore it is folly in you having received the fpirst by my doctrine, to adde any thing unto it of your owne.

The use. When Paul (sith, Lesme learne our thing of you, he notes the fault of the Galaxians, and of fundry others, who when they have attained to a certaine measure of knowledge in Gods word, are preferily puffed up with pride, and often thinke themfelves wifer than their teachers. This was the fault of the Cotinthians, I Cor. 8. 10. and of fundty in our daites, who feparate wholly from all our congregations, prefuming to know that which they never learned of their teachers. That this overweening pride may not take place, we must joyne the knowledge of our felves, with the knowledge of Cods word, and mix our knowledge first in boart.

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(Cape 2)

Againe, here when it is faid, Received ye the fpirit ? that is, ye did not receive the fpirit by the workes of the law, but by the hearing of faith-Here, I fay, we fee the difference between the law and the Gofpell. The law doth not minifler the fpirit unto us : for it onely fhewes our difeale, and gives us no remedie. The Gofpell miniflereth the fpirit. For it fnewes what we are to doe : and withall the fpirit is given, to make us doe that which we are injoyned in the Gofpell.

Here allo we learne, that the preaching of the Golpell is neceffarie for all men, becaufe it is the Infrument of God to conferre the fpirit. While Peter was reffereding, the [privid God fell upon the Gentiles, Alit, 10. 44. Paul Guith his minifery is the minifery of the fpirit, 2 (or. 3. 5. faving the minifers and others, 1 Tim. 4. 16. And the most learned have need of this ordinance of God. For suppole they have knowledge sufficient, yet have they need of the fpirit of God to guide and governe them. Further let it be observed, what is the leope of all our hearing and teaching, samely, that we may receive the fpirit of God : with

Moreover, Paul here fets downe an infallible argument, whereby wee may be a filured that the Scripture is the word of God. For the Scriptures in their right ufe (which is in reading, hearing, meditation) have the divine and tipernatural logeration of the fpirit joyned with them, to comfort in all diffteffes, and in the very pang of death, and to convert the heart of man, making him in refered of righteoufneffe and holineffe like unto God. This privilege have the Scriptures, *Ifa. 59.21.2.* and no ward elfe.

Laftly, let us here obferve the certain marke of true religion:and that is, that the preaching chercof conferres the fpirit of adoption. This doth not the pretended Catholike Religion of the Papilts : it doth not conferre unto men the fpirit to affure them that they are the children of God ; because it teacheth that we are to be in fulpence of our falvation. Againe, by teaching humane fatisfactions and merits, it minifireth the fpirit of pride and prefumption, as allo the ipirit of crueltie, and not of meeknefie : for they of that religion commonly delight in bloud : and there have been no wars, or leditions, or rebellions in Europe, for many ages, but they of the Romilh religion have beene at one end of them. When

the Epillie to the Galations,

When Paul faith, verf. 8. Began Jram that Ar anger fpue us out. fairie, de. he teachesh a divine inftruction. that true godlineffe and Religion flands, in the fpirit, that is, the gance of the heart, or in the exercifes of the inner map, whether, we reined the beginning, the middle or the accomplifument therof. Theking, daughter is all eleriens within Pfalager 3. True worfbippersware Thip Gooinshe Spiris Johnet 5. Rom. 1. 1.2. Heie a law shanica lew not with out but mithiache fpinst in the diramentifion of the bears, Romis Ap. Godsefervinesant Kingdome famas in inflices pence of sanfstence and joy in the boly Ghoffs Row 1 4.1 7. Heaber is in Chriftinus not know him in any cafnell rolpeds, but be a ver grentures 2 Cor. 5.19 Gald. 17. Baptine is not the wathing of the floors of the floin, but the premite that a good conficience makes to God, By this doctrine weefee the fault of the world, which forthemotivare placeth religion in ceremonialt worformance of formout ward duties. The Jewalfer to come to God with facilities; and to draw neere to him with his lip, his heart being farre from God. The Papil hath runted the Apofibiliko and Catholike religionsides a maffe of ceremonies a bor, rowed partly from the Jewes and partly from the Gentiles. And the multitude among us place their religion in comming to the Church, inoutward hearing, in receiving the Sacrament, in fome kindplof formall praying. Thefe chings may not be condemned, bio the power and he of religion lies not in thele things. Wherefore wer muft nor fand upon outward and painted thewas : but looke in har thou att betweene God and thy felfel that only are their in religion. They praieft mehe Church : but thou mailedeceive the world in this. Tel me, doit thou pray at home? doit thou pray in thing owne hears unto God, by the fpirit of praier? then thou praiefhindeed. If thou canth approve thy hearcunto God for any act of religion, then it is doncindeed, elfo not. Remember this.

Furthermore, Raul here seacheth that our after proceedings in religion must be an firerable to our first beginnings in the fpirit. And hence we may be advartiled of many shings First, here we muft take motice of the folly of Popifireligion. Bor is begins in Gosts therbie had the merit of Christ tand is ends in our morits and fatisfactions. Secondly, we mult rake notice of the common finne of our times. For inche practicent our religion we aroudeceived. We are not new that which we bave beene zwentie orthiteie yeares agon. Fonsoy we fee the world abounds with Atheifts Epicures, Libertines, Worldlings, Newscreathau ard of no religion : and land by that have bees cofore thewest fome forwardnefie, ibogin to dalterand fragger, and colocke another way This is not corbegin and end in the finite but to bothin the flefs. Wee are betime to amendithis faule, left if our former zeale bad tamedaoprefeuriuke-warmaefic, Gadin his 1.

created in frauer-Laftiy aged perfois that have begudin the fpicir, mult looke that they grow up in the graces of the fpirit more than others, that they may end in the fairt, It is faid of the ann gell of Thyatira, that hit feve, fertige, and works, were moe at the laft than at the fifth Rev. 2. 1 9. The fame (hould be faid of all aged perfons, They which are planted in the hould of God, bring forth fruit in their old age, Plat 91.16, It is the commendation of the old man, that by reafon of his manifold experi-ence, he knowes the Father more than other father 1 lok. 2. 14. It is the praile of Anna, that the continually forved God, in failing and prayer being 80, yeares old, When the outward man decaies, the inward man thould be renewed. I Inrake all this the rather becaufe aged perfons are much wanting in this duty. For mone commonly are to ignorane in the things of God as shey ; they begin in the purit, but the affections of thein hearrs ufuelly end in the love of this prefent world. But they mult be warned. that as they goe before others in age, formult they alfo exceed in the graces of the fpirit. We use to fay of children, Godmake the maned old men : and it is well laid. An old, man is to bec regarded : but fpecially a good old man, who is more to be refpected than twentic of younger years, Now aged perfons when they grow in age, and not in the fpirit, they lofe their honour, for age is acromment glory, when it is found in the way of night some neffe, Prov. 16.31. Let them therefore, pray wish, David, Forfikemenor, O. Lord, inmine old ages Pfal. 71.9.

A HAVErc Juffered formany things an waine if Joho is bo even in vaine.

ifforest be even in paine. The interrogation, bave yet a single as by bave, Brauforthe gueffico inchis place solutervalless. (peech affiantaive. And the versigcargyshis (suffer) and the solutions for the and yet have, hift rod many afficitions for the fame - but now have yee revolved from the Solgeth, and therefore all your forger inferings far word, or in graine.

... The words if the positive united are a limitation or qualification of the which was hid before, souther y carry true fairs ... Which was been as souther y carry true fairs ... Which was been as souther y but with four hope of your appearance ... which if it be-take, then which mould be invaring that noncher in vaine, if yours appearance ... which if it be state, then which mould be invaring that noncher in vaine, if which mould be invaring that noncher invaring the state of the state of the state of the state which mould be invaring that noncher invaring the state of the state luffered well, ye now fuffer in vaine.

The ule. When Paullaith, Have yes Suffered, d'c. hee lignifies unto us the effate and condition of all beleevers in this life, that they muft be bearers and fufferers. The reafon. To this are we called, I Par. 2. 21. for we are called to refigue all revenge to God, and therefore of our felves to be bearers and fufferers, Matth. 5.3 d. Refift not evill. And we are called to imitate the pation of Chrift, who fuffered being mnocent, & being reviled, reviled not againe. Moreover, it is for our good that wee should beare and fuffer. 1 Pet. 1.6.and Pfal. 1 19.71.It may bee demanded, What if my caule bee good, must I then fuffer? Anf. Yea; The better thy caule is, the better are thy fufferings : they are bleffed that fuffer for righteoufneffe. Paul p commends himfelfe by the multitude of his fufferings, 2 Cor. 11.13. Againe, it may be de-manded, how long we mutt fuffer ? Abf: Even to the fledding of our bloud, if it be for the refifting of fin, Heb 12.4. Laftly, it may bee faid, how fhall we be able to doe this ? Anfor. Godis fatibfull, & wil not lay on ut morethan we fallbe able to beare, 2 Cor. 10.3. By this we are stimonified, notto make a reckoning in this world, of pleafure and delight, as though the Golpel were a Gofpel of eafe, and as we ule to fay, a gofpel made of velvet; but every one of us muft take up his owne croffe, Luk 9.23. Ifthen wilt bee my difciple, denie thy felfe, take no thy croffe, that is, the particular affliction and miferie which God laies on thee. Againe, if in this world we must be fufferers by condition, then in differitions and differences wee may neither give nor take the challenge, but muft bee content to beare and put up wrongs and abufes. Lafly, in these daies of our peace, we muft looke for dates of triall and affliction. For as yet we have fuffered little for the name of Chrift. The harveft of the Lord hath beene among us more than 40. yeares : therefore (no doubt) the time of thre thing, fanning, and grinding come on, that as the Martyr faid, we may be good bread to the Lord. And that wee may be able to fuffer for the name of God, we muft pray for this gift at Gods hand. For powerto fuffer is the gift of God, Phil. 1.29. and we must observe the commandement of God, not to feare the terrours of men, Rev. 2.10. r Pet. 7.14. And for this caule, we muff (as Peter faith) fanttifie God in our hearts being affured by our faith, of the prefence, protection, and providence of God.

When Paulaith, Have ye fuffered fo many things? he forwesthis we must indure manifold miteries in this life. Incab faid to Pharme, his dates were few and evill. Many are the affi. Hims of the righteon, Pfal 34.20. Chrift faith, Take up thy croffe every day, Link, 9. 23. and thereby he fignifies, that every new day that comes over our heads, we muft looke for a new croffe. And for this caule it is not enough to be patient for a fit, but we muft fiewall patience and long fuffering, and that with

A joyfulneffe, Col. 1. 11.

When Paulfaith, Have ye suffered fo many shings in vaine ? he fignifies that our fufferings are of greatule, unleffe our finnes be the hinderance. It may then be demanded, what is the ufe of our fufferings? The Papifts anfwer, that in our baptifine or firft convertio, Chrifts fufferings doe all; and abolifa the whole fault and punifoment : but if we fin after our convertion, then they fay, Christs fufferings abolub the fault and the overnall punifhment, and our owne fafferings abolifa the comporall punifhment. But this dostrine leffens and obfcures the mercy of God : and it must be obferved, that Paul holds all their fufferings to be in vaine, that focke remifion of fins, or ju-Aification in any thing out of Christ.

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Now wee for our parts make five other ules of our fufferings. Firft, they lerve for triall of men, that it may appeare what is hidden in their hearts, Dens. S. z. Secondly, they ferve for the correction of things amific in us, a Cer. 1 1.23, Thirdly, they ferve as cocuments and warnings to others, fpecially in publike perfons : thus David fuffers many things after repentance, for his murther and adulterie. Fourthly, they are markes of adoption, if we be content to obey God in them, Heb. 12.7. Laftly, they are the troden and beaten way to. the kingdome of heaven, Ait. 14.23.

When Paulfaith, If they be in waine, we are to obferve his moderation. Hereproves and terrifics the Galatians, yet fo as he is carefull to preferve she hope of mercy in them, and the mope of their amendment in himfelfe. The like hash becas the practice of the Prophets. Ionas preached, yet fortie daies and Ninive fallbee deftroyed : but withall he addes. Is may be the Lord will repent, and surne from his fierce wrath, Ion. 3.9. Peter faith to Simon Magne, Thon are in the gall of bisterneffe : but withall be addes, Fray Godshat she thought of thy bears may be forgiven thee, Ait. 8.21. Sce the like, lool 2.14. and Amos 9.15. And thus are Minifters of the Golpell to delay and qualifie their reproofes and centures.

3. He therefore that minifireth to you she fisris, and workesh wiracles among you, doth he is by she works of the law, or by the hraring of faith?

Thefe words are a repetition of the lecond verfe, whence the exposition must be fetched. The words [and workerh miraeles among you] are added : and they carry this meaning; That God gave to the Galatians not only the fpicirof adoption, but alfo other extraordinary gifts of the fpirit, as to fpeake with ftrange songues, to cure difeafes, and fuch like.

Repetitions in Scripture are not idle, but of great use, and lignific unto us the neceffitie of the thing repeated, and the infallible captainty of it. The subftance therefore of this verfermust carefully be remembred; and that is this: Ye received the fpirit by my doctrine: therefore it is true, and of God. The argument is of great ule. For by it wetome to an infallible

the Epifilera she (falatians.

infallible affurance of the certainty of Scrip- 1 A' tion : they were enabled to worke miracles tures, and of true religion derived thence. "The Galatians are now revolted from Pauls doctrine, and they erre in this foundation : and yet Pan/faith in the time prefent, He that ministreth the forit unto yon. Hence it appeares, that fals of infirmitie in the childe of God, doe not utterly extinguish the spirit, but onely grieve, or make fad the fpirit.

Againe, Paul here teacheth that God is the only & proper author of miracles. For he that miniffreth the fpirit, y orketh miracles, namely God. A miracle is a workeabove the ftrength of nature : therefore it can be effected of none but the Author of nature. It may be objected. the Apoliles, Prophers, and others, had a gift to worke miracles : Iofuah commanded the Sun to Hand, Iof. 10. 1 2. and Elias commanded fire to come downe from heaven, 2 King. 1. Anf. God never gave to any man power to worke and effect a miracle, either mediately or immediately. The gift was the faith of miracles. The faith was grounded upon revelation : and the revelation was, that God himfelfe would worke fuch or fuch a miracle, when they prayed; commanded; or impofed hands. Men therefore properly are but the mouth of God, and meffengers to fignifie what he will doe. Againe, it may be objected, that the devill can worke miracles. Anfw. He can worke a wonder, or things extraordinary, in respect of the ordinarie course of nature. Thus he cauled fire to fall from heaven : and hee cauled ulcers to arife in the body of Iob, and that true ulcers. And this he did by the force of nature, better knowne to him than all the world. But as for a true miracle that exceeds the firength of nature, he cannot poffibly doe it : no not Chrift himfelfe as man. though he be exalted above all men and Angels. By this we fee that they are deceived, who thinks that the devill can make raine. thunder, and lightening. Indeed when the matter of raine and thunder is prepared by God; he can haften it and make it more terrible : but raine and thunder hee cannot make. for that is indeed as much as any miracle. Againe, it is a falfhood to thinke, that Alchymifts are able to turne baler mettals into gold. For it is a worke of creation to turne a creature of one kinde into a creature of another kind. It is allo as foolifh to imagine that witches by the power of the devil are able to turne themfelves into cuts and other creatures. None can doe this, but God that made the

Hercagoine we fee the ufe of Billacles, that is, to confirme doctrine in the Apoftolike Churches. That their use is further to cont firme doctrine even ar this day, ir cannot bee

Laffiy, bere in the Galarians we fee what an eafle thing it is to fall from Goll, from out farth and allegeance to him. They were taught by Panil, they had received the ipitit of adopand yet for all this they fall away to mother Golpell. They mult be a looking glaffere un In peace we are now configure ; but triall finall come, our frailey fhall appears. That our frailtie and weakneffe may not be hurtfull to us. wee muß remember two rules. One is, nocto have a conceit of any thing in us, but co boild our faith and religion in trare, as in the prefence of God, Rom. 1 1.201 The fecond, to take heed that there be not in us an evill, corrupt, and diffembling heart. For if our heart bee naught, our faith cannot be good, Heb. 4.12.

6. As Abraham beleeved God, and at ivas imputed to him for right confinelle.

7. Know ye thereforethat they which are of faith, are the children of Abraban.

The words, Evenas Abraham, Canbave reference to that which went before. on this manner. Ye Galatians received the fpirit by my doctrine ; and my doctrine was the preaching of jultification by faith without works: which doctrine is like and futable to the ego ample of Abraham, who beleeved God and is was imputed for juffices int a start still, of:

Here Paul fets downe the fecond argument whereby he proves the rinth of his dooring. And it is framed clius: As Abraham was juffified, for are the children of Abraham. Abraham was juftified by jufticg imputed; and upprehended by faith, verf. 6. Therefore the children of dir abamare thus suffified. This don. clution is the principall queltion is not bere expredied, but in the roome thereof a declaration is made, who are the true children of God, namely, they that are of estraband, in refpect of faith.

That which is faid here of Abraham; is a maine ground concerning the juffification of a finner, in the bookes of the old and new Tefament:cheefore I willmore carefully fearch the true interpretation of it.

Some expound the words thus : Abraham beleeved God, and the world reputed him for a good and vertuous man. But if this bette right fenie, then Paul is deceived, who brings this text to prove the milification of Atrabam, not onely before men but allo before God. Now versue and good neffe, which isin effimation among men, is not fatheight macquit and jultifie us befdre God.

The fecond exposition is of the Rapifis, who by fairle here underfit and a general trach, wherby the articles of faidy are beleeved And by imputation, they understand reputation, whereby a thing is effected as it is indeed. And they with that faith is reputed for mile reonineffes becaufei (lagi they) faith formeil wich charite, frindedaheguitice whereby's finner is jultified before Bodl Bue chisespofrida ligth his defettentberrours. Lao int of all, Sharing is not the forme on life of faith, but the finite and the of my I Timbers. The end of boaching is loop out of a perch that, road conficience, and finite infained. It is copy To so face b without works, lam. 2.26. and therefore that works are the life of faith. An (.Saint Innes by faith understands a pretended faith, or the profetion of faith, as appeares by the words, v. 14. shough a man fay he bash faith : and v. 18. for methy fach. Now of this profeffion of faith, workes are the life.

Secondly, this expedition makes faith, or the act of beleeving, to be our whole and intire juffice before God : whereas indeed if it bee juflice, it is but one part thereof. And in the act of belceving, love cannot be included.

Thirdly, faith joyned with charitie, is not the justice whereby a finner is justified. For our faith and love are both imperfect : and faith is imputed for righteoufneffe without n workes, Rem. 4. 6. and therefore without charitie. For this is charitie, to keepe the commandements of God, Ist. 15. 10. Paul faith, that the righteonineffe whereby we are juftified, is by or through faith, Phil. 3.9.8t therfore our justice & our faith are two diltinct things.

The third exposition is also from the Papiffs, that fairh is reputed for righteoulnelle : because it is reputed to bee infficient meanes to prepare men to their juftification : but this cannot be the lenfe of this place. For this was fooken of Abraham after he was justified, and therefore needed no preparation to justificarien.

Let us now come to the true fenfe of the words. In them I confider two things, Abrakamsfaith, in these words, Abrahambeleeved God : and the fruit of his faith, in thele words, and is was imposed to him for right confres. Touching his taith, I confider three things. The firft is the occasion, which was on this manner : After the conquest of the heathen kings, Abraham was ftil in fome feares in this regard the Lord comfortshim, Gen. 15. 1. I am thy buckler, and thy exceeding great reward. But to this Abraham replies, I want ifne : and the Lordeniwers, I will make the feed as the stars of heaven, Gen. 15.5. Now then looke as God renewes and inlarges his promife to Abraban fo Abrahamrenewes his faith : and hereupon Mofes and Paul Gy, Abraham beleeved Ged. God doth not now inlarge his promifes to us as to Abraham nevertheleffe, the promiles recorded in the Bible, are renewed to us partly by preaching, and partly by the ufe of the Sacraments : and we accordingly are to renew our faith, specially in the time of feare and danger.

The second thing is the object, or matter of his faith, and that is, the multiplication of his pofferity. It may be laid, how could Abraham be juftified by fuch a faith? Anf. The promile of the multiplication of his feed, was a dependent of a more principall promife, I ans sby Godall-fufficient, Gen. 17. 1. and I am thy execoding great reward, Gen. 1 5. 1.1. In this carnall feed, Abraham fpecially refpected (by the eye of faith) the bieffed feed of the wo-

Acd, that as the body is dead without the foule, | A | man. He therefore beleeved the promife of a feed, as it was a pledge unto him of a thing more principall, namely the favour of God, and as it was a meanes to effect the incarnation of the Son of God. In his example we are taught how we are to refpect and use earthly things : we are to refpect them as pledges of Gods favour, and to use them as meanes to further us to Chrift, and to the attainment of our falvation.

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Serm, ad mil.

Temp.c.11. Epift,190.

The third point is, the properties of Abra. haws faith, which was a faith against hope. For he beleeved a promife of a feed, when his bodie was halfe dead, and Sarai wasbarren. In like fort we keeping true religion and good confcience, muft in all our temptations, croffes, mileries, infirmities, againft reafon, fenfe, and teeling, beleeve the promife of remifion of finnes, and life everlafting.

In this effect and fruit of Abrahams faith, three things must be confidered. The first is, what is meant by Imputation. To impute properly, is a speech borrowed from merchants : and it fignifies to reckon, or to keepe a reckoning of expences and receits. Thus Paul faith, Philem. 18. If be have done thee any wrong, impate it to me; that is, let it on my reckoning. And this word is here applied to the judgement of God, because her is our foveraigne Lord, and we are his debters : and he doth adjudge unto men for their fins, either pardon, or punifiment.

Imputation in God is two-fold : one Legall : the other Evangelicall. Legall is, when God willeth and adjudgeth the reward to him that fulfilleth the law. Thus Paul faith, Rom 4.5. that the wages is imputed to him that workesk, and that of debr. Evangelicall imputation is, when God accepts the fatisfaction of Chrift our furctie, as a paiment for our fins. In this fenfe is the word Impute, taken ten times in the 4. chapter to the Romans, and in the fame is it used in this place.

The fecond point is, what is imputed ? And it was impused, that is, faith. Faith here must be confidered two wates; firfl, as a qualitie in it felfe, and thus it is imperfect, and confequently cannot be imputed to us for our juffification. Againe, faith muft be confidered as an inftrument, or hand holding and receiving Chrift : and in this regard beleeving is put for the thing beleeved. And thus mult this text be understood. It was imputed to him, that is, the thing which his faith believed was imputed to him by God : for the act of beleeving is not our juffice, as I have fhewed.

The third point is, what is meant by righteonfneffe ? Anf. That which is called in Scripture the Justice of God, which is sufficient to acquit a sinner at the barre of Gods judgement. Thus then the fenfe is manifeft: Abraham beleeved the promife of God, specially touching the bleffed feed; and that which be beleeved, namely, the obedience of the Mediator (the bleffed feed,) was accepted of

God as his obedience for his juffification. It is objected, that the obedience of Chrift is to bee imputed to none, but to Chrift, who was the doer of it. Anfw. It is to be imputed, that is, afcribed to him as to the author thereof : and withall, because he did performe it in our roome and flead, and that for us, it is to be imputed to us.

Secondly, it is objected, that workes are alfo imputed as well as faith, Pfalme 106. 31. Phines executed judgement, and it was imputed to him for righteonfreffe. Anfwer. There is juflice of the perfon, and justice of the act. Instree of the perfor is that which makes the perfon of man juft: Inflice of the alt is that which makes the act of the perfon just, and not the perfon it felfe. Now the Pfalme speakes onely of the B juffice of Phines action : and the meaning of the words is this, that God reputed his action as a just action, whereas men might haply condemne it. This place therefore proves not that workes are imputed for the jultification of any man.

Thirdly, it is objected, that imputed juffice was never knowne in the Church till \$ 500. veares after Chrift, Anf. It is falfe. Bernard faith exprelly, death is put to flightby the death of Chrift, and the justice of Chrift is imputed to mand againe, the fact fattion of Chrift in impated to m. Againe, fundry of the fathers, as Anga. fine, Hierome, Chryfoftom, Theodores, Anfelme, entreating upon the text of Paul,2 Corin.5.21 avouch, that the justice whereby we are justi fied, is not in us, but in Chrift. And it is a received doctrine with them, that & finner is jufified by faish alone:now faith alone prefuppefeth an imputation of juffice.

Theufe.Hense it followes, that there is no merit of mans workes, either in the beginning, or in the accomplishment of our justification. For faith is imputed for juffice to him that beleeveth and worketh not, Rom. 4.5.

Againe, by this wee fee there is but one ju-Rification : and that the fecond by workes, whereby a man of a good man, is made better, is a meere fiction. For jult Abraham is not juftified by his good workes where with he abounded, but after his first justification, faith ftill imputed to him for righteoufneffe.

Thirdly, here we fee what is that very thing whereby wee are to appeare just before God, and to bee faved, and that is, the obedience of Chrift, imputed to us of God, and apprehended by our faith.

Lafily, here wee fee our duty. God fits as a Judge over us, hee takes a reckoning of us for all our doings, the Law is an hand-writing againft us : to fome he imputes their finnes, to fome hee remits them. Wee therefore muft come into the prefence of God, plead guilty, and acknowledge ourfelves to bee as bankrupts, and intreat him to grant pardon for ut, and to accept the fatisfaction of Chrift for us : then will God not impute our finnes, but the obedience of Chrift for our justification : and

A accept him as our furety in life and death. The declaration of the conclusion followes in the ninth verfe, and it thews who are the true children of Abraham. The meaning of the words muft firft bee confidered. Tobee of fatth, is to bee of Abrahams faith, Rem 4. 16. And to be of Abrahams faith, is to beleeve and apply the promife of righteoulneffe, and life everlatting by Chrift, as Abraham did :

and to reft in it for our juftification and falvation, verf. 10. They are faid to be of works, who doe the workes of the law, and looke to be juflified thereby: therfore they are of faith, who beleeve in Chrift, and looke to bee laved and juftified thereby.

And they which thus believe with Abraham, are faid to be bis children. It may be demauded, how ? Anfwer, Children of Abrahum, are of two forts : fome by nature, fome by grace. By nature are they which are of Abraham by the field, or naturall generation, as Ifmael was. By grace, ali beleevers are children of Abraham: and that thice wayes. Fifft, by Imitation, in that Abraham is fet forth un to us as a patterne, in the fleps of whole faith all true beleevers walke, Rom. 4.1 2. Secondly, beleevers are children of Abraham by fuccel. fion, in that they fucceed him in the inheritance of the fame bleffing. Thirdly, they are children to him by a kinde of ipiriruall generation. For Abraham by beleeving the promife of a feed, didafter a fort beget them. Indeed properly the promife and election of God makes them children: and Abraham by his faith, beleeving the forefaid promife, receives them of God as hischildren. In this regard beleevers are called children of the promife, Roman.y. 8.and the feed that is of the faith of Abraham, Rom.4. 16. Now then the meaning of the text is, that beleevers, though uncircumcifed, are the children of Abraham. It may be fai J, what privilege is this? Anfin. Great : for the children of Abraham are children of the covenant, and Act, isi children of God.

Theufe. In this verfe Paul fets downe one thing, namely, the true marke of the childe of Abraham, and that is, to bee of the faith of Abraham. Here then marke first of all, the lews, though delcending of Ifaac, are no children of Abraham, because they follow not the faith of Abraham. Secondly, the Turkesare no children , though they plead defent from Agar fometimes, and fometime from Sara, terming themfelves Agarens, and Saracens. For they tread under foot the faith of A. braham. Thirdly, the Papift will nothing helpe himfelfe by the ples of Antiquity, Succeffion, and universall confent, except he can fhew fome good evidence, that hee is of the faith of Abraham, which hee cannot ; for this faith hee hath corrupted, as I have the wed. Laftly, our profettion of Abrahams faith, partly in teaching, and partly in hearing, and in the ufe of the Sacraments, is not fufficient to prove us the children of Abraham. For

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not every one that jack, Lord, Lord, fhall enter | A | God faid to Abraham, In thee fhal all the Gen in: o the king dome of heaven. Mat. 7.2 2. Therefore we muft labour to be in deed and in truth of the faith of Abraham, and to walk in the fleps of his faith. And to this end, wee muft do three things: firft, we muft have knowledge of the maine and principall promife. touching the bleffing of God in Chrift, and of all other promifes depending on the principal: and wee mult know the fcope and tenour of them, that we be not deceived. Secondly, wer must with Abraham beleeve the power and truth of God, in the accomplishing of the faid promiles, or in the working of our vocation, justification, fanchification, glorification, Rom. 4.21. Thirdly, we muft by faith obey God in B all things, futting our eyes, and fuffering our felves (as it were, to bee led blind-fold by the word of God. Thusdid Abrakam in all things, even in actions against nature, Hebr. 11. But this practice is rare among us. For there are three things which prevaile much among us, the love of worldly honour, the love of pleafures, and the love of riches : and where thefe beare fway, there faith takes no place. It will be faid, that faith is much professed. Anf. Fairh was never more profeffed, yet there was never leffe true faith. For the common faith of men, is a falle faith. For in fome it is conceived without the meanes of the word, prayer, Sacraments ; and in others, it is fevered from the purpose of not finning. Now faith conceived without the true means, and faith joyned with a purpofe to live as we lift, is nothing but prefumprion. And furely, this is the faith, though not of all, yet of the moft.

Moreover, that which Paul hath faid of the children of Abraham, hee proves by the tefimony of the Galatians, in these words, Know yee therefore, or yeeknow : that is, upon the faying of Mofes, in the former verfe, ve your felves know this to bee a truth, which I faid. Marke here, Paul requires fuch a meafure of knowledge in beleevers, that they mult bee able to judge of the gathering of this orthat dostrine, out of this or that place of fcripture. This fhe westhe contempt of know. ledge in these our dayes to be great : for most men reject the preaching of the Gofpell, and content themfelves with teaching and fchooling of nature.

8. For the Scripture forefeeing that God would infifie the Gentiles through furth preached before the Goffel unto Abraham, faying, In thee hall all the Gentiles be bleffed.

9. Sothen they which are of faith , are bleffed with faithfull Abraham.

Against the argument in the two former verfes, a doubt, or exception might bee moved , on this manner : Wee grant, that they which are of the faith of Abraham, are jultified as he was, to they be Jewes, and not Gentiles. Now this doubt, exception, or objection, Paul removes in these verses, thus : When tiles be bleffed : hee fignified the justification even of the Gentiles by faith : therefore all that are of faith, even the Gentiles, are bleffed of God, as Abraham was.

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In the 8. verfe I confider three things ; the occasion of the speech of God to Abraham, namely, God. freeknowledge: the manner of his Speech, the preaching of the Goffelto Abraham, and the teltimonie it felie, In thee, Oc.

Touching the occasion : first, it may be demonded, whether this foreknowledge in God bee a bare foreknowledge, fevered from the will of God, or no? A.f.No:Godsforcknowledge is in all things joined with his decree or will. If God fhould fore-feethings to come, and in no fort will or mill them, there fhould be an idle providence. Chrift was delivered by the wil and foreknowledge of God, Ad. 2. 2,3 and the Jews for their parts didnothing in the crucifying of Chrift, but that which the hand and courfel of God had determined to be done, A.t.A. 28. Neither is God by this doctrine made the author of finne. For finne comes to paffe, not from the will of God, but according to his will :in that he forefees evill, and withall wils not to hinder the being of it ; and cyill not hindered, comes to paffe.

Againe, it may bee demanded : In what order the foreknowledge of God Bands to his will. A.f. The foreknowledge of things that may possibly come to passe, goes before his will : the foreknowledge of things that fhall certainly come to paffe, followes the will and decree of God. For things come not to paffe becaufe they are fore-feene, but becaufe they are come to paffe according to the will of God, therefore they are forefeene. Now then because foreknowledge in God is joyned with his will, and is alwayes a confequent of it, it is often put for the counfell, will, and decree of God, as in this place.

In this text two things are to bee confidered of Gods foreknowledge. The first is, who or what forefees ? Anfwer is here made, The Scripture forefees ; that is, God forefees, and the Scripture records things forefeene by him. Hence it appeares, that the things of Mofes are the word of God. For they foretell things to come 2000. yeares after, as the calling and benediction of the Gentiles in the feed of 14braham. In the fame regard the writings of Paul are the word of God. For there hee reveales and fets downe in writing more than 2000. yeares after, what was the intention of God, when he faid to Abraham. In thee fhal all the Gemiles be bleffed.

The fecond point is, what is forefeene ? Anlwer is made, that God justifieth the Gemiles. thatis, God will as certainly juftifie them in time to come, as if he had then done it, when hee fpake the words. Some teach, that the Predefination of God is his decree, in which he purpofeth to redeeme and juftifie all men, of all ages and times, fo bee it they will beleeve. the Epifile to the Galatians.

justifie all the Gentiles in the last age of the world. And thus the text of Paul mult be underftood, God would have all men to be faved, 1 Tim. 2. namely, all men, or all the Gentiles in the laftage of the world, and not all the Gentiles of all ages and times.

In the next place, the manner of the fpeech and testimony of God must bee coulidered, in that he is faid to preach the Gofpellto Abraham. Here marke the antiquity of the Golpell : and the markes of true religion, which for his fubflance was knowne not only to the Apostles, butalfo to the Prophets and Patriarkes. So ancient is the true way of life, and thedoctrine of justification by faith with . I out workes. Papifts plead Antiquity for their religion : but in vaine : for the proper points and heads of their religion were taken up fince the dayes of Chrift, fome two hundred yeares after : fome 400. fome 600. fome 800. fome a thouland, and fome 7400. yearce after.

The third point is the fpeech or teftimo. ny it felfe: In thee fal all the Grateles be bleffed. In thee, that is, in thy feed, (broft, Gen. 22.18: who is in thy loines : into whom the Gentiles are ingrafied by faith, and confequently into thee. For they are the feed of Chrift, 1/4y \$3. 10. who is the feed of Abraham. Againe, here it is faid, Allthe Gentiles: but Gen. 17.4. Abraham is called the father, not of all, but of many nations, Anfw. He is the father of many, in refpect of his flein : and hec is a father of all the Gentiles, in regard of his faith. Againe, it is ufuall in Scripture, to put the word, #4, for man ny, Rom. 5.15. 18. And the benediction here: mentioned, comprehends all the fpiritualt graces of God, as vocation, justification, glorification, Eph. 1. verf. 3.

The ule. Inchat the Lord faith, Allthe nations fhalbce blaffed in Abraham, hence I ga . ther, that the nations of the Jews fall be talled and converted, to the participation of this blefing : when, and how, God knowes: but that it shall bee done before the end of the world we know. For if all nations fhall be cale led, then the Jewes.

Againe, that which was fore-told to Abrabam, is verified in our eyes. For this our Enge life nation , and many other nations are at this day bleffed in this feed of Abraham. Up !: on the confideration of this, wer are admon nifned of many things. First, wecare to give to God great thankes and praifs, that we ace borne in these dayes. For many Prophets, and great Kings, defired to fee shat which wee fee, and could not obtaine it. Secondly, wee mult every one of us in our hearts amend, and, turne unto God, and unfainedly beleeve, in Chrift, that wee may now in the acceptable day bee partakers of the promified bleffing, The Lord taith, Gen. 22.18. In thy ford af the wations of the earth fhat be bleffed, or bleffe them.

beleeve. But I finde no fuch decree in the A (fever-becaule they that use at meanes, word. Here weeke Gods decree is onely to | that they may be filled with the pleikings of God. Thirdly, we must bleffe all, use good to all, and hurt none : for we are heires of bleffine, I Pet. 3.8. Laftly, wee muft here marke our comfort if we truly turne to God, and beleeve in the holy feed of Abrokam, all things fhall goe well with us: God fbal bleffe them that bleffe no, and curfe them that curfe m. Gen. 123.

The ninth verfe is the conclusion of Pauls answer:and it is in effect and substance one and the fame with verfe 7. and it fignificth that all men that bee of Abraham faith, (though otherwile forreiners and Gentiles to Abraham) shall be partakers of the fame bleffing of God with him. It may be faid : How thall we have the fame bleffing, when wee have not the like faith? Anf. God refpcets not the greatheffe of our faith, fo much as the truth of it. And if faith crreuer in his object : that is , if we make Chrift crugified our Redeemer, and joyne nothing to him : if there be further, a will to beleeve and to apprehend Chrift, with care and confrancy to increase in faith, and a purpole not to finge, God will accept this true and hoseft will, for the deed.

10. For as many as be of the workes of the law. are under the curfe. For it is written, Curfed is every one that continues not in all things written in the law, to doe them.

Inthefe words, Paul fets downe a fecond reafon, whereby hee proves, that not uncly the lewes, busalfo the Gentiles, are bleffed as Abraham was, by faith. And the reafon is drawns from the contraries, thus : They that arenf werkes, that is, that looke to be juilified by workes, sie under the curfe. Therefore. they that are offaith, are bleffed, and juffified with Abraham. Morcover, Pauladdes the proofe of this fecond realon, in the next words, and it is framed thus : They which fulfill not she law are accuried, they which are of workes, fulfill not the law : therefore they are accurfed.

Whereas Paul faith, that they are under the ensferthes will be afworkes, wee fee the whole world almalt, walkes in the way of perdition: is a concluign afnauer, thar we antiche is a concluign afnauer, thar we much be faved and juftified by our worker. The young Prince in the Gofpell, faid, Good mafter what mult I day the format of the forward and the fubjett re the infirst of God, burther off abilitud their ownerighten freffe of the Law. Remanes 19.3. Our common people, and they that the works wile 63, they looke to be fayed by faith a bus, indeed they sume their faith to workes. For what is their faith ? furely.noching elic (asthey fay) but their good meaning or their good dealing, or their good fer-ving of God, Hence againe it followes, that the Papacy

or Papifa religion is the way to perdition, in that it prefcribeth and teacheth juflification by workes, On the contrary, our religion is the fafeft and fureft from danger, becaufe ٧ z

by the blood f Chrift. And this makes the Papills, in che day of death, to renounce juftification by their workes. Steven Gardiner, 2 bloody perfecutor, being on his death-bed told of free juffification by the blood of Chrift, faid ; You may telebie to me, but dee not open this gap to the prople. One of late in a pub-like execution of juffice faid hee would die a Catholike, and withall hee'added, that hee looked to bee laved onely by the paffion of Chrift.

In the proofe of the reafon, three things are to bee confidered : what the curfe is: who are accurfed : and when."

The curie is eterhall woe and mifery : and it is either in this life, in the end of this life, or in the life to come.

The curfe in this life, is either within man or without hum. The curie within man is manifold. In the minde there is ignorance of God, of our felves, of true happineffe, and of the meanes to attaine to it. Againe, there is a great difficulty with much paine, to learne and retaine things to be learned and retained. And this is a cutte of God upon our mindes. In the confcience there are manifold accufations, terrors, and feares, ariting uponevery occasion, and they are flashings (as it were) of the fire of hell, unleffe they bee quenched in this life by the blood of Chrift. In the will there is an inclination re all mainter of finnes without exception. Againe, there is bardneffe ofheart, whereby the will of man is unplishle to that which is good, unleffe it 'be renewed. In the body there are more difeilesthan the Phylitians bookes can expreile : and as many difcales as there bee in us, fo many fruits wit frane there are, Ich. 5.14.

The curie without us is three fold. The firft is, a ipirituall bondage under the power of the devil, who by reation of fine? workes in the hearts of unbeleevers, Eph. 1 stand frath the power of death, Heb. 2.14.

The lecond is an emmitie of all the creatures with man fince the fall: And this appeares, becauft when God receives us to bee his peopie, he makes's covenaue with all ereathres, in our Hel fife, Hof. 2.18.

The third containes all loffes, 'calamities, miferies, in goods, friends, good name. Reade Dent. 18.

"The curie in the end of this hie is death. which is the feparation of body and foule; Rom . 5. 17. and death in his owner battore is a fearchuff curfe, and the very downefall to the pit of bell.

The curfe affer this life is the fecond doath, which is feparation of body and foole from God, with a full apprehension of the wrath of God. And iP the paine of one tooth or finger Ber oftentimes fo great, that men tather defire to die than live, how great then fraff the paine bee, when all the parts of body and foiffe faill be tormented ? And the eter-

it teacheth ise free juffification of a finner A nity of this death increaseth mans milery. If a man might fuffer fo many yeares as there are drops in the fea, and then have an end, it were fome comfort : but when that time is expired, man is as farre from the end of his woe as ever he was.

This in fumme and fubRance is the curfe here mentioned : and it were to bee wifhed, that men would more thinke and fpcake of it, than they doe : then would there be more confcience of finne.

The next point is, who are curied. Anfwer. They which do not al things according to the law. Here is an Item for them that will keepe fome Commandements, but not all. Herod would doe tome things at the motion of Iohn Baptiff, but hee would not leave his inceftuous marriage with his brothers wife, Marke 6. 20. There bee at this day that are very forward in good things ; yet fome of them will not leave their fwearing, fome their lying, fome their uncleannefie, fome their ufury. But God will not part fiskes with man : hee will have all, or none. He that breakes one commandement, is guilty of all, Iam. 2. And there is good reafon, that he which obeyes, fhould obey in all. For where God renewes, hee fanchifies throughout, and fils him with the feed of all grace, that they may performe obedience according to all the Commandements of the Law.

Againe, hee is curfed that doth not all things which the Law prefcribeth ; or if hee doe them, yet dorh not continue in all. So then hee is curfed, that breakes the Law but once, and that onely in one thought : for fuch an one doth not continue in all things. Now then, O finfull man, what wilt thou doe, to avoid the curfe ? For thou haft in thought, word, and deed, broken the law. Doeff thou thinke to appeale the wrath of God with gold and filver ? the whole world; and all things therein, are the Lords, and thou maift not thinke to hide of withdraw thy felfe from the prefence of God : for all must come and appeare before hilf tribunall feat, in their owne perfons. Neither may we thinke to cleape becoule God is mercifull. What wilt thou then doe to efcape this horrible curie ? when thou haft done all thou canft do, thou canft no way helpe or teleeve thy felfe.

The only way of helpois this : Thou must fy from this lentence of the law, to the throas of grace for mercy ; inftantly asking, fceking; knocking at the gate of mercy, for pardon of thy finnes. And that thou maieft bee encouurged to thisdury, confider with mee, that at thy first purpole to amend, and to turne units God, thy finnes are partioned in hear Ver. David Aith Pfilms This isbonghe I with confelle my fim apainft my felfa: und then forges digill childe, Bak. 1 5. upon his purpoleto re-turn to his fither, Before he had indeed humbled himielfe in word) was received to mercy When

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name of Godifaid, Thy finne is forgiven ther. It may be, thou wilt fay, the cutfe is abfolute. An The threathing of the Law must bee underfood with an exception, which the Gospell makes on this manner : The Law faith, Cuffed is the transgrefions and she Gospell faith, Encept he repent land presched, Vit forty dayes and Ninive that be deliroied yes with at there is added an exispensify Launay Des she Lordwill repent of his forcements low Lab. Againe, those wilt fay, my finnes atowery writerose, theyfore I feare I fralland efcapy chanuele. Aufor Port givenelle is promited without any institution; to any number or kindes of finge : (onely the fin against the boly 'Ghoste accords) Therefore appeare with boldneffe in thy hart to the throne of grace, intreat for forgivenefie, as for life and death, and thou fhat efcape the curfe.

Cap. 2.

The third point is, when is a finner accurfed. Anf. In prefent, in the time of this life. For the Lord faith northe fal be accur fed, but he is accurfed. There bee among us whom no fermonsor exhortations, will amend : and fuch perions thinks themfelves without the reach of any danger ; for they thinke the time is very long to the haft- judgements Butthey are deceived touching themfelves, For God with his owne mouth bath given the fentonce; that they are accurled ; there remaines nothing but the execution. The balter is already a bout their neckes, and there remainer nothing but the turning of the ladder only, the ered cution is already in blindnoffe of minde, and hardnoffe of heart. He thas beleeves not, isalready condemned, Johig.

Laftly, a memorable conclusion of Pant is here to beautierved ; That it is impoffible for any man, within himfelfe, for the elme of this life, to fulfill the Law of God. For Pant here takes it. for a confelled and granted conclufion:otherwife his argument will not hold: which muft bee framed on this manner : Hee which fulfils not the law, is curfed: hee which is of workes, fulfils not the law : therefore hee is accurfed. Ifurther prove it thus : If we could fulfill the law, wee might bee jultified by the law : but no man can bee juffified by the law, or by workes : therefore no man can fulfill the law, Againe, Paul taith, Roman. 7. 14-that the law was firitual, requiring inward and spiritual obedience, and that bee way carnall, and therefore not conformable to the law : that bee was fold under finne : that when he would dee good, suit was prefens: that he car. ried about him the bodie of death. And all this he faith of himfelfe, about twenty yeares after his owne conversion. Such as our knowledge is, fuch is our love to God and man. Now we know God onely in part : therefore wee love in part ; and confequently, wee doe not fulfill the law. Againe, the Scripture puts all men, even the regenerate, under the name offinners to the very death, Ifa. 6414. Allowr righteoufnes is as a defiled cloth, Pro. 20.9. Who

When David faid . I have finned . Nathan in the | A | can fay my bart is cleanet lob tannot anfiver God for one of Ashonfand, lob 9. The righteous man fhall pray for the partion of his finnes in a time when he may be heard, Pfalm. 22.6. If we Tay we have no finite, we deceive our felves, 1 lobn 1.9. ThePapiftsfay, that all thefe places are meant of venial finnes erfufur: There are no veniall finnes, Which mithelr owne nature are hot aguinft the law of God, but onely beliet it. The Mond of every fulle to dent h ?Rold. 8. 22: If we were perfectly fanchified, and confequently fulfillers of the Law stitute life, then Chrift fould noebe # Saviour, Dur an intritinent of God, to whate it oit owne Saviours And to lay the is blafpheny: Eafly, that which than could de by treation, fo much the Law requires at our hand : but man by creation could love God with all the powers of his foule, and with all the Rrength of all the powers + which now (finceshe fall) no man can det."It remainesthen fot an infallible conclusion, that it is impossible for sity man' in the fint of this life to fulfill the Law.

The ufe. This point ferves notably to condamne the folly of the world. The lifeslites fay at Mount Sinai, that they will doe all chings which the Lord for trommand them. Ex odne 1 9. 8. The young Prince faid, that hee had keps all the commandements from his youth, Mar. 10. 20. Our common people fay, that they can love Goliwith all their hearts, and their neightonr a themfelver. "Secondly, this doctrine ferves to confute

fundry errors of the Papifts, who blafphemoufly teach, that a man after juffification may tulfill the law in this life: that a man may for a time be without all finne schar workes of the regenerate are perfect, and may be oppofed rothe judgement of God : that men may fupercrogate, and doe more than the law requires: The ground of all thefe conclusions is this : They fay, there is a double degree of fulfilling the law. The first is in this life, and that is; to love God truly above all creatures, and to love our neighbour as our felves, in truth. The fecond is, to love God with all the powers of the foute, and with all the friength of all the powers : and this measure of fulfil. ling the Law is referved to the life to come. I will briefly confider the reafons and the ground of this blaiphemous doctrine.

Objett. I. God promifeth the liraelites, that he wil circumcife their harts that they may love him with all their barts with all sheir fonles, and with all their ftrength; Dent. 30.6. And thus Iofiaturned to God with all bu heart, with all bu fonle, and with all his strength, according to all the law of Mofes, 2 Kin. 23.25. ANfuelt, The phrafe [with all shy hears] is taken in a double ignification. Sometimes it is oppoied to a double heart, and then it fignifies a true and up-right heart, without gitte or diffibulation. Thus they of Zebulon Bre faid, not to fight with a double heart, 1 Chron. 11.33. but with a perfeit bearr, v. 28. Where marke the oppolition ¥.3. of

In this fenfe are the places before-named to be underftood. Nevertheleffe the whole heart, foule; and Brength, in the fumme of the morall law, fignifies all powers of the foule, and all the firength of all the powers. Thus doth Paul, Rom. 7. exponnd the law, when he faith, the law is furitual; and by the prohibition of luft, gives the meaning of the whole Law. For concupilcence, or luft, comprehends the firft thoughts or motions. Objett. II. Neak is faid to bee just and per-

felt. Genel. 6. and God. commands Abraham to malhe before tim, and so be perfect, Gen. 17.1. Paul janh. Les as many as bee perfect bee thus minded, Philippians 3. 15. Anfmer-There is a double perfection; perfection of paris, and perfeition of degrees. Perfection of paresis, when a man hath in him, after hee is regenerate, the beginnings of all vertues, and the feedes of all graces, by which hee enderours to obey God in all his lawes and Commandements. Perfection of degrees is when the law isfulfilled both in matter and manner, according to the rigour of the Law. Now the former places fpeake onely of the perfection of parts : and that is fuch a perfection in which wee are to acknowledge our imperfection, and it is no more but a true and general endevour to obey God, 1/4.3 8.1.

Object. III. Sundry holy men are faid to fulfill the law: David turned from nothing that God commanded him allshe daies of his life fave in the matter of Vriah, 1 King. 15. 5. Zacharie and Elizabeth walked in all the commandements of God, Gihas withous reproofe before God, Luk. 1.6. Aniw, There are two kindes of fulfilling the law:one Legall, the other Evangelical Legallis, when men doe all things required in the law, and that by themfelves, and in themfelves. Thus none ever fulfilled the Law, but Chrift, and Adam before hisfall. The EvangelicaRmanner of fulfilling the Law, is to be-leeve in Chrift, who fulfilled the law for us: and withall to endevour in the whole man, to obey God in all his precepts. And this endevour joyned with the purpole of not finning, is called the righteoufnetle of good confcience ;and though it be not really a fulfilling of the law, yet it is accepted of God as a fulfiling of the law in all them that are in Chrift. For God accepts the endevour to obey, for perfect obedience. Thus David, Zachary, E. lizabeth, and others are faid to fulfill the law, Object. IV. Wee pray that weemay fulfill the law, whe we fay lett by wil be done in earth as it is in heaven, Mat. 6. 10. Anf. We pray not that we may fulfill the law in this, but that we may firive as much as may be, to attaine to the fulfilling of the Law. That is the fcope of the petition. Wee defire not to bee equall to the Angels and Saints, but onely to imitate them more and more, and to be like to them.

Object. V. Roman. 7. 18. To will w prefent with mee: therefore (fay they) in will the law

of an whole of perfect heart, to adouble heart. A may be kept, though the flein relent. Anfwer. When Paul faith, that to will was prefent, hee doth not fignific that hee could perfectly will that which is good. For his will being partly renewed, and partly unrenewed, the good which he willed, he partly nilled; and the evill which he willed be partly nilled.

Objett. Vil. Chrift tooke out fleih that the righteen (neffe vithe law might be fulfilled in m Raman. 8.A. Mafmer. The zightroninefie of thelaw is fulfilled in us not becaule wee doe all things required in the law, but becaufe we have faish in us and by that faith wee apprehend the obedience of Christian fulfilling of the Law.

Object. V.I.I. Roin. 12.8. Love is the fulfil. ling of the Law : and the regenerate love their seighbours. Anf. If we could love our neighbour as our feives perfectly, wee fhould then fulfil the whole law.But our love is imperfect. Object, VIII, Hethat is borne of God, fin-

neth not, 1 Jek, 3.9. hee that fanneth not , fulfilletb the law. Anfwer. Heethat is borne of God finneth net, that is, hee doth not commit finne, ormake a practice of finne. Hee may fall of frailty, yet then hee recovers himfelfe, and doth not keepea courie in finning. This is the meaning of Saint John.

Objet. IX. The commandements of God are not griewone, 1. John 5.3. Anfw. They are not grievous three wayes : firk, in refpect of ramif Far, becaufe they that believe in Chrift, have the trangretion of the law pardoned:fecondly, in respect of imputation ; because Christie obedience in fulfilling the law, is imputed to every beleever. Thirdly, in respect of inchosetion. For they that beleeve receive the Spirit of God, whereby they are inabled to endevourthemfelves to abey God in all his commandements. Otherwife, in respect of our owne perfonall obedience, they are a yoke that no man can beare.

Object. X. The workes of God are perfect, Dent. 3 2.4. Good works are workes of God, therefore they are perfect . Anfwer. Workes that are meerely workes of God, which hee worketh by himfelfe, and not by man, they are all perfect : and thus must the text in Mofes bee understood. Now good workes are workes of God in us : and withall they are our workes, having their beginning in the minde and will of man : and hence they are defiled. For when the first and fecond caufe concurre in a worke, the faid worke takes unto it the condition of the fecond caufe. Water pure in the fountaine is defiled when it paffes by the filthy channell.

Objett. XI. If God have given us an impoffible Law, her is more cruell than any tyrant. Anfw. When God first gave the law, hee allo gave power to fulfill the Law. If the Law be unpossible, it is not Gods fault, but mans, who by his owne fault hath loft his power of keeping the law.

The ground before-named of the double ful-

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fulfilling of the law, one for this life, the other [A] for the life to come, is falle. For there is onely one generali and unchangeable. fentence of the law, Curfed is every one that cominnes not in all things written in the law to doe chem.

Cap. 3.

I now come to other ulesof the former conclution: If the taw bee impoffible; then mult wee feeke for the fulfilling of it, forth of our Rives in Chrift, who is the and of the law fat: righteonfneffe to them that beleeve. Hence it followes neceffarily, that our juft fication mutt be by the imputation or application of Chrifts jultice unto us.

Becaufe we cannot fulfill the law, we muft make it a glaffe to fee our imporencie, and what we cannot doe : and it mult bee our. Schoolemaster to drive us to Christ. And by our impotency we mult take occasion to make. prayer to God for his Spirit to inable us to the lawes of God. Thus come we to be doers of the law, and no otherwife.

Againe, it may be demanded, (confidering we cannot fulfill the law) how our workes can pleafe God? Axf In every good worke there is fomething that is Gods, and fomething the is ours alone. The defect of the worke is ours alone, and that is pardoned to the beleever. That which is good in the worke, is from God; and that hee approveth as being his owne. And thus every good worke is faid to please God.

Laftly, after that we have begun to pleafe God in obedience to his lawes, confidering we falfill them not, all boafting of our goodneffe muft be laid afide ; and we muft humble our felves under the hand of God even to the death. Read the practice of David, Pfal.143. 2. and Pfal. 1 20. 3. 105 9. 1.

11. And that no munes justified by the law in the fight of God, it is manifest. For the just loveth by faith.

12. And the law is not of faith . but he that (ball doe thefe things, (ball live in them.

The meaning. [By the law] that is, the law not onely ceremoniall, but also judiciall and morall. Indeed the occasion of Pauls difputation in this place, is taken from Circumcifion. pertaining to the ceremoniall law : but hee inlargeth his disputation, from one part to the whole law.Forthey which thought Ceremonics neceffary to jultification, would much more thinke morall duties neceffary. And that Paul speakes here of the morall, it appeares by the 10. verfe, where he alleageth a fentence that fpecially appertaines to the mo rall law : Curfea is every one, Grc. Againe, the law may be confidered two wates, in the juffification of a finner : firft, as it justifieth without Chrift : fecondly, as it juftifieth with Chrift : and both waies it is excluded from ju-Affication, and here fpecially in the fecond regard. For the intent of the Galatians was, to joyne Chrift and the law, in the worke of our jultification.

Before God] that is, in the judgement of God, before whole judgement feat wee mult all appeare, and be judgeds :

The just that live by fanh. The loope of these words is this : The lewes were opprefied by the Babylonians, and it was further told them by the Prophet; that they foould be led into captivity by the faid Babylonians. Now in this diftseffe of theits, the Lord fets downe the duty of the faithfull Jewes, namely, that they mult they shemfelves by their faith in the Meilias, and confequently that they fiall have lafence in this life in the middelt of all dangers, and in che end have sternall life. And Paulappliesthis text to his purpole, thus. Life cternall comes, by faich : and therefore true r ghtcoufnefie before God is by faith. For righteouingle is the foundation of life sternall : and therefore it is called jufification, af 4fe, Rom. 5.17.

The law is not of faith.] The meaning of these words must be gathered, by the opposition in the latter part of the verfe : but he that doth shefe things fhall live in them. And the recenting is thin The law doth not preferibe faith in the Meflins's neither ooth it promife life to him that beleeveth in the Mellias, but to him that doth the things contained in the law.

In thele words, Panladdes a new argument to the tormer thus; Juffice is by faith: the law isnot of faith : therefore the law is not our juflice.Or againe, thus ; He that is justified, is jutified by faith ; the law justifies no man by fauh : therefore the law doth not juftifie. The conclusion is first in the II. veri. The propolition is expressed and confirmed by the selfimony of the Prophet Habacak . The affumption is in the 1 2. verfe.

The use. When Parl faith, No man is just fied by the law inshe fight of God; he makes a double jultification : one, before God : the other betore men, Justification before God is, when God reputes a man juli, and that only for the merit and obedience of Chrift. Justification before menis, when fuch as proiefie faith in Child, are reputed juft of men. By this diftin-Stion, Paul who farth, that a man is just fied by faith without works, Rom. 3. 18. and lames, who faith, shat Abraham was justified by faith and workes, Jam. 2. 24. are reconciled : for Paul speakes of juitification before God, as her himfelfe exprefly teftifieth, Rom. 4. 2. and S. lames fpeakes of jultification before men, which is not onely by the profession of faith but alio by workes.

In the fame fort, there is a double Election. One (peciall, whereby God knowes whe are his. The other is more generall, whereby we repute all men to be Elect, that profeffe faith in Christ, leaving fecret judgements to God Thus Panl writes to the Ephonans, Philippi ans, Scc. as Elect. And the Miniflers of the Word are to fpeake to their congregation as to the Elect prople of God.

Aification : one before God in truth, Epb. 4. 28. the other before men in the judgement of charity. Thus men are faid, so tread under foot the blond of Christ wherewith they were fantified, Heb. 10. 29. Thus all that are of right to bee baptifed, are holy and regenerate : not in the judgement of certainty, which is Gods; but in the judgement of charity; which is mans; lecrets alwayes referved to God.

Againe, when Paulfaith, in the fight of God, he gives us to underfland, that there is an univerfall judgement of God, before whom we muft all appeare and be judged. And when Paulfaith in the time prefent, that God juftifieth (though not by workes) he fignifies, that this judgement is already begun upon us, even B in this life. This must teach us, to walke in godly and holy conversation in the feare of God; and to watch and pray, that we may be found worthy to fland before God. Malefactors, when they are going to judgement, and when they fee the Judge fet, lay afide fcorning, and bethinke themfelves what to lay or doe. Now we are these malefactors : and weeknow that God hath slready begun to give judgement of us : and therefore we mult prepare our felves to make a good reckoning.

In the testimonie of the Prophet our duty is fet downe, and that is, that we must in this world live by faith. That we may live by faith, we must doe two things. One is, to chuse the true God for our God : the fecond is, in our C hearts to cleave unto him, and that according to his word. First therefore, we muft cleave faft to his commandements, by entring into the way of his precepts, and by walking in them. For this caule we must have alwayes about us the eye of knowledge, to direct our Reps in the wayes of God, that we ever keepe our felves in our callings, that is the duty we owe to God and man. Secondly, while wee ftand in the waies of God, we fhall be affailed with many Temptations on the right hand, and on the left : therefore wee mult further cleave to the promises of God : beleeving his prefence, protection, and affiftance, in all temptations and dangers. And this our faith muft be as it were a hand to flay us. Here two caveats must be remembred. One, that we must not preferibe unto God the manner of his affiftance, but leave it with other circumftances of time and place to God. The fecond is, when all earthly things faile us, we mult reft upon the bare word of God, and beleeve the promile of remifion of fins, and life everlafting. This is to live by faith. And this duty muft be practifed, when we are in the field to fight for our countrey, when we lie on our deathbeds, and when we are in any danger.

Marke further, Paul faith, the juft man lives by faith he therefore that is justified, continues to be juftified by his faith : and therefore the fecond juffification, that is faid to be by our workes, is a meere fiction. And in that none

In the fame manner, there is a double fan-) A lives by faith but he that is ajust man, we fee that true faith is alwaies joyned with the purpole of not finning or with the justice of good confeience : and where they are fevered there is no more but a meere pretence offaith.

When Pass faith [the law is not of faith] he fets downe the maine difference betweene the Lawand the Gofpell. The lasy promifer life, to him that performes perfectedbedience, and that for his workes. The Golpell promifeth life to him that doth nothing in the cauge of his falvation, but onely beleeves in Christin and it promifeth falvation to him that below veth, yet not for his faith, or for any worke elfe, but for the merit of Chrift. The law then requires doing to falvation, and the Gofpell beleeving, and nothing elfe.

Object. I. The Golpell requires repentance. and the practice of it. Anf. Indeed the law doth not teach true repentance ; neither is it any caufe of it, burenly an occasion. The Gefpell onely preferibes repensance, and the prefice thereof : yet onely as it is a fruit of our faith, and as it is the way to falvation in which wee are to walke, and no otherwife.

Object: 11. The law requires and commands faith. Anfw. The law requires faith in God. which is to put our affiance in him. But the Golpell requires faith in Christithe Mediator, God-man : and this faith the law never knew.

Objett.III. In the Gofpellthere are promifes of life, upon condition of our obedience. Rom.S. 12. If by the first ye mortifie the deads of the flejo, ye fhall live, I lob. 1.9. If we confefferne fins, God is faithfull to forgive them. Anf. The promifes of the Golpell are not made to the worke, but to the worker : and to the worker not for his worke, but for Chrifts fake, according to his worke. As for example : promife of life is made not to the worke of mortification, but to him that mortifieth his flefh, and that not for his mortification, but because he is in Chrift, and his mortification is the token or evidence thereof. And therefore it must be remembred that all promifes of the Gofpel that mention workes, include in them Reconciliation with God in Chrift.

Object. IV. Faith is a vertue, and to believe is a worke : therefore one worke is commanded in the Gospell, and is also necessarie to falvation. Anfin. The Gofpell confiders not faith as a vertue or worke, but as an infrument or hand to apprehend Chrift. For faith doth not caufe, effect, or procure our justification and falvation, but as the beggers hand, it receives them, being wholly wrought and given of God.

This Diffinction of the law and the Gofpel muft be obferved carefully. For by it we fee that the Church of Rome hath erroneoufly confounded the law and the Gofpel, for thefemany hundred yeares. The law of Mofer (fay they) written in tables of ftone, is the law: the fame law of Mofes, written in the hearts of

men.

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men by the holy Ghoft, is the Gofpell. But I | A | third argument is in the end, in these words, tay againe, that the law written is our hearts is ftill the law of Mofer. And this overfight in miftaking the diffinction of the law and the Golpel, is and hath beene the ruine of the Golpell

Cap.3.

· Credere.

Facere.

We muft here further obferve, that " bakes ving and doing, are opposed in the article of our justification. In our good convertation they agree : faith goes before, and doing followes : but in the worke of our justification, they are as fire and water. Hence I gather, that to the justification of a finner, there is required a foeciall and an applying faith, for generall faith is numbred among the workes of the law:and the devils have it. This kind of belecving therefore and doing are not opposite. Againe, hence I gather, that workes of faith and grace are duite excluded from juffification, becaufe the oppolition doth not it and betweene beleeving and the workes of nature, But fimply betweene beleeving and doing. Laftly, it may be demanded, why the Lord faith, Hee that doth the things of the law fhad live; confidering no man fince the fall can doe the things of the law ? Anfiv. The Lord fince mans fall, repeats the law in his old tenour. not to mocke men, but for other weightie caules. The first is to teach us, that the law is of a constant and unchangeable nature. The fecond is, to advertife us of our weakneffe, and to fnew us what we cannot doc. The third is; to putus in mind that we must fit humble our felves under the hand of God, after we have begun by grace to obey the lawsbecaufe even

then we come fatre foort in doing the things which the law requires at our hands. 13. Chrift hash redeemed us from the curfe

of the law, when he was made a surfe for us: (for it is written, Curfed is overy our that hangeth on the tree :)

14. That the bloffing of Abraham might come to the Gentiles through Chrift lefus, that we might receive the promife of the ip rit by faith.

Paul having proved the truth of his doetrine by fundry arguments; in the former part of this chapter, he here antivereth an ob jection, the occasion whereof is from the io. verfeilt may be framed on this manners ficher bee accurfed that continue not in all things written in the law to doe them, then all men are accuried : and the Gentiles are not parta kers of the bleffing of Abraham (as you have faid.) Anfwer is here made; that to them that beleeve, there is full redemption from the curie of the law. And Pant for the better inlightning of his antwer, here makes a des feription of our redemprion by foure argus ments. The first is the author ' Chrift huch redfemedus from the chefe of the law. The fea cond is the forme or manner of our redenies Hoif, in thefe worths, When he was made a comfe for m. And this forme is futther'declared by the figne, in thefe words: for it setwritten, Curfed is every one that hangeth on the tree. The

that the bleffing of Abraham might come on the Genriles. The left is also another end, that we might receive the promife of the fpirit...

Touching the author, in these words, Chrift bath redeemed us from the curfe of the lan, fundry things may be learned : first of all comparing these words with the so verse, or comparing the antwer and the objection together, wee fee and are to obferve, that the threatnings of the law are to be underftond with an exception from the Golpell. All are curfed, faith the law, that doe not continue to do all things written therein, Except they have parden, and be redecined by Chrift, faith the Gofpell. And thus are all curles of the law to be conceived, with a limitation or qualification from the Gotpell.

Againe, in that Chrift hath redeemed us from the curie of the law, here is our comfort, that neither holl, nor death, nor Satan hathany right or power over us, lobeit we doe unfainedly beleeve in Chrift. For we are bongh: with a price. And for this caule we mult be admonified, not to feare any evill:overmuch, as the revilings and curfes of evil tongues, witchcraft, the plague, pellilence, fainine, the fword or death. For the curfe which makes all thefe, and many other things hurtfull unto us, is removed from them that are in Chrift. And therefore all immoderate feare should be reftrained.

Thirdly, our duty is, to glorifie God and Chrift who hath redeemed us, and that both in body and toule. The redeemed multilive according to the will of their redeemer, r Cor. 6. 20. This is all the thankfulnede that wer can thew to our redeemen for his mercy.

Lafly, here an objection mode by fome may be answered. If (fay they) we were redetmed by Chrift, being captives to the devill, the price of our redemption was paid to him, and norto God. Anfr. We were captives properly to the juffice of God in the law, to the order whereof we stand inbject : and by this meanes wee are captives to the curfe of the law, and confequently to the devil, who is the minifier of God, for the execution of the laid curfe. And being captives to the devill, no otherwife than as he is the minister of God for the inflicting of putithment, the price must new be paid to him, but to God what is the principally and hatha foveraigney overhim and usit was a solution and all sale been

I come now to the forme of our redemp. richt, Mehannas made abus fe for NS. Fon the bentor undeflaiding of thefe words; four phints are to be handled. The firft is, what is this curfe ? Avfmer. A double death : the firth of the body the ferund of the foule. The first is. the teparation of the body and foules The fecond is the feral mon of the whole man from God : not in respect of his unverfall power and prefence (for the very damned have their moving and being trem him,) but in scipe &

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ceafeth to be their God. And this is death indeed, whereof the first is but a fhadow : and this is the curie of the law.

The fecond point is, How Chrift was a curfe or accurfed, who is a fountaine of bleffedneffe ? Anf. He is not fo by nature : for he is the naturall Sonne of God : nor by his owne fault : for he is the unipotted lambe of God : but by voluntarie difpenfation : and therefore Paul faith, be was made a surfe. And hee was made a curfe, firft, becaufe he was fet apart in the eternall counfell of the Father, Sonne, and holy Ghoft, to be our redeemer. and confequently to be a curfe. In this regard, the Father is fail to have fealed him, Job 6. 27. and he is faid againe to be preordained before all worlds, 1 Pet. 1. . o. and given according to the courfelland foreknow ledge of God, Alt. 3.22.Secondly, he was made a curfe, in that he was in time confectated to bee our mediator and fo a curfe. And this confectation was first in his baptifme, in which he put upon him our guilt, as we put off the fame in ours ; and fecondly on the croffc and paffion, in which he tooke unto him the pumifiment of our finne. And thus was he made a curfe. It may be objected, that he is the Sonne of God: and therefore no curfe. Asfir. Chrift muft be confidered as the Sonne of God, and againe as our pledge and furerie, Heb. 7.22. In the first refped he was not accurfed, but in the fecond.

The third point is, In wat nature was Chrift accuriced ? Anfw. Whole Chrift Godman, or Man-god, was accurled? For the Lord of life (faith Paul) was crucified, and confequently accuried, 1 Cor. 2. 8. Yet this limitation muft bee added, that the curfe was not upon the godhead of Chrift, but onely in his Ach or manhood. For be fuffered (faith Peter) in the flefb, 1 Pet. 4. 1. Moreover, the foule of Chrift was the more principall feat of the curfe, as it was the principall feat of fin. Therefore the Prophet faith, he made his fonle an of. fering for fin, Ifa. 53. 10. and Chrift faid, My fonless heavie to the death.

The fourth point is, How far forth Chrift was accuried ? Anfw. In the first death there. are two degrees, feparation of the body and foule, and the putrifaction of the body fepara- D red. And Chrift entred onely into the firft, and not into the fecond. For his body being dead induced no cotruption. Againe, in the fecond death there are two degrees. The first is a feparation from God in fenfe and feeling : and the fecond is an absolute separation from Gode Into this fecond degree of death Chrift entred not, becaufe he faith in the midit of his paffion, My God, my God. And this abfolute feparation could not be without the diffolution of the perfonall union. Into the first degree of the fecond death he entred : namely, into the apprehention and feeling of the wrath and indignation of God due to mans finne. And this appeares by his blowdy fwear of shicke and clot-

of his favour and speciall love, whereby God , A | seredbloud; by his complaint he was for faken: by his feare and forrawes in the time of death; in which he comes fhort of fundry martyre, unleffe we acknowlege that he induced further paines of death than ever they did, by his condition, in that he takes upon him the condition of the first Adam, who upon his fall was to indure the first and fecond death. Here two queftions are to be demanded : the first. How and in what manner Chrift fuffered the wrash of God? Anfw. He induced it willingly of his owne accord : he did not only in mind fee it before his eyes, but alfo he felt it : it was laid and imposed on him and he encountred with it : but it had no dominion or lordfhip over him, AH. 2.24. The fecond is, How much he fuffered of the wrath of God? Anf. The punishmenthee fuffered was in value and meafure aufwerable to all the finnes of all the Elect. paft, prefent, and to come : the Godhead fup. porting the manhood, that it might be able to beare and overcome the whole burden of the wrath of God. If it be faid, that a creature cannot have an infinit apprenention of the wrath of God:I anfwer, it fufficeth that God laid infinite wrath upon him, and that he apprchended is according to the condition of a cicature. For in fo doing he incountred with the whole wrath of God. One man in a breach, or at a bridge, may fand againft a whole armie, and beare the burnt of it : why may not then the manhood of Chrift fupported by the Godhead, beare the fireffe of the whole wrath of God ? Against this doctrine fundry things may be objected.

Object. I. The Scripture afcribes all to the bloud of Chrift, and therefore to the death of the body. Anfw. By bloud is meant, a bloudie death : by the bloudie death, the death of the croffe : by the death of the croffe, a death accurfed, or the death the body joyned with the malediction of the law.

Object. I J. The fuffering of the anger of God was not figured in Sacrament or facrifices. An/. The beatt whereof of the burnt offering was made, was first tyed to the hornes of the altar : his bloud then was fhed : and lafily, hee was all burnt upon the altar unto God; and hereby was figured the ficree wrath of God.

Objet. III. Temporall death, or the curfe for halfe a day, cannot countervaile eternall death. Anf. Yes, in Chrift. For if man could fuffer and overcome punifhment in measure infinite, hec fapuld not fuffer eternally : but this no man nor angell can doe : and therefore, man must fuffer punifoment for measure fir nite, for time infinite : becaufe the punifhment muft bee aniwerable to God, whole majeftie is Infinite. Now Chrift being God and man, fuffered punifoment indeed infinite : and therefore it was not neceffary that he thould indure it eternally. Againe, here the dignitie of the perfon helpeth : for in that the Sonne of God fuffered the curfe of the law for halfe a dav

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ternall death. Therefore the death of Chrift in respect of the measure of the punishment, as allo in respect of the value and dignitie thereof, countervailes death everlatting.

Cap. 3.

Object. I V. It is hard to fay, that Chrift fuffered the paines of hell. Anfw. The Latine tranflation (commonly received,) hash as much that he could not be holden of the forrowes of hell, Alt. 2. 24. And there is no offence to fay, he fuffered the paines of heil, fo farre forth as this fuffering may fland with the purity of his manhood, and with the truth of the perfonall union.

The use. Friers teach, that if Christ had pricked his finger, and let fall but one drop of bloud, it had beene fufficient to redeeme all p the world. But they dreame. For Paul faith, He wasmade the curfe of the law to redeeme us. This had beene a needleffe worke; if a pricke in the finger, or any punifiment without death. would have done the deed.

That Chrift became a curfe for us, it fhewes the greatneffe and horribleneffe of our finnes : it fhewes the grievous hardneffe of our hearrs, that never almost mourne for them : it shewes the unspeakable love and mercie of God, for which we are to be thankfull for ever, and that all manner of wajes.

In that the Sonne of God became a curfe for our finnes, we are put in minde to fee, acknowledge, and confider them, and withall to bewaile them, and to humble ourfelves for them : and to deteft them more and more unto the very death. For what is more worthy of hatred, than that which cauleth the Sonne of God to be accurfed? They which beleeve that Chrift by being a curle hath redeemed them from the curfe of the law, doe in truth die unto all their finnes, and live unto God. Many indred profetting Chrift, make no change of life at all : and the reafon is, becaufe a fecret Athenfine makes them fay in their hearts, There is no Chrift, there is no curfe that was endured by Chrift. Cleanfe your nearts of this hidden Atheitine, and looke that inwardly in your fpirits you die unto your fins, and live to God.

In that Chriff was obedient to his Father in bearing the curfe of the law, we are taught |E in all things to fubject our felves to the will of God. Our obedience must not only be in doing this or that, but also in fuffering the mile-ries laid on us to the death : this is the best obedience of all, and the trueft marke of Gods childe, to obey in our fufferings.

Moreover, that Chrift was accured, it is confirmed by the fentence and decree of God: Curfediseveryone that hangeth on the sree, Den. 11. 23. The ground of this lentence is the fin of the malefactor: for whom God curferh, he curleth for his offence. And here it may be demanded, why he that is floned to death is not likewife accurfed ? Anfw. He alfo is accurfed:but there are fpeciall reafons, why the man

day, it is more than if all men had fuffered et | A | hanged on the tree is curfed. Fitft, among the lewes, they which were hanged; were molt grievous malefactors, as blafphemers, and Idolaters : and their punifhment was accordingly, moft grievous: Secondly, hanging (as among all nations, fo among the Jewes) was a most odious and infamous death. Thirdly, God did forefee that the Meffias fhould die on the croffe, and therefore hee accurfed this kinde of death. If it be faid, that there was no fault or offence in Chrift; and therefore hee could not be accurfed : I anfwer, that he became finne for us, in that our finne was applied and imputed to him: It may be further objected, that the theefe which repeated, was not accurled, though hee were hanged on the tree. Anfin. As a theefe he was accurfed : as he was a theefe and repented, the curle was removed. For the law in the curfes thereof, gives place to the Gofpell : judgement yeelds to mercy : and the Gospell puts an exception to the law.

The ufe. If the malefactor hanged, be sccuried and defile the earth : how vile and accuried is the living malefactor, the blafphemer, adulterer, murtherer, &c. who hath entred no degree of punifhment ? Let this bee confidered, to terrific offenders.

Againe, let us confider the scope of this law. Becaule he that hangs on the tree is ac. curfed, therefore faith the law of God, he muft be taken downe and buried. Marke the equiry of this law : and that is, that things evill and accurfed, are to bee removed from the eye and fenfe of man. This charge the Lord gives of leffe matters, namely, of fights undecens and unicemely, Dent. 23.15. Againe, we are commanded not to much as toname fornication. uncleanneffe, coveroufneffe, jefting, foolifh talking, &c. Eph. 5. 3. Here we are to be put in mind, that the Plaies (commonly in ule) are to be banified out of all Chriftian focieties. For they doe nothing els but revive and reprefent the vile and wicked failhions of the world, and the mildemeanour of men, which are things accurfed, and therefore to be buried, and not once to be fpoken of. Againe, all evilfih our example, whether in word, or in deed, muft be buried as much as may be : for it defileth, and is accurfed.

Here it may be demanded, how this law of God (he is necurfed, therefore let him be taken downe and buried) (tands with the order pied in this and other countries, in which men are hanged in chaines for the rentor of the world ? An Judiciall lawer, if they have in them morall equity, and ferve directly to tence in the precepts of the Decalogue, are perpetuall, and bind allmen, elfe not. As for the judicialIdeterminations of this or that manner of punifhment, they concerne us not : for God hath left every nation free, though not in refpect of punifhment, yet in respect of the manner and order thereof.

The third point, whereby our redemption

is deferibed, is the end thereof, that the bleffing | A | night after the former time was expired, noof Abraham, that is, rightcoulnelle and life everlafting may come upon the Gentiles. Here two things are to bee confidered. The first is, whence comes the benediction of Abraham? Anfw. From the curied death of Chrift. For thus are the words, He was made a curle for ns, that the berediction of Abraham might come on the Gentiles. Marke here how God workes one contrarie by the other. In the creation, hee made fomething, not of fomething, but of nothing : hee called light out of darkneffe : hee kils, and then makes alive, Hof. 6. hee fends men to heaven by the gates of hell : he gave fight by a temper of lpittle and clay, a fit meanes to put out fight. In the worke of our redemption he gives life, not by life, but by B death, and the bleffing by the curfe. This fhewes the wildome and power of God : and it teacheth us in the worke of our conversion and falvation, not to goe by fease and feeling; becaufe God can and doth worke one contrarie, in, and by the other-

The fecond point is, where this benediction of Abraham is to be found? Anf. The text faith, It is extant in Chrift Iefus, who is as it were the ftore-house of Gods bleffing, and the dispenser of it to all nations. In him are hid all treasures of wildome and knowledge, Col. 2. God and the Lambe are all things to all the Elect in the kingdome of heaven, Revel. 21. Here wee fee the right way to become rich : and that is, above all things to fecke to be true and lively members of Christ: for if he bee ours we can want nothing, Rom. 8.32. Mar. 6,23. Ffal. 34. 10. This is a most fure way to procure unto us all good things that hee lees to be necefiarie for us. For Chrift is the florehouse of the benediction of Abraham. Againe, this must teach them that beleeve in Chrift, to be content in any eftate, be it better or worfe, for true riches is the bleffing of God; and this bleffing is in Chrift. This is the truth, if we could differne of things that differ. Thirdly, in our povertie, and in the middelt of all our wants and loffes, we mult comfort our felves. For though wee lofe never fo much, yet we retaine the principall, and that is Christ, who is the benediction of Abraham.

The fourth point is, another end of our Redemption, That we might receive the promife of the (pirit by faith. For the better underRauding of this, foure queftions may be demanded. The first is, what is meant by the promile ? Mal. The promife of God made in the old Testament, that he would powre out his fpirit upon all fleih, Ifa. 44. 3. and Ivel. 2. 28. And here it is faid, that this promife is fulfilled to the nations when they beleeve. Marke here how the promifes of God lye as void, dead, and of none effect, till the particular time of their accomplishment. God promifed Iacob that his pofferity fball bee a great nation after 430. yeares : for which time they remaine in thrall and bondage; but the very

thing, no not the raging fea could ftop their deliverance, Exed. 13.41. God promifed deliverance after 70- yeares captivitie to the Ifraelites of Babylon. When this time was expired, 'Daniel prayed, and at the very beginning of his supplications, the decree of God for deliverance came forth, Dan. 9.23. The vifion of God (isith the Prophet) is for an appointed time, Hab.2.1. And fo is the promife. This must teach us to bee content, if after much praying, we finde not the fruit of our prayers: becaufe there is an appointed time for the accomplifhing of them. In this refrect David faith, that h is eyes failed, and he was hearfe in praying, Plal. 69.4.

The fecond queftion is, what is meant by the giving or fending of the Spirit? Anfw. Without any alteration or change of place, it fignifies two things. The first is, Order betweene the perfons, whereby the Father and the Sonne worke mediately by the holy Ghoft, and the holy Ghoft immediately from them. The fecond is, that the Spirit doth maniteft his prefence by divine effect in us. In this respect he is faid to be fent, or given of the Father and the Sonne.

The third point is : In what order is the fpirit given? For it fecmes, that we first our felves beleeve, and then receive the fpirit ? Anf. Men are faid to receive the fpirit, when they receive some new gift of the spirit, or the in-crease of some old gift, Job. 20,22. Againe, to fpeake properly, faith and the receiving of the fpirit, are for time both together, For firft of all, we heare the promise of God ; then we begin to meditate, and apply the faid promife to our felves to ftrive against doubting, and to defire to beleeve : and in doing of all this, we receive the foirit. To beleeve, is the first grace in us that concernes our falvation : and when we begin to beleeve, we begin to receive the fpirit; and when we first receive Gods spirit, we begin to beleeve. And thus by our faith receive we the fpirit: & thus alfo the fpirit dwels in us by faith, Eph. 3. 17. And wee muft not imagine, that we may or can beleeve of our felves, without the operation of the fpirit.

D ... The fourth point is, for what end wee receive the fpirit ? Anf. For fix. For illumination of our minds, 1 loh. 2. 27. 1 Cor. 2.1 2. for regeneration, whereby the image of God is re-Hored in us, John 3. for the government of our counfels, wils, affections, actions, 1/4.11.1. Rom.8.14. for the effecting of that conjunction whereby we are united to Chrift our head, 1 Cor. 6. 17. for confolation, Rom. 8. 16. Laftly, for confirmation in our faith and every good duty, 2. Cor. 1. 32. Epb. 1 7.

This receiving of the (pirit is one fpeciall end of our redemption : and therefore it is most necessary for us, to have the Spirit of God dwelling in we. If we have not the Spirit, we are not Chrifts; and without it we can doe nothing.

We

she Epifile to the Gulatians.

whereby we may obtaine and receive a plentifull measure of Gods Spirit. Repent (faith Peter) and yee fallreceive the Holy Ghost.

Cap. 3.

Againe, we must carefully teraine and preferve the grace of the Spirit in us, by meditation in the word of God, by catnet and ftequent prayer, by avoiding all fuch acts in word or deed , that may make a breach in confcience : for wharfoever offends confcience. quenches che Spirit. Laftly, by favouring the things of the Spirit, Rom. 8.4 that is. by thinking on things spirituall, by affecting of them, and delighting in them. 15 Brethren, I freake as men doe : though

it be but a mans covenant, when it is confirmed no man doth abrogate st , or adde any thing therete.

16 Now to Abraham and his feed were the promifes made. He faitb not, And to the feeds, as of many; but, And to thy feed, as of one. which is Christ.

17 And this I fay, that the Law which was 430. yeares after, cannot difanul the covenant that was before confirmed of God in refeelt of Christ, that it (hould make the promife of none effect.

18 For if the inheritance be of the Law, it is no more by promife; but God gave it unto Abraham bypromife.

In these words Paul meet with a second exception, or objection, made against that which hee here principally flands upon : namely, that the bleffing of Abraham is conveyed to the Gentiles, and that by Chrift. The objection may bee framed thus : The promife made to Abraham cannot now pertaine to the Gentiles, because the Law was added to it, and by the Law it is abregated : and therefore the Gentiles are to bee juftified and faved by the obfervation of the Law. To this objection Paul makes a double answer. One is, that the promife cannot bee abrogated : the fecond, that if it might bee abrogated, yet the Law cannot doe it. The first hee confirmes on this manner :

The Teflament of God confirmed, cannot be abrogated :

The promifes made to Abraham and his feed, which is Chrift, are his Teftament confirmed :

Therefore they cannot be abrogated.

The Propolition is expressed in the 17. verfe. and is confirmed by comparison thus. The teltament of man after it is confirmed, may nor bee abrogated, much leffe the teltament of God, verfe 15. The minor is propounded in the 16. and 17. veries. Now I come to fpeake of the words as they lie.

Brethren | Paul had before called them fooles ; and that juftly, becaufe they fell from the doctrine which lice taught them, to another Goipell. And yet here hee cals them Brethren. And hence let us learne, that in division of judgement and opinion, there must

Wee must for this cause doe such things, | A | be no division but unitie of affection. It is and hath been alwayes the plague of the Church. that division of heart and affection there takes place ; where any division is in judgement, though men eire of infirmitie. This evill caufeth more to be condemned for heretikes, than indeed ought to bee : it maketh fchilmes where none thould bee : it maketh diffentions to be incurable, which otherwife might be cut off. And therefore if differtions in judgement arife, we must remember to fuppreffe envie, hatred , pride, felfe-love, and let Chrittian love beare fway.

Againe, here wee fee it is lawfull to fpeake in Sermons as men doe, to it bee done after the example of Paul, with these cautions. Firft, it must bee done sparingly and soberly. without oftentation. Secondly, it must bee done upon a just cause, as when the fayings of men ferve to convince the hearers, and that in their confeiences. Thirdly, a difference muft be made between the word of man and the word of God, left in adding the one to the other, the word of God lofe his grace and excellencie. Lafily, Gods word only muft bee the foundation of the doctrine which is taught, and the word of man is too added, in. respect of our infirmitie, to give light, or to convince.

That which Paul fpeakes after the manner of men, is a principle of Law, or a conclufion of the light of nature, namely, that a covenant or tellament confirmed, may not bee abrogated. Paul faith, it is the propertie of them that are of reprobate minds to be trucebreakers, Rem. 1.30. Hence fundrie queftions may be reloived. The first is, whether Lega. cies given to the maintenance of the Maffe. may bee applyed to the maintenance of the true worthip of God? Anfw. The Tefta. tor in the giving of fuch Legacies, hath a double intention : one is generall, and that is to preferve the worthip of God : the other is ipeciall, and that is, to preferve the idolatrie of the Masie. In this hee erreth, and therefore his will may be changed. For teftaments unlawfully made may be abrogated. In the generall hee erred not : and therefore the goods may lawfully be applyed to the maincenance of the true worthip of God. But it may bee faid, that the next heires may recall them when the Maffeis abolithed. I answer, No ; Becaufe they may full bee applyed to the publike good of the Church. The affeeffon of the dead was good in this cafe. though their judgement was naught : and therefore regard is to be had of their affection and intent.

The second queftion is, whether we are to keepe covenant with heretikes and enemies? Animers Yes : for the principle, A covenant confirmed may not be abrogated, is the conclufion of Nature, which bindes all men without exception, at all times, if the covenant be lawfull. The

The third queftion is, what if dammages | A | of Seth, God bath given me another feed, Gen. and loffes follow upon the covenant made and confirmed, mult it then bee observed ? Anfin. Of covenants fome are fingle, that is, bare promifes, not confirmed by oath ; and fome againe are with oath. Againe, fome covenants are meere civill, being made of man to man; and fome are more than civill, being made of man to God, as contracts of marriage. Now if covenants bee fingle covenants, and meetely civill, then may they bee changed by the makers, or by their fucceflours, if hurts and loffes arife. Yet if covenants bee confirmed by oath, and if they bee made to God, they may not bee changed, fo long as they are lawfull, though great losios enfue. B Read the example of Jofna. Jof. 9.18. A good man fweareth, and changeth not, though he tofe thereby, Pfal. 1 5.4.

The fourth queftion is, Whether a contract may not be diffolved, when one of the parties hath a difeafe contagious in deadly manner, and incurable ? A. fur. If fuch a diteafe follow the contract, the marriage not conformate, wee may prefume that God doth diffolve the contract. And the covenant diffolved by God, weemay without danger hold to bee abrogated.

The laft queftion is, Whether the Church of Rome hath not dealt wickedly in altering the last testament of Christ, when it minifireth the Lords Supper under one kinde? Anfwer. They finne against the light of nature, which teacheth us not to abrogate the teftaments of men, much leffe the teftament of God. It is alleaged, that wee receive whole Chrift under one kinde. An/wer. True indeed. But wee muß confider, the end of the Sacrament is to fignific and reprefent perfect nourifhment, in and by Chrift: now perfect nourilhment is not in bread alone, but in bread and wine, and by them both joyned together, is fignified that Chrift is the bread and the water of life: now to abolifh the cup, is to abolifh the principall ufe of the Sacrament, and to leffen our comfort.

In the 16. verse Paul faith, The promifes were made to Abraham, in the plutall number : becaufe they were fometime made to Abraham, fometime to his feed, and fometime to both : and they were often repeated to Abraham, and therefore are called promiics, though in fubikance they are but one. The feed of Abraham here mentioned, is the feed not of the flefh, but of the promife, Rom, 9. 7. and this feed is first Christ Jefus, and thenall that beleeve in Chrift. For all thefe are given to Abraham as children by the promile and election of God. Moreover, this feed is not many (as Paul obferveth) but one, that is, one in number. It is objected that the word | feed | is a name collective, and fignifies the whole posteritie of Abraham. Anfn. It doth fometime, but not alwaies : for Eve faith 4.25. that is, another fonne.

Cap. 2

Cap. 2.

Laftly, it is faid, that this one particular feed of Abraham is Chrift Jefus. Here by the name Christ, first and principally the Mediator is meant, and then fecondly all Jewes and Gentiles beleeving, that are let and grafted into Chrift by their faith. For Pauliaith, Rem.9.8. that the children of Ged, or the children of the promise, are the feed of Abraham : Againe, Gal. 3. 19. They which are of (brist are the feed of Abraham. And the name Chrift fignifics not only the head or Mediator, God and man, but alfo the Church, gathered partly of Jewes and partly of Gentiles. The bodie (faith Paul) is one, but the members are many, even low Christ, I Cor. 1 2. 12. that is. the Church of Chrift. Againe, I beare in my body the remainders of the inferings of Christ, Coloff.1.24. and the Church is called thecom. plement of Christ, Ephef. 1.23. It may be obrected, that by this meanes the feed of Abraham is many, and not one; becaufe Chrift and all beleevers are the feed. Anfw. They are all one in respect of one and the fame bleffing of God, which is first given to Chrift, and by Chrift to all that beleeve in him. All are one in Christ, Gal. 3. 28. and bee eathers things in heaven and earth into one head, Ephef.1.10.

It is here to be observed, that the promises made to Abraham are first made to Christ, and then in Chrift to all that beloeve in him, be they Jewes or Gentiles. This conclusion is of great use. First, by it wee learne the difference of the promises of the Law and the Gofpell. The promifes of the Law are dire-Ged and made to the perion of everie man particularly : the promifes of the Golpell are first directed and made to Chrift, and then by confequent to them that are by faith ingrafted into Chrift.

Secondly, by this wee learne to acknowledge the communion that is between Chrift and us. Chrift as Mediator is first of all elected, and we in him : Chrift is first juftified, that is, acquit of our finnes, and we justified in him : he is heire of the world, and we heires in him: he diedupon the croffe, not as a private perfon, but as a publike perfon reprefenting all the Elect : and all the Elect died in him, and with him. In the fame manner they rife with him to life, and fit at the right hand of God with him in glorie.

Thirdly, here wee fee the ground of the certaintie of perfeverance, of all them that are the true children of God, For the office of Chrift, to which hee is let apart, is to receive the promile of God for us, and to apply it unto us; and this worke is done by Chrift without impediment, and without repentance on his part. The feale and foundation of our falvation is this, that God accepts and knowes us for his, 2 Timoth, 2, 19. and that which concernes us is, that we muft worthip

the Epiftle so the Galastans.

worfnip God in fpirit and truth, and depart 1A no more required on our part, but to receive

Laftly, here is comfort against the confideration of our unworthineffe. Thou fayeft thou art unworthy of the mercie of God, and therefore halt no hope. And'I fay againe : Doctthou truly exercise thy felfe in the fpirituall excreifes of faith, invocation, repentance? bee not difcouraged : thou muft not receive the promife immediately of God, but Chrift muth doe is for thee. Though theu be unworthy, yet there is dignitie and worthis neffe fufficient in him. If thou fay that thou muft at the leaft receive the promife at the hand of Chrift, I adde further, that he will not quench the flax that doch but fmoakes welther will bes breaks the britifed reeds Hee accepts the weaks apprehen for, if it be in truth. And our falvation flands in this, not that with know and apprehend him, bucthat he knowes and apprehends us first of all.

V. 17. This I fay] In the former verfes Paul hath laid downe two grounds : one is, that teltaments of men confirmed may not bee abregated : the other, that the promifes were nade to Abraham and his feed, which is Chrift. Now what of all this may fome man fay? Past therefore addes thefe words, This I fay, shat is, the fcope and intent of all my speech is, to thew that the covenant or teffament confirmed by God cannot bee abrogated : and fecondly, if it might to be, yet that the Law could not abrogite the teftament, becaule it was given 430. yeares after the confirmation of the faid tellament. And becaufe it might be doubtfull what Paul means. when he faith, The covenant confirmed cannot be abrogared, he explanes himielfe in the end of the verfe by faying, the promife cannos bee made of no offect.

It is here to becobferved; that Paul faith; Thepromife made to Abraham is a covenant or reftament. It is a covenant or compact, thecaufe God for his part promilceh remifion of fins and life everlafting, and requirech faithon our part. In respect of this mutual oblive gation, it hath in it the forme of a covenant. It is allo a will or teftament in two tefpeets: First, because the promise is confirmed by the death of the Mediator, Heb.g. 15. Secondlys D the things promifed, as remiffion of fins; and life everlatting, are given after the manner of legacies, that is, freely, without our defert or procurement. In this weelee the great goodneffe of God, who youch afert to name them in his Tellament, that have made a covenint! with the Desill, and are childreb of wrath by nature, as we all are.

Againe, in that the promile is a Teftaments remillion of firmes and life everlafting is at Legacie : and for the obtainment of them, we muft bring nothing unce God , but hunger and thirft after them , and make fuit umo God forthem, by asking, feeking, knocking. Thus are all Legacies obtained, and therbid

and accopt them. And though wee hee never to unsworthy in our telves, yet thall it wilite for the having of the bleffing of God ; if ouronames bee found in the Tetlament of God.

Againe, Pauliaith, that the promife made to Abraham is a covenant confirmed of God. It may bee demanded, by what meanes it was confirmed? Anf. By eath, Heb. 6. 17. Againe, it may be demanded, to whom it was confirmed anf. To Abraham, as being the father of all chefaithfull, and then to his feed, that is first to the Mediator Chrift, and confequenely toreverie beleever, whether Jew, or Geneile: For Abraham in the first making, and in the confirmation thereof, mult bee confidered as a publike perion, representing all the faithfull. dis.

Here againe we fee Gods goodneffer Wee are bound timply to beleeve his bareword ; yetin regard of our weakneffe, het is content to ratifie his prounte by oath, that there might be an occasion of unbeleete.

Agame, here we are admonished to reft by faith on the promite of God, as Abrahama did, when there is no hope. Some may fay,] could dac fo, if God would fpeake tomer; as he did to Abraham. I antwer againe; when God fpake to Abraham, in him hee fpake to all his feed : and therefore to thee who foever thou are that beleeveft in Chrift.

And Hence wee are to gather fure hope of life everlafting. For in the perfon of Abra-ham God hath spoken to us, hee hath made promifcof bleffing to us; he hath made covenant with us, and hee hath fworne unto us, Whattoan wee more require of him ? What better ground of true comfort? Heb.6.17,18.

Laffly in that God thus confirmes unto us the promitie of life everlafting, it must incourage us carall diligence in the ule of all good meanes, whereby we may attaine to the condition of Abrahams and it mult arme us to all patiences in bearing the miletues and calamicies, that fall out in the' troit way to eternall life. 1. 1. 1. 1. 1. 1.

Fireher, Paal faith shirt the promife is a covenant confirmed, and then inreff att of Christ : becaute he is the fcope and foundation of un the promifes of God ; partly by merit, and partlyby Efficacie: By merit, becaule he hath procured by his death and pallion, remifion of finnes and life everla Ming. By his efficacie, becaufe helifeales up uneo us in our contelences minifipm of finnes, and withall reflores in us the had go of God. The Uic. If Chrift be the ground of the promite, then is here the croundhind fountaincof all the bleffings of Godi and for this caute, the right way to obtaine anybileffing of God, is first to receive the promite, and in the promite Chritte and Chriffbeing ours, in him and from him wee thall receive all things neceffarie.

-. The ferond aniwer of Paul to the former X 3 objecties

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braham might bee difanulled, yet the Law could not doe it. And hee gives a double reaion. The first is drawen from the circumflance of time ; Becaufe the promife or covenant was made with Abraham, and continued by God 430. yeares before the Law was given: therefore, faith Paul, the Law was not given to difanullsie promife.

Against this reason it may bee objected, that Abrahams feed was but 400. yeares in a ftrangeland, Gen. 15.13. Anf. Mofes fpeakes of the time that was from the beginning of Abrahams feed, or from the birth of Ifaac to the giving of the Law : and Paul here fpeaks of the time that was betweene the giving of the promife to Abraham, and the giving of the Law : and that was 30. yeares before the birth of Ifaac.

Againe, it may be objected, that the Ifrae lites were in Agypt 430. yeares, Exed. 12.40. The dwelling of the children of I fract, while they dwelled in Agypt, was 43 C. peares. Therefore it feemeth there was more time betweene the promife and the Law. Anfw. The meaning of Mofes in this place is thus much : that the dwelling of the children of lirael, while they dwelt as pilgrimes, was for the fpace of 430. yeares: and that in part of this time they dwelt in Egypt as itrangers. The words may thus be trauflated, The awelling or peregrination of the children of Ifrael, in which they dwels in Agypt, was 430. yeares. And thisperegrination begins in the calling of Abraham, and ends at the giving of the Law.

In Pauls example, we fee what it is to fearch the Scriptures, not only to confider the fcope of whole bookes, and the parts thereof, but to ponder and weigh everie fentence, and everie part of everic fentence, and everie circumftance of time, place, perfon. This is the right forme of the fludie of divinitie to bee used of the fonnes of the Prophets.

The fecond reafon uled by Paul is in the 18. verfe, it may be framed thus: If the Law abolish the promise, then the inheritance muft come by the Law : but that cannot bee. He proves it thus: If the inheritance of life eternall be by the Law, it is no more by the promife : but it is by the promife, becaufe God gave it unto Abraham freely by promile : therefore it comes not by the Law.

The opposition betweene the Law and the promife fnewes, that Paul in this Epiftle fpcakes not only of the Ceremoniall, but also of the Morall. For the greatest opposition is betweene the Morall Law, and the free promile of God.

Let us againe marke here the difference between the Law and the Gospell. The Law promifect life but to the worker, for his works, or upon condition of obedience. The Goff ell (called by Paul, the promife,)ofters and gives hie freely without the condition of any worke, and requires nothing but

objection is, that if the promife made to A- A| the receiving of that which is offered. It may bee objected, that the Gofpell promifeth life upon the condition of our faith. Anfw. The Gofpell hath in it us morall condition of any thing to be done of us. Indeed faith is mentioned after the forme and manner of a condition : but in truth it is the free gift of God :ds well as life eternall : and it is to bee confidered not as a worke done of us, but as an infirument to receive things promifed. This difference of the Law and the Golpell muft be kept as a treafure : for it is the ground of many worthy conclutions in true religion. And the ignorance of this point in the Church of Rome hath beene the decay of Religion, fpecially in the article of Instification.

Thirdly, we must here observe the opposition betweene the Law and the free promife of God in justification of a finner. For if life come by the Law, it comes not by the promife, faith Paul. And Rom. 4.14. If they which are of the Law are beires, the promife is of none effect. By this wee fee the Church of Rome overturnes and abrogates the free promife of God. For they of that Church teach, that the first justification is by meere mercie : and that the fecond is by the works of the Law. But the Law and the Promife cannot be mixed together, more than fire and water : the Law joyned with the free promife, difanuls the faid promife.

Laftly, in that Paul faith, God gave and freely belowed the inhermance by the promife, it must be confidered, that this giving is no private, but a publike donation. For Abrabem muft be confidered as a publike perfon : and that which was given to him, was in him given to all that fhould beleeve as he did. Art thou then a true beleever? doeft thou truly turne unto God ? here is thy comfort : the inheritance of eternall life is as furely thine as it was Abrahams, when he beleeved. For thou are partaker of the fame promife with him : and when God gave him life, hee gave thee alfo life in him. Againe, perfons back-ward and careleffe muft bee ftirred up with all diligence, to use all good meanes that they may beleeve truly in Chrift, and truly turne to God. For fo foone as they begin to beleeve, and to turne unto God, they are entred into the condition of Abraham, and if they continue, they fball fit downe with Abraham, Ifaac, and lacob in the kingdom of beaven: and after this life they fhall reft in the bosome of Abraham. For that which was done to Abraham, fhall be done to all that walke in his fteps.

19. Wherefore then farves the Law? it was added, because of transgressions, untill the ford was come to which the promife was made : and is was or dained by Augels in the hand of a Mediator.

20. New a Mediator is not of one : but God is one.

Paul hath proved before, that the Law doth not abolifh the promife : his laft reafon.

by the Law, which cannot bee. Againft this reafon in the nineteenth and twentieth verfes, there is an objection made and answered. The objection is this ; If life and jultice come not by the Law, the Law then is in vaine. And this objection is expressed by way of interrogation ; Wherefore then ferves the Law? The aufwer is in the next words, It is added for, tranferefions, that is, for the revealing of lin. and the punifhment thereof, and for the convincing of men touching their fins, Rom. 3. 19, 20. Moreover, Paulfets downe the time or continuance of this ufe of the Law, when he faith, Till the feed came to which the promife was mide : that is, till Chrift come and accomplifh the worke of mans redemption. Here two questions may be demanded. The firit is, whether the Law ferve to reveale fin after the comming of Chrift? For Paul faith, It is added for iranfgreffions, till Christ. Anfw. The Law ferves to reveale finne, even to the end of the world : yet in respect of the legall or Mohicall manner of revealing tione, it is added, but till Christ. For the Law before Chritt did convince men of finne, not only by precepts and threa.nings, but allo by rites and ceremonics. For Jewith wathings and facrifices were reall confeffions of finne. And they were an hand-writing against us, as Paul faith. And this manner of revealing finne ended in the death of Christ, Col. 2.14. Againe, the ministerie of condemnation which was in force till Chrift, at his comming is turning into the ministerie of the Spirit and of graces 2 Car, 3. II. For under the Law there was plentifull revelation of finne, with darke and finall revelation of grace : but at the comming of Chill men law heaven opened, and there was a plentifull revelation of fin, with a more plentifull revelation of grace and mercica And in this respect also the Law is faid to be till Christ.

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The fecond queffionis, whether the feed of Abraham were before Chrift, or no? Auf. All that followed the Reps of Abrahams faith before Chrift were his leed. Yet were they nor that feed, that is, the principall feed, who D is Chrift, who is the feed bleffed in himfelfe, and giving bleffedneffe to all other. And the beleevers that were before Chrift, or after him, are the feed of Abraham, in respect, they are fet into Chrift, who is principally the feed mentioned in this Text.

When Paul faith, or dained by Angels, in the hand of a Mediator, he makes a declaration of that which hee had faid before by an evident figne, on this manner. That the Law ferveth to difcover tranfgreffions , it appeares by this, that the Jewes could not abide to receive the Law immediately from God, but it was delivered by Angels, and received by the hand of a Mediator : and this argues mans guiltineffe, and his difagreement with God; becaule a Mediator is of two at

was, becaute then the inheritance thould bee A ! leaft, and of two being at difference between themfelves.

The Law is faid to be ordained or difpoled by Angels, because they were attendants on God in the Mount, when the Law was delivered. Secondly, they were witheffes and approvers of the deliverie. Thirdly, it may bee the voice of God whereby the Law was publifhed in the hearing of all the Ifraclites, was uttered and pronounced by the minifleric of Angels: for the Holy Ghoft faith, The word pokenby Angels was fledfaft, Heb. 2.2. that is, the Law. It may be faid, all this proves not that Angels ordained the Law. Arfa. Often in Scripture, the worke or action of the principall Agent isafcribed to the influence or Minuffer, The Saints are faid 19 judge the world, I Cor. 6. whereas indeed they are no more but witnefles and approvers of this judgement. In the fame manner Timothie is faid to fave himfelfe and others, I Tim. 4.16. The laft trumper is founded by Angels, Mar. 24-31. and it is called the voyce of an Archangell, and the trumpe of God, I Theff. 4.

Moreaver I and faith, The Law was delivered by the Eand of a Mediator, that is, of Chrift, (as fome thinke:) but that caunot be : for the hand of a Mediator fignifics the minifterie and fervice of a Mediator, and this fervice is inferiour to the fervice of Angels ; becaufe the Law was delivered by Augels and received of shem by a Mediator. Therefore the Mediator here mentioned is Moles, who flood betweene the people and God, in the deliverie of the Law, Dent. 5, 5, It may be objected, that there is but one Mediator Christ, 1 Tim. 2.8. Anf. Mediator for recourt ciliation is only one, and that is Chrift: and Mofes is a Mediator only in the relating and reporting the Law from God to the IIraelites.

Paul addes, that a Mediator is not of one, that is, that everie Mediator is of two at the leaft, and of two at variance and difagreement. And he faith further, that God is one, that is, alwayes the fame, and like himfelfe. without change. And the reafon of the forech is this : Paul hath taught, that the Law was given by a Mediator, and that this declared a difference berweene God and man. Now it might be faid, where is the fault in this difference, and who is the caufe of it ? Paul faith, not God, but man ; becaufe God is alwayes one and the fame.

TheUle. In that the Law is for trangerelfions, wee are taught to examine and learch our hearts and lives by the Law of God. Zephan, 2.1. Fan yon, O nation, not worthy to be loved, Lam. 3.40. Let w fearch our bearts, and turne aga, to to the Lord. That wee may the better examine our felves foure rules muft be observed.

The first, when any one finne is forbidden in any commandement of the Law, under it all the linnes of the fame kinde are forbidden, X3

all causes of them, and all occasions.

The lecond, a commandement negative includes the affirmative, and bindes us not only ; to abftaine from evill, but allo to doe the contrarie good.

The third is, that every commandement must be understood with a curle annexed to it, though the cutfe be not expressed.

The fourth is, that we must especially examine out felves by the first and laft commandements. For the first forbids the first motions of our hearts against God, and the last forbids the first motions of our hearts against our neighbour : though there beeno confent to doe the cvill which we thinke. Paul faith of himfelfe, that the commandement, Then B Shalt not luft , was it that especially humbled him, Rom. 7.

According to thefe and other rules, (which now fomit) wee must with special care examine our felves. The want of this dutie caufeth men to rot away in their finnes, without remorfe or true repentance : and it is the caufe that fo many men profit fo little in hearing the word preached, becaufe they know not what fuine meanes, neither can they fearch aright their confeiences and lives.

Moreover, after we have begun to prachife this dury, wee nuft often (as occasion fhall be given) renue it to the end. ' Confider Davids example, Pfal.119. 59.

Woere Paul faith, what the law is added till Chrift, wee fet that the Legall mitfifterie of death is abolifhed now ; and that wee are under the ministerie of the fpirit and life. And for this caule wee in thele laft dayes, that are Minifters of the word, mult preach the do-Arine of falvation plainly, to the very confciences of men, 2' Cor. 4.1. Againe, the people of their dayes ought to abound in knowledge, and their obedience fhould be anfwerable to the meafire of their knowledge. And if after much preaching in these dayes of light, the Gospeil be hid, (as it is to very many who remains fill in ignorance and difo-bedience) it is trearcfull figne unto them of their condemnation, 2, Cor. 4. 4.

In that the Law of God was ordained or D delivered by Angels, we are put in minde to reserverice it, aud to effeeme it as a treasure.Secondly, wcc are to feare to breake the leaft commandement of the law, becaufe the Angels that were ordainers of the law, doe (no doubt) obferve the kcepers and the breakers of it, and are ready preft to bee witneffes and revengers againft them that offend. Stephen upbraids the Jewes, that the Law was given by the difpendation of Angels, and yet they brake it, Alt 7. 53. Thirdly, if thou offend and breake the law, repent with lpeed : for that is the defire and joy of Angels. They that delivered the law, rejoyce to lee the keeping ofit." Laftly, if thou linne and repent not, looke for fhame and confusion before God and his Angels.

Becaufe Mofes was a mediator to the Tewes, Papifts gather, that therefore Angels and Saints may bee mediators. Anfin. It tollowes not. Mofes was ordained a mediator, fo are not they. Moles was prefent with the Jewes, and had fellow thip with them whole mediator he was. Saints are ablent in heaven, and Angels though they be about us, have no fellowship with us. Mofes was a mediator but once, and that only in one thing : Saints are made continuall mediators. Laffly, Mofes was a mediator in relating and reporting the Law from God to the people : Saints and Angels aremade mediators to relate and report our prayers, and the fecrets of our hearts to God.

Whereas Pan/faith, that a mediator is not of one, but a third betweene two at the leaft : it may be demanded, how Chrift can be mediator betweene man and God, confidering he is God ? Anfwer. Though Father, Sonne, and holy Spirit, be one and the fame in refpet of Godhead, yet are they diffinet in reipect of perion, or in respect of the manner of fubfifting : fo as the Father is the Father, not the Sonneyor holy Ghoft; the Sonne, the Son, and not the Father, or the holy Ghoft; the holy Ghoft, the holy Ghoft, and not the Father, or the Sonne. The Son then, and the Father, being perfons really diftinet, the Sonne may bee, and is Mediator, firft of all, in refpect of order to the Father, and in him, to the Sonne, and the holy Ghoft. For the three perfons being of one nature and will, when the Father is appealed, in him alfo the Sonne, and the holy Ghoft are appealed. Thus John faith, If any man finne, wee have an advocate with the Father. It may bee faid, that Chrift cannot bee Mediator to himfelfe. Anf. In Chrift confider his nature, and his office; by nature, hee is the fonne of God : by office; 'he is Mediator: and thus lie is God-man, or Man-god : and as Mediator by voluntarie dispensation, hee is inferior to himfelfe as he is the effentiall fonne of God. And in the fame manner, Chrift as God-man is Mediator to himfelfe as hee is the Sonne of God. For as hee is the Sonne of God, he is the partie offended ; as hee is Mcdiator God-man, he is the partie that makes reconciliation.

Laftly, the property of God must bee obferved, that hee is unchangeable, lames 1. 17. Mal. 3. 16. It may bee objected that God is faid in Scripture to repent. Anfw. God is faid to repent, not because her changeth either nature or will, but because he changeth his actions of mercie and love into effects of ariger, after the manner of men. Againe, it may be objected that God changed the Law and abolished ceremonies. Anf. This God did by an unchangeable decree, before all worlds, and to the change is in the law, and norin God. For God can decree to change this or that, without change.

The ufc. Gods unchangeableneffe is the foun-

foundation of our comfort. S. Paulfaith, If we | A; many doe it (as many diffolure fouldiers) in a love God, wee are knowne of him, 1 Cor. 8. 3. Now the first wee may certainly finde in our felves, namely, the love of God and Chrift : and for the lecond, God is unchangeable. For they which are once knowne of God, are ever knowne of him, and that even then when they feele nothing but Gods anger.

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Againe, wee are put in minde to bee unchangeable in good things, as in faith, hope, love, good countels, honeft promifes, and fuch like, ipecially in the maintenance of true religion. For we ought to be like unto God. It is the poefic of our gracious Queene, Semper endem, Alwaies one and the fame ; no doubt in good things, fpecially in the religion eftablifhed among us. The fame muft be the minde of all good fubjects and all good people, 1 Cor. 15.58.

21. Is the law then against the promise of God? God forbid : for if there had beene a law given, which could have given life, furely righteoufacffe thould have beene by the law.

22. But the Serip: ure bath included all ander finne, that the promife by the faith of Iefus Chrift (hould be given to them that beleeve.

Inthefe words, Panl propounds and anfwers another objection, in number the fourth. The occasion of the objection istaken out of the former words, in which Paulfaith. the law is for tranfereffions. It may be framed on this manner. If the law lerve to convince and condemne us of finne, it ferves not to give life but to kill, and fo it is contrarie to the promile which giveth life. The answer is made negatively, God forbid. And a double reason is rendred of the deniall. The first is this : If the law could g ve life, it fhould also give justice, or juffific:and fo it fhould be contrarie to the promife (becaufe then there fhould be two contrarie waies of jultification, one by faith alone the other by faith with workes.) Therfore in that it kils and condemnes, it is not contrarie to the promite. The fecond reason as in the 22.veric. Things fubordinate, whereof one ferves for the other, are not contrarie : the law and the promife are fubordinate; for the law prepares the way for the accomplishing of the promife, in that it thuts all under finne. that the promife may be given to them that beleeve in Chrift.

The ufe. Inthat Paul rejects the blafphemousobjection, with God forbid ; weeare raught to avoid things faid or done to the diffionour of God, with loathing and detelta. tion. When it was related to Ahab and lezabel, that Naboth had blafphemed God, they being idolaters, folemnize a falt, pretending danger by the finne, I King. 21. 12. Caiphas supposing that Chrift had blasphemed, rent his garments, Matth. 26.When lob did but fuspect his children of blaspheming God, hee called them and fanctified them, lob 1.5. It is the fault of our daies, that many blafpheme by curling, fwearing, &c. without feare, and braverie : and hearers thereof for the moft part are nothing moved thereat ; foordinary is the offence. This fhe wes the wickedneffe of our times.

In the first reason, Paul delivers a notable conclusion, namely, that the thing which is the meanes to procure life unto us, is also the meanes of our juffice or juffification before God. And good reafon. For juffice caufeth life, and that which giveth life, first of all giveth justice. Hence it followes that workes cannot meritorioufly deferve cornall life. For if life be by the workes of the law, then juffice alfo : but that cannot be : for we muft firit of all be justified, before wee can doe a good worke. Let the Papifts confider this. Againe, they which teach, that faith is alone in justification, and that both faith and workes concurre as caufes of falvation, are deceived. For by the former conclusion of Paul, if workes be caufes of falvation, then mult they alfo have a stroake in our justification, which they have not. And therefore they are the way of our falvation, but not any caufe at all. Loftly, here we fee that many among us do not hold Chrift, or beleeve in him aright, for their justification : because they hold him without change of heart and life. For by Pauls conclution, whom Chrift quickneth, them he juffifieth : and whom he doth not guicken, them he doth not justifie. Examine thy fife then: if Chrift have fanctified and renued thy heart, thou are justified: if thy heart be yet unfanctified, and thy life unreformed, deceive not thy felfe with fond imaginations shou art not yet juftified.

The 22. verie followeth, containing the fecond reafon. And first let us confider the meaning of the words. The Scripture] the words are in the Originall thus, That Scriping, namely, the Scripture before named, the written law in the bookes of the old Teltament. And further, by the law, we mitt underftand, God in the law, Rom. 11. 22. God hath concluded all under unbeleete.

Concluded The law is compared to a Judge, or fergeant : finne to a prifon. And the law is faid to conclude or inclose men under finne; because it doth to the full accuse and convince us of finne, fo as our mouthes are ftopped, and we have no way to efcape.

All All men that came of Adam by generation, with all that comes from them, their thoughts, defires, words, and deeds.

The promife] The thing promifed, which is remiffion of finne, and life everlafting.

By the faith of Chrift | That is, the faith whereof Chrift is both the author and marter. This is added, to fignific unto us who are true beleevers, namely, they which are beleevers by the faith of Chrift.

Against this text of Paul, blinde reason moveth many questions, as namely, why God created man, and then fuffered birn to fall?

dam to his perion, but fuffers it to inlarge it felfe to all mankind, to as all he fhur up under tinne? why the promife is not given to all, but only to beleevers ? But there are two fpeciall grounds, upon which wee are to flay our mindes. The first is, that God hath an abiolute foveraight y and lordfhip over al his creatures. We may not therefore difpute the cafe with God, Rom. 9. 20. He may dee with his owne what he will, Matth. 20. 15. The fecond is, that the waies and judgements of God are a gulfe, into which the more we fearch, the more we plunge our felves; becaufe they are nalearchable, Rom. 11.33.

Marke the phrase of Paul the Scripture concludes all under finne lif it conclude or thut up, B then it determines what is hnne, what not. And if this be fo, then it may also determine what is true, and what is falle, and fo the truly tearmed a Judge of controverfies in religion. If it faut up finners under their finne, then alfo it fhuts them that erre under their errour, for errours be finnes and fruits of the fleft. It is faid blatphemoufly, that if the Scripture bee a Judge, it is but a dumbe Judge. And I fay againe, that offenders may plead for themfelves on this fert, that the law is but a dumbe Judge, when it condemues them, and fluts them under finne : but they thall finde it hath a loud voice in their conficiences, when they reade it ferioufly, and examine themfelves by it : even to the Scripture fpeakes fufficiently for the determination of truth and failhood, in matters of falvation, when it is fearched with care and humility.

When Paul faith, Wee are all float up under finne, he puts us in minde of our most milerable condition, that we are captives of finne and Satan, inclosed in our fins as in a prilon. like imprifoned malefactors that wait daily for the comming of the Judge, and fland in continuall feare of execution. And feeing our condition is flich, We mult labour to lecand feele by experience this our fpirituall bondage, that we may fay with Paul, We are fold under finne, and that we know there is no goodnelle Inelling in our fl-fb, Rom. 7.14.18. This is one of the first lesions that we multrake out in the Ichoole of Christ. Agains, if we feriouf. D ly bethinke our felves that wee are captives of finne and worthy of death, it will make us with contentation of minde to beare the miferies of this life, fickneffe, poverty, reproach. banifhment, &c. confidering they couse farre fhort of that we have deterved ; who are no better than flaves of finne and Satan.

Whereas Paul faith, that all men with all that proceeds from them, is fhut under finne, he reacheth that all actions of men unregenerate are finnes. The wifedome of the flefh, that is the wifelt cogitations, counfels, inclinations of the fleth, we enmity unto God, Rem. 8.5. Tothenneleave all hings are uncleane, Tit. 1. 15. Linevill tree cannot bring forth good fruit,

fall why God did not relitaine the fall of A- A Matth. 7. It may be objected, that naturall men may doe the workes of the morall law, as to give almes, and fuch like, Rom. 2.14. Anf. Sinnes bee of two forts. Oue is, when any thing is done flat against the commandement of God. The fecond is, when the act or worke is done which the law prefcribes, yet not in the fame manner which the law preferibes, in faith, in obedience, to the glory of God. In this fecond regard, morall workes performed. by naturall men are finnes indeed. Hence it followes, that Liberty of will in the doing of that which is truly good, is loft by the fall of Adam : and that man cannot by the ftrength of naturall will helped by grace, apply himfelfe to the calling of God.

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Whereas Paul faith, that the promife is given to beleevers, it is manifest that the promise is not univerfall in refpect of all mankinde, but only indefinite, and univerfallin refpect of beleevers. Wherfore their doctrine is not found, that teach the Redemption wrought by Chrift, to be as generall as the finne of Adam. Indeed, if we regard the value and fufficiencie of the death of Chrift, it is forbut if we refpect the Communication and donation of this benefit, it is not. For though all be fhut under finne. yet the promite is only given to theme that beleeve. It is objected, that God was in Chrift reconciling the world to himfelfe, 2 Cor. 5.19. An/w. The text in hand the wes, that by the world, we are to understand all beleevers through the whole world. And whereas Paul faith, Godfbut up allunder unbeloefe, that bee might have merey upon all, Rom. 11. 32. his meaning is here fet downe, that he fhut both lewes and Gentiles under unbeleefe, that hee might have mercy upon all that beleeve, both of lewes and Gentiles.

Marke further, the end of the law is convi-Aion : and the end of our conviction is, that the promife of mercy may bee given to them that beleeve. Here is notable comfort, with Recouragement to all good duties. Doth the law as it were in the name of God arrest thee? dorh it accuse and convince thee of manifold finnes ? doth it arraigne thee at the barre of Gods judgement, and fill thy foule with terrour? doit thouby the celtimony of the law and thise owne confcience, fee and feele thy felfe to be a most milerable and wretched finner? Well. It may bee thou thinkeft that all this is a preparation to thy dammation ; but it is not. For it is contrariwile a preparation to thy falvation. For the law with a loud voice in thy hunt proclaimes thre a finner, and threatens thee with perdition; but the end of all this is, that Jelus Chrift may become a Saviour unto thee, to bee it thou wilt come unto him, and beleeve in him. For hee faves no theepe, but the loft fbeepe, and bee calles not juft men, but finners to repentance. Let us therefore with all our hearts come-unto Chrift and bit leeve in him, and that by the faith of Chrift," that is, with a faith joyned with hope, love

the Epifile to the Galatians.

and new obedience. Thes fhall she promife :) At myflery of mans redemption was then more of pardon and life everlafting begiven to use Upon this ground, perlons in dolpaire and gricyous offenders; may fee a plaine way to: helpe and fuccour themfelves. For the worke of the law concluding us under finne, by the mercy of God tends to our falvation, if we will use the good meanes and the

Lafly, Paulianth, the promise is made not to every one that beleeveth according to any faith of his owne, but to them that are true beleevers by the faith of Chriftan Therefore. every man thall not he faved in his owne faith and religion, but only they that are of the faith of Chrift

Vest.23.For before fairb came, was were kept under the law, andfors up ume she faith which (hould afterward be revealed.

3Adt bar for s the law was our fchaolemafter to Chrift, that wee might bee maderighteen by faith.

25. But after that faith is some, no are no more under the (shoolensafter.

Paul in the 19. verf. had faid, that the law was for tranfgrefftons, tollebe feed come, to mbick the promife was maples. And hare he makess more large declaration of his ownemeaning. The fumme of all that he faith may bee reduced to a comparison of things unlike, on this manner. Before, the comming of faith, we were under the dominion of Mofes, law : but after faith wascome, we were ford The first part of the comparison is amplified by a dous ble fimilitude : the law was a guard unto us, verfe a 3. and the law was our fchoolemafter. verfe 24. The fecond part of the compacifon is in the 25.verf.

Faith] That is, the Golpel, or the doftrine of remifion of finnes and life everlafting by Chrift exhibited in the flefh.

We.]We Jewes: LPaw/a Jew, and the reft of that nation.

Law That is, the whole Osconomic, Polio cie, and Regiment of Mefes, by Lawes partie morall, partly ceremoniall, and partly indeciall. Line - Still

Kept] Compatied or guarded. Becaufeshe law before Chrift was to the Jewes as a guard of armed men, to inclose and keepe them, that they should not depart from God, and from their allegiance to him, unto the fastes, idolatries, and inperfitions of the Genuiles.

Watesbe faieb That is still the faith come. Afermard revealed From she creation, so the law, the Church of God wasit one familly ; and the reft of the world befide wanne cople of God! From the law sill Chrift, the Church of Godiwas inclosed in the nation of the Jewes and alche world beade no Church or people of God., "And this deftinition of a people, and no people, Rood lometime afree the comming of Christ, Matthe 10. 5. Goenn sintashe way of the Grutiles, and inta the outras of the Samaritans viter ye not. After the effention: of Chrift, this diffin tion ended becaufe the plaualy revealed ; and it began then to bee revealed to the whole world, Celof. 1. 26, 27. and Ram. 16.25.

Thus wee fee that the law ferved fontranfgreffions ; because it was to the lower as a guard to keepe them in the compatie of their duty, that they fell not away to fundry tranfgreffions

The ule. This the wes the greatness of our corruption, and that the yery frame of our heart is evill continually, that the Lord muft befaine so, fet his law about us as a guard of armed men, to kcepe us that we finne not.

Againe . here welce the ufe of Gods lawes. which ferve to prevent, reftraine, and cut off finge, into which other wife, men would fall, unleffe they were comparied and guarded by lawes. Some object for freedome of will, on this manner : If the lawes of God cannot be kept ; they are in vaine : but they are not in vaine : cherefore they may be kept. Anf. The mejer, or firft part of the scalon, is not true. For there are other ules of the law of God, than the keeping of them : for they fervero reffraine, and prevent open offences : and to keepe men in order, at the leaft outwardly.

Another sie of the law of God, was to conclude and thur up the Jewes into the unitic of one faith and religion. For this caufe the Jewes had but one Temple, oue Mercie-feat, one high Prieft Ber, Henesit followes, that in a godly and Chriftian Common-wealth where sus religion is stablified, there may be no solenation of any other religion. For that which is the end of Gods lawes, mult also be the end of all good lawes in all Common-wealthe and king jomes, namely, to flue up the people into the unity of one faith

The Church of the Jewes is called a formtaine Scaled , a garden inclofed, Cant. 4. 13. 4 Vineyard bedged in, Ifa. 5.5. Pfalm. 80.13. And here we fee what is the hedge or wall of this garden, or vineyard ; namely, the regiment or policie of Alofer by a threefold kind of law, This admonitheth us to reflect and with care to observe good lawes, because they are as it were hedges and fences of all good locicties : and the breaking of them is the pulling down of our fence.

Where Paul faith stillshe faith beer evenled, note, thatsha faith, or the Gofpel, was not revealed to the world till abe laft age, after the comming of Chrift. It may be faid, it was als Comming as victus as they ar is a in victures, which respect to all most, but not for ferrely sin these last dates. Andre, it was not revealed to all, either dately or floreity, being the comming of Christ, Adv. Adv. and to Go the state comming of Christ, Adv. Adv. and the state the Grenifes to make in that some mains. Spin 2. 12, they were without God, and without Chrift, Rem 15-26, Paul preached where Chrift was not fo mush as warmed. Hence it followes, that the Vocarion of men to life everlafting is un univerfalls becaufe Chrift was never universally revealed. Neither is mans redem.

world.Fer Redemption by Chrift was not revealed to all nations before the comming of Chrift : and a benefit to be apprehended by faith ifte bennknowne, is no benefit. Latily, it is erroneous that fome teach; mamely, that. grace fupernaturall is univerfall si thatis; that the power to beleeve in Chrift, and the power to turne to God, if men wil, is generally given to all.But this cannot be : becaufe it is nor given to all men, fo much as to heare of Chrift, and to know him

Seeing faith is now come, it may bee demanded : what is the guard whereby we are kept now? Anfri. The precepts of the morall law. The fayings of the wife are dinailes of flakes faftened, to range men in the compafie of their owned intes Ecelefiziri Againe, the pence of God, or the affurance of our recortciliation with God, is a guard to keepe our hearrs and tenfesill Chrift. Phil. 4. 7. If this wil not doe the deed, God hath in frore His corrections and judgethems, cabe as an hedge to betaine as in; Hif. z. 6. This Being to, our dury is to guard and inclofe our feives, 'fpeciallyonr hearrs, ProtA4. 23. and aff the fenfes and powers of our Ibuies, Pfal. 141. 3. by the wholefome precepts and counfels of God. Confidering we lie open to fo many enemies, we fhould continually bee armed and fenced from the head to the foor; Sphif. 8. 13: otherwife we fhall upon every occation be owner turned.

To come to the 24. veric, the Jewes might haply fay, feeing we are thus kept and thur up by the law, what meanes have we of comform and offalvation? The aniwer is niade, the lan se further our feliodlemafter. Here by fthoole. mafter, underftand one that teacheth linte children or petits, the first rudiments or tlements , A.B.C. And the law is fcheolemafter to Chrift, for two caules. One, becaufe ir points out and fhadowes forth unto us Chinit, by bodily rudiments of ceremonies and facrifices The fecond is, becaufe the law, fpecially the morall law, orgeth and compellerti men to goe to Chrift. For it newes us out finnes, and that without remedie : it fhewes us the damnation that is due unto ustand by this meanes. it makes us delpaire of falvation in refpect of our Wives and thus it inforeeth us to leeke for helpe out of out felves in Chrift. The lawis men our fchoblemafter, nor by plaine real elfine but by ftripes and correction.

In this verfe, Pastfets downe the manner & way of our falvation, which is on this mans ner; first, the law prepares us by huitibling us : then comes the Golper, and it first sup faith: And faith wrought in the heart; apprehends Chrift for jultification, fanctification, and glo riftertions Paul fets this forth by a fit fimilitide. They that would be the fervants and children of God, mult come into the schoole of Goil and be taught of him. In this schoole ate two formes, and two matters. In the first

redemption univerfall in respect of the whole A forme, thereacher and thatter is the law. And he teacheth men to know their fins, and their deferved dammation, and het caufeth us to despaite of our fatvation in respect of our felves. And when men have beene well ichooled by the law, and are brought to acknowledge theit finnes, and that they are flaves of finne and Satan ; then must they bee taken up to an higher forme, and bee taught by an other fchoolemalter, which is Faith, or the Golpel. The lefton of the Gofpell is, that men after they are humbled, muft fie to the throne of grace, beleeve in Chrift, and with all their Reartstumounto God ; that they may be juflified and glorified. When we have by the reaching of this fecond matther, leased this good leffon, worre become children and ferthe reason of the vants of God.

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"By this then it is manifeft, that thereare two forts of bad fchollers in the fchoole of Chrift, among us. One fort are they which come to the Fordstable, and yet learne nothing, either from the kawy or from the Gofpelibut content themfelves with the teaching of nature. The fecond fort are they, which learne fomething, but in perpotterous manner. For they have learned that mercy and falvation comes by Chrift: and with this they

content themfelves: not inffering themfelves first of all to be ichooled by the law till they. defpaire in refpect of themielves : nor to be febooled by the Gofpell, cill they beleeve in Chrift, and repent of their finnes.

21/In a word, hee is a good fcholler in the Whole of Ghrift, that firft leatnes by the law to humble himitife, and to gic out of himfelfe : and being humbled, fubjects his hears esthe voice and precent of the Golpel, which bids us beleevele Chriftymune to Godgand teftifie our faith bune wobedience. a finit

In the Good part of the comparison's. verfe, Paul fets downe one point, that at the comming of the faith , the fewes were freed from the dominion of the law of Moles, and contequency that the faid law was abrogated. The lawgiver, that is, the expounder of Mofes haw was toilalt bur till the comming of Shile, Gen. 49. 10: The law of commandements fanding inordinances, was abrogated by the firth of Cheifig Epho /2.15. And the change of the pricfibroud brought the change of the law, Hebr. Wars.

For the berrer clearing of this point, three queftions and to be demanded. The fitt is, when was the policie, regiment, or law, of Mafendere gased ?! Aufw. At the comming of the faich ! or when the Golpel firft began tabee bundthenizozhe world: which was at the Afthing of Chirift. And hee in his death cancelledishioceremoniall law, and tooke it out of the way, Golof. 1. 14. When the ald Teftament ondedy land the new began, then was the abrogation of the law : now the ending of the old Testament, and the beginning of the new, was in the Refured in of Chrift. ... For then the Epiftle to the Galatians.

then was the beginning of the new world, as A to rate up feed to one brother; Dent. 25.5. The it were

The fecond queftion is ; How farre forth the law is abrogated? Anfw. The law is threefold : Morall, Ceremoniall, Judiciall. Morall is the law of God, concerning manners, or duties to God and man. Now the morall law is abrogated, in respect of the Church, and them that beleeve, three wajes. First, in telpect of justification : and this Paul proves at large in this Epiftle. Secondly, in respect of the maledition, or curie. There is no condemnation to them that are in Chrift, Rom. 8. 1. Thirdly, in refpect of rigenr. For in them that are in Chrift, God accepts the endevour to obey, for obedience it felfe. Nevertheleffe, the law, as it is the rule of good life, is unchangeable, and admits no abrogation. And Chrift in this regard did by his death eftablifh it, Rem. 7.71.

The Ceremoniall law is that which prefcribed rites and geftures in the worthin of God in the time of the old Teffament. Ceres monies are either of figure and fignification, or of order. The firit are abrogated at the comming of Chrift, who was the accomplifhment of them all, Coloff, 2. 17. The fecond being ceremonics of particular order to the times of the old and new Teftament, concerne not us.For example : In the commande-ment of the Sabbath, fome things are morall, fome ceremoniall, fome judiciall. Thar in one day of feven there fhould be an holy reft, it is morall: Reft upon the feventh day from thecreation is ceremoniall, in respect of order. Strictnes of reft from all labour, is cremoniall in refpect of the fignification of reft from finne, and reft in heaven. Therefore the particular day of reft, and the manner of reft, is abrogated : and Chrift by his owne example, and by the example of the Apofiles fexamples not being contradicted in Scripture) appointed the eight day, or the day of Chrifts refurrection, to bee the Sabbath of the new Teftament.

Indiciall lawes are fuch as concerne inheritances, lands, bargaines, controverfies, caufes criminall; and they pertaine to the regin D ment of the common-wealth. If the Common-wealth of the Jewes were now ftanding, they fhould be governed by thefe lawese For to them were they given. The cafe is not like with us. Some are of minde, that all jadiciall lawes are abrogated : and fome are of contrarie minde, that all Common-wealths are to be governed by them. But they are both deceived : and the meane betweene both is the truth. Know then, that of judiciall lawer of Mofes, fome are abrogated, fome arenor, Such lawes as are meetely judiciall, that in. judiciall and not morall, and dos particularly concerne the nation of the Jewes, the land, of Canaan, the times before Chaff, the things of the old Teltament, are abrogated. Of this kinde is the law that commands the brecher.

law of cenths is partly ceremoniall, and partly judiciall, and specially concernes the land of Canzan. For as countries are ticher or poorer. than Causan; fo mult their allowance to the Minifterie be more or leffe : The fevenths, the eighths, the ainths, the elevenths, the twelfths, and not the tenth. And the allowance of the Tenths, Itands not in force in this and other Common-wealths by the Judiciall law of God, but by pofisive lawes of countries: For if it did; then Miniflers fould not meddle with their Tenths, either for the gathering, or for the difpoling of them, but they thould be brought into the ftore-houfes by certaine overleers, and they flould difpole of them according to the need of every Minifter, 2. Cbro. 31. Malac. 3. The law, that the theefe muft reftore foure-fold, or be a bondman, concernes Cansan, and chofe countries. In Europe, (foecially in the Northerne and Westerne parts,) a straighter law is required. For the people are much given to idlepaffe, and confequently to robbing : and they are of fierce difpolition, and therefore with theft joyne violence, and diffurbance of the common peace, And for this caufe (excepting in fome cafes) theft is pupified with dgath. And this muft not feeme hard. For even the Je wes, when the theft was aggravated with other circumftances, might punith it, with death, 2 Sama 12.6. And it is in the power of the Magiftrare, when finnesate increafed to increafe the punifhment.

Now judiciall lawes that are in foundation and fubftance morall, are not abrogated, but are perpetuall. For the better differning of them, I give two notes. The first is this : If a judiciall law ferve directly and immediately to guard and fence any one of the ten Commandements, in the maine fcope and end thereof, it is morall in equitic and perpenuall, becaule the end & ufeofit is perpenall. I wil give fundry examples. It is the law of God, that he of the litechtes that fail intice them to goe and worthip other gods that he put to death, Dent. 1 3.6. This law ferves to maintaine and uphold the firth commandement, the end whereof is an injoyne us to take the true God for our God : and this end is most neceffarie both for Gods glorie, and for the falvation of men : and therefore, whatforver thing or perion overnitneth or pholifheth this end yit muft be typ of from the fociety of aren. Here note by the way, that they which have beene borne, bapaifed, and brought up among us, and yopaties ward become Meffepriefts, focke malicipully and obfinately, without cealing to leduce our people, deferve in this respect to beput to death. Example 2. They bak not fuffer a wisch to

live, Exed. 22. 18. This law againe is a fence to the first commandement. For witches renounce God, and humane focietie ; and therefore are worthily cut off, though they doe no h

hurt : even becaule they make a league with the devill.

Example 3. Heethat blasphemeth the name f God , fall be put to death, Lev. 24. 16. Underftand this law of manifeft and notorious blafphemies, that pierce through God, as the words import : and then it is a maine fenfe to the third commandement. For Gods name may in no wife be abufed, and troad under foot : and therefore blasphemers piercing God are to be cut off. This is the very law of Nature, asspectres by Nabuchadnezzar, who gave in commandement to his people, that wholoever blafphemed the name of the true God, fhould be put to death, Dan. 3. 29. Here nore, that manifelt and convicted Atheifts, if they bee put to death, have but their deferts. Example 4. He that curfeth father er mether fhall die the death, Levit. 4.9. This law is a ne-

ceffarie fense to the fifth commandement, and upholds the honour that is due to parents.

Example 5. He that finites a man that hee die, foall die the death, Exed. 21.1 2. To this law there is no exception made but one, and that is, when a man is killed at unawares. And it is for his equitie perpetuall. For it is a maine and direct fenfe to the fixth commandement: Confider another reafon, Numb. 35.27. The whole land (faith the Lord) Shall be defiled with blond, sift his blowd be fred that killed a man.

Example 6. The adulterer and the adultereffe failbosh be purto death, Levit. 20. This Judiciall ferves to uphold and maintaine chaffitie, which is the end of the feventh commandement. Marke withsAthe reafons, Levit. 20. 22, 23. Left the land fone you out : and for thefe things, that is, for fuffering this and other finnes unpunified, the Gentiles were caft out. Ir may be faid, that Chrift did not condemne the woman to death, which was taken in adultery. Anfwer. He came to be a Mediator, and nor a Judge, or Magifirate. It is alleaged, that David was not put to death for adutterie. Anfwer. Hee was the higheft in the kingdome : there was none to judge him. Againe, it may be faid, that if adulterie be death, then innumerable perfons muft die. Anf. We must doe that which we finde to be the will D of God ; and the events of things must be left 10 God.

The second note, whereby we may differne a judiciall'law to be morall for his equity, is this; If it follow neceffarily and immediately from the light, principles, and conclusions of nature. For example, Dent. 12.5. The man Shall not put on the things that appertaine to the wo man, nor the woman the things that appertains to the man. This law is more than Judiciall : for it is a Rule of common honeftie , practifed in these countries, by the light of nature, where the written law was never known. And things good and honeft which nature teacheth, are morall and muft be done. This is Pauls rule, Doth not nature seach this ? 1 Cor. 11. 14.

This I ipeake, not to centure and condemn the lawes of this or any other Commonwealth : but only to fhew how farre Judiciall lawes have morality in them, and fland in force.

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The third quefion is, what is our guide now in the time of the new Teftament, feeing the Regiment and law of Mofes is abrogated? Anfw. The outward guide is the doctrine of the morall law, and of the Gospel. It is therefore called shered and she ftaffe of God, Pfal. 23.and thered of his month, Ifa. 11. 4. The inward guide is the Spirit of God, writing the lawes of God in our hearts, and by them guiding us, and being a law unto us, Row. 8.3. 14. Thirdly, God by manifold afflictions nurtures and schooles us, partly to prevent finnes to come, and partly to humble us for that which is paft,1 Cor. 11.32.ler. 31.18.

The ule. Seeing the law is abrogated, (as I have faid) wee must be a free and voluntarie people, ferving God not of constraint, but willingly, as if there were no law to compell us. All nations (hall flow as waters to the monnsaine of the Lord, I (a. 2. 2. The people shall come willingly in the day of affembly, Pfal. 110.3. In the dates of John Bapisft, the kinedome of heaven fuffered violence. leremie faith, they (hall ceach every man his neighbour and his brother. leren. 31. 31. becaufe men fhall learne freely without compulsion, or calling upon. Here is the fault of our times. Many fay in heart to Chrift, Depart from su, wee will none of thy wayer; and many againe are zealous for the things of this life, but for duties pertaining to Gods worthip, and the falvation of their foules, they are neither hot nor cold. This negligence and flackneffe is ful of dangerrand therefore with fpeed to be amended. For carfed is beethat dot h the works of God negligently : and the Lord will fpue out fuch perfons. 26. For ye are all the formes of Godby faith in

Chrift Jelm. 27. For all ge that are baptifed into Christ,

have pas on Chrift. 28. There is neither Icw nor Grecian there is

neisber bond nor free · shere is neither male nor female: for ye are all one in Christ lefus.

Paul had faid before, v. 25 that the beleeving Jewes after the publishing of the Gofpel, were no more under the law as under a ichoolemafter : In this 16. verfe hee renders areafon hereofs and it may be framed on this manner : If we lewes were ftill under the law as under a schoolemafter, then we should bee Rill after the manner of fervants : but we are not after the manner of fervants, becaufe we are children : for even ye Galatians, and that all of you, are children of God, not by circumcifion, or by the keeping of the law, but by faith in Chrift. Againe, that they are children of God, hec proves it thus : Ye are baptifed into Chrift, and in baptifme ye have put on Chrift, in that ye are joyned with him, and have fellowfhip with him, who is the naturall

turall fonne of God : therefore yee are fonnes | A all things in heaven and earth, 1 Cor. 3.22. he of God. It may be faid, Ail children of God? all baptized ? all put on Chrift ? how can this bee ? feeing fome are Jewes, fome Gentiles? fome bond, fome free ; fome men, fome women. The answer is made, verse 27. there are differences of men indeed, but in Christ all are as one.

In these words, I confider two things. The first is, the benefit or gift belfowed on the Ga. latians, which is lonne-fhip, adoption, or the condition of Gods children. The fecond 15, the difeription of this benefit by foure Arguments. The first is, by the circumstance of the perfons, ye all are children of God. The fccond is, the inward meanes, namely, faith in Chrift lefit. The third is, the outward meanes, or the pledge of adoption, Tre are alib prized into Chrift. The last is, the foundation of adoption, and that is, to put on Chrift, or to bee one with him.

For the better conceiving of the benefit, 3. queftions may bee moved. The first is, whole fons the Galat: ans were ? Anfw. The fonnes of God. It may be faid how the tons of God ? I answeragaine: God is called a father in 2. refpects : firth, he is a father in respect of Christ, the effentiall word: and then God fignifies the first perfon. Againe, God is called a Father in respect of men elect to falvation : then the name God is put indefinitely : and it comprehends not onely the first perion, but also the Son&holy Ghoff.For all three do equally regenerate them that are adopted. And Paul faith of the God-head indefinitely : there is one God and Father of all, Eph. 4.6. And when we pray faying, Our father, & c. we invocate not onely the first perfon, but also the Sonne, and holy Ghoft. And the Son of God, is expressly called the Father of elernity, in respect of us, Ifay 9. verf. 6. and he is faid to have his feed, Ifay 53. verfe 11.

The fecond queftion is, in what respect are the Galatians the children of God ? Anfwer. A childe of God is two wayes : by nature; by grace. The childe of God by nature, is Chrift, as hee is the eternall Sonne of God. A childe by grace, is three wayes. By creation : thus Adam before his fall, and the good Angels are the children of God. Secondly, by the perfonall union: thus Chrift as he is man is the childe of God. Thirdly, by the grace of adoption : thus are all true beleevers, and in thistext the Galations are faid to bee the children of God. In this grace of adoption, there bee two acts of Goa: one is Acceptation, whereby God accepts men for his children. The other is Regeneration, whereby men are borne of God, when the Image of God is reflored in them, in righteoufneffe, and true holineffe.

The third queftion is, what is the excellency of this benefit? Anfw. Great every way, Iohn 1. 12. hec which is the childe of God, is here and fellow heire with Chrift, Rom. 8.17. and that of the kingdome of heaven, and of

hath title in this life, and fhall have poffeffion in the life to come. Againe, hee that is Gods child hath the Angels of God to tend on him, and committer unto him for his good and falvation, Hebr. 1.14.

The first argument whereby the Adoption of Gods children is fet forth, is concerning the perfons to whom it belongeth, in these words, ellivee are children of God. So Paul faith, all the Epicefians are Eleft, Ephef. 1.3. And Perer cel sall them to whom hee writes, 1 Per. 1.1. Elect : and loba 1. epift. 3. the children of God. And herein they follow the judgemert of charity, leaving all fecret judgements to God. Here I obferve one thing, that every grievous fall doth norabolifh the favour of God, and extinguish the grace of regenerition. For the Galatianseried in the toundation of religion, and had fallen away to another Gofpell : and yet Paulfaith, that they were (for all this) the children of God, and not fome, but all of them. This truthmay bee feene by experience. The childe of God before his fall, hath a purpole not to finne : in the time of temptation when hee is in falling, hee hath a ftrife : afier he is fallen, he liech not in hisfall, as wicked men doc, but hee recovereth himfelfe by new repentance, And this thewes, that the childe of God by his fall doth not returne againe to the effate and condition of wicked men. When Saint lohn faith, heethat is borne of God finneth nor, his meaning is this; hee that is borne of God, if hee fall into any offence of frailty, yet doth he not make a practice offin, as the wicked and ungodly doe.

It may bee faid, the Galatians, and all the Galatians are the children of God : but what is that to us ? Arf. They among us that profelle true faith in Chrift, with care to keepe good confeience, are likewife to hold themfelves to bee children of God. Hee beleeveth not the Golpell, that doth not beleeve his owne adoption. For in the Gofpell there is a promife of all the bleffings of God, to them that beleeve ? and there is also a Commandement to apply the faid promife ; and confequently, to apply the gift of Adoption to our felves. When we are bidden to fay, Our father, wee are bidden to beleeve our felves to bee children of GOD, and fo to come unto him. Therefore with Paul I fay, that all wee that truly beleeve in Chrift, and have care to lead a good life, all I fay, are indeed the children of God.

The use. Comforts arising by this benefit, are many. First, if thon be Gods childe. furely hee will provide all things neceffary for thy foule and body, Matthe 6. 26. Our care mult bee to doe the office and dury that belongs unto us : when this is done, our care is ended. As for the good fucceffe of our labours, we must calt our care on God, who will provide that no good thing bee wanting unto us, Pfal. 34. 10. They that drowne themfelves

Secondly, in that we are children, we have liberty to come into the prefence of God, and to pray unto him, Epb. 2.12.

Thirdly, nothing fhall hurt them that are the children of God, The plague fhall not come neare their Tabernacle: they fall walk upon the Lion and the Affe, and tread them under foot. Pfilm.91.13. All things fhallturne to their good, Romanes 8. 28. And the rather : becaufe the Angels of God pitch their tents about them.

Laftly, Go:l will beare with the infirmities and frailties of them that are his children, if there bee in them a care to pleafe him, with a purpose of not finning. Mila. 3.7. If a child be ficke, the father or mother doe not call it out B of doores : much leffe will God.

The duties. Firft, if yce bee Gods children, then walk: worthy your profession and cal-ling. Bee not vaffals of finne and Saran scarry your felves as Kings ionnes, bearing fway over the luffs of your owne heart, the temptations of the devill, and the lewd cuftomes and fashions of this world. When David kept his fathers theepe, hee behaved himfelfe like a fhepheard : but when hee was called from the fheepefold, and chofen to be king, he carried him elfe accordingly. So must we doe, that of children of the devill, are made the children of God. And if wee live according to the lufts of our flefh, as the men of this world doe, whatfoever wee profesie, wee are in truth the children of the devill, John 8. verfe 44. 1. Iohn 3.

Secondly, we must use every day to bring our felves into the prefence of God, and wee muft do all things as in his fight and prefence, prefenting our felves unto him, as inftruments of his glory in doing of his will. This is the honour that the childe of God owes unto him, Mal.1.6.

Thirdly, our care must bee (according to the measure of grace) to refemble Chrift in all good vertues, and holy convertation. For he is our eldeft brother the firft borne of many brethren:and therefore we flould be like unto him, 1 loh. 3. 2, 3.

Fourthly, wee must have a defire and love to the word of God, that we may grow by it, D in knowledge, grace, and good life. For this is the milke and food whereby God feeds his children, 1 Pet. 2.2. Such perfons then among us, that have no love or liking of the Word, but fpend their dayes in ignorance, and fecurity, fhew themfelves to bee no children of God. The childe in the armes of the mother or nurfe, that never defireth the breft, is certainly a dead childe.

Laftly, wee must put this in our accounts, that we mult have many afflictions, if wee be Gods children : for hee corrects all his children. And when we are under the rod of correction, we must refigne our felves to the will and good pleafure of God. This is childlike

in worldly cares, live like fatherleffe children. [A] obedience : and this must bee done in filence, and with all quietneffe: then God is beft pleafed.

The internall meanes of Adoption is Faith in Chrift. And for the better conceiving of it, three queftions are to be propounded. The first, what a kinde of faith is this? Anfw. A particular or fpeciall faith and it hath three acts or effects. The firft is, to beleeve Chrift to bee lefus, that is a Saviour : the fecond is, to beleeve that Chrift is my or thy Saviour : the third is, to put the confidence of heart in him. When Thomas felt the wounds of Chrift, he faid , My Lord , and my God : and thereupon Chrift faid, Becaufethen haft feene then beleevelt . Job. 20. 29. Here marke, that to beleeve Chrift to bee my Chrift, is faith. A-

gainft this fpeciall faith, the Papifts object 3. arguments. The first is this : Every speciall faith must have a speciall word of God for his ground : but there is no fpeciall word that thy linnes, or my finnes, are forgiven by Chrift: therefore there is no fpeciall faith. Anfwer. We have that which in force and value is equivalent to a (peciall word : namely, a generall promife, with a commandement to apply the faid promife to our felves. Secondly, I anfwer, that the word and promife of God generally propounded in Scripture, is made particular in the publike Miniftery, in which when the word is preached to any people, God reveales 2. things unto them : one, that his will is to fave them by Chrift : the other, that his will is that men should beleeve in Chrift. And the word thus applied in the publike Ministery in the name of God, is as much as if an Angel fhould particularly fpeak unto us from heaven.

The fecond Argument. Speciall faith (fay they) is abfurd ; becaufe by it a finner muft beleeve the pardon of his funes, before hee hath it : inafmuch as faith is the meanes to obtaine pardon. Anfw. The giving and receiving of pardon and faith, are both at one moment of time: for when God gives the pardon of finne : at the fame inftant hee caufeth men to receive the fame pardon by faith. For order of nature, faith goes before the receiving of the pardon (becaule faith is given to them that are to be ingrafted into Chrift, and pardon to them that are in Chrift) for time it doth not : and therefore this fecond Argument is abfurd.

The third Argument. The full certainty and perfwation of Gods mercy in Chrift followes good confcience and good workes : and therfore faith followes after juffification, Anfir, There be 2. degrees of Faith. A weake faith, and a ftrong faith. A weake faith is that, againf which doubting much prevailes, in which there is a forrow for unbeleefe, a will & defire to beleeve in Chrift, with care to use good meanes, and to increase in faith. Strong faith is that, which prevailes against doubting, and it is a full perfwafion, or refolution

at the love and mersy af Gad at Chail This A | wives I at live Galatian sharfeleeve, we but loco aid degree of faith fello inte liuftification VBOR the oblicitation and impended of the providence and goodactic br Ginilis bit elle order goes before juffification, and for time is; There rates used as S. in this work water Sec. Live coord quefion is when faith bigins full to breed in the heart P . Aufwers When a mappegins to be zouched in this confeiener for his fupper, tand upon focing of his owner faith-rual poytary, samefuly changers and shift after. Christ and, his right count offer above all things in the world. Christ faith, full give to bimsha shafter of the mellofithe daier of life Itanh, Restand. This promite declarest bat in thufting there is a measure of each. To east and drinke Chaift the bacad and water of life, is to beleeve in him : and cohunger and thirth, hat wing sit ware a spiritual appetito to Christ is, the nest fise, to his caring and drinking, Thereforeichis mult be remembred, that proteffors of she Golpel, yes conchers of the fame. that want this fenle oftheirin worthineffe, and this this fing, are faire wide, what gifts loever they have for they are not yes come to the first ftep of crue faith. o de la co

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The shird question is, how faith in Ohrift is conceived in the heart & why. It is not faith to conceive in minde a bard performion, that Chrift is my Saviours and the teupon to thinke 12 he haugh Bunfaith in Chrift is conceived in foiritual exercises of 'invocation and repenconce When Lice mine owne finnes; and Gods anger againft me forshem by the Law ; when Ifemine owne guils melle, I draw my felfeiutothe preference of God, making confession of mine offences, and prayat forpardon of them. and in this prayer. I floweragainft mine unbe-ESIS I will defire ; and midevour to allent to the promite of Goa couching forgivene flerand withalb approve with my Telte to finneno URIS Thinisinty daily practice ; and thus is faith truly conspired and confirmed. Againty faith is sonceived in the use of hely medies, namely she preaching of the word and sel ciaustinalise in hearing, and receiving still Lord Mappins somediane nipon the prelimite et mercis, and in mediane mirco apply site fald RMM Hosenary felfa, sische tight way toleene Sive inut fithe There for an inule be rement Sigh that fith conceived without the estifiles of invotation and reportande, of ean Stipse without the me pfitho word and Sacrad ments (As continonly it is) is no cour faith bad an imagin thionar fiction of the healing, which v The shine point to bee confidered, dy the Carfin Ar abo dus ward meands of Adegeons and that is baptione. It may bes demmideds hdw bapsifineocan beis , marketor figne of the childr, offorde confidering all fors of mon Alf Parte hermofino toudafiting Baptiline & lefte FUR Mishoot Gands zhildesbur baptifine jow. ned with faith : for fo mult the Texebee eins

zized into Chaif. For Paul had flid immediat. ly before, Lear ethe fons of God by faith. Aprin. the Soripture fpeaking of baptifme, comprehends both the outward and the inward bap. tilme, which is the inward baptiline of the fpith, Marth. 2. 1 1. and 1 Porty. 21. And thus sobapiline il wates an infalBble marke of the childe of Goil.

Inmay further bee demanded, what are the markes of the in ward baprifine ? Aufwer. The new birth, whereby a main is walked and cleanfed by the fpirit of Goll; hath three fpiciall markes. The first is the fpitte of grace and supplicationis, Zack 12. ro. that is, the Spirit or icgoneration caufing men to turne to God, and withall, to make initant proyer and fupplication for mercy and forgiveneffe of funes pafty: The lecond is, to lieare and obey the patter and recomments, to nearce and overy they voyce of Good in all thinks, fabre 8.47 and 1.6. 1.37 Thet Rird is, nos to find, that is, not to live in the fractice of any finne after this liet birth 19 begrups, 1.68 min. Her may fail in this Good, and not comming finne. Her may fail in this works for the second se or that fpeech, and doe amiffe in this or that action i Dir after his calling and convertion, the venous and course of his life fhall bee according to the Commandements of God. And this is a fpeciall marke to difcerne the inward Daptifine, "

Some sileage, that having long agoe beene baptized with water, yet they feele not the inwardbaptifine': atid therefore they feare that they are not the children of God. Alf. If there bee in thee a forrow for thy corruption and finnes parts; if thou halt a purpole to finne no mores if they avoy define occasions offine, and search to offend ; thaying finited, thou lieft ageria thy finhe, but recoverelt thy felte by new repentance' thou art verily borne of Ciolita wild baptized with the baptime of the

the use of good meanes, there is a measure of

the use of good meanics, there is a meanine of sine faith in the jand by it thou was left affine the faith in the jand by it thou was left affine in the faith of the jand by the thousand by the made way is more that affine the last coording water of the sine of the jand the last coording water of the sine of the jand the jand by the sine of the sine of the sine of the sine water of the sine of the sine of the sine water of the sine of the sine of the sine water of the sine of the sine of the sine water of the sine of the sine of the sine water of the sine and the sine of the sine of the sine of the sine and sine of the sine of the sine of the sine of the addition. Row 3: 6:16: And by it shows all water band the week of the sine of the sine of the addition of the sine of the sine infinithe

lo arthus meh wee lee wirat is the infallible joyned with mue faith in Chrift, or the put ward Baptime Joyned with the inward bap-.Y 2

tifme of the Spirit. The ule. Many avouch [A] minificery. Thus Apollos is faid to teach the the prefent Church of Rome to bee the true Church of God : and that becaufe, they fay, in it there is true baptifme, which is a marke of the Church of God. But they are deceived : for baptifme in the Church of Rome is fevered from true faith, or from the Apoftolike doctrine: and the outward baptifme is fevered from the inward baptilme. Forthey of that Church overturne justification by the meere mercy of God, which is the principall part of the inward baptifme. Againe, the ten Tribes retained circumcifion after their apoltafie : yet for all that condemned to be no people of God, Ofe. 1. 9. The light in the anthome pertaines not to the lanthome, but to the passengers in the street : even to the B confession of faith in the Symboll of the Apofiles, and baptifme, that are retained in the Papacy, pertaine not to the Papacy, but to another hidden Chutch, which by thefe and other meanes is gathered out of the middeft of Romifh Babylon. And therefore baptifme is rather a figne of this, than of the Romish Church.

Again, we must be warned to take heed that we deceive not our felves, thinking it a fufficient matter that we have bin baptized. For except Chrift inwardly wash us by his spirit, we have no part in him, loh. 13.8. Circumcifion (faith Paul) availeth not unleffe then bee a door of the law. Rom. 7.25. Baptilme indeed faveth, I Per. 2.2 I.but that is not the baptifine of water, but the flipulation of a good conficience by the refurrection of Chrift. The outward baptifine without the inward, is not the marks of Gods childe, but the marke of the foole that makes a vow, and afterward breakes it, Ecclefes. au

Moreover, baptifine is not onely a fignerif our Adoption, butalfo a feale thereof, and a meanes to convey it unto us : and forthe berter understanding of this point, and for a furthe clearing of the 27. verfe, I will fpeake of the whole nature of baptifine. That which is to be delivered, I reduce to eight heads. I. the name of baptilme, and the phrafes, II.the matter. I I I. the forme. IV. the end. V. the efficacy of baptifine.V I.the neceffity thereof.V I I. the circumftances. V I I I. the ufe.

Touching the name ; Baptilme is taken fix waies. Eirli, it fignificathe fuperflitious wafhings of the Pharifics, who bound themselves Ings of the rightings, wing bound themselves; to the baykings of cups and pois, Mar 9-2. Secondly, it fignificathe wathings appointed by God in the Ortemonial Law, Herr, S. To Therdy, it fignificathe wathing by water which foryer, og foldethe corenant of the new Tellameu, Aar, 28.1.9 Fourthly, it figuidet by a metaphor, any grievous crofte or catamity. This the pation of Chrift, it four entities and the pation of Chrift. called his baptilme, Luk.1 2.50. fifthly, it fignifics the beltowing of extraordinary gifts of the holy Ghoft, and that by imposition of hands of the Apoliles, Alls 1.5. and 13. 16. Lafly, it lignifics the whole Ecclefiafficall

way of the Lora Anoming nathing but the baptifme (that is, the doctrine) of John, Alt 1 8.25. In the third fenfe is baptiline taken in this place, when Paul faith, ye are all baptized into Chrift

The phrafes ufed in Scripture of baptifme, are ftrange in reafon : and therefore they are to bee explained. Here it is faid, Tee that are baptized into Chrift , put on Chrift . The reafon. of this speech is chree-fold. The first is this: the walking of the body with water is an outward figne to reprefent to our eles and minde, the inward walking, and our union or conjun-Aion with Chrift therefore they that are baptiled, are faid to put on Chrift, The fecond reafon is, becaufe the washing by water, feals unto us our inward ingrafting into Chrift : for as certainly as the body is walked with water; fo certainly are they that beleeve ingrafted into Chrift. The third resion of the fpeech is, becaule baptilme is, after a fort; an inftrument whereby our infition into Chrift, and fellowfhip with him is effected. For in the right and lawfull use of baptifme, God according to his owne promife ingrafts ti em into Chrift that beleeve : and the inward washing is conferred with the outward walhing. For these caules they that are walked with water in baptifme, are faid toput on (brift. In the fame manner muft other phrafes be underftood, as when it is faid, that baptifme faveth, I Pet. 2.21. that menmuft be baptized for the remified of finness All, 22.16. that we are buried by baptifme into the death of Chrifts Rem. 6:01 3.

The fecond point concernes the matter of baptilme. Here I confider three things, the figne, the thing fignified, the analogy of both. The figne is partly the element of water, AU. 8.36. and partly the rite by divine inftitution appertaining to the element, which is the facramentall ule of it in walhing of the body : & thefe a.water, and external wathing of the body, are the full & complete figne of baptifine.

Here a queftion may be made: whether wathing of the body in baptifme, mult be by dipping or fprinkling? Anfw. In hor countries, and in the baptilme of men of yeares, dipping was uled and that by the Apofiles and to this Paul alludes, Rom. 6.3. and dipping doth more fully represent our spinitual washing, than sprinkling.Nevertheleffe is cold countries, and in the bapufore of infantane w borne, fprinkling is to beeufed, and not dipping in respect of their health and life. For the rule is; Desefuy and charity diffenfe wich the Coremonial Line. Upon this ground, David didear the the wbreads circumcifion was not alwayes the eighth day, as appears by the Ifraclites in the wilderneffe: and for the fame caufein thefe countries dippingmay be omitted, shough other wife a facomentalliste, And is mult bee remembred. sharbaptiling figuilies not only that withing which is by diving of the body, but alfo that which is by fprickling. one i distantiate The

the Epifile to the Galatians.

The thing fignified, or the fubftance of A therefore it is folly to make repentance a dibaptilme, is Chrift himfelfe our Mediator, as he gave himfelfe to walh and cleanfe us. Thus Paul faith, that be cleanfest his Church by the wajiving of water, Eph. 5.6.

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The Analogie, or propartion of both, is on this manner. Water refembles Chrift crus cified , with all his merics. Saint labs faith, The blend of Chrift cleanfeth me fram all our finnes, 1 lob. 1.7. that is, the merit and officacie of Chrift crucified freeth us from our finnes, and from the guilt and punifament thereof. Externall walking of the body refembles the ward wathing by the fpirit, which flands in justification and fanctification, 1 Cor: 6. 116 Titue 3. 5. The dipping of the body, fignifies nortification, or fellow thip with Chrift in his B death : the flaying under the water, fignifies the buriall of finne : and the comming out of the water, the refurrection from finne, to newacffc of life, Rom. 6. 3,4.

- The third point concernes the Forme of baptilme, Match. 28.19. Gostensh all nations, baptizing them into the name of the Father, de. I explane the words thus : Marke, firft it is faid, Teach them, that is, make them my difciples, by calling them to beleeve, and to repent. Here wee are to confider the order which God obferves in making with man the covenant in baptifine. Furft of dil; hee cals men by his word, and commands them to heleeve and repent : when they begin to beleeve and repent, then in the fecond place God makes his promife of mercy and forgivenefic : and thirdly, he feales his promife by baptifie. This divine order Chrift fignifieth when he faith, make them difciples: and it was alwaies observed of God. Before hee made any covenant with Abraham, and before he fealed it by circumcifion, hee faith to him, Walke before me and be upright, Gen. 17.1. And of his feed he faith, they must first doe righteousnesse and judgement, and then be will bring whon them all that he hath forken, Gen. 18. 19. To the Ifraclites he faith, that they muft turne and obey, and then be will make all his promiles and covenants good, Den. 30.1, 6.aud Ifa. 1.16,17,19. To the Jewes Peter faith, Repent first, and then they shall be baseized for the remiffion of finnes, Act. 2.38,42. And Philip faid to the Eunuch, If then beleeveft with all this bears, thon maieft be baptized, Att. 8.37.

The ufe. By this order wee fee, that the commandement to beleeve and to repent, is more large and generall than the promife of mercle in Chrift. For the commandement is given to all hearers to turne and beleeve. and the promite is made onely to fuch herrers as doe indeed turne and beleeve : therefore it is a fallhood to imagine that the promife of falvation belongs generally to all mankinde.

Againe, by this order it appeareth, that Repentance belongs to baptifme : and it is one of the first things that are required : and

finet meases of falvations, and a diffinet Sacrament from baptifme

Thirdly, if it be demanded, why fo many perfons that have beene baptized, live for all this, as if they had not beene baprized, in the common finnes of the world, like prophane Efam : and yet doe comfort themfelves in their baptiline ? Anfr. They doenos know and confider the order which God used in covenanting with them in baptiline ; but they deale preposteroully, overflipping the cortimandement of repenting and beleeving, and in the first place lay hold of Gods premife made to them in baptifine. This is the caufe of fo much prophanenetie in the world.

Againe, there bee many perforathat have beene baptined, who nevertheleffe cannot abide to heare and read the word of God : and the reafon is, because they observe not the order of their baptilme, firft of all to become difciples, and then to lay hold of the promifes of God.

They likewife are to be blamed, that bring up their youth in ignorance. For they are baptized upon condition that they thall become disciples of Chrift, when they come to yeares of diferention. And they are by this meanes barred from all the mercies of God : for we must as good disciples obey the commandement, that bids us turne and beleeve, before we can have any benefit or profit by any of the promiles of God.

Laftly; we are here taught in the working of our falvation, to keepe the order of God, which he hath for downe unto us in baptifme, which is, first of all to sume unto God, according to all his lawes : and fecondly, upon our conversion to lay hold on the promifes of God, and the confirmation thereof by the Sacraments. Thus fhall wee finde comfort in the promifes of God, and have true fellowthip with God, if wee begin where he begins in making of his covenant with us, and end where he ends, And this we must doe not only in the time of our first conversion, but also afterward in the time of dilitefic and affuction, and at fuch times as by frailgie wee fall and offend God. In a word, if for practice we alwayes keepe our felves to this order, wee shall finde true comfort in life and death.

It followes, Baptizing them into the name, or. in the name of the Father, Some, and hely Ghoft. Thefe words fignifie : first, to baprine by the commandement and authoritie of the Father, Sompe, and holy Ghoft : lecondly, to baptize by and with the invocation of the name of the true God. Whatforver yes des in word or deed, doe it in the name of our Lord Ica for (briff, that is, by the invocation of the name of Chriff, Celoff. 3. 17. Thirdly , so bapeize in the name, or c. fignifies to walk with water, in token that the party baptized hath the name of GOD named upon him, and Yı that

ly of God, as a childr of God, a member of Chrift, and the temple of the holy Ghoft. Thus laceb faith in the adoption of Ephnaim and Manaffes, Let them be mine and lee my name be salled upon them, Gen. 48. 5. 16. And Paul faithig that the Corinthians might not be named and diftinguined by Pani, Copbas, Apollos, because they were not baptized into their names, but into the name of Chrift, & Cor. 1. wandthis I take to be the full fenfe of the phrafe and a strategy g

delete we fee what is done in baptifine; the covenant of grace is folemnized betweene God and the party baptized. And in this cor venant fome actions belong to God, and fome to the parties baprized. Gods actions are two. The first is, the making of promise of reconciliation, that is, of remillion of finnes, and life everlasting to them that are baptized and beleeve. The fecond is, the oblignation or fealing of this promife and that is twofold ; outward, or inward. The outward feale is the washing by water : and this washing ferves not to feale bynature, but by the inftitution of God, in their words, baprine the, Ge. and therfore Paul faith, clenfing the Church by the washing of water inshe word, Bph. 9.26. The inward lealing is by the carnet of Gods fpirit, Spis. 1. 13. Theaction of the party baptized, is a certaine Ripulation or obligation, whereby he bindes himfelfe to give homage to the Father, Sourie, and holy Ghoff. This honinge flands infaith, wherby all the promifes of God are beleeved, and in obedience to all his commandements. The figne of this obligation is, that the party baptized willingly yeelds himielfe to be wafhed with water.

It is not faid, In the name of God, but in the name of the Father; Sonne, and holy Ghoft : 10 teach us the right way to know & to schowledge the true God. This knowledge ftands in fix points, all here expressed. The first is, that there is one God and no more. For though there bee three that are named, yet there is but one name, that is, one in authoritie, will, & worthip of all three. And elfwhere, men are faid to be baptized in thename of the Lord; Ail. 10. 49. The fecond is, that this one true God is the Father, Sonne, and holy Ghoft. Amytleric imfearchable. The third, that these three are really diffinct, fo as the Father is firft in order, the Sonne the fecond, and the holy Ghoft, not the first or fecond, bet che third. The fourth is, that they are all one in operation, 10h. 5. 19. and forcially in the aft of reconciliation, or covenant making. Por the Father fends the Soline to bee out Redeciner: the Sonne workes in his owne perforthe worke of redemption:and the holy Ghoft applies the fame by his efficacie. The fifth is, that they are all one in worthip : for the Father, Sonne, and holy Ghoft, are joyntly to be worshipped together, and God in them-The laft is, that we are to know God, not as

shat he is received into the houshold or fami- | A | he is in himfelfe, but as he hagh revealed himfelfe unto us in the covenant of Grace : and therefore wee huft acknowledge the Father tobe our Father, the Sonneto be our Redeemer, the holy Ghoft tobe our comforter ; and fecke to grow in the knowledge and experience of this It may bee demanded, whether baptifie

may not bee administred in the name of Chrift alone, or in the name of God, without mention of the perfons in the Godhead? An(No. For the true forme of bestifme is here preferibed. If it be faid, that Peter bids them of lerufaloin, repear and bee baptized into the name of Chrift, Alt. 2.38. Isniwer, that Peters intent in that place is, to fet downe not the forme of baptifine, but the end and fcope thereof, which is, that we may attaine to true fellowship with Christ.

The fourth point is, concerning the ends of baptilme, which are foure. The first is, that baptifme ferves to be a pledge unto us in refpect of our weakneffe, of all the graces and mercies of God, and specially of our union with Chrift, of temifion of fins, and of mortification. Secondly, it ferves to be a figne of Chrittian profession before the world ; and there it is called the fipulation or interrogation of a good confcience, 1 Pet. 2.21. Thirdly. ic ferves to bee a preanes of our firlt entrance or admiffion into the vifible Church. Laftly, it is a meanes of unitic. Reade Ephef. 4. 5. 1 Cor. 12. 12.

"The fifth point concernes the efficacy of baptime. Of which there be foure necelibrie queftions. The first is, whether the Efficacy of baptiline extend it felfe to all'finnes, and to the whole life of man? For answer, I will fet downe what we reach, and what the Papifis. We teach, that the use of baptisme inlargeth it felte to the whole life of man, and that it takes away all fins paft, prefent, and to come : one caution remembred, that the partie baptifed, ftand to the order of baprifme, which is, to turne unto God, and to beleeve in Chrift, and to to continue by a continuali renovation of faith and repentance, as occasion shall bee offered. Reafons may be thefe. First, the Scripture ipeakes of them that had long before beene baptized, and that in the time preient, baptifme faverb, 1 Pet-3, 21.and ye are but ried by baptifme into the death of Chrift, Rom. 6. 4. And in the future tenfe it is fard, he that beleaverb and is baptifed (ball be faved. And Punt faith, that she Church is clean (ed with the washing of water, that it may be presented glorious and without for unto God, Eph. 5. 26. And all this shewes that oaptiline hath the fame efficacie after, which it had before the adminifitation thereof. Secondly, the covenant of grace is everlafting, Ifa. 54. 10. Mof.z. 19.and the coverant is the foundation or fubliance of baptifine : therefore baptifine is not to be tied to any time : but it must have his force to long as the covenant is of force. And this appeares

the Epifile to the Galatians.

peares by the example of the Galatians, who: A / life of man, then if thou be in any milericon are now fallen away to another Gofpell after their baptifme, and yet are inffructed and di-Nu. de nupt.&c oncup. I c. 33. rected by their baptiline. Laftly, it hath beene ABon.La.C.13. the doctrine of the ancient Church, that all; fins are done away by baptifine; even fins to:

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come. The dottrine of the Papifta is, that haptilme takes away all finnes that goe before the adminilitrationthereof : and ithan finnes after baptifme are norcaken away by baptifme, but by the Satranion of penance But the dodrifte is crimeous, as may appeare by the arguinents which they utright any 1 and dialu ter the administration thereofy forthe abalin fing of finne. Therefore neisbor hath bapy cifino. Anfini Oiraumcilion hail. And things peares, Seconde the Prophets put the Jowes. in minde of their circumcifida , when shey fell away Hom God, bidding them to girt comtrie the foreskin of their hearts, forsminga allesti certi.gety accedati ->Areum. fecond. The Aperlesuled to rall them that finned after baptime, to confellion of finne and repentance ; or penagae; HE: 8.21. T Tok. gir. Anf. This makes for us for in fo doing they bring ments their bap. ritme, and to the order for downe these, which is, that the party baptized muft first of al unneto God, and beleeve in Christ : and these is no new order fet downe afterward , but out ly a renewing of this first baptismall order, both inche ministerie of the word shad in the supper of the Bord. And whereas they make a diffinction of penance the science, and per nance the Sacrament, placing the verme before and after baptilme, and the Sacrament onely after; for this they have no word of GML CONTRACTOR

Argum. third. If a man be inlightned, that is baptiled, and then fall againe, bu cannot banewewed by repentance, which is in baptilme, Heb. 6.6. Anfw. The text fpeakes not of them that fall after baptifine, but of them that fall away by an univerfall apoftafie;, denying Chrift. Fot it is faid, v. 7. that they crurifie Chrift a. gaine, that is, crucifie Chrift crucified, and fo D make a mocke of him, and tread under foot the blond of Chrift, Heb. 10. 29. Againe, the text fpeakes not particularly of rependence in baptilme, but of all repentance whatfoever ; yes, of repentance after baptilme. Por there: is no place for repentance where Chrift is renoun-

Argum. fourth. Penance (as Hierome faith) is a fecond table after thip wracke. Anfre Repentance indeed is a fecond table or boord, whereby a finner fallen from his baptiline returnes againe to ir, and to comes to the haven of everlafting happinese. Thus then wee feethat baptifine is the true Sactament of repentance : for repentance pertaines to the inward baptifme.

Theufe. If baptiline ferve for the whole

diffreffe, have recourse to thy baptifme, and there thalt thou finde thy comfort, namely, that God is thy God if thou truly turne and beleeve in him. Secondly, remember every day the obligation of homage, wherewith thou halt bound thy felfe to God : (pecially in thy comptations remember it : and lee thou Itand to it and make it good.

The legend queftion is, whether baptime abolith Original finne, or no ? The apfwer of the Papift is, that it doth ; to as in the partie baptized there remilieth nothing that God may juilly hate ; and therefore he faith, that Originall finne after happilme, ceafech to be finge properly. Wee reach, and are to hold, that the perfect and intire baptime (in which the our perfect and invire baptime are joyned together) abolitheth the pupiliment of inue, and the guilt, that is, the obligation to punifhmont, and the fault: yet not fimply, but in two refpects ; firit, in refpect of imputation, becaule God doth not impute Originall fune to them that are in Chrift : fecondly, in refpect of deminien; becaufe Originall finne reigneth not in them that are regenerate. Nevertheleffe, after baptifme, it remaines in them, that are baptized, and is ftill, and that properly, fin. PAul laith, Rom. 7. 20. If I doe that I would not, it is no more I that doe it, but fin that dwellerb inme dothit. Here marke, Panl cals concupifcence in himfelfe after regeneration, finne; and that properly : because her faith it is the fame that maketh men to finne. And Celoff. 3.5. he faith, Mortifie your earthly members : and among the reft he nameth, evil concupifcence And to the Ephefians 4.22. Be ye renew. ed in the Spirit of your mindes. Therefore after baptifine tome portions remaine ftill of the old man, or of originall fin. Saint loba faith. I Tohn 1.8. If we fay we have no fin, we decenve our felves. Aniweris made, that this is fpoken of veniall or fmall finnes : but how can they be fmall finnes that are to bee withed away with the bloud of Chrift, as he faith, verf. 7 ? And if these words bee spoken of infants (as they are) then must concupifcence be a finne in them : for they have no actuall finnes. Laftly Chrift faith, Joh. 1 3.10. He that is all walled mult have his feet (that is, his carnall affections) mefbed, Here abierve two things, One, that defilements of finne remaine in them that are walked. The fecond that they are after the first washing, to bee done away by Chrift and not by the acts of our penange.

The grounds of Popilh doctrine in this point ate swo. The fift is this. They make three degrees of Concupifcence. The firft is, the prononeffe in the flefh to rebell, againft the law of the minde, or the proneneffe to evill. The fecand flands, in the first motions to finne, which goe before confent of will. The third fands in acts of luft joyned with confent of will. The third, they fay, is forbidden in the morall law, which forbids and condemnes

two fiff are not. Becaufe(as they fpeake)concupifcence it felfe with the first motions are not in mans power: and therefore they are rather to bee termed defects or infirmities, than linnes : and that men are no more to be blamed for them than fot the difeates of their bodies. Anfw. The doctrine is falle : for it is an evident truth that Concupifcence with the first motions thereof to evill, is condemned in the Morall law. It is a Principle in expounding the law : where any actuall finae is forbidden, there all caufes, occasions, and furtherances thetcof, are like wife forbidden. Therefore confidering actuall concupifcence joyned with confent, is forbidden in the law, Originall concupifcence with the first motions thereof, being causes of the former, arelikewife forbidden. And Paul faith, hee had not knowne Luft to be finne, unleffe the law had faid Thon falt not luft, Rom. 7.7. Now he was a Doctor of the law, and knew that luft with confent was a finne : for thus much the light of nature teacheth : therefore the law fpeakes of an higher degree of luft, namely, of luft

going before confent. The fecond ground is this. When finne is remitted, it doth not make men guilty, but ceafeth to be a fault : Originall finne therefore ceafeth to bee finne after baptifme. Anfwer. Though actuall guilt be taken away, yet potentiall guilt remaineth, namely, an aptneffe in Originall finne, to make men guilty: and though it be not the fault of this or that perfon, yet it is a fault in nature, or as it is confidered in it felfe.

The ufe. If originall finne remaine after baptifme to the death, then we must humble our feives, and ufe to the very death; the plea of mercy and pardon, denying our felves, and refting on Chrift.

Againe, if perfons baptized bee finners to the death, it may bee demanded, what difference there is betweene the godly and ungodly ? Anfw. In them that are regenerate, there is a forrow for their inward corruptions, and for their fins paft, with a detertation of them : and withall there is a purpose in them to fin no more, and with this purpole there is joyned an endevour to pleafe God in all his commandements : fo as if they doe finne, they can fay with good confeience, that they finned against their purpose and resolution. This cannot the ungodly man doe.

The third point is, how baptifine confers grace? Anfw. It confers grace, becaule it is a meanes to give and exhibit to the beleeving minde Chrift with his benefits ; and this it doth by his fignification. For it ferves as a particular and infallible certificare to affure the party baptized, of the forgivenefie of his finnes, and of his eternall falvation. And whereas the Minifler in the name of God applies the promife of mercy to him that is baptized, it is indeed as much as if God fhould

demines voluntary contupifcente : and the A have made a particular promife to him. In this regard baptilme may be well faid to conferre grace, as the Kings letters are faid to fave the life of the malefactor, when they doe but fignifie to him and others; that the Kings pleafure is to fhew favour. Againe, baptifine may be faid to confer grace, because the outward washing of the body is a token or pledge of the grace of God : and by this pledge faith is confirmed, which is an infirument to spprehend or receive the grace of God. And this confirmation is made by a kinde of reafening in the minde, on this manner : Hee that ufeth the figne aright, fhall receive the thing fignified : I (faith the party bapeized, being of yeares) use the figne aright in faith and repentance : therefore I fhall receive the thing fignified, remifion of finnes, and life everlafting. A king faith to his fubject ; Hee that brings the head of fuch a traytor, fhall have a thousand pounds. Well, the head of the forefaid traytor is cut off: and her that hach, the head may fay, Here is a thousand pounds, or this will bring me a thouland pounds, becaufe it is unto him as a pledge upon the kings word of the reward of a thouland pounds. And to is the washing in baptifme an infallible pleage to him that beleeves, of the pardou of his finnes. Thus doe the Sacraments conferre grace, and no otherwife. One reafon for many may bee this. The Word of God conferres grace (for it is the power of God to falvation to them that beleeve) and this it doth by fignifying the will of God, by the care to the mind : now every Sacrament is the Word of God made visible to the eye : the Sacrament therefore conferres grace by vertue of his fignification, and by reafon it is a pledge by the appointment of God, of his mercy and goodneffe. It may be faid, a Sacrement is not onely a figne and a feale, but alfo an infirument to convey the grace of God to us. An/w. It is not an inftrument having the grace of God tyed unto it,or fhut up in it ; but an inftrument to which grace is prefent by affiftance in the right use thereof : because in and with the right ule of the Sacrameut, God conferres grace; and thus is it an inftrument, and no otherwife, that is, a morall and not a physicall inftrument.

_ap. 3

Cap. 3.

The doctrine of the Papift is, that the Sacrament conferres grace by the worke done ; that is, that the outward action of the Minifter conferres grace by his owne force, when the Sacrament is administred. And that it may confer grace, fome fay, that the faid acti- Thom. on hath vertue in it for this purpole, which | Summ. p. 3. paffeth away when the action is ended others q. 63, st. 4. fay, it hath no vertue in it, but that Gods Bellar.de Sar. uting of the action elevates it, and makes it La.c. 11. able to conferre grace. But this doctrine is a fistion of the braine of man. Jobs the Baptilt. Matth. 3.1 1. makes two baptifers, himfelfe, and Chrift ; and hee diffinguifheth their actions : his owne action is, to walh with water ;

the Epifile to the Galatians.

holy Ghoft: This diffinction her would not have made, if he by the walking of water had conferred the holy Ghoft. Paul faith, Chrift fantifierb his Church by the washing of water, through the word, Eph. 5. 26. Baptiline there. fore doth not conferre grace, because the body'is walked with water : but becaufe when it is walked, the word of promife is beleeved and received. The Apofiles are called fellowworkers with God, 1 Cor. 3. 9. and yet in the worke of regeneration, and in giving life, they are not any thing, verfe, 7. Peter faith directly, that the washirg away of the filth of the flesh doth not farte, but the figulation that a good confeience makes to God, 1 Pet. 3.21. The worke of 1 creation is from God immediately and only : now regeneration is a worke of creation : and therefore it is of God immediately, and not immediately from the Sacrament, and mediately from God. The flefh of Chrift is elevated and exalted above the condition of all creatures : nevertheleffe vertue to give life, is not in the flefh of Chrift, but in the Godhead : much leffe then thall the Sucraments have vertue in them to conferre grace. Faith is faid to juftifie, yet not by his owne vertue : for it doth not caufe our justification, but ferves as a meanies to apprehend it, when it is cauled by God : now then thall the Sacran ents caufe juftification? Laftly, if the outward walhing of the body bee elevated above his naturall condition, in the administration of baptifice, then fo ofe as the outward element is uled in any Sacrament, there is a niracle wrought : and Minifters of Sacraments are workers of miracles, which may not be faid. · Againe, their doctrine is erroneous, in that

they reach, that the outward act in the Sacrament performed by the Mmifter, conferres grace, where there is no gift of faith to receive that which is conferred, contrarie to chat faying; lobi1:12? As many as received him. be gave this power to be the Sonnes of God. Indeed they fiy, there mult be faith and repentance to dispose the party : but this disposition ferves onely to take a way impediments, and not to inable us to receive that which God D giveth.

" The ule. Wee muft not thinke it fufficient that wee come to the Church, heare Gods word, and pray, contenting our felves in the works done, "For thus fhall wee deceive our leives but in doing thele acts of feligion, we nall in our hearts turne anto God, and By Attons we doe failt be unprofitable und is.

Diagene, IF the using of the element in the Sectionen Bet hat conferre grate, then bee never logood, have no verme in them to doe us good but by a disbolicatioperation.

The laft queftion is, whether Baphine implint a Character or marks in the foule.

and the affion of Chrift is, to wall with the A | which is never blotted our ? Anf. In Scripture there is a two-fold matke of diffinction, one vifible, the other invifible. Of the first kinde, was the bloud of the pafchall lambe, in the first paffcover : for by it the first borne of the lfraclites were marked, when the first borne of the Egyptians were flaine. Of this kind is baptifme : for by it Christian people are diftinguifhed from Jewes, Turkes, and infidels. The invitible marke is two-fold. The first, is the eternall election of God, 277m. 2. 19. The foundation of God fands sure, and bath this feale, The Lord knowes whe are his. By vertue of this, Chrift laith, I then my theepe, loh. 10. And by chische Elect of all nations are marked, Apoc. y. and 9. The fecond is the gift of regeneration, which is nothing elfe but the imprinting of the image of God in the foules of men : and by this beleevers are faid to be fealed, Eph. 1.13. 2 Cor. 1.22. And baptifime is a meanes to fee this marke in us; becaule it is the laver of regenerations

The Papifts have devifed another worke, which they call the Indeleble character : and they make it to bee a diffinct thing from regeneration: and they fay, it is imprinted in the foules of all men, good and bad, and remaines in them when they are condemned. What this marke fhould be they cannot tell ; fome make it a qualitie ; fome a relation ? but indeed there is no Scripture for it, the truth is, it is a meere fiction of the braine of man.

The fixth point to be handled concernes the Necessity of Baptifune. Here we must put difference berweene the covenant of grace, and baptilme, which is the confirmation of feale of the covenant. To make covenant with God, and to be in the faid covenant, is abiolutely necessary to falvation : for unleffe God be our God, and we the fervants of God, we cannot be faved.

Baptifine it felfe is neceffarie in part : firft, in respect of the commandement of God, who hath injoyned us to use it : fecondly, in refpect of our weakneffe, who have need of all helps that may confirme our faith. Yetbaptilme is not fimply neceffary to falvation : for the want of baptiline (when it cannot be had) doth not condenine; but the contempt of it when it may be had : and the contempt is per-donable, if men repent afterward : for the children of bleeving parents are borne holy, a Cor: 7, 14, and theirs is the kingdome of God : and therefore if they die before baptime, they are faved. The theefe upon the croffe, and many holy Marryrs have died without baptifine, and are in the kingdome of heaven.

It is objected, that the male childe, which Is nor circumcifed, must (by Gous commandement) be cut off from the people of God, Ben. 17. 14. and therefore he that is not baptized muft alfo be cut off. Anfw. The text is fpoken and meant, not of infants, but of men

..... A Commentario were

bee circumcifed. And this appeares byithe realonfollowing: for le bathmade my covenant void : now infants dor yor this, but their parents, or men of yeares.

Secondly, the fpeech of Chrift is objected. Tol. 2.5 Except a map be borne of water and the holy Ghoff, he cannot exter into the king dome of God Anfr. Christalludes to the wallsinge of the old Testament, Free, 26. 25. and withall gives an exposition of them, on this mapnet. Thou are Pharific and lovelt much we thing: but in thou wouldeft enter into the kingdome of heaven, thou must be washed with cleane water, that is, borne anew by the holy Ghoft. Againe, Lanfwer, that if the words be meant of baptifine, they carry this lenfe. The kingdome of heaven doth not fignifie life exernall, butthe Church of the new Teflapent, and that in his vilible cflate, Mark 9, 1, and baptifme makes men valible members of the Church, and regeneration by the fpirit makes them true and lively members. Here then baptiline is made neceffary, not in respect of eternall life, but in respect of our admittion and entrance into the Church whereof it is

now the onely meaner. The leventh point is touching the Circumflauces of baptifine, which are five. The fiff concernes the perions which are to admunler baptiline, of whom I propound foure ducítions.

The first is, whether not onely Ministers of the word, but alfo lay, perfons (as they are called) or meere private men, may adminifter baptiline ? Anfin, Minifters of the word only. For, to baptize is a part of the publike Mini-Nery, Marth . 28. 18. Goate ach all narians kapp-izing frem. And marke how preaching and baptizing are joyned togethen: and things which God hath joyned, no man may leparate againe, lice that mult performe any part of the publice Miniflery, mult have a calling, Romat 0,14. Hok. 3.5. but meere private perforts have no calling to this buttorile And whatlower is not ge faith, is funry now the Acinini fracion, at hapaline, by Britste per-fora gayithour fath, Forshere in Neither pre-cept, hor, fir example, for it in the Word of

Golf and cost about the self and the self an 4784 who gircumcies her childe. Arty. The crample is many ways diformendable. Porlie dide in wennelence aller, hu band 1 Jadu Mitters wordt rester soft soft soft soft Wich here was nomed a three did in halft, diag Us might have prevented her havband i Use billig in angeet for the soft she for the soft here of Moles. And is icentations was no beleever, buss meere Madianite. For face contemned circumcilion, when thee called her husband a marge kloud by Tralenof the site cumpifion of the child, v. 26, and in this refness it fectors, Molescither put hor away, or fice went away when he went downe to Agypt ...

of yeares, who being till then upcircumcifed, 4 ang gine ir is oby Stella that private perform delpife the ordinancoof God, and refiue to nay tases, and therefore baptite: Halles Privare teaching and, miniferial tranhing are dilimct in kinde, as the authority of a mafter of a family is diffinction kinds from the authoriry of a Mogiftare. A private perfon, sas father, or mafter, when be reacherh, the Wood of God, he dothir by right of a mafter or fa ther, and he is moved to doe it by the law of there, and heremained to do an of the law of the law of the law of the change . But Minifley swhen they treach, are upsychotesch by fpecial calling, and they dopin with authority, a 5 mb Att of the state of the law of th saurs, mough a guyan man might shipens they word alone; yet, don't in pet follows that he may administer both the word, and the scale they got, both which are ioyned in haptilans and ioynally administer. The scend, queffion is, whigher baptime

administrat by a wicked man or an hereiten be intern two barting or an hereiten here be administration of the state where be administration in the source of a In the summer state in the state of the stat the place of good wachers, and fare in Mo-Jer, shaira, shai, ia, rayalt, undry, points of Mart doctrung is untropy shair and the start them, Matthe Ray 1. Andro shin, street was the conclution of the Churches in Africa,

againit Cyprian, i se son y in deid nestion i Upon the fame ground the fame an fyer is to be made, it it be demanded, whether bap+ time adminuted by him that canipe preach, bre of force or no 2. Is were indeed to bee willed that all Ministers of holy, things were Breachers of the wordenevertheleffe it fuch as preach nor, fland in the seems of lawfull Peftors, and keepe the forme of, baptifme, is is

barging indesday: which is indestant in fig thug gurdiol is whyther an intenti-on 19 haptic, he accellation himitias baptis feth? Anfr. If the word of Inflitution come to, the, Element, it is a Sacrament what over the Ministerintender of the sacrament what over way, present the bound in many, presented him of sovies of convention, international way good Phil. 1. 16. And the Priel in the Mallentes nouncing the words of conference otherm. there is not to, confectate, in Popily lawning) clevated is meere bread, and not the body of Chrift : and configurently the proper adore not Chrift, burganient Theinseningeringer for of the mind in presenters for beins die Infirution be philityed, Audthe officiery of the Sacrament depende 1991, 99 she will of The Laffquetion is, what is the dury of the Minifter 1 the Epifile to the Galatians.

roome of God : and what he doth according to the Inflication, it is as much as if God himfelfe had done it with his owne hand from heaven. And therefore, when the Minister applicth water, (which is the figne and pledge of grace,) to the body, he doth withall apply the Promile of remiffion of finnes and life everlasting to the party baptized. And that is as much as if God should fay to the partie, calling him by his name. I freely give unto thee the pardon of thy finnes, and life everlafting, upon condition thou keepe the order fer downe in bastifine, which is, to turne unto me, and to beleeve in Chrift. Here wee fees ground of fpeciall faith : for if God for his part by the hand of the Minister apply the B promife of mercy unto every particular beleever : every particular beleever is againe by a special faith to receive the promise. Againe, the confideration of this which God hath done for us in baptiline, mult move us ferioully to turne unto him according to all his lawes, and by faith of our hearts to apprehend his mercifull promifes, and to reft on them. For when God fhall speake unto us particularly, and as it were affure us of his mercies with his owne hand and feale, wee must needs bee much moved and affected rherewith.

Cap .3.

The fecond circumstance is concerning the perfons to be baptized : and they are all fuch as be in the Covenant, in likelihood, or in the judgement of chatity. For the feale may not bee denyed to them that bring the tables of the covenant. And they are of two forts ; Men of yeares, and Infants.

Men of yeares that joyne themfelves to the true Church, are to be happized : yet before their baptiline, they are to make confeffion of their faith, and to promife amendment of life, Alt. 2.38. and 10.38. And thus places of Scripture that require actuall faith, and amendment of life in them that are baptized, are to be underflood of men of yeares.

Infants of beleeving parents are likewife to bee baptized. The grounds of their baptifme are thefe. First, the commandement of God, Matth. 28.18. Baptife all nations, de. in which words, the baptiline of infants is prefcribed. For the Apoilles by venue of this commission baptized whole families, Act. 16. 15. and 33. Againe, circumcilion of Infants was commanded by God, Gen. 17.14: and Baptifme in the new Teftament, fucceeds in the roome of Circumcifion, Col. 2.11. therefore baptifine of infants is likewife commanded. The second ground is this : Infants of beleeving parents, are in the covenant of grace : for this is the tenour of the covenant. I will be thy God, and the God of thy feed, Gen. 17. 7. It may bee faid, that this promife was made in this fort onely to Abraham, becaule he was to be the father of the faithfull. Aufw. It pertaines to all beleeving parents. Exedus

Ministerin beptiling ? Anfir. He flands in the |A| to. God promifet te Iber mercy to theafands of them that love bon, Alt. 2. 9. 39. Peter faith to the Jewes that heard him preach, The premifes belong to yow, and to your children, Paul faith, If the parents beleeve, the children are hely, I Cor. 7. 14. If holy, then are they in the Covenant : now they are holy, because we are in the judgement of Christian charity, to exteeme them all as regenerate and fanchified, fecret judgements (in the meane featori) left to God. Now then, because infants are in the covenant, they are to be baptized. For this is the reafon of Saint Peters To whom the promifes belong, to them belongeth baptifine : but to you and your children belong the promiles : therefore you and your children are to be baptized, Alt. 2. 38. 39.

It may be objected, that wee cannot tell, whether infanis bee indeed the children of God, or no: & if they be not children of God, we may not baptize them. Anfa: The fame may be faid of men of yeares: for we know not whether they bee indeed the children of God. And therefore we may by the like reafon exclude them from all Sacraments. Againe, wee are to prefume (in all likelihood) that infants of beleeving parents, are the children of God, because in their conception and birth, God begins to manifeft his election : the wing himfelfe a God, not only to the parents, but alto to their feed.

Secondly, is is objected, that infants have no fairh; and confequently, that baptifine is unprofitable unto them, Aufw. Some thinke, they have faith, as they have regeneration, that is, the inclination or feed of faith. Others fay, that the faith of the parents is alfo the faith of their children : becaule the Dareats by their faith, receive the promife of God, both for themfelves and their children: and thus to be borne in the Church of beleeving parents is in ftead of the profession of faith. To this fecond opinion I rather incline, becaufe it is the ancient and received doctrine of the Church.

Thirdly, it is alleaged, that infants know not what is done, when they are baptiled. Anfre. For all this, baptifme hath his ufe in them 1 for it is a feale of the covenant, and a meanes to admit them into the fellowship of the visible Church, whereof for right they are members. A father makes a purchase for himfelfe and his children : at the time of the fealing the children know not what is done ; and yet the purchase is normade in vaine for them.

It may be demanded, whether the children of Turkes and Jewes are to be baptized? Anf. No : becaufe the parents are forth of the covenant.

Secondly, it is demanded, whether the children of profefied Papifts, are to be baptized. Anfw. The parents are perfons baptized in the name of the Father, Sonne, and holy Ghoft. And though the Papacie be not the Church

hidden in the Papacie, and to be gathered out of it: and for this caufe baptifine remaines ftill in the Church of Rome. For this caufe I chinke, that infants of profeded Papifts may be baptized, two cautions observed : the first, that the forefaid parents defire this baptime : the fecond, that there be furcties which ptomile elte education of the children in the zrue faith.

. Thirdly, it may bee demanded, whether the children of wicked Chriftians, that is, of fuch ashold in judgement true religion, and deny isindheir lives, may be baprized? Anfa. They may : for all without exception, that were borne of circumcifed Jewes, (whereof many were wicked) were circumeiled. And wee must not onely regard the next parents, but alfoiths anceltonra: of whom it is faid, (babayes be bely, shadrouches are haly, Rom. Bad Upbin this ground, children borne in fornicationmay be baptized, fo be it, there bee fome to shower for them befide their parents. And shere is porcasion, that the wickednesie of the marent footild prejudice the childe in things pertaining to life ecernall.

Lafly it may be demanded, whether the children of parenes excommunicate, may bee baprized? An/w, Yea, if there be any befide the parents to answer for the childe. For the parents after excompusierion remaine fill (for Right) members of the Church, having fill + right to the kingdome of heaven : out of which they are not caft abiolucely; but with condition, unleffe they repeat: and in part ; that da, intrefpect of communion, or use of sheir likeny, but not in respect of right or titles even as a free man of a corporation impriloued, remaines a free man, though for the time he hach no ufe of his liberty.

The third circumftance concernes the time, Here one queltion may bee moved : How of papei (me is to be administed ? An(. But ongen for the etheacy of baptime extends it felfe to the whole life of man : and we are his, once borne againe, and once ingrafted into Chrift, Here let it be obferved, that she gift of regeneration is never utterly extipeufied : for if a man bee the fecond time borne againe, he mult be baptized againe and againg becaufe baptifine is the Sacrament of inficion. It may be faid, that a man may remaine full ingrafied into Chrift, and by his owne wiskedneffe make himfelfe a dead member. I answer, that all the members of the myficall body of Chrift, are living members. The spiriswall temple is made of living stones, I Pet. 2. 5. And marke what Paul fairin, All the body of Christ ingroefeth with the increafing of God, Col. 2. 19. and Eph. 2. 21. Beleevers, are of the bone and flefh of Chrift : now there is no part of the bone and flefh of Chrift that dieth.

The last circumflance is touching the place and that is, the publike affembly.or con-

Church of God, yet is the Church of God | A, gregation of the people of God. Becaule baptilme is a part of the publike miniftery, and a dependance upon the preaching of the word of God. Secondly, the whole congregation is to make profit by the enarration of the inflicution of baptifme : and Laftly, the faid congregation is by prayer to prefent the infant baptized unto God, and to intreat for the falyation thereof, the prayer of many being most effectuall.

The Eighth and laft point followes, conceruing the ule of baptilme. And fight of all, our baptifme mult put us in minde, that wee are admitted and received into the family of God and confequently, that we mult carry our feives as the fervants of God, And that wee may doe fo indeed, wee must divide our lives into two parts, the life palt, and life to come. Touching the life that is palt, we mult performe three things. The full is Exemination on, whereby we muft call our felves to an account for all our finness even from the cradle : the fecond is Confeffion, wherby we mult with forroyefull hearts bewaile and acknowledge the fame fames in the prefence of God, accuting and condemning our felves for them. The third is Deprecation, whereby we are to intreasthe Lord in the name of Chrift, and that most instantly from day to day till we receive a comfortable answer, in the peace of confeience and joy of the holy Ghoft.

And for the life to come, there must bee two things in us; the first is, the purpole of not finning ; and it must be a lively and diflind purpole daily renewed in us, even as we renew our dayes: fo as wee may fay, if wee finne it is against our purpose and resolution. The fecond is, an endevour to performe newsobedience according to all the commandements of God. These things if wee doe, wee fhall fhew our felves to bee the fervants of God. And of all thefe things, baptilme must bee (as it were) a daily fermon untous : and fo oft to, thinke on them, as oft as we thinke or fpeake of our names given us in baptifme. This is the doctrine Paul, who teacheth us that we must be conformable to the death and refurrection of Chrift, becaufe we have beene baptized, Rom. 6.3,4.

Againe, our baptiline into the name of the Father, Sce. muft teach us, that we muft learne to know and acknowledge God aright ; that is, to acknowledge him to be our God, and fasher in Chrift : to acknowlege his prefence and therfore to walke before him; to acknowledge: his providence, and therefore to caft our care on him ; to acknowledge his goodnefie and mercy, in the pardon and free forgiveneffe of our finnes.

Thirdly, our baprifine must be unto us a fore-house of all comfort in the time of our need. If thou bee tempted by the Devill, oppose against him thy baptiline, in which God hath promised and fealed unto thee the pardon of thy finnes, and life everlafting.

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If they be troubled with doubtings and weak- ; A | properties and qualities of the Godhead or neffe of faith, confider that God hath gives abce an caracít and pledge of his loving kindneffe to thee. We use often to looke upon the wils of our fathers and grand-fathers, that we may be refolved in matters of doubt : and fo, often looke upon the will of thy heavenly father lealed and delivered to thee in thy baprifine, and thou thalt the better bee refolved in the middeft of all thy doubts. It thou lye under any croffe or calamity, have recourse to thy baptifine, in which God promifed to be thy God, and of this promife hee will not faile thee.

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Laftly, if a man would bee a Student in Divinity, let him learne and practife his baptifme. Commentaries are needfull to the fludy of the Scriptures : and the belt commentary to a mans owne felfe is his owne baptifme. For if a man have learned to know ought, and to prastife his owne baptilme, he fhall the better bee able to understand the whole : and without this helpe, the Scriptures themfelves fhall be as a riddle unto us.

The fourth point whereby the gift of adoption is defcribed, is the ground thereof, in thefe words, Te bave put on Chrift : and all are one in Chrift. The phrafe which Pant uleth is borrowed from the cultome of them that were baptized in the Apofles dayes, who put off their garments, when they were to be baptized, and put on new garments after baptifme. To put on a garment, is to apply it to the body, and to use or weare it. And to part on Chrift, is to be joyned neerely to Chrift, and to have fpirituall fellowship with him-Here then the foundation of our adoption is in two things, our union with Chrift, and our communion with him. Of which we are fomewhat to bee advertifed, for the beter underfanding of the text.

The union with Chrift is a worke of God whereby all beleevers are made one with Chrift. Here two queftions are to be demanded. The first, in what respect, or for what caufe are they faid to bee one with Chrift ? Anfwer. They are not one with him in conceit or imagination : for this conjunction is intruth a reall conjunction, lob. 17. verf. 23. Chrift prayes, That all beleevers may bee one with him, as be is one with the Father Secondly, they are not one barely by confent of heart and affection : for thus all families and friends are one : and they of Jerufalem are faid thus to be of one bears and minde, Act. 4. 72. Thirdly, they are not one in fubitance, for fo many beleevers as there are, fo many diffinct perfons are there and every one of them diffinct from the perion of Chrift : and the fubftance of the Godhead of Chrift is incommunicable : and the floth of Chrift is in heaven, and fhail there abide untill the laft judgement : whereuponit cannot be mixed or compounded with our fuertances. Laftly, beleevers are not one with Chrift by transfulion of the menhood unto us. It may besaid, how then are they one with him? I aniwer, by one and the fame fpirit dwelling in Chrift and in all the members of Chrift, 1 Cor. 6.17 Hee that cleaverb so the Lord, is one forit. Paul faith in this fenfe, Epb. 2. 14. that Chrift maketh the two diffind artions of Jewes and Gentiles one new man. Saint lobn lath, that Chrift dwels in us, and we in him by the forn, I lobn 3.v. 24. For the better conceiving of this, suppose a man whole head lies in Italy, his annes in Germany and in Spaine, his feet in England: suppose further; that one and the fame foule, extends it felfe to all the forelaid parts, and quickens them all : they are all now become one, in respect of one and the fame foule, and all concurre samembers to one and the fame body : even to, all the Saints in heaven, and all beleevers upon earth, having one and the fame fpirit of Chrift dwelling in them, are old one in Chrift.

The fecond queftion is, how are all beleevers made one with Chrift ? ANG. By & donarion on Gods part, whereby Chrift is given un to us, and by a receiving on our part. The donation is whereby Chrift is made ours for right, fo as a man may fay truly. Chrift is mine with all his benefits. Of this donation 4. things are to bee observed. The first is, that Chrift himfelfe and whole Chrift is given to us : for here we are faid to put on Chrift. Here a diffinction must be observed : the Godhea. of Chritt is given to us, not in respect of fub fance which is incommunicable, but only in respect of operation. But the very field or manhood of Chrift is really given to the beleeving heart, lok. 6. 54. 56. By it we receive eternall life from the Godhead, and by it God is joyned to man, and man to God. The 2. is, that Chrift gives his merit and fatisfaction to them that beleeve. And this latisfaction imputed, is the cover whereby out fins are covered, Pfal. 32.1. and the white tobes dipped in the bloud of Chrift, Rev. 7.14. Thirdly, Chrift gives the efficacy of his fpirit to make us conform, bie to himfelfe in holineffe and newneffe oflife:and thus be makes upat off the old man, and put on the new man, created after God in righteon fache and baline fe. Eph. 4. 14. The 4. is, that the Word preached and the Sacraments are(as it were)the hand of God, where. by he exhibits and gives Chrift untous with all his benchts.

Of our receiving of Chrift given by God, two things must be observed ; one is, that we must there receive Christ, where God offers and gives him, that is, in the Word and Sacraments. The second is, that faith is our hand, whereby wee receive Chrift, and this receiving is done by a inpernaturall act of the mind, whereby we beleeve Chrift with his bemetits to be ours, Job. 1.12. Thus we feehow we are one with Chrift, and Chrift with us. Communion with Chrift is, when we have poffeffe Z

poffeffe, and enjoy Chrift and his benefits: A and that is partly it this life, and fully in the life to come. Of this communion speakes Salamora at large in the Songof Songs, and David, Pfal.45.

The ufe. In that we are to put on Chrift, we are put in minde to confider our fearefull nakedneffe. What is that ? Aufw. There is a inkednes of ereation, and a nakedneffe following the fall. The nakednes of creation is when the body (with out all covering) is in health, full of gloty and majefty in respect of other creatures. Nakedneffe ariling of tt e fall of man, is either inward, or outward. Inward, is the want of the Image of God, the want of innocency, of good confeience, of the favour of God, and affiance in him. For thefe are (as it B were) the coverings of the foule. Outward makednetle is, when the body being uncove red, is full of deformity and fhame. Now that inward nakedneffe of heart is noted as a focciall evil, Gen. 3. 7. Exod. 3 2.25 Pro. 29.18. Kev. 3.17. we muit labour to fec and feele this nakednelle in our felv.s : for by it we are deformed and odious in the eye of God.

Secondly, we are here put in minde to have speciali care of the trimming and garnifhing of our foule. And for this caufe wee mult put on the Lord Lefue, Rom. 13.14. And that is done two wayes : First, by uncovering our nakednefic before God, and by praying him to cover it. To uncover ou fhame, is the way to cover it, Pfalme ; 2.1,2,3. The fecond way is to tubject our telves to the word and fpirit of God, and to bee conformable to Chrift both in his life and death. It flands us in hand thus to put on Chrift. For the King of heaven hath long invited us to the marriage of his Soune : wee have yeelded our felves to be his gueits : and there is a time when the King will take a furvey of all his guefts, whether they have the wedding garmenr, which is Chrift himfelfe : and they which are not glad with this robe, fhall bee caft into utter darkneffe. Wee are as naked infants expoted to death, Exech. 16. 7. The merit and obedience of Chrift is as fwadling cloathes and fwadling bands. If wee would then live, wee mult lap and infold our felves in them. The rather I fpcake this becaute in these dayes men and women are intoxicated with a ipirituall drunkennelle, or rather madnetie, whereby they are alwaics tampeting and trifting about their bodies, and let their foules lie naked. It may be faid, we have all pur on Chritt in baptiline. I antiwer : wee have had in England peace and protperity theie 43, years 3 and wee have lived all this while, as it were in the warme funne-thine : and therefore many of us (no doubt) have worne this gamment very loofely. Thirdly, there is a great tempration ari-

hind up the confideration of our owne indignity. For when our finites come to our ren embra-mee, they drive us from the prefence of God, and make us that wee dare not pray, Now the remedy is this. We mult come alogathed with Chrift into the prefence of God : we may not come in our owne names, but we muft come in his name, and pretent the meric of Chrift unto the Father, even as if wee were one and the fame perfon with him : thus fhall we be accepted.

Fourthly, it may bee demanded, what wee must doe for cur telves in the time of plague, famine, fword? Wee must put on Chrift, then fhall wee walke in fafety in all dangers. This garment ferves not onely for a sovering of our fhame, but allo for protection, farche, d. And if wee bee taken away in any common judgement, being cloathed with Chrift, there is no more hurt done to us than to him : and he carrieth us in his bread, as if wee were part of his bowels.

Lafly, though we be cloathed with Chrift in baptime, yet wee mult further defire to be cloathed upon, 3 Cor. 5, 4, Bathislië wee are clad with the juffice of Chrift, 1 Corms 1.30. this is one garment. In the life to come, wee thall be clad with immortality. This is the fecond garment to be upon the former.

Verfe a 8. There is meither lew wer Greeian, the control of the second
By occafion cithis text, two quefilons are moved, the aniwer whereof, ferves much to cleare the meaning of Paul. The firld is, whether Magilitacy and government be neceffary in the lociences of Chriftians? Asfw. Yea, Kings and Queness/Ball Beenwrifing fuhers and warfing mo birs so the Church of God (faith the Prophet Efay 49-23.) 'Daal bidsus prayfor Kings, and adl manuhority, that mee may live in peace and godlive ffer Tim.21. The fifth Commaudement, Honour thy Father, &c. requires lubjection to authority: and this Commandement is ectrall.

Objeth. 1. All betevers are one in Chrift : therefore there is no subjection among there Anfor. Belevers are under a twofold state or regiment : the first is, the regiment of this world, in civil fociety : the faceout is, the regiment of the kingdome of hierore, which fands in infic, space of efficience, joy in the holy Ghed. Inshe first ethare there are fundry differences of perions that belever i forme fashers and now there, fome children, four matter, and frevants, fome magiftraze and Subjects. In chy fecond ethate, there are no purward differences

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of aica, but all are members of Chrift, and all A one in him. Thus must the text bee understood.

Objell. 11. Belevers are governed by Gods fpirit, and therefore outward government by magifitatesisneedleff. Affører. In the vilible Church hypocites are mingled with rue belevers, and they are not governed by Gods fpirit, but by the fpirit of the devilland thereforein refpect of them, civill authority is regoverned by the fpirit, for the time of this hfe. And for thiscaufe, civill government is requifite, for the proceful of the outward man, and for the proceful on of the Outwerh.

Object. 171. They that are in Chrift, are IF freed from finne, and confequently from lubjection which followes upon finne, Arf. Subjection which followes upon finne, Arf. Subis, when men are fubject for their owne good: and this was before the fall, yeelded by Eve to of dam. Serviie fubjection, when they are fibjeck for the good of their malters: and this only comes of fin. Againe, fubjection with juy was before the fall: slubjection joyned with paire and milery, followes upon fin. Gra. 3, 16.

The fecond queftion is, whether bondage, in which fome are Lords, others bond-men, or flaves, may fland which Chrittan religion? Anforer. It may, in the Countries where it is eftablifted by politive lawes, if it be ufed with metcy and moderation. Righteous Abrabambad in his owne houfe bondflaves, Genefist? 13. God did permitthe Jewesto but the children, of the Cananites, Levision 25, 45. Paul faith; If any man bee called being a feruan ot bond-man, lei bin not care for is, 1 Cor. 7.21.

Object. I. Bee not fervants of men, 1 Cor.7. 23. Anf. That is, in respect of conference, the fubjection wheteof mult be referved to God.

Objett. 1.1. Chriftians have liberry by Chrift: and where liberry is, there may bee nebondage. Asfrer. Chriftians obtaine by Chrift fpirtual liberry in this life, and bodily liberry in the life to come.

Objett. 111. Bondage is against the Law of nature. Auf. Against the law of pure nature created in inuccency, nor against the Law of D corrupt nature, the truit whereof is bondage.

. Objett. I K. All are one in Chrift : therefore the difference of bond-men and free men muft cafe. Adf. All are one in respect of the inward same, at in respect of faith and fellowfaip with Chrift : bue all are not one in respect of the outward man, and in regard of civill order.

The feale there of the rare is this. There are disinflion of mea in suffice of Nation, forme Jewes, foure Gandles at in refrect of coolision, floate bood, some free, forme risk, forme poore, forme in authority, formb in fubjection, Scc. In refrect of for ,; forme man, forme women : you in Chrift Jelike, at Art even at one man. The ule. By this Text we may expound anothers? Tim. 24.56d would have all mere roke fived stats is, no all particular performs upon earth, bur all kindes. For here Paulfaith, all are one in Chrift sthat is, men of all nations, of all conditions, and of all lexes.

Againe, the name | lew] opposed to Gentiles, fignifies not onely men of the tribe of]uda, but all circumcifed perions of all tribes, Aom. 2. 2 S. and thus it is all one with an Ifrae . lite. And thus wee fee how to expound the place of Scripture, a Ciron. 21. 2. where Ie. kofuphat King of Juda is called King of Ifrael. The words Inda and Ifrael, are tometime oppoled, Inda fignifying the kingdome of the two Tribes, Inda and Benjamin : and Ifrael fignifying the ten Tribes. Sometimes againe: they are Synonima, and are put one for another, as Pful. 114.1,2. and in this Text. And Juda at this time was indeed the true lirael of God, and lehofapha without any fault in the rext (as fome fuppole) is truly called King of Ifrael.

Thirdly, they which are of great birth, and of high condition, must be put in minde not to be high minded, not to define them that are of low degree, for all are one in Chrift : the obleure and bale perfor thath as good part in Chrift, as the greateff men that bee. Therefore we may not iwell in pride for outward things, the king must first bits beart again f his brethren, Dess. 1, 2, or Richman (Sith Paul) must no be high minded, 17 im. 6, 17, 16b would not definite the caute of his handmaid, 16b 31. 13. Naimum a great man, respected the counfell of his fervants, 2 King. 5, 13.

Fourthly, all beleevers mult be of one hear and minde, 1 (orus.1.10. In the kingdome of Chrift the Wolfe and the Lambed well together, Efa.11 6. And good reafon: torall are one in Chrift. And wee have great caufe to bee, humbled; when Chufmes, contenuous, and differences atile in points of religion. For these thewes that hypocrues are mingled with true beleevers, and that wee are but in part (as yee) united to Chrift.

Littly, hence we learns not to hate any man, but alwayes to carry inminds a purpole to do good to all dy thought, word, and deed and to doe good to men in refpect of their names, their goods, their lives. And shish bdy minds and purpole muft alwayes beare (way in ust There is notware in the mann of the Lord 2 feed to 2. Mon sume their is words and fipeares into mainteeks and lytics, that are of the kingdome of Chritt, Ef_{in} 1.4. becaufe they a resue with Chritt by the bond of one fiftib.

Verfe 29. And spise bee Christes atten are yee Abiabumsfeed and bestes by promofa,

Before, Paul had suight, urt fit 9.3.9: that all belowing Genoies were their children of *Boshdam*, and north: gives onely. Here her returnes toche func point againe, and proverbit by a new Arguncer, thus : Chriftis the feed of *Moraleam*, ver. 16 and all Gentiles *L*. 2. belreving

beleeving in Chrift, are parts of him, and oue | A with him, therefore they also are children of Abraham, and heires of all the bleffings of God.

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The intent of Paul in thefe words istocftablifh and confirme an argument which before he had urged in this Chapter againft pa trous of workes in the cale of our juffification : it may be framed thus : As Abraham was juftified, fo are all they that beleeve in Chrift. juftified: for they are Abrahams children, and fucceeded him, verle 29 but Abraham was juffified by faith without workes therefore al beleevers in Chrift are fo juftified. Let the argument be obferved : for it makes againft the Papift, who if he itudy till his head and heart ake, fhall never antwer it.

In this verfe, Paul fets downe the fruit and benefit that comes by the gift of Adoption, to them that beleeve. And that is, to be children of Abraham, and heires of all the bleffings of God. And therefore learne here one golden leffon, namely, that the baleft perfon that is, if hee beleeve in Chrift, is in the place of Abraham, and fucceeds him in the inheritance of the kingdome of heaven. Some man may fay ; Oh this is excellent comfort, if I might know that I were in the cafe of Abraham. Aniw. Thou mailt know it certainly, if thou wilt dee as Abraham did ; namely, follow the calling of God, and obey the Gofpell, that is, fubjed thy heart to the Commandements of God, which bid thee repent and beleeve in Chrift : for then all the good things revealed in the Gofpell fhail bee thine.

Theufe. Beleevers in this world must bee content with any effate that God thallay upon them. For they are heires with Abraham of beaven and earth. In this regard Abraham wascontent to forfake his countrey, and his Fathershoule, and as a pilgrime to dwell in cents to the death, Heb. 1 1.8.9.

Secondly, they that beleeve in Chrift must moderate their worldly cares, and not live as drudges of the world. For they are heires of God, & have a title or right to all good things promifed in the covenant. Therefore they shall never want any good thing that is needfull for them. He that hath made them heires. P will carefully provide for them. Therefore our care must bee to doe the duties that belong unto us : and all other cares we muft caft upon God. They in this world, that are borne to land and living, are content to live fparingly, and oftentimes very barely with a little, upon hope of further inlargement, after the decease of fome friends.

Lafly, our fpeciallcare must bee for heaven for the things of this world are but trifles in refpect. The city of God in heaven is thy portion of childes part. Seeke for the affurance of that above all things. Thus did Abraham, Heb. 11.15, 16.

CHAP. IIII.

Cap.4

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1. And I fay that the heire, as long as he is a childe, differeth nothing from a fervant, though he be Lord of AR.

2. But is under tutors and governours till the time appointed of the Father.

3. Even fo we, when we were children, were in bondage under the rudiments of the world.

4.Bus when the fulneffe of time was come, God fent forth his fonne made of a woman, and made under the law.

5. That beemight redeeme them that were under the law, that we might receive the adoption of formes.

6. And becaufe yoe are formes, God hath fere for the first of his fon into your hearss, which crieth, Abba father.

7.Wherefore then are no more a fervant, but a fonne : and if thou bee a fonne, thou artalfo an herre of God shrongh Christ.

Hefe words depend on the former L Chapter, as an answer to an objection, which may bee framed on this manner : Paul, thou failt that the Jewes before Chrift were under the Law as under a fchoole-mafter, Chapter 3. Verfe 24. and that wee are free from the fame Schoole-mafter, verse 25, being children of God and heiros by Chrift, verfe 29. but wee for our parts thinke our felves fervants under the Law, as well as the ancient Jewes, and that they are as well the children of God, as wee. To this objection Paul maketh anfwer in thefe feven verfes, as the very first words import. And I fay, that is, whattoever you suppose, I fay thus. And then hee propounds the reason of his anfwer, which may bee framed thus : If the time of our bondage bee ended, and the full time of our liberty come, then are wee fonnes, and not fervants : but the time of our bondage is ended, and the full time of our libertie is come : therefore we are not fervants, but fonnes.

The Maior is omitted, becaufe it is manifeft. The Miner is in the fix first verles : the conclusion is expressed in the feventh verie.

Againe , the Miner [the time of our bendage is ended, and the time of our liberty is come is first of all declared by a fimilitude, and then confirmed. The fimilirude is borrowed from the Civill Law ; and it may bee framed thus Heires in their Minority leve in fubjection to Tutors and Governours ; but when they are of riper yeares, at the appointment of their parents, they are at their owne liberty. Even fo, the people of God before Chrift were in their infancy under the Law, as under a Tutor : but when the fulneffe of time was come, which God had sppointed, they entred into the fruition of their liberty. The first part of the fimilitude is expressed

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third and fourth.

Againe, the minor is confirmed by two reafons. The first is this : Your liberty is procured by Chrift : therefore the time of your liberry is come. This reason is in the 4. and 5. verfes. The fecond reafon is taken from the figne, Tou bave received the fpirit of adoption, therefore the time of your liberty is come : verfe 5. Of these points in order.

First, where he fignifies, that the father hath authority to difpofe of his childe ; this is the law of nature, and the law of Nations. Paul faith, Col. 3. 10. that children must obey their parents in all thing t. When the devill had obtained liberty to afflict lob in all things that belonged to him, fave hisperson, hee destroyed his children, lob 1.12.18. And this fhewes, that the children in respect of their bodies, are the goods of their parents. In this refpect the Jewes are permitted to fell their children, Exod. 21.7. And fo facred a thing was the authority of the parent, that hee which rebellioully defpifed the fame, was put to death, Dent.21.21.

This authority fhewes it felfe, fpecially in twothings : in the marriage, and in the calling of the child. In the marriage of the childe the parent is the principall agent, and the difpoler thereof, Deuter. 7. 3. Exod. 34. 16. 1 Cor. 7.38. Where obferve, that the Commandement touching the marriage of the childe, is given, not to the childe, but to the parent : and the parent hath authority by the faid commandement to give and beftow his childe, and to take wives to his fonnes. Thus Abraham tooke a wife for Ifane, and Ifane fuffered himfelfe to bee disposed at the appointment of his father. For a more full declaration of this autority, I propound these three que-Aions.

The first is, whether the father may command his childe to marry ? Anfw. Preluppole two things ; one, that the commandement is without compulsion : the second, that the father knows what is for the good of the childe: then I answer, that hee may command his childe to marry, and to marry a perfon thus or thus qualified. Thus Ifaae commanded Incob to marry in the house of Laban, Genefis 28. 1, 2. And Jacob obeyed. Now whether a father may command his childe to marry this or that perfon, I doubt, and therefore fuspend.

The fecond question is, whether parents may make yoyd the contract fecretly made by their children, without or against their confent ? Anfw. The Scripture giveth them authority either to ratific fuch contracts, or to make them void, Nam. 30.6. the father may make voyd the vow of the childe pertaining to Gods worthip : much more a matrimoniall promite. If a young man defloure a maid, and this be found, in equity her is to be compolled to marry her, Denteron. 22-28. yet by

in the two first verles, and the second, in the A Godslaw this may not be, except the father confent, Exed. 12. 17.

The third queftion is, whether a matriage made without and against the confent of parents, be a matriage or no? Anf. It may be called a politike or civill marriage, becaufe it is ratified in the courts of men, according to humane lawes, and by this meanes the iffue is freed from baltardy. Nevertheleffe it is not a divine or fpirituall conjunction, or marriage (as it ought to be) becaute it is flat against the commandement of God.

Touching the callings of children, they are to bee ordered and appointed at the diferention of parents. For if the parent may order the vow and the marriage of the child, then much more the calling.

Here take notice of the impicty of the Romane religion. There are three fpeciall effates whereby man liveth in fociety with man : the Church, the common wealth, the family. In the Church, that religion fets up another head befide Chrift: in the common wealth it fets up an authority that ferveth to curbe and reftrain the Supremacy of Princes in caules eccleliafticall. In the family, it puts downe the authority of the father: for it ratifieth clandeftine contracts, and it gives liberty to children waft 12. or 14. yeares of age, to enter into any order of Religion against the confent of their parents.

Againe, parents must bee put in minde to know their authority, to maintaine it, and to use it aright, for the good of their children, specially for their falvation. And children mult be warned in all things honeft and lawfull, to yeeld fubication to their parents ; and in this inbjection thall they finde the bletting of God.

Againe, here is fet downe the office of parents, and that is, to provide meet Overfeers and Tutors for their children after their departure. When Chrift upon the croffe had the pangs of death upon him, hee commends his mother to the tuition of John, Job. 19. 26. When widowes and orphanes are wronged, God himfelfe takes upon him the office of a Tutor in their behalfe, Exed. 22.22. And this thews that it is a necefiary duty to be thought

Thirdly, here the duty of children is fet downe, and that is, that they mult be fubject to their Tutors and Governours, as to their owne fathers and mothers. Ruth level Nao. mi, and slave unto ber at to ber owne mother; Rath 1.16. Chrift was fabicet to lefeph, who was but a reputed father, Luke 2. laft. The fonnes of the Prophets obey their mafters as their owne fathers, 2King. 2.12. and fo doe the fervants to their mafter, 3 King. 9.33.

Now I come to the fecond part of the fimilinde, verfe 3. Evenfo we]that is, the Jowes, and all the people of God in the Old Teftamente Were shildren] were as children in refpect of the Christian Church, in the New Tofament. Were

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in bondage in refpect of us, because they were fubject to more lawes than wee are, and they wanted fruition of the liberty which wee enioy. They had the right of fonnes ; but they enjoyed not their right as wee doe : and this is their bondage. For otherwife liberty in confcience from hell, death, and finne, they had even as we now have.

Rudiments of the world] that is, the Law or ministery of Mofes, and it is fo called, in refpect of a more full and plentifull doctrine, in the ministery of the new Teltament. And it is called the Rudiments of the world, because Jewry was as it were a little ichoole fet up in a corner of the world, the law of Moles was as it were an a,b,c, or Primar, in which Chrift was revealed to the world, in darke and obscure manner, fpecially to the Jewes.

The ule. Here we fee, that the people of the old Teftament were (for right) heires as well as wee, and therefore they had right to all the bleffings of God. The difference betweene us and them, is onely in the manner, which God used in difpending the fore-faid bleffings

Againe, the fathers of the Old Teftament before Chrift were but as children in refpect of us now. Thus much faith PAHI in expresse words. And they were fotwo wayes. First, in respect of the Molaicall regiment, because they were kept in subjection to more lawes than wee. Secondly, they were fo in respect of revelation, becaufe God hath revealed more to us than to them. Reade Luke 10:24. It may be faid, we now are (the beft of us) but children to Abraham and the Prophets, whether we refpect knewledge, or faith. Anfin. It is fo if we compare perfon and perfon : but it is otherwife, if we compare body with body, and compare the Christian. Church with the Church of the Jewes before Chrift : then wee exceed them, and they are but children to us. This muft reach us all to be careful to increase in knowledge, and in the grace of God, that wee may be answerable to our condition. For to live in ignorance (as the moltdoe) is the fhame of us al!. For in respect of the time, wee fhould all bee teachers, Mebr. 5.12. and yet D Godknowes, the most are very babes. For aske a man how he lookes to be faved, he will anfwer, by ferving God, and by dealing truly. Now his ferving of God, is his faying of his praiers:and his praiers are the Beleefe and the ten Commandements. This is a poore ferving of God, fitter for babes than for men of yeares. It is further to be obferved, that Paul faith, the fathers of the old Teftament were in bondage under the law, after the manner of fervants, specially by reason of rites and ceremonies. And hence it followes, that the obfervation of a religion, in which are manifold bodily rites and figures, is a kinde of bondage, and pertainesto the Church, for the time of her infancie or minority. Let this bee semem-

Were subondage | The | cwes are faid to be | A | bred against the Romish religion : for it is like to that of the Jewes in the old Teltament, flanding (for the greatest part) in bodily rites, differences of times, places, garments, in exercifes, and afflictions of the body, in locall fucceffion, in the collation of grace by the worke done, and fuch like. This is manifelt to them which know the maffe, which indeed is no. thing but a maffe of ceremonies. Therefore the Romane religion is a childish and babish religion: and if it were of God ,yet is it not fit for the Church of the new Tellament, that is come forth of her minority. Religion that ftands in the afflicting of the body, is but a fhadow, and an appearance of humility, Col. 2.22. and the true worfhippers of God in the new Teftament, worfhip him in (pirit and truth, Ioh. 4. 8. 24.

The fulneffe of time, or the full time, is that time in which the captivity of the Church endeth, and her liberty beginnes. This time was ended 4000. years from the creation; and it is called a fulltime, becaule it was defigned and appointed by the will and providence of the heavenly Father. For hee is Lord of time, and all feafons are in his hand : and his will or providence makes times fit or unfit. Markethen, that is the onely full and fit time for the enjoying of any bleffing of God, which he by his providence appointeth. This muft teach us, when by prayer wee aske any good thing at Gods hand, not to preferibe any time unto God, but to leave it to his providence. Againe, if thou live in any milery, wait on the Lord, and be content. For that is the fit and beft time of thy deliverance, which God hath appointed. Laftly, thou must bee admonifhed to pray to God for grace and mercy, and to turne to him this day before to morrow. For this is the time which God hath appointed for these duties : This is the day of grace, and therefore the onely fit time, Heb. 3.7.Pfal.32.6.

Thus much of the fimilitude ; now I come to the first reason, whereby Paul confirmes his maine argument. Chrift hath purchased and procured your liberry : therefore the time thereof is come and paft. For the better clearing of this reason, Paul fets downe the way and order which was used in procuring this liberty. And it containes five degrees. The first is, the fending of the fonne ; the fecond, his incarnation; the third, his subjection to the law ; the fourth, our redemption from the law ; the fifth, the fruition of our adoption, ¥erfe 4,5.

The first, the fending of the Soune is in these words, In the fulnesse of time God fent forth his fon. That we may artaine to the fenfe of this great Mystery, fix questions are to be propounded.

The first is, what is meant by God ? Anfw. The father, the first perion, Ephef. 1.3. Bleffed bee Godthe Father of our Lord lefne Chrift, 3 Cor. 1. 3. and John 20. 17. And hee is called

the Episite so the Galatians.

God, not becaufe hee partakes more of the | A | faid to be fent forth, becaufe he was with God Godhead than the fonne, or the holy Ghoft ; but because he is the first in order of the three divine perfons : and hee is the beginning of the fonne and the holy Ghoft, and hath no beginning of his owne perfon; becaufe he doth not receive the Godhead by communication from any other. In this respect hee is called God more commonly than the fonne, or the holy Ghoft.

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The fecond question is, How the father fends the fonne? A.f.By his counfell and eternall decree, whereby the fonne was defigned to the office of a Mediator, and confequently to become man, Act. 2. 2 3. And thus is he faid to be fealed of the father, lob. 6. 27. and to be fantified and fem into the world, lob. 10. 36. B And therefore this fending implies no alteration or chauge of place.

The third quefion is, whether the fonne was fent with his owne confent or no? Anfn. Yea, the decree of the father in the decree of the fonne and the holy Ghoft : becaule as they are all one in nature, fo are they all one in will. All the perfons then have a ftroke in this fending, yet for orders fake, the father is faid to fend, becaufe he is first.

The fourth queftion is, how the father can fend the fonne, confidering they are both one? Anf. In the doctrine touching the Trinitie, Natare and Performult be dittinguished. Nature is a fubitance common to many, as the godhead. A Perfon is that which fubliketh of it felfe, and hath a proper manner of fubfifting, as the father begetting, the fonne begotten, the holy Ghoft proceeding. Now the father and the fonne are one indeed for nature or Godhead, but they are not one for perfon. Nay thus they are really diffinct. The father is not the fonne, not the fonne the father. And thus doth the father fend the fonne.

The fifth queffion is, why the fonne is fo called ? Anf. Becaufe he was begotten of the father, by a perfect and eternall generation, not to be uttered of man, or conceived. And we must be warned, not to conceive it in any carnallor humane manner. For an earthly father is in time before the fonne, and the fonne after : but God the father and the fonne are coeternall, and not one before or after the other for time. An earthly father is forth of the fonne, and the fonne forth of the fether : but God the fathet is in the fonne, and the fonne in the father. An earthly childe is from his father by propagation, but the fonne is from the heavenly father not by propagation. but by communication of fubftance. Laftly, the heavenly father begets the fonne by communication of his whole fubftance, and fo doth no earthly father.

The last queftion is, whether the fonne be God? For it is here faid, God fent his fonne. Anf. He is God. For he that is fent forth from God. was before he was fent forth. And the fonne is the father before all worlds, lob. 1.1. and becaute he came from the tofome of bis father, v. 18.

Object. I. The fonne is fent of the father : and he that is fent; is inferiour to the father; and he that is inferiour to God, is not God. Anfin. Two equals by common confent may fend each other; and therefore fending alwaies implies not inequality. Againe, inferiority is of two forts, inferiority of nature, and inferiority of condition. The first doth not befall Chrift, becaufe for nature hee is one and the fame with the father. The fecond agrees unto him, because of his owne voluntarie accord he abafed himfelfe, and tooke upon him the fhape of a man, Phil. 2. 5.

Objection II. God hath his beginning of none : the fonne hath his beginning of the father : therefore he is not God. Anf. The fonne in refpect of his perion is of the father : but in respect of his godhead he is of none. The Son of God confidered as hee is a fonne, is of the father, God of very God. But confidered as he is God, hee is God of himfelfe, becaufe the godhead of the fonne is not begotten more than the godhead of the father.

Object. III. The fonne was made Lord in time, All. 2.36. therefore no God. Anf. Chrift as he is the foune of God, was not made Lord in time, but is by nature an eternall Lord, as the father. And he is faid to be made Lord in refpect of his condition as hee is God-man, and that is time, in respect of both his natures. In respect of his manhood, because it is received into the unity of the fecond perfor, and exalted to the right hand of God in heaven. In respect of his godhead, the majeftie and Lordship whereof, he declared and made manifelt in the flefh after his refurrection. Thus was here made Lord by declaring himfelfe to be fo indeed, Rom. 1.4. 1 Tim. 2. v. 16.

Thus we fee how God fent forth his fonne : The use followes. This act of Ged in fending, declares his infinite love : for this fending was for their fakes that were the enemies of God. And it further fignifies unto us the moft free love of God. For nothing in us moved him to fend, but his owne goodnesse. This love of God must move us to love God againe, and to be thankfull.

The fonne of God takes not to himfelfe the office of a Mediator, but he is called and fent forth of the father : whereby two things are fignified ; one, that the office of a Mediator was appointed of the father : the other, that the fonne was defigned to this office in the eternall counfell of the bleffed Trinitie. And fo, that wee may pleafe God in our callings and places, we mult have a double affurance in our confeiences : one, that the offices and callings which we performe are good, pleafing unto God : the fecond, that we are defigned and called of God to the faid offices and callings. By this must we flav our minds in all our miferies.

from his father, lates alide his majefie, and takes on him the condition of a fervant. The fame minde must bee in us, to humble and abaie our felves before God, to thinke better of others than of our felves, to bee content with our condition, to bee well pleafed when we are defpifed and contemned, becaufe wee are worthy of it. This is to conforme our felvesto Chrift.

That the fonne of God himfelfe muft bee fent forth from the bosome of his father, this thewes the greatueffe of our fin and milery. which was the occasion of this fending. And this muft teach us with bitterneffe to hate and deteft our finnes, which fetched the fonne of God from heaven, and to humble our felves B with David even to the deeps, and thence to pray to God for his mercy, Pjal-130.1.

The fecond point, namely the Incarnation of the Sonne, is expressed in these words, Made of a woman, that is, made man, or made field of a woman. The word was made field. Job. 1.14. Here shree queftions are to be handled. The first is, why the Sonne was made flesh? Anf. There be two foeciall caufes hereof. Firft, the order of divine justice requires that Gods wrath fhould be appealed, and a fatisfaction made, in the fame nature in which his majeftie was offended. Now the offence was in mans nature : and therefore in st mult fazisfa-Ation to God bee performed. Secondly, the Mediator betweene God and man muft bee both for nature and condition in the meane betweene'God and man, that is, both God and man : and thus the Sonne of God is a perfect Mediator.

The fecond queftion is, how farre forth the Sonne of God was made Acily? I answer three things. The first, that he tooke unto him the whole and perfect nature of man in respect of effence, namely, the intire fubftance of a reafonable foule, and humane body. Here remember, that quantitie, that is, length, bredth, and thickneffe, is not an accident which may paffe and repaffe, but it is of the fubftance of every body, and therefore of the body of Chrift. And for this caufe it is impoffible that the body of Christ in his quantitie, being foure or five foot in length, fhould be inclu- D ded in the compafie of a prece of bread that is but two or three inches in quantitien The fecond is, that the fonne of God tooke unto him the properties of mans nature, the powers of life, fense, motion, the facultie of reason, will, and affection. The third is, that he tooke to him the infirmities and mileries of mans nature. Here two caveats mult bee remembred. The firft, that hee tooke to him onely fuch infirmities as are meere infirmities, and no finnes. For example, upon the words of Chrift, Letthis cuppaffe, Matth. 26. forme fay, that there was oblivion in Chrift : but this may not be faid. For oblivion is a fin, namely, a forgetting of that which a man ought to

The fonne is fent forth, that is, hee comes A remember : and there may bee in Chrift or other men, a suspending of the memorie, byfome externall and violent caufe, without oblivion. The fecond caveat is, that the fonne of God tooke to him the infirmities which pertaine to the nature of man, and not fuch as pertaine to the perions of men, as dropfies, gours, confumptions, and fuch like. For he tooke not the perfon of any man, but the nature of all men, with all the appurtenances thereof, except finne.

The third quettion is, How was he made flefh? Anfir. The flefh or manhood of Chrift was first framed, then fanctified, and then united to the godhead of the Sonne. And thus was he made man. Remember here that the forming of the flefh of Christ, the fanctifying of it, and the perfonall Union are all together for time : and I diftinguish them in this fore, onely for doctrines fake.

In the framing of the manhood, I confider the matter, and the manner. The matter was the fubftance of the Virgin, fignified in thefe words, Made of woman : by this Christ is diffinguished from all men in the world : from vidam, becaute he was neither of man nor woman, but of red clay. From Eve, becaufe fhee was made of man, and not of woman. From all that come of Adam and Eve, for they are both of man and woman ; whereas Chrift is of woman, and not of man. Againe, Pauladdesthefe words, made of a woman] to note the accomplishment of the promile, The feed of the woman fall bruife the ferpents head, Gen. 3. 15.

The manner of framing is expressed, when Paul faith, made, not begotten of a woman-The manhood then of Chrift was framed without naturall generation, by an extraor-dinary worke of the holy Ghoft. Here a doubt isanswered. Some man may fay, if hee were made of a woman, he comes of Adam, and confequently he is a finner. Anfw. The order fet downe by God with Adam in the creation is, that whatfoever he lofeth, all his potteritie fhall lofe that comes of him by generation. Upon this order all that are begotten of Adam, with the nature of man, receive the fin and corruption of nature. And to should Chrift have done, if he had defcended of A. dam by generation. But confidering his flefh was made of the substance of a woman, and not begotten of any man, therefore he takes the nature of man, and not the corruption of pature.

The fanctifying of the manhood of Chrift is a worke of divine power, whereby at the time of the framing thereof, it was filled with the gift of the holy Ghoft above measure, that he might in both natures bee a perfect Saviour. Here observe, that Christ by the actions of his life did not merit for himfelfe glorie and eternall happinesse, because he was most worthy of al glory and honour at the very first moment of his conception. Againe, oblerve

the Spiftle to the Galatians.

obierve that Chrift in his manhood increa- 1 A fed in grace, as in age and ftature, Luk, 2. And this increase was without all imperfection: for in his infancy Chrift received a full meafure of grace fit for that age : when hee was twelve yeares old, he received a further meafure fit for that age: and fo when hee was thirty yeares old. And thus increase of grace. and the perfection thereof, fland both together. And this increase is not onely in refrect of experience, and the manifestation of grace before God and men, but allo in respect of the habit or gift though the Schooles for 400. yeares have taught the contrary, ever fince the dayes of Lumbard.

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The third thing is, the uniting of fiefly to the godhead of the Sonne : and that is done, when the Sonne of God makes the flefh or na. ture of man a part of himfelfe, and communicates unto it his owne fubfittence. The like example to this is not to bee found againe in the world : yet have we fome refemblance of this mystery in the plant called Miffelto, which hath no root of his owne, but growes in a tree of another kind, and thence receives his fap. And fo the manhood of the Sonne hath no perfonality or perfonall fubfiltence, but is received into the unity of the fecond perfon, and is fuftained of it. It must bee obferved, that there is a difference betweene the manhood of Chrift and all other men. Perer is a perfon fublishing of himsfelfe, and fo is Paul, and every particular man : but fo is not the manhood of Chrift : and therefore it is to be termed a nature, and not a perfon. And it is no difgrace, but an exalention to the nature of man, that it fubfifts by the uncreated fubfiftence of the fecond.

It may be objected, that all believers are joyned to the Sonne of God, as well as the flefh of Chrift : I answer, they are so, but in another kind, and in a lower degree, by communication of grace, and not by communication of perforall fubfiftence.

Thus we fee how the Sonne was made flefh: The ufe followes. Hence wee learne to ufe all meanes, that we may become new creatures, and bec borne of God. God becomes man, that we men might be partakers of the divine nature. Chrift is made bone of out bone, and flefh of our flefh by his incarnation, that we mightbe made bone of his bone, and flefh of his field by regeneration. The Sonne of God was made the Sonne of man, that we which are the fonnes of men might bee made the Sonnes of God.

Tobe made fleih, is the abaiement of the Sonne: in this abafement he goes on, till hee become even as a worme of the Farth, Pfal. 22. 7. fo mult we abafe our feives, till we be anaihilated and brought to nothing : then that we be like to Chritt, and filled with the good things of God.

Our finnes are a wall of partition betweene God and us ; fo as we are farre from God, and

God from us, Ifa. 59: 2. and this partition is of our owne making : and by this meanes wee have no acceffe to God of our felves, though we pray unto him, and fill heaven and carth with our crie. Now the Sonne of God made man is Immanuel, that is Godwith ws, Ifa. 7. 14. and his incarnation is a meaner whereby we have accelle to God, and he is neere unto me when we pray unto him in truth, i Chron. 19.2. This mult teach us to draw neere to God in the hearing and obeying of his Word, in prayer, and in the ule of the holy Sacraments. If this be not done, great is our wickedneffe, and great fhall be the punifhment, lob 21.14. Pf4.73.27.

The incarnation of Chrift is the founda-R tion of all our comfore, and all good things which weenjoy. By it God comforts Adam, The feed of the woman filell braife the ferpents bead. laceb is comforted by the vision of a ladder reaching from heaven to earth : and thisladder is the Sonne of God made man, lob. 1. 51. lob comforts himfelfe in this, that his Redeemer of his owne fleft (as the word fignificth) leveth, lob 19. 25. In the old Teftament, they which fought unto God, came to the Arke or Propitiatory, and there were they heard, and received the bleffings of God. Now Chilf, God and man, is in flead of the Arke, Rom. 3.25. and therefore we mult come to him, if we would receive any good thing of God. The godhead is the fountaine of all good things, and the flefh or manhood is a pipe or conduit to convey the fame unto us. If we would then receive true comfort, we mult hunger and thirft in our hearts after Chrift, and by our faith due his field and drighe his bloud, loh. 6. 54. 56.

The third point or degree is, the fubre dion of the Sonne of God to the law, expireded inthefe words, made under the law.

Here two queffionistie to bee aniwered. The firft is; who is made fubject to the law? The Sonne of God. And this may not feeline firange, that hee which is Lord of the div. thould be fubject to the law : for bee mult be confidered as hee is our pledge and Turerie Heb.7.22. and as one that flands in our place. roome, and flead; and before God represents the perion of all the cleft and in this refpect is he fubject to the faw, not by nature, but by voluntary abalement and condition ofwill

The leepind queffion is, how the Sonne of God was fubject to the law? MAJ, By at weffild obedience, namely, by the obediente of his pattion, and by his obedience in fulfilling th law. The obedience of his pation fands be fire God as a facisfaction for the birach of the law. In it confider two things, the found a tion of the paffion, and the paffion it leke. The foundation is, that the Southe of Clad Who weathe fin for mr, 2 Cor. 5. 21. chat is, all the finnes of all the Elect were imputed to him, and life in our roome and place was accounted a likiner. The

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The pation it felfe is the curfe of the law, A Chrift taket b away all fin, 1 lob.1.7.and when laid on the Sonne of God, namely, the first all finne is taken a way the law is fulfilled, and the perion juttified. A first. When Saint lab, which is in effect and fubflance, the paines of the scould estable, as 1 have fnewed in the 3.chap.verf. 13. of this Epifle. By the fecould Dedience in fulfilling the

law, the Sonne of God performed for us, all things contained therein, that we might have right to life everlatting, and that according to the tenour of the law, Levis. 18.5. Doe thefe things and live. Of this obedience two quefions are demanded. The first is, whether it be neceffary for the jultification of a finner? Arf. It is : The fumme of the law is, Love God with allthy hear: , and thy neighbour as thy felfe: now every jot and tittle of the law must necessarily be fulfilled, Matth.5.18.Much more then the fumme and fubitance of the law. And it cannot be fulfilled by us being finners : therefore there must needs be a translation of the law from our perfons, to the perfon of the Mediator, who is to accomplish every jot of the law for us. Againe, Hethat deth not all things contained in the law, is accurfed, Gal. 2.1 2. He therefore that would efchew the curfe of the law, and come to life everlafting, must by himfelfe accomplifh all things contained in the law : and if this cannot bee done, the law and all the contents thereof, must needs bee accomplifhed in the perfon of the Mediator : other wife the curfe cannot be avoided. Laftly, wee owe unto God a double debt or tribute. The first is, homage or subjection to be performed with all the powers of the foule, and with all the fuength of all the powers, and that from the first conception. The fecond is, a fatisfaction by death for the breach of the law. And the law is the bond that binds us to the paiment of this double debt. And till the juffice of God in the law be answered to the full, this bond cannot be cancelled. Therefore the Soune of God the Mediator, mult not onely die for us, but allo performe homage for us to God, according to the tenour of the law. Therefore he faith, that bee must performenterighteonfrefe, Match. 3. 4.1 5. And For the chrift is the end of the law for righ-feather the construction of the law for righ-

It is alleged, have to all in the second provided and
Againe, it is alleaged, that the blond of

all finne is taken away, the law is fulfilled, and the perfon justified. Anfir. When Saint John faith, the blond of Christ purgeth su from all fin, he excludes the bloud of beafts, and all meritorious meanes of falvation in man out of Chrift, and hee excludes not the obedience which the Mediator yeelded to the Father in all his fufferings. Againe, it is not true that a finner is justified when all finne is abolifhed, unleffe inflice bee added. For juftification is an alteration of a finner from one contrarie to another, from evill to good, from life to death : and therefore finne must depart, and juffice come in the roome thereof. That a darke house may bee inlightned, darkneffe B muft firft be abolifhed, and light muft come in the flead thereof. And that a man may bee juftified, finne muft bee covered, and righteoufneffe imputed.

The fecond quefion is, how the Sonne of God performed this obdicate? Anf. He was obdedient to his Father to the death, and that according to all the duties of lowin the first table: and for the fecond table, heleved his enemy as himfelfe; yea more than himfelfe, because here gave his life for man. Marke then, he dial things contained in the law, and more too, in refpect of the duties of the fecond Table. For the law bindes us to love our neighbours as our felves, and not more than our felves. This obdeitance therefore is truly to bee termed a worke of forpercongation : and there is none in the world befide.

The use. That the Sonne of God was conformable to the law, it argues the goodneffe, perfection, and excellency thereof. Here againe marke the difference betweene the man Chrift, and all other men. Hee was not borne subject to the law, but made subject ; not fubject by nature, but by will and by voluntary abafement. All other menare fubject, not by will, but by nature : not made, but borne fubject. Therefore Paul faith, the Gentiles doe by nature the things of the law. The remainder of the law fince the fall are naturall in all men : therefore the whole law was naturall before the fall. May was at the first created in righteousnelle and holinelle, Eph. 4.24. and therefore in a perfect fubjection and conformity to the law, It is a naturall property of a reafonable creature, to doe homage to the Creator. It is an error then in the Papift to teach, that the Image of God in our first parents was fupernaturall.

The fourth point or degree is the Redempation of man from under the law, in these words (this by might redeme them which more updar the law.) Here five, things are to be confidered. The first is, what's meant by here upder the law? And The law must be confidered two wayes if the law, batter Bule of life. Thus Angels are under the law, and of dam before bir fall, and the Saints now in heaven. And none yeeld more fubjection to the law them

they : and this fublection is their liberties A+ iA gaine, the law mult be confidered as a grievous yoke which none can bearer less a voke raree waics : firit, becaufe is did binde the Church of the old Teftament to the oblesvation of many, and that very colliv ceromonies, for the maintenance of the alcarat ferufalem was a matter of great charges, Secondly, it is a woke becaufe it bindes every offender to everlatting death ... Gen. 2. 17. Guliz.13. Thirdly, it is a voke as it increation tinne, and as it is the firength of it, a Con I. . 56. Rom. 5. 200 and 7. 8. And it increases finne, not as a caufe, but as an occation : For the wicked nature of man is, the more to doe a thing, the more he is forbidden. The liraelites are bidden to goe on to Canan, then B shdy like Agypt well. They are forbidden to goo to Canash, and commanded to flay in the wildemeffe : but then they willneeds goe to Canaan. Gircumcifion commanded, was loathed of all nationstwhen it veir sholifhed, then men of fundry nations imbraced it as needfull to falvation. To bee under the law then, is to be in fubjection to it, as it is a burden and yoke in the three former refpects, frecially to bee fubject to the durfe of the 2 70. . 11

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The fecond point is, who arounder the law. Asfarer. The Jewes before the comming of Chrift were under the law in respect officeremonies : and all men naturally are under the law in respect of the malediotion and curfe thereof, all being borne children of wrath, Eph. 2. 3. Here comes a lamentable matter to be confidered. Very few in respect, know themfelves to be in bondage to the curic of the law. For they shinke it an eafie matter to obferve the law : and it is used for a forme of prayer whereby men ule to bloffe shemfelves merning and swenings Learne therefore this one leffon, that thou art by nature in thy felfe under the curie of the law, and for thine offenices by it bound over to everlafting death. If thou fouldeft be proclaimed an out-law, or a writ of rebellion fhould be ferved on thee, it would make thee at thy witslend. Now behold, the law proclaimes thee atraitor and rebell against God, thorow hower and earch. The law thuis heaven sgainft thee : it fers hell and death wide open for thee; and it armes alf D the creatures of God against thee. Therefore it fands thre in hand to looke about thee, and to flie from the fentence of the law, to the throne of grace for mercy and forgiveneffe. It hath bin the fathion of all holy men to acquaint themfelves with this one Jeffon, that they were by nature under thelaw; fpecially then when they were to humble themfelves in the prefence of God. Devielinghis prayer afcribes thame and confusion to duminitie, Dan. 9. according to the voice and trie of the law : and the prodigall fonne sonfefficthy that he had finned against his father, and againft heaven, and that he was unworthy to be acjudginguald condemning limities.

The third point is, what is the price where by men an bought or relieented from under the law? stu/w. The obedience of the Sonne. whereby he flood in fubjection to the law for us ; as Paul fignifies in the words immediately going before. Rimay bee faid, how can the obrdience of one man bee a price of redemption for another ? I answer, wee mult confider Chrift noras amecreman, but as God-man. and by this meanes his obedience is of infinite mericand efficiery. Againe , wee mult confider himaiotas a private, but as apublike perion, representing all the elect in his obedience to his Fasher. And by this meanes his obedience ferv's for all that beleeve in him. Againe, it may be alleaged, thathe law faith. Thou falls too estan fals and Inf. Or. And The fon le thas fins the faile faile de stie cob. 18.20. And, A man file I me redeemest defe of bis brother, Pf. 1.49.7. Anfin. The law requireprime ever yman performe obedience und make fatisfaction inchistowne perion; and the Links ano wes no other obodience. But this must be confidered ; sint the law is but one pare of the revealed will of God: and that the Golpell is another diffinot part; revealing more then the law averkhews: And the Gofpell stacheth a tranflation of the Law in respect of obedyence, from bin perfons to the perfon of the Mediator : and theseby icaddies an exception to the Law. dist. in Constant of the The fourth point is, who are partakers of this Redemption ? Anf. They which fee, and feele, and bownile their condition, that they

are under the Law , and flye from the femence thereof ro the throne of grace for mercy. Chrift camere fave finners, Mar. 9. that is, fuch as are convided by the Law, and know themfelvesto bofinners. He offers cale to them that travel and are boary ladens, Marsh. 1 1.28. He preachesh deburance to exprives Lake 4. 18. Here wer are to bewalle the milery of our people, thatknow not themfelvesto beeunder the Law : nay they love and delight to bee under it. For they alleage for themfrives, that they fay their praiers duly and truly that they meane well to God ward, and deale truly with men: and therefore they thinke God will have mercy on them, and have them excuted for all their offences.

••• The laft point is, what benefits arife of bhis deliverance from under the law 2 < √n/m, They which turns to God, and before in Chrith, reape foure benefits hereby. The first is, the no finen fhall have dominion over them, Rom. 0.14. Here mark by the way static they which are in Chrith; cannot wholly fall from grade. For they which wholly fall form grade. For they which wholly fall away, are uside togedominon of firme. • a static over the state of the state and the state of the state of the state of the state of the state state of the sta

The fecond is, that Godwillincept the indevour to obey, for obscience, because they are freed from the rigor of the Law. Reade Malas, 3.17.

The

The third is, that they have libertie to live |A and ferve God without feste of damasion. or any other evill, Luke 1.74-

The laft is, that afflictions ceafe so bee curfes, and are turned to bleffings : and for this caufe they are delayed and qualified for the good of them which are afflicted, Pfat89.3 2. I will correct them that offend with a red, but I willnes sake my mercy from shem, Prov. 3.11. Grieve not for the correction of the Lord : for be loverb whom he correcterb, leren. 10. 24. Correlt usin judgement : and pour forth thy wrath upon the nations that have not knowne thee. This muft teach men that profeffe or teach Chrift, not to be difcouraged when they be abufed, railed on, flandered, or curied. For if they be from under the law, and fo from under the Ring of a guilty conference, nothing thall hute them. They must bee consent for a while to fuffer the finatches and bitings of the Devill: for in the end his head fhall bee bruifed in perces.

To end this point, it may bee faid, if wee that beleeve be nat underske law, then wee may live and die as we lift. Asfr. We are free from the law, as a yoke, bus not free from it, as it is the rule of obedience and good life. And because we are freed from the bondage of the law, therefore we mult be a law to our felves: we muft be Voluntaries, Pfal. 110.4. without conftraint, freely yeelding fubjecti-on to the will of God, and not for feare of hell, and the laft judgement.

The third and last degree, is the Fruition of adoption, in these words That we might recerve the adopt ion of formes Here two queftions are to bee confidered. The first is, How the Church of the new Teffament is faid to receive the adoption which was before received in the old Teftament ? Anfir. In Scripture a thing is often faid to be done, when it is done more fully and plemifully. Chrift telleth Nathaniel, that he fhall fee beavenopen, Iob. 1. st. that is, more plainly opened. For it was not fhut in the old Teftament. And, the boly Ghoft was not yet, loh. 7. 39. that is, in the full meafure. And, The way into the Holieft, was not open whilethe Tabernacte was flanding, Heb. 9. 8. that is, plainly made manifest. And in shis place, Beleevers of the new Teftament receive the adoption : because they receive it in a more full and plentifull manner, in that the mirit of children is powred forth upon them in larger messure, whether wee regard Illumination, or the gifts of Regeneration. This muft reach us that live in thefe latter dayes, to put on the condition of fonnes and daughters of GOD, in reverence, obedience, and thankfulneffe. But alas, among the multiande, it is farre otherwife. For the moft live even as Atheifts in ignorance, according to the lufts of their owne hearts. The faith and repentance which they professe, is but Ceremoniall faith and Repentance.

The second queftion is, whence fprings our

adoption ? the answer is plaine in the words : from the obedience of the fonne, whereby he food in fubjection to the law. Here the quefion of all queftions is answered, namely, what is that thing by which and for which a finner is jultified before God, and faved? Auf. The obedience of the Sonne of God made man, and made under the law for us. For this is it that frees us from under the law, and gives usthe adoption of fonnes. And this abone is it, whereby we fland before the tribunal feat of God, which allo wee are to oppofe to the judgement of God, to hell; death, and condemnation.

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Therefore our common people erre, that looke to be laved by their good deeds, that is, by their good meaning and dealing. They thus tread the bload of Chrift under their owne feet, and become Jelufes or Saviours to themfelves.

Secondly, they erre, that teach jufficati-on by the effentiall juffice of the Godhead of the Sonne : for that is incommunicable : and shey which are justified by it, are also deified.

Thirdly, the Papift erreth, which teacheth justification, partly by remiffion of fins, and partly by that which we call inward fanctification : which is imperfect and mixed in this life, with our corruption, and therefore unfis to acquit and abfolve us before God.

It may be faid, what muft we doe that wee may be justified and faved by this obedience of the Mediator ? Anfw. In the old Teftiment, when a man had finned, he brought a fheepe or an oxe so the doore of the Tabernacle, and when the Prieft cut the throat of it, the , uty laid his hand upon the head ofit, Exedus 29. 10. And hereby he fignified, that the beaft had done no hurt, and that her as a guilty malefactor had deferved death. Now all this was done in figure : and it teacherh us, that we miferable finners muff come to God; that wee must bring our facsifice with us, mamely, the Lambe of God, which is the Son of God, made man, and made under the law : that we must prefent this Lambe and the oblation thereof, to the Father for us, laying our hands on the head of it: that is, confefing our guiltinesse, and that wee have justly deferved death and perdition from the prefence of God. In the laft place, wee mult intreat the Lord to accept the bloud of the Lambe for us, and the whole obedience of the Mediator. Thus shall wee bee justified and faved. Thou wilt fay : I will therefore doe this, when I am dying. I fay againe, let it be thy daily exercise to the very death. Thou waft feven yeares in learning of thy trade; thinke not therefore in an houre or two to worke thy reconciliation wih God. If shou act many years in learning fuch things as are done by the firength of nature, thinke not to attaine to shings above nature, when and how those wile. It is a rule received of all men, that, they must bleffe themfelves : now che

the Epifile mathe Galatians.

cheo.

Forfe 6. [Somer ichat is, fuch as enjoy the liberty af lounts Sens forth le sprech borrome ed from Emballadors, which ane feat forth wich inftructions, what they fall fay or doo's Se is fignifies that she Spirit reveales nothing but that which is the will of the Father and Sonne, lob. 1 6. 14. Crying making us to ciy, Rom. 8. 26. For if the words be taken proper-ly, the Spirit mult pray to it felfe. a theat the next word is the expolition, Father.

The fenie, The Father hath fens forth the Spirit of his Sonne unto youl this Spirit, fent ferth, dweis in your hearrs, dwelling in your hearts, it maketh you pray to God as to a father ; and all this it doth, becaule you are indeed formes of God.

The fcope. The gueftion is, whether be-Jervers of the new Teftament, bee fervants to the law or children? Paul antwers, Norand he gives two restons. The first, was in the former verfestbe fecond in this. And it is drawn from the figne, thus. Yee have received the Ganizerying Abbastather: therefore yet are formes indeed.

In the words I confider five things : the perfon fent forth, the fpirit of the Some : , the prifas fending, Ged : the manner of fending theplace whicher the fpirit is fent, your bearts:

the office of the fpirit, crying, Abba. Of the first sche fpirit of the forme it is, who is fent forth. He is to called, firft, becaule haprogerds by communication of fubitance, or godhead, not onely from the Father, but elfofrom the Sonne. Secondly, becaufe in his manhood be is annoyneed and filled with the holy GhoR above measure : Thirdly, becaufe by his death, hee hath merited the gi wing and fending the holy Ghoft unto us.

Mercover, the Spirit of the Same is here deferibed. First, he is a perfon fublisting of himfelfe, in that he is faid to bee fent forth : fecondly, he is a divine perfon and no creature. becatifchee dwels in the hearts of all belee- D vers shirdly he proceeds from the Father, and the Sonne; from the Father, becaufe hee is fine of him, from the Sonne, becaule hee is the Spirit of the Sonne.

The Vie.By this we learne, that the intercellion of Christ, is of force with God. For be peryed for the fending of the Spirit, and it is accommitted. Reade Jobs 14. 16.

Anditisa superfluous doctrine, to teach the Real prefence of the ficia of Chrift in the Sacrament. For Chriftis departed from us in refpect of his manhood : becaufe the Spirit is feat, John 16.7.

Thirdly, that which the Spirit inwardly teacheth, is the fame with that which the Source hash revealed by sheminifury of the Prophets, and Apolites, because the Spirit is the Spirit of the Sonne. Reads John 16. 14.

thesight way to blelle thy fulle, is no pleader A. Doftring, then concerning folvation, then guilty before (God, and to instant him to scopp the obscience of the Mediaton for great pirt of the Romith religion i), are not great pier of the Romifi religion (), are not weeled by the Spirit, of God, but are the Scheme wine Devil The perion lending is God, that is the Fa-

the superior profile of the first the Spirit of an State, White marks the dilinction of the perior is Tunky. There, is the Father, the Sonne and the first of the Sone. And here remember, that this action of fending forth, argues not fuperiority in the perion fending, nor interiority in the perior fent : (for equals may lend cach other by commony confent) but it argues Order, and a difunction on of perfonsing respect of their beginning. For the Father is of none, the Sonne is of the Father, and the holy Gholt is of bot's and bence is if that he is lent of bosh.

The manner of this lending forch, was on this fort. Wee may not imagine that in this fending there was any change of place for the holy Ghoft is every where. But he is faid to be tent forth, when he manifelts his prefence by his divine operation, or by forcial & fupernaturall gifts in the hearts of beleevers, as by the gift of illumination, faith, regeneration, life, lenfe & motion, are the gifts of the fpirit, Se fo are civill vertues, but the fending of the fpirit is onely in reforce of fuch gifts as are befowed in the Church, in the receiving of which, the (pirit is acknowledged.

The place or manfion of the fpirit is the heart, that is, the mind, will, & offection. The heart is the very finke of finne, yet that doth the Spirit chule for his aboade. Hence wee learne :

s. That the beginning of our new birth is in the heart, when a new light is put into the minde, a new and heavenly dispolition into the will and affection.

2. The most principall part of our change or renovation, is in the heart, where the foirit abides. The end of all reaching is, love out of a pure beant, good conference, and faish unfeined, I Tim. 1.5.

3. Thebeginning and principall part of Gods worthip is in the heart. He that ferves God in the rightcousnesse of his heart, in peace, and joy in the holy Ghoft, is accepted, Rep. 14.17.

4. In our hearts no wicked or carnall thought, will, delire or luft mult raignes but onely Gods word and fpirit. Forthy heart is the houfs where the fpirit dwels, and he muft be Lord of his owne house.

5. Aboye all things keepe warch and ward about thy heart : and fill it with all good .cogitations and defires, that it may be a fit place of encertainment for che Spirit, who is (as it were) an Embaffadour fent from the great GOD unto chee.

The laft thing is, the office of the Spirit, which is to make beleavers cry Abba, Here confider foure things : I. The meanes whereby A a

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whereby this Crie is cauled, s: The "interest of marie, and "possible, for all that belowe used ofir. 3. To whom it is directively." A The manner of direction.

For the first, in the effecting of chiling of this Cry, there are foure workford die printhe first is Considion, when 'a diffic in his jadgement and conficiency is convicted, that the Scriptures of the Pilophets and Apofilis are indecide Word of God. 'To this purport there are many arguments which 'now I' omit. This conviction is a consistor worke of the fpirit, yet alcoffary, becaufe 'mich Atherifine lies larking in out hearts, which maketh its call into guetion every part of the Word of God.

The fecond worke is Subjettion, whereby a man is convicted, that the Scripture, and evel "y part of it is the Word of God; "this feat himfelfe in his heart to the commandement of God, which bids him rurne to God and beleeve in Chrift. And this fecond, is a worke of the fipit of grace properto the Elece.

The third is, the Certificate or teltimony of the fpirit, which is a divine manner of reafoning framed in the mindes of them that beleeve and repent on this manner:

Hee that beloeves and repents, is Gods Childe. Thus (aith the Gospell.

But I beloeve in Chrift, and repent: is the loafs I fubjet my will to the chamiandement which bids no repent and beloeve : I dereft mine unbeilof, and all my fumes : and defire the Lord touncreafe my faith.

Therefore I am the Childs of God. This is the practically fyllogitime of the holy Ghoft. It is the terthinony of the fpirit, that we are the fonnes of God : it is the errneft of the fpirit, and the feale whereby we are fealed to the day of our redemption: and it containes the certainty of fpecial faith.

The fourth thing that followes upon this Teftumony, is peace of conficience, joy, and affiance of God. And from this affiance comes the crying here mentioned, whereby every true belever with open throat (32 is were) true unto God the Father, This dodrine is of great worth, it is the hinge upon I which the gate of heaven turnes: and there fore to be rememberd.

The Uie. By this we fee a manifeft errour in the Popifh Religion, which teachesh that wee can have no other flaviation in this life, but that which is probable or confecturall, that is, a certaintie i joyned with feare, fufpition and fome doubting. Certaintie in relpect of God, that promifeth : feare and doubting, in refpect of our owne indipolition. But this dottine is falle. For they which are Gods children receive the foirit crying Abba : and this crying argues affance or confidence in God. By faith we have confidence in God, and entrance with bolds effe, Fiberg, 11 : and boldsaffe is oppofice to feare, and excludes doubting in refpect of our falved.

Againe, by this doctrine wee fee it is ordi-

rebene: to be certainly affared that they att rit of God crying in them (as all Gods chill dien lave) they cannor but perceive this cry, and withall they have the reftimony of the pirit inflicts, which is the ground of this cry; This: 8. 16. And feeing this is fo, we mult bee Almohilhedto'ule all meanes, that wee may be affuted that wee are the children of God 2 Pet. 1. 10. Give all diligence'so make your eletts on fare. Pant bids rich men lay up a good formation tion againif the time to come, 1 Tim. 6.18. Artic this foundation must bee laid, not in heaven But in the conficience God of his mercie, Hath made a covonant or bargaine, with us that beleeve and repent : in this bargaine he hath promifed to us pardon of our finnes, and life everlafting : let us then never be at refeill we have received earneft from the hand of God, and have his promife fealed unto us by the fpirit in our hearts. You will fay, what failt T doe to be staured that I am Gods childer Ant. Thou muft examine thy felfe of two things. The first is, whether thou are convicted in thy fudgement that the Seripture is indeed the word of God: if thou are not yet convi-Atcd, then inquire and use meanes that thou main indeed be convieted software all is in vaine. Secondly, inquite whether thou doen indeed, and in good earneff, fubmit and fab. jeft thy will to the commandement of God, which bids the beleeve m Christ, and enne unto God. Por ifthou canft fay, that thou doft will to beleeve, & will to repent, if thou fbew this will indeed in the use of good meastes, if thou condemne and detelt thine unbeliefe and all other thy finnes, thou haft received the carneft of the ipirit, and thou are indeed the childe of God. And this affurance final be unto thee of great ufe. Por it will make thee rejoyce in afflictions : and it will worke patience experience, hope, Rom.g. s. It will make thee despife this world, it will cake away the feare of death, and kindle in thy heare a defire to be with Chrift,

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11. Totiching the nature of this Cay, it flands in the defires and grosnes of this Cay, it flands in the defires and grosnes of the hears, diffinguilhed from all carvill defires by three properties. Firlt of all they are in the hears of them that are threaden God, or at the leaft begin to turne unto him. For God hearted, no finners. Secondly, they are conderived in the minde, according to the revealed wher God, Row 3-27, s 1000, 5, 14. Thirdly they are divine and finitual, rouching things which concerne the king dome of God. Row 3-3.

Defires thus qu'alified, Mave the forge of alowd cry in the arcs of Godi Platm. bo. 197. Gedbearth bio defire of bis poor. Platma 38.91 Almon discrite oblight of bis poor. Platma 38.91 Hes fallingh ibe defire of his poor line. "Play 64.24." Bifore these "four him. "Play 64.24." Bifore they for I will suffered that in, to four its a defire of my slept is concelved.

the Epistle to the Galatians.

ceived, and before it be uttered, I will anfwer, A That the defires of our hearts are cryes, it

I nat the defires of our neares are cryes, it is by meaners of the interceffion of Chrift. This Interceffion is not a vecal, but a versual prayer, in that the Sonne of God preferes his manhood and his merris before the Father in heaven, willing as G O D, and defiring as man, that the Father should accept the faid merris for us. Now this will and defire of the Sonne is of great force with the Father. It is a Crie in which the Father is well pleafed : & by it the defires of our hears are cries in the earts of God.

Of these defires there beer two speciall examples in the Scriptures. The first is, when were are couched in our hearts for our finnes to flie to the throne of grace, and to defire, reconciliation with God in Christ. When David did but defire the pardon of his fins, and therefore purposed in his heart to humble himselfic, he received pardon, Fadme 32.5 T field 1 mill confessor for graves the punishment of my finne. When the Prodigill fonne conceived a define to be reconcilled to his fasther, with a purpose to confelle his offence, before he had uttered his defire, hee is received to mercy_Lnke 15.21.

The iccord example is a defire of Gods prefence and protection in common judgements. When CMOst Rood at the red ites, in great danger, having the fea before him, and however. Charlots behind him, no doubt hee lifted up his heart unto God, but wee reade not of any thing that hee faid, and yet the Lord lait. https://reff.teasto.mee, Exad. 14, 15. When Iebo/aphat was in great diffreffe by reafon of the army of the A annonites, confounded in himfielle, he faith, O. Lend, we know nor what to do, but our eies are towards thee, 2 Cbran, 20.0076 12. and keeupon hee obtained deliverance:

The Ufe. By this we learner to lay afide formall praying and lip labour, and to learner to lift up our hearts to God in heavenly fighes and defires 1 for that is indeed to pray. It is the very fird thing, that the Childe of GOD doth, inwardly to figh and defire reconciliation with God in Chrift and he which cannot doe this; in out ay ver borne of God.

Againe, many are caft down in themfelves, becaule they fee their mindes full of ignorance, their wills full of rebellion, and fubie& to many temptations; and they finde lintle goodnes in themfelves, but they mult bee comforced by this; if they can but groane and figh unto God in their hearts for mercy and forgiveneffe, they have the Spirit of God cyforgiveneffe, they have the Spirit of God cythe full fruits of the first. The defires & cries of our hearts are furins of the interceffion, or cy of the Sonne of God in heaven for us.

Others are grieved, becaufe they have prayed long, and they finde not the fruit of their prayers: but if they can pray, fighing & groaning in their hearts for grace and mercy, lethim be content, for it is the fpirit of grace and prayer, that makes thera figh and groane. And every figh of a contrice heare, hath a lowderie in the cares of God.

It fals out often, that men in extremitie of danger confounded in themfelves, know not what in the world to fay, or doe. *Excetisa* in his fickneffe could not fay any thing, but chatter in his throat, and mourne like a dove, //a.38.14.5 Some it cunder the flowed of the enemy, others in a tempeft are caft over thipboard into the fea. Now this mult be a their comfort, if they can lift up their theats unto God, if they can but figh and groane for his prefence and affiftance, the Lord will hear the petitions of their hears: for the inward fobs.groanes, and fighs of repentant fanners, are lowd and ftrong cryes in the caresof God the Pather.

The third point is, that the crie of the fpirit is directed to God; becaule it makes ns crie Abba, father. Here firit obferve, that Prayer to Saints and Angels, is carnall prayer. For the prayer which is cauled by the Spirit, is direfted to the Father. And good reafon: for it is the property of God to heare the cry of the heart, Rom. 8. 27 Some fay, that the Saints in heaven are with GOD, and that in him they fee the defires of our hearts; but it is falie which they fay. For the Scripture faith, that God alone fearchest the bears, 1 Kings 8. 29. None knowes what is in man but God, and the fpirit of man, 1 Corimb. 2. 1 t. Though Abrabam had the fight 'of God, yet it is faid, Thosars our fasher, and Abraham knowes me not, Efay. 63. 16. And for this caute Invocation of Saints, whether it be called Latria, or Dulia, is flat Idolatry.

Againe, Prayer is to be made to God as he hash revealed himfelie in the Word, that is, to God, who is the Father of Chrift, and in him our father, who also fends his fpirit inco our hearts, crying *Ablas*. It is an heathenith practice (which is also the practice of many among us) to pray to an abfolute god, that is D to God out of the Father, Sonne, and holy Spirit.

Thirdly, here we fee that true and fpirituall Invocation of God, is a marke of the childe of God: becaufe it is a fruit of the fpirit of God in them that are the children of Gud. And by this the people of GOD are noted, AB, 9.14 + 1 Cr. 1. 2. and on the contrary, it is the marke of an Atheift not to pray, *Pfalme* 14, 2076, 4.

The laft point is, the manner of directing our crites to God. Fift of all, they are to bee directed to him with reverence, as being prefent with us : for to crie Abba, is nor to peake words into the ayte, but to direct our hents to one that is prefent with us in all durifull and childe-like manner. Thus did David ??/d. 119.58 and Pawl, Ephof.3.14. Secondly, our cryes are to be directed to God, with find A 22 (bba, cfinon

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fubicction to his will. Reade the example of A) Chrift, Mark. 14.3G.and of David, 2 Sam. 15. 26. This condemnes the practice of many men. Balaam defired to die the death of the righteous, but without fubication to God : for hee would not live the life of the righteous. And many among us have often good motions and delires in their minds, but there is no foundnes in them: because they are not ioyned with a change and conversio of heart and life. Thirdly, our defires are to bee dire-Acd unto God with importunity and inftancie. For the fpirit makes us ery Abba, Father : that is, My father, and thy father. God requires this importunity of us, Luke 18.1. It is practifed by David, Pfal.69.4 by the woman of Canaan, Massh. 15 Wee mult doc as Iacob B did, wraftle with God, and give him no reft till he fulfill the defires of our hearts, and give us the bleffing. And our conftant defires and groanes to heaven for mercy, shall never bee in vaine. For if we aske any thing according to his will, hee heareth us indeed, & John 5. verfe 14.

Verfe 7. Thefe words, are the conclusion of the former dourine of Panl. The time of your liberty is come, in that your liberty is procured and purchated by Chrift, and yee have received the (pirit of tonnes, ciying Abba: therefore ye are not fervants to the Law. butionnes of God. And from this conclusion Paul derives a fecond, which is the fumme and fubftance of the whole difputation, from the beginning of the third chapter, to this place, namely, that they which are foonnes, are alto heires, not by the Law, and the works thereof, but by Christ.

This verfe is a repetition of the 26.and 29. verfes of the third chapter: therefore I will not fland any longer in the handling of it.

One thing is to be observed, namely, the change of the number. Pauliaid before, Tee are fonnes, here he faith, Thon art a fonne. And this hec doth to teach us, that they which turne to God, and beleeve in Chrift, muß bee affured that they are the fonnes and heires of God. Paul hath fet downe immediately be- D fore, the infallable figne, whereby a man may know himielfe to be the child of God: therefore in the next words he faith; therfore thou art the fonne of God S. I. butaith, Thefe things we write unto you that beleeve, that ye may know that rehave life everlafting, 1 John 9.13. Thus must every beleever apply the Golpell, and the benefits thereof to hunfelfe.

The meditation of this point ferves greatly to fweetce all the croffes unto us : for if we know that we be Gods children, that is comfort enough : and wee may then alfure our felves that in every croife, God comes unto us as a father. Againe, this meditation workes a contentation in every loffe. For if thou bee the childe of God, thou canft have no great loffc. For all things are thine, then Chrifts, and Chrif Gods, 1 Cor. 3. 22. Laftly, this meditation muffirre up in us, a care to leade a heavenly & fpirituall life & Tob.3.3. that we may be like our eldest brother Christ lefus, Verfe 8. But even then when yo know not God, ye did fervice anto them, which by nature are not Gods.

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Verfeg. But now feeing yee know God, or rather are knowne of God, how surne yes agains unto impotent and beggarly rudiments, whereunto as from the beginning, yes will bee in bondage. againe.

Verfe 10. Ye obferve dayes and moneths, and times, and yeares.

Verle 11. Iam infeare of you, left I have beftowed labour in on you vaine.

Here Paul returnes againe to the principall conclusion of the whole Epifile, which is on this manner, If I Paul be called to teach, and niv doftrine be truei ve have done evill to revolt from it to another Gofpell: But I am called to teach, & my doctrine is true : this Paul proved in the first, fecond, and third chapters. Therefore ye have done evill to revolt from my doctrine. This conclusion he propounded before, and here againe he repeates it;and withal amplifies it two wates. Firft,by fetting downe the particular matter of the revolt and apostafic of the Galatians, verfe o, 10. Te returne to impotent rudino nts: Ye obferve daves and simes Secondly, he fets downe the greatheffe of their revolt: fift, by comparifon, thus: Once yee ferved falle gods: but there is tome excufe of that offence: becaufe ye did not know God: but that yeehaverejurned to the Rudiments of the world, there is no excuse of it : for ye then knew God, or rather were knowne of God. Againc, hee fets forth the greatnetile of their revolt, by the effeet, verfe 11. It makes mee feare left I have loft my labour among you.

Here Paul fets downe a threefold effate of the Galatians: their effate in Gentilifme before their conversion, their effate in their converfion, and their effate in the Apoffalie.

Their eftate in Gentilifine fands in two things: Ignorance of God [Then yee knew not God Idolatry or fuperflition, ye ferved them which are not gods by mature.

Touching their ignorance of God, it may be demanded, how they can beefaid not to know God, whereas Paul faith, That which may be knowne of Godis made manifest nuto the Gentiles i Rom. 1.20. And that God did not leave him/elfe without witneffe ? Acts 14.17. Anfw. Knowledge of God is twofold, Naturall, or revealed knowledge. Naturall is, that which all me have in their minds by the light of nature, which alfo they may gather by the view and observation of the creatures. This knowledge hath two properties. The first, it is imperfect: becaufe by it we know fome few and generall things of God: as namely, that there is a God , and that he is to be worthipped, &c. In this respect, this knowledge is like the ruines of a Princely Pallace. Againe,

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it is weake : becaule it ferves onely to cut off | A | God, but doe not conceive him, as hee will excule, and it is not fufficient to direct us in. the worfhip of God. Nay when by it we begin to fet down the worfhip of God, we then run headlong into fuperflition, and vanity. Revea. led knowledge is, that which is fet downe in the written word, whereby wee may know what God is in himfelfe, & what he is to us: namely,afather in Chrift, giving pardon of finne & life everlasting. This knowledge the Gentiles altogether want : nay, by realon of the blindnes and impotency of their minds, they iudge it foolilhnetle. Thus then in effect, though the Gentiles by nature know fome things of God, yet doe they not know God as he will be knowne of us.

Againe, it may be demanded, whether this ignorance be a finne in the Galatians ? Anf. Yea. For all men are bound to know God by the first commandement. And this ignorance is a want of the Image of God in the minde, Col. 3.10. and every defect of the Image of God, is a branch of originall finne. And vengeance is the punifiment of this fin, 2 Theff. 1.8.

It may bee objected, that Panthere excufeth the Galatians by their ignorance. An/w. It excutcth à tanto, non à toro, that is, the degree and measure of the tinne, and not the finne it felfe, Luke 1 2.48.

Againe, it may befaid, that this their ignorance is invincible, becaufe as the Gentiles do not know God, o they cannot know him. Anfw. That they cannot know him, it is not Gods fault, but the fault of their firft Parents, and confequently their fault : and this iguorance foreads it felie over all mankinde; as a punifiment of the first offence.

The third point is, that this ignorance is a great and grievous fin: for here Paul makes it the mother of (uperfision and Idolatiy. This must teach us all to detest this ignorance of God and his will, and ro fecke by all meanes to know God. God hath a controverfie with men, becaufe they know him not, Hofea 4. ver/e 1.6.

Againe, this ferves to warne all Minifters of the word; to be carefull to roote out ignorance out of the mindes of the people, and to plant the knowledge of God. And by this we ice, it is falle which the Papift teacheth, that Ignorance is the mother of Devosion.

The fecond finne of the Galatians is, that they (erved them, which are not gods by nature, that is, falle gods, nor gods indeede, but gods ia opinion.

It may be objected, that the wifeft of the Gentiles worthipped the true God, Creatour ot heaven and earth, An/. Falle gods are fee up two wayes. The first is, when that which is nor God, is placed and worthipped in the mome of the true God; as when the Sunne, Moone, and Starres are worthipped, &c. and this is the grolleft kinde of Idolatry. Thefecond is, when men acknowledge the srue

be conceived, and as he hath revealed himfelfe in the Word. In this respect the Ephelians are faid to bee mitbent God, Epbel. 3.12. and the Samaritans to worthip they know not what, labs 4.22. For they conceived the true God in a faile manner, because they conceived him forth of the Father, Sonne, and holy Ghoft: and therefore they fet up a falfe god unto themielves. Falle worthip given to God, prefuppofeth a falle opinion of God: and a falle opinion of God, ters up an Idol or falle god in the roome of the true God. For it is not fufficient to conceive fome true things of God, but we must precifely conceive him, as hee hath revealed himfelfe, without addition or detrection. And thus did the wifeft of the Galatians worthip falle gods.

This Idolatry is a common lin, and bred (asit were) in the bone. The Turkes at this day worthip a faile and fained god. For they conceive and worthip a god creatour of heaven and earth, that is neither father, fonne, nor hely Ghoft : and the lewes worthip God out of Chrift : and to a fained god. For Hee which bath not the Sonne, bath not the tather, 1 Joh. 2. 2 3. Likewife the religion of the Papift teacheth and maintaineth the worthip of falle gods. For it gives to Angels and Saints a faculty or power to know the defires of our hearts, to heare, and help us in all places, at all times: and hereupon prayer is made to them : but all this is indeed the prerogative and priviledge of the true God : and in as much as it is given to Angels and Saints departed, they are fet up in the roome of the true God.

Again, that religion teacheth men ro worthip God, in, at, and before Images. And this worfhip prefuppofeth, an Opinion or imagination that there is a God that will bee prefent to heare and helpe us, in, at, and before Images : now this god is a god devited by the braine of man. Papifts alledge, that their intention is to worthip the true God, the Father, Sonne, & holy Ghoil. And I fay againe, that the true God hath revealed his will, that he doth deteft this manner of worfhin: and therefore the worthip is directed either to the Images themfelves, or to the god devifed in the braine.

Thirdly, they of the Popifi religion wor thip a fained Chrift of their owne deviling a namely, a Chrift that fits at the right hand of the Father in heaven, and is withall in the hands of every prieft, after the words of confectation. And they worthip a god fee up by themicives, namely, a god that will be appeafed by humane facisfactions, and at whole hands a finfull man may merie everlafting life, that is to tay, a God all of mercy and little or no iuftice.

Though our Religion teach no Idolatry, yet certaine it is, that many among us pra-Gife a fpirituall Idolarry in cheir hearts. For looke what a man loves most, and cares most for. A 2 3

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tome therefore have their riches for their god, fome their pleafures, fome their beafly lufts. For where thy heart is, there is thy god. Againe, the ignorant multitude wor-Thip a god of their owne coyning, which is a god made of all mercy, and no juffice. For they perfwade themfelves that there is mercy with God, though they repeat not, but goe on in their finness whereas the true God is infinite, not onely in mercy, but allo in iuftice, Exed. 34.

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That this finne of Idolatry may be rooted out of the mindes of men, there muft be firft an Illumination of the minde, with the knowledge of the true God and his will: and there multallo be a renovation of the heart and affeftions, that they fet not up fomething elie in the roome of God.

The effate of the Galatians after their converfion is in these words, Te know God, or rather are knowne of God.

The knowledge whereby men know God, is either literall knowledge, or (piritual knowledge:liter.ill, is when the doctrine of God, and his will is known, without reformation of life. Spiritual knowledge is, when the minde is inlightned by the fpirit of God, with the knowledge of God, by the word, and according to the word; to as thereupon men are transformed into the Image of God, 2 Cor. 2.18. And this kinde of knowledge is here meant, when Paulizith. Teknow God.

The foundation of this knowledge is, that GOD is to be knowne in Chrift : for in him God hath manifested his infinite wifedome, iuffice, mercy. Therefore he is called The ingraven image of the perfon of the father, Hcb. 1.2 And Paul laith, That We have the knowledge of she glory of God, in the face of Icfus Chrift, 2 Cor. 4.6.

The properties of this knowledge are three. The first is, that it must bee a Special knowledge, whereby wee must acknowledge God to be our God in Chrift. The first commandement of the law requires, that we take the true God for our God. The commandement of Chrift is, Beleeve the Gofpel. Now the ftipulation of the covenant of grace (which alfo is the fubstance of the Gofpel) is this, I an sby God. ler. 3 1.33. this therefore must we beleeves and rothis knowledge is the promife of life everlafting annexed, lob. 17.3.11. 53.11.

The fecond property is, that this knowledge muft not bee confused, but diftinct. First, we must acknowledge the true God in respect of his prefence with us in all places. Thus Moles is faid to know the invifible; Hebr. II 17 5 condly, we muft know and acknowledge God in respect of his particular providence over us. Thus David knew God, when he faid, that be numbred bis flittings, and put bis seares into his bosele, Plalme 56.8. Thirdly, we must know God in respect of his will, in all things to be done, and to be fuffered : and

for, and delights most in, that is his God; A this is the right knowledge of God, to have regard to his will, Rom. 12.2. Epb. 5.17. David faith. Allthy lawes are before me, 2 Sam. 22. verf. 23. and when Shimei reviled, hee fpake thus, Heeraileth because God bids him raile. 2 Samuel 16.10. Laftly, we must know and acknowledge God in the power which hee fnewed in the death & refurrection of Chrift. Reade and confider, Epbef. 1.17. where Pant placeth the knowledge of God in two things in the knowledge of the riches of eternall life, and in an experimentall knowledge of the vertue of the returrection of Christ in our felves.

The third property is, that this knowedge must bee an effectuall and lively knowledge,working in us new affections and inclinations, He that faith be knowes God, and keepes not his commandements, makes him a lyar, 1 John 2.4.and 3.6. T it. 2. verie laft.

The Vie. Secing the conversion of a finner ftands in the fpiritual knowledge of God, we must be stirred up to seeke to know God according as he will be knowne of us. Wee defire to ferve God ; and we cannot ferve him, unlefs we know him, nay, fo long as we know him not, we doe nothing but ferve the falle gods of our owne hearts. Againe, we defire life eternall: and this is life, in right manner to acknowledge God, Iohn 17. 3. And the whole matter of our boafting, must bee the knowledge of God, Ierem. 9.24. God himfelfe ministreth unto mee a further argument to move you'to this defire : namely, by the mooving of the earth yefterday. For though Philosophers afcribe all to nature, yet the truth is, that the trembling and the flogging of the earth, is a figne of the great and extraordinary anger of God. The caule of this anger is, that we know not God, neither doe we for the most part care to know him. Wee have had the Gofpel long, but we bring forth but fmall fruits. For this caufe the earth in his trembling doth, as it were groane to bee dilburdened of fo rebellious a Nation, and it doth after a fort crave leave of God; that it D' may devoure a finfull people, as it once devoured Dathan, and the company of Abiram Now our daty is in this judgement of God to acknowledge his Maiefty, his anger, and his juffice ; and with feare and trembling to humble our felves for our finnes path, thereby to prevent his anger to come. The earth a bruite and dumbe ereature in his kinde, is become a preacher unto us: and his trembling muff teach us to tremble in our hearts, and to finne no more.

Againe, if we must know God, wee must remember God and Christ: and as wee muft know God, fo must we remember him. Now wee must nor know Christ according to the flefa, 2 Corinsb. 5.17. and therefore we may not remember Chrift according to the fleft, chat is, in any worldly and estimal manner. This therefore is not to keepe a Memory of Chrift.

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rior, in masking and mumming, in carding and dieing (as many doe :) this is rather to bury the memory of Chrift, and to doe he. mage to the god of pleafure. Of them that faid, Let me ente, drinke, and fleepe, Paul faith thus ; Awake and deerighteonfly : for fome of

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you deenet know God, 1 Cor. 15.34. Paul faith further, But rather ye are knowne of God. The knowledge whereby God knows men, flands in two things : His Election of them to his fpeciall love, 2 Tim. 1. 19. and the execution of Election, whereby he makes men his peculiar people, by calling, inftifying, and fanctifying of them, Tit. 2. 14.

Hence observe : first, that Gods Election is the root of all the gifts of God in us. Wee know God, because he first knowes us. Paul faith, that we were elected that we might be hely Eph. 1.4. Therefore wee are not elected (as fome teach) either for our faith, or according to ourfaith, but to our faith, that is, elected that we might beleeve.

Secondly, hence we learne, that we can neither thinke, will, or doe that which is good, unleffe God prevent us with his grace. God muß first vouchfafe to acknowledge us, before wee can acknowledge him, John 19. 14. Preventing grace is two-fold. The fift, and the fecond. The first, when God in our first conversion takes away the stony heart, and puts a flefhy heart in the roome. The fecond is, after we are regenerate : for then God ftill prevents us with good motions and defires. Or both reade Ezek. 36.26. Some reach, that if we do that which we can, God will give us his grace : but this is falle : for then we fould prevent God.

Thirdly, by this we fee, that the workes of grace in God imprint their image in the hearts of them that belong to God. And this is worth the marking. There is a knowledge in God whereby he knowes who are his: and this knowledge brings forth another knowledge in us, whereby we know God for our God. There is an election in God which workes in the Elect another election, whereby they chufe God for their God. The love, whereby God loves us, workes in us another love whereby we love God, 1 lob, 4.19. Chrift first apprehends us : and this apprehension of his, workes in us the apprehention of faith, whereby we lay hold upon him, Phil. 3. 12. When Chrift makes interceffion for us in heaven, there is another interceffion wrought in our hearts by the fpirit, whereby we cry Abba father, Rom. 8, 26. The death of Chrift hath a vertue in it to worke in us the death of finne. Thus doth the Spirit of God feale us to the day of our redemption. By this may we know that we belong to God, if we finde any imprefiion of the grace of God in us. The funne by his light fhines upon us, and by the fame light we view and behold the funne. Laftly, here is the foundation of true com-

Chrift, to fpend twelve dayes in revell and | A, fort, Our faith doth not fave us, becaufe it is a perfect vertue ; but becaufe it apprehends a perfect obiect, namely, the perfect obedience of Chrift. So then, if our faith erre not in his obiect, but be rightly fixed on the true caufes of our falvation, though it bee but a weake faith, and doe no more but caufe us to will, defire, &t indeavor to apprehend Chrift, it is true faith, and iustifieth : the weaknetle of it shall not hinder our falvation, which ftands not in this, that we dee know God, but. in this, that God knewes us, whole knowledge is perfect, and cannot faile. Againe, our falvation stands not in our apprehension of Chrift, but in Chrifts apprehending of us, Pbil. 3. 12.

This knowledge of God wherby he knows us, hath two properties. Firft, it is fpeciall, whereby hee knowes all the Elect even by name, Exod. 33.17. Againe, it is a perpetuall and unchangeable knowledge. For whom God once knowes, hee never forgets, 1/ay 49.15.

The third eftate of the Galatians is their eftate in their revolt or Apoltalie, in these words : How turne ye againe to impotent and beegarly rudiments, when conto as from the beginning ye will be in bondage againe ? or thus, to which ye will doe fer vice againe as from the beginning ?

The words carie this icnic: How surve ye a gaine ? that is, it is an intolerable offence in you, having knowne God, to returne againe to the rudiments of the law. By rudiments we are to understand circumcifion, the Icwish facrifices, and all the ceremonies of the law of Moles. And it may not feeme ftrange, that they are called impotent and beggarly rudiments. For they must bee confidered three waies, with Chrift, without Chrift, & againft Chrift.With Chrift, when they are colidered as types and figures of Chrift to come, and as fignes of grace by divise inflitution for the time of the old Teftament. Without Chrift, when they are used onely for custome, whether before or after the death of Chrift, Against Christ, when they are effected as meritorious causes of falvation, and the inflification of a finner is placed in them, either in whole or in part: as though Chrift alone were. not fufficient. In this respect Paul calls them impotent and beggarly rudiments,

And Paul having faid, that the Galatians returned againe to the rudiments of the law, in the next words he flewes how they doe it: namely, by forving them againe. They ferved, or ycelded obedience to them three wates: In opinion, because they judged them to be neceffary parts of Gods worthip, and meanes of their falvation. In confeience, becaufe they fubicated their confeiences to them. In affection, because they placed part of their affiance in them for their inflification and falvation.

It may be demanded, how the Galatians can be faid to returne againe to the rudiments Aa4 of

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of the law, and ferve them againe, that were [A] never u'ed to them before? An(.In the fpeech of Paul chere is that which is called Catechrefs, that is, a kinde of ipeaking fomewhat im-proper in respect of finenesse and elegancie. The like we have, Knib 1. 22. when Ruibis faid to returne to Inda with Naomi, and yet fhee was never there before. Nevertheleffe, the speech in sense is most fignificant and proper. For Paul (no doubt) fignifies hereby, that when the Galatians fubieRed themfelves to the rudiments of the Law, and placed their falvation in part even in them, they did in effeet and in truth as much as returne againe to their old fuperstitions, and ferve againe their felle gods.

Here then we have a defeription of the Apostafie of the Galatians. It is a voluntary fin(for Paul faith, ve mill ferve)after the knowledge of the truth, in which they returne again to the radiments of the law by ycelding fubiection and fervice to them : which act of theirs is indeed as much as if they had ferved againe their falle gods. Here fome may fay, if this be fa, then they finned against the Holy Ghi ft. Anfwer. The finne againft the Holy Gioft, isindeed a voluntary (inne : but that is by reason of the obstinacy and malice of the will : and this offence in the Galatians wasvoluntary oncly by infirmity. Againe, the finne against the holy Ghost is an univerfall Apoftafie, in respect of all the Articles of religion : for that fin makes men crucifie Chrifterneified, Heb. 6.6 and to tread under foot the fonne of God : the Apostelie of the Galuians was particular, onely in the Article of luftification.

The Vie. In that the coremonies of the law fet up againft Chaift, in the caufe of our iultification and falvation, are called impotent and beggarly rudiments, Paul teacheth a waighty conclution : that Chrift flands alone in the worke of redemption, without collegue or parmer, without deputy, or fubflitute, whether we refpeft the whole worke of redemetion, or the leaft part of it. Againe, that all the workes of mediation fland alone D by themfelves, and admit nothing to be added and ad oyned to them, There is no other name whereby we can be laved befide the name of Chrift, Alt. 4. 12. Chrift faves them perfectly that come unto him. Heb. 7.25. In him we are complete, Col.2.10. He atone treades the wineprefie of Gods wrath and none with him 1/a.62.2 If Chrift be a Saviour, he must be a perfect Saviour, confidering he is God and min : and being a perfect Saviour in himfelfe, hee needs no partner, and becaufe nee is every where at all times, therefore he needs no deputy in his flead. Againe, every worke of redemption is afted by whole Chrift, according to both his natures ; and as there are in him two natures, fo are there two operations of the faid natures, and as both natures concurre to make the compound worke of a

mediatour, which is an admirable worke, not meerly humane, but Theandricke, that is , bumane. divine. For this caufe no action pertaining to redemption, can be performed by a meere creature, whether man or Angell.

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Object. 1. John 20.23. The Apofiles have the power to remit and retaine finnes : therefore it is not proper to Chrift. Anfw. To remit by meriting and by efficacie in the conferring of pardon, is proper to the Mediatour. The Apoftles and other Minifters remit by preaching aud by declaring remiffion. The Ministers of the Word doe not procure our reconciliation with God as Chrift doth, but they exhort men to be reconciled to GOD, 2 Cor. 5. 20.

Object. 11. 1 Pet. 3. 18. Baptifme faveth: therefore not Chrift alone. An(w. Baptifine faveth by fignifying and by fealing unto us the grace and mercy of God . and the effecting of our falvation is in the fame place aferibed to Chrift and his refurrection.

The conclusion then of Paul is to be remembred: for it ferves as an engine to overturne the maine grounds of Popery. The primacy of the Pope is a certaine effate, in which hee is fubilituted into the place and roome of Chrift: for he takes upon him to make lawes, that properly & truly bind confcience, even as the lawes of God, Againe, he takes unto him a proper and indiciall power, to remit or retaine the finnes of men. Now these actions indeed, are the proper actions of God and Chrift, no meere creature is capable of them. In this respect the primacy of the Pope is an impotent and beggarly invention. Againe, the Romifh religion, befide the al-fufficient oblation of Chrift upon the Croffe, fets up the Sacrifice of the MatTefor the finnes of the quicke and the dead:b.fides the interceffion of Chrift, it fets up the interceffion of Saints and Angels : belide the perfect fatisfaction of Chrift, it fets up humane fatisfactions : beside the infinite merite of Chrift, it maintaines and magnifies the merit of humane workes. But all theie are but impotent and beggarly devices of men. For Chrift in his Sacrifice, Satilfaction, Interceffion, Merit, admits no corrivall or alfociate. All actions of his are perfect in their kinde, and need no fupply.

This againe must teach us, to content our felves with Chrift alone, and not to fet up any thing with him or against him. This is the fafeft and the fureft courfe. A certaine Papift writeth to this effeet, that wee Protefants in our iuftification, cleave onely to the body of the tree, and that the Papifts cleave both to the body and the branches. And I fay againe, it is the fafeft with both the hands to cleave to the body of the tree: and he that with one hand laves hold upon the body of thetree, and with the other flayes himfelfe upon the branches, is in great danget of falling,

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The fecond conclution of Paul is, that to | A| ter the fashion of the lewes. fet up any thing out of Chrift, as a meritorious caufe of falvation, and to place our justification in it, either in whole, or in part, is indeed the fervice of idolls. And the reafon is plaine. For this is to fet up fomething in the place and roome of Chrift: and men put a confidence in that which they make a caule of their owne falvation.

The doftrine then of Iuftification by workes, is a doctrine that maintaines idolatrie for if they iuftifie, we may put our truft in them: and if we put our confidence in them, we make idels of them. That workes may merit at Gods hand, they muft not onely be fanctified, but alfo deified.

The diffinition ufed by the Papifts, of La. tria, and Dulia, that is, of worfhip, and fervice, falls to the ground. They fay they give worfrip to God, and fervice to Angells and Saines. It is a toy. For here Paul condemncs the very fervice to heathen gods: and the fervice of the rudiments of the law, is the Apostalie of the Galatians. And to give fervice or worthip to any thing, are all one.

The third conclusion of Paul is, that they which have given their names to God, and Chrift, must not returne to any thing, that they have forfaken, or ought to forfake. Hee that puts his hand to the plough, must not looke backe : he that goes to the land of Canaan, muft not looke backe to Egypt. Wein England have beene long delivered from the superflition of Popery, and wee must not fo much as dreame of any returne. It is a common fault among us, that in outward profession on we cleave to Chrift, and yet in affection and practice we cleave to the world, and walk after the lufts of our owne hearts. This is in fnew to goe forward, but indeed to turne backe againe. But our duty is, in thought, confcience, will, affection, word, and deed, to goc on forward, and no way to goc backe.

Ver. 10.In the former verfe, Paul jets down the Apoltafie of the Galatians in generall termes, faying, How turns ye againe to the Elements of the world ? In the 10. verie, he thewes D what these elements be, Te observe dayes, and moneths, and times, and yeares. By dayes, are meant lewith Sabbaths : by moneths, the featts obferved every moneth in the day of the new Moone. By times, fome understand the fcaft of the Palleover, the feaft of Pentecoft, and the feaft of Tabernaeles, But the word (reuter) fignifies feafons, or fit times, for the doing of this or that bufinetife. So is it translated. Alls 1.7. It is not for you to know the times and leafons. It was the manner of the Gentiles to make difference of times in respect of good or bad fucceile, and that according to the fignes of heaven. And it is very likely, that the Galatians observed dayes not onely in the lewish. but alfo in the heathenifh manner. By yeares, are meant every feventh years, and the Jubilie yeares, which the Galatians observed af-

Againe, there is a fourefold kinde of ob. fervation of dayes, one naturall, the other civill, the third Eccle fiefical, the fourth fager. fitions. Naturalis, when daies are objeived according to the courfe of the Sunne and Moone, Gen.1.14. thus day followes night, and night followes day, and every years hath foure featons, Spring, Summer, Autumne, Winter. And the oblervation of these times is according to the law of nature. Civil ebler. vation is, when fet times are observed for hufbandiy, in planting, fetting, reaping, fowing : for houshold affaires, and for the affaires of the common wealth in keeping of faires, and markets &c. And thus to observe daies, is not unlawfull, Ecclofiaficall obfervation of times is, when fet dayes are obfetved for orders take, that men may come together to worfhin. God : thefe dayes, are either dayes of thankigiving, or dayes of humiliation. Of daies of thankigiving, take the example of the Icwes. Heft. 9. 16. who observed yeercly the feast of Parim, for a memory of their deliverance, In like manner they appointed and obferved the feaft of Dedication : and it teemes that Chrift was prefent at Icrufalem, as an objerver of this feaft, lobn 10.22. An i chus for orders fake, to obferve certaine dayes of jolemnitie, is not forbidden. Saperfitions obfervation of daies, is rwofold, Iemifb, or heathenifb, Iemift, when fet daies are observed with an opinion that we are bound in confeience to obferve them, and when the worfhip of God is placed in the observing of this or that time. Heathe. nifb, when dayes are observed in respect of good or bad fucceife. Now then, to come to the point, the intent of Paul is onely to condemne the Icwish manner of observing of dayes, in their words, Te obferve daies, moneths, yeeres : and the beathenifs manner, in their words, ye observe se isons.

Against this interpretation, the place of Paul may be obiefted, Rom. 14. 6. He that ob. ferves the day, observes it to the Lord. Ant. Indeed Paul in these words excuteth the Romanes that obferved dayes, & faith, that their intention was to obferve them to the honour of God: and this he faith, becaufe as yet they were not fully inftrusted rouching Christian liberty : but withall let i be remembred, that in milde fort he notes this to bee a fault in them, when hee faith, that they were weake in fairb. Now the cale was otherwife with the Galatians : becaufe they obferved daves after they had beene informed touching their liberty in Christiand withall they placed their falvation, in part, in the observation of dayes : and thus they mixed the Golpell with the law. And therefore they were juftly to bee blamed.

Againe, it may be obiected, that now in the time of the new Teftament, wee in religious maner observe she Lords day, Anfp. Some men both godly and learned are of opinion, that the

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for orders take : and that it is in the liberty of the Church to appoint the Sabbath upon any other day in the weeke, becaufe they fay, all dayes without exception are equall : and they add further, that when the publike worfbip of God is caded, men may then returne to their labours, or give themfelves to recreation, on the Lords day. But this doctrine feemes not to fland with the fourth Commandement.

It feemes to bee a truth more probable, that every feventh day in the weeke muß be fer apart in holy reft unro God : for this is the fabitance of the fourth Commandement. And it is also very probable, that the Sabbath of the new Teffament is limited and determined by our Saviour Chrift to the Lords day. For Panland the reft of the Apofiles obferved the first day of the weeke for a Sabbath day, Alt. sc.7. and he faith, What forver ye have beard, and what ye have seene in me, that do, Thil 4.9. Againe, it was the decree or conftitution of Paul, that the collection for the poore flouid be the firft day of the weeke at Corinth : new this collection in the Primitive Church, followed preaching, prayer, Sacraments, and it was the conclusion of all other exercites in the atlembly, 1 (or. 16.2. And this fift day of the weeke is called the Lords day, Apor. 1.11. and it is to called, because it was ded.cated and confectated to the honour of Chrift our Lord. And who is the author of this dedication but Chrift himtelfe the Lord of the Sabbath ? It is alledged, that the Sabbath, and the commandement touching the Salibathers ceremoniall : & upon this ground they take libertie, and keepe no Sabbath at all. But the truth is, that the commandement couching the Sabbath is not wholly ceremoniall. It may bee, the full words, Remember the Subbath day to faultifie it, and the words, In is those that dos no manner of works Je.are fpoken of the lewes Sabbath: but the words, Six dayes that then labour, and the feventh day is the Sabl atb of the Lord thy God, are morall, and containe a perpetuall truth. Therefore the words of Paul muß be conceived with an exception of the Sabbath day, which is the fe- D venth day in every weeke ; which day Chrift hath limited by his ApoRles to the Lords day.

The Vie. This text of Paul difcovers unto us a great part of the inpendition of the Popifh Church, in the observation of holy daies. Firft, belide the Lords day, they appoint many other Sabbaths : whereas it is the priviledge of God to appoint an ordinary day of reft, & to fanctifie it to his owne honour . Secondly, they binde mens confeiences to the obfervation of their holy dayes, which Paul here forbids.and Col. 2. 16. Thirdly, they place the worthip of God in the observation of their holy dayes: but God is worfhipped in vaine by mens precepts, Matthe 15. Fourthly, they place a great holineffe in their feftivall daies,

the Lords day was appointed by the Apofiles | A more than in other daies. Fiftly, they dedicate many of their holy dayes to the honour of Saints and Angels:whereas the dedication of ordinary and fet dayes, is a part of divine or religious worthip. Laftly, their holy dates for number are more than the feftivall dayes of the lewes : and thus they bring people into theirold bondage, nay to a greater bondage than ever the lewes endured, in respect of daies & times. It may be faid that the Church of the Protoftants obferves holy daies. An/w. Some Churches doe not becaufe the Church in the Apofles dayes had no holy day, befide the Lords day: and the 4, commandement injuynes the labour of fixe dayes. Indeed the Church of England obferveth holy dayes, but the Popilh superfition is cut off. For we are not bound in confeience to the obfervation of these daiest neither do we place holines. or the worfhip of God in them : but we keep them onely for orders fake, that men may come to the Church to heare Gods word. And though wee retaine the names of Saints daies, yet we give no workhip to Saints, but to God alone. And fuch dayes as contained nothing in them but fuperflition, as the conception, and affumption of the virgin Mary, wee have cut off Thus doth the Church with us obferve holy dayes, and no otherwife, Indeed the ignorant multitude among us faile greatly in the obterving of dayes. For they greatly folemnize the time of the birth of Chrift and then they keepe few or no markets : but the Lords day is not accordingly respected : and men will not be ditIwaded from following of fayres on that day.

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Againe, to obferve dayes of good and bad fuccetle, according to the conftellations of the heavens, is an heathenifh fathion to be avoyded. For it is here condemned in the Galatians. Here therefore wee muft bee put in minde, not to obierve the planetary houres : for men suppose that the hours of the day are ruled by the planets, and hereupon, that tome houres are good, and lucky, (as they fay) and fome unlucky : that men are taken with planets, and borne under unlucky planets. But thefe are heathenish conceits. Neither muft wee refpect our Horofcope, or the time of our birth, and the constellation of the heavens then, as though wee could hereby know, what thould befall us to the end of our dayes. And wee muft not put difference of dayes, as though fome were lucky unto us, and some unlucky, according to the course of the Starres. The like I fay of the Criticali daies, that is, the 7.and the 14. day after that a man begins to be ficke. For they are grounded upon the afpects of the moone, which are not to bee regarded. And the Climatterical yearcs are not to bee observed as dangerous and difmall. The obfervation of the fignes, is of the fame nature. For the 12.fignes are nothing elfe, but 12. parts of the firft moverble, which is but a fuppofed heaven. Therefore < there

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there is no danger in the thing, but in out 1 A concele. We are to feare God, and nor to feare the flats : neither are we to make differences of dayes in refpect of them, as though the af-faires weetake in hand, flouid profper the beiter or the worfe, in refpect of their different operation. Gods commandement in, Feare nos the fignes of heaven, letem. 10.2. And good reafon. For no man can by learning know the operation of the Starres : beeinfe their lights and operations are all mixed together in all places upon earth : and therefore no observation can bee made of this or that faire, more than of this or that herbe, when all herbes are mixed and compounded together. Againe, the operation of the flarres is by their light, and light hath no operation but in heat or cold, moyfure and drineffe. In this respect, (though we may well observe the full and change of the Moone) it is foolifh-neffe to afcribe the regiment of our affaires to the flarres, they being matters contingent, which depend on the will & pleafure of man. Laftly, it is a great overlight to hold fundry of the ftars to bee malignane and infortunate, in refpect of us: whereas they are the creatures of God, and their light ferves for the good of man. In a word, we are not to make difference of dayes, neither in refpect of holinelie, nor in refpect of good or bad fuccelle.

Ferf. 11. I am afraid, cre. In these words the Apostle fets down the greatnelle of the apofalie of the Galatians, by the effect thereof, which was to caufe him to feare, left hee had beflowed labour in vaine among them.

First, the occasion of the words mult bee confidered, and that is expressed in the former words, Te observe dayes and monests. And hereupon he faith, I am in feare of you. And thus Paul teacheth, that workes fer up as cau. fes of falvation with Chrift, make void the Ministery and grace of God. It may be fayd, that is meant of ceremoniall workes, and to it istrue. I anfwer, it is indeed fpoken of ceremoniall workes, but it muß beinlarged to all workes without exception. For Paul faith, c.s.v.s. If ye be circumcifed, ye are bound to fulfill the whole law. Hence then it followes, that the doctrine of iuftification by workes, is an error in the foundation, and being diffinitly, and obfinately maintained, there is no hope of falvation.

Againe, here wee fee the fidelity of the Apofile Paul, and it flands in two things : the first is, his painfull and weariforne labour, to gaine the Galatians to God. The fecond is, his care that the forefaid labour be not in vaine. And in this example of his, we'learne three things. The firlighat they which are, or defire to be difpenters of the word, must doe it not for the belly; or for lucres take, or for the praile of men, but fimply for this end, that they may gaine foules to God. The Scribe that would have followed Chrift for gains, was repelled with this answer, that Chrift bid

stor fo much in a place where so lay his bead. Mas-8. 20. and to preach for by telpet, is to make a mitrchandife of elie word of GOD, & CWis. P7. The fecould is that Minister safter the Musple of Pant, thus bee labourers indeed, a Con Big. and workmen, a The a. 15. And they must hew chankelves to be to, by their care and industry in winning fouler to God And it is not fufficient now and then to make a difcourfe upon a Text. Thirdly: Minifters of the word mult be warchmen; Ecek. 3.14: and Heb. 1 3.17. their office is not onely to gaine and call men to God, but also to preferve and keeps them in Chrift, which are already called.

Thirdly, here we fee the condition of the Church of Galaria, and of all other vilible Churchesupon earth, that they are fubject to Apoftafie. It may be laid, how can this bee, confidering true beleevers cannot full away e Anf. In the vifible Church on carthy bere are foure kinds of belevvers.) The fulfare they. which hears the word without zeale, & they are like the ftony ground. The fecond are they, which heare, know, and approve the word Thethird are they, which heare, know, and approve the word, and have a rafte of the power thereof, and accordingly yeald tome outward obedience." The fourth are they, which heare, know, approve, and keepe the word, in that they beleeve it, and ale maned into the obedience of it. The three first may fall quire away, the fourth cannot. Mand by this meanes it comes to patle, that wilble Churches upon carely may fail awaysbeccufe of them that profelle the faith, three to one may utterly fall away.

The ufe. This muft teach us that are membersof the visible Chutch, to feare and to fuspectour felves : and not to content our felves, becaufe we have forme good things in us: but we must labour to be foaled up to the day of our redemption, and to lay up a good form. dation against the time to come, 1 Time 6, 18. by feeking to have in us fuch good things, as are proper to the Elect, as unfained faith in Chrift; and conversion to God from all our linnes.

It may be demanded, how Pauls libour fhould be in vaine? Anf. It was in vaine in respeet of his owne defire and affection to fave all the Galatians : fecondly, it was inwhite, in respect of the whole body of this Ohurch, whereof many were hypocrites. It was not in vaine in respect of the alect, not in respect of the counfell of God, Ifay 55.12.

Againe it may be demanded, when muft be done when the labours of our callings are in vaine? An/w. We must follow the calling and commandement of Goll, whicher wee have good fucetife or no, and whicher we come of it. Paul feares the his labour is in vaine, and yet hee Rill labours. When Peter had laboured all night and caught mothing, he faith; at the commandement of Chill, In by word will I cafe ost my net, Luke 5, 3. And thus to doe, (whatfoever followes), is true wifedorme, and the fetter of God. For is smallfuffice us; shat the works we take in hand is pleafing unto God. And though it bee in vaine, in refpect of mea, it is not is before God, 1/97 49.4, and a Cor. 2.18. This must cvery man remember in his place and calling, for the eftablishing of his minde againft all events.

Verfe 12. Be you de 1, for I am even as you: 1 befeech you breshren ye have not hurs me at all.

The words in this verfe, to the fixteenth verfe, are an answer to an objection. The objection is this, We fee now by thefe tharpe reproofes, that Paul hath changed his mind towards us, and that he hath turned his love in- B to hatred, The answer is, be as I, I am as youthe freech is very effectuall and fignificant, and it is like the common proverb, amicus, alter ego, alteridem : that is, A mans friend is all one with bimfelfe. The fenfe of the words is be as I, look that your mindes be not eftranged from me, but tender me even as your owne felves for I Paulam the fame that ever Iwas, Irefpect and tender you even as mine owne felfe. And left the Galatians thould fay, fcc ye not how Paul commands imperioully, be ye as I I therefore he addes, I befeech you brethren, Icommand you not. In the next words he addes a reafon of his aniwer, thus, Harred prefuppofeth a hurr or wrong to bee done: ye have done me no hurt or wrong, therefore ye may C not thinke that I hate you.

When Paulfaith, Be as I : I am as you : we learne, that there must be a speciall and mutua'l love betweene the teachers and the people. Panefaith, that he did enlarge his heart for the Corimbians, and hee requires the like of then, 2 Cor. 6. 11.13. Teachers muft fhew their love, by tendering the falvation of the people by all meanes, even as their owne foules. Paulcould have found in his heart to have beene accurfed for his countrimen the Iewes, Rom 9.1. He defired that he might be offered up as a drinke offering upon the facrifice of the faith of the Philippians, Phil. 2. 17. When the lirachtes had finned, Moles D flands in the breach, as it were in the face of the Cannon, betweene the wrath of God and them by his prayer to ftay the judgement of God, Afel 106.13. Againe, the people muft thew cheir love to their teachersifi R, by praying for them, as for themicives, Rom. 1 c. 30. Secondly, by having in fingular price the worke of the Ministery, I The falon. 5. 1 3 and that is, by whollome doftrine to repaire the image of God, and to erect the kingdome of God in the hearts of men. When this thing is loved and defired, then are Minifters loved. This mutuall love is of great ule, it encourageth people to obey, and the Preachers of the word to labour in teaching.

When Pauliath, I befeet you bresbren, hee fhewes what moderation is to be used in all

by word will I cafe ons my nos. Ludo 5. s. And (A) reproofes. He cells the Galatiany his minder thus to doe, (whatfoever follows). is true wijedcome, and the feature of God. Perismutt (office us, obset the works we were the in hand is (office us, obset the works we were the in hand is) ap.4

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It may be asked, how Paul can fay, To have done me we burs as all, For when a beleever in Corinth committed inceft, Past tooke it for a wrong to himfelfe? 2 Cor. 2. 20. And no. doubt to call the doctrine of the Apoltle into question, was a great wrong unto him? I anfwer, the wrong was no wrog in his cftima. tion and affection, who was content to put up and to forgive the wrong, Here we fee the mecknelle of Paul, in that he quietly beares the creties and wrongs laid upon him. The like was in Moles, who 40. yeares together indured the bad manners of the Ifraclites, All, 15. 18 but the perfect example of this vertue, is in Chrift, who faved them that crucified. him. We likewife are to extreife our felves in. this vertue. And that we may indeed fo doe. we muft first of all have a fenfe of our spirituall poverty, and a faith in the mercy, prefence, and protection of God.

Againe, marke the mir.dc of the Apoffle, that he may winne foulds to God, he is content to fuffer any wrong. The Prieds and Iefuits among us in England, are content to venue life and limme that they may winne. Profelytes to the Church of Rome: much more then mult the true Minifers of the Goffell be content with any condition, fo they may gaine men to God. In this cafe, hurts and abufes mult be no hurts nor abufes.

13. And ye know how through the infirmity of the fle/b, I preached the Goffield unito you at the first:

14. And the tryall of mee which watin my flefb ye defpifed nos, neither abhorred; but receiv ved me as an Angell of God, yea as Chrift lefus.

a5. What then way your felicity ? for I bears you record, that if is had been poffible you would have plucked one your eyes to have given shem to mee.

16. Am I therefore become your enemy, becaufe I tell you the truth ?

The answer to the objection in the former verse was this; Becal: I demaryon. And the reason was this: hatted presuppatient an offence: yehave done me no offence or hurr: thereforcy emay not thinke that L hate you. The minor is in the 12, v, the conclusion in the 16, verse.

Againe, the minor [ye have days me so hari] is confirmed in the 1314, 15 verfex. The fum of the argument is this: Though my outward condition was fubject to contempt syst did the Galatins flow loyg, and reverence to me atherefore ye did me hachut. Againe, Paul fers forth both the parts of his argument. And first of all he deferihes his owne condition, by three things a that he preached the furght of the fulls that he preached the furght of the system flow. Secondly, the love

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and reverence of the Golarians is fer out by A three fignes, or effects: They defpifed bim mer, they received him as an Angel, or as Christ bims fell: they would have plucked out their eyes to have done bim soul.

The first thing in Pauls condition, is, that bee published the Goffell in the informatic office figh, that is, in a meane and bale cflace, withour the flow of humane wiledome, and authority and fubject to many mileries. In this fent Paul oppoleth informatic to the excellencie of humane wiledome, a Corza, 1, 3, and under it hee comprehends all the calamities and troubles that befell him, 2 Cor, 12-10,

This was the condition of the reft of the Apofiles. For they were but fifters and preached the word in their filher like fimplicitie. B faife teachers. Ny, this was the condition of Chrift himfelfe, For he hid the Maiefty of his Godhead under the veile of his flefh : and his outward man was fubject to reproach and contempt, Efa. 53 3. And this is the order of God. The word must be difpenfed in the infirmity of mans flefh for fundry caules. Firft, that wee might not exalt our reachers above their condition, who are no more but inftruments of grace. When the men of Detbe and Liftra would have offered factifice to Paul and Bar. nabas, Paulforbids them faying, that they were men fubjett to the fame paffiens with them/eives, Alls 14 15. The fecond caule that we might afcribe the whole worke of our conversion, nor to men, but to God alone, 2 Cor. 4.7. The C third is; that God might by this meanes confound the witedome of the world, and cau'e men that would be wife, to become fooles, that they might be wife, 1 Cor 3.18. The laft is that we might be allured that the dectrine of the Apoffles is of God: becaufe it prevailes in the world without the ftrength and policy of man.

And as the word is preached in weaknetle, fo it is believed of men and the grace of God is conferred to us, and continued in us, in the weakenetic of the flefh, Gods love is fhed abroad in the hearts of men: but when? Even then when we were in the middelt of minifold off dions. Rom. 5. 2 5. Paul beares about him the mortification of our Lord lefus, not D for this damnation, but that shalife of GOD, might be manifest in his mortall flesh, 2 Cor. 4.10. Anche faich plainly, that the grace of God is made perfect through weakeneffe, 2 Cor \$2.9. By this we are raught a high point in Religiony and that is, not onely to be content with the miferies and troubles of this life, but to rejoyce therein : becaule when we are weakeft, wee are ftrongent : , and when we thinke our felves foriaken of God in the time of diftreffe, we are not foriaken indeeda but have his specialifavour and protection, 2, Cor, 1 2. 10. Let thisbee thought upon: for the workes of God in the calle: of mans, falvarion, are in, and by their contraries. This is the manner of Gods dealing.

The fecond thing is, that Pant preached the Golpell to the Galatians at the firfi, as it were breaking the ice, where none had preachedbefore. In this he claimes his priviledge, that he was to be effermed as a maiiter builder, that laid the foundation of the Church of Galatia and withall, hee gives a clofe iremto the talle apoilles, who did not plant Churches, but onely corrupt them after they were planted. Againe, Paul here notes the codition of Gods Church, or Kingdome: in which first comes the husbandman and lowes good feed, and then after comes the Devill with histores, Mathew 13.24.and all this is evident in the Church of Galatia, first planted by Panl, and then feduced by

The third thing is, that Paul preached, bearing about him the triall of God. This trial is a worke of God whereby he difcovers unto us, and to the world, either the grace or the corruption of our hearts. Thus God tried Abraham, Heb. 11. 17. the Itraclices, Desteronomy G.1. and Exceloses, 2 Chron. 32. 31. and Paul in this place.

The Vie, We mußt not thinke it flrange, when we are sffl (led any way. Nay, we m. it looke for trails, and bee content when they come, a Pet-4 V.12. lanues 1 2. We are either gold indeed, or gold in fliew: if in deed, we mußt becaltinto the furnace, that we may be purged : if we be gold in appearance, we mußt gaine into the turnace, that we may be knowne what wee are. The b.f. Vine in the Vineyard mußt be lopped and cut off with the pruning kuife, that is may beare the more turit, Jobn 15.3.

Againe, we mult take head leaf there be any hidden corruptions reigning in our hearts and we mult labour to be indeen that which we appeare to be. For we mult be tried by God ; and then thit which now lies hid, thall be differvered to our finame.

Laftly, wee mult looke to it, that there bee foundnetle of grace in us, char we may be able to beare the trials of God, and fhew forth forme measure of faith, particuce, obedience.

The 1. figne of reverence in the Galatians is, that they did not defpife Paul in his bale condition. This is a matter of commendation in them, & it is to be followed of us. And he is a belied man that is not offended at Chrift,

bearech you, beareth mee, be that despifeth you, de pilerb me, Luk 10, 16. The Apofiles were called of God immediatly, taught & infpired immediately, & immediately governed by the (pirit, both in preaching & writing, loas they could not erre in the things which they delivered to the Church: and therfore they were to be heard even as Chrift himfelfe.

As for other ordinary Teachers, they are in part, and in the second place to be heard as Angels, and as Chrift, fo farre forth as they follow the doctrine of the Apoffles. Thus are they also called the Angels of the Lord of hoftes, Mal. 2.7. And Embaffadours in the flead of Chrift, 2 Cor. s. 21.

Here Paul notably expressed the Authority and honour of an Apoffic, which is to be heard even as Chrift himfelfe : becaufe in preaching, he is the mouth, and in writing, the hand of God. This authority is to bee maintained, and the confideration of it is of great ute. The Papiftslay, we know the Scripture to be the word of God, by the reftimony of the Church : but indeed the principall meanes whereby we are allured touching the truth of Scripture, is, that the books of Scripture were penned by men, whole writings, and fayings, we are to receive, even as from Chrift himfelte, becaufe they had either propheticall or apoftolicall authority, and were immediatly taught and infpired in writing:& all this may bee difcened, by the matter, forme,& circuftances of the forefaid bookes.

Secondly, they are to be blamed that call the Pope, the (peu/e of the Church, ind Chrift by annoyntment (as Bernard did) for thus is hee more then an Apofile.

Thirdly, here we fee the goodnes of God, that doth not (peake to us in his Majeftie, but appoints men in his stead, who are his Embaffadours to befeech us to be reconciled unto him.

Fourthly, there must bee fidelity in teachers, because they fland in teaching, in the ftead of Chrift ; and therefore muft onely deliver that which they know to be the will of Chuift.

Fiftly, they muß have a fpeciall care of holineffe of life, becaufe they tpeake in the name and roome of God, Reade Levit 10.2.

Sixtly, the people are to heare their Teachers with all reverence, even as they would heare the very Angels of God, or Chrift himfelfe.

Seventhly, the comfort of the Ministery, is as fure and certaine, as if an Angell came downe from heaven, or Chrift himtelfe to comfort us, fo be it we doe indeed truly turne to God, and repent.

Verf. 15 What was your felicity? (chat is, you effeemed it to bee your felicity, that you received meand my doftrine, Te would have plucked one your eyes, and have given them to me) a proverbiall speech, signifying the special

of the father in you, Mat. 10.20. Againe, Hethat A love of the Galatians to Paul, foas nothing which they had could be too deare for him ; If it had bin pollible :) this he faith. becaule no man can pluck out his eie to doe another mangood : or thus, no man can poffibly give his eye and the fight thereof to another.

Cap.4.

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In these words Paulsets downe the third figne of the love & reverence which the Galatians fhewed to him, and that is, that they thought themsfelves happy by reason of Panis miniferie, and would have parted with their owne eyes for his good.

Hence wee learne, that there is afelicitie in the time of this life, and that is, to receive and embrace the doctrine of the Goij ell. So faith Chrift ellewhere, Enke 8.1 3 and 11. 18. Math 7.26. True happinelle ftands in our reconciliation with God in Chrift. And this reconciliatio is offered and given us on Gods part by his word and promite, and it is received of us, when we turne to God, and by faith reft on the faid promife. To be in Gods king dome is happinetic: and this is the kingdome of God, when we religne our felves in lubjeftion to his will and word. The preaching of the word is the key of this kingdome, Mat. 16.19 and when it is received into our hearts by faith, heaven is fee or en unto us even in this life, John. 1. 9 1.

The Philotophers therefore have erred. that place our happineffe in honours, riches, pleatures, or in civill vertue.

Secondly, our common people are deceived, who thinks becaufe they deale truly and juftly before men, that they are in as good a cale, as they that heare all the fermons in the world ; as though true happineffe flood in civill converfation.

Thirdly, this doctrine ferves to beate down a point of naturall Atheifme in the heatt of man, which makes many thinke it a vaine thing to ferve God, and to heare his word, lob 21.15. Make. 3. 14. David was troubled with this corruption, Plalme 73.15. Many of them which profeste the name of Christ, will not be brought to keep the Sabbath day: and in their dealings they use fraud, and lying, as other men dee : and all is becaufe they thinke they cannot live by their religion.

Fourthly, the only way to eftablish a king dome or comon wealth, is to place the Gof pell there : for this makes an happy people. And this is the maine caufe of our happinetle and fucceffe in this Church and Land. And the obedience of the Gofpel is it that makes every man in his trade, office, and calling whatfoever it be, to profper. Reade Plal. 1.3.

s. On the contrary, they are wretched and miferable that live without the Golpel, Prov. 29.18. 2 Cor.4.3. 2 Tim. 3.7.

6. To receive the doftrine of the Apofiles, is an unfallible marke of the Church of God, for this is it that maker a people bleffed and happy.

7. Wee may not defpife the preaching of

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our owne happineile. If it be faid, Preachers fometime are deceived : Anfor Marke the addition of Paul, Prove all things, hold that which is good, 1 Thef. 5.21.

Touching the special love of the Galati-ans to Paul, fift it may bee demanded what was the caufe of it? Anf. The very Ministerie of the Apostle, whose office it was to make Difciples, Mat. 28.19. and fo to plant the Chutch of the new Teftament. And for this cause, he had a priviledge to preach the truth fo as he could not erre in things which he delivered to the Church. 2. Hee preached with authority, as having power to correct rebellious offenders, 2 Cor. 10.6. 1 Cor. 4.20. 3. He preached with unspeakeable diligence. Reade Alt.ze. 31. 4. He had a prerogative (15 the reft of the Apolitics had (after he had made Difciples, by imposition of hands to give unto them the extraordinary gifts of the Holy Gholt, Alls 8.17. And theie are the meanes whereby this special love was procured.

Secondly, it may be demanded whether the Galarians did not more then keepe the law, when they would have plucked out their owne eyes, and have given them to Pauli for thusthey love him more then their owne felves. Anfin. The commandement, Then Shalt love thy neighbour as thy felfe] doth not preferibe that wee mult in the first place love ourfelves, and then in the fecond love our neighbour: but it fets downe the right maner of loving our neighbor.& that is, to love him as heartily, & unteinedly as our owne felves.

The measure of love is expreiled when Chrift faith, We must love one another, as Chrift loved us, John 12 34.

There is a certainte cafe in which we muft confider our neighbour, not onely as a neighbour, but alfo as a foeciall inftrument of God: and thus are we in fome refpetts to love, and to prefeire him before our lelves. Thus a fubject is more to love the life of the Prince then his owne life. Thus Paul was content to be accuried for the lirselites, Rom.9. 1. And the Galatians would have given their eyes to Pant that was to workhy an inftrument of the grace of God-

In their example we are taught to bee willing to forfake the dearch things in the world for the Gofpel of Christ, even our cies, hands. feere vea and our life.

Verie 16, Recaufe I tell youtbestmub Wee mustafter Pauls example speake the mut to all men, Eph.4.25. Am I therefore your enemy the conclusion of the Apostles argument. Here we lee a corruption of nature, which makes as charatee cannot abide to heare the truth in things that are againft us. We hate chemenat fpeake the truth felfe love makes us conceive the best things of our felves. Here then learnes

. To fearch thy heart and life, that thou mayeft know the very worft by thy felfe : If

theword, 1 Thef. 5.20. If we doe, we defpile A shou will not know it now thou that know it to thy fame in the day of judgement.

2. Be vile and bafe in thine owne opinion, lob 39.37.38.

17. They are jealous over you amille : yea they would exclude you shat you fould altegesher love them.

18. But it is good to love earneftly alwaies in a good saufes and not onely when I am prefent with YON.

The word Zeale hath many fignifications; here it is fitly tranflated lealoulic: They are jealous] hereby much is figuified; that there is a fpiritual marriage betweene Chrift and his Church : that the Church is the Bride, Chrift the Bridegroome, or Husband; the Gofpell an inftrument drawne rouching the marriage - the Sacraments as teales, the graces of the ipirit as love-tokens, the Minifters of Christ, as friends of the Bridegroome, and futers for him. In this respect they put on the affection of Chrift, and are zealous for him. This Icaloufic is twolold, pretended jealoufie, and true jealoufie. Pretended jealoufie is, when men faltely pretend the love of the Church tor Christiake. Thus Paul faith, They are jealous, that is, they pretended a love unto you for Christs fake, but indeed they doe it amiffe. And the reafon followes, They would exclude res, namely, from loving of me. Others reade the words thus; they would exclude huns us ; the difference in the originall is onely in one letter, and the fenfe is the fame, that the falle apofiles would exclude Paul from the love of the Galatians, that they onely might bee nonoured and loved.

It is good] Thefe words may be underflood either of the Galatians, or of Paul, Irather chule to apply them to Paul, that for jealoulie he may make an opposition between himfelfe, and the falle reachers. The tenfe is this : that jealoufie is a good thing, if it be in a good caule, that is, if it be indeed for Chrifts Take, and be alwayes the fame. And Paul addech further, that this kinde of jealoufie is in him felfe : becaufe hee is jealous over the Galatians, not onely when he is prefent with them, but allo when hee is ablent : and this he further confirmes in the two next veries.

The fcope. In thefe words Paul meets with a concert of the Galatians : for they might happily fay, that their new Teachers loved them exceedingly, and were zealous for their falvation. Pant therefore aniwers by a comparifon, thus they are jealous over you, but it is amitte : my jealoutie for you is good. The first part of the comparison is in the 17. verie, the fecond in the 18.

The Vie, When Paul faith, that the falfe Apofiles were jealous over the Galatians amille he fets out the fathion of men in the world, which is to do things which are good in their kinde, but to doe them for wrong ends. It is an excellent office to preach the word, but fome doc it of envy & contention, Bbz Phil.

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Gofpell; and yet many men doe it amitle, for feare, or for honour, or for profit, or for other finister respect; and not for the Gospels fake. This temporal life is an excellent thing, yet few there are that know the end of this life. For men commonly fpend not their time to fecke the kingdome of heaven, and to ferve God in ferving men, but wich all their might, they ayme at honours, profits, pleafures: and thus they live amitle, not for the honour of GOD, but for themfelves. This must reach us, not onely to doe good, but to doe it well, & to propound good ends to our felves : and to feeke to be upright in the Satutes of God, Plalme 119. So. To this end, three things must be done. First, we must fet before us the will and commandement of God, and this muft move us to doe the good we doe. Secondly, the outward action mult be conformable to the inward motions of the inward man: and they muft both goe together. Thirdly, we mult directly intend to obey God in the things we doe, & to approve our h cares and doings to him.

In that the falle apofiles are faid to bee jealow, or zealow, we lee how nature can counrerfeit the grace of God: and that which the childe of God doth by grace, that the naturall man doth by nature. Thus Pharash fained repentance, Exedne 9. 27. and Abab, that fold himfelfe to worke wickedneffe, 1 Kings 2 1.17. and Indas in the midit of his delpaire is faid to repent, Mat. 27.1. Daily experience flewes the like in such perfons, who in their extremity, with teares ufe to bewalle their lives paft, and with many vowes, and proteflations promife amendment: and yet alter. ward when they are on foot againe, they returne to their old bias. In a word, there is nothing that the godly man doth by the fpirit of God fpiritually, but an hypocrite may doe the like cirnally. Nature c.n play the part of the Ape in initiating good things. Therefore it flands us in hand to pray, and examine our hearts, left we be deceived in our felves. For there may lye a depth of deceit and fallhood lucking in the heart. And that we bee not deceived, two things must be obferved. One is, that we must cherifh in our hearts an univerfall hatred of all and every finne; firft in our felves, and then in others. The fecond is, that we must be changed and renewed in our mindes, confciences, and affections.

Thirdly, here wee fee the property of envy. and ambition, in thefe falle teachers. Paul must be excluded from the love of the Galacians, that they alone may be loved. Thus Io-(ne would have excluded Eldad and Medad from prophecying, and he would have Mofesto be the onely Prophet, but Mofes faith, I would to God all the people could prophetie, Name. 11.29. Johns Difciples would have excluded Chrift from b prizing; but John faith, He mush

Phil. 1. 15. others made merchandifc of the A inversafe, and 1 muft decreafe, John 3. 30. The word, It is an excellent thing to embrace the Difciples of Chrift would have excluded one that caft out Devils in the name of Chrift, but did not follow him; and Chrift forbad them, Luke 9.49.

Laftly, wee here fee the property of deceivers is to make a division between the Pattor and the people.

Belide the former pretended jealoufie, there is a good jealoufie, which the Apoftle takes Verfe 18. to himfelfe, and elfewhere hee cals it the jealonfie of God, 2 Cor. 11.2.

This jealoufie prefuppofeth the office of the Apoftles and all Minifters, which stands in three things. The first, is, to become fuiters to the Church or to the foules of men. in the name of Chrift, and to make the offer or motion in his name, of a spirituall marriage : and this is done in the Ministerie; and difpentation of the Gotpell. The fecond is, to make the Contract betweene mens foules and Chrift. Now to the making of a Contract, the confent of both the parties (at the leaft) is required : Christ gives his content in the word, O/e.2. 20. and we give our confent to him, and choose him to be our head, when we turne to God, and beleeve in Chrift. And the ministery of the word ferves to fignific the will of Chrift unto us, and to ftirre up our hearts to an holy confent. The third is, after the contract, to preferve them in true faith, and good life, that they may be fit to be prefented to Christin the day of judgement, and to be married to him eternally : for then, and not before, is the marriage of the Lambe: These duties are all noted by Paul, when hee faith, That he prepared the Corinthians, that hee might prefent them as a pure Virgine unto Chriß, 2 (or. 1 1. 2. And because this charge and office is laid upon the Apolles and Ministers : therefore they are faid to be jealous.

This Iceloufic stands in chreethings. The first is, to love the Church, in deed and truth, for Christsfake. The fecond is. to feare left by reafon of weakneffe, and by meanes of the temptation of the Devill, the Church and D' they that beleeve fhould fall away fro Chrift. The third is, after the fall of the Church, to be angry with holy anger and indignation, for Chrifts fake. Thus Moles was j:alous, when the Ifractites worthipped the golden Calfejand Eline with like zeile flue the pricits of Baal. Thus is Paul faid to be jealous in this place, and Alls 14 14.

If the Apofle be thus jealous, how much more then is Chrift himfelfe jealous, who hath efpouled himfelfe to his Church ? This plainely flewes, that he cannot brooke, either senaer, or deputy. And therefore his factifice on the croffe must fand without the facritics of the Mulle, his intercellion without the intercollion of the Saints his merits without the merit of workes, his fatisfaction without any fatisfaction of ours. Her will have the heart alone, and all the heart, or nothing

the Epistle to the Galatians.

honeur to any other.

Cap.4-

This lealoufic in the Ministers muft teach all faithfull fervants of God, that they keepe them elves as pure virgins for Chrift, and fet their hearts on nothing in the world, but on him. Therefore they must hunger after Chrift : they must account all things dang for him : they muft have their conversation in heaven with him : and love his comming unto them by death, Pfal.49. 10. Contrariwife, they that fet their heart on any other thing, belide him, are faid to goe a whoring from bin, and therefore they are accuried, Plaime 73.27. Thus many Protestants doe in their practice, whatfoever they professe. B Thus doth the Church of Rome both in word and deed. For befide Chrift fhe hath many other lovers : and thee goes a whoring after them when thee worthips Angels, and Saints, the Images of God, and Chrift, with religious worthip.

Againe, by this wee are put in minde to veelde an univertall tubjection to Chrift : for this is the duty of the elecuted wife to her husband.

Laftly, that good things may be well done, good ends must bee propounded : and wee muft bee conftant in the good which wee doe. And thus Panifaith, It is a good thing to be jealons.

19. My lissle children of whom I travell in C birth againe, till Chrift be formed in you.

20. I would I were now with you that I might change my voyce : for I am infears of you.

Paul hath taid before, that bis jelenfie over the Galatians was good becaufe it was in a good caufe, and it was constant, not only in his prefence, but even in his abfence : and this he declares here by two fignes: his love now in his abfence, in the 16.verfe, and his defire in the 20.veife.

The word, who, translated, I wavellin birth, fignifics not onely, the travell of the woman at the birth of the child, but alfo the painfull bearing thereof, before the birth. And the words have this fenfe, O ye Galatians, once heretofore I bate and brought you forth, when I first preached Christ unto you : and becaule now yee are revolted from my do-Etrine, I am confirmined once againe to beare you, and to travell with you in my miniftery; till by the operation of the hely Ghoft, the right knowledge, & the true Image of Chrift defaced by the falle Apoftles, be once againe reformed, and reftored.

In these words (My little chaldren) Paul takes to him the condition of a mother, and heefignifies his most tender land metherly affection to the Galatians. It is chefathion of doe well, to rejoyees when they are licke or dye, to mourne exceedingly, and to bee moved with pity and compation. The Galatians deferved no love at, Passe hand : for

hing : and he will not give any part of his A their apolatie was very foule : yet becaufe there were fome good things remaining in then, and there was hope of recovery, hee inlargeth his bowels towards them, and flewes his love with compafiion. If this bee the cafe with Panl, then great is the love and compatition of God to his children. If the childe be ficke and froward, the mother doth not call it forth of the doores, when face tenders it, and carefully lookes unto it : much more then will the Lord have pity and compaffion. Here then a maine comfort is to be remembred: if we be ofthe number of them that beleeve in Chrift, hating vice, and having a care to pleafe God, our weakneties and falls of weaknetle, doe not abolifh the mercy of God, but are occasions to illustrate the fame. The weaknetle of the childeflirres up compation in the mother : and David faith, As the father bath compaffion on his chil. dren; fo hash the Lord compafion on them that feare him : and marke the realon, for bee knowes our frame, and that wee are but dust, P/al.103.14.

When Paul faith, Itravell, he fignifies the measure of his ministeriall paines, that they were as the travell of a woman with childe: and this he fliewes plainely in the particulars. 1 Cor. 1 1.23. Eline that was fent in his time to reitore Religion, was at length to wearied in this bufinelle, that he delired the Lord to take him out of the world, 1 King. 19 4. The paines of the Prophet E/ay, made him crie My leaneneffe, my leaneneffe : and lerenie cry. eth, My belly, my belly: fignifying that his griefes and his paines in the Ministery, were as the paine of the Colike. By this wee f.e, that they have much to answere for before God, that are in this calling, and yet take littleor no paines therein. And that they which take the most paines, come farre farr of their duty.

Againe, when he faith, I travel, he figuifies the dignity of the Ministery, that it is an inftrument appointed of God for the worke of regeneration: for Paul compares himfeife to a woman in travell; and the worke of his ministery, to the travell it felte, whereby children are borne to God. This ferves very well to ftoppe their mouthes, that condemne the vocall and externall ministery,

When he faith, I stavell agains, hee reacheth, that if men fall after their fi ft initiall repentance, there is flill à poffibility of mercy, and a place for a fecond repentance. We must for give sill forcasy simes for ven times. Mat. 18.22. Much more will God doeir. The Parable of the prodigall fonne fhewes, that they which fallfrom God after their calling and first conversion, may againe by new repentance berecovered.

An objection : Pauls fecond travell prefuppefech a lecond regeneration in the Galatiansread if they were borne againe the fecond ame, then in their spottefie they fell wholly Bb 3 from

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A Commentarie upon

from God, Anfre, When Paul faith I travell 1 againe, hee doth not prefuppofe any fecond fortituall generation , for the childe of God is but once begotten to the Lord;and Paul here calls the Galatians, lette children, becaufe oven in the time of their fall, the feed of God full remained in their hearts. And becaufe the Image of Chrift was againe to bee reformed and reftored in the Galatians, in this refpect he faith, I travell againe of you.

The end of Pauls Miniftery is expressed in the words, sill Chrift be formed in you : that is, till (as it were) the counterfeit or Image of Chrift be flamped and imprinted in your hearts. This Enage hach two parts. The first is, a right knowledge of Chrift in respect of his natures and offices, as they are fet forth in the word. This knowledge was defaced in the Galatians, when they joyned workes with Chrift, for then they made him to be an imperfect Saviour. The second part of this Image, is a conformity with Chrift, Rom.8. 29. It is twofold, conformity in quality, and conformity in practice.

Conformity in quality is againe twofold. The first is, conformity to the death of Chrift, when the vertue thereof works in us a death of fin, and when we fuffer as Chrift tuffered, in lilence, contentation, obedience, fubjecting our felves to the will of God. The fecond is 2 conformaty so the refurreltion or life of Chrift, and that is, when we live not onely a naturall, but alio a spirituall life, which is, to submit our felves to be ruled by the word and fpirit of Chrift.

Conformity in praffice is, when we carry our felves as Prophets in the confession of the name of Chrift, in reaching, exhorting, and admonthing one another; as Priefts to offer our bodies and foules in facrifice to GOD : as fpirituall Kings, bearing iway over the lufts and corruptions of our owne hearts. And thus is Chriftto bce framed in the hearts of men.

The Vie. Here we fee the end of all preaching, is to make finfull men to become new creatures, like unto Christisthis is the drift of D the Ministery : and the doctione that rends to this purpofe, is found and wholefome. Again here we fee, that in the new Teftament. there is but one rule and order of all men, and that is the rule of Chrift, Takenp thy croffe, and fellow me:and for this saule the Miniftery ferves to frame Chrift in the hearts of all be. leevers. Therefore the feverall rules and orders of Monkes and Friars in the church of Rome, are mecre superAitions.

Furthermore, Pand here makes two degrees of Gods children; one is, when they are begotten of God, and Chrift is formed in them. The fecond, when they are begotten of God, yet fo, as they are yet unformed. Such were the Apofiles when they confeiled Chrift to be the Sonne of the living GOD, Matth. 16, for then they knew not the article of Christs death, refurrection, afcention at that time, nor the manner of his kingdome. Of this fort was Rabab when the received the (pics, Hebr. 1 1, for then the was not informed in the religio of the lewes, but only acknowledged the God of Irael to be the true God, and had a refolution to joyne her felfe to the people of God. Of this fort were the Corinthians at the first. For they were carnall more then fpirituall, even babes in Chrift, 1 Cor. 3. 2. This muft teach us where we fee any good thing in men to cherifhir. For though as yet they be not Christians formed, yet they may be Chriftians in forming,

When Paul faich, until Chrift bee formed, hefhewes that the convertion of a finner, is not wrought in one moment, but by little and little, in procette of time. In the generation of infants, fift the braine, heart, and liver are framed: then the bones, veines, arteries, nerves, membrances : and after this, fielh is added. And the infant firft begins to live the life of a plant, by growing & nourifking; then it lives the life of a beaft, by fente and motions & thirdly, the life of a man, by the nie of reaton. Even to God outwardly prevents us with his word, and inwardly he puts into us knew. ledge of his wil, with the beginnings or feeds of faith & repentance, as if it were a brain and a heart: from thete beginnings of faith and repentance, arife heavenly defires, from thefe defiresto'lowesasking, feeking, knocking : and thus the beginnings of faith are increafed, and men goe on from grace to grace, till they be tall men in Chrift. And for this caute, we must with conftancy uie the good meanes in hearing, reading, praying.

.Latily, we are all here put in mindeto ftudy, and to use all good meanes that wee may belike to Chrift, specially in the disposition of the inward man. There is a foirituall madneffe in the minds of many men : they thinke of nothing but of the fathion of their apparell, and of the trimming of their bodies: but let us thinke how to imprint the gracious Image of Chrift in our hearts : thus fhall wee be lovely, and have favour in the eyes of God.

Thus much of Pauls love: now followes his defire in the 20. veric. In which I confider three things : the defire it felfe, I would I were meth you now : the end of his defire, that I might chimner my worrenthe occasion thereof, for I am in danks of you.

When Pool faith, I would I were with you now he flewes, that the prefence of Paftours with their people, is a thing most necessary. And there are two reafons thereof. One is, to prevent fpiritnall dangers, which are manifold and continually in that the dry if feelse compan-ally used to say description and an anti-gainf principalities errormers in teatrenty things, In this respect : Pallouits are called if actionage Ephel 6.14 and Overfers. Secondly, the prefence of Per fours with their people, ferves to redrella things

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things amille, and to recover them that be in | A | ners be prefent with their teachers and the apostalie : as Paul faith in this place. Therefore it were to be wifned, that this minde of Paul were in all Pattors, that with one confent they might fay to their people. I would I were with you now.

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In the words [that I might change my voice] Past continues the allufion (which he made in the former verfe) to a woman with childe: and hereby he fignifies two things. The first is, that he will leave further disputing with the Galatians, and fall to lamenting and crying, as mothers doe in the time of their travell, by reason of their paine. This is to change the voice. It was the manner of Panl ro abale himfelfe, and to mourne for the fins of others, 2 Cor. \$ 2. 24. and he reproves the Corinthians, that they were puffed up, & did not mourne for the inceltuous perfon. Like wasshe practice of David, Pfalm. \$19.136. of Lat, 2 Pet. 2.7. of leremy, Lament. 2. 1 1. of the friends of leb, lob 2. laft, of the godly in the day es of Ezekiel, c.g.4. of Chrift in reipect of Icrufalem, Luke 19.41. And it hath beene alwayes the practice of holy men, when there was no helpe, with teares to commend the cafe to God.

If forrow for other mens offences make Paul change his voice, much more are men to doe it for their owne. Peter, in his repentance left his prefumptuous fpeaking, and fell to bitter and fecret teares ; and to did the woman that flood at the feet of Chrift weeping, and washed his feet with her teares, Lake 7.38. The like ought we to defor our offences and finnes. The earth-quake this winter past must furre us up to this duty. For it is a matterfull of rerrour, 1 Sam. 14. 15. and the ficknes which hath taken hold of thousands, as a gentle warning must bee respected. And it muftbe confidered, that the changes of the great world bring with them like changes in the little world, that is, in the bodies of men. Againe, to change the voice, is to conferre with the Galatians, and upon conference to remper his voice to their manners and conditions, as nouries Mammer and life with children. For fome are with pitty to bee recovered : and fome with terrour, Inde 22,23. Hence I gather.

That the conference of Pattours and people, is a thing very necellary. Paul here acribes more to it than to his Epiftle. It is the life of preaching. For by it the teachers know better what to teach, and the people better to conceive things that are taught. Here then we fee a common fault. Men are content to heare, but they will not confer with their teacheres and in the time of fickyers, the first star and the Minifor is laft tent fortpeheras on the contrary, she cute of the fould is the cute of the body 1 In 33.33, 25.

Againe, here is fer downs the way to an taine all good icarning : and shat is, that lear-

teachers againe temper their voyces towhe capacity of the learners. Thus Sampe With with El at the doore of the Tabernacle; thus Chrift was in the Temple among the Dootors, hearing them and asking them queftions, Luke 1.44. Thirdly, Paulhere fets downe the way to

make a pacification for Religion in these laft dayes : and the way is, that the Pattors of the Church be affembled together by the authority of Princes : and being allembled, they temper their voyces one to another according to the written Word. Thus may they that lye now under the Apostalie of Antichrift, be recovered, Alt 15.6. And the promile of God is, that when two or three come together in his name, he will be with them, Mas. 18. 18.

Laftly, the Minifters (as here we fee) are to temper their gifts and speech to the condition of their hearers. The Corinthians were babes in Chrift, and Paul feeds them with milke, & Cor. 3. 3. To the lew he became a lew, to the Gentile a Gentile, that he might winne iome, 1 Cor. 9. 18. For this caufe ir were to bee wifhed, that Carechifing were more uted than it is of our Minifters. For our people are for the most part rude and uncarechited: and therefore they profit little or nothing by Sermons. A Sermon to fuch perions is line a great loafe fet before a child. And it is no difgrace for learned Minufters, in plaine and familiar manner to catechifes for this is to lay the foundation, without which all labour in building is in vaine. Againe, our ignorant people fould bee content even in their old age to learne the catechilme : for by reafon of their ignorance, they lyc as a prey to the Atheift and Papift : and in much hearing they learne little ; becaufe they know not the grounds of doftrine that are usually in all fermons. And it is a fault in many, that they love to heare Sermons which are beyond their reach, in which they fland and wonder at the Preachertand plaine preaching is little refpreced of fuch.

The occasion of Pauls defire is in these words, I doubt of you ; or thus, I amin perpressicy for you : and this Paul fpeakes as a mother in fome dangerous extreminy, in the time of her travellas Rechel was in the birth of Benjamin, Gen. 35. And the words carie this fenfe, I am troubled for your recovery, and I feare it will never be.

Here we leave, how dangerous a ching it is to fall fromgrace, shough it be but in part. For a men onnot recover hundelfe when hee will. We doe not the good wee can unleffe God makes us dos it, Etab. 36. 27. Cant. I. verfes foren. 31. verfe \$9. Thereford it is an error to thinke that we may report and sume o God when we will, as many fuppole. And this must het a warming unto us: to preferve the good things that God hath ₿**Ď** 4 pur

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A Commentary upon

put into us, and not to quench the Spiritad and though Paul doubt of the recovery of the Galadan, yet he fpares not to fend his Epiftle to them, and to ute meanes. And thus in delperat cales, we must use the beft meanes, and lerve the fucceffe to God. Thus the lirae. lites when there was no other helpe, went into the fears into cheir death-bed, or grave, by faith staying themselves on the promise of God, Hib. \$1.29. 2 Chronize. 12.

That which Pant here faith, may be faid of many among as in whom Chrift is not yet framed, whether we respect knowledge, or good life for they give just occasion of doubting whether they will ever turne to GOD or no.

21. Tellme ye that will be under the law, doe se not beare the law ?

22. For it is written, that Abraham had two formes, one by a fervant, and another by a free woman.

23. But hee which was of the (ervant, was borne after the fleft : and he which was of the free woman, by promise.

From the 8. verie of this Chapter, to the 20. verie, Past hath handled the conclusion of the principall argument of this Epiftle, touching the aportalic of the Galatians: and here he returnes again to his former doctrine touching the jultification of a finner by faith without the workes of the law : and he confirmes it by another Argument, the fumme and substance whereof is this : Your libertie from the law was prefigured in the family of Abraham : therefore yes are not bondmen to the law, but free-men.

The argument is at large propounded, and it hath foure parts : a preface in the 21. verfe: an hiftory of Abraham and hisfami y, verfe 22,23. the application of the hiftory from the.24. verfe to the 30. the conclution, verfo 21.

And first of the Proface. Law] he word law in the fift place, is taken properly for the morall and ceremoniall law of Mefer and in the fecond place for the bookes of Moles, and amely, for the booke of Genelis. And in thissenfe the word is taken, when Chrift is taid so expound the Law and the Prophets Lake 24. And tomctimes it fignifies all the bookes of the old Teftament, loba 15.19.

Fader she Law] to be under the law, is to hold our felves bound to the fulfilling of the law, and to looke for lite eternall thereby.

Doe ye not beare the laws that is, yet reede and heare indeed, burye mderland not the cope and drift of shat which youreade.

In this Preface, firft Paul man with the pride of mans nature, whereby the Galarian went about to establish their owne ight coufnetl brehe law, when he faith, ye hat will be under the law, orc. with this pride were the Icwes tainted, Rens: 10 3. and theyoung Prince that came to Chrift and faid, God me-Acrivolat muft I doe to be laved ? And the Pa-

A | pilts of our time, who will not bee fubret to the juffice of God, but fet up their owne juflice in the keeping of the law. The like doe the ignorant people among us, who hold that they are able to fulfill the law, and that they are to be laved thereby. And when they fay, they looke to be faved by their faith they underftand thereby their fidelity, that is, their good dealing.

Againe, Paulhere notes the fervile difpofition of men that love rather to bee in bondage under the law, than to be in perfect liberry under the grace of God. This we fee in daily experience. All profetfe Chrift among us : yet it is even a death to the moft, to forfake the bondage of the fleft. Chrift we profelle, yet fo as we take libertie to live after the lufts of our owne hearts.

When Pauliaith, doe ye not beare the law the notes the cause of out spirituall pride, and of the fervile difpolition before named, namely,ignorance in miftaking and mifeonceiving the true fcope of the law ; for the Galatians did not confider that Chrift was the fcope of the law, but they supposed that the very obfervation of the Law even fince the fall of man, did give life and justifie. This ignorance was to the lewes as a veile before their eyes in the reading of the law, 2 Cor. 3. 14. And this ignorance hath blinded the Papiff m this day : for he supposet that the Goipell is nothing elfe but the law of Mofes, and that Chrift indeed is but an inftrument to make us keepers of the law, and confequently faviours of our felves.

In the hiftory of Abraham I confider three things; the fact of Abraham in taking two wives; the event upon this fact , hee had two tonnes by them; the condition of thefe formes.

Touching the fact of Abraham, it may bee demanded, what is to bee judged thereof? The ground to the answer shall be this: that marriage is the indevisible conjunction of one man and one woman onely. This Chrift of purpore teacheth, Mar. 16. where lie faith that God created shem at the firft man and woman, and not Women, v. 4. that a man muft for fake fatber and mother, and cleave so his wife, not to his wives, v. s. that shey swaine fall be one fleft, v. 6. And in all this Chrift makes no new law, bur onely revives the first institution of mariage. made in Paradile. And Mofes having fer downe this divine inftitution, addes withall, that Lamech wasthe full that brake it, by rat king many wives:

" Now then, the antwer to the queftion is twofold: Some By; that Abraham and the saut ha Dassiaushe had a differin fritt God to matry many wives, and therefore chat it was no finde in them. OF this minde are fundry learnied men , both Proteftants and Papifts. But the answer is onely conjecturall and hath no evidence in Supprure. The fecond aniwer is, that God did not

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commend it, but did onely tolerate it, as a leffer evill, for the preventing of a greater. This toleration appeares, in that God com-manded, That the King mult not multiply his wives, Deut. 17. 17. and that the childe of the hated wife, (though the be the fecond wife) if it be firft borne, fhall be the heyre, Dent. 1 15. The occasions of this toleration were two. One was a defire in the Patriarches to multiply their pofterity, that if it were poffible, the Mellias might defcend of their line. The fecond was, the common cuftome of men in the caft Countries, who made no marter of it to marry many wives : and common cuftome bred a common error, and a common error bred common ignorance, whereby that which was indeed a finne, was effeemed no finne.

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It may be objected, if the having of many wives were an offence, that Abraham and the reft of the holy Patriarches lived and dyed in a finne without repentance : becaufe we finde nothing in Scripture teaching their repentance for this finne. Anfw. Knowne fins require particular repentance : but if finnes bee unknowne, or unconfidered, by reafon that men are caried away with a fway of the times (as the Patriarches were) a generall repentance fafficeth, Pfal. 19.12.

Againe, it may bee alledged, that Abrahave tooke Agar by the confent of Sara. Au/wer. That iufficeth not to make a full exculc for Abraham. For if mariage were a meere civill contract, as it is made by the confent of men and women, fo it might bee diffolved by like content : But it is more than a civill contract : becaute in the making of it, belide the confent of the parties, the authority of God is interpofed: and therefore Saraes confent (in giving Agar to Abraham)is nothing without the allowance of God; and wee my not thinke that God will allow of that which is directly against his owne ordinance.

Thirdly, it may bee alledged, that if the having of many wives be a fault, then Abrabars and the reft were adulterers. Anf. Not I to, the polygamy of the fathers is to bee placedin the middle, betweene adultery and holy wedlocke. They tooke not wives of a lewd minde, for the fatisfying of their luft, but of a confcience not rightly informed in this point.

The event upon the fast of Abraham was, that his two wives bare him two tonnes. He had indeed more fonnes by Ketara, Genefis 2 5. 2. but thefetwo, Ifmael and Ifmae ave only here mentioned, becaufe by the fpeciall appointment of God, they were ordained as types of true beleevers, and hypocrites: reade Rom. 9.7,8,

The condition of the two children is fet forth by a double difference. The first is that one was borne of a bend woman, and therefore a

approve the polygamy of the Fathers, or [A] bondmanstee other of a free woman, and there: fore a free man, and the heyre. Here it may be demanded, how the fame perfon can bee both a wife and a bond woman ? Anjmer. A. mong the heathen (as also among the lewes) there were two forts of wives. Of the first kinde were they that were joynt governours V for mater of the family with the husband, and they tamilias. were called miftreffes of the houfe. Of the fecond fort were they, that ferved onely for propagation, and were in all other respects Vxor uluariz. as fervants or strangers. Of the first kinde was Sara; and of the fecond, Hagar, and Ketura.

Thesecond difference of the children was this: one, that is Ifmael, was borne after the fleft, that is, by the ftrength of nature, and accord ding to the fleshly counfell of Sara, who did fubitirute Hagarinto her owne roome. The other, namely Ifaac, was borne by the promise, that is, according to the order of nature, yet not by the freigh of nature, but by the vertue of the promite of God.

In the birth of Ifmael, Saraes defire was good, that the promife of God might be accomplified: but the meanes was carnall, the subflication of her handmaid. This is the condition of the godly : they entend and defire the best things, but they faile in the manner of doing. The fpitit flirreth up good motions, and the flefh corrupteth them. Paul faych, That to will was prefent with him, but be could not doe that which was good, as bee ouget. This must cause us alwayes to humble our felves for our best workes.

Againe, wee archere taught not to make haft to accomplifh our defires, but when God promifeth any thing, to wait his leifure, and in the mean feafon to live in fubjection. Sara with all her hafte could not prevent Gods providence. She hath her defire in the birth of I/macl, but yet he is borne according to the flefh, in bondage, and her is not the promifed feed.

In the birth of Ifaac wee feethe vertue of the promife of God, when it is mixed with ourfaith: for then it makes things pollible, that are otherwife impolible, Malib. 17:20. If this wee defire any good things at the hands of God, our dury is in filence, and pa-tience to reft on the promites of God, and then our defires thall indeed bet accome plified.

24. By the which things another thing is means. For the smothers are the two Tellaments, the one (which is Agar) of mount Sina, which gendreth in bondage. 35. For Ager of Sine is a mountaine in Ara

bia and it enforces to form along which non is, and for a in bondage wild ber children. The application of the former hiftory

here beginneth: and the fenfe of the words is, Austher ibing is means] the words are thus Thefa shings are foken by an allegory : that is, one thing is faid, and another thing is meant. Two

repreient of lignifie the two Teftaments. Eft is put for fignificat. Of the two Teftaments I will ipeake atterward.

The one] the one Teltament, which is the covenant of workes [which is Agar] which Teftament is figured by Agar [is of Mount Sina] came from mount Sina, where the law was delivered to the lirachites. And gendreth to bondage "that is, it makes all men bondmen that looke to bee juffified and faved by the workes of the law.

For Agar or Sina] Here the Translatours are deceived, supposing that Mount Sina had two names, Agar and Sina: but this opinion of theirs hath no ground, and the words are thus to be read, Agar is Sina. Here Agar fignifies nor to much the perion of Abra hams handmaid, as that which is faid in the tormer hiftory of Agar. For the words are to And Sina must bee confidered as a place, wi ere it pleafed God to publish the law. And the words thus confidered, have this fente, Ager is Sina, that is, Agar figures Sina, two wayes: First, in condition : for as Agar was a bond woman, to Sina in refpect of the law, was a place of bondage: and in this respect also it is called Sina of Arabia, which was a' defert out of the land of Canaan Secondly, in effect: for as Agarbare Ifmacla bond inan to Abraham ; lo Sina or the law, makes bond men. And it an (mereth) Sina anfwereth to Terufalem, that is, as sen fi gures Sina ; fo Agar figures Icrutalem ; and by this in cases, Sing and Icruialem are like, and fland both in one order. Now Aver fig.r. s Ierulalem two wayes, in condition, and effect. In condition : for as Agar was a bond woman, fo lerufalein, or the nation of t'e It wes retuling Chrift and looking to be faved by the law, are in fpintuall bondige. In eff a sfor as Agar brings torch I/maei a bond many fo Ie. utalem by teaching the law makes boudmen. Theretore Pant faith in the laft place, of Iculaton, and the is in bondage with ber children.

The use Thefe shings are faid ! y allegory here D the Papils make a doub'e fenfe of Scripture, one ligerall, the other furitual Literall is wofold. Proper, when the words are taken in their proper Ggnification, Figurative, when the holy Gholt fignifies his meaning in bor-

Spiringall (chies they make three. One all-gorical), when things in the old Teltament are applyed to lignific things in the new Teare applyed to lignine rungs intre new 16-famente. The iccond is Transforder with then Scripture fignifies fonicity in the second seco is a City by allegory the Church of the new Teftament : in a tropologicall fenfe, aState well ordered: in an analogicall tenfe, the eflare of eternall life. Theie fentes they ufe to

Two mothers) Age and Sera. Are two) they A apply to most places of the Scripture, specithat there is but one full and intire fenfe of every place of Scripture, and that is also the literall tenfe, fometimes expreiled in proper, and fometimes in borrowed or figurative fpeeches. To make many fenfes of Scripture; is to overturne all fenfe, and to make nothing certaine. As for the three fpirituali fenfes (to called) they are not fentes, but applications or uses of Scriprure. I may bee faid that the hiftory of Abrahams family here propounded, bath belide his proper and literall fenfe, a fpirituall or myfticall fenfe. I anfwer, they are not two lenfes, but two parts of one full and intire tenfe. For not only the bare biffory, but allo that which is thereby fignified, is the full fenfe of the holy Ghoft.

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Againe, here we fee the Scripture is not onely penned in proper tearmes, but alfoin fundry divine figures and allegories. The Song of Salomon is an allegory borrowed from the fellowfhip of man and wife, to figni fie the communion betweene Chrift and his Church : and to istle 45. Pfal. The booke of Daniel, and the Revelation, in an allegoricall history. The Parables of the old and new Teltaments, are figures or allegories. When David faith Pfal 45.4 Ride on upon the word of trush, meckueffe, and juffice, hee deferibes a Princes Chariot by allegory. The Guide is the Word ; the hories that draw it, are three, truch, meckneife, and juffice. And thus the throne of God is detcribed by like allegory, Pfalme 89. v. 14 the foundation of the throne are righteousneife and equity: the maine bearers to goe before the throne, are mercy and muth.

'It may be demanded, when dorh the Scripture fprake properly; and when by figure ? An/m. If the proper fignification of the words be against common reason, or against the a nalogy of faith, or against good manners they are not then to be taken p.operly, but by figure. The words of Chrift, Job. 15. 1. I am the true vine, and my Father is an Hufbandman; It they be taken properly, they are abiurd in common reason : therefore the words are fi gurative: and the fenfe is this : I am as the true Vine, and my Father as an Hufbandman. The words of Chrift, Take, cate, shis is my body, for 11. 24. taken properly, are againft the stricles of fanh, He afcended into heaven, and firs at the right hand of God. And they are againft the fixt Commandement, Thou Balt not kill. And therefore they mult bee expounded by Boure, fius, This bread is a fight of my body: The fire is to bee faid of other places: they muft beraken properly, if it bet poffibly : if

nor, by figure. Hereshen chey are to be blatted that make theufe of Rhetoricke in the Bible, to bee a meere foppery. For to this purpofe there is a booke in English Heretofore published. As allo they of the Family of Love are juffly to

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be condefined, who in another extremely, | A | ded of both : and is must be partly legall, and turne all the Bible to an Allegory, yea even that which is faid of Adam, and of Chrift.

They are two Toffaments] they are, that is, they lignifict and to Afor is Sina a mountaine in Arabia, that is, fignifics Sina. Thus the Rocke in the mildtrneffe is Christ, I Cor. 10.4. that is, figures Christ. Like to this is the factamental phrale, This is my body, that is to fay, this bread fignifies my bodie. Great is the madnelle of men that hence gather tranfubitanciation, or the reall convertion of bread into the body of Chrift. They might as well gather hence the convertion of Agar into mount Sina. The two Telfaments are the Covenant of

workes, and the Covenant of grace, one promiting life eternall to him that doth al things contained in the law : the other to him that turnes and beleeves in Chrift. And it muft be observed, that Paulfaith, they me two, that is, two in fubftance, or kinde. And they are two, fundry wayes. The law, or covenant of workes, propounds the bare justice of God, without mercy: the covenant of grace, or the Gofpell, reveales both the juffice and mercy of God, or the juffice of God giving place to his mercy. Secondly, the law requires of us inward and perfect righteouineile, both for nature, and action : the Golpell propounds unto us an imputed juffice relident in the perfon of the Mediatour. Thirdly, the law promifeth life upon condition of workes: the Golpell promifeth remiffion of finnes and life overlafting, upon condition that wee reft our felves on Chrift by faith. Fourthly, the law was written in Tables of ftone, the Gofpell in the flefhy tables of our heart, lerem. 31. 33. 2 Cor. 3.3. Fifrly, the law was in nature by creation: the Golpell is above nature, and was revealed after the fall. Sixtly, the Law hath Moles for the Mediatour, Dens. g. ver. \$7. but Chrift is the Mediatour of the new Teftament, Heb. 8.6. Laftly, the law was dedicated by the blood of beafts, E to. 24. 5. and the new Testament by the blood of Christ, Heb. 0.12.

Here then falls to the ground a maine pillar in Popifh religion, which is, that the law of Mofes, and the Gofpel, are all one law for D fubftance : and that the difference lies in this, that the law of Moles is datke and imperfect, and the Gofpell, or the Law of Christ more perfect : becaufe he hath (as they fay) added counfels to precepts. Againe, the Law (they fay) without the fpirit, is the law properly, and with the fpirit, it is the Gofpell: But alf this is falle which they teach. For the two Teftaments, the Law and the Golpell, are rood in nature,fühltince, or kinde: and the difference lyes not in the prefence or abience of the Spirie.

And whereas the Papits make two fiftifi cations, the first meerly by grace, the litering by workes : befides the two Teftaments, they must cstablish a third TeRament compound

partly Euangelialt ; otherwith the rwofold justification cannot fland. For the Law propounds onely one way of julification; and the Gofpell a fecond. The doctrine therefore that propounds both, is compounded of both.

Gud did not approve the polygamy of Abraham, yet doth hee ufe it to fignifie the greateft myftery of our Keligion. Here we fce a great point of the divine providence of God, who ordereth and ufeth well the things which hee doth not approve. This is the foundation of our patience, and a meanes of true comfort. lofeph thus comforts himfelfe and his brechren, that God o dered and difpofed their bad enterprife, to his and their good, Gen. 45.6.7.

Here sgaine Paul fets downe two properties of the Teftament of works, or of the law. The firft is, that it came from mount Sina, And here lies the difference betweene the law and the Golpell : the Law is from Sina, the Golpel from Sion or Ierufalem. For there it was firft to be preached, and from thence conveyed to all nations, Mich. 4.1. Exect 47.1.

The fecond property of the Law is, that it gendreth to bondage : becaufe it maketh them bondmen, that look to be faved and juflified thereby. And this it doth, by revealing finne and the punifhment thereof, which is everlafting deach, and by convincing all men of their fins, and of their deferved condemnation. In this respect, it is called the miniflery of Math, 2 Cor. 3.6. and Paul faith, that after he knew his finnes by the law, he dyed, and the law was the meanes of death unto him, Rom. 7. 10. Here is another difference betweene the law and the Gofpell. The law genders to bondage: the Gofp ill genders to life. For it is an inffrument of the Spirit for the beginning and confirming of our regeneration and falvarion : and fo is not the Law, which is no caufe, but onely an occasion of the grace of God in us.

Whereas Icrufalem that now is, is faid to be in bouldage, as Sinz and Agar ; it is to be obferved, that there is no Church in the world, nor people, which is not fubject to apostalie. For God had made great and large promites to Ierufalem, Pfal. 122. and 132. and yet for all this, Loufalem by refuting Chrift, and by eftabliffing the juffice of the law, is come into bondage; and deprives her felfe of the inheritance of éternall life, Therefore it is a falfhood which the Papiers teach, that the infallible stilltance of the Spirit is tyed to the Chaire, and Confiftury of the Pope, fo as he, and confequently the Church of Rome cannot erre. Here againe, we fee what may be the future condition of England. For it may bee faid of it hereafter, England that now is, is not that which it hath bing namely, a maintainer of the Golpel of Chrift. Therefore wee mult nor behigh minded, but feare, and now take

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A (ommentary upon

Holy Ghoft, Hebr. 3. 12, 13. fets downe the degrees thereo and they are five in number. The first is, the deceit of finne : the fecond is, the hardning of the hears after men are deceived by finitie third is, an evil hears, which grows upon hardnetle of heart : the fourth is, unbeleefe, whereby the word of God is called in queftion, and the truth thereof : and after unbelecte followes a departure from God and Chrift. That this may not be, we muft carefully avoid all the deceits of finne, as namely, overoufnetle, ambition, luft, &c.

Againe, as Agar fignifics the law, fo doth Ifmaelall j fliciaries, that looke to bee faved by the law. Here then we fee the condition of the world the greatest part whereof are B Inachtes, For the Turke, and the Iew, looke at this day to be faved by their workes. The Papift afcribes his conversion not wholly to grace, but parely to grace, & partly to nature, or the ftrength of man will helped by grace. And thus are they borne after theffefh, as If macl was. And our common people, though in ficw they pref ffereformed Religion, yet in deed a great part of them are limachies. For they looke to be faved by their good ferving of God, and by their good deeds : and they little thinke on Chrift and his metits. And thus they dep ive themfelves of all tide ro eternall life. Therefore it flands them in hand to condemne nature and the ftrength thereof, and to renounce their owne workes, C and to reft onely on the promite of mercy for creinall (alvation ; thus fhall they bee the Children of the promite, and Heyres of God.

Laflig, p That Icrufalem is in bondage like Agar or mount Sina, weefee how vaine are the pilgrimages to the holy Land, and how needlette were the wars made for the recoveric thereof.

26. But Terufalem which is above, is free : which is the mother of us all.

He. e Paul lhewes what is figured by Sara, namely, the new Ierufalem, which is the Catholike Church, Heb. 12, 22, 23. Revel 21.2. And it is here to tearmed, becaufe lerutalem, was a type thereof in fixe refp As- Firft, God I chefe Ierulalem above all other places to dwell in, Pfal. 32. 13. And the Catholike Chu ch is the company of predefinate, chofento be a peculiar people to God. Secondly, Iciulalem is a City compact in it felfe, by reaton of the bond of love and order among the Citizens, Pfal. 1 22.3. In like fort the members of the Catholike Church are linked together by the bond of one ipirit. Thirdly in Icruial ni was the Sauftuary, a place of Gods prefence, and of his worlbip, where also the promite of the leed of the woman was preferved till the comming of the Meflias: and now the Catholike Church is in the roome of the fanctuary:in it we must fecke the prefence of God, and the word of life : therefore it is cal-

heed of the first beginning of apostalie. The |A| led the pillar and ground of truth; 1 Tim. 3. 15. Fourthly, in Ierufalem was the throne of Devid, P/al. 122.5.and in the Catholike Church is the throne or (cepter of Ghrift, figured by the kingdome of David, Rov. 3.7. Fiftly, the commendation of a City (as Icrufalem) is the subjection and obedience of the Citizens: now in the Catholike Church all belcevers are Citizens, Epb 2. 19. and yeeld voluntary obedience and jubjection to Chrift their King, Plalme 110.2. Elay 2. 5. Laftly, as in Ierufalem the names of the Citizens were inrolled in a Register ; fo the names of all the members of the Catholike Church, are inrolled in the booke of life, Revel. 20. 15. Heb. 12.23.

Againe, the Catholike Church dwelling here below, is faid to bee above in heaven for two caufes. First, in respect of her beginning, which is from the election and grace of God, and from Chrift the Mediatour, of whole flefh and bone we are that beleeve, Eph.g. 30. The juffice whereby we are juftified is in Chrift ; our holineile and life, flowes from the holines and life of Chrift, as from a root. Secondly, the Church is faid to be above, becaule it dwels by faith in heaven with Chrift; for the property of faith is to make us prefent after a fort, when we are abient, Heb. 1 1.2.

The use. This being fo, we are admonified to live in this world as pilgrimes & ftrangers, 1 Pet, 2. 1 1. and therefore we must not fer our love upon any earthly thing, but our mindes muft be upon the countrey to which we are travelling. And whatfoever is an hinderance to us in our journey, we muft caft it fiom us, that we may goe lightly : and if we have any wrong done us either in goods or good name we muft the rather bee content, beçaufe wee are out of our country in a ftrange place : and hereupon wee muft take occation to make haft to our journies end, that is, to our owne city, and last abode. Thus did the Patriarcha, Heb. 11.13,19.

Secondly, we must carie our felves as Burgeffes of heaven, Phil. 3. 20. And this we fhall doe by minding, lecking, iff fting of heavenly things, by freaking the language of Canaan, which is, to invocate and praife the name of God. Lafly, by leading afpirituall life, that may beferme the Citizens of heaven. Many faile in this point, when they come to the Lords Table, they profette themfelves to bee Citizens of the city of God, but in their com. man dealings in the world, they play the farke rebels againft God and his word, and live according tothe lufts of their, blinde and unrepentant hearts.

Thirdly, when Paul faith, that Ierufalem which is above is free, ore. her the wes that the Catholike Church is one in number, and no more; Cant. 6:8. My dowe is alone , and the owely daughter of her masher. John 1011 6. One freepe. fold There bee many members, but one bodie, 1 Car.12,12.

Fourthly,

the Epistle to the Galatians.

Fourthly, lichee we gather, that the Catho. A like Church is invisible. For the company of them that dwell in heaven by their faith, cannot be difeerned by the eye, John faw the Heavenly levelalen defconding from heaven, yet not with the bodily cye, bat in forth. Rev. 21.19 The things which make the catholike church to bee the Church, namely, election, vocation, jultification, glorification, are invifible, the Papift therefore erreth, when hee reacheth, that the Catholike church is a vifible company under one Paftour, namely the Pope. And the places which they bring to proove the vilibility of the universall church, concerne either particular churches, or the churches that were in the dayer of the Apo-Alessor againe, they ipeake of the inward glo- B ry, and the beauty of the Church.

Cap.4.

Free | chat is, redeemed from the bondage of death and finne :and to from the curfe of the law. Of this freedome I will speake more afterward.

The mother of us all fine is called a mother because the word of God is committed to the keeping of the Church, which word is feeder | Pet. 1.23. and milke, 1 Corint. 2. 2. and frong meat, Heb. 5.14. And the Church is a mosher, which by the minifery of the faid word, brings forth children to God, and after they are borne and brought forth, flice feeds them with milke out of their owne breafts, which are the Scriptures of the old and new Teltament.

Here a great queftion is to beepropounded, namely, where we shall finde this our Mother ? for it is the duty of all children to have recourie unto their mother, "and to live under her wing. The advocates of the Popifi church, Pricits and Icluites fay, wee muft bee reconciled to the church and See of Rome. if we would be of the catholike church. To this purpole they ule many motives, I will here propound feven of them : becaufe heretofore they have beene featrered abroad among us.

The frf motive. The church of Rome hath meanes of fure and certaine interpretation tradition; councils, fathers : wee have nothing but the private interpretation of Luther, Melantion, Calvin, &c. Anfr. Scripture is both the gloffe and the texts And the principall meanes of the interpretation of Scripture, is Scripture it felfe. And it is a meanes. when places of Scripture are expounded by the Analogy of faith, by the words, fcope, and circumstances of the place. And the interpretation which is futable to all thefe, is fure, certaine, and publike : for it is the interpretation of God. Contrariwife the interprotation which is not agreeable to thefe. though it be from church, fathers, and councils, is uncertaine, and it is private interpreterion. Now this kinds of interpretation wee allow : and therefore it is falle, that we have only private interpretations; and that all interpretations of the clurch of Rome are publike. Secondly, I aniwer, that we are able to juffific our interpretation of Scripture for the maine points of Religion, by the confent of fathers, and odunells, as well as they of the church of Romerin

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The fecond metive. We have no divine and infallible authoritie toreft on in matter of robigion but they of the church of Rome have. An/. In the canonicall Scriptures of the Propliers and Apofiles, there is divine and infak lible authority : for they 'are now in the new teftament, in ftead of the lively voyce of God. And this authority wein our church atknowledge. Secondly, I aniwer, that the church hath'no divine and infallible authority di-Rinct from the authority of Scriptures (as the Papift teach) but onely a Miniftery, which is to forake in the name of God, according to the¹ written word.

The stird monive. Wee have no limitations of opinion, and affection, but they of the church of Rome have." I aniwer, fift : wee fuffer our felves to be limited for opinion, by the analogy of faith, and by the written word, and to doth not the Papift, which addes tradition refehe Scripture. And for affection wee fuffer our felves to bee limited by the doctrine of repentance, and new obedience, Secondly, I andwersthat the church of Rome uleth falle meanes of Limitation. For it teacheth, that for opinion, wee must captivate our fenfes to the determination of the church. by beleeving as the church beleeves, though it be not known what the church beleeveth. And it limits affection, by auricular confeifion, and by canonicall fatisfaction, theere inventions of men.

The fourth motive. The Romane religion drawes the multitude. An/. It drawes them indeed, becaufe it is a naturall religion, but it doth not turne them from darknes to hght. from death to life, Secondly, Laniwer, that Antichrift in his comming fhall draw the mukitude. 2 Theff. 2.9.

The fifth motive. There were never but two alcerations of religion. One in the dayes of Eline the other in the dayes of John the Bap. tift. Anfie. I will fhew a third. Paul faith that before the end, these shall bee a departure, 2 Theff. 2. and this departure is generall in all Nations, Revel. 13. 16. and after a thousand yeares there shall be the first refurrection, Revel. 20. 5. and this refurrection is the reviving and the reftoring of the Gofpell after long ignorance and fuperflition.

The fire motive. The church of Rome hath a ludge to end controverfies : we have none. An/w. Chrift is our ludge : and the Scripture is the voyce of this ludge determi ning all things pertaining to falvation, fully and plainly to the contentation of any cona) as a la frencia. fcience. m

The leventh motive. The Roman religion is futable to auncient Tradition. . Anfwer. Ic C c

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mangement touching images, and the centh, touching luft. And it overturneth fundry Articles of faith. For it abolifheth one of the natures of Chrift by the reall profence, and his three offices, by joyning partners, and affocieres with him, ??

To thefe feven I adde three other. The eichth merive then is this: Our Minifters (they (ay) cooke unto themfelves new callings:and confequently that wecare but fchilmatickes. Aniw. The offices of the first reftorers of the Golpell were ordinary; and their vocation to the faid offices was ordinary; for they were all either Priefts, or Schoole-doctours. Is may bee faid, that they departed onely from the common abufe of their callings, which they B Rev. g. 18 ... reftored to their right uft.

The ninth Motive. The church of Rome hath true baptifine, and therefore it is a true church. An/w. Baptifme in the Papacy. pertaines not to it but to another hidden church in the middeft of the Papacy : as the light in the Lanthorne, pertaines not to it, but to the pattenger. Secondly, though the church of Rome hold the outward Baptilme, yet doth it overturne the inward, which flands in the juftification of a finner by imputation of the obedience of Chrift. Thirdly, baptime fevered from the preaching of the Gofpell, is no marke of a church. Circumcifion was ufed in Samaria, and yes they were no people of God. Hof. 1.9.

The tenth mative. The church of Rome bath antiquity and fucceffion from the Apollics. Anfawr. They are no markes of the church, unletle they bee joyned with propheticalland Apoftolicall doctrine. The kingdome of darknetle, hath alto antiquitie, fuccettion, univertality, and unity.

Now then wee are to hold the church of Rome as a it pmother, nay, as a profetfed harlot : fhee is no mother of ours. For the Lordiaith, Come one of her my people, Rev. 18. Let us therefore come to the true aniwer.

The Catholike Church, our Mother, is to be fought for, and to be found in the true vifible churches, the certaine markes wherof are three. The preaching of the word of GOD, out of the writings of the Prophets and Apofiles with obedience, Jobs 10.18, Epb.2.20. True invocation of God the Father, in the only name of Chrift by the affiliance of the Spirit, All 9.14. 1 Cor 1.2. Theright ule of the Sacraments, Baptifme, and the Lords Supper, Alat.28.18. And by thefe fhall we finde the true Church of God in England, Ireland, Scotland, Germany, France, &c,

Againe, in that the church is called our Mether, the Papiftgathereth, that her commandements mult be obeyed, Pro. 1.8. and therefore in their excechifmes, belide the commandements of God, they proposed the commandements of the church. But I anfwer, that the precepts of the father and

is contrary. For it abalifheth the fecond com- A the mother mult be one: and then the mo ther must beobeyed. The church is called the mother of as all the is of all true beleevers. Hence it followes, that wirked men are not members of the catholike church (as Popifh Doctours erroni-only teach) for then the church shall bee a mother, not onely to the children of God, but alfo to the children of the devill.

ap,4

Cap.4.

- Lafty, in the the church is our mothen, wes are taught that we mult defpile our fak birth, and feeke to be borne againe unto God. and lucke the break of our mother, feeding on the milke of the word, Plahas. At. & Poter 2.2. Thus, to be borne a member of the new lernfalen, is a great priviladge, Plame 87. s.

27. For it is written, Rejenseshan barten shat bear of no children, breake farsh and cry show shar stadelleft not; for the defelate, bath, many more chuldrenshen for which barb an bufb, und.

Thefe words are the teltimony of the Propher E/4y, cap. 54, 1. and they are brought to proove that which Paul faid in the former verfe, that she Cashelike Church is the wother of wall, that is, not onely of the lewes, but allo of all beleeving Gentiles

In the words, I confider the preface to the Teltimony, and the Teltimony it felfe. The preface, It is written : where typo points are to be confidered. The first is, who faith, is write ten ? Anf. The Apofile Pawl, whole authority was divine and infallible, because he was lod into all truth by the Spirit of God, fo as hee could not erre in delivering doctrine to the church. And yet for all this lice followes the rule of the written word. And his maner was fo to doe, Alt. 26.2 2. This flewes the famefeile impudency of the church of Rome, which takes to it felfe an shfolute power of judgement in all matters without, and belide the Scripture, yes, a power to judge of the Scripture it felle, and of the fenfe thereof. without the heipe of Scripture, upon a fuppoted infallible affitt ince of the Spirit.

The fecond point is, In what question faith Paul, It is written: Anfw. In a controverfie between him and the falle Apoftles, touch. D ing the juffification of a finner. This facwes that the Scripture it felte is the meanes to determine and decide controverfies. There was for this purpose in the old Testament, the lively voyce of God uttered in the Oracle at the mercy feate: but in the new Teftament, there is no fuch voyce of God, but the writcen word is in the flead thereof, to the end of the world, And therefore Pan/faith, It is written.

In the tellimony I confider three things, the condition of the two shurches, the change of the condition, the joy that is upon the change.

The condition of the charch of the new Telliment, in these words, Barninsbut barrift no childrenshow that travelieft nos the defalase. Barren

the Epifile to the Galatians.

Barren | The Christian Church is fo called, A | our bodies and foules to God, and Chrift, and becaule by the vertue and firength of nature it beares no children to God, no more than Sara did to Abraham, Iohn 1.13. 1 Cor. 3.7. Secondly, it is to called in respect of the beginning thereof, when the Iewith church was yet flanding, till the fpirit of God was powred forth upon all flefh, after the afcention of Chrift, and before this, the number of them which were converted to GOD, was very fmall; and therefore Chrift himfelfe complained, that be (pent his firength in vaine, E/a. 49 4. Thirdly, it is fo called in respect of the latter times of the Church, in which Chrift fhall fearce find faith upon the earth, Lak, 18. 8. Further that the Church is barren, it is declared by the figne, because fhee neither B brings forth child, nor beares.

Defolate that is, without husband in appearance, by reason of the crosse and affliction : and without children, becaufe at the fift the christian Church was constrained to hide her felfe in the wilderneffe, Rev. 12 14. It may bee demanded how the Catholike Church fhould be defolate? Anf. The eftate of the Church is twofold: inward or outward. The inward efface frands in the true knowledge of God in Chrift, in comfort touching remiffion of linne, and life everlafting, in the hearing of our prayers, in protection and deliverance from all spirituall enemics, in the gifts of the fpirit, faith, hope, love, &e. In respect of this eftare, the Church is all glori- C ous within & never defelate, Plal.4e. 12. The ontward effate of the Catholike Church. ftands in visible attemblies in the publike Miniflery of the Word and Sacraments, in a government according to the word of God. In respect of this second estate, the Church may be in defolation. This was the condition of the church in Paradite upon the fall of our first Parents, of the Ifraelites at Mount Horeb, when they worfhipped the golden calfe, and in the dayes of Eline, Rom 11.3. and afterward, 2 (bron 15.3. When Chrift fuffered, the fhepheard was finitten, and the fheep were feattered. After Chrifts afcenfton all the carth worfhipped the beaft, Rev. 13.12.

Hence it followes, that the Catholike Church is not a visible effate or company of men under one vilible head : beeaufe in respect of her outward effate the may bee for a time in defolation. And as this is the effate of the Church, fo is it alto the effate of the members thereof. They Ball be hated of all men; Luk, 21.17. Men hall thinks they doe God good fervice, when they kill them, lob. 16.1. And Chrift himfelf was a ma without form or beduty, 11.3.3.2

Having an bufband in these words the condition of the Iewish Church is fet forth, that fhee is married or elpoufed to GOD, who is her husband, Ezek. 16,8,9. The like may bee faid of any other church, and namely of the Church of England,

The Vic. This must teach us to dedicate

to give the maine affections of our hearts unto him, as our love, and joy, &c.

Secondly, we must adorne and trimme our felves with grace, that we may please our hus. band, P/al. 45.12.

Thirdly, wee must bee the glory of Chrift, as the wife is to her husband, I Cor. 11.7. and that is; by subjecting our felves to Chrift and his lawes.

Againe, if we betroth our felves to Chrift indeed, we may affure our felves that Chrift is our Chrift, and that he hath given himfelfe unto us, and confequently, that hee will fan-Ctific us, Ezec. 16.9. project us as an husband doth his wife, Gen. 20.16. and indowe us with all things needfull for this life, and the me to come, E eec. 16. 10, 11.

The fecond point is the change of the Church of the new Teftament, becaufe flice fhall ceafe to be barren, and bring forth many children. This is the promife of God ; and hereupon Paul concludes, that the Church is a mother of all beleevers, both lewes and Gentiles. Obferve, that the promife of God is of infinite vertue in this time and place. In the beginning God faid, les there bee this or that, and it was fo. Of like vertue is Gods promile, if we can waite his leifure. God promifed that after 430. yeares, the Ifraclites fhould be delivered out of Egypt, prefently when the time was expired, nothing could hinder the promite. R cade Exodus 1 2.41. Therefore our duty is, to reft on Gods promifes in all times. both in life and death.

The third point is the joy upon the change. Rejoyce] Here are two things to be confidered. The fift, who muft rejoyce ? Anf. The Church, Gods kingdome is the place of joy, Rom. 14 17. Rejoycing belongs to the prople of God, Plalm. 68.3. and 106.5. The mulicke of the Temple was expicall, and figured the joy of the Catholike Church, where is the afforance of remifion of finnes, and life eternal].

The fecond point is, in what must the Church rejoyce? An/wer. In the redemption of Chrift, and the fruit therof, the converfion of finners to God. For the Prophet had fhewed at large the paffion and fufferings of Chrift, Ifa.53. and hereupon he faith, Reforce those barren. The Ifraelites were commanded to feast, and to bee metry before the Lord, Leviticus 22, verfe 40. 1 Chronicles 20.22. that is, before the Lords Arke, which was the pledge of his prefence. Now this Arke was a figure of Chrift : and the myrth before the Atke, fignified, that the foundation of all our joy, lies in our Reconciliation with God in Chrift. The Angels in heaven greatly rejoyce at the conversion of a finner's and at the returne of the prodigall fonne, the fat calfe is killed.

The Vie. It is falle, that Religion breeds Melancholy, and cuts off all mirth. Itdorh not C . 2 abelifh

A (ommentarie upon

men to true and perfect inv.

Our first and principall joy mult be, that we are in Gods favour, reconciled to God by Chrift, Luke 10.20. In David, the head of his joy, was the good effate of the Church, Plalme 1 37.6. And all other petty joyes muft flow from this, and be furable to it.

Breake forth] this fignifics, that the Church upon earth is (as it were)pent in with prefent griefe. Our joy in this life is mixed with forrow. The Pafchall Lambe was eaten with fours berbs, to fignific, that wee feele no fweetnetle in the blood of Chrift, till we feele the fmart of our finnes. We here muft rejoyce in trembling, P/al.2.1 P. Joy is forme for them that are might in beart, Pfal.97.12.

Cry in our earthly joyes, we must bee moderate and (paring: we muft not cate too much hony left weefurfet. Yet in fpirituall joyes the measure is to reloyce -without meafure, if we be ravished with joy in Christ, that we c y againe, it is the beft of all.

28 Therefore breshren, we are after the ma ner of Ifanc, children of she promife.

Here Paul flewes, that as Sara figured the Catholike Church, fo Ifac was a figure of all true beleevers the children of God.

Therefore or chus, And we brethren.

We]not only the lewes, but alfo beleeving Gentiles.

Promife the promife made to Abraham, will be thy God, and the God of thy feed : Or the C promile made to the Church, that being barren fhe thall beare many children.

Children of promife beleevers are fo called. not becaufe they believe the promile (though that be a truth) but becaufe they are made children of God, by the vertue of Gods promile. For thus was Ilage the child of promite. in that he was borne to Abraham not by the Brength of nature, but by Gods promife. And Paul oppofich the children of the promile, to the children of the flefh, which were borne by naturali ftrength, Rom. 9.8.

Hence it followes, that the meere grace of God, is the caufe of our election and adoption, and not any thing in us. For the promite of God makes us Gods children ; and the I promife is of the metre grace of God: and therefore we are Gods children by the meere grace of God. For the caule of the caule, is the caule of the thing cauled. Therefore Paul taich, that the Ephefians were predefinate to adoption, Ephef. 1 5. And he faith, the 7000. that never bowed knee to Baal, mere referred by the election of grace, Rom. 11, 5. And it is a falle polition, to teach, that Election and Adoption are according to Gods foreknow. ledge of our faith and obedicace. For thus thall we elect our felves, and be children.not of Gods promife, but of our owne free will. and faith. Moreover, God forefees our future faith and obedience, becaufe hee fift decreed to give the grace of faith unto us :

abolifh mirth, but rectifieit: nay, it brings, A | becaufe the foreknowledge of things, which are to come to palle, depends upon a prece-dent will in God.

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Marke further, the children of God are called the children of the Promife, and this promife is absolute and effectuall. Here a queftion may be refolved : and that is, whether the child of God in his conversion have a libertie and power to refift the inward calling of God ? An/. No. The absolute will of God cannot bee relifted : now the promife whereby men are made the children of God, is the abfolute will of God. Againe, with this promife is joyned the infinite power of God, which without all refiftance bringeth that to patte which GOD hath promifed. For hee B makes men to doe that which he commands. Ezech. 36. 26. he gives the will and the deed, Phil. 2. 1 3. 10 as men effectually called, cannot but come, John 6.45.

It may befaid, that this is to abolifh all freedome of will. Anf. It fufficeth to the liberty of the will, that it befree from compulsion : for conftraint takes away the liberry of the will, and not neceffity. Secondly, the determination of mans will, by the will of God, is the liberty of the will, and not the bondage thereof for this is perfect libertie, when mans will is conformable to the will of God.

29. But as be which was borne according to the field, perfecuted bimshas was berne after the (pirit, fo it is now.

Thefe words are an answer to an Objefion, on this manner : wee are hated of the Icwes; and therefore we are not the children of promife. The answer is twofold. One in this verie, thus, No marvaile : this is the olde falhion : it was thus in Abrabams family. For I(mael (borne after the flefh) perfecuted Ifaae (borne after the fpirit) and to it is at this day.

Observe that there is a perpetuall enmitie and opposition betweene true beleevers and hypocrites. God put enmity betweene the feede of the Scrpent, and the feed of the woman, Genef. 3.1 5. The world hates them that are chofen out of the world, John 15. 19. Carnall men cannot abide that their opinions and doings, fhould be judged and condemned of others, Ioba 3.20. And hence comes the opposition that is betweene beleevers, and hypocrites, who cannot abide fuch as are not like themfelves.

This hatred and opposition, thewes it felfe in perfecution : of which, three things are to be confidered.

The first is, who perfecutes ? Anf. Carnall Ifmaclites, fuch as are of the fame Religion and family with Ifac. Thus the lewes perfecuted their owne Prophets, and the Theffalonians were perfecuted of their owne Prophets, Thefal. 1.14. Thus Priefs and leinites that have beene heretofore borne, baptiacdand brought up among us, are the caufes of many feditions, confpiracies, and fecke the lubverfion of Church and Land.

the Epiftle to the Galatians.

The fecond is, who are perfecuted ? Anf. |A| Spirituall men, the Children of the promife. They fuffer wrong, but they doe none : In the mount of the Lord there is no hurs done, Efay & t. 9. they turne their speares and fivords into mattockes and fishes, Efay 2.4. And they which dee no wrong, but are content to fuffer wrong (and that for a good caule) are in this refpect bleiled, Mat. s. 10.

The third point is, tonching the kinde of perfecution : and that was fcorning or mocking. Gen. 2 1.9. It may be demanded, how mocking can be perfecution ? Anf. Mocking and derifion, which rifeth of the hatred and contempt of our brother is a degree of murder. Hee that faith Raca to his brother, is guilty of a Councill, Mat. 9.22. Here Raca lignifieth allfignes & geftures which expresse contempt, as/nuffing, tufbing, learing, gorning, de. Cam is rebuked of God even for the cafting downe of his countenance, Gen. 4 6.

Againe, the mocking wherewith I/mart macked I/ane, proceeded from a contempt & hatred of the grace of God in Ifaac: which Paul notes when he faith, that he masperfecuted which was torne after the forms. This hatred of Gods grace in men, is the beginning of all perfecution, and the deriding of the grace of GOD, is as much as the poyling of our goods, and the tecking of our lives. Thus Cam hated his brother, by reafon of the grace of God, Because his deeds were good. I Job. 3.12. A great part of the fufferings of C Chrift, flood in this, that he was mocked for his confidence in God. Pfelm. 22. 8. Matth. 27. 43. The Children of Bethel macke Efi zens: fift for his perfon, calling him Balde pate : fecondly, for the favour of God thewed upon Elins his mafter, in faying, Afcend, bald * luft in guzft. pate : that is, * afcend not to Bethel, but afcend to heaven as Elise did, and this prophane fcorning hes curfed in the name of God, 2 Kin. 2. 23. The like fcorning is used among us at this day. For the practice of that religion which fands by the Law of God, & the good lawes of this land, is nicke-named with termes of Precifeneffe,& Purity. A thing much to be lamented :for this bewraics that there is a g est want of the grace of God a- D mong us. Therefore take heed of it.

30. But what faith the Scripture : put out the bond woman, and ber foune : for the fonne of the bond woman fall not be beire wish she forme of the free women

The fecond anfwer to the former objection, is in these words, that they which hate the children of promife, fhall at length bee caft our of the houte of God.

Object 1. Their words, Caft ows the bond-weman, are the words of Sara to Abraham therfore they are not the words of Scripture, An. fwer. The words were uttered by Sara, but they were afterward approved by GOD, Genefis 21.12. and thus they are the voyce of Scripture,

Objett. 11. Sara is commenced for her fub-jection to Abraham i Pers 3. 6. yet fire they fpeakes imperioully. Cafe one she bender in ca. An/w. Shee speakes this nor as a private wo man, but as the voyce and mouth of God and that (no doubt) by inftinct from God. And therefore the words the uttereth, are to bee effeemed as the commandement of God. This her cafe is extraordinary, and not to be followed.

The Vie. I. All carnall hypocrires, mockers of the grace of God, fhall be caft forth of Gods family, though for a time they beare a fway therein. This is the fentence of God. Let us therefore repent of our mocking, and hereafter become lovers of the grace of God as Chrift was, Marke 10.21.

II. Confolation : the perfecution of the people of God fhall nor bee perperuall. For the perfecuting bondwoman, and her lonne mult be caft out. The red of the wicked for mos reft upon the lot of the righteons, Plaime 135.3. This is our comfort.

III. All jufficiary people, and perfons that looke to bee faved and juffified before God by the Law,, and the workes of the law, either in whole, or in part, are caft out of the Church of God, and have no part in the kingdome of heaven. The caffing out of Agar and Ifmael, is a figure of the rejection of all fuch. Behold here the voyce of God caffing downe from heaven the greatest part of the carch, the Turk, the Icw, the obitinate Papift, with the Repmother, the Romifh church.

31. Then breihren, we are not children of the lervant, but of the freewoman.

The conclusion of the whole Argument following directly from the 27. verfe. If wee be children of the promife, then are we children of the freewoman, and nor of the bondwoman, and confequently we are justified and faved without works of the law, by the meere grace of God, caufing us by faith to reft on the promife of God, whole fubftance and foundation is Chrift.

CHAP. V.

I Standfaft therefore in the liberty wherewith Chrift hath made us free, and be not intengled agains wish she yoke of bondage.

"Hele words are a repetition of the principall conclusion of the whole Epifile. Which was on this manner : I Paul am cilled to teach, and my doctrine istrue : therefore ye did evill to depart from it, and your dury was to have flood unto it.

Further, they are collected and inferred upon the conclusion of the last argument used in the laft Chapter, thus: Yee are children of the freewoman : and therefore years free ! and therefore yee flould hold fait your li berry. Ccz Int

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In the words 2. maine points of doftrine A are proponded. The first is, that by nature we are all intangled with the yeak of bondage. For the better conceiving of this, I will handle three points, the mature of this bondage, thefigue of its, and the ule

Touching the nature of it. Our fpirituall bondage that in three things. The first, in bondage under finns, which Paul ceacheth when he faith, I am carnall, fild under finns, Rem. 7:14. Remeaber that by finne is mean originall finns, which hat her wo parts : Guiltineffe in the first offence of Adam, which is imputed to all mankind; and the difpolition of all the powers of the fould to all manner of evill whatfoever. And this rebellious difpoficion is lake a leprofic infeding the whole man : and is reignes like a tyrat over the foule of man, by temping intung, and drawing him from one actual linne to another, fo as he can do e nothing but fin, Iam. 1.14.

The fecond thing is obligation or fubje ftion to all punifhment both temporall and creinall. And it hath three parts. The fift is, Bondage under Satan, who keepes unrepentan: funers in his fnare according to his own wil, 2 Tim. 2, 26. hec rules in their hearts like a God, 2 Cor. 4. 4. and hath power to blinde them, and to harden their hearts, till hee have brought them to eternall death, Hebr. 2. 14. The second is bondage under an evill confcience, which fits in the hearts of offenders as an accuser, and a terrible Iudge, and lies C like a wilde beaft at a maus doore, ready ever & anon to pluck out his throat, Gen. 4.7. The third is, bond ge under the wrath of God, and the feare of eternall Jeath, Heb. 2.15.

The third part of this bondage, is the obligation to the ceremonial law. I pertaines not to all mankinde, but only concernes the lewes, to whomic was a yoake of bondage, All 15.

The figne of this bondage, whereby it may be differned, is to keepe a courfe or pradice in finning, *Jobn* 8. 34. *Her that commits fines, is a fervant of finus:* or againe, a life led according to the cultome and falhion of this world in the luft of the field, or the luft of the eye (which is coveroufaelfe,) or in the pride O kinc, Ebof 3.2. 1 Jobn 2.16.

The Vie, Weemuilt learne to fee, feele, acknowledge and bewailt this bondage in our felves Deliverance belongs only to luch captives, as know themelives to be captives, Luk, 4.18. and labour under this bondage, Manto. 11.28. Thus did Paul when he fuith, Jam (old under finase : and JO migrable man ? who foul deliver me from this body of death 3 To feele this bondage, is a feep out of it: and not to feele it, is to be plunged into it.

Secondly,weemust pray earnelly for deliverance. The dumbe creatures figh and ravell till they be delivered from their bondage, much more then must we doe ir, **Rem.** 8.12.

Thirdly, we mult learne to deteft what loever, is of our felves: because it wholly tends to bondage.

Laftly, we muft be content with any affliflips that God layes on uschlough it bet ingring ficknellt, poverty, imprifonment, banifbanent, For God might worthily lay on us all flame and confution: becaufe we are by nature flaves of finne and Satan.

The fecond maine doftrine is, that by grace there is a liberty pertaining to the people of God. Here I confider foure things : firth what this liberty is:fecondly, the author of itchirdly, the perion to whom it belongs: fourthly, our duy rouching this liberty. For the firth Chriftian liberty is called, the

good or commodity of Christians, Rom. 14.16.

It is affirstuallright ar condition, left by Adam, and reflored by Chrift. 1139. Spirituall becaufe it persames to the conference. The ufe indeed of our liberty is in outward things, as meate, drink, apparell &c. but the liberty it felfe is in the conteience. And thus it differs from *ieviell* liberty, which flands in the moving of the body, in the choyce of bodily actions, and in the free ufe of our goods.

Chriftian liberty hath two parts, Deliverance from mijery, and Freedome in good things.

Deliverance hach foure parts. The first is a Deliverance from the curie of the Law for the breach thereof, Rom. 8.1. There is mo condomnation to them that are in Chrift. And this comes to paile, because there is a translation made of the curie from our perfons to the perfon of Chrift, Gal. 3.1.3.

The fecond deliverance is from the obligation of the law, wherby it binds us to bring periedr righteoulindle in our owneperions for the attainment of everlafting life, according to the tenour thereof, *Doe this*, and live. And this deliverance is procured, becaue there is a translation made of the fulfilling of the Law, from our perions to the perion of our Saviour Chrift.

From thele two deliverances arifeth the pacification of the conficience, partly for our juftification, and partly for our converfation.

Touching Iuftification: A finner in his humiliation and conversion hath by this do-Arine a Liberry without respect to his owne workes, or to his owne fulfilling of the Law, to reft on the mee e mercy of God for the forgiven (Ic of his finnes, and the falvation of his foule, and to appeale from the throne of Divine luftice, to the throne of Grace, and to oppose the merit of Christ against the wrath and judgement of God And this hath beene alwaies the helpe of the godly in their diftrelle, reados Chron. 33. 12. Ezrag. Dan. 9 Pfal.32.31130,143. Confider the example of the Publicane, and the Prodigall tonne, who condemne themfelves, and maketheir appeale to the court of mercy and grace-Here

Here tome man may fay, how thall I know. A that I am freed trom the rigger of the Law, and from the carle threeds. Ad: Thou mak first first hy felle at the barrest Gods, judget ment, and there thou mitharsigne; acute, and condemne thy felle: this done, thou mult ule thy liberty, and make thine appeale to Gods marcy and gase for pardon, by aff bing, feeking, knocking : and thus at length that thou bee refolved touching thy deliverance.

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Moreover, touching converfation, our confeiences are feieled thus: in that they are freeed from the rigour of the Law, God in merey accepts the will and indeavour to beleeve, to pent, and obey, for faith, repentance, obedicnce. He foares them that feare him, as a father foares his childe when he endeavours to doe that which he can, Med. 3: 47. The law requires petieft obedience at our hands: yet God of his mercy lookes more at the will to obey, than the perfection of obedience. This mult be affs to cour mindes, whon we fee more corruption than grace in our (clves, and our obedience tainted with many foars of difobedience.

The third deliverance, is from the obfervation of the Ceremonial law of CMefer, Col. 2.15. And hence aristic hanother deliverance from the bandage of humane Traditions, as Pauliaith, Ifye be dead with Coriff from the Elements of the world, why are yo burdened with (tradition of Col.2.20)

The fourth deliverance, is from under the ryranny and dominion of finne. Rom. 6 v. 14: Let not finne have dominion over you. For years net ander the law, but undergrace. In the first convertion of a finner, originall fin receives his deaily wound; and the dominion thereof is diminified according to the measure of grace received.

The fecond part of Christian liberty, is a Freedome in good things : and it is fourefold. The fi ft, is a freedome in the voluntary fervice of God. Luke 1.74 We are delivered from our en:mies. that we may forve God in rightconfneffe and balineffe before him all the dayes of our D leves without foure. Paul faith, that the law is not giventa the righteous man, 1 Tim. 1.9. because he is a law to himtelfe, and freely does good duties, as if there were no law to binde him. The caule of this freedome, is the gift and donation of the free Spirit of God. Therefore David prayes, Stablifs me with thy free Spirit, Pfal. S.I. And Paul faith, Where the Spirit is, there is liberity, 2 Cor. 4.17. And, The Spirie of life which is in Chrift (is a law to us, and) frees w from the power of fin, and death.

It may be objected, that this freedome in the voluntary forvice of Gody is bondage. For Christinh, Matshew 11 130.7 also any pole mate you. And we can the statistic bound to the obcdience of the law of Godyne Adam Washy freation, may more frainly, by realise of dur redemption by Christ. Agr The more we are bound to obediencey the freer we are : becase the fervice of God is not boudage, but perfold liberty.

Thefectual freedome is in the free who of all the arisenses of God. Time 1.38: 70 the pars, all ships are pars, frag. 14. And the realon is , becaufe the dominion over the creatures, loft by Adam, is reflored by Child, a Cor 3, 12: And hence is is, the domired the folloidding of maringe, stid of means with obligation of contributery dollrising the output of the states of the states of the states with obligation of contributery dollrising the states of the stat

The third freedotte, is a liberty to come unto God the Father in the name of Chrift, and in preyer to be heard, Rowig.2... Bphofog. 12. Whereas according to our natural Kondition, our finnes are a wall of partition betweente us and God, and caufe us to By from the preferce of Gods and though we ery unto God, and fill heaven and earn, with our crytes, is long as we are in our finnes, we are not heard of hum.

The fourth freedome; is a liberty to enter into heaven in the day of our death a Chrift by hisblood having made a way, *Heb.* 10 19.

Thus we fee what Christian libertie is. The ule followes. The Anabaptifts gather hence, that among Chtiftians there must be no Magiftraces, for it there mult be magiftrates, they must have power to make lawes befide the Lawes of God: but this power they have not, becaute Cariftans have a tree ufe of all crearures of God by Chriftian liberty. An/w twe muft diftinguifh berweene the liberry it felfe, and the ufe of it. And the Magistrates authority deales not with the liberty which is in the confeience, but with the ufe of it : and he doth neither diminifh nor abolith the ufe of any of the greatures, but reftraines the abule, and moderates the over-common ule for the common good. Thus Magistracy and Chrifian liberty may fland together : and the rather, because liberty is in confcience, and the Magistrares authority pertaines to the body.

Here is further comfort for all the godly : for even by Christian inberty, their confeiences are exempted from the power of all creatures, men, and Angelia. 1 Corv. 23. 7ce are bagels with a price, be not forvants of men: that is, let not your hearts and conficiences fund in fubjection robits will of any man.

Here then falls to the ground the opision of the Papilts, samely, that the Lawes and traditions of the Church binde conficience as truly and censinly is the word of God. This doctrine is not of God, becaule it is sgainft Chriftim libery.

Ohtel. I. Rem. 13.5. Be fabjell setbe hipher priver ifme emfense. Anfwer. Confrience here is 100 fin respect of the lawes of the Magie fitmus But in respected the Law of God; that bids in 5 m confected to ober the law of the MagiNate.

Objett. 11. Heb. 13, 17. Okey them the birts shi diriff & of you, that be fubjett. Any We what be Cc4. be

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befubject to them the becaufe as Ministers of God, shey deliver the word of God in the name of God untous, and that were bindes confeience. Agains, the lawes which they makesouching order and conteinentle in the fervice of God, are torbe obeyed for the avoiding of candali and concerner.

Objett 111. A ching indifferent, upon the communitement of the Magistrate, becomes necellary. Anfr. Icistruc. But it muft be ob. ferved, that necellity is twotold; Externall, internall. And the Law of the Magistrate makes a thing indifferent to bee necellary, onely in respect of external necellity, for the avoyding of the contempt of authority, and for the avoyding of fcandall. Otherwite the thing in it felfe is not necellary, but remaines B fill indifferent, and may be uled, or not uled, if contempt and fcandall be avoided. The Apoftles mide s law, that the Gentiles fhould abitain from ftrangled and blood, and chings offered to idolls, Ad. 1 5.28.yet Panliath, af. terward to the Corinsbians, All things are law. full, 1 Car. 10 23. and what feever is fold in the (bambics, cate and make no question for confiience (ake, v. 25. becaute cheis intent was nor, that the law flould fimply binde, but onely in the cafe of offence: and therfore where there was no offence to be feared, they leave all men to cheir liberty.

Againe, here is another comfort to all that beleeve in Chrift, that nothing can hurt them, and that no evill can befall them, P/at 91.10. nay all things (hall in the end turne to their good, though in reasion and fenfe, they iceme institut. To beleeve this one thing, is a ground of all true comfort.

The confideration of this benefit of Chrifian liberty, teacheth three things. The first is, trom sur hearts to embrace, love, and main raine Christian Religion, becaufe it is the meanes of this liberty. The fecond is, carefully to (earch the Scriptures: for they are as it were the Charter in which our liberties are contained. Thirdly, our Christian libertie puts us in mind to become unfained fervants of God in the duties of faith, tepentance, new obedience, Rew G.28. For this fervice is our liberty.

The fecond point is, touching the Author of this, liberry, in theie words, Wherewith Corif bath made us free Chrift them is the warker of this liberry, John 8.36. he dittolves the worker of the devill, 1 John 3.8. he binds the frong man, and cafts him our of hisheld, Marth, 1.2. 49.

He procures this liberty by two meanes: by his merit, and by the efficacy of his Spirit. Themerit of his death procures delivetance from death, and, it purchaleth a sight to his eventating. The efficacy of his Spirit allores us of our adoption, and withell absres by little and little the firength and power of funce.

The Vic. Hence we learne the greatnelle

and grievoufneffe of our (piritual) boadage, becaufe there was none that could deliver us from it, buit Chrift by his death and paffion; Hence therefore were are to take occasion to acknowledge and bewaile this our most miferable condition in our felves.

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Secondly, the price that was payd for tho proctivement of our liberry, namely, the precisus blood of the immaculate Lambeof God, fhewes that the liberry it felfe is a thing moft precisus and excellent, and to to be effected.

-> Thirdly, for this liberry we are to give all praite and chankers to God. This did Parate the remembrance of it, Rom. 7.25. I Gov. 15. 57. And not to be thankfull is an height of weckedneffe.

The third point is, concerning the perfons to whom this liberty belongs ; and they are noted in these words, Stand ye faft, be bath made us free. Whereby Paul fignifies himfelfo and the Galatians that beloeved in Chrift; Beleevers then are the perfons to whom this liberty belongs, John 1.12. 1 Tim. 4.3. And true beleevers are thus to be diferned. They ufethe ordinary meanes of grace and falvation, the word, and facraments : in the ufe of the meanes, they exercise themselves in the fpirituall exercises of invocation and repontance: & in thefe exercifes they bewaile their unbeleefe, and firive by all meanes to beleeve in Chrift. As for them that conceive a per-(walion of Gods mercy without the meanes of falvation, and without the exercises of in vocation and repentance, they are not true beleevers, but hypocrites.

When Paul faith, Chrift bath made su free, that is, me Paul, and you the Galatians, he teacheth that every beleever must by his faith apply unto himfelfe the benefit of Chriftian liberty, But to doe this well, is a matter of great difficulty. The Papifts in their writings report our doctrine to bee this : that a man must concerve a perswasion that he is in the favour of God the adopted child of God : and that upon this perforation hee hath the pardon of his finnes, and the benefit of Chriftian liberty. But they abufe usin this as in many other things, But wee teach that the application of Christ and his benefits, is to be made by certaine degrees. The firft is, to ufethe meanes of falvarion, the word, prayer, faeraments: the fecond is, to confider and to grow to fome feeling of our fpirituall bondagesthe third is, to will and delive to beleeve in Chrift and to teffife this defire by asking, fer king, knocking: the fourth is, a certain per-(walion, or a certainty conceived in minde of the mercy of God by meanes of the former defire according to the promife of God, Aske, and is fall be given nine you. The fifth is an experience of the goodneile of God after long use of the meanes of falvation : and then upon this experience followes the full perfwalion of mercy and forgivenell. The

The fourth point, concernes the office of [A] beleevers, and that is, to fland fait in their Christian liberty, and in the doctrine of the Golpel, which reveales this liberty. And by this, we in England are admonified to fland fail to the religion which is now by law eftablithed among us, and not to returne under the yoake of Popifh bondage. For the Popifh religion is flat against Christian liberty, two wayes. For our liberty which we have in Chrift, frees us from the Law three wayes, in respect of condemnation, in respect of compulsion to obedience, and in refpect of justification, (15 Paul fhewes at large in this Epiftle:) and yet the Ropifh doctrine is, that we are to bee juffified by the workes of the Law: Againe, Christian liberty frees our confeiences from the Traditions of men, Col. 2. 20. and yet the Popish Religion bindes us in confeience to the Traditions of men : nay, it is nothing elfe but an heape of Traditions.

Here two things are to be confidered, the manner of funding, and the time. The manner is fignified in the very words. For to fauid faft, is to hold and maintaine our liberty with courage and conftancy, whatfoever comes of it, as the fouldier keepes his fanding, though it coft him his life. We are ready to defend the liberty of our country even with the hazard of our lives: much more are we to defend Chriftian liberty with the lolle of all that we enjoy: finne muft be refifted even unto blood, Heb. 12.4. If men be fearefull, they must pray to God for the spirit of boldnetse and courage: and if God vouchfafe not this gift when opportunity is off red, they may withdraw themicly cs, and by flying preferve their liberty.

The time of flanding, is the evill day, that is, the day of tryall, Ephof 6.13. And then to ftand faft, is matter of great difficulty. And for this caule wee are before-hand to prepare our felves by observing these rules following. Fuft, we mult labour that religion be not only in minde, and memory, but also be rooted in the affection of our harts, to as we love ir, rejoyce init, and effects it above all things. Secondly, we must not onely bee hearers of the word of God, but alfo doers of it in the D exercifes of faith, repentance, new obedience, Thirdly, we must joine with our religion, the foundnetle of good conference: for if confeience faile, we cannot be found in our Religion.Laftly, we must pray to God with all manner of prayer and supplication for all things needfull, Eph 6. 18.

2. Behold, I Pant faj unte you ibat if je be circumeifed, Chrift fall profit you nothing.

Thele words; sie a reafon of the firmer concluism, chus : If ye be circumciled, sird goe backe from your Christian profettion, Christ faall profit you nothing : therefore fund fat.

In the words, I confider a fentence, and the proofe of it. The fentence, If ye be circumicifed,

Or. the proof, I Pant fay anto you. For the better understanding of the fentence, Circumcifion muft here bee confidered according to the circumftance of time, three waies. Before Chrift it was a facrament, and a feale of the righteoufnetfe of faith, Rom. 4. 11. after the death of Chrift, till the destruction of the Temple, it was a dead ceremony, yet fomerime used as a thing indifferent. After the definition of the Temple, when the Church of the new Tellament was planted among the Gentiles; it was a deadly ceremony, and ceafed to be indifferent : and in this laft refpect Paul faith, If ye be circumcifed, the. Againe, circumcilion mult bee confidered according to the opinion which the fall' Apoftles had of it : now they put their confidence in it, and made it a meritorious caufe of their falvation, and joyned it with Chrift. The words therefore carie this fenfe : If ye will be circumcifed, with this opinion, that circumcifion thall be unto you a meritorious caufe of your falvation, Chrift Ball profit you nothing. The ufe. Hence it followes, that the doctrine of justification by workes, is an errour overturning the foundation of Religion, which whofoever obftinately mainraineth, cannot be faved. It will be faid, this is true of ceremoniall workes, but not of morall workes. Anfw. Yea even of morall. For that which Paul faith here of circumcifion, he fpeaks generally of the whole law : v. 4. Te are abolified from Christ wholoever are justified by the Law. And circumcifion muft bee confidered as an obligation to the obedience of the whole law. A. gaine, it may be faid, this is true of the workes of nature, but not of the workes of grace, Anf. Yea even of workes of grace : for the Galatt ans were regenerate, and therefore looked not to be juftified, and faved, by the workes of nature, but by workes of grace.

Secondly, hence we gather, that to adde any thing to the paffion, as a meritorious caufe of our justification, and falvation, is to make Chrift unprofitable. For he mult bee a perfect Savionr, or no Saviour: hee admits neither partner, nor deputy in the worke of our redemption. And the grace of God admits no mixture or composition with any thing. Grace is no grace, unleffe it be freely given every way. Therefore the Popifi Religion is a damnable religion: becaufe with the merit and fatisfaction of Chrift, it joynes humane merits and fatisfactions, in the cafe of our juftification. It may be alledged, that the Popilli Religion maintaines all the Articles concerning Chrift, as we doe. Anim. It doth fo in word : but withall it addes to the forefaid articles the doctrine of humane merits and farisfactions, which make voyd the death of Chrift. Againe, Papifts alledge that it is the glory of Chrift, that hee merits for us, and withall makes us to morir for our felves ; as it is the glory of an Emperour to make other kings under him. Anfwer. It is not the

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the glory of the Emperour to make Kings as pareners with him, in his kingdome. And workes fer up as meritorious caufes of falvation, difboarour Christ, for they make him unprofitable, as Pau/here teacheth.

Popifi Religion therefore is in no wife in any place to be colerated, where it may beabolifhed; but it is to be wifted that it were benifhed forth of towns and countrey: and fludents are to bee watned with great circum-(pection to reade Popifi writers. For no good can be looked for of that religion that makes Chirft unprofitable.

Laftly, we are here taught to content our felves with Chrisf alone, and with his works, merits, and fatisfaction: For in him we are completer, Cole. 210.

The confirmation of the fentence followetb, I Panl/sy in therefore it is (o. This kinde of reationing may not iseme ftrange: for the Apofles in writing and preaching, had the divine and infallible affiftance of the Spirit, fo as they could not erre. This mult be held as a principle in Religion: and being denyed, there is no certainty of the Bible.

3. For I sellific againe to every man that is circumsifed, that her is bound to keepe the whole Law.

4. Te are abolished from Christ, who foever are justified by she law, ye are fallen from grace.

The meaning. Paul faith, Iseffife againe : because he hath spoken thus much in effect C before, Gal. 3. 10.

That is circumcifed] who is of opinion of the falle Apoffles, that will bee circumcifed, and looke for juft-fication thereby.

Bound to the whole law] that is to the whole ceremoniall law, to the judicial law, and to the whole morall law. And further, bound in reject of judification, and life, to doe all things in the law. For he that will be juftified by one aft of the Law, is bound to perform the reft for his judification.

Abolified from Chrift] chat is, Chrift is become an idle and empty Chrift unto you.

Woofcever are juftified by the law] that is, are of opinion that they are to be juftified by the D workes of the Law. For indeed a linner cannot be juftified by the Law, but onely in his owne falle opinion.

Gracel that is, the love, and favour of God. The refolution. The 3.verfe is a confirmation of the reation in the x. verfe, and it may be framed thus: He which is bound to keepe the whole Law, hath no part in Chuift: he which is eir cumcifed, is bound to keepe the whole law:therefore he which is circumcifed hath no part in Chrift. The 4.verfe is a repetition of the 2.verfe, with a declaration thereoffor he flowers what he meanes by circumciflon, namely, jultification by circumciflon, Sc confequently by the whole law. And therfore when he faid, 11 for be circumcified, hee changetin his fpeech, laying, Woofever is jufffield y the law. Agains, left men might hinke

the glory of the Emperour to make Kings as A it a small matter to be abolified from Chrift,

The ufe. Thefe verfes are as it were a thunderbolt againft all Popery. And first of all, I urge the argument of Paul againft the Popilh Church, and against the Popish Keligion : If ye be juftified by the law, yee are abolified from Chrift, and fallen from Chrift. Aniwer is made, that the words are to be underftood of fuch workes of the law, as are from nature, and goe before faith ; and not of fuch workes as are from grace, and follow faith : for fuch workes (they fay)are from Chrift, and ftand with him. Janfwer, the words of Paul are to be underftood of all workes of the law, whether they be from nature or from grace. For This Epifile of Paul was written about fix yeares after the convertion of the Galatians : therefore they were and had beene long icgenerate perions : now men regenerate look not to be justified by works of nature, but by good workes, which are workes of grace. And Paulizith, Epb. 2.10. We are not faved by works which God bath or dained, that we found walke in: and thefe are the beft workes that are or can bee. Againe, Tit. 3.5. Of his mercy he faved us, and not of workes of righteoufnelle.

By this text we further tec, that we and the Papifts differ not about circumflances: unlefte Grace and Chrift be circumflances. Againe, we fee that the Church of Rome is indeed no Church : because by maintaining jufification by workes, it is abolished from Chrift, and fallen from grace.

Againe, I urge Pauls argument againft them, on this manner: He which is deherr to the whole law, hath no part in Cluift: hee which is ju ftified by workes, is dehort othe whole law: therefore he which is juftified by workes, hath no part in Chrift. Let them antwer, if they can:

I turne the fame argument another way, chus: He which is juftified by works, is bound to keepe the whole law: but no man can keep the whole law: therefore no man can be juftified by workes.

They aniwer to the minor, by making a double fulfilling of the law, one for this life, the other for the life to come : and both in their kinde perfect., The fulfilling of the law for the time of this life (they fay) it is to love God above all creatures in truth : and that he which doth thus much, fulfils the law, and is no offender. Hereupon they infer, that works may be answerable to the law, and bee oppofed to the judgement of God. And for this doftrine they alledge S. Anguffine. I antwer againe, that Paulinshis place takes it for a confeffed truth, that no man can fulfill the law: and he ungerhait as a great inconvenience, that any man fould be bound to keepe the whole law. And before he had faid, Hee which is of the workes of the law, is carfed, Gal. 3.30. which could not be, if there were a fulfilling of the law for the time of this life. As for

the Epifile to the Gulatians.

for Anguildance it istrue he rankes two fulfish ings of the law, and one of them for the time of this infer that this he faith is intriperfielt and this infer that this he faith is intriperfielt and this inter the Cabin he earlies the beak inguinered, ist he faith the faith is if without indifielt he law for the chime of this iff without inter the this the faith, if yee has airchaming into the Where Rand faith, if yee has airchaming into the state of the this inter the state of the state of the state ist with the latter the state of the state ist with the state of the state of the state ist with the state of the state of the state ist with the state of the state of the state ist with the state of the state of the state ist with the state of the state of the state ist with the state of the state of the state ist with the state of the state of the state ist with the state of the state of the state ist with the state of the state of the state of the state ist with the state of the state of the state of the state ist with the state of the state of the state of the state ist with the state of the state of the state of the state of the state ist with the state of th

marke how the falle Apolites abufe circum. cilion. It is by divine inflimation a feale of the righteoninvile of faith, and they make it a meritorious caule of falvation. It is indeed rather Gods worke than stir worker and they make it their owne worke, and that mentoria ous before God. Like due the Papifts er this day. Baptilme is a figure and feale of Gods mercy, by divine infticution : and they turne it into a phylicall caufe which containes and conferres grace. In like forr they turne the workes of the Spirit, almes, prayer, faiting, contrition;yes their owne traditions confeinon, farisfaction, and fuch like, into meritorious cautes of justification; and life. And this is the falhion of deceivers , to remine the names of holy shings, but nos to retaine the right ufe of them.

As here we fee Circumsüfina wasan abligation to the keeping of the whole law in the old Teitamiens: fe is Bapeinse in the new, in obligation or bond, whiteby we have bound our felves to itve according to all the law es of God, Math. 3: 19, 50. This diffeowers the Astheiring and unbeleefe of perions bapeifed in thefe our dayses for few there be that thinke sponiand performenties obligations.

Wce are further to observe the condition of the Lawis It is whelly copulative. All the parts of it are linked one to another. Hee that is bound ro one commandement, is bound to all the that keepes one indeed, keepes all the that breakes one, in respect on the disposition of his heart, is a breaker of all, Iam. 2. 10. hee that makes no conficience to keepe fame one commandement, if occasion be offered, will breake any. Hence it followes, that true regeneration is that which is a reformation and change according to the whole law of God, and containes in it the feeds of all good duties. Chrift faich, He that is welhed is all cleane. Iebn 13. verie 10. lofias turned to God according to the whole law. Zachary and Elizabeth walked in all the commandements of God without reproofe, Luke t. David faith. He Ball not be con. founded, when be bash respect to all the commandements of God, P/al. 1 19.6. On the contrary, he which hath many excellent things in him. if he live in the manifeft breach of fome one commandement, is found in none, nay indeed hee is guiky of all. Hered did many good things; and yet all was nothing : because hee lived in inceft, Marke 6. 10. The Devillis able to bring a man to perdition as well by one finne, as by many.

Whereas Paul faith, If ye be justified by the law, ye are abolified from Chrift: First, I gather,

fubitance of doctrinit Las the Papifts seach : for cher fay the Goipell is nothing but the law made non greinflyind plaise twhich if ic wanisrue, a mak might be juft fied bach by Cimifand she law, which Prost faich cannet be Geomily, I gether theory bat is a meere device of mans with palay chat Chrift by his death and pallion mbrittd, that we thould ment by our music tworker our infification and faivation. Farif chis were true, that the metre of our workes, wate the fruit of Chrifts pation; Parl would not have faid that juftification by the law field abolith Chrift unrous: For the caufe and the effect, bosh fand together : whereas Chuifts metic, and the merit of our workes, agete even as fire and yeareraded no mirvell. For the station why Chrift mericeth, inche perfonall union of the godhead with the manhood a which union, because it is not to bee found in any meere many neither is there any true and proper merit to be found.

Whereas Panlfaith, Te are fallen from grace, fome gather, that the children of God may fall quita from the favour of God. , Anf. Men are faid to be undergrace two wayes, Firft, in the judgement of infallibility; and thus onely the Elect are under the grace of Gud. Sccondly, in the judgement of Christian charity : and thus all that profelle Cheifl(chough indeed hypocrites;) are under the grace of God. And in this tenfe Paul faith, that the whole Church of Galatia is under the grace of God. And they are faid to fall from grace, not becaufe all were indeed under the favour of God, and at length call out of it : but becaufe God makes is manifest to men , that they were never in the favour of God. Thus Chrifts enemies are faid to be bloried out of the booke of life, Pfal. 69.38. when God makes in manifelt that their names were never written there. Secondly, I antwer, that Paul speakes this norabfolutely, but upon condition, If re will be justified by the law. And therefore veri. 10. he faith, that be is per/waded better things of them.

Laftly, here we fee it is falle that every man hall be faved by luis Religion 1 for heet hat is abolished from Christ, 11 quite out of the favour of God. And therefore no Religion, fathat which is cruly Christian, faveth.

5. For we in the fibrie by faith wait for the bope of rightcon/neffe.

6. For in Islan Chrift neisher sironmecifion nor uncirsumscifion availes bany sbing, bus fairb which workerb by love.

The meaning. Prinf P and, the reft of the Apollos, and all other Christian Churchen. In firis Rhart is, in the powers of the fould fanthined and renewed. In this feule P and faith that the the the construction is share which is in the bester, in faith, Row. a. my. and Christ (with that the renewership of the it is faith to \$24.4 million that for its here taken in shis fente; cilion which is in the fleih.

By faith we wait] Faith apprehends the promile, and thereby brings forth hopes and faith by meanes of hope makes them that be leeve to wait. Hope of righteenfneffe] that is falvation or life eremall, which is the from of right couffielle, Tit. 3. 1 3.or againe, righteoul. neile hoped for. Rightcouinelle indeed is imputed to them that beleeve, and that in this life, yet the fruition and the full revelation therof is referved to the life to come, when Chrift our righteouthelle thall appeare, and when the effect of rightcoulnelle, namely, fanctification, fhall bee accomplished in us, Rom. 8:17. 1 John 3:2: ->

Thefenie then is this: All the Apofiles and Chriftian Churches with one confent in fpirit by meanes of their faith, wait for the full revelation of their imputed righteoulnes, and for everlafting life :. whereas the falle A. pofiles place their righteoufnelle in circumcifion of the flefh, and looke to have the fruition of it in this life.

V. G. In Chrift] that is, in the Church, kingdome, or Keligion of Chrift, 2:Cor. 5.17: Ifany be in Chriff; that is, if any be a Chriftian, be is a new creature.

Vncircumcifion] that is, the condition and workes of men uncircumcifed.

Available any thing is of no ule, refpect, or acceptation with God. Faith working | faith effectuall in duties of love.

The refolution. These words containe a fecond reafon, where Paul confirmes the former conclusion, and it may bee framed thus: That thing which makes us waite for the hope of rightcoulnetle, that jultifies : not cir-cumcifion, but faith makes us wait for the hope of rightcoulnelle : therefore not circumcifion but faith juftifies. The proposition is omitted the minor is in the 5.v. And it is confirmed by two arguments. The first, is the confent of all Churches, We wait. The fecond is taken from the property of faith, in the fixt verfe, thus : It is faith, and not circumcifion that availes before God : therefore faith and not cincumcifion makes us wair.

Againe, in their two verfes, Paul meets with an Objection, which may beeframed thus: If ye abolifh circumcifion and the ceremoniall law, ye abolifh the exercites of religion. The anfwer is, in flead of them we have other exercifes in our fpirir, namely, the inward exercifes of faith, hope, and love. The ufe. In the y.verfe, foure things are to be confidered. The first is, who waits? Paul faith, we weit. Before hee hath juftified his doetrine by the Scriptures, now he addes the confent of the churches. Here then we fee what is the office of all faithfull difpenfers of the Word, namely, to declare fuch ... doctrines as are founded in Scriptures, and approved by the cofent of the true Church of God. Pan/an: A. postle that could not erre, refpected confent,

it is manifelt, becaufe it is opposed to ciscum- A much more are aff ordinary Minifters te dor it.

Againe, it is the office of all Christian people to maintain and defend all fuch doctrines and opinions as are founded in the Scripcurrel, and ratified by the confent of the true churches of God, and no other. This to doe; is to walke in the way of unity and peace and to doe otherwise is to walke in the way of fahifme and herelie.

The fecond point is, what is waited for t Bandlaith, she verselation of rightconfueffe, and sermall falvations Here Lobferve, that there is no juffification by the obfervation of the law: and I prove it thus : The rightconfrieffe whereby a finner is juftified, is apprehended by faith, and expected by hope : but if righteouincile were by the law, men fhould have she fruition of their righteoulnetle in this life, and confequently, the hope thereof fhould ceafe.

Secondly, here is comfort for the godly; They complaine of the want of fanctification:but they are to know, that in this life they fhall never feele righteoutnetle, as they feele finne;here they must hunger and thisft after rightcoulneffe, living in fome want of it. If we have the first fraits of the Spirit, the hatred of our finne, the purpose of not finning, the feare of God, and fuch like, wee mult content our felves, and wait for the fruition of further grace rill the life to come, chine be

Thirdly, wee muft become waiters for the mercy of God, and for life everlafting, Gan 49 18. Indev. T #. Forthis caufe we'muft doe as they doe which wair and arrend for fome great benefit : wee must daily fand with our fupplications knocking at the mercy gate to the death : and wee must daily prepare our felves against the day of death, and it must be welcome unto us : for then is the end of all our waiting and attending.

The third point is, by what we are to wait? Paul faith, We wait by fairb. Hence is followes, that faith brings with it a fpeciall certainty of the mercy of God, and of life everlafting .. For men ufe not to wait for the things whercof they are uncertaine. Waiting prefup. pofeth certainty. The Papifts therefore that make speciall hope, fould also make speciall faith.

The last point is, where is this waiting ? Paul faith, in fpirit. Here oblerve, that all the exercifes of Chriftian Religion, are to bee in the fpirit. God muft bewor hipped in fpirit, John 4.24. Rem. 1.9. The heart nuft be rent, and not the garment, Joel 2. The inward motions of the fpirit, are of themfelves the worthip of God, whereas our words and deeds are not fimply, but to farre forth as they are founded in the renewed motions of the heart. Men in our dayes thinks they doe God high fervice; if they come to Church, heare Gods word, and fay fome few prayers. Indeed thefe things are not to be condemned : yet are they not fufficient

the Epifile vorthe G Matians.

" In ale fixe verie, "Paul prophinds shared conclutions. The first is this share external & Bedily paiviledges are of no ute and immene in the sing some be Daint Prostants, a Trais 8 Body exercise profiteth Illilly, and that Port lipeffe is profitable for all shings. It was a great priviledge to he familiarly acquainted with Chrift, & to have caren and drunk with him? yct is it of no ule in the kingdome of Chrift. For of fuch Chrift faith, Lake 13.26. Depart from meyer workers of iniquity. It was a great priviledge to be allied to Chrift in respect of blood, yet in the kingdome of Chrift, it is of no ule : and therefore Chrift faith, Hee that desti the will of my Father, is my brother, fifter, of mother, Marke 3.33. To conceive and beare Chrift, was a great honour to the Virgin Mast rie: yet was the not by this meanes a member of the kingdome of Chrift, but by her faith in him. And if fhee had not borne him in her heart, as well as thee bare him in her wombe the had not beene faved. To prophecie or preach, and that in the name of Chrift, is a great dignitie and yet many having this prerogative fhall be condemned, Matth.7 22. It may be alleaged, that fome outward exercifes, as Baptifine, and the Lords Supper, are of great use in the Church of Chrift. I antwer, the outward Baptificie is nothing without the inward. Not the washing of the flefs, but the flipulation of a good confcience faveth, 1 Pet. 2. 18. Circumcifion is profimble, if them keepe the law, Rom. 2.35.

By this wee are raught, not to efteeme of mens religion by their riches, and externall dignities. For the fallsion of the world is, if a man have riches and honour, to commend him for a wife, vertuous, and Godly man. This is foolifhly to have faith in respect of per-(ons, Iam. 2.1.

Secondly, by this we are taught to moderate our affections in respect of all outward chings, neither forrowing too much for them, nor ioying too much in them, 1 Cormin.7. verle 20.

The fecond conclusion. Faith is of great fi use and acceptation in the kingdome of Chrift. By it, fift our perions, and then our actions please God : and without it, nothing pleafeth God. It is the first and the greatest honour we can doe to God, to give credence to his word : and from this flowes all other obedience, to all other commandements, Hence we learne.

First; that wee mult labour to conceive faith aright in our hearts, by the ufe of the right meanes, the word, prayer, facraments : as alfo in, and by the exercises of spiritual invocation, and repentance. This being done, wee muß reft upon the bare word and teftimony of God, without, and against fenfe and feeling, and quice our hearts therein,

high read with all we program to Got A both in life and death inc. 9 and og A Secondly, faith in GiziR muft raighe dild matid over reafon, will, He Gion, luft. And by it whit forver wee doe Brinffer, fpecially the maine sections of out lives, are to be order red and difobfed.

Laffly? it is a thing to be bewalled; "thit the common with of our dayes is bur is cette monial finit ; conceived without the ordinary meanes? and fevered from the excretifes of invocation and repensance. 1,400 10

The third concluion is, that crite faith workes by love. Hence the Papifts gather, that love is the forme and life of faith; not becaule it makes faith to bee faith, but be-B' caule je makes it to beea true faith, a good faith, a lively faith. But this their doctrine is falle and erronious, For faith is the caule of love, and love is the fruit of faith, & Tim. 1 5. Love ont of a pure bears, good confcience, and faith unfained Now every caufe, as it is a caufe bath his force and efficacy in it felfe, and receives no force or efficacle from his effect. Secondly, true faith is lively and off etuall in it felfe, and hath a peculiar torme of his owne, and that is a certaine power to apprehend Chrift in the promite. For in faith, there are two things, knowledge, and apprehension, which fome call application, or fpecial offiance; which affiance, becaule the Papifts cut off, they are confirained to make a supply by love. Thirdly, the operation of faith (according to the doctrine of the Papift) is to prepare and difpole a finner to his future juftification. Now, if this operation bee from love, then love is before juffification; and that cannot bee: becaufe(as they teach)juftification stands in love, Love therefore is not the forme of faith. They alleadge for themfelves this very text in hand, where it is faid, faith workers by love : or (as they translate it) faith is afted and moved by love. Anfwer. 'The meaning of the text is, that faith is effectuall in it felte : and that it fhewes and puts forth his efficacy by love, as by the fruit thereof. And it cannot hence be gathered, that faith is acted and moved by love; as by a formall cattie.

Againe, they alleadge, Tam. 2.26. As the body is dead without the foirit, fo is faith withone workes. Anfaver. 1. The fouls of man is not the forme of his body, but the whole man. 2. Spirit may as well fignific breath, or breathing, as the foule. And fo it carries a fit fenie, for as the body without breath is dead, & it fhewes it felfe to be alive by breathing to faith that is without workes, is dead. and it fhewes it felfe to bee alive by workes. 3. There is a falle composition of the words to be confidered: Fath that is without workes is dead, is true : but to fay, Faith is dead without werker (as shough workes gave life to faith) is falle, and not the meaning of Saint James. but the former onely (".... Ďď

Againe,

cation of a finner; and that faith worketh by love in justifying men before God. But this, Interpretation is against the whole fcope of this Epiftle, in which Paul proves that there. is no justification by the law, chap. g. yerl:4. and therefore no justification by lone. Again, Paullairb, Romanes, g. 2 : that richteoufneffe is revealed wiebone the law : and therefore withour love. And spaine, that were are made the righteonfneffc of Christ, as Christ is made our finne, namely, by imputation, and therefore not by infusion of love, 2 Cor. s. 21. Thirdly, faith juftifies by apprehending. Chrift in the promife, and therefore not by love. The confequent I prove thus . Faith and love are two hands of the foule. Faith is an hand that layes hold of Chrift, and it doch (as it were) pull him & his benefits into our foules. But love is an hand of another kinde, for it ferves not to receive in, but to give out the good it hath, and ro communicate it felfe unto others. Therefore faith cannot juftifie by love. Lafly, love in order of nature followes jultification, and therefore it doth not juftific. For first of all, faith layes hold on Christechen followes justification : upon justification followes fanctification, and love is a part of fandification.

They urge for chemfelves the words of Panl, that fails worker by love. Anjwer. Paul doth not thew in this verife, what inflifeth, but what are the exercises of godinelle in which Christians mult be occupied. And he doth not thew how faith juffifteth, but how it may be different to be true faith, namely, by love.

Secondly, they object, that faith and love are alwaiss joyned, and theriore joyntly work in jufificizion. Anjun They are joyned in one perion or fubject: and they are joyned in the exercise of Chriftian life: but they are not joyned in the act of jultification.

Thirdly, they urgethe z. of Saint James, where it is faid, that a man is justified not onely by faith, but alfo by workes, veric 24. Anf. Faith in Saint James, is put for an hiftoricall knowledge of religion; or for the bare confession and profeffion of faith. Againe, juftification, is twofold : one of the perfon, the other of the faith of the perfon. Infisfication of the perfonis, when a finner is abfolved of his finnes, and accepted to life everlafting, for the merit of Chrift. Infification of the faith of the perfon is, when faith is approved and found to bee tiue faith : and a beleever juftifies himfelfe to bea true beleever. Of this fecond juftification fpeakes Saint Inmes; and it is not onely by faith, but alfo by workes.

Laftly, it may be objected, that love is of no uie, if it doe not juftifie. An Taftification, and functification, see two difind benefits, i Cor. 1. 30. and 6. 11. Juftification minifters unto us deliverance from hell, and a right to

Againe, the Papifts hence, gather, plat A lufe everlafting. Sanctification is a fruit of faith and love are joynt cauce in the julification of a finner; and char faith workerth by love in julifying men before Good. But this for the fame us becaule it is a formal pair of Sanctification.

Sandification: Thur much of the drpravation, of the text by the Papilit. Hence berither, I gature, that many failed inchestellal dayes boat of failth becaule it, is not joyned, with probling it know ledge, with true convertion unto Opd. which fails of there is O dand unit. White all true fails is finitfull in good workes.

7. Te dia rappi pell : mho did lei yon, shat ye foould not shay she writh ? The meaning. Yee, did range well In these

The meaning. Tee did remners will In these words Parkalitaces to die games of symming uied among this, heatlien. And the compares the word and precepts of God, to a way, or race, believers to runners, life eenval to the price. God to the Vmpire or Iudge, the lookers on are men and Angels, good and bidi and the Exercife of religion, is the running of this race. Reade of this, t Corinth 9, 24, Poil. 9,13,14.

Way the interrogation hath in it the force of a reproof or complaint. And the force is this: they did evil, which twined you forth of the way, and you have done evil that you obeyed not, the truth. The like is, P/4/2, is why doe the beather regenther is it is great wickednell's for them to rage.

Lee iftop, intercept your courie, turne you out of the way,

That you fould not obey that you fhould not give credence to the gottine of Paul, and not obey it.

The forge. These words are arepetition of the principall coalution of the whole Epifle. And this repetition is not in vaine. For it ferves to bring the Galatians to a confideration of their offence, and to amendment of life, Hence I oblewe, that the often and ferious confideration of our fins and lives paft, is a meanes to worke in us a deterlation of our finnes, and a reformation of his Thus Dawid faith, that upon confideration of his wayes, be traved bis feste 10 Gade commaddemains. Plaf. 119.59. And the caufe why there is follutle amendment among us, is, becaufe we never formed has thinke what we have dons.

In theie words, Paul fets downe three du tics of Christian peor le. The first is, that they muft be runners in the race of God. Indeed the Sabb th of the I wes figured a reft which is contrary to running : but this reft is from. finne, and not from good duties. This duty of running teacheth us foure things. The first is, that we must make haste without delay to keepe the commandements of God, foccially the commandements of faith, repentance, new obedience, Pfal. 119.32.60. Contrariwife, it is a great fault for youth and others, to deferre amendment till old age, or till the laft and deadly ficknelle. For that is the time to end our running, and not to begin. The

the Epifile to the Galatians.

The (cond is, that wee are to increase and profit in all good duties, specially in knowledge, faith, reperanace. But wee in chisage doe otherwiste. For either we ftand at a flay, or goe backe, and very few of us proceed forward in good duties. And there are two caufees of this. One is blindneffe of minde, which makes us that wee ice hot hew little out faith and repentance is, and how great in the maffee of our corruption: the facond is our unbiliefe in the Article of life evenaking.

The third dury is, that wee muft neither looke to the right or left hand, or looke to things behind us, to ict our affection on them, but we muft prefie on forward to the price of eternsall life. *Phil.* 3. 23. *Luke* 963. Here comes a commion fault to bee confide. B red : we in respect of profefilion goe forward: yet we looke backe in our courie, and minde earthly things.

Laftly, we muft not bee moved with the fpeechelbforen, which are given of us either to or fisi they are lookers on, and mult have their fpeeches, and our case muft been ot to heed them, but to looke to our courfe.

Thefecond dury of Christian people is; that they must not onely be runners, but they mult runne well : and this is done by beleeving, and by obeying the true religion, or as Paul faich, by having faith and good confcience, I Timothy 1. 18 Thefe are as it were the two feere by which we runne to life everla-Ring. Winder faith wecate to comprehend thetrue acknowledgement of God, affiance. in him, and invocation, &c. Vnder good confeience, is comprifed the purpose of nor finning, and the care to obey God in all his Commandements. To apply this to our felves : runners we are; but alas, few of us are good runniers. We have one good fodte, & that is our faith or religion which is lound and good ; but wee halt on the other footes our cireto keepe confeience is not furable to our religion. And three things caufes tamenelle or fechlenelle inishis foor, the laft of the eye, that is, coveroufartiethe luft of the flefh, and pride of life. ا د شن

The chird duty is, that we multrunne the race front the beginning to the end/said 6-D niff our courfe, lo ar we may apprechand life overlafting, is Tanayly A. S. 1: 2 Timety 4 7. i Cordyng, Amdrore bis cause we matter rift industreaties lowBand fervent define of extentively ind by chirms induce we well lo ce drawman through dynalizing, and antapaste them so ghe cidd: i fecondly, we churd hald and maintained a cottamin and daily paterable of have fluring a industria well anache weaks affeldest multi currationaid a becilie floorgeft. And thrashallened be confinge doi the detakest and a well bornelle weaks at a cotta-

8. vičioni vio julijanjim of bim shah čalini paratoka astrophuj tid su 3 iani, astrophuj tid The meaning. This opinion of julijicsi tion byotas work wighche law, i fimoofidm

The fecond is that we are to increase and A Godywho hath called you from bondage to

The fcope, Paul here ritectes with a conceit of the Galatians, which was this: Why defit they is often and to tharply 'reprove us? for we hold nothing againft cohficience, but are perivaded of the thing which we fay. To this Paul in inversibilite the alling of God, for the cals you to liberty and this your opinion drawers you into bondage.

Here wee fee the cause of mens declining from God and his word, and that is this; Men denv credence to Gods word, and filten to plaufible perfwafions and to fall away. Thus Eve fell in the effate of innocency by liftening to the falle perfusions of the devill, The Pepifts nuzzle themfelves in their tuper-Ritions, by the prefumption that the Church cannot erre, and that God will not leave his Church deftiture of the afliftance of his Spirit. Our common people boulfter themfelves in their blinde wayes by a pretumption that God is all of mercy, and that if they doe their true intent, ferve God, fay their prayers, deale juffly, and doc as they would be done unto, they fiall certainly bee faved. Tradefmen often ufe many practices of fraud and injuffice, and that upon a perfusion. that they have a charge and family which mult bee maintained. If men now adayes will not blafpheme, drinke, and rior, asoliers dee, they fhall be charged with precidencile and that comes upon a periwation that it fufficeth to avoid the outward and notorious crimes which are mentioned and condemned in the law. Thus the whole world is milled by blind perlwations. · · · · · ·

Secondly, hence we learne to clofe up our quer (as it were) and abiolately to child aw the calling of God, and to fubicit all the physics of our foules unto it. Thus did abiatant when he was called coges he known we who fiter, and *Parl* without thing conful ation, were and prace without thing conful ation, there are the calling of Christ.

difcerne of falla doctrines' and opinions in religion. If they be intable to the calling of God, they are good hit they bee against the ralling of Cod, they are naught. This is Pulutrnile. God calsus to liberty t therefore the doctrine of julification by the workes of the law is naught ... for it drawes us into bondager In liketore, God cals us to free jus dificition, and shereford the doctrine of his mane fatisfactions and of the ment of workes is staught : Againe, God caldabra an uter deniall of our felves; and therefore the flow pills doctrine of speeparerion, and of freedume of will in the donver fton eine fintaer, is angins a same side rol land aveils of inv In the cime prefene for bits cheroch land yes |for hepeninsppershillshGad countilised sall Dd2 rhe

A Commentarie upon

the Galarians, even after their fall, in which A they fell away to another Gofpel, and as much as in them lay, abolifhed themfelves from Chrift. This fhewes Gods patience : and that there is a poffibility of mercy after great and grievous fals.

It may bee faid, how long doth God continue to call men unto him? An/w. So long as hevouchfafeth them the benefit of the publike Ministerie. Thus then more than forty yeares hath God called us in England. And for this caule it is our part to pray to God for hearing cares, to be pierced in our hearts: and we must answer the calling of God. Plal 27.8 at the leaft in the defires and groanes of our hearts. And laftly, we muft in life and converfation be futable to the calling of God.

9. A little leaven leaveneth the whole lambe.

The fenie. As a hittle leaven leaveneth and favoureth the whole lumpe of dowe : even fo one errour or point of corrupt doctrine, corrupteth the whole body of Christian religion : becaufe all the points of religion are linked and compounded together, to as if one bee corrupt, the reft cannot remaine found and incorrupt.

The scope, The objection of the Galatians, is : Put cafe, that we erre in joyning Circumcifion and Christ: yet there is no canfe why thou fouldeft fo fharply reprove us : for it is no great errour to joyne workes and Chrift in the caufe of our Inftification. Paul answers to this objection by a proverbe, tay- C ing that a little leaven of falle dollrine, corrupts the whole body of religion: and one error, though it feeme to bee of fmall moment at the fift, may at length bring with it the corruption and depravation of many other points.

Theule. In the example of the Galatians, wee fee what is the common fashion of men, namely, to extenuate their faults, and to make fmall matters of great offences. The Pharitees raught, that fundry of Gods commandements, were (mall and little commandements, Manb 5.19. To them that make no confcience of linne, great linnes are little linnes, and little finnes are no finnes. Pride is cleanlinetie, coveroufnetie is nothing but worldlinetle.drunkennetle good tellow (hip, fornica- D tion & tricke of youth. Thus men put vilards upon their ugly finnes. The Polititian that is of no religion, faith, that wee and the Papitts differ not in fubliance, but in finall circumftances : and that if they erre, it is but in fmall points. But on the contrary, wee are to effective every finne for a greaching, to huntible our felves for the leaft linnes, and to bring our felves in fubr. Ction to God in the leaft of our actions, and

Here we are raught by all meanes to maintaine the purity of found religion, whatfee ver betallus. And for this caufe weeneto refift and withfand every erronions opinion that shall be broched. For it is the policy of the devill, by foitting in fome one errous, to deprave and confound the whole body of truth. It may be faid, how may wee difcerne errour from found doctrine, confidering oftentimes they are like, as leaven is like dowe ? Anf. Leaven is difcorned from dowe, not by colour, but by tafte : even fo they which are piritual, and have the gift of difcerning, directed by the analogy of faith, difcerne truth from falfehood. For whatloever is againft one Arcicle of faich, or against any of the commandements of the decalogue, is not found doctrine, but leaven.

Jap

Sap. 5.

Againe, that which is faid of falfe doftrine, may bee faid proportionally of bad manners, Heretherefore we must be put in minde of three duties. The first, to refift and withstand every particular finne. For even one finne is

able to defile the whole life of man. One flie is fufficient to marre a whole boxe of fweete oyntment. One offence in our fift parents, brought corruption upon them and all man kinde, yea, upon heaven and earth. Hee that makes no con'cience of fome one finne, is guilty of the whole law, Iam. 3.

Secondly, we mult doe our indeayour to to the attermost, to cur offevery bad example in the focieties of men. For one bad example is fufficient to corrupt a whole family, a whole towne,a whole countrey. The example of one incefluousman, was fufficient to corrupt all Corinth. Therefore Paul faith. Pures out the adleaven, I Cor. 5.6. The law of God is, that blafphemers, murderers, adulterers, &c. fhalf be put to death : the reason is that will may be tshen away out of liraet, that is, the evill of wicked example, which being fuffered, foreads abroad, and do:h much hurt. The barren figtree must be cut down, left it make the whole ground barren, Lake 1 3.7.

Thirdiy, we are to withftand and cur off the first beginnings and the occasions of every finne. We lay of atrand theeves, that finit they begin to practite their wickednetfe in pinnes and points, For this caute idlenetle, fulnelle of bread in excellive cating, drinking, and fwilling, rior, and vanity in apparell, are to be supprelled in every fociety, as the breeders of many vices.

On the contrary, no one point of evill do-Strine brings with se many other a fo any one little grace of Gud, bridge many other, with ic. The entrance into Godi pord gives hight, Pfal. 119.120 In this refpect Christianh The timedome of Bennen is like seminohid in shire pockes of mente beraute Gods kinit dome is ler no in the heart in the first ponorry (mall beginnings, Manha 3123. Esismithtenen ur toule the memerobour falvatinh; and not to bredifi counsedisthough wer have in us bet fame timalbo quintings of Gouls grace, a haA . In

10. I have an affiance of you in the Lord white re will bank other wife detailed a bir ber this tron. blesh you, that bears his judgement, who forwer The manuar T' is only be of fullished The fanfe, In the Landil by the gration offiflance

the Epifile to the Galatians.

fandesoficed, while no bloube will give able ! A are able to performe. Secondly, wee must put fingino my Ministery ow tiesel . mulioaus Nanbermife minden] setrat is; thinke Inet ocherwileghen we have doney and nughrad thinkes and thinke no orlogiwildthen Emert gir and unit occision. Bergo and units Harbaniranbleth you) the Churchas troubled three wayes : 1. by falle doftrine, Thus enthal mouthed What is King. 18. 18. 18. and the falle Apolitics troubled Galasia. 2. By wicked examplestions Actan wordered I frael, Iofna '7. 15 2. Beiforceand crucky; thus ivrants and perfecurors trouble the Church.

Shallbeare] (hall have his due and deferved puniflamontupartly in this life, and partly in cternall death. See this verified in the end of the booke of English Mariurs, in the desperate, horrible, and flinking ends of perfecutors. But yet this threat multbee underftood with the Exception of repensance.

The fcope. The words are an answer to an Objection, which may be framed thus : It feemes by your former proverbe of leaven, that you hold us to bee a people corrupted, and unfavoury unto God. To this Pail anfwers by a diffinction: I hope better things of you : but the falle Apofiles for troubling the Church, shall furely be punished.

The Vie. When Paulianh, I have an affiance in you, hee teacheth in his owne example; that we are to hope the beft of men folong as they are curable. It may bee faid, they that hope the beft are formetimes decrived. An(w. They are only deceived in their judgement, and that in things whereof they have no certain knowledge, and they are not deceived in practice. For it is a duty of love to hope the beft. And they which use to fulpest the worft are oftner deceived. Againe, it may be faid, that we must judge of things as they are indeed. An/w. Judgement of things, and judgement of perfons must bee diftinguished. Of things, upright judgment is to judge of them as they are : and if they bee doubtfull to fufpend. Now our judgement of the perions of men, mult be to take things in the better part as much as poffibly may bee. Laftly, it may be alleadged, that we must love our neisbbor as our felves : and that we defpaire in respect of our felves. An We are to de paire in respect of our felves, becaule we are privy to our own eftare; but wee are not privy to the effate of any other man : and therefore we are to hope the beft of them. This fhewes the fault of our times:if any profeffing the Golpell fall upon frailty, there are numbers of men that will make no bones of it to condemne them to the pit of hell for hypocrites: but fuch perfons are not carried by the fpirit of Paul, who hopes the beft of them that fall.

Againe, here we fee how wee are to put affiance in men. Wee are to put affiance in God for all things whatfoever, whether concerning body or foule : but our affiance in men, must bee onely for fuch things as they

stiance in God abtolutely for himfelfe, and therefore wee (av, I believe in God, et c. but all caraffince in men whattoever, mult be in shell for this way and the value of the second s -au Million Paul faith, that he had affiament then in the Lord, heath westhat renewed repentance is the gift of God. And there are two graces required anto it, helping grace; and exching grace. Mehning grace preferves and confirmes the first and initiall repentance.Exclung gance gives the will and the deed; and without shele graces this thild of God, if beefall, cinnor repent and recover himielfe. They therefore are deceived, who thinke they may have repentance at command, and that they may repent when theowill, a substant of

I may be demanded; why Paul uleth milde tearmest and doth nor excommunicate the Galatians? Anf. So long as men are curable, meanes must be used to recover them. The facep or oxe that goes altray, mult be brought homeagaine, Exod. 23. 4. much more thy neighbour. Christ himtelfe brings home againe the loft facepe, and to must every thepheard Ezerb. 14. 4. Now the Galarians were in all likelihood perfons curable : and therefore not to be cut off. For the confure of Excommunication pertaines to them alone, of whole recovery there is no hope.

Somethere be that millike the preaching ufed in theie dayes, becaufe we ute nor feve. rity, and perfonall reproofes, after the manner of Juba Biprill, But thefe men are deceived. We have not the like calling that hee had, nor like gifts : neither are we inche 1 ke times. For John the Baptift was in the very time of the change betweene the old and the new Teftament. Chrift did not follow him in the fame manner of teaching, neither doth the Apoftle in this place, when hee faith of the Galat ans in apollafie, that hee hoped better things of them.

In the laft place, the commination which the Apoffle uleth, is to be obferved, that troublers of the Church shall beare their judgement. Hence Igather,

1. That God wate cth over his Church with a special providence. Wee in England have found this by experience: and we are to be thankfull for it.

2. That the doftrine of the Apoff'es is of infallible certainty : becaule the orpugnersofit are plagued by the just judgement of God.

3. On the contrasy, our duty is to pray for the good efface of the Church of God, and for the kingdomes where the Church is planted, and for the countenance of the Gofpel specially in England. For what will all the things we have doe us good, if we be forth of Gods kingdome, and lofe our foules ? .

11. And breekron, if I yes preach Circumcilion, why doe I yet (affer perfecution? Then is the Dd 3 (condail

candall of the croffe abalified. 12. Would to Godsboy were cut off shar tronble you.

The fenfe, Teppeach, now while I am an Apofile, Here Pantrakes ir for granted, that when he was a Planitee he tanght and waintained Circumcifion; but he denies that he ever taught is after his convertion in his. Apofile/hip, The croffel which is a do-Ariae traching deliverance from hell, & life eventshing, to be obtained by the death and patilon of Chrift crutified, 1 (m. r. 18.2):

More plainely, the words are thus much in effect : It is reported, that I Paul an Apo-Rle, preach circumcifion: but the terturh is, there is no fach matter : For if I raught circumcifion, would not perfecture me as they doe : neither would hey take offence at the preabing of Chtilf crucified, If I jeyned circumcifion, would chey take offence at the preabing of Chtilf crucified, If I jeyned circumcifon with Chriff.

The drift, Pau/here anfwers a new objedion, which is on this manner: There is no cule, Pau/, Why thou fhould ch thus reproove us, for thou thy felfe art a teacher of circumcifion. To this Pau/ makes a double aniwer. Fird, he denies the report, and prooves his denial by a double reafon, one is, becaufe the lewes ftill perfecured him; the other is, becaule they tooke offence ftill a this preaching of Chrift crucified. Secondly, Pau/ anfwers by pronouncing a curfe upon the falle.

The Vic. In the words I confider two thing, the report given forth of Paul, and his Apologie. The report was that Pant preached circumcifion. In this we fee what is the condition of the Min fters of the Word, namely, to be fubject to flander and detamation, not onely in respect of their lives, but alto in respect of their Ministery and do-Atrine, as if they were herenekes. Thus the Papifts at this day reproach the Miniftery of the Church of England, charging it with fundry foule herefies, and many amongus fpore nor to charge it with the herefie of Puritanime. And I doubt not to avouch it, that tome are condemned for heretickes in the hiftory of the Church, who (if all were known) [fhould bee found to bee good fervants of God.

a. This verifies the laying of Ecclefialles, c.8.v. 14. There are righteous men to whom it befals according to the worke of the wicked.

2. Minifters mult hence bee put in minde to use circumspection both of the matter and the manner of their preaching.

3. Being defamed, and that wrongfully, they mult hence take occation to bee more circfull to pleafe God, as *David* did in the like cife, *Plalme* 119,69.

But how came this report of Paul? Anfw. Sometime hee tolerated circumcifion, as a thing indifferent for a time : and hereupon c.rcumcifed Timothy, And upon this occa-

A flot areport is railed that Paul preached circumcifion. In this we freeche fallion of the worlds which is to raile fames, reports, and fandges of all perfons, faccially them. Magifructs and Minifers, and that noon overy light and unjuft occafion. But good measwill take no tuch occafions of tailing reports, Plat 15.3.

But how did Paultake this report. And He did not require evill for evill (as thornanner of men is,) but he returned low and goodnes for evill and forthis cance fae doubt of purpofe) he beginnes his speech on this mannor, Brethron, if you preads circumsifies.

The apology and defence followes, And first hee denies the report. And his proofe is this : becaufe for his preaching he is perfecuted of the Icwes. Here obferve, that they which are called to teach, muft preach the Gofpell, what trouble or danger forver follow, as Paul did. It may be demanded, whether a Minister may not in teaching conceale any part of the truth at any time without fin ? Anfin. In the cafe of Confession when a man is called ro give an account of his faith, no truth, no not the least truth may be concea. led. Againe, when the foules of men are to bee relee ved, and faved, all concealments are damnable. Yet in the planting or in the reftoring of the Church, doctrines most necellary may be concealed. Paul was about two yeares at Ephelm, and spake nothing against Diana but in generall tearmes. If he had, he had planted no Church at Ephefus. Againe, when people be uncapable of doctrine, it may bee concealed till they be prepared for it-Chrift told his Difciples, that hee had many things to tell them, which they could not then learn. Some beleevers must have no ftrong meare, but milke onely. Thirdly, when the teaching of a leffer truth hinders the reaching of a fundamentall truth, the leffer truth may be concealed, that the fundamentall truth may bee taught, and take place.

Here we (ee the fidelity of Paul: if he had fought kimiclie, his honour, profit, and pleature, he would not have taught any doft ine that thould have caufed perfecution. The like minde muft be in all teachers, nay, in all beleevers, who are to receive the Golpel for ir felfe, withour respect to bonour, profit, or pleafure.

Pauladdes further in way of defence, that the feandall of the croile was nor abolihed, Henceit follows, that the Golpell muth be preached though all men bee offended. God mut nor be dipleated, though all men bee difpleated, All. 5, 20. Indeed Christ pronounceth a woe againt them by whom offences come : but that is meant of offences given, and not of offences taken : of while Christ hath another rule, Math. 25, 14. Let them alone, they are the blind leaders of the blind.

Againe, by the offence of the lewes, wee fee the minde of men, who cannot be content with

the Epifile to the Gulatians

wich the death and paffion of Chrift, tinleffell & of chrift fittencion in himman, Therefore tephil thy may includ worker, conformiding alsoft their sound; facther jofffention due fabraich of This inclusion and the sound in the sound in the sound in the sound in the likes doe many at the sound in th

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Touching the impression in the 12 verfe hree queficies are to bee propounded. The first is, whether Paul did welly hus to curfe his enemics ? Lanfaver, yearfor find we must pur s difference betweene the private caulo of muniand the caule of God. Now Pan acquiled the falfe apoliles, not in respect of his owno caule, but in respect of the caule of God und not as his owne enemies, but as the enemies of God. Secondly, wee muft diffinguifa the perfons of evill men. Some are curable, and fome again are incurable, of whole falvations there is no hope. Now Pueldirects his imprecation against perfons incurable. And here knew them to bee incurable by fome extraordinary infpiration or inftinct, (as the Brophets and the reft of the Apofiles did in fundry cales) and bereupon he curfeth fometime even particular perions, as Alexanderabe copia per/mish, 27 im. 4. 14. Thirdly, wee nuft diflinguish the affections of men. Some are carnall, as rafh anger, hatred, defire of revenge &c.fome againe are more/piritual and divine, as a zeale of Gods glory, and of the fafery of Gods Church. Now Paul in prenouncing the curfe, is not caried with a carnall affectit on, but with a pure zeale of Gods glory; and with the fame fpirit by which he penned this Epiftle.

The fecond qui fiton is, whether we may not curle our enemies as *Paul* did ? An / Noi for we have not the like (pirit to differne the perfons of men what they are : and our zeale of Gods glery is mixed with many corrupt affections, and therefore to be fulpected. We c in our ordinary dealings have another sule to follow, Mat. 5. Bieffe, and cur/enot. If wee dare goe beyond the limits of this rule, wee much near e the fpeech of Chrift, 7e knowner of what (pirit ye are, Luke 9 55.

The third queffion is, how we flould ufe the imprecations that are in the Pfalmes of David: as Pf. 109, and in other places of Seripture? e-Ms/wer. They are to be directed generally againft the kingdome of the devili and they are further to be ufed as Prophefies of the holy Ghoft comforting his church, and procuring a finall igneence upon the enemies of God.

The word which is trauflated d/quiet, is to be confidered, for it fignifies to put men out of their eftate, and to dr. we them out of houfe and home, as enemies doe when they facke and fpoile a cowne.

By this we tee that the doftrine of juftification by works or by the law, is a doftrine full of danger and perill, becaufe it puts men out of their clate, in Chrift, and bereaves them

y Dockmitinife ; shey that would provide well sit chanifelver and their posterny; and plane cheminiuosinia good chuck mult take this courses They will confider that there is aviny official in hentenithe guessind libe unbesmitiegebf voer upon earch in the afternblids of the Church : elistatis atty hait many monterand habitations, and many liberains that the law whereby this citic is ruled is the wholewided of God, for cially the dollarine of the Ghipall. In this city is althappinetle, and auf and there is nothing bur woo and mitemolimeroferetore mothe fubribes of this Cuin be Bode as yes profetle che Gofpeli, to tub jrft your minder and conficiences, and all your affections to ir; and bre abers of it in the exercite of thigh ; repenianco, new obediener. Thus fiall you have a good cstarelin Christ, and jayfull habitation in heaven. Bury, O di tanese E e consult algi For brochron, ya bave beene called to labor.

tie : mety w/e not your thoway as an occasion to the Rafe abut by love for verninghaber.

The full part of the Epittle touching the faich of the Galatians is ended : and here begins the ferond part touching good life, and it continuits from this verie to the ssawerie of the first chapter. Init Parl doch 2. things : first he propounds the fumme of his doctrine; and chon attenmakes a particular declaration of it. The fumme of all is propounded in this 13: verfe, in which Paul firft less downerhe ground of all good duties, and then two maine rules of good life. The ground is in their words, Breibren, yes have beene called to liberty: Andie muft bee nored, that as theie wordsare the foundation of that which follows to are they also the reafon of that which goes before, and therefore Paulianh, for brethen; or c. The two rules are in the words following: One in their, Vfenot your therety as an occafion to the flefb: the other in thefe, Dofervice one to another by love.

In the ground of all good dutics, namely, the calling to libery, 4 things are to be conlidered, 1. who calls, 2. who are called. 3. what is the calling of God. 4. why it is here mentioned by *Paul*.

To the first, whoeats: I answer, God the Father in Christ by the Spirst, for he is ablelute Lord of all his extentres: and therefore he may call out of the kingdome of darkness into his owne kingdome, where he will. And it is God alone that called be shing) that are not at the able to by wore, Ron 4. 37.

principalit in chatilicat : and then bitrobe fiei cond place, it pertaines to them which are not shaft I becaufeshey are mitted instantioudty with the electo And honcearifethm diffinitia on of the cilling allood clamonitien is opemeinen beraule Good lignifics and manhalt whites his will in signalant annoistads again invelpeft of others it is ouch lignificative, when God vevealts his will no marty but fperes to worke it for just caules knowne to bimislistics appoints on the web march

The third phint is, what is the ralling to liberty ? Anfw. An action of God trapfliting men from the kingdome of darknetle m his own kingdome It hach two parts lovientene & admifion. Invisementvis, when God offers rem finn of fins and life everlafting to these that beleeve, outwardly by the preaching of the Go'pell, inwardly by the infpiration of heavenly defires. Admillion is, when meh are enteed into the kingdome of grace Dand it is either outward or inward. Outward admiffion is, when men are taken out of old Adam, and by faith ingrafted into Christifor by this infition into Chrift men are madereall menbers of Gods kingdome. the set it will T

The last question is, why Paul mentions the calling to liberty in this place ? Aniw It is the ground of all comfort, by its Paul comforts the Corinthians, a Cour. 1.19. Againe, it is the ground of good life. Therefore Piner C laich, He ye boly as he to at bath called gows thely, 1 Pet. 1.15. And Paul Walke moreby thec sting where with be but h called you; Epbefia. 1: If the calling of God doe not move its to amendment of life, nothing will doe it.

Wee in England have heard the calling of God more than forty yeares: and yet very few of us are moved to change and amend our lives. This fnewes our Athenime and unbeleefe: here is almost nothing but heaving, floving, and fifting for the world. Some are held captives of their coveroufnelle, fome of their pride, fome of their damnable and flefhly lufts: and all this fliewes that few or none, to much as dreame of a calling to fpirituali libertic. D

The first rule followes : Onely w(e not your liberty, as an occasion to the fleft.

The fenfe, Flefs] hereby the Papifts underfand fenfuality or carnall appetites: but hereby is meant the corruption of all the powers of the foule, even of reaton and conleience. Pent faith, that the mifedome or underfranding of the field is cumity to God, Rom. 8. 7. flethinetfetherefore pertaines to the underftanding. Againe, he faith of fome, that shey are puffed up in the minde of the fleft, Col.z. 18. and he wills the Ephelians, to be renewed in the (pirit of their mindes, Epb. 4.33.

The meaning then of the rule is this, ule not the benefit of fpirituall liberty as an occalion to the flefh to live according to the

Hidro be called, yarvasah fone adderen bela A faithirzi çie Bizardi dan klare thingda what is The cilling of Kadnis directed find of stand a found 2 and when in the right unit chareofi? do. sluda sitzen sti wilar institu of The Ghuidma liber wande /w. To ute as on occifonof flefbly and carnall liberry : and that, is done three water. The fift is when men make more things indefferent than God ever made. Thus the Corinthians used formicition as a thing indifferent, 1 Cor. 6. To many in thefe days simuchembelle and furfetting is but a thing indifferent. Men ufe not re dufting uifh abing indifferent, and the ufe of it : but they commonly thinks that if the thing be indiffarentin it felfe, then also the use of it is indifferenc. Thus all abutes of meat, drinke, apparell, altrioting and gaming, dicing and ending, &cc. are excuted by the names of himgsindifferent.

-Secondly, our liberty is abuied by an immoderate ufe of the gifts of God. The ufe of them is immoderate three wayes wirft in reforet of time, as when Dives fared delicioully. and was 'arrayed invich attire every day. Thus many Gentlemen and others offend, when they turne recreation into an occupation. Seconflyschogifts bf God are immoderately ufod, in relocet of themfelves; as when men exceed in eating & drinking, as the Prophet faith Dows, 29. 1 1: Adding drunkennes to thirft.

Thirdly, in respect of the callings and conditions of men : for every man is to use the gifts of God according to his place and condition. They then effend, that being but meane perfons, and living by trades, yet for their diet and appatell, are as great getulemen and gent ewomen.

Thirdly, liberty is abufed when the bleffings of Godare made inftruments, and (as it were)flagges and banners to dilplay our rior, vanicy, oftentation; pride ; for this caule fundiv things, whereof fome are indifferent in themfelves.are condemned, 1(47 3.16.

The second question is, Where is this abufe ? Antwer. Even among us in England. It is the fallion of men to take unto themfelves a toleration of finning, fome upon the patience of God, others upon the doctrine of the gracious election of God, faying, that they will live as they lift, because if they be elected totalvation, they shall certainly bee laved whatfocver they doe. And fome there be that take occasion to continue in their finnes, upon the mercy of God in the death and pallion of Chrift. A certaine dweller in this Towne of Cambridge made away himfelfe. In his bolome was found a writing to this effect, that God did fhew mercy on great, grievous, and desperate finners ; and therefore he faid that he hoped for mercy, though hee hanged. himfelfe. Of this minde are many ignorant perforis, who perfevering in their finnes, yet periwade themfelves of mercy : becaufe they have heard that Chrift dyed for mankinde. And thus the death of Chrift is as it were a heence

licence or letters patents to commit finns. A- |A| things of great worth for a little value, and gaine, great is the abuse of meate, drinke, and apparell. To Elize there came an Angell, and laid, Arife and case, 1 King. 19.7. but to the men of our dayes, there had neede come an Angel and fay, Ceafe to cate, ceafe to drinke, chafe to game.

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The third queflion is, what is the right ufe of Christian libe tie? An/w. It stands in two things: first of all wee our felves must beerenewed and lanctified, I a she pure all things are pare, Tit. 1.15. The perion muft first pleafe God, before the action can please him. The fecond is, that belide the lawfull use of the creatures, we must have a spirituall and holy ufe of them. The lawfull ufe of the creasure I call the politicke use thereof, commonly allowed, and taken up among men. The fpirituall use is whereby we receive and use the creature, as from the hand of God the Father in Chrift according to his will and word. And the godly are not to feparate the one uje from the other, but are bound by vertue of the third commandement to take up an holy ufe of every gift of God. When Nee came out of the Arke, fo foone as hee fet foot upon the earch, he built an Altar, offered tacrifice, and called on the name of Gods not onely for this end to worthip God, but alfo to fanctifie the earth and all the creatures of God unto his ufe. The like did Abraham when he came into the land of Canaan. And to this end wee muft obferve 5. rules. The first, that the crea- C tures of God must be fanctified by the word and prayer, 1 Time 4. The word mult flew us, what we may doc: and prayer obtaines the doing of ir. The 2. rule, wee muft bee circum fpect left we finne in the ufe of the creatures. In this respect Joe sends for his children, after they had feafted regether; and hee fanctifies them, lob 1.5. The 1. rule: We muft ufe the gifts of God with thankfgiving, Rom. 14.6. Commonly in these dayes there is no feafling or rejoyeing unleffe all memory of God be buried : for that is faid to breed melancholy. The 4: rule; We must fuffer our felves to be limited and moderated in the use of our liberty, partly by the law of the Magiftrate. and parely by the law of charity, in the cafe D of offence. I fay in the ule : becaufe liberty it felfe is inwardly in the confeience and the ufe of it is often in the outward action and thereforcunder the order of humane law. The s. rule : Our liberty muft be ufed for right ends, as namely the glory of God, 1 Cer. 10. 11. the prefervation of nature, and not the pame pering of the fleft, Rom 13.13. the good of our neighbour.

Make confeience to obferve this rules and the rather, bleaufe the holy and fpirituall ufe of Christian liberty, is a figne and token that thou are my he kingdome of God, and a must member chereof : s as on the contrary, the bufe of Gods bleffings frewes thee to be fill in the king dome of darkneffe. When men fell then afterwards give themfelves to rioting and fpending, we commonly fay that they are theaver, and no right owners of the goods which they fold. The like may bee faid of themschat abufe /pirituall liberty, that they are but nfurpers, and no right owners of it.

Laftly, it must be obferved, that this rule hath two branches. The first is, that wee must not nonifter to the flofh any occasion of finning. The fecond is, that we must give no occafion of finning by meanes of Chriftian liberty.

The fecond maine rule followes, Serve one another by love. For the right conceiving of it, I will propound three queftions. The first is, why is this rule propounded in this place? An/ It fars down which end of all Apoftolike doctrine, as Panl Detweeth, 1 Tim. 1.5. The end of the commandement is love one of a pare bears, good conficience, faith soffamed. Here nich commonly understand by the commandement. the morall law. That is indeed a truth, but it is not the meaning of the place. In the third verfe Paul fers downe a commandement or definition to Timothy, that he and the Paftours of Ephcfus, teach no other doctrine but the doftrine of the Apofiles : then in the 5.verfe hec propounds the tunime and fubfance or the end of the aforelaid commandement in the 18. verfeafter a long antapodaton he injoynes Timothy to obferve it carefully. So then the end of all found doctrine is love out of a pure hearts and all our preaching muft tend to chis.

The second question is, what is the love of our neighbour, ipecified in this sule? Anfile is an affection renewed, whereby we are moved to to with well to our neighbour in the Lord. I (ay, an affellimi to confute Lumbard, who faith that love is not an habir in us, (as other vertues are,)but the holy Ghost. I fay; it is an affection renewed, to confute the Papift, who reacheth, that we have the true love of God and our neighbour by nature, and that wee want nothing but the fecond act, or the exercise of love, which they fay is from grace. Further, Iadde, that love inclines as to with well to our neighbour : for this is the formall and proper effect of love, and all this is done when we thinke well, fpeake and doe well and that in telpect not onely of the body, but also in reforet of the lou'e of our neighbour. Liftly, I iay, that love to our neighbour must be mike Lord. Because we are to love him in respect that her is a creature of God, and beares his image and not in refpect of honour, profit or pleature, which we receive from him Love for luch ends, is felte love.

Theclaid queftion is, what is the ufe of love ? Any. It lerves to make us forviceable to our neighbour. Love feekes not ber owne things, I Che 1 3. Chrift was fervant to his enemies in beating their finnes upon the crothe. Paul shat was free from all, became a (crivant so all, to minno in his flead, fo as that which is done to our neighbout, fall be done to him : our neighbour therefore must bee ferved of us. "And this is not againft our liberty. For we we free inwardly in confeience, yet, in the outward ufe of our liberty, we muft bee fervants to men.

The Vie. If we examine, our lives by this. rule, we shall finde that there is very little power of religion among men. There are fix forts of men that live in the breach of this rule. The first are usurers, who lend for adventage, when they flould lend freely to them thagare in need ; thefe ferve themfelves and B makes prey of all. The fecond fort are ingrotlers, who gether in commodities to inrich themfelves. The third fort are idle perfons of what degree foever, that fpend their time in cating, drinking, fleeping, gaming; fuch are but unproficable burdens of the earth. To this fort I referre beggars and vagahonds. The fourth forr are riotous perfons that use to goe from alchouse to alchouse, from taverne to taverne, and millpend that whereby they flould maintain their families. and be ferviceable to their country. The fift fort are Tradefinen, who in their dealing ufe lying, diffembling, fraud, injustice. They jecke nothing but their private advantage. And this kinde of men abounds in the world. The laft for are drowfie and carnall Proteftants, who onely feeke the things of this world, and never fo much as give good example to itryants of children, or any good counfell. Befide all this, it is the common fault of the world, for mento ferve themfelves, according to the common faying, Every men for bimfelfe, and Godfor m all. And the beft men that are, if they examine themfelves, fhall finde that they faile many wayes, and come fort in the duties of love to men with whom they live.

This being fo, we are to acknowledge before God this maine offence of ours : and to intreat for the pardon of it for Christs fake. D And ever hereaften to change our lives, and to reforme them according to this rale. And that is done on this manner. Every man hath or ought to have z. callings, a generall, and a particular. The generall is, whereby we are called to be Christians. In this calling we are to doe good to all men, by teaching, admonifthing; exherting | and by example of good life. A particular calling is, whereby men are called to fome chare of life in the family. Church, or common-weakh. And according to the feverall conditions of particular cellings, must every manin his place, she the good he can. The Magiftrate muth ufe bid office, first for the maintenance of the Golpell, and then for the execution of juffice. The Minifter muft preach found Religion in love of the foules of men. The Mafter of the

winne fours, 3 Cor. 9-19. To Chrift we are to A family mult caule his houlhold to imbrace doe fervice: and he hash put our neighbour the Gospell, and frequent the exercises of religion. Laftly, every man that is in a trade or office, must apply himitalfe to the uttermost of his power to doe all he can for the good of his commerciand he must fo deale that he may be helpfull to all with whom hee deales, and hurtfull to none. We are, or fhould be, trees of righteonfneffe : our fruit must bee meat for others, and our leaves for medicines. Wee muft be as candles that fpend themfelves to give light to others.

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14. For all the law is fulfilled in one word, which is this, Then that love thy neighbour as tby felfe.

Falfilled]comprifed, Rom. 13. 9. Que word] One precept : for the holy Ghoft calls precepts, words. It may bee demanded, how the whole law fhould bee fulfilled in the love of our neighbour ? Anfr. The love of God, and the love of our neighbour are joyned rogether, as the caule and the effect : and the love of God is practifed in the love of our neighbour, For God chas is invilible, will be loved in the perion of our neighbour, whom we lee, and with whom wee converie. And the first commendement of the law, must be included in all the Commandements following, and thus the love of God is prefuppofed in every Commandement of the fecond Table : hee therefore that loves his neighbour, loves God alfo,

Then fials leve] underftand both the affectie ons, and the duties of love. Thy neighbour any one that is neare unto us in refrect of mans nature. 1/ay 48. 7. though he bee our enemie, yet if by any occasion he be offered unto us of God he is our neighbour.

As eby (elfe) Thele words fignific not the measure of our love : as though wee fould love our felves in the first place, and then our neighbour in the ferond place, for there are fome cafes in which we areco love our neigh bour more than our falves. As ion example, we are more to love the foule of our brother, than our comporall life ; and a good fubjedt is mare to love the life of his Prince, than his! owne life : here then the holy Ghoft fignifies. what must bee the manner of our love ; the word [as] fignifies not quanting, But quality : and that wee are as truly and carneftly with love to imbrace our neighbour, as our felves.

The fcope. The words containe a reafon of the second rule, which may her framed chusite ferve our neighbour in duties of lover ierthe keeping of the whole law : therefore this fervice mult be carefully performed:

Theule. Here wee fee that theirnd of a manslife is to serve God in ferving of man, farchie is the fumme of she whole law. See vants are commanded in ferving sheir inafrem, to ferte Gad, and to dos inchatioever they Hory as unto God, Cal. 3. 231 And fo aven iv man in his place, in idealing, with men mult fideale, as if he wero co deale with God him felfe. felfe, Therefore most men prophane ther A thereof, to be the getting of tiches and ho-nours. And though they have great charges, that is no excute tor the principall end of our living bere is to performe lessice to men at and in this lession to doe homoge to Gode for which homsee God will give the has

ent forus, dain and the nay oblerve what is irne raligion and godinelle, namely, so fore and leve God in ferring of man. the sheet faithe leves God, and have big bratter, it is 1/10 1 1/10 4, 29, And benesis follower, that to live out of all facients of men, though it be in prayer and falling, (after More ill takipn) is no flare of perfection, but meere superflies. on : for that is true and perfect lowe of Gods that is shewed in duties of love, and in she edification of our neighbour. Againc, the hym possifie of fundry Protestants is here difeovered. If they come to the Church, and hears Sermons, and frequent the Lords Tables they thinks they may doe afterward what they will; and many fuch are frequenters of ravernes and alchoules, and are given toria ot and licentioulnelle. But it is not enough for thee to be holy in the Church; thou maift hea Saint in the Church, & a devill at home True religion is that which fhewes it felfe in thy private house, private dealings, and in the courfe of thine owne life : fuch as thou are G in thy particular calling, fuch art thou in deed and truth, what flowes forver thou makeft before men.

15. If ye bite and devoure one another, take beed shat ye be not confumed one of another.

Thefenie. Ifysbite] Here Pastalludes to the faibion of wild beafts, as lyons, wolves, &c. And by biting wee are to understand all injuries in words, as railing, curling, flandering, backbiting, &c. Devoure] Here Paul understands all injuries in deed, or violence, even to the fhedding of blood. Take be-dleft Here Paul lignifies, that contentions and ditfentions breed the deft: uftion and detolation of the Church.

The fcope. These words are a second rea- D fon of a fecond rule drawne from the dangerous effect of the contrary, thus: Contentions breed the defolation of the Church : therefore doe fervice one to another by love.

The contents. In these words Paul delivers 3.things. The first is, that there were grievous contentions in the Church of Galatia. The like alfo were in the Church of Corinth, 1 Cor. 3. The caufe of the former contentions were differences in points of religion. Some of the Galariant (no doubt) with fanding circumcifion, and the most of them standing for it. For hereupon great were the diffentions of the Churches in Judes, Alts 1 5. 2. Oblerve then, that unity is not an infallible and an infeparable marke of the Church of God, Vni-

tismay be out of the Church, and diffention in the Church, as here we tee. It may bee objected, that there is a prace in the King-dome of God, and that there is wolfe and the lambe dwell togethere (16, 11, An/ This is bur 10, part verified in elie, kingdoure of is the internet in the second of the second is otherwile in particulan Churches, where trun beleevers are mixed with hypogrites, wierrupon stillen much dillention. And of true beleevers, fome are more carnell than ipiritual ; and that is another caule of aillenuon, + Cor. 3.3.

. .

The 3, Buin concernes the quality of thele dillentinos, When Paudiath, If ye bie and dewours of a he fignifies that they were fitre and violent. And tach commonly are dillentions forreligion, as appeares by the perfecution in Queene. Marres days, che heat wher-of nothing yould flace, hus mans blood. A-gaine, he tigofics in the very words, that they were buuth and beatlike, more befee ming wolves, lyons, dogs, than men. This muft teach us to deroft railing, curling, evill ipeaking, fighting, unletle is be in the cafe of neceffaty detence, for by thefe actions we de. generate to the condition of beatls, and repellfrom us the worke of grace : for Chrift of lyons, wolves, beares, hath made us bis (heepe and lambs, 1/4.11.

The third point is touching the effect of contention, and that is the ruine & detolation of the Church. The division of the members among themfelves, is the diffel nion of the whole body. D fferences in points of religion breed doubting ; doubting hinders faith and invocation, & the free courle of the Golpell: and where thefe be hindred, the Church goes to decay. And by reafon of the diffentions that be in these laft dayes, many live as Atheifts, and will be of no religion.

By this we are to be admonified to fludy. and to use all meanes to maintaine Christian peace and concord, Epb.4.3. To this end we must remember one generall rule, Rom. 12. 18. Have peace with all men. And withall we must observe the cautions which Paul addes: one is, if it may be with good confeience, for there are tome, with whom there is no peace, unletle we footh them in their vices, or deny our religion, either in whole, or in part. The fecond is, If it lys in you, for fometime men are acculed, and muft of necessity defend themfelves. Theie two cautions obicived, peace malt be bad with all men.

It may then bee demanded, why doe not the Protestants make a pacification with the Papifts 2 Aufur. Wceare con ont foro dor in respect of civill fociery, but not in respect of Religion. Wee have a commandement to the

3,22

the contrary, Rev. 184. Come one of B de ylon my A' the good and edificition of men, Rond. 15 22 peole and each not indicate these Where a paci-fication is made, both the patries imperfection of the then were. We better the showed in the fornewhat: but were may not yeted in fing. Godes with 2 2 2 2 point of our religion, o'the Papifts. In In inare fet up, oi fet downe, to the reft: and the are let up, of let downe, to the refer shift the Arings that ale infoliate not fiftheff the vitation to the Papifts are contained to up, we are not to currate othern : our Religion the thirty the do-chine of the Propfic and Apolited. A shift is do-Prace is threefold; Chierch place, Chiftigare,

How fold peace. All thefe are to be maintained. Touching (burch pelte; I give three fules: The lift'is, that for the ending of differentes in religion there miff be ton erentes in affee br chriflian (owncill; The pirits of the Prophets are fuljelt to the Prophets, 1 Cor. 14. 32. When the e arole differences in the Churches of Judea, The Apofiles and Elders came rogether to in. quire of the matter, Alt. 15.6. & this is a thing much to be defired fin thefe dayes, fpecially in thefe Welterne parts of the world. It may be demanded, Why did hor the Protestants joyne with the Papifts at the Councill of Trent ? Anfin, From the first Seffion it was more'than fixe yeares before any fafe conduct was given to the Protestants s'and at their appearing in the Councill, exception was taken againft their letters, and they difmiffed. And when they appeared the fecond ture upon the new late conduct; the Councill was the next divitiourned for 2. veares. And when fife conduct was given the a time the Proteftant Princes refufed to fend their D.vines:becaufethey had beene twice mocked. Moreover, the Councill was not a free Councill, becaufe the Pope himfelfe was both party, and lucge.

The second rule, There must be a Christian toleration one of another; Eph 4 2. Here that we miftakenor, I propound two queftions. One is, in what must there be a toleration ? An(w. A tole ation prefuppefeth an errout or defeet in our brother. An errour is either in judgement, or manners'. An errour in judgement, is either in the foundation of religion, or belide the foundation, in lighter matters : if the errour be in the foundation, there is no D toleration of it. If it be in fome leffer matter, a toleration is to bee used according to the rule of the Apofle, If yee be otherwife minded. God will reveale is, Plad. 2.15 When others fee not that which we fee, we must not prefently condemne them, but tolerate their ignorance; till God reveale his truth unto them. Againe, errours in manners be of two forts forne without offence, as haftineffe, frowardnetTo, vainc-gioriouinetTe, &c. thefe we muft tolerate, Prov. 19. 11. And others with open offence, and such adinit no toleration, I Cor, 5. 11.

The fecond queftion is, to what end muft we tolerate the infirmities and ignorances of our brethren ? Anf, Toleration muft tend to

Uoss truit, "R may here be deninhtied, Winnier chiel my hor bea toleation for Popely a America Nor The colentron of two Rengious it one kitigdome, is the overthrow of prace Again? Poperie is a religion both hereitcalf and ichina maticall. It may be faid, that faith arill con? fcience is free. Fanfwer, though faith in the iteart andcomference in it fale be free it yes feet of maris sufficitity : yet is not effe publis Maing of fairly and the profettion of conter ente freein fike'forr, bur it find fübjectio fie power of slie Migifratt. 10 10 10.

ally Teathers mighter them faves to build the Courses, Inde vizo Eph 4.1 & Indeed the trath is to be defended: but marke how: The muth muft be confeiled! When time and occasion mit be contract; when this and ectation feves, without dipolition: this doic, all con 3 tentions layd aftle, wee mult fer dir felves to build the Church, 'And the rather Minister of Gods word in England mult remember this because while we are firsting among our felves in fundry points of difference, the Papift our common enemy gets ground.

Touching Civill peace, it mult bee remembred, that the peace and good effate of Terrisfalem flood in this, that it was made the feat of Gods fanctuary, and the throne of j'flite, Pfal. 1 22. When the Aike was in the house of Oted Edom, all things prospered with Him: Now in the new Teftament the preaching of the Gofpell, invocation of Gods name, with the ufe of the Sacraments, come in the roome of the Sanctuary. Civill peace then is maintained, when men yeeld fubj fion to the Gofpell of Christ, which brings peace to all that receive it:

Touching Hon/boldpeace, I give two rules. One is, that governours of families must urge and compell all under them to admit (at the leaft outwardy) the pratice of religion in the exercises of faith, repentance, new obedience. Thus did A braham, Gen. 17 and lof. cap. 24. They that doe not first of all confent in Chr ft, cannot confent among themfelves, Secondly, it muft MLA be observed, that a family is the schoole of God, in which he will exercise our faith, invocation, love, parience, long fuffering, &c. And there is more vertue to bee leene in the well ordering of a family, than in the pretended holinetle of Monkilh cloifters.

Thus we fee how we are to maintaine the unity of the fpirit in the bond of peace. Forthe better inforcing of this dury, Paul (Epb. 4.4.) gives 7. reafons : One body, one fpirit, one hope of eternall life, one Lord, one faith, one baptifme, one Father of all It may bee faid, we are at peace, what needs all this adoe? An/w. The peace of many is peace in drunkenneffe, (called good fellowship) peace in prophaneneffe and wickedneffe. This is the devills

the Epistle withe Galatians.

devils peace, where he beares the finays' The A doe it without the Spiritor God: for they doe perce of which Thow ipeake is, in the Lord Et in the Lord Et in the true worthip of Gost of which reside Ifa:2. where men are faid hand in hand to goe up to the mountaine of the Lord, that they may heare his will, and joyntly obey it. 16. Then I fay, walke in the first, and ye Rat not fulfill the lufts of the Ref.

Cap: 5!

The fcope. Here Paul returnes to the first rule, verfe 1 3. and thewes the way how it is to be obierved, thus: If ye walke in the fpirit ye fall not fulfill the lufts of the flefb : & when the lufts of the fielh are not fulfilled, there fall not occasion be given to the field, by the use of chriftian liberty,

The words containe two parts : a Rule, walke in the (pirit : and the benefit that comes B by the rule, ye fall not fulfill the lufts of the fleft.

In the rule I confider two things, what is the spirit, and what is walking. The spirit is the gift of regeneration, loft by Adam, reftored by Chrift. I fay is is a pife : and this gift is tearmed by the name of the (pirit: becaufe the ipirit worketh it immediately in us, from the Father and the Sonne. Againe I fay, it is a gift of reveneration, to make a diffinction betweene it, and civill vertue. For there is a gift of rege. neration which mortifies corruption; and a gift of reftraint which ferves onely to keepe in corruption. Of this fecond kinde, are all civill vertues, in naturall and heathen men, & nerofthefirit. Iseph is chafte, and io was Xenocrates : Iofephs chaftity is a part of regeneration, and proceedes from the fpirit here mentioned, but the chaftity of Xenocrates is not fo, proceeding onely from the generall providence in God, and not from the fpirit of fanctification. The like I fay of all other civill vertues.

More plainly. The fpirit is a Divine nature, quality, or condition, whereby wee are made conformable to Chrift in righteoufnetle, and holinelle.

The foirit hath five properties. The first, that it is a rich and liberall grace of God. For it containes in it the feede of all vertues, and all necessary graces of God : because it comes in the roome of originall fin, which containes in it, the feeds of all vices or finnes.

The fecond is the largenetife of it, for this fpirit is in all the powers of them that are regenerate, that is, in the minde, confeience, will, affections, and in the fenfuall appetite, 1 Theff. 5.21. And he that is fanctified in one part, is fanchified in all. Hence it followes, that they which have plenty of illumination, withour change of affection, and life, are indeed carnall, and not (pirituall.

The third property is fincerity, for the grace of God is without fallehood or guile. Plalme 32. 1. hence arileth the difference betweene the godly man, and an hypocrite : betweene the works of nature, and the works of grace. There are men that in diftrelle defire the affiftance and favour of God: and they

it devenfully, defiring Gods favour not for it file bur in respect of fome will, from which they would be delivered; as the Mariners in Ionas, and Pharas did/Againe, there are men that mourne for their finnes without the Spirit of God t' for there is much fallchood in their mourning to because they mourne for finne in refpect of this punifhment thereof, and not in respect of the offence of God, Laftly, there are that pretend a love to God, and yet want the Spirit !! Arthey love God in refpect of his benchregter Sant loved God for a Kingdome, fuch lovers mercenary, and sworke of nature, whereas dire love which is from the Spirit, maketh in love God for hintelfe, in treis aunder ···· e (1)5.

The fourth propertie is excellency, for the fpirit of grace in Christman is more excellent than the grace of creations in two refpects. Firft, in respect of the beginning thereof. For the spirit is from Chrift the fccond Adam, both Godand man a The grace of creation flou'd have beeneyconvaied unto us from the first Addin buon macre man, if he floodi Secondly, in polpret of conftancy, for God gave to Malbe the will to perfevere if hee would: he given further to beleevers, both the will to perfevere, and the deed.

The fife property is livelinelle, whereby the pirit is effectuall in operation. Eubriaith that the princempelled him, and was in him as a petiell of new wine, which must have a vent, Job. 32. 19. Of the operation of the Ipirir, I deliver three things. The firfl, that the fpitit workes in, and by the word of God : which therefore is called the Munflery of the (pirit, 2 Corinch. 3 6. The tecond, that the tpirit worketh by certain degrees. The fift degree,& the very first beginning of this divine operation, is, to make us feele in what great neede we fland of Chrift and to defire to bee reconciled and turned unto God. This is the full motion of the foirit in us; and they which want this have nothing as yet of the grace of God in them. The third, that the whole work of the foirit may be reduced to three actions : The fift is, to call downe every thing in us, D that exalts it felte against God; 2 Cor. 10. as namely, to beate downe caronious realon, and rebellious aff ftion, and to bur a man ous of heart with his chiefe delights; and with his owne felfe. The fecond action is to kindle in our hearts a care and defire of reconciliation with God in Chrift / hense the foir it is called the (pirit of grace and supplication, Zach. 12. The third action is, to write the Law in our hearts, and that is done by putting a new light of knowledge into the minde, and new inclinations into the will, and affections.

Thus much of elie fpiric. Walking in the fpirit is, to order our lives according to the directions and motion of the fpirit. For, as the fpirit renewes our nature within, fo it makes us to change and renew our actions, in three Еe refpetts.

respects. First, it makes us put a further be- A svill, but the accomplishing of luft with love. ginning to our actions, than nature can aftoord, cauling us to doe them in faith, whereby wee beleeve, that our perions please God in Chrift, that our worke to be done pleafeth God, that the defect of the worke is pardoned. Secondly, the Spirit makes us doe our actions in a new maner, namely, in obedience to the witten word. Thirdly it makes us put. a new end to our actions, that is, to intend & defire to honour God in the things that wee doe. For example, A man is wronged by his neighbour : and nature tels him that bee muft requite evil with epil : yet herefolves to doe otherwife : for (faith he) God in Chrift hath forgiven me many finnes : therefore mult I forgive my neighbour. And he remembreth | B that wengemee's Gods : and that he is taught fo to aske pardon, as be forgives others. And hereupon heefers himfeltero require evill with gondnetle. This is to live in the foirit.

The Vie. By this rule we fee that most of us faile in our duties. For many of us profelling Chrift, live not according to the lawes of nature, in our common dealings. Wee minde earthly things, and therefore weetare carnall. It is a principle with many, that if wee keepe the Church, obferve the Kings lawes (which are indeed to be oblerved) and avoide open and grotte finnes, we doe at that God requires at our hands. Hereupon to walke in the fpirit, is thought to bee a worke of precifencile. more than needs. And they which deeme C it to be a worke of precifencile, walke not in the fpirit : and indeed they which have received the greateft meafure of the fpirit, muft fay with Paul that they are carnall, fold under finne, Rom. 7.14

Secondly, this rule releth us, that we must become (pirituall men, tuch as make confeience of every finne and doe things lawfull in (pirituall manner in faith and obedience, and not as carnall men doe them carnally. It may be faid, that Minifters of the word must bee pirituall men. I anfwer, if thou, whatfoever thou art, be not fpirituall, thou haft no part in Chrift, Rom.8. And the rather, thou muft bespiritually because a natural man may doe the outward duties of religion in a carnal fort. D

Thirdly, we must not judge any mans cfare, before God, by any one, or fome few a-Rions, either good or bad: but by the walking, or by the courfe of his life, which, if it be carnall, it thewes the partie to be carnall : if it be fpirituall, it frewes him to be fpirituall,

The benefit that arifeth by the keeping of the rule followes, in their words, Tee Ball not fulfillsbe lufts of the fleft.

Flefb] the corruption of nature, the roote of all finnes.

Lufts] inordinate motions of the minde, will, and affections. Thus largely is luft taken in the teach Commandement, which condemneth the first motions to evill,

Fulfill fulfilling is not a fimple doing of

pleafure, and full confent of will: as also pericverance in evill, by adding finne to finne.

Cap.,

|Cap. 5.

A queling. How farre dock the childe of God proceed in the luft of the flesh ? Anim. He is attaulted by the lufts of the field : but he doch nor accomplish them. More plainely: there are five degrees of huft, Suggeftion. filight, confent, the alt, perfeverance in the alt. Suggestion, and delight, whereby the minde is drawne away, are incident to the childe of Gast ... Gaifene is not ordinarily : and if at any sime the childe of God confent to the lufts of his flesh, it is but in part, sgainst his purpofe, becaufe he is overcarried. Likewife the all or execution of luft, is not ordinarily and ufually in the childe of God : if at any time he fall, he may fay with Panl, I doe shat which I bate. Laftly, perfeverance in evill doth not befall the childe of God : becaute upon his fall he recovers himfelfe by new repentance. In this fente Saint John laith, He that is borne of God (innerb not, I lobn 2.9.

The Vic.H. nce it follower that the luft of the flefh is in the childe of God to the death: and confequently they doe not fu fill the law. neither can they be juftified thereby, as Popifa doctrineis.

Secondly, our dury is, not to accomplifh the lufts of the field, but to relift them to the uttermoft, Rom. 1 7. 14.

Thirdly, here is comfort for the fervants of God. Some man may fay, I am vexed and turmoiled with wicked thoughts and defires, fo as I feare I and not Gods childe. I answer a. gaine, for all this defpaire not. For, if thou hate and detelt the lufts, that are in thee: if thou relift them, and wage battell againft them: if being overtaken at any time, thou recover thy felfe by new repentance, they fhall never be laid to thy charge to condemnation, Rom 8.1. It is here made a prerogative of Gods child, when the lufts of the field are in him, not to accomplify them, or to live in fubication to them.

17. For the flefb lufterb against the (pirit, and the pirit against the fleth, and they are contrary one to another, fo that yee cannot dee the things a which ye would.

These words are a reason of the former verfe, thus : If ye walke in the fpirit, yee fhall not fulfil the lufts of the flefh for the flefh and fpirit being contrary, mutually relift & withfand one another, to as yee can neither doe the good, nor the evill which ye would.

Paulhere fers forth a fpirituall combate, of which fixe things are to be confidered. The fuft is concerning the parties by whom the combate is made namely, the flefb, & the fairit. The fleft fignifies the corruption of the whole nature of man : and the foris is the gift of regeneration, (as hath beene (hewed.) It may be demanded, how these twains being but qualities can be faid to fight together ? Auf The flefh and the fpirit are mixed together in the whole

whole man regenerate, and in all the powers | A ther that man hath no freedome of will in of the foule of man. Fire and water are faid to be mixed in compound bodies : light and darknes are mixed in the ayre at the dawning of the day. In a veifell of lukewarme water, heat and cold are mixed together: we cannot tay, that the water is in one part hor, and in another cold, but the whole quantity of warer is hot in part, and cold in part. Even to the man regenerate, is not in one part fich, and in another part /pirit, but the whole minde is partly flefh, and partly fpirit, and fo are the will and affections throughout, partly fpirituall, and partly carnall. Now upon this mixture it comes to pafle, that the powers of the foule are carried and disposed divers wayes : and hereupon followes the combate.

The fecond point concernes the meanes whereby this combate is made: and that is a twofold Concupifcence, expretTed in thefe words, The flefb Lufterb against the /pirit, and the fpirit againft she fleft. The luft of the flefn shewes it lelfe in two actions. The first is, to defile and repretTe the good motions of the fpirit. In this refpect Paul faith, when I would doe good evill is prefent : and the law of the flefb rebels against the law of the minde, Rom. 7.21.23 Hereuponthe flefh is fitly refembled by the difease called Ephiattes or the mare, in which men in their flumber, think they feele a thing as heavy as a mountaine lying on their brefts, which they can no way remove. The fccond action of the flefh, is, to bring forth, and to fill C the mind with wicked cogitations, and rebeilious inclinations. In this refpect concupifcence is faid to tempt, intice, and draw away the minde of man, lames 1. 14. Againe, the luft of the ipirit hath two other actions. The fift is to curbe and reftraine the fleft. Thus S. John faith, that the feed of grace keepes the regenerate that they cannot finne, I lob. 2 9. The fecond action of the Spirit is, to ingender good motions, cogitations, and inclinations, agreeable to the will of God. Thus Devid faith, that bis reives did teach him in the night featon, P(al. 16. And the Prophet Ifay faith, Thine care fall heare a voyce, faying, kere is the way, walke mit, when thou turneft to the right band or to the left, cap. 30. v. 21. And this voyce, D (no doubt) is not onely the voyce of fuch as be teachers, but alfo the inward voyce of the Spirit of God in us And thus by the concurrence of these contrary actions in one and the fame man, is the combate made.

The third point is, concerning the caufe of this combate, in thele words [and the/e are contrary one to another. The contrarictic of the fl.fh and fpirit, makes the combate. And the contrariety is very great, for the fpirit is the gift of righteoufnes : and the fleh flands in a double oppolition to it; for the fift of all, the want of right could the, and fecondly, a pronenetle to all unrightcoufneffe : that is to fay, not a fingle, but a double privation or want of the grace or gift of God. Hence I ga-

good duries, before his conversion, becaute he is then wholly field, and wants the Spirit of God sand the flefh is flat contrary to the Spirit : and one contrary hath no power at all to bring forth the effect of his contrary. And hence it followeth, that there are, no fuch works, whereby a man may prepare himfelfe to his own juftification for though the mind be enlightned with a generall faith, yet main before he be juftified, is norhing but flefhiand Ach being in nature opposite to the ipitir, can make no preparation for the ipirit, no more than darkneile can make preparation for the entrance of light;

The fourth point is, concerning the perfons in whom this combare is to bee found. And they are beloevers, (not unbeloevers or wicked men :) fuch as the Galarians were, to whom this combate is faid to belong. It may bee alledged, that naturall men have a combateinthem. For they can tay, I fee and upprovetbat which is good, but I doe that which is naught. An/w. This combate is betweene the naturall conficience, and rebellious affection, and it is incident to all men that have in them any conficience, or light of reafon. But the combate of the fleth and the fpirit, is of ano. ther kind, for in it the minde is carried againft it felic, the will against it felfe, and the affections against themselves, by reason they are partly ipirituall, and partly carnall. Secondly, not all beleevers have this combate in them, but onely such as be of yeares : for infants, though they have the feede of grace in them, yet doe they want the act or exercise thereof, and therefore they feele not this combate, becaufe it flands in action. Thirdly this combate is in the godly for the time of this life onely, becaute in death the fleth is aboliflied, and confequently the combat it felie.

The first point is, in what things doth this combate flow it felfe? Anf. In all the actions of men regenerate, which Paul fignifies, when he faith ye cannot doe the things which ye would. For example; in praier, lowcinne we teele fervent defires, and fometime againe deadneile of fpirit; fometimes faich, fometimes doub. ring. This combare is in all the actions of the godly, pecially in good actions. Thus much Paul teacheth, when he faith, I finde by the law of God, that when I would do good, evill is prejent, Rom. 7.21. And, I doe not the good which I would but the evill which I would not, that doe I, v.19. And that we will ike not, it must be remembred, that Paulipeakes all this of himfelfe, as being regenerate; that he ipeaks it not of this or that action, but of the courie of his life, in which he willed and indeavoured to doe that which was good, and acceptable to God.And that appeares by the very words, which hee faith, to will is prefent with me. And, I would doe good, but I doest not. Marke further, while Pane wils & indeavors to do that which is good, if he faile & do amifle, he may well fay, It is not I Ee2 that !

A (ommentarie apon

shat doe is, but the fields that dwels in me. And un- A godly men for the covering of their wickedness if they fay (as they doe) that is is show flafd that finish and nos they, they abuse the holy definise, and example of Pant.

The laft point, concernes the effect of the combare, which is to hinder the godly, that they cannot doe that which they would, and that three wayes. Firft, it makes them that they cannot linne, that is, live in practife of any one fin, 1 John 3.9: Secondly, if at any time they fall, it flayes and keepes them, that they finne not with full content of will. For they fay when they fin, The cuil which I bate, that doe 1. Thirdly, though in the ordinary course of their lives they doe that which is good, yet by reafon of this combate, they В faile in the doing of it, Rom. 7. 18. To will is prefent with me, but I finde no meanes to fulfill or accomplife that which is good. Even as a fick man that is in recovery, for his affection, thinks he is able to walke a mile or twaine, and yet by reation of fainmette and weaknette he is fcarce able to walke once or twice about his chamber : So the regenerate man, for affection, inelines to the beft things; and yet by reafon of the field, failes in the doing of them.

•Thusmuch of the combate, the ufe followes. Hence I gather, that conceptificate or luff after baptime, in the regenerate, is a finne. For the luft of the fpirit, is the thing that God requireth and approveh : now the luft of the field is approved in the sas defet or privation thereof: and therefore the luft of the fishis properly a lin, whe there content of will goe with ir, or no.

Againe, hence it followes, that workes of the regenerate, are mixed workes, that is, good workes indeed, yet not perfectly good, but parely evill, for fuch as the caute is, fuch is the eff: a : now the mind and will of man, are the caufe of his worker, and the minde is, partly carnall, and partly fpirituall : fo alfo is the will : and therefore the workes that proceed from them, are partly fpirituall, and in part carnall. Vpon this ground it followess that all the workes of regenerate men, are fintuil, and in the rigour of juffice deferve damnation. Objettion, Sinne is the tran greffion of D the law : good workes are no transgrellion of the law: therefore good workes are no finnes. I an fwer to the numer. The transgreffion of the law is two fold : One, which is directly gainft the law, both for matter, and manner : the fecond is, when that is done which the law requires, but not in that manner it frould be done. And thus good workes become finfull. The duty which the law requires, is done, but it is not done perfectly as it ought to be done, by reafon of the flefh. Secondly, it is alleadged, that good workes are from the Spirit of God : and that nothing proceeding from the Spirit of God is finne. An/w. Things proceeding from the Spirit of God alone, or from the Spirit immediately

are no finnes : now good workes proceed not onely from the fpirit, but allo from the minde and will of man, as inftruments of the fpirit, And when an effect proceedes from fundry caufes that are fubordinare, it takes unto it the nature of the jecond caufe hereupo works are partly fpirituall, and partly carnall, as the minde and will of the doer is. Thirdly, it is alhadged, that good workes pleafe God; & that things pleafing God, are no finnes. An/. They pleafe God becaufe the doer is in Chrift, and opleafeth God, Againe, they pleafe not God before, or without pirdon: for they are accepted, becaute God approves his owne worke in us, and pardons the defect thereof. Lafty, tome object on this manner: No finnes are to be done: good workes are finnes : therefore not to be done. An/. They are not fimply finnes, but onely by accident. For as God commands them they are good; and as godly men doe them, they are good in part. Now the reafon holds onely chus that which is fin, to farre forth as it is a fin, or if it beefimply a finne, is not to bee done. Now then upon this dectrine it followes, that there is no juftification by works, nor no fulfilling of the law. for the time of this life.

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Thirdly, hence it followes, that the grace of God for the time of this life, is mixed with his contrary, the corruption of the fielh. This mixture the godly feele in themfelves, to the great griefe of their hearts. When they would beleeve, their mindes are oppretfed with unbeliefe. They fee more ignorance in themfelves, then light of knowledge. There are a number amongft us, that fay, they know as much as all the world can teach them, that they doe perf. ftly beleeve in Chrift, and ever did that they love God with all their hearts. and did never to much as doubt of the mercy of God. Bur thefe men are voide of the grace of Godsthey are like empty barrels that make a great found they never knew what is meant by the combate of the field and fpirit.

Fourthly, we are here to be admonifhed, in all duties of religion to use industry, & paines, by willing, firiving, and indeavouring to the untermoft, to doe that which we ought to do. We mult use asking, leaking, knosking, Mat. 7.7. We mult with Paul use wrafting in our prayers to God, Rom. 15. 30. They that would have knowledge in the booke of God, mult doe more then heare a Sermon : they muft frive against their ignorance, and blindnetfe, and laborioufly exercife their fenfes in the difcerning of good and evill. They that would beleeve, muft frive against cheir naturall unbeliefe, and endeavour to beleave. Bleffed (faith Salomen, Prov. 28.) is the norm that feares himfelfe, or inneres himfelfe to faare. Paul faith of himfelfe, that bee laboured and tooke paines to keepe a good confeience, A8.24.16.

Laffy, by reales of this combate, wee are put in minde to use fobriety, and watchfulnelle over our owne corruptions, with much and

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and infant prayer, left we fall into remptation, Naub. 26. 41. Weichould prachtle there more then wee doe: för befide the enemies withour, we have an eiten within that fecks our perdation.

18. And if yee be lead by the fpirit, ye are not under the law.

In the 13. verie Phine propounds a maine rule of good life, Grive inoccation is the field and for the bitter keeping of this, he equives a fecond rule verf. 10. Walke it the first. Of this fecond tule he gives two realons. The first is taken if rom the contrainery of the fields and the fpirit v. 17. The fecond is in the few words : Thy that walke a cording to the first, ar freed from the care for the law.

In chefe words, Pauliets down three things. R The first is the office of the fpirit, which is first of all to regenerate & renew all the powers of the foule; and secondly, to guide and conduct them that are regenerare, P/al. 145 10. In this guidance or conduction, there are four actions of the fpirit. The first is, Prefervation, whereby the holy Ghoft maintainesthe gifts of regeneration in them that are regenerate. The fecond is. Cooperation. whereby the will of God, as the first caufe. workestogether with the regenerate will of man, as the fecond caufe. And without this cooperation mans will brings forth no good action: no more then the tree which is apr to bring torth truite, yce'ds fruit indeed, till it have the prefence and cooperation of the C Sunne, & that in the featon of the yeare. The third, is Direction, where by Gods fpirit orde reth and cftablifheth the minde, will, and affeftions in good dutics, 2 Thef. 3 5. The laft, is Excitation, whereby the fpirit firres and full moves the will and minde, after they are regenerate: becaufe for the time of this life, the grace of God is hindered and oppreffed by the flefh. Hereupon after regeneration, there muft ftill be new inclining, Pfal. 119.36: new drawing Cine. 1. 3. new working of the will and the deed, Phil. 2. 1 3.

Hence it followes, that befide the interedent, and fill grace, there is necessary a fubfequent, of focong grace. For we doe not that good which we can doe, unlefte God by a fecond grace make we doe it, as he made us able to doe it by the first grace.

bler od oc ir by the first grace. The fecond thing is, the office of all true beleeyth: and that is, to refigne themfelves in fubicition to the worke of Gods Spirit: Now Gods Spirit workes in and by the word of God. And hereupon this fubjection hash two parts. The first is, to make triallyinguing & examinatio, what is the gods will of God, in every thing. Rom. 12.2. Thus did Dwith, P(AL 11 d. 49 1 Am think, forware, for 1 (ask 100 commondement). The first and part is, to deriv our felves, wills, affections, in all things, to the for find Will of God, Rom. is write L. Takall icch as defice to be ipirtuall, remember and mith Sconficience i dipiricile this? "The child i this provided i dipiricile di biferevers, in this lat word?, "Far i warder hold and defined this, in respect of the curit and condefinition of this lay lot otherwite, we are al under the law, is light the rule of good life. The priviledge this lay to otherwite, we are al importent to detects wite boddience to fuch as muly bilerve and vibering but he accepts their importent to detects wite boddience to fuch as muly bilerve and vibering but he accepts their importent to detects wite boddience to fuch as muly bilerve and vibering but he accepts their importent to comfort them that grieve, becuffer they feele this wine of fanctification in the detects wite the second doe will that counte of their Wes according to their will, levelse more feere over much, when their ocounte of their Wes according to their will, levelse the will and ender your to obly for accepts the will and ender your to obly for accepts the will and ender your to obly for accepts the will and ender your to obly for accepts the will and ender your to obly for accepts the will and ender your to obly for accepts the will and ender your to obly for accepts the will and ender your to obly for accepts the will and met accept of the during i activity the works of the full we accept the full here artific are send confidence of all good during i

19. Moreover, the workes of the field are manifelt, which are adultery, fornication, vincleannes, wantonnelle.

20. Idolatry, witcheraft batred, debate, ensulations, wrash, contentions. feditions, berefies.

21. Eury, murthers, draukenne (s. elaston), and such like : whereof I tell you before (if I aljo have told you before) shat shey which dae such shing's shall not inherit she kingdome of God.

Paul trefore delivered this rule in generall tearmes, Giva no accafonio i do Hefa, kaid j diffut mos the lag fishe fiel. Now hee proceeds further in with of declatation, to make 'a Catalogne bir rehearfall of the particular workes of the field, which were in uie, and knowne to the Galatians. And this hee doclifor weighty caule. For were are full of bindniff, and the not our corruption i and we are full of hypociffie : and therefore ready to effective our felves fipituall, when we care cannall. And therefore this Catalogue ferves field as a ble or glaffe to differver the corruption of mam heart, by the fruits thereof.

After Pauli extinple every man thalt doe well to make a Catalogue of the finnes of his whole life. By this meanes thall wee, better know our felves, and take a manifeft view of our finful condition.

In this Catalogue I confider three things: the condition of the workes of the ficht i the kinde's of them and the punifimient theroof. This condition is, that the workes of the fifth ire faid to be mariful, not only 16 God. but even to men that have the light of teafon and natural conficience. Hence it follows, four chere is a materix [Ufficient (of the condemination of them that next the light of teation and the second that next the fifth of the Golpell'For though the first if the fifth are mainfert to the natural minital. And thill minit with the second the second the second the first further admentions, There is the first fifth are mainfert to the natural minital. And thill minit with the second the second the second the second cit finnes, but first he consteller them before God, and before meriation who the drautified.

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\$4,12.17

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A Commentarie upon

manifeffand the ingenuous confelling of uncovering of them, is the way to cover there,

P/d. 32. 1 4. Touching the kinds of fors of the worker and I may reduce them to foure heads. The first fort are against chaftiny, the fecond a. gainft religion, the third againft charity, the laft againft comperance,

laft against comperance, The workes of the field against chaffirin, are four e , and care are placed in the full ranke for just caule: for hy them, men are brought to reprobate mindes, Rom 1.28. and to bee without fenle or feeling, Epb. 4. 1 9. and the body which flould be the temple of the holy Ghoff, is made a stable and a file for the devill.

Adultery] it is the incontinency of perfons maried, at of perfons whereof one as the least is ma-ried, ar begrothed. I fay betrothed : becaute Deut.32.27,35 one and the fame punifhment is deligned to married and berrothed perfons ; and therefore the finne is like in both.

If adultery, which is the breach of wedlocke, bes worke of the fiefh, then damnable is the decree of Pope Spricins, that ma-riage it felfe was the pollution of the fleft. It may be objected, that young widowes by marying have demnation, and breake the faith of baptifue, 1 Tim. g. 1 2. Anfw. They are not faid to breake the faith of baptif ne, becaule they many : but because they waxe wanton againthe Chrift, and to mary : that is, caft off thereines of obedience, by committing fornication, and then for to cover their, effence, they mary. This I take to be the right fenfe of that place.

Adultery is named in the first place, and that for focciall caufe. For asit is a common, foit is alto a great finne. For it is the breach of the covenant of mariage, made in the prefence of God, and unto God : and therefore it is called the covenant of God, Prov. 2. 17. It is the punifhment of Idolatry, Rom. 1. 24. It is a fiane greater then thefr, Prov. 6 20, 32. The committers of this finne cut off themfelves from humane focietie, and become men of death, and women of death, according to Gods law. And it will never be well with humane fociety, till adulterers bee made felons, their lives taken from them, and their goods confilcate. Laftiy, this finne bringeth the ruine of the families of adulterous perfons : and it fers a fire in them, that burnes to deftruction.

Fornication] it is the incontinency of fingle per-Ans. Marke bow it is made a manifeft worke of the fiels. Hence it followes, that for mication is no light matter, or a thing indifferent, as fome have saught. Je may be objected, that it is numbred among things, indifferent. All. 15,29, for with firangled & blood, is joyned formication. Aufwer. The Gentiles indeed effectives and here,

Whether we confelle them or no, they are A upon it may be, it is joyned with things in. different. But the judgement of the Church was other wife : and this opinion of the Gentiles is confuted by Paul, 1 Cor.6. Againe, it may be objected, that the Lord commanded the Propher O/e to rake unto him an harlot, Ofe 1. 2. An/. It was done in type or figure : and then the words of the Lord carry this fenic, Take unto thee a wife of formication, that is, prophetic and publish, that thou art like one that takes a wife of fornication. Againe, f the thing were done indeed, yet did not the Propher take an harlot to live in fornication with her, but at Gods commandement, to live with her according to Gods; ordin nance, namely, in marrage,

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Againe, hence I gather, that there is no warrant, for the toleration of fornication. For it is a foule and manifeft worke of the field. Magistrates may not dos evill, that good mer come thereof, Rom 3.8. Wholoever doth beares the fword to punilh, Rom. 1 3.4. And the commandement of God was, that there must be no where in Ifrael, Dent. 23. Therefore the permillio of the Stewes in Rome is withour warrant; and the rather, becaufe there the prohibition of mariage (in fundry orders of men beares fway.

Vacleanneffe] the incontinency against nature, as inceft, the finne of Sodome, and fuch like. Marke, where thefe finnes were knowne, there they are named particularly by Paul as among the Romanes, Ram. 1. 27. 28. andto the Corinthians, 1 Cor. 6.9, 10. but where they are not knowne, as in Galatia, there they are onely mentioned generally, left by naming of them, he fhould after a fort reach them.

Wantonneffe] that is, the open profession and oftentation of incontinency : by unchaft words, wanton geftures, and wanton apparelf. Hence it appea es, that wee are to deteft all fignes of incontinency : and that we are to be chaft, not only in deed, but also in our words, gestures, and behaviours.

The punifhment of thefe finnes is in verfe 21, in these words, They which dee thefe things (ball not inherit she king dome of God. And it mult be remembred, that this threat or curfo muft be applyed to every one of thefe finnes particularly.

The Vie. There are a number of men, that live focretly in these finnes, adultery fornication, &c. And becaufe they profetle Chriftan religion, and fometime come to the Church, and to the Lords table, they thinke all is well, and they suppose there is no danger. Thus make they a covenant with bell and dath I/a.28. But they deceive themselves : for God is unchangeable, and all his threas fail bee accomplified. And no adalgerer, no forniçator, no unclean a perfon link enter into the kingdome of God, whatforver men fuppole or dicanic, hann

Secondly.

the Epifile to the Galatians.

Secondly, by the confideration of this A, fugition of an incontinent dispositionan hght threat, was ate admonified to five adultery, fornication, wantonnetie, dec. They far shele are but trickes of youth. Belike then it is but a tricke to lofe the kingdome of heaven Sa. lomen faith, Bleffed is the man shat fearers, in cantesh bimfalfe to feare, Prov. 28.14 Now shat fhall be done, when wee tetrifie our felves from these offences, by letting Gods judge. ments before us.

Laftly, fome man may fay, what fhall they doe that are overtaken with thefe finnes, if the doers thereof cannot enter into the kingdome of God ? Anfw. Their cafe is dangerous: and there is but one way to helpe them in the world, and that is to ceafe from adultery, fornication, uncleannelle, wanconnelle, and to doe the contrary, Pfal. 34. 14. And this will doe the dead: for the promife of God is, Hee that confellist bis finnes and far faketb them, fall have merey, Prov. 28. 14. And this promife of God is not contrary to his threat. For fo long as men are doers of thefe fimies, or any one of thenis they are out of Gods kingdome, and when they ceafe to be doers of them, and contrariwife exercife themfelves in the works of chaftery, pollefling their vetfels, that is, their bodies, in fanctification and honour, the, cate is altered, and they muit no more be reputed doers of thefe finnes. For God accepts men, not as they have beene, but as they are.

In that thefe foure finnes, Adultery, formi casion, & s.are manifelt workes of the fleft, we are taught three things. The fi ft is, that we muft focke up the root of their fins, that is, mortifie the peffion of concupilcence, Col. 3. 5. Thef. 4. 5 which is nothing elfe but an in ordinate inclination to-thefe vices. And it is mortified in us, if we learne ro feare God in his word, and in the commandement that forbids adultery. For the feare of God clenfeth both heart and life. Isleph tempted by his Miftris to fol'y, by this meanes efchewed the offence, laying, Shall I dee this, and finne againft God ? Further, it muft bee remeinbied, that without holineffe no man can ice God, or have fellow thip with him, Heb. 12. 14. And while the luft of concupifcence beares the fway, there is no holincife: and therefore no D fellowfbip with God.

The second rule is, that all occasions of these finnes must bee cut off, two specially, Idieneffe, and the pampering of the bady. For Idleneile, confider David who when he was out of civill wars, and free from banifim nr, at peace in his owne house, his wandring affection caried him to commit adultery. And the litaclices when they were fored and pimpered with all the bleffings of God, gave themfelves to the committing of chefe, offen. ces, linew. 5.7. 1 Cor. 10.7. and the people of Sodom and Gomorrha, Exer. 16.49.

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The third rule is, that all lignes of thele vicos must be avoided and detefted, that is any fpeech or action, that may fignific or give reise,wantda behaviour, curiduinele and excellein trimming ofthe body, fufpected bompany, or company that may in likehhood beet falpocted. For it is Gods will, that not one'y thevice it felfe, but allo she appearance of c. very vice fould be worded; i Thafis .21.

Idolary] The Beond fort of finites tollow, which are againft gddlinoffes and they are three, idelary, Friedman ; iders fie. idening is the worthip of idell godd. An idell is taken two wayes. Find etall, a fiction, of a thing meetly deviled, is an idoll , spaint, when we conceivea thing that is, otherwile than it is it is an Idoll. So likewik Idplatry is twofold One is, when fomeling that is not God, is fer up in the roome of Godt and that is done three wayes. One is when the godhead is afcribedto a creatures as when it was faid to Herod, The voice of a god, and not of man. The fecond is, when any property of the gothered is afcribed to the creature. The thirdis, when the affections of our liearts are given to the creature. Thus coverculnetie is called Idolatry, Col. 3. 5. becaule it makes men putcheir affiance in riches.

The fecond kinds of Idel ury, is to worthip the true God with devided worthing as namoly with, in, and at images, fet up to the honor of God. This Idy/any is torbidden in the fecond Commandement, as Mofes hath expounded the Law, Dens 4. 16. Then fameft no mage in the day I appeared in Monnt Simai: therfore this halt make no image, namely of God It is alledged, that the commandement onely forbiddes the making of the images of falte gods. I anfwer, and of the true God alfo. Aarons calle was an image of the true God, Exo. 12.5. And it mult be observed, that Jebu deftroyed the I dols of Baa', a Kings IC.26, and withall remained Aill in the fin of Jerobeam, v.3t. which was to worthip the calles in Dan and Bethel, which were images of Ichova. And for this he is difcommended.

Theule. By this we fee that the Romifh religion is a carnall religion, for it teached Idolatry foure wayes. Firft, it injoyneth men to give to the Conferrated Hoft the name and honour of God. And thus they fet up unto themfelves a breaden god made with mans hand. An Idol as abominable as ever was among the Gentiles. Secondly , it teachesh men to invocate Angels, and Saints departediand thereby it gives unto them the franching of the heart, the bearing and helping of all men, at all time , and places, according to their fevorall necefficies ; and thefe things are the properties of the godhead : and there-fore whether they call this invocation, Latris, pr Dontis, it matters not : it is fat idola. trie, becaufe the honour of God is given to the treature. Thirdly, it teacheth that wee may put confidence in workes, fo it bee done in fobricay, Laftly, it adoreth God, in, at, and before images : and fo it bindes the prefence,

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grace, and operation of God to them, with- | A out his word. Papifts alledge for themistwes, that they intend to worthip none in images but the rrue God. I answer, it is nothing that they fay. Not man's incention, but Gods will makes Gods worfhip. Let them flew Gods will, if they can. Af they cannor, then they muft know that it is but an Idoli god, which they worthip. For there is no fuch God in nauxe that will bee worthipped in images, hur an Idoll of their owne braines. They allesige againe, that God may as well be worthipped in Images, as a Prince in the chaire of Effate. I aniwer, the realon is not like. The worthip of Images is religious, the reverense to the chaire of Effate, is meerly eivill, and in civill reforce, and according to B the Princes will, and to is not the bowing to Images according to Gods will. Let them prove is if they can. That God was worthipbed before the Arke, wee approve of it. For it was his word and will:Let us heare the like word for images of God and Chrift, and then we are re dy to revoke the charge of idolatry.

Againe, by this we fee that many of us are very carnall. For though wes dereft oneward idelarry, yet the immardidelutry of the heart abounds among us. For looke where the heart is, there is the God. Now the hearts of men are upon the world, and upon the riches, and pleasures thereof. For them we take the most care, and in them we place out chiefe delight, whereas God in Chrift thould have all the C ffections of our hearrs.

Witcheraft] the word #17xaxua, properly lignifies poyfoning, but here it is filly tranilated witchcraft : becaute all poyloning is comprehended under murcher which followerh. And the Magirians of Ægypt, Exedus 7. are called esputzies in the tranflation of the Seventy, as alfo the wife men, Daniel 2. Now if they had bin but poyloners, they had not bin fit for Phiraobs and Nabuchadnezzars turno, neither would they have defired their prefence and helpe.

Witeberaft fignifies all curious arts, wrought by the operation of the devill. For the better conceiving of it, I will confider two things: The ground thereof, and the kindes of witch- D craft.

The ground is a league or compact with the Devill. It is twofold: an expresse or open league, and afecret league. The openleague is, when men invocate the Davili in exprelle words, or otherwife make any manifelt cove-Bant with him. The focres leigne is, when men ufermeanet, which they know have no force, but by the operation of the Devill. And the very using of such meanes in earnest, is an implicit covenanting with the Devill. If by true faith wee make a covenant with God; then a falle faith, in the ufe of Satanicall ceremonies, makes a covenant with the devill. And without this, there is no practice of witchcraft.

There are three kindes of witchcraft. The firft is, Superfinition divination, which ferves to tellinen their forthurs, or to voveste fecrets by the flying of fourles, by the intrailes of beafts, by the observation of Rarres; by con-fultising with familiar fpirits, and fuch like, Deter 8. i r. The fecond is juggling, which is to worke wonders, or feares, beyond the order of nature, as didthe Magitians of Agypt. The third, is charming or inchanting, which is by the pronouncing of words, to procure fpeedy hurt, or fpeedy helpe.

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The ufe. By this we fee that we are a carnall people. For in the time of diffrette upon extremity, figure.caffing, and charming , are overmuch uted. And yet both of them are full of fuperfitition, and folly. For the revealing of things to come is Gods : and the ftars are univerfall caufes, working upon all things alike sand therefore it is not pollible by them to fore ellevents that are contingent, or cafuall. And words have no force in them, but cofignifie. And therefore when they arcap. plyed to cure difeafes, they are abufed to a wrong end, and their operation is from the devill. And for this caufe they are to be avoided of Chriftian people. It may be faid, how may we difecrne of charmes, that we may the better avoyd them? Anfw. Kcepe this Rule in memory alwayes. Such observations, of whole force and efficacy there is no reafon or caule either in the thing done, or in the inflitution of God , have their operation and efficacy, from fome compact and fociety with the deviil. As for example : feratching of the fuspected Witch, is faid to be a meaner to cure witchcraft:but indeed it is a charme, and a practice of witchcraft. For it hath no fuch force from the inflitution of God, becaute it is againft the fixt Commandement : and no naturall reafon can be rendred, why drawing of blood fhould cure witchcraft. The action therefore is a factifice to the Deville and in way of recompence, the cure is done by him.

It may be faid, What fhould we doe in diftreffe, it fuch helpes may not be ufed? Anfie. We are to u e approved & ordinary meanes : and for the reft, namely, the event, to leave it unto God, living by fairly and caffing our care on God, and quieting our hearts in his will, whatforver comes to palle. It is a want of faith thus to make baff for delivery bofore the appointed time. And whereas it is thought that fome perfons have the gift of God, by words prefently to cure any ditafe, whereup on they are called wife or cumming men and wemen,it is fallesit is no gift of God, bur rather a curfe, that leaves them to be deluded by the devill, who is the worker of these cures, when Satanicall and superfitious meanes, and that in a falle faith, are uled.

For the better conceiving of the linne, it may be demanded what is a witch? Anfin One that pittingly, and willingly, ufeth the affiftance

the Epistle to the Galatians.

of the devil him/elfe for the revealing of ferrers, [A] Agains, neighbours fall oat , threatnings are for the working of lowe mijobie fe, or for the effec. [A] and entertained, the party threated ting of fome frange cure. I fay wittingly, to put a difference berweene witches, and fome iuperfitions perfons, who use charming, and by it domany cures: perfwading themicives, that the words which they ufe, have force in them, or that God hath given them a gift, to doe ftrange things. Such people in a naturall honefly, dereft all knowne fociety with the devills in that respect they are not the witches which the Scripture adjudgeth to death, yet are they at the next doore to them : and therfore they are to bee admonifhed by Magistrates and Ministers to relinquish their inperfitious practices; and that upon a double ground. I. Nothing hath efficacy but by the ordinance of God. And this efficaty was elther put into the thing in the creation, or fince by fome new inflication in the word. And the efficacy of things that comes by any other meanes, is By Satanicall operation. IL Charmes, inchangments, and ipels whatfoever, have no force, unicile we beleeve that they can doe us good. Now this faith is a falle faith, and the fervice of the devill. For wee muft beleeve norhing, doe norhing, without, or againft the word of God. If theie two rules be observed, not only charming, but al witchcraft shall be banified out of the world.

Againe, it may be demanded, what are the fignes that ferve to difcover a witch ? Anfw. This difcovery is very hard. For witches doe their feats in clofe manner, not onely by foule and open curfing, but also by faire speaking, and by praifing of things. And hereupon we have a folhion in England, when we praife any thing, withall to bleffe it, (as to fay, It is a goodly child, God (ave it,) that our ipeech may not be tulpected of wirchcraft. Neverthelefs there are five fpeciall things that ferve to difcover a witch. One is, the tree confellion of the accused or suspected witch. The second is, the consellion of the allociats of the witch. The third is, Invocation of the Devill. For that is to renounce baptifme, and to make a league wich the Devill. The fourth is, Evidence, that the party hath entertained a familiar fpirit, in the forme or likenetle of fome vifible creature. The fifth is, Evidence of any action or actions, that necessarily presuppose a league made with the devill. As for example : if the party flew a mans face in a glatfe: though he profette angelicall holincife, hee is in league with the Devill, by whole meanes the feat is wrought.

There are belides thefe, other fignes, but they are either falle, or uncertaine. A man is ficke, he fulpects that hee is bewitched: hee takes it on his death that fuch a party hath bewitched him. All this is nothing but the fuspition of one man, and therfore no proofe, Likewife the teltimony of fome wizzard, is but the testimony of one, and it is the devills reflimony, and therefore not to bee received.

ufed in angeriafterward, the party threatned, is either ficke, or he dyes, hereupon the party that used threatning words, is accused of witchtraft. And this is the common courfe, But great circumfpefion mult bee ufed, for ficknetle and death may arile of many other caufes. Laftly; markes in the bodies of men and women, are uncertaine fignes of witches. All this I note the rather : becaufe if a judgement befall a man in his family, prefently (ac. cording to the common fathion) he faith he is hurr by evill tongues, & challengeth fome one or other, of wirchcraft: whereas his owne ignorance, unbeleefe, contempt of Gods word, and Sacraments, &c. are the onely witches that hurt him, and pull downe Gods judgements upon him.

Herefies] The word herefie generally fignifies any opinion, either good or bad. More specially, it fignifies any errour in Religion. Thus Ecclefi iticall writers take it. For they condemne for Heretikes fuch as erred in (mall points holding the foundation, as Fieilantins, Nevatus, of c. And the very opinion that there are Antipodes, was condemned for herefie, though it be a matter of finall moment. Yet most properly, Herelie may bee thus defined : Is is an errout in the foundation of Christian Religion, tangebs and defended wish obfinacy. Thus Paul taith, Tit. 3. 11. that an heretike is perverted, that is, put before the foundation : and condemned of bimfelfe in his finne, that is to fay, he ertes obflinately even againft his owne confeience.

I fay that herefic is an errour in religion, to put a difference betweene an errour in Divinity, and an errour in Philolophy, which is nor teatmed herefic : and againe, to put diff + rence betweene fchifme, and herefie : for herefie is in doctrine, fchilme, in mauners, order, regiment. Againe, I lay herefie is an errour, in the found uton of Religion, to d flinguilh it from errours that are in imaller points of Divinitic. Some reach that Abraham was borne the 70. of Terab, tome the 1 30. of Terab : Both cannot be truc : yet neither of them are herefie. Some teach that Daniels weekes beginne ftraight after the revurne out of captivity : others teach that they muft beginne 80.yeares after : both cannot be true: yet neither opinion is herefie. So there are fundry opinions touching Ophir, Tar Bible (to which Isnah fled) and Decapolis in the Golpell: and all cannot be truesyet they are not herefies, becaufe they concerne only times, and places, and other circumftances of the Bible. Laftly, I fay that herefie is maintained with obflinacy, to diffinguifh herefic, and a fingle ertor. For there are three chings in herefie, an errour in the maine doctrine, conviction of the party touching his errour, and obfinacy after conviction.

The ufe. In that berefie, an errour in the minde or understanding, is made a worke of the flefhihence it followes, that the word fuß lignifies corruption of the higher powers, even of the minds and conficence - though Papifts teach otherwife.

Againe, if herefie bee a worke of the flefh. our duty is, to dettift and eichew herefies:and that we may for ever preferve our felves from them, three rules muit be obferved.

1. We must propound unto our felves the right Principles of Religion. For as every Art hath his confeiled principles, to hath Divinity: The head and chiefe Principle whereof, is this : All Scripture of the Prophets and Apofiles, is given by infpiration of God. This is the foundation of all true faith : here is the higheft flay and ftoppe. This principle is the demonstration of all doctrines, and conclusions; and it hath no principle above it felle, whereby it is to bee confirmed. As for hu mane reation, it is no principle of Religion. For it is imperfect and erroneous, and leives onely to make men without excufe. Indeed in the minde of man, there are certaine natu rall conclusions that there is a God, and that he is to be worthipped, &c. but the certainty of thefe, is in the written word. Wee can by reason difpute of the creation of the world, but a full certainty we have not by reafon, but by faith in the word, Heb. 11.3. Againe, the Papift makes the authority of the Church a principle. For that is the fift ground which they lay downe, that we must captivate our fenfes to the authority of the Church. But this is no principle in religion. For we cannot imagine a Church without faith : and faith cannot be without the word of God. It may be faid, that Scr pture is the fenfe of the written word : and this fenfe must bee from the Church. Antwer. Scripture it felle is both the eloffe, and the text. Scripture is the best interpreter of it felfe. And the fenfe which is agree. able to the words of the text, to the fcope of the place, to other circumstances, and to the analogy of faith, in the plainer places of Scripture, is the proper and infallible (enfe of Scripture. Thus fetching the fenfes of Scripture from it felie, wee fhall keepe our felves within the limits of Scripture, and in the matter of our falvation have certainty of faith, D which we fhall never have, if we liften to reafon, tradition, and the authority of men.

II Reade the Scriptures : and bee a doer of them in the exercises of invocation, faith, repentance, then shalt thou never be a heretike. It is Gods promite, John 7.17. If ye will obey ye Ball know whether my dollrine be of God or no. Plat. 25. 14. The fecret of the Lord is revealed to them that feare bim. Markethem that makeapoftatic, and become Papifts > they are fuch as never had a minde to love and obey the religion, in which they have beene baptized and brought up.

111. Col. 2.8. Let no man foile you through Philosophy. Paul doth not condemne the Philotophy of the Gentiles, but he puts a cavear,

lignifics more than fenfuality : namely, the | A that it be used with circumspection, as Merchants ufethe fea, to wir, in efchewing tocks, and fands, and pyrates. So Students may ufe the Philosophy of the Gentiles, but they muft take heed, left their minds be corrupted with the errours thereof, which are to be com fidered, Naturall Philosophy gives too much to nature, or to fecond caufes; and too little to God. It puts downe principles flat against the word, as the cternity of the world, and the mortality of the foule. Morall Philofophy placeth happinetle in civill vertue out of Chrift ; it teacheth, that vertue is a meane or mediocrity of affection, whereas in true vertue there is not onely reftraint or moderation of affections, but also the renovation of them by regeneration. It teacheth that urbanity in jefting and frumping, is a vorue ; Pauliaith no, Epb. s. 4. It teacheth that Magnanimity, whereby a man thinkes himfelte worthy of great honour, is a vertue : but it is contrary to Christian humility, Pial.1 3. 11. 2. Laftly, it reacheth that man hath a freedome of will in good actions: which doctrine app'yed by the Schoolemen to matters of religion, is falle and erroneou. The third head of finnes are fuch as are a-

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gainft Charity, and they are in number eight. The full is Emmity: of it I confider three things. The first is, whether it be a finne, or no ? for fomewhat may be objected to the

contrary. Ofjett 1. Pfal. 139.21. Doe not I bate them that bate thee? Anfw. David here ipeaks of the hatred, whereby he hated Gods enemics, not in refpect of their perfons, but in respect of their finnes, whereby they were enemies of God. And this hatred is commendable, and not here to be unde stood.

Object. 11. Luke 14.26. He that will be a disciple of (brift, must base father, and mother, and his owne fonle. An (wer, This hatred is not fimply commanded, but onely in a certaine refpect, namely, as father, and mother, and a mans owne toule, are in comparison oppoied to God, and Chrift, in regard of whom they are utterly to be defpiled.

Object. 111. Rom. 9 13. God chofe lacob, and bared Elan : and we muft bee like unto God. Auf. Weare to be like unto God in holineife and the duties thereof, and not in the Soverejenty and Lordship over the creatures, whereby he either loves or hates them.

Object IV. It is the univerfall nature of all creatures to fice their contrary : therefore men may hate their enemies. Anfw.Man and man are not contrary in nature, or naturall properties, but are all one flefh ; the contraricty that is, is by reafon of the corruption of nature.

The fecond point is, what is this Enmity? An/w. It is a perverse disposition of minde, whereby men remember injuries, difcourtefies, and unkindnetles, and cary about them a purpole, and defire to doe like for like, when

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which time and place thall ferve. Thus did E- 1 A ... Concention is carnall, and finfull, in re-/w hate lacob, Sen: 17. 41. and Alfrim his brother e during 's. Some 1 3. The third point, where is this Enwity? dus Every where among us. For we daily fee per-fon divided against person, family against family, and corporation against corporation.] This fliewes that wee are curnall and that: Gods kingdome takes no place among us as. it fhould. For in it the lambeand the welfe dwell quietly together, 1/4.21. The remedy of this comity is that all be of one mind, defire, and affection, in the receiving and furthoring of the Gofpell of Chrift, 1 Cor. 1.115 If in the maine point there bee a concord, in leffer matters the agreement will be cafie.

Debate]It is a contention in words, whereby men frive, who fhall fhew moft courage, who fhall get the victory, and who fhall carie away the laft word, no respect had of equity, or truth. Inthis refpect, crying, or lifting up the voice, in reasoning, is condemned, Epb.4.31.

Emulation] There is a good emulation, and that is when men ftrive to bee like to them that excell in vertue, or goe beyond them. And it is commanded by the Holy Ghoft, I Cor. 14.12. and it were to be wished that it were more common than it is. Belide this, there is a carnall emulation, whereby men that excell in any thing, grieve that any fhould be equal to them, or goe beyond them.

The ufe. If to grieve at anothers mans excellency, be a worke of the field, then it is our duty to reloyce in the excellency of others. Thus did Mefes when Eldad and Medad propbecied, Numb. 1 1.29. And John the Baptilt, when (brift increased, and be decreased, John 3. 19,30. And Paul gave thankes as well for the graces beflowed on the Churches, as for gifts beflowed on himfelie.

Anger Of it I confider three points. The firft is, whether there bee any lawfull anger? Anfw. Yea: Chrift (in whom was no fin) was angry, Marke 3.5. When there is a juft caufe of anger, then is anger just. When there is a maniteft offence of God, there is a juft caule of anger : therefore anger is then juft.

The fecond is, when is anger a finne ? Anf. When men are hafty to bee angry, Ecclef. 7. D I I. and are offended at every thing that goes against their mindes. Or againe, having a juft caufe to be angry, yet they keepe no measure in their anger.

The third point is, the Remedy. And that is here fet downe. Haftineffeis a worke of the Helh, or of corrupt nature, and it barres men from the kingdome of heaven : and therefore it is to be avoided.

Contention] There are fundry kindes of lawfull contention, as contention with the enemy in just warre: convention àt the barre with an adverfary in a just cause: contention in disputation with an heretike: contention in Schoole diffutation for exercise and trials fake.

fpeik of maner, and manner. In matter, when men contend for things , for which they thould non coursed, as the Dilciples for arimany, Linker 2. or when contention is without forgiving, for bearing, at fuffering ; and that in trilling matters, s.Gw. 6. g. Contenti-on likewisc is faulty, in refpect of maner, whé men wilfully defend their owne private caufes, no regard had, whether they be right or wrong, true or falles and by this meaner they often oppugne truth, on juffice, or both. Of this kinde ase the warres of the Rebels in Ireland the warres of the Spaniard in the Low. countries: and the fuits of many quartelfome and concentious perfons among us.

. The ule. Der verbing by contention, P bil. 2. 2. And therefore wee much forgive, put up, as much as may be, and yeekd of our right.

Sedations] The originall word fignifies fuch diffeations in which men feparate one from another : and that is done two wayes, either by fchifme in the Church, or by faction in the Common wealth.

Queft. Why are not wee Schifmatikes in Dresante. England, Scotland, Germany, confidering wee have differting and leparated our felves from the Church of Rome? Anfw.Weindeed have fepatared our felves, but they of the Church of Rome are fchilmatikes: becaufe the caufe of our feparation is in them: namely, their idolatry, and their manifold herefies. The cafe is the like : A man threatens death to his wife : hereupon face feparates. Yet not fhe, but he makes the feparation : becaufe the caute of feparation, and the fault, is in him,

For the avoyding of fchifme and fedition, remember two rules. I. So long as a Church, or people, doe not feparate from Chrift, wee may not feparate from them. 11. Prov. 24.21. Fears the King, and meddle not with them that varie, that is, make alterations against the lawes of God, and the King. Indeed fubjects may fignific what is good for the State, and what is amiffeibur to make any alteration in the flate, either civill, or ecclefiafticall, belongs to the fupreme Magistrate.

Eney] It is a compound of carnall griefe and harred. For it makes men grieve and repine at the good things of others, and to have the good things themfelves. Thus the High Priefts of envy hated Chrift, and all his moft excellent fayings and doings , Marb. 27. 18. At this day, they which have any good things in them, are commonly condemned for hypocrites, and their Religion for hypecrific. All this is but the cenfure of envy.

The ufe. That wee may depart from En. vie, we must love chem that feare God : and love the gifts and graces of God whereforver they be : even in our caemies,

Marsberers] Objection. 1. A plane lives, a beaft lives, and man lives : the cropping of a plant, why is it then a finne to kill a man dran / her. God hach given liberry for the two first, and: hach reftrained us in the latter oAgaine, the lite of a plant is bursche wigous in oht juice, and the life of a beaft is but she yigour in the blood, Gm.9 4. butelze lifeof maisin fpirit and (pirisuall inbitance. Thindiy, man as of the tame flefb wich man', and fo is neither. plant, nor benft. 1

Oljett. 11. The Magistrate kills without finne. Anf. The killing which is in the name of God by publike sevenge, is not murther And Paul onely condemnes that killing, when men rake the tword, and upon their owne wills flay and kill by private offence.

Objett. III. Sampfin is faid to kill himfelfe, Indges 16.30. and hee finned not in fo doing. An/wer. Sampfon was a ludge in lirael, and tooke publike revenge of his enemies : and in this revenge hee hazarded his life, and loft his life. Though he died in the execution, yet his intent was not to kill himfelfe, but onely to take revenge. Secondly, his example is speciall. For he was in his death a figure of Chrift. The words, Matth.2. He Ball be called a Nazarite, are first spoken of Samp(on, and then applyed to Chrift, in whom was verified that which Sampfon figured. For as Sampfon conquered his enemies more in his death, than in his life : even fo did Chrift.

Objett. IV. For the avoyding of tome great danger, or fome great finne, as the denyall of C Chrift in perfecution, men may make away themiclycs: to faid the Donatifts. Anf. Death is no remedy in this cale, but faith in the promife of God: which is, that he will give an iffue in every temptation, I Cor. 10.13.

The utc. Secing mursher is a worke of the fl.fh: our duty is by all meanes to preferve both our owne and our neighbours lives. Life is a treasure. For by it we have time and liberty to glorifie God, to doe good to our neighbours, and to fave our owne foules.

The finnes of the fourth fort, are against temperance : and they are two ; drunkenneffe, gluttony. For the better conceiving of the nature of theie finnes, we are fi ft of all to confider the right manner and measure of eating D and drinking, of which I deliver two rules. I.We may use meat and drinke, not onely for necellity, but alfo for delight, P/al. 104. 15. Il. That measure of meat and drinke, which in our experience makes us fit both in body and mind for the fervice of God, and for the duries of our callings, that measure (I lay) is fir, convenient, and lawfull. This is a confeifed principle in the light of nature.

Drunkenneffe then is, when men drinke either in wine or ftrong drinke, beyond this measure : to as there followes an intoxication of the powers of the foule. And in the finne there are two things: excelline drinking, and the diffempering of the powers of the foule. Gluttony is, when men in cating, goe be-

plant; and the killing of a bealt; is no finite: [A] youd the mitalure bitfore preferibed: This gluttony is that, which now adayes is called vevelling, vioting, Swag gaving. Andre is filly forthat use to drinke exceedingly; and will not be drunke : and for all this, they are not free from blame r because they drinke out of mean fure. To be given to drinking, and to love to fir by the cup, when there is no drunkennes, is a finne, 1 Fim. 3.3.

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Thefefinnes are faid to berife among us! The manner of many is, to, meet together, and to fill themfelves with wine or ftrong drinke, while their skinnes will hold. Afterward they give them felves to dicing, carding, dancing, finging of ribauld fonge . and thus they patle the day, the night, the weeke, the veare.

But we muft be put in mind, to deteft and to fly thefe vices. Inducements to this dury are many.

I. Gods Commandement, keepe not com. pany with drumbards and gluttonous perfons, Pro. 23.20. Be not drunke with wine, in which is exceffe, Epb 5.18.

II. The punifiment of drunkennelle, is plague, peftilence, famine, captivity, 1/4.5. 115

III. The example of the bruit beaft, that in eating and drinking, keepes meafure, and takes no more than will fuffice nature. The horfe and the affe may bee Schoolmafters to many of us.

IV. If we cannot forfake a cup of wine, or beere, which is not needfull for us, we fhal never be able to fotfake wife and children, houfe and land, for Christs fake. If we have not the command of our felves in a trifle, we may ne. ver hope for it in weighty matters.

V. T) ere are dangerous effects of drun kenneffe. Firft, it deftroyes the body. For it inflames the blood with an unnaturall heat: and this unnaturall heat ingenders unnaturall thirft, which ingenders immoderate drinking, whence comes dropfies, confumptions, all cold difeales, and death. Secondly, it hurts the minde: for the fpirits of the heart and braine (being the immediate inftruments of the foule) are by drinking diftempered and inflamed : and hereupon arife wicked imaginations, and difordered affections. And thus the devill in the roome of Gods image, fets up his owne image, and makes the minde a thop of all wickedneffe. Thirdly, the vile imaginations and affections that are in men when they are drunke, remaine still in them when they are fober: fo as being fober they are drunke in affection.

In favour of drunkennesse, it is alledged, that Noahs drunkennelle is remembred in Scripture, but no where condemned. An/wer. While Males fers downe the foule effects that followed Neeks drunkenneile, he doth indeed condemne it. Secondly, his example is noted in Scripture: as a warning to all ages following

following. Thirdly, this finne may be leffe- [A | blift it in our hearts : and that we faall doe.if ned, though not excuted, because hee had no experience of wine.

Objett. 11. Jofeph and his brethren, did drinke and were drunke topether, Gen. 49. Verfe laft: "An/w. The meaning of the text is, that theyidranke liberally, or that they dranke of the beft together. For the word (Bater) fignifies not onely to be drunke in drinking, but alfo to drinke liberally, or to drinke of the beft drinke, Hag. 1. 6.

Objett. 111. Learned Phylitians, as Refs. edviceme, and others teach, that it is greatly. for health, to bee drunke once or twice in a moneth. Anf. Aslearned as they, eeach the contrary. And we may not doe any evill, or finne against God, for any good to our felves. Object. IV. It is faid to bee neighbourhood

and good fellowship. An/w. It is drunken fellowship. The right fellowship is in the do-ctrine of the Apostler, Prayer, Sacraments, and the workes of mercy.

Thus much of the workes of the flefh. Nowfollowes the punifhment of them, of which I confider three things. First, a Premonition, in thefe words, whereof I sell you be. fore, as I alfo bave told you before. Secondly, the defignment of the punifhment, in these words, Ball not inherit the kingdome of God. Thirdly, the defignment of the perfons, in thele words; They which dee (nch shings.

In the premonition is fer downe the office of all minifters and that is, often to forewarne the people of the future judgements of God for their finnes, Mick 3.8. 1/4. 58. 1. And this may cafily be done. For they may know the finnes of men by experience, and the judgements of God due to every finne, they may finde in the word of God.

Againe, all people are warned by this, often to meditare of the future judgements of God. Thusdid David, Plalme 119 120.and Paul, who knowing the terrour of the Lord, was moved to doe this dutie, 2 Cor. 5. 11. The old world never fo much as dreamed of Gods judgements, before they came upon them, and to they perifhed. Matth 14.39.

The punifhment of their finnes is, not to inherit Gods kingdome .. Gods kingdome tome- D time fignifies the regiment of God, whereby he rules all things, in heaven and earth. More specially, it fignifies a flate or condition in heaven, whereby God and Chrift is all things to all the Elect, 1 Cor. 15 28. And thus it is taken in this place. And an entrance or beginning to this happy effate, is in this life, when men in their confeiences and lives are ruled by Gods Word, and Spirit. It muft here further be oblerved, that not to enjoy the kingdome of God, is to be in torment, in hell: becaufe there are no more but two efates after this life : and therefore to bee out of heaven, is to be in hell.

The Vie. I. This must seach us above all things to feeke Gods kingdome, and to efta.

we know the will of God, and yeeld fubjection to it, in the duties of repentance, faith, new obedience.

II. The kingdome of God comes by inheritance; therefore there is no merit of good workes,

The perfons which are punified, are fuch as are doers, and practifers of the worker of the fieth. Marke the words, not fuch as have beene doers, but fuch as are doers. The word fignifies a pretent and a continued act of doing amilie. A

The Vie. Here is the difference betweene the godly man, and the ungodly. The godly man falsinto the workes of the field, and being admonifhed thereof, he repents and recovers himfelfe,he doth not fund in the way of finners, though fometime he enter into it, P/. r. t. The ungodly man, when he fals, lies still in his finne, and hespes finne unto finne, ma makes a practice of evill.

I. Warning. They which are privie to themselves of any of the former workes of the flefh, must bewaile their offences, and ut. terly fortake them. For if we bee found doers of any one worke of the flefh, there is no hope of falvation.

11. Warning. They which have runned unto God from the workes of the field, muft be conftantiand take heed of going backes left they lofe the kingdome of God.

22. But the frait of the Spirit, is love joy peaces long Juffering, gentleneffe, goodneffe.faith.

23. Meekneffe, temperance : againft fuch there is no law,

For the better observing, and the more eafie understanding of the rule in the 16.vert. Walke in the Spirit. Paul here lets downe a Catalogue of the workes of the Spirit In the Catalogue I confider three things, the propertie of the workes of the Spirit, include words, The frais of the Spiris : the kindes of workes, and they are nine: the benefit that comes by them, in thefe words, Againft fuch there is no law.

The finit of the Spirit] It is the propertie of the workes of Gods Spirit in us, to bee called the fruits of the Spirie. And by this, much islignified : namely, that the Church is the garden of God, Cant. 4.16. that teachers are planters and fetters, 1 Cor. 3.9. that beleevers are trees of right could the if a. 61.3. that the Spirit of God is the tappe and life of them : and good workes and vertues. are the fruits which they beare.

In that the workes of the Spirit, are called frais thereof, hence it followes, that there are no true vertues, & good affections, without the grace of regeneration. The vertues of the heathen, how excellent fo ever they feemed to be, were but thadowes of vertee, and ferved onely to reftraine the ontward man, and no other.

Ff Spirit,

Spirit, which makes men fruitfull or bearing | A that wrong us and abute us. trees of righteouineffe, Pfal. 1. 3. yes, trees that beare fruit in their old age, Pfal.92. 14. Here we have caute to caft downe our felves. For the moft of us are barren trees, that beare no fruit, but the bad fruits of the flefh; and therefore we may justly feare the curie that God laid upon the fig tree, Lake 13-7.and looke every day to be flocked up, Math. 3.16.

Agains, good workes are made acceptable to God even by his grace, and therefore they are called the fraits of the fpirits and hence it is, that they at eacceptable to God, Rem. 15.16. Wetherateby niture wild branches, muft be taken out of old Adamand fet into Chrift: and after our infition draw a new fap and life from Chrift, namely his Spirit, and then our actions shall be fruits of the Spirit, and confequently acceptable to God.

Laftly, hence it followes, that free-will of it felfe is like a dead or rotten piece of wood, and that it beares no fruit, but as it is quickened by the Spirit, lohn 15.5.

Thus much of the property : now follow the kindes of the workes of the Spirit.

Level It may be demanded, how it is a fruit of the Spirit ? Anfw. First, the Spirit God workes faith, then regeneration, then love, 1 Tim, 1.5. Love followes faith, becaufe wee must know first that wee are loved of God, before we can love God, 1 Jobn 4.19. And love followes regeneration : becaufe till the will and affection bee changed, there is no C place for love. The Papiftschen erre, who teach, that the fi ft act of love, that is, the inclination to love God and man aright, is in nature : and that the fecond act, namely, the exercife of love is from the Spirit. Again, they erre in that they teach, that charity or love is the formall righteoutnelle of a Chriftian. For it is a fruite that followes regeneration.

The love here mentioned, is either of God or of man. The love of God is an holy affeftion whereby wee love God in Chrift for himfelfe. There are three special fignes, whereby it is difcerned. I. A defire of fellowthip with God, and Chrift, and the holy Spiritiand therefore to be much and frequent in the use of the word and prayer, because in the word God ipcakes to us, and in prayer wee fpeakers him. I I. To love the word of God above all carehly creature: and to cread our owne wils under foot, and to defire that Gods will may be preferred in all chings, 1 John. 2. 4. There are many hou'es among us, where the cards and tables are walking, but the Bible 11 feldome or never feene. And this argues the want of love. I I L The love of them that love God and Chrift.

The love of our neighbour, is to love him Supply, in, and for the Lord, and for no other by-reipect. The figne of this love is, to love not in word, but in deed. And this is to love in deed., to fhew love, and to dee good (when we are wronged and abufed) to them

loy loy is twofold; joy of glory after this life, and the joy of grace in this life : and it flands in three things. The first is, to rejoyce in the true acknowledgement of God, chat he is our God, and reconciled to us in Chrift. The fecond is, to rejoyce in the worke of our regeneration. The third is, to rejoyce in the hope of eternall glory.

This joy of grace hath a double fruit. First, it moderates all our forrowes, and makes us rejoyce in the midt of our afflictions, I Theff. 5.16. Secondly, it caufeth men to rejoyce at the good of their neighbours, Romanes 12.15. And this joy is here meant forcially. For joy is here opposed to envy and emulation.

This sout thewes, that we are most of us bad trees. For the ipyes of the world be for the most part in iniquity, and in the workes of the flefs. And it is our common finne not to rejoyce, but to pine away with griefe, as (um did, when wee fee Gods bleffing upon our brother.

Peace] It is a care and defire to maintaine concord, as much as may be, if it lye in us, Rom. 12.18. It is an excellent vertue. For the kingdome of God stands partly in peace, Rem. 14-17. For the maintenance of peace, obferve two rules. I. Neither take offence. nor give offence. Airabam choic rather to lofe his sight, than to offend Let, Genefis 14. and fo did Chrift, Matth 17. 27. II. Seeke to edifie one another, either doe good, or take good, Rom. 14 19.

Long [wff oring] is to moderate our anger, and defire of revenge, when manie and great wrongs are done by us. It is an excellent truit, but it takes very hardly in thefe parts. For our manner is a word and a blow : a word and a fabbe : a word, and a writte.

Set and fowe this plant in the furrowes of your hearts, and that the weed of revenge overgrow it not, ufe thefe remedies: 1. Gods commandement forbids rafh anger, James 1. ro. for it is a degree of murder. I I. The example of God, who is flow to anger : and of Chrift, who is mecke and lowly, Marth. 11. III. All wrongs done to us by men, come by Gods providence, to which wee are to tubject our felves. IV. The goodneile of God, who forgives more to us, than wee can forgive, V. There is danger of Gods anger. For unlelle we forgive, wee are not forgiven. And wee crave forgivenetle, as we forgive. V1. It is the duty of love to juffer and beare, I Cor. 13. VII.It is a point of injuffice, to revenge our felves, for then wee take to our felves the honour of God; and sgainft all equity, we are both the parties, and judge, and witneffe, and all. VIII. We are often ignorant of the mindes of men, in their actions, and of the true circumfances thereof : and fo may eafily be deceived.

Objell. I. Anger is a fudden affection; therefore it cannot be ruled. An/. Meanes are to be uled

used before-hand, when wee are quiet : then | A towards God, which is to beleeve the remiffi fhall we better reftraine it.

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Objett. II. It is hard for fieth and blood to doethis. Aniw. Wee are more than flein and blood, For we have the Spirit of God, elfe we are but hypocrites.

Gentleneffe] Gentleneffe is to give good forech, and to fhew good countenances, even to them that wrong us, and abule us, without any minde, or delire to revenge, Rom. 12.14. Epb.4.31.

The curtelie of the world, in the cap and the knee, and all the complements of humanitie, is commonly fevered from good affeftion and it is often the maske of enmity; and therefore it is but a worke of the flelh. Right curtefie is with an honeft heart, to bletfe when we are wronged.

Goodne [[e] It is a vertue, whereby wee communicate to others, the good things that are in us for their good and benefit. It is preferibed by Paul in other tearmes, when he faith, Communicating to the necessities of the Saints, Rom. 12,23.

Queftion I. What are wee to communicate ? Anfwer. The gifts of our minde, our remporall goods, yes, our lives too, if need be, 1 Iokn 2.16.

Question 11. Why are we fo to doc? Anf. We are members all of one body; and wee are members one of another, Eph. 4.25. And it is Gods pleasure, that men shall bee instruments of good mutually one to another.

Goodnelle refpects either the bodie, or the minde. Goodneffe concerning the bo. dy, hath many actions: as rofecde the hungey ro give deinke to the thirfty, to harbour the harbourlelle, to cloath the naked, to vifit the ficke, and them that are in prilon, Aluth. 15 35.36. to bury the dead, 1 Sam. 2. Laftly, to fend freely and liberally to fuch as be decaied and impoverified, Deut. PS.verle 7.

"Gooddeffe concerning the foule, is to endeavour, partly by countell, and partly by example, to gaine the foule of our neighbour to God : and is Rands in fourt a fions: ro admonifiele untuly, to comfore the diftreffed, to beare with then that die weake, and to be

patient to wards all, Theff. 9.14. Goodnelle is hard to bee' found in thefe deves among men. The common practice is according to the common proverbe, Every man for bimilelfe: and God for in 42. The fludy of men is, how to givilter goods honours, si-ches, for them elver, and for their children? and the common good is not syned at. Good orders hardly the places family, the order for the peoro; and the reaferis; the want of goodnetion us off any profelle any fiew of goodnest emerethan the reft, they are fure to be defpifed andreproachigd at 18Ves ry hand : and this the westing there is little goudnetTe among men ? now it . Bril 5. Faub] Furft; we are here to underfland faith

on of our finnes, and our reconciliation with God in Chrift.

This faith is common to all among us: yet is it but a falle, dead, and ceremoniall faith in many men. Reafen I. Faith comes by the hearing of the word of God preached, Rom. 10.14. but this faith in many is conceived without preaching : for they lay they beleeve their falvation by Chrift, and withall they live in the perpetuall neglect or contempt of the publike miniftery. I I. True faith is joyned alwayes with the exercifes of invocation, and repentance : yet in many among us, this faith is without any convertion or change of heart and life: & therefore is but a dead faith. III. True faith is mixed with contrary unbeliefe, fo as they that beleeve, feele in themfelves a want of faith, and much unbeliefe. But there are many among us that fay, they perfectly beleeve, & that they never fo much as doubted in all their lives. Now fuch a faith is a vaine perfwalion. IV. Many that boaft of their faith in Chrift, want faith in the providence of God, touching food and raiment, And that is manifeft, becaufe they ufe any unlawfull meanes to helpethemfelves : now if their faith faile them in a fmaller point, ir cannot be found in the greateft of all.

Secondly, by faith is meant faith rowards men, and that flands in two things. One is, to fpeake the truth from the heart : the other is, to bee faithfull and just in the keeping of our honeft p omife and word.

This faith is a rare vertue in thefe d.yes. For the common fashion of them that live by bargaining, is, oufe glofing, facing, foothing lying, diffembling, and all manner of fhifts. And with many it is a confelled princ ple, that there is no living in the world, unteffe we lie and diffemble. They that deale with chapmen. fhall hardly know what is truth, they have to many words, and to many thifes. In this respect Christians come shore of the Turkes, who are faid to bee equall, open, and plain-dealing men, without iraud or deceit.

Our care therefore mult be to ch rifh, and maintaine among us, the vertue of faith and truth. Reafons. 1: Gods commandement, Put away lying, and let every with peake the truth to his mighbor, Epb. A. 15. II. By truth we are like to God, whole wayes are all truth, who haves a lying tongue, Prov. G. 17. whole Spirit is the Spirit of with. III Lyars beare the Image of the devil. He is the father of lyes, John 8. 44 fo offthen as thou lieft, thou makeft thy tongue the infrument of the devill, 1V, E. ternall punifimer in the lake that burnes with fire and brimftone, Rev. 12.15. Here marke, fras lyars are enterrained at the fame table with murderers and theevestand the lyar never goes unpunished, Provi B. 19.5. V. To speake the truth from the heart, is a marke of Godschilde, P(al. 15.2. And hee whole faith Ff2 1 failes

ward God.

Meekeneffe] The fame in effect with long fuffering. The difference is that mecknetle is more generall, & long-fuffering is the higheft degree of meekneffe.

Temperance] It is the moderation of luft and apperite, in the use of the gifts, and creatures of God. For the better practiling of this vertue, remember thefe foure rules :

1. We multule moderation in meares and drinkes. This moderation is to eate and drink with perpetuall abstinence. And abstinence is to take letle then that which nature defires, and not mose. And that measure of mease and drinke, which ferves to refresh nature, & to make us fit for the fervice of God and man, B is allowed us of God, and no more.

II. Wec must ule moderation in our apparell. And that is to apparell our felves according to our fex succording to the received fashion of our country, according to our abilitic. Here the common fault is, to bec out of all order: for none aimoft know any meafure. Every mane perfon now adayes will bee a gentlenun orgentlewoman.

III. Wee must use moderation in getting of goods: and that is, to reft content, if wee have food and raiment for our felves, and them that belong unto us, 1 Tim. 6.8. Here is our ftint, we may not defi e to be rich, verf.9. The King himfelfe must not multiply his gold and filver, Dent. 17 17 and yet hach he more C many of us. For fome live in the trange flipp neede of gold and filver, than any private min.

IV. There mult be a moderation in the fpending of our good contrary to the failuion of many that ipend their fubitance in feafling and company, and keepe their wives and children bare at home.

Againft (uch there is no law] Here Paul fees downe the benefit that comes by the former vertues. The words carry this fente : Againit fuch vertues, and againft perfons indued with fuch vertues, there is no law. And that for two caufes. One there is no law to co demne fuch. Secondly, there is no law to compell them to ob y : becaufe they freely obey God, as if there were no law.

Make then the condition of foirituall men. They are voluntary and free people. ferving God freely, without confirmint. So as if Chrift would not give unto them life everlafting, yet would they love him, and defire the advancement of his kingdome. On the contrary, if there were no hell, and God would not punifh adultery, drunkennes, blat, phemy, cc. with eternall death, yer would a Christian man abilitine from these things : becaule he knowes that they difpleals Chrift, and hee is governed with anosher fpirit, to which they are contrary.

Allo theie words are a reafon of verle 16. There is no law againft them that was thefe, things theseiore wilke in the pirite Sec. 10. 10

failes toward men, fhall much more faile to- A 24. For they that are Chrifts, have crucified the flefb, with affections and lufts.

The fcope. In these words Paul proves that which he faid immediately before, name. ly, that there is no law againft fpiritual men. And of this hee gives a double reaton. One is, fpirituall men are Chrifts : therefore there is no law against them. The second is this; That is crucified in (pirituall men, which the law condemneth, namely, the flefh, with the affections and lufts : therefore there is no law to condemne the fpirituall man.

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In the words I confider three points. The firft is: What is a Chriftian ? An/. A Chriftian is one that is Chrifts, (laith Paul:) And he is Chrifts five wayes. I. By the right of creation. Andfoare all men. I I. By right of redemption, 1 Corintb.6.19, 111, By the free gift and donation of God the Father, Jahn 17.11. this donation is begun in the eternall election of God, and it is accomplified in our effectuall vocation. IV. By propagatie on. For all true beleevers fering out of the blood of Christ: and are of his bone, and of his fleth, as Eve was of the bone and fleth of Adam. V. By our donation in baptifme, in which we confectate our felves to God and to Chrift.

The Vic. This must teach us to religne our felves to Chrift, and to fuffer him to raigne in our hearts, and to take the yorke of the Gon fpell upon ur. Buralas, it is far otherwife with of the very law of nature, to far are they from observing the Golpell. Ocherschink it fufficient to follow the reaching of nature. If they worfnip God in tome general manner, if they live peaceably, and hure no man, and measar well (as they fay) then all is well; and the flo ing of further duties, is reputed curious precifenetie, And fuch perfons ufeally reduce seligion to the practice of narara. They will be faved by faith : but their faith is nothing elie but fidelicie. They fay they wosflip, God but this worthing is nothing clie, but their good meaning, and their good dealing. Thelement are content that Chrift fhall bee theirs : but they will not be Chrifts, and fuffer him to D, have a Lordfhip over them,

I I. If thou be Chailts, then commend thy foule, and life, and all that thou haft into the hands of Chuit. This was the practice of Dat vid, Pfal 22. of Chrift upon the crofferof Paul 2. Tim. 1. 12. And this practice is the onely way to obtaine falence and protection ... For Chrift no douter will keepshis owar.

JII . Comfort if shou be Christs, her will care for thee, and nothing flial be wanting uns to thee that is for thy good John 17:24 Ronds 8.33. Therefore remember this letton Nov ver grieve overnuch, seeves hare overnuch. asver reference overstuchtin the things of this world lishou were a thing owne differing and finding, it were fomewhat: but there is oper shat cires for thre namedy Chirit The

what is the flesh? An/. It is the corruption of the whole nature of man. For the right conceiving of this, wee mult make a difinition of three things : Mans nature, the faculties of nature, and the corruption of both; which corruption hith two parts: : the leffe of the Image of God, and a pronenetle to all wickedneffe. Morcover, this diffinction muft bee without feparation of nature from faculties. or of corruption from either: fo as wee may fay truly; that the nature, and the powers of the toule of man are corrupted.

In the flefh are two things. Affelions, and Lufts. By affettions, underftand inordinate affections, which thew them leives, and beare fway in carnall men, as anger in Cain, love of B pleafures more than of God, in the men of the last times, 2 Tim 3. 2. inmoderate forrow in Abab, when he could nor obtaine Naboths Vineyard, 1 King. 21.4.

Lufts are inordinate and infatiable defires after the things of this world, as riches, honours, pleafures,&c. of this fort are coveroufneffe, gluttony, pride, the left of the fielh, &c.

The Vic. By this we fee what a carnall man is, namely, one that is carried away with tome inordinate aff. fion, or fome inordinate luft. Hered did many good things at the advice and motion of John Baptift, whom he reverenced: yet was he a carnall man. For hee was poffeffed with an inordinate love of his brothers wife, Indas a difciple of Chrift, yet a carnall man, becaute hee was carried away with the inordinate luft of coverouineile.

The third point is touching the office of a Chriftian man; and that is to crucifie the flefh; with the affections and lufts. For the better conceiving of this, Crucifying muft be diffinguifhed, it is either the action of Chrift, or our action. Crucifying, which is the action of Chrift, is threefold. Thefift is, upon the Croile, where Chrift flood in our roome, and barethe barden of our finnes, and made an Explation of them. In this respect we are faid to be crucified with him, Gal. 2.19. The fe-cond is, in us : when Chrift convaies the ve tue of his death into the hearts of them that are joyned to him, for the caufing and effefting of the death of finne. The third is, in baptifine, whereby Chrift feales the two former to them that beleeve, Rom. G. 3 G.

The crucifying, which is our action, is nothing elfe but the imitation of Chrift crucified, on this manner. He was full attached : fo muft we bring our felves into the prefence of God. He was arraighed: fo muft we fet, our felves at the barre of Gods judgment-He was accured: to muft we indite & accure our felves of our owne fins, at the barre of Gods judgement. He was condemned : and for must wee judge our felves, that we be not judged of the Lord. After judgement, wee must proceed to execution of the fieth : & that is to ule means

The fecond point to bee confidered; is, A to crucificite and they are three. The fifting by faithto apply convertely es Charlt marcifis ed and that is to britant nor only shad Gund was crucified for us, but chat weet the work crucified with him Winete this Fairb igolione fhall no more have dominio. The fernind is ro beaterdown the fich by the Iword of the fish. rit : and that is done by a ferious application of the commandements, and the blue an ing s The shird is, to flie the occasions of werey fing and to cut off the first beginnings of evil.

The Vie. This doctrine feryes to condemne the drowfic Protoftants of our time, who irefelle Chrift withour making any change in life and convertation. For they are Saines in the Church, but in their common dealings, they are worldlings

II. Secondly, they are here reproved that have many good gifts of God in them, and yet never proceed to a thorow reformation. For they ufe to cherifh in themfelves nughty off ctions, and damnable lufts. There is some one fweet finne or other, that they 'cannot abide to crucifie, 11,3.5.1

III They allo are to be blamed that cannot abide to heare their twne particular fins, to be noted, and reproved, They are ungruoi fied and unmortified pertions. And the word of God is the word of the pirit that ferves to kill and deftroy the flefts

IV. In afflictions he content, and quiet. For we ought to crutifie the affections, and lufts of the flefh : and becaute we taile in this duty, therefore God himfelfe takes the worke in hand; and he will crucific our corruption by his chaftifemenes,

Further, of this duty of crucifying the fleft, there are three points to bee confidered. I. The time when this action must begin; namely, in our baptilme or first conversion. Therefore Paul faith, they that are Chrifts, have erneified, oc. II. What must be crucified ? Anf. The whole flefh, with every inordinare affection and luft. This makes againft them that flie and deteft fome few finnes, and run headlong into others. [I I. What is crucifying? Anf. In it are two chings, the rettraint of the exercise of finne, (which is in part in civill men,) and the killing of original corruption, in all the parts and branches thereof. And that is done when wee doe not onely mourne for our corruptions, but also hate and deteft them in our felves,

29. If we live in the Spirit, let us alfo walks in the Spirit.

In these words is contained the last reason of the rule of good life before mentioned, in the 16. verf. For the understanding whereof; two things are to be confidered, what it is to live in the Spirit ? and what to walke in the Spirit ? Touching the first Life is two-fold : created, or uncreated, Uncreated life, is the life of God. Created is that which pertaines to the Creature. And this is either naturall, or Ff 3 fpiri-

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A Commentarie upon

fpirituall. Naturall life, is lead by naturall [A cher any man hath Gods Spirit in his heart caules and meanes, as by meate, drinke, cloathing breathing and fuch like Spirituall life, is by, and from the Spirit. Of this there bee rwodegrees. The first is, when the Spirit of God takes up his habitation in man, and withall governeth all the powers of his foule, by putting into the mindea new light of knowledge, into the will and affections, new motions, and inclinations, whereby they are made conformable to the will of God. The fecond degree of fpirituall life is, when the fpirit dwellerh in man, and governeth the powers of the foule, and further doth fultaine the body, immediately without naturall meanes, 1 Cor. 15. 44. It rifet b agains a /piritual bodie, that is, a bodie living in the tecond degree of fpirituall life, not being fuftained by meanes, but immediatly by the eternall fuftentation of the fpirit. The first of these degrees is in this life, the fecond after this life, in, and after the laft judgement, when body and foule shall be reunited. And of the former, this place is to be underftood.

To walke in the Spirir, is, fuft, to favour the things of the Spirit, Romanes 8.5, 7. And that is, to minde, wifit, like, defire, and affect chemjor, in a word, to fubject a mans felfe to the law of God, in all the powers and faculties of the toule. For the things revealed in the law, are the things of the fpirit, which fpirit must at no hand be fevered from the word. Secondly, to walke in the path-way or righ. C reouineffe, without offence either of God or man, Plalme 143.10. Third'y, to walke not ftraglingly, but orderly by rule, by line, and by measure. For to much the word [malke] iniportech in the originall; as if Paul thould have faid, Let us, (while it we live in this world) not only indeavour to doe fome one, or fome few good actions, but in the courte of our lives and callings, order our felves according to the rule and line of the word of God.

The Vie, This text in the fift place, cuts off the fhift and excufes of fundiy perfons in thefe daies, who profetle themfelves to be the children of God, and yet for their lives are much to be blumed, becaute they leade them not according to the fpirit, but according to D the flefh. And thefe perfons what forver they fay doe in deed and in truth, deceive themfelves, and are quite deflitute of Gods Spirit. For if they lived in the Spirit, they would allo walke in the Spirit; It is not an idle fpirit in any, but it will fhew and manifest it felfe, in a holy and orderly convertation. You will fay; If fuch perfons have not the Spirit of God, what other Spirit have they ? An/w. If their life bee naught, they have an upcleane fpirit dwelling in them : and the god of this world hath blinded their eyes, and makes them that they cannot fee the right way wherein they fhould walke, 1 Cor.4.4.

Againe, wee learne from hence, a mue and pregnant figne, whereby to difcerne, wheor no? The life of a man will difcover and proclaime to all the world, before God, men and Angels, what himfelfe is, If a main the courte of his life and calling be godly and vertuous, leading his life according to the will & word of God in an honeft and carefull endeavour, though hee faile in fome particulars : what ever the world chinkes of him, he is the man that is enduced with the Spirit of God.

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Cap. 5.

Laftly, this reacheth, what is the office of all Christian people, namely, to walke in the Spirit, that is, to frame & order the whole course and tenour of their lives, according to the line and Iquare of Gods word and Spirit. A motive to which dutie, may bee that fearefull threat pronounced upon those that turne afide, and walke in their owne crooked wayes, Pfal 129.9.

26. Les us not bee defirons of vaine glorie, provoking one another, envying one another.

The loope. From this 26, verfe, to the 11. verfe of the chapter following, S. Paul handies the fecond ule, which hee had propounded in the 12. ve fe of this chapter : By love ferve one another. In the handling whereof, he fift labours to take away the impediments of love : and then he fers downe the manner, how the rule is to be observed. This 26.verse is a rule, the end whereof, is to remove the impediments of love.

In this verse foure points are efpecially to be confidered. First, what the desire of vaineglory is? Anfre. It is a branch of pride, which makes men o referre all they have, or can do to their owne private glory, and advancemen ... For better under A nding wherof; confider a little the excutes that men have, for the defence or excufe of this finne.

1. Excufe. Vain glory in off & is no more but the feeking of mens approbation, which probation of men, is no fault, fo that it bee Lught in a good manner. The right manner of feeking the praife of men, is this: A man muft in this life paffe through three judgementes the judgement of God, of his owne confcience, and of his neighbour : and the order of going through the, is, in the fuft place, he mult feeke for the judgement and approbation of God : in the next, his owne: and in the laft, his neighbors. Now the vain-glorious man takes another courfe, first & principally aiming at the glory and good liking of man, having fmall or no regard of the two other.

II. Excuse. There is a good boafting, which David u'ed, and that we may lawfully ule, Plat. 7.8. Anfw. Boafting is either lawfull, or unlawfull, Lawfull boafting is in the Lord, when being urged and compelled, wee confellethe good things that are in ut, to Gods glory. Of this reade at large, 2 Cor. 11. Valawfull is, when men afcribe the gifts that they have of God, unto themfelves : or having gifts, do arrogate more unto themicives, rhon

the Epistle to the Galatians.

than indeed they have : or in a word, doe fo | A efteeme of their gifts, as if they had not received them from God. And this is a damnable boafting.

III. Even/e. Gods bleffings we may feeke for sand what are glory and honour, but the bleffings and gifts of God ? An/m. There are two degrees achonour. The fift is, the honour that every man hath in his place and calling. For every calling ordained by God, hath a glory annexed unto it : which being the gift of God, it may bee both fought for, and enjoyed. The other degree, is that which is above a mans place and calling, and that ought not to be fought for. Every per-foir must content himfelte with the bonour which is forced unto his calling. Nevertheleffe, if God give greater honour, heemay accept it, but where God gives it not, there ie muft not bee defired. It remaineth therefore, that vaine glory is a branch of pride, wherein men principally referre all their fludies, counfels, endeavours, and gifts, to the honouring and advancing of themfelves.

The next point to be confidered, is, why he admonifheth the Galatians of vain glory ? Anfwer. The Galatians were men of underflanding and knowledge, and were adorned with many excellent gifts. Now, they that have received good gifts of God, many times are most vaine glorious, 2 Cor. 12.7. Matth. 6.5. And whereas all other vices feed upon that which is evill, this vice of vaine. glery, feeds upon good things. For a man fomerimes will be proud, even becaufe he is not proud.

A third point to be confidered, is, where vaine glory is to be found? Anf. It is no rare matter ; for it is a common vice, and ipreads it felfe farte and wide. Some there are, which never lift up beat nor hand unto God at home, and yet the fame perfons in the publike atlemblies, will make as though they prayed with great devotion. And what is the D reaton hereof but this, that they are caried with a fpirit of pride and arrogancy, feeking the commendation of men that behold them, rather than to approve their hearts and confeiences unto God. Of another fort are those, that have beene old and ancient hearers of the word, who notwithstanding doe little, or not at all profit, either in knowledge, or in good life : and the caufe is not in the Gofpell, or in the difpenfers of it, but in themfelves : becaute they receive not the Golpell for it felfe, but for the praise and commendation of men, and for the credit and account they are in, by reafon of Christian profession.

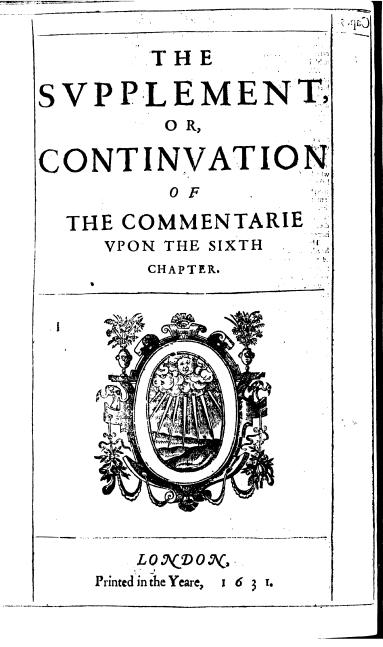
The laft thing, is the remedie of pride and vain-glory; which is the rather to be thought upon, becaufe it is a great impediment of Chriftian love. This remedy confifts partly in medication, and partly in practice.

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Remedies in meditation, are thefe, 1. God relifterhall proud perfons, and gives grace to the humble, 1 Per. 5. 5. the reason is, because the vaine glorious man, feeking himfelfe and not God, robs God of his honour. Thus the proud Pharitic exalting himfelte above the poore Publican, went away letTe justified, that is, not approved of God, as the Publican was. 2 It is the worke of the devill, to puffe up the minde with felfe-liking, and conceit, that thereby hee may worke mans perdition, Gen. 3.5. But God workerh contrarily ; for he therefore abaleth men, that hee might in his good time the more exalt them, 3. There is no religion in that heart, that is wholly bear to fecke the praile of men, John 5. 44. And the man that defires to be talked of, and admired by others, doch thereby in effect give notice unto all the world, that his heart is not found in the fight of God.

Remedies confiding in praffice, are ; fift, an indeavour to acknowledge the great Majefty of God, and withall our owne batenefle and vilenelle before him. 2, We ought to af-C cribe all good things we have, or can doe, to Godalone, and nothing to our felves. For in all that befall us, God is the principall agent, our felves are but tooles and inftruments in his land, by right therefore the commendation belongs unto him, and not to us. . In all actions and duties of religion, first wee must indeavour to approve our telves to God, and the next place is to be given to man, not contrariwife. 4 When we are reviled wee muft reft content; when we are praifed to our faces or otherwife, we muft take heed. For then Saran frands ar our right hand to puffe us up, and confequently to overthrow us. It is a true faying, that temptations on the right hand are farre more dangerous, than those on the left, In the fift place. Pawls reason to dillwade from this linne, is taken from two evill fruits of it, Contention, and Envy, provoking one another, envying one another. Men that are ambitious, if they be croiled in their courfes, grow contentious, if they protper in the world, then are they envied by others. Reade for this purpose the history of Samuel and Saul, 1 Sam. 15. Seeing then vaine glory hath fo bad fruits iffuing from it, it must teach us to abhorre and dereft it wish all our hearts, and on the contrary to feeke by all meanes poffible to preferve and maintaine love in the whole course of our lives.

The end of the fifth Chapter.



THE RIGHT WORSHIPFVLL STR BASSINGBURNE GAVDY, Knight.



And labe Worshipfull, having beene licensed some yeare agoe (according to the ancient landable cultome of the Vniverfity) to interpret S. Pauls Epifles : and then earnefly intreated by M. Perkins his Executor, and other his friends (which had some interest in me) to supply that which was defective in his Commentary upon the Galatians : overcome at the last by their importunity, I undertooke the businesses, making triall of my limple faculty in this flort Chapter, which I have

here according to my poore talent, finished : Tet not during to publife it to the view of the world, without premifing fomewhat in way of excuse for my boldneffe. For if Hirtuus, or (as other thinke) Oppus, being importuned by his friend to continne the Commentaries which Castar left unfinished, durst not prefume to make a supplic, Pref. 1.8.de without making first an Apology for himselfe, for attempting to take in hand so great a task. seeming therein to compare with him who was incomparable : Inft caufe have I to excuse my felfe for this my bold attempt, in undertaking to equal bim, who in the judgement of all (fave fach us efteeme of Writers by tale, and not by touch) is to fubftantiall, concife, exact, methodicall, that (as it is faid of Cæfar) he hath difcouraged wife men from some bunises writing. But feeing I doe not in the waine confidence of mine owne fufficiency, or exactneffe of the worke, proclaime a challenge to all mens cenfures : nor yet take upon me (as a fome have done in other Writers) fo to carie the Anthor along, that the Reader Shall not perceive but that be is still reading him, nor know where he endeth, or where Ibegin, (for that being impossible to attaine, were folly to attempt :) but onely to finish that which otherwise should his Esiges. have beene imperfect, to fatisfie the request of my friends, and to helpe forward the Lords building, shongh not as a mafter builder with bewen fiones, or polified Saphirs : yet as a ferver and underlabourer, as it were with a bandfull of rubbilh. I hope I shall obtaine (at least) this favourable confiruction, to be thought as farre from vanity berein, as my conficience dosh with effe with me I did is in fimplicity and without affectation of fingular:ty. And if it were no prefamption in Gillebertus to finifb Bernards Sermens upon the Canticles, nor in Clichtoveus to fupply b foure Bookes which were wanting in Cyrills Commentaries up. b The 156.7,8. on Iohn, nor in Wolhus, Reuterns, and other moderne writers, to continue the Commentaries of Mastyrs, Zanchius, &c. but rather workes worthy of great commendation, and deferving well of the Church of God stanus is will not be impused to me as a vice, which in others is accounted as a vertue. Further, if I fhall frome to any with the unskilful limmer, to have joyned humano capiti, corriecon equinamy in that I exceed as muchshe other part in prolixity, as I come flort of it in dexterity, I hope I fhall the more cafily obtaine pardon, confidering it was my first dranght; not having taken penfill in hand before : and feeing the worke I was to finish, was caput Veneris, the faire face of Venus, I chofe rather (becaule

bello Gall.

à scribendo deterruit. Cic.ad Brutum. Sutt. in Caf.cap.56. Michaelde Montaien.in

The Epistle L'edicatory.

Ethic lib.a. c.p3.

Macchab.

1. 0. Confeff.l.8.

A@s \$.31.

või aj ridikte. In Ancheral.

cap.22.

(because I could not hit of the just proportion which I aymed at) to exceed measure a little, than to be defective : thinking thereby to fate them the better, feeing beauty or faireneffe (to fpeake more properly) confifts onely in greatneffe, as the Philosopher faith. And forme perhaps may thinke that it falleth out well, in that I have given it more body, becaufe it had leffe (pirit. But what others thinke or fay (for as in other things, fo in this, lookers on will bave their words) it skilleth not, fo I may have the approbation of the godly and well affected Reader : effectally your worthipfull patronage, to whom I humbly commend it, as the fir fi fruits of my labours, a fimple flower growing in a Schollers garden : defiring it may bee fuffered to grow either in the fhadow or finneshine of your protection, that so of the godly it may be bester accepted, and of the caterpiller the leffe touched. (thole I meane which will correct the Verbe before they understand the Nowne, condemning that which they ought rather to commend, at least which they cannot amend.) Vouchfafe therefore Right Worshipfult, to receive this poore prefent, as a pledge of my unfained love, and bumble duty : and a tellimony of my thankfulneffe to God for his manifold graces, of prudence, juffice, fobriety, meekneffe, humility, liberality, beflowed upon you, especially your love of his truth, and continual meditation in his word : which was the thing that moved me (all by-refpects (et afide) to offer this Commentary to your view, and to have it graced with your countenance : that by this meanes I might the more flirre up and kindle (if it were possible) your love and liking of the word, by adding fewell to the fire, and oyle to the flame. It is recorded of Theodolius the fecond, that he writ the New Teftament over with his owne hand . and of Alphonfus king of Spaine and Naples, that be read the Bible 14. times over with the ordinary gloffe (the bell belpe be had in those dayes.) And I douls not but that you will peruse this exposition at your leifare, and fill continue to reade the holy Scripture, at hitherto you have done, and fo bee answerable to that which is voiced of you, and to that extraordinary commendation which your faithfull Paftor hath often given of your diligence and desterity in that behalfe. Nom let me adde this one thing, that though there be not the like efficacy in a dead letter, that is in a lively voice, yet the bare reading of the Scripture is of great and fingular nfc, which may appeare by this, that it is fo often commanded by precept, and fo highly commended by the practice of the Saints: and fo ftraitly forbidden, as by cruell Antiochus, fo by the Roman Anuchrift. Neither dare I deny but that God hath & doth ufe it not onely as a meanes of edification, but alfo of working the conversion of many of his fervants ; as Augustine confef feth of himfelfe, that he was converted by reading that place in Paul, Rom. 13. 14. converted (I (ay) rot as an heretike onely which is reclaimed from his erroneous opinions, but as a loft fheere which is reduced and brought home from the errour of his way. Notwithflan. ding, in reading the Scripture to goe alone is not fo fafe : a guide therefore is neceffary, (as the Eunuch confeffeth) which may be as the Mercurialis statua, to point a man to the right way. And this guide is either the outward, or the inward guide: the outward guide(I feak of reading onely) is a Commentary offecially fuch a one as a fantlified firit bath much breathed upon : feeing it is the beft learning the Theoricke of him which is skilfull in the Pra-Qicke. 7 be inward guide, is the first of Revelation, which dwelleth onely in an humble, docible, and obedient heart, which who foever bringeth, hath a promife that he shall know the truth, John 7.17. and underfland the fecrets of God. Pfal.25.14. and without which the Scriptures are but as a Riddle or a clafped Booke. For the full and perfect knowledge of the word confifieth (as Epiphanius fatth) in understanding, and feeling, that is, not in bare speculation onely freimming in the braine, but in a fensible faving knowledge finking into the affections of the heart : and by this latter the comfortable meaning of the Scriptures is better underflood, than by all the feculations of the most curious Skeptikes : as the foreetneffe of homey is better knowne in a moment by him that tafteth it, than by the fe that frend many houres in the contemplation and difcourfe of it.

But I forget my felfe very much in taking upon me to reade a letture to fuch an excreifed Scholler in the booke of God. Therefore without further infinnation, cither for pardon for my boldneffe, or acceptance of my paines, I commend you to God, and to the word of his grace, which is able to build you further, and give you an inheritance among all them which are (andified. From Emanuel Colledge, August 13. 1604.

> A lover of your Worships vertues, in all duty to command, RODOLFE CVDVVORTH.

CHAP.

1.6.52

1. Brethren, if a man be fallen by occasion into any fault, ye which are firituall, reftore Inch a ane with the firit of meekneffe, confidering thy felfe, left show alfo be tempted.

fhed the first part of the Infraction, touching the faith of the Galatians in the 13. verie of the s. Chapter : in the 13. verfe hee comes to the:

fecond part, touching good life, which continues to the II. verle of the 6, Chapter, in which he first propounds the fumme of his doftrine, v. 1 5. Secondly, he makes particular declaration thereof. In the fumme of his do-Strine, first, he fets downe the ground of all good duties, which is, their calling to Christian I liberty. Secondly, two rules of good life. The first, that we must not use our liberty as an occafion to the fleft ; which is illustrated & handled in particular, from the 16. v. to the 26. The fecond, that we must forve one another in leve, which is amplified from the 26, to the 11. ver. of this Chapter. In handling whercof, he firft removes the impediments of love, as vaineglory, cavy, &c verfe 26. Secondly, hee preferibes the manner, how it is to be obferved, and practifed, by fundry fpeciall rules : the fift whereof is contained in this 1. ver. where we may obferve thefe two generall points : First, the duty preferibed : Secondly, thereafons to urge the performance thereof. The duty is, the reftoring of our brethren : where we are to confider foure things. Firft, the duty it felfe, refore. Secondly, the perions who are to be reftored, they that are overtaken by any offence. Thirdly, the perions that muft re-ftore, thofe shat are firituall. Fourthly, the manner how, in the firit of meckneffe.

For the first, the duty is fet downein the word reftere, which in the Original fignifies to fet a joynt, or bone that is broken ; fo as it] may become as firing and found as ever it was : fo the word is used, Matth, 21, 16.

my ein

By this we learne fundry things. Firft that it is the nature of finne to fet all things out of order. It was the finne of Achen that trembled the lenses, 101. 9.25. It was the finne of Abab that troubled lifeael, I King. 18.18, the finne of falle Apolities that troubled the Galasiani, Gal 5.10. Nay, it drives men belide them felves, as appeares in the example of the prodigall fonne, who repensing of his finne, is faid to have come to himfelfe, Luke 1 5.17. Small

H E Apofile having fini- | A | finnes are like to flips and flidings, whereby men fall and hurt themfelves, but great fins are like downfalls: for as they wound, lame, disjoynt, or breake fome member of the body ; fothefe doc wound and waft the confcience. Therefore as we are carefull for our bodies, to avoid downfals, fo ought we to be as carefull, nay a thouland times more carefull for our foules, to take beed of the downfall of finne, or falling away from grace. And as we fhunne an yce or fippery place, for feare of fliding and falling: fo ought we to fhunne the fmalleft finnes, and the leaft occafions of finne, for feare of making a breach in confeience. Secondly, I gatherhence, that finners are not to deferre their repentance: nor those that are to admoniifh, their reproofes : for finning is the breaking of a bone, or disjoynting of a member : and reproofe, is the ferring of it in order againe. Now the fooner a bone newly broken, or out of joynt, is fet, the fooner it is reftored to his right frame, and cured : So. the fooner a man after his fall is admonifhed, the fooner and more cafily fhall he be able to recover himfelfe. Thirdly, this fhewes, that it is a point of great skill, to bring a foule in order and frame againe. There is great dexterity required in fetting a bone, and Chyrurgeons finde it a matter of great difficulty, to fet a joynt : much more difficulty is there in the toule:and therfore as it is not for every horfeleach to meddle with fetting of bones : no more is it for unskilfull workmen to temper with mens foules. This is one fpeciall reafon why Paul faith, They that are forstual emphs to reftore shems that are fallen. Fourthly, hence we are taught, not to wonder though finners be fo loath to bee reproved, and account it fo painfull a thing to bee reftored, and thinks those offenfive unto them, and fcarce their friends, which labour to reclaime them : confidering the fame is to be feene in the body : for hee that hath a bone broken, or out of joynt, can hardly endure to have it touched. or pointed at. Laftly, in that Saint Paul commands those that are spiritual to reftore them that are fallen, and preferibes not how often, but speakes indefinitely t we learne that as often,as our brother falleth, wee muft reftore hims for as wee are not to forgive our brother enceorewice, or feven times, (which Peter

thought

thought very much) but even feventis times: A. beaven, Matth, 10. 33. is meant, oacly of a sefeventimes, that is, as often as hee finneth againfu us, Atanh, 8. 6 were may not reffore our brother, wice, or thrice onely, but series, gaviery, as often as hee fhill finne againfu us, Math, 1. 19. 6 forme againft bies, gav and self bim df his fault, of c. Therefore it were to bee withed, that as men have a care to reffore their beethers have a care to reffore their beethers being fallen into any finne, even becaule they are fellow members of the fame myficall body. A. beaven, Matth, 10. 33. is meant, oacly, of a setending of fault, dot, a Christian the defined and polluced with finnest setting of the setting and setting walked from them. Some among the Corlisfall, a Cord, 9, 18. It may be faid, that is meant for shoe boe form infigutending of the set of the fame myficall body.

The (econd thing to be confidered, is the perfon to be reftored, and that is, every one that is prevented and overtaken, either by the fleight of Sathan, or allurement of the world, or fuggestions of his owne flesh: (fo he tinne nor against the holy Ghost, nor openly (come religion and discipline) as Peter, who fell, being overtaken with overmuch feare, and David with overmuch pleafure. Hence we fee the jubrility of Sathan, who is alwayes tripping at the heele, labouring to supplant us: as alfo the decenfulmetic of finne, preventing and overtaking us, before we bee aware. We are therefore to be circumspect and carefull, left we be fupplanted. The Apofile admonifheth us to take bred left we bee bardened through the deceitfulneffe of fin, Heb. 3 13. and, that we walke circum (pettly, not as fooles, but as wife, Epb. 5.1 g. that we walke with a right foot, Gal. 2 14. and, make straight steps muso our feet, left shat which is balsing be turned out of the way, Heb. 1 2. 12. For as their that wraftle and trie mafteries, looke warily to themselves left they be fupplanted by their advriaries : to ought we much more, confidering, we wrafle not againft flefb and blood, but againft principalities and powers, Eph 6.12.

Againe, whereas it is faid, if a man be overtaken by a finne, het acheth, that no man is exempted from failing, oor being overtaken and fupplanted by finne: for het fipeakes indefinitely, if a man, as S. lobu laich, If any man foun, we have an advacets, 16 a.t. This makes againft the Carbarift or Purisanes, who avouch, they neither have finne, nor can finne : becaute they are trees of right confineties; and a good tree cannot bring forth cettiffuir. Furthers, thene cl gather, that pardon and

¹⁷ Furthers, hence T gather, that pardon and reflitution is not to be denyed to them that fall after their conversion, as though there were no place of repentance, or hope of falred, as are overtaken with any fin, except they be incorrigible, and incurable. Therefore the Neoatism doe erre, in reaching, that finnes committed after a mans conversion, are unpardonable, confidering there is hope in flore, for great & hainous finners. For though a man in perfectuion deny Chrisf, and renounce his religion, yet hee may be reflored, and repent, as Peter did, Luke 2a.2a. (for that fay ing of Chrisf, Woolsown fail dary me bolers men, hum will I dany before my father which is in

tall and finalt denial) Though a man bee a grievous Idolater, and a forcerer, and given to wireheraft, yet he may be reftored, and finde mercy, as Manafes did, 2 Chroni 5 37 Though amon be defiled and pollured with finnes againft nature, yet hee may bee cleanfed and wafned from them. Some among the Corinchians were fornicators, adulterers, wantons, buggerers but yes were wafbed, fantisfied, juftifi ed. 1 Cer. 6.9, 11. It may be faid, that it is impoffible, that they which once have beene inlightned, and safted of she beavenly gift, Ge of they fall. away. Bould bee renewed againe by repensance, Heb. G. 4, y, 6. An/m. That sext is to be under-thood of a universall, torall, and finall apolies fie. And that text, Heb. 10.26 Hime finne wil-lingly after we have received tholigenkage of the truch, there remaineth no more facrifice for finne, isto be underftood of a wilfull and malicion renouncing of the knowne truth, as the circumfance of the place, and collation of it with others, doe manifeftly evift. Againe if all finne committed voluntarily and willingly. were fimply inexpiable, every mans cafe were. damnable. And though the word inters, Ggnific willingly, as Ariftoile takes it, Eth 1. 7. ap. 1. yet tometime it lignifieth,/pightfully, & malicion fly, as it is uled by the Seveniy, Ex. 21 13,14. Ubji Et. megaminani, or delista, may bei reftored, not anternican , or percata. Anf. They are used indifferently one for the other, as might be fhewed, if it were needfall. But it is a confeiled truth avouched by Ablelan and others, upon this text. Laftly, whereas the Apofle fpeaketh indefinitely; If my man be overtaken, refere bim I gather, that the gifts and graces of God beftowed upon us, ought to bee uled in reftoring those that are fallen, without respect of perfons : and herein fpirituall men are debtors, to the wife, for foolifh, as the Apoftle faith of himfelfe, Rom. 1.14.

Cap.6

Cap.6.

The third thing to bee conlidered, is, the perfons that are to reftore their brethren, laid downe in thefe words, Ye that are fpirituall

Spiritual/men are oppoied to carnall, as 1 Cor. 3. 1. I could not (peake unto you bretbren, as unto (piritnall men but as unto carnall: and naterallmen. 1 Cor. 2. 14. 15. The maturaliman perceivesh not the things of the fpirit of God : but he that is (pirismall difeer meth all things. Now carnall and naturall men, are of two forts : either they are fuch as are altogether fieldly, deftitute of grace and godlinetle, being in their pure (or rather corrupt) naturals, of whom S. Paulfaith, They that are of the fleft, favour the things of the flefb, Rom. 8.5. and veric the 8. They that are in the fleft cannot please God, Or fuch as are regenerate, yet are weake, as being but babes in Chrifts the fleft being farre ftronger in them, than the fpirit : fuch were moft in the Church of Corinth : for Pan! faith, He could not freake nuto them, as unto friritnall men, but as unto carnall, 1 Cor. 3. 1. for yet ye are carnal: for when there is among you envying,

the Epytle to the Galatians.

poled to carnall, are of two forts; Thift, thofe that have received the fpirit of regeneration, and doe begin to shour the things of the foirit. Rem. 81 St condly, the c that have received a greater portion of the Spirit, and agreater measure: of ipiritual graces, of whom Paul ipeakes, & Cor. 14, 27. If any shink himselfe to be a Prophet or forthmall -. Of the latter, the words are to becunderflood, and by them he meanerh thofe, whom hee called perfect men, Phil. 3.1 3. Heb.g. 4. Now fpirituall men are more fit to reftore those that are failen, than any other. Fuff, becaufe they are lette tained with tinne than others. and to may more freely reprove. Secondly, becaufe they have more knowledge and love, B both knowing how to reftore, and willing to doe it with greater compaffion, & fellow-feeling. He that must fpeake in featon a word to the weary, must have at ongne of the learned, If. 50.4 When Peter is conversed, he muft firenethen his brethren, Luk. 2 2. 3 2. Hence it follows, the more excellent gifts any man hath received, the more he is bound to bee fervicea. ble unto others. For if fpiritual men muft reftore them that are fallen, the more a mati is indued with spirituall graces, the more he ought to reftore. For the Apoltle faith, As every man bath received a gift, to les him minister it anto others, I Pet. 4.10. This duty was pra-Rifed by our Saviour Chrift, Ibbn 1 2.1 2. And it meets with the finne of many, who having C received great gifts and graces of the Spirit, are fo farre from reftoring those that finne a. grinft them, that they fcorne and difdaine to peake unto them: for if they be at variance with any, the common faying is, I am as good a man as bee, why found I goe to him? let him reneto me. Oc. Theie men are farre unlike Abraham, who though he exceeded Lor, as wellin outward gifts, as in inward graces; yet flood not upon his priviledge, but was I the first man in making the league of unity, Genefic 13.8. Further, in that fpirituall men must reftøre their brethren, wee learne that we have not the gifts of God beftowed upon us, for our felves alone, but for the good of others a the polleflion of them belongs to us, D the use of them to others. Luttly, in that fpizituall men, efpecially the holy men of God. and Ministers of his word, are the Lords Surgeons, to bind up the broken, and raile those chat are fallen : as alfo his Phylitians, to reftore those that are in a spiritual confumption of grace, we ought to make great account of them, and bave them in fingular love , for their worke fake, 1 Thef. 5 . 19, For if we must honour the bodily Phylitian (as Syracides faith) Eccl. 38. 1. who curch but the difesies of the body : how much more ought we to honour fpisicuall physicians, which oure the spirital ma-ladies of our foules ?.

The fourth and lift point is, the manner how we multireftore, laide downein thefe

are yo not carnal? verte 4. So Spiritual men. op- A words, in the fairit of necekneffe. Meekneffe is the fetling or quieting of the minde, freeing it from perturbation, elpecially in reprefing the revengefull affection. meete and quies (pirit are joyned together, I Pati 3.4. A notable example hercof we have in Moles, who being provoked, in flead of anger, thewed meckneile, 'Ic further makes a man to yeeld of his right, and not to profecure the matter in rigour and extremitic, and foit is opposed to feverity; 1 Cor. 4.21. Shall I come unto you with a rod, or inlove, and the Spirit of mechneffe? Hence arifeth another property; it bridleth the tongue, and the out. ward man either by filence, as Chrift being provoked, was dumbe, and opened not his mouth. Ifa. 53 7. was filent, and an fivered nos a word, Luke 23.9. or by afoft and gentle anfwer, which affwageth wrath, Proverbs 15.1. There is great reafon why men fhould reftore their brechren in all incekneile: for without it there is nothing but fwelling and faction, but troubles, and tragedies. Againe as meckneile is necellary for every Christian, Coloff. 2. 21. Tien 3.2 foit is molt necellary for him that would fruitfully and effectually reprove. Hence it is, that the Apofile commands us, to infruit them in meekes ffe, that are contrary minded 12 Time 2,25.

Moriveste inforce this dury, are thefe. Finft, the exhertation & example of Chrift, toke follower of bins, I Cor. 11.1. who was lowfy er meeke, Addt. 11.120, for he was led. was lowfy er meeke, Addt. 11.120, for he was led. was lowto the flamplier, and the a Lamp durable before to be flamplier, and the a Lamp durable before he for the flamplier, and the a Lamp durable before to fiftered, het brevielf uses spain, who he of effered, het brevielf uses spain, who he appeare by that meeke aniw(r; 11 have evill fooken, why immicf thom we'l low 18.23. Paul hath no ftronger argument to exhort the Corinchians, than by the meekuiff and genicinafie of Chrift, 2 Cor. 10.1

Secondly, it is a vertue which God doth makegreat account of, 1 Peter 3.4. A meeke and quiet fpirit is before GOD, a thing much fet by.

Thirdly, God hath made excellent promiles to them that are of a mecke and humble fpirit; that be will guide them is in placement, and teach them hit matter, P(d, 25, 9. That they feal be bad in this day of the Lords wrath, Zep. 23 That they foul interit the arth Matting 5.

Fourchly, confider the comfortable (ff.(1), and the good that comes thereby. A for, meter and mild a stroker; tornet bany strath, Prov. 15, 1. Marke, and gente belaviour beaperb coales of fire apon one memory bread, Rem. 12. a. A fof torgane breakth the bones, Prov. 35, 15, See the trample of Gidaen, appealing the Midianitist studys. S. z., decland Abigail pacifying Devid, 3 Sam. 25.

Fifty, withour methnetic, wee cannot fa: vingly heare the word, either sead, or preached. 14m, 1.2 1.

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Ariff.Rher ad Theod. 15:2,c.3

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It is further faid, wes must reftore in she Spirit of mechacife. The word fairit is added, becaule it proceeds from the Spirit of God. who is both the worker and continuer thereof: as on the contrary, the fairie of icalon fie, Numbers 5.14. the fpirit of errour, 1 John 4.6. ebe (pirts of uncleannesse, Zach, 13.2. she (pirts of eiddine ffe, 1/4.19 14. the (pirit of flumber, 1/4. 29.19. are fo tearmed, becaufe they proceed from a wicked ip rit. So quicke motions, fudden perturbations, ftrong affections, proceeding either from the Spirit of God, or of Satan, are rearmed by the name of /pirit. Hence we learne, that the holy Ghoft is author, not onely of meekneffe, but of all fanchilying graces, and therefore is called the (pirit of wildome e under flanding ; the (pivit of counfell of ftrength, the fpiris of knowledge, & of the feare of the Lord, Ila. 11.13. Secondly, this teacheth us, that all true vertues, are wrought only by the operation of Gods Spirit in us : for though there be diversities of gifts, yet it is the fame fpirit, 1 Cor. 12.4. and therefore the versues of the Heathen are but glittering finnes.

Thirdly, that when we tee the gifts or graces of God in our felves or others, we returne all the praise and glory to God, from whom they proceede, afcribing nothing to our felves. ···· · · · · · · · · · · · · ·

Fourthly, this fnewes to whom weo must have recourfe in our need, namely, not to the virgine Mary, nor any Saint (who fand in as great need of the favour of God, as our felves) C but to God alone, who is the fountaine of grace, ler. 2.13.

Laftly, in that the fpirit is fet before meekenelle, it fhewes that the Spirit of God is prefent with his graces, to infpire them, to cherifh and increate them. Therefore the commandement, Quench not the (pirit, 1 Theff.s. 19. is to be obeyed, if wee will retaine the graces of God.

Thus much of the duty. The reasons used by the Apolle, to enforce this duty, follow to be confidered, and they are two. The fift is implyed in the word Brethren] which is of great force to perfwade us to ute moderation, lenity, and gentleneile. Abraham could ufe no ftronger argument to pacific Lse, than D this Let there be no Brife betweene thee and me. for we are brethren Gen. 1 3.8. Moles uled it as a motive to accord two Ebrewes: Sirs yee are bretbren, why doe ye wrong one to another? All. 7.26, Forit is a fhame, that those whom nature hath fo nearly conjoyned, fhould bee fo farre disjouned in affection. But the reafon being taken from fpirituall brethren, fuch as are not onely brethren in the fleft, but allo in the Lord, having the fame God for their Father, the fame Church for their Mother, Chrift for their elder brocher, being begotten by the fame immortall feede, walhed by the laver of one new birth, conglutinate by the finewes of the fame faith, nounified by the milke of the fame words is fo much the

fronger, by how much grace is a ftraiter bond, than nature : therefore Paul would have us reftore one another in the fpirm of meeknelle, becaufe we are breshren. Nay, perfons excommunicate, are not to be accounted as memies, but to be admonished as brethren, 3. Theffal. 3.19. The reafon why men ule no more mildenetle in their reproofes, is because they forger themselves to bee beethren, or confider not shat they have to deale with their brethren; as lofephs brethren, who confidering him as an enemy, faid one to another, Babold, this dreamer comes, come therefore let us hill him, Gen. 27. V. 19.20. But when they confider him as their brother, they fay, Come, and let no fell him to the Ilbmaclites, and let not our hands be upon hims, for be is our brother. and our field v. 27.

The lecond reason is in these words, Corfidering thy felfe, left show also be sempted. And it is taken from the confideration of our owne efface, that wee are subject to fall into tempeation, as well as others, and therefore wee ought to deale with them in all meeknetfe, as wee would bee dealt withall in the like cafe. The words are laid downe by way of admonition or advice, and they carry a double (enfe: either thus, Confidering thy felfe, that is, looking to thy felfe : left show alfo be tempted, that is, left thau offend, and fin, in being too fevere a cenfurer of thy brother, in reproving finne with finne. Or thus, Confider thy felfe; that is, thing owne frailey. how thou maift cally be overtaken with the fame the like, or a greater finne, feeing thou mayeft be taken in the Devils fnare, and deceived with his pleafant bairs, as well as he was : therefore deale as mildly with him, as thou wouldest others should deale mercifully with thec. Here Paul forbiddeth us not to confider the actions of our brethren for wee are to confider one another; First, that we may avoid the contagion of evill example: Marke them diligently which canfe division, and offences, and avoide sbem, Rom. 16. 17. Secondly, that we may be able to reprove & centure them. Confider the matter, confult, and give fentence, Indg. 19.30. Thirdly, that wee may follow their good example, looke on them which walke (o, as je have as for example, Phil, a. 17. Let us confider one another, to proveke unto love, and to good markes, Hebr. 10.24. But hec would have us especially to confider our felves, that by the confideration of our owne weakneffe, wee might learne more mildneffe towards others in our seproofes : for feeing we stand in need of mercy, we ought to deale mercifully: and feeing God forgiveth usinnumerable finnes, wee ought to forgive feven times, yea, fevencie times feven times : feeing he forgiveth us ten thouland talents, wee ought to forgive a hundred pence, Mat. 18.32,33. Object. The Phanice confidered himfelfe, when as he faid, Lord, I thanks thee, shas I ans not as other men; this said thus, or like

the Epifile to she Galatians.

proved by due Savidur Chrift Anfre Tracie is for he onely confidered his bonde fuppofed vernee, which he flould not have confidented but forgonni, chough they had bin mic were suctindeed, according to Chrifts procept) Math.613 Lite une thy lafe Adul town what aby right hand doth a and Pants prattice, Philip qu a 3 I for ger that takirb is behind o and never in much as bighthy domfieldreit figsvorene / finnes, which Real line would have us to confider. and cherefore he is reproved in the

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Paul would have us to confider our felves; because the ferious confideration / of bur ewne weakneile will moveusto practife this duty of meekenefie: for as wee helpe up single that are fallen, relieve the diffreiled, pis ty the afflicted, bury the dead, de. becaufe we confider our febtes in them; that their cafe may be ours : So wee ought to reftore those shat are fallen, in all meeknetfe; becaule wee may fall, and bee overtaken as well as they a the rather, becaufe God himfelfe in correcte ing and reproving us, doth defcend to our weaknelle, and confiders the mee are but field; and a winde shat paffeth, and commerch not agains, Pfalme 78.39. and Chrift became like unto min all things, and was compred in like fore (yet withour (hane) that he might bee mercifall, and a faithfull high Prich : and might bee touched with a fenfe of our infirmities, Het. 2. 17, 1 & and 4.15. OkjeH. Hee therefore that knows affuredly he cannor be overcome by temptation, is not to reprove! in the fpirit of meeknelle An/w.No man is fure, and therefore man can bee fecure. Againe, though a man know he cannot to: ally nor finally fail away, you feeing he doth finde by experience, that hee cannot overcome without much ador, without much firiving and wraftling, nay, oftentimes not without relifting unto blood, he ought to ule more meekneile and mildneffe, confidering with what difficulty he overcame : our Saviour Chrift learned by experience, how bard a thing it was to overcome temptations, that he might have a fellow-feeling of our infirmities. Therefore fpitituall men muft remember, that they were once carnall,even babes in Chrift, thofe that D are frong, must confider that they were once weake: old menchar are grave and flayed, must call to minde, that once shey were in the beare of their youth, and what difficulties encountred them, and with what contention they pailed the vanity of that age: and to they Gull the better reprove others in the fpirit of mecknelle, if they looke themfelves in the glalle of their example: this is, Paule reafon, why we fould firm all mechan fate all men, becanfe weer our felves were in times paft, unwofe; diferedient, cr c. Tis. 3.2,3.

Lally, marke here how. Paul changes the number & for having faid, Te that are (primally reftore, cre. in the plural number, here hee laich, confidering thy felfe, in the lingular, and

this Publicane, Luke s 8, 11, and yot hepiero A not year fatues : with aboundie bes conjude, and not yous carbich hee doch not through rudenelle of fperch ;: as fombroff the ancient Divinds have choughts but with giess judgement he ufeth a familiar Hebrailmel changing the numbers Firfts to give she greater force, and to fer the flamper edge upon this admonision AFonther sehich is fookewed all, is (poken to none. Stonniky, to fisew how hard a shing it is for a sum to coulder him felfe, It is miturall for men to fpic mores in other mens eyes, and nobre perceive beames in their owne, Mash rig to looke outward at others, not inward at shomfelves. Like Platarely Lamie, or Faying, which carried theit syes in theirheads when they wentabroad, but when they came hants por themis up in a boxe. In doing good, and being beneficially wee must not to mach confider, our febres, Phil. 2. 1.4. but in judging and reproving .we ought to begin with our felves.) with

For the better underflanding of the do. Arine of brotherly cattection, and Chriftian reproofe, I will handle their foure queftion. L who are to be reproved ? I I for what ? III.by whom? III. in what manner.

I. Who are to be reproved

Anf. All that are brethren : for fo our Saviour Chrift faith, If thy brother finne against thee, reprove bim, Marth, 18.16. And Saint Paul faith, Breebren, if any man, de. The name Breebren, is taken foure wayes in Scripture, as lerome hath well observed against Holvi. dim. I. for those that are brethien by snatue, as lacob and Elans the twelve Patriarkes, Andrew and Peter; James and John. 1 I. for thofechat are of affinitie. Thus the kinfmen of Chrift are called his Breibren : which the Helvidians not obferving, thought they had beene his natuarall brethren, by the Virgine Maries thus Abraham and Los are called brethren, Genefis 1 3.8, 14. though Lot was buy his brothers fonne, Genef. 14. 13. Thus lacob sche nephew of Laban, called himielfe bis brether, Gen. 19.11. and to Labor calleth him, very sys Il I.formen of the tame countrey. Thus all the lewes are called breakren one to another, Den. 17.15. From among thy breshren fordes beu make a King over thee ; and Dens. 33, 19. Thon Shalt not give to ufury to thy brother : and Ro. man.9.1. Paul faith, he could will himfelfs anathema, or accuried for his breshren; that is, the lewes. IV. for those of the fame religion. 1 John 3.16. We mufi bay downe our lives for out brechren, Matth. 23, 8. One is jawr. Da. Howr, to wit, Chrift and allye ge bretbren, I Cor 5.1.1. If any that is called a bresher bee of michan, with fireb a one gat not. To their we may adde a fift acception : for all thefe that are confederate, or otherwife joyned togenber, by the bond of nature, humanity, for cisty , Dt friendship. Thus, Abat cals, Benbidah bie brotherithat is, his friend, 1 King 20. 32,35 thus, Simees, and Levi are called brestrey in Gcn.49 5. Ges wicked.

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Hieron, in

hunc locum.

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all montare called Arestres one so another, by seafon of the bond of nature, Gra. 9.5. At the band of a mane brusher, will I require the late mants Isuall Contention shole that affociate themielvestogethes in warre, after siperial manner arc called Swerie breebren Now wee mufbres reftraisle the word Broken, to those that are brechren by nature, 1 or by affinitie, or by country, neither enlarge it to al thote shat are breckron by the bond of nature : bur onely as choie that are brechren in the fourth exception, that is to fay, brettren in religninger bretbransis she Lord, (though they be fulle brechren) if they bee brechnon ar leaft in outward profetion: for reproofe being a part of Ecclefiaftaattaiftipline, belongenh not B to these that are but of the vilible Church, as to lewes, Turkes, Pagans, becaufe our Saviour Chrift faith, If bee beare thee not, tell the Church : and if hes will not bear the Church, let him bee muto thee at a heathen man and a Publican Which cannot bee underftood of him that is a heather or Pagan already. And Paulfaith, 1 Corimb. 5.11. If any that is called a brother, that is, a Chriftian, be a fornicatour, de.and then hee addes in the next verie, what have I to doe to judge them that are without ? that is, fuch as are nomembers of the Church, to whom Ecclefiafticall Diferplinescacheth noty Doe not ye judge them that ere within ? that is, tuch as are of the vifible Church, fuch as doe fubject themfelves to the C centure and difcipline of the Church. It belongeth therefore to those that are of the Church, at least in thew; but fpecially to those that are of the fame patricular Church, living under the fame particular government. Albeit the cafe may fo fall out, that those of another Church, profeffing the fame religion with us, may be reproved and cenfured : yea, one Church may admonifh another; for they being members one of another, are to procure the good one of another, as Paul teachern by the fimilitude of the head, and the members of the fame body, 1 Cor. 12. Therefor call that are in the bolome of the Church. even the mighty Princes and Porentates of the earth, are tubject to reproofe, if they doe D offends thus Narhan the Propher reproved David, & Som 11. and Acarias the Prieft, rebuken Ozziab, 2 Chron. 16 18. and Pani reproved Peter to his face, Gal. 2. 1 1. Therefore thofemen, yes, thofe Magistrates, or Manarchs, that cannot indure the leaft reproofe, and will not yeeld their neekes to Chrift his yoke, and sheir backes to the rod of Ecclefiafficall cenfore, are greatly to be confured: for herein they contenane Gods ordinance. Lee them confider, that they are not better then king Duvid, who having finned, pariently endured reproste by Nathan. Let them winem. ber how king Faciab was firicken with leptefie for relifting God in the Ministery. And here the Popifi fort come to be meed, who

wickdorffo.that is nonfoderate institle. Thus At exempt their clergy.then (as they call them) all made are called *bestires* one too another, by reason of the bond ar asturc, gon, g.s. e.d. to be bised of a mean bonder, will treptorise the formain lugal Crimities thole that a flocate then is located Sources of the too of

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11. We are bound to reprove all that are in the church to whom we cause aboy of lowe, but we are toolowe our imperiours as much? If not more chandeners i therford we are bound to reprove them as well as others. If it There is greater reafon were fhould reprove them that others. at Breaule they being in higher place, are in greater danger of falling than others and therefore have mare acede of admonitorn and reproofs.2. Becaute they have many that will Batter them; but few oraone that will, or dave reprove them. 1231

It will be faid all are not to bee reproved which live in the Church, for fome be fear ners, who (as Salemen faich) muft not beere proved. And our Saviour Chrift forbid desh us, so saft piertes before finne, Match 7.6. I aniwer, that onely open loomers, con-temners, perfecurers of the word, ate to be excepted: otherwile all wicked men are to be centured and rebuked. For 1, Christ peaker of manifest contemners of religion, when he faith, that they are like (wine, which trample precions pearles under their feet : and of perfectters, when he faith, that like dogs they returne againe, and all to rend them. 2. Chrift being here upon carth, did not hinder the Phanfes, Sadduces, Publicans, and harlots, from comming to his Sermons : much lette would he debar them of this centure of the Church. 3. The woman of Syrophenitla (chough called a dogge) yes easest of the transmosthas fall from the childrens table, Mat. 15. 27. 4. Paul did often admonish and rebuke the Corintbians, though they were carnali and fiefhly minded: therefore all men, though never to publike and nororious offenders, if they bee nor open fcorners or perfecuters of the known truth) are to be reproved.

Objeft. Prophane men which notorioufly offend and feandalize the Church by their wicked lives, have no fellowship with Chrift, but are to be accounted as dogges our of the church.

a niwer 1, They are not to bee contred dogges which doe acknowledge their faults, the great network heir fines, and the morite of Christ for fuch a dogge was the Canestisift womany who was a true believer, is. This is agreenblere bint P and practice, who did admonific usefor smoogh the Corinthiasts the were cannelly and did not at the very control of the state of the state of the state of the tim were cannelly and did not at the very control of the state of the state of the state of the control of the state of the state of the state of the control of the state state of the state of the state of the state of the state state of the state of the state of the state of the state state of the state of the state of the state of the state state of the state of the state of the state of the state state of the state of the state of the state of the state state of the state state of the state of th

the Epistle to the Galatians.

them: and to antwerably he commanderh Tune, that he fould rebuke the Cretions farpely, or precifely, for their notable lying and idlenelle, Time 1, 12. 4. Chrift denierh not pardon to them that fall by recidivation. but would have them torgiven, not onely till feven times, but til feventy times feven times and 'Paul (peakes indefinitely in this place. that we fould reftore him that failetb by occafion into any offence, not fpecifying how often we fhould forgive. 4. Wee muft diftinguilh betwixt the Magistrates (word, and the keyes of the Church: notorious offenders, when they repent, are to be received into the bolome of the Church, as lonnes of the Church : yet for that, they may, may, they 'ought to be punifed by the Magiftrate : at the good theefe, (albeit a member of Chrift) yet juftly punifhed for his offence.

II. For what faults men are jufily to bee reproved?

in Men are to be reproved for every knowne finne : This is manifult from the end of reproofes, which is, the gaining of out brother. that he perifh not in his finns : but every fin is of this nature and qualitie, that it bringeth death, being nov repented of : therefore for every finnea man is to be reproved. Secondly;our Saviour doth not reftraine this precept toutivate injuries, becaute in that cale we are to follow another rule, Refift not evill. Bleffe. and curfe not. Doe good to them that bate you, G.c. Thirdly, it is extended to every finne, because hee which finneth against God, or the whole Ohurch, finnesh alfo against thee, and every particular member of the Chuich. For every Chriftian oughr, more to bee affected for the fins committed against God, or the body of the Church, than for those that are perionally and directly intended or done against himtelfe : therefore Christ Ipeaketh not onely of finnes, as they are private wrongs, inj tries, of damages, but as they are diffionourable to the Maj dy of Gody foundaloustorhe Church; pernicious to him that committed them, not onely as they offend him against whom they are committed. It will bes objected, that Chrifts commandement is to bee unders ftood of those that wrong us, when he faithe If thy brother finne dgainft thee. I'anfwer, that phrafc and forme of fpeech [againft shee] is not meant onely of private wrongs offered us, (as I have faid) but of any finne commit. ted against GOD, for in every knowne linne, we are in a fort wionged: first, becaufe wee ought to bee' fo scalous of the glory of God, that we might to be more grieved when men finne againft G O Duathan when shew finne sgain us : yes; veres dauft make Gods quarrellpions ownerquartell, Second ly becaufe he which finneshin our prefence, doch, or at the leaft ought to offend on the Mezechiab was offentled when she heard the Blasphemies of Subfbrkab, 2' Sings 19.3 1 and

first excommunicate them, or yet fulpend 'A them: and to aniwerably brecommandech trans, titas the fhould rebuke the Creations for prefs, or precifyf, for their notable lying and idlenelle, Trans 1.1. 3. Christ denieth hot pardon to them that fill by reizinations, but would have them forgiven, not onely till teven times, but the times for the solution of the solution of the solution of the them the private solution of the Texas, titas the solution of
Now that men are to bee reproved for knowne finnes committed against God, of what nature, qualitie, and condition forver they bee, befides the former reafons, it is manifelt, Levieicus 19:17. Then Balt nor bate thy brother in thine heart, but thon Bals plainly rebuke him, and thalt not fuffer finne to reft mpon him. Therefore a man is to bee rebuked for every finne. The Apoffle, wherefoever hee B fpesketh of reproofes, never reftraines it to one kinde, but extends it to all knowne finnes, I Corinth 5. he reproves the inceftuous perfon for his inceft, and excommunicateth him being impenitent. So in this place, if a man be fallen by occasion into any offence; hee faith not, this or that offence, but in generall, into any offence, whether in life or doetrine, by cvill example, or otherwile, against the first or fecond Table. Yet this is to to bee underflood, as that injuries and wrongsöfferedus, sie not to bee excluded : for even for them allo, are men to bee reproved. It is the purpose of our Savionr Chrift, Matth. 18. to reach this verie pleint, for having raught, Manha 18 verle 6 that none flould offend or feandal z his bothers in the tenth verfe, he fliewes what is to be done; if any man did offend his brother by injuring or wronging him : to wit, that he is to reprove him. I.I. He maketh him that fuffered the wrong a wirnelle, not an acculer, when he faith, if he beare thee nos take yet with the one or two; that by the mouth of two or three wisnelf s, very word mity be confirmed, Mat. 18: 16. Hee hidderh lumitake one or two, that foit may be confirmed by the teftiment; not of one or two, but of two or three, : itWerfore the party off nded is one of the witneffes. 111. If it were unlawfull to r pove men for in sitil's offered ay, what courte thould lice rake that is fecretly wronged, none being privy to the wring but hintelfer and the partie offending ? Thus men would beimboldened to finne, feeing they could by no meanes bee controlled, and fo men might fruffirite the Commandement of Chill Padde furthers that he which is injured, Haiter to reprove him that offered the infuty, whan any other, I. Becaufe the offences Doth for Wibilinch and circumslance is beer co know ne unto him; chan to any o. chere Ma Bedaufe endreproofe (in all likelitreed)willeske the bette place, when as the offenetbilli have coales of fire heaped upon Histhild when he that feel shat the party wronged is definous of his good, and ready

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mendment, whereas he fought his hurt. And whereas it may feeme that it favoureth of revenge, to reprove those that wrong us, I aniwer, Lough many in reproving revenge themfelves, yet the one may be done without the other; and the right use of a thing is not to be neglected, because of the abuse thereof.

Object. Authors of herefie, fchifmes, diffentions are to be avoided, Row. 16. 17. therefore not bee reproved. Anfwer. Generall places of Scripture, are to bee expounded, according to particular limitation in other places ; now that generall text, Row . 16. 17. is reftrained and limited, Tit. 3.10. Avoide an beretike after once or twice admonition.

Objett. Paul commands the Corinthians, that without any more adoe, they thould proceede forthwith to publike conlure of Excommunication against the incefluous perfon : and as it may feeme, without any former reproofe, 2 Corinth, 5. befides, hee commands that wee foould not care, that is, familiarly converse with notorious perfons. of fcandalous life, I Corintb. 5. 1 1. and that we fould withdraw our felves from every bro. ther that walkesh inordinately, 2 Theffalonians 3. 6. Aufrer. Pauls practice is not contrary to Chrifts precept. Hee purpoled indeed to excommunicate the incelluous perfon, if hee perfifted in his finne, yet marke how, In the name, and by the power of our Lord lefus Chrift, 1 Cor. 5.4. in which words the forme of pro- C ceeding against him is limited, and that according to Chrifts inftitution, Matth. 18 the name and power of Christ, lignifying the word and inflicution of Chrift. 2. Paul doth plainly expound himicife in other places, what his practice was, in that behalie, as 2 Cor. 13. 1.2. where he fignificth, that hee did not excommunicate uncleane perions, fornicatours, wantons, (mentioned chapter \$2,21.)before the third admonition; making his third comming unto them, in ftead of three admonitions, or wirnelles against them.

It will be faid, that Paul threatneth when he commeth he will not fpare thereft, & Cor. 13.2. therefore it, feemeth hee was retolved to excommunicate them, without any former D proceeding againft them. Anfiver. When Paulianh, I write so them which have finned. and to all others, that of I come againe, I will not fpare. By all others, hee meaneth not fome which he purposed to excommunicate without former admonition, (tor in writing this Epiftle to them, he admonifheth them all to repent, left when he came he would ufe feveritic) but those which lived fecurely in the open breach of the Law, to whom her threatned to come with a rod, if they did not amend, 1 Cor.4.21. and whom he now againe admonisheth, threarning, that if her come the third time, he will not fpare.Belides this, Paul (hould be unconftant, and unlike him. (clfc, if he fhould admonish unclease perfons,

to require good for evill, in feeking his a- | A fornicatours, wantons, and that three times before excommunication : and fhould at the first excommunicate certaine others, without any precedent admonition.

3. The* word there used, fignifieth reproofe inward, as it is taken, Lake 17. If thy brother finne eganft thee, rebuke bim : therefore sberepresse by many, or of many mentioned 2 Cor. 2.6. may fignifie as well the grave, ferious, and effectuall reproofe of the Church, by which the incefluous perfon was reclaimed from his finne, and fo prevented the thunderbolt of excommunication, as the reall ejection out of the Church: and those words, verf. 10. If you forgive any shing, may as well fignific receiving into favour and familiarity before excommunication, upon his repenrance, as reftitution after excomunication.

4. Be it granted, hee were indeed excommunicate, (as it is most probable he was) yet hence it cannot be inferred, that they did proceed against him without precedent admonition. The Scripture is filent in this point. Therefore the reafon is not good, It is not recorded, therefore it was not practifed.

s, Though the Apofile command wee fhould have no familiaritie with inordinate livers, 2 Thef. 3 6, but that wee withdraw our felves from them, yet headds withall, that if there were any amongft them, that would not obey his fayings, they fhould note him by a letter, verie 14 and he expreisy commanderh, that they mould admonify the inordinate. 1 Tb:/ 5.14 for that was his practice, as it may appeare, 2 Theff 3. Thefe that are fuch, that is, inordinate livers, wee exhart and command by our Lord le/us Chrift, that they worke with quietneffe, and cat sheir owne bread.

I I I. Who are to reprove.

It is a duty which concernerh all men; our Saviour Christianb, If thy brother fune against thee reprove him : and the commandement is generall, Levit. 19 17. Then falls wer base she brother in thy bears, but shalt rebuke him plainly. Now all Christians are brethren, (as I have fnewed) therefore all men are bound to reprove their brethren, as occasion shall ferve: Secondly, all Chriftians are members of the fame body, whereof Chrift is slie head, there. fore they are to helpe and further one another, as members of the maturall body doe ; and this is done by adminition, and reprehenlion, Thirdly, che bond of charity byeth all men to helpe their brethren in ,what they can for their good, and therefore (if need be) to reprove them. And elbert fome may feeme to becaufit, or unworthy reprovers of others, beingy tainted : with as great, ou greater finnes shemfelves, and to cannot call out motes maof other menseyd, they dal sing beamein their own; yet we must know, that finne fretch done from dais daty : indeed none ought to reprove, either with (candall

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fcandall to others, or with hurt and hinde- A were bound to fearch out the party, and difrance of him that is reproved: yet no men is exempted from this dutie. For every man ought to be cleare and blamelelle, fpecially of open crimes, that to hee may more freely and fruitfully reprove his neighbour, but though he bee nor, yet hee remaineth full bound to the performance of this dutie. Our Savior faith not, that he which hath a beame in his eye, is therefore freed from pulling forth the more out of his brothers eves but, first cast out the beams out of thins owne eye, and then then fait fee to pull out the mote out of thy brothers eye. They therefore are leverely tobe cenfured, nay, deeply to be condemned, who lay with Cais, Am I my brothers keeper ? as though it concerned them not a whit whether he finke or fwimme; as though every man were to looke to himfelfe alone, for his owne behoofe and benefit, and not upon the chings of his brethren, for their good ? or as though God had not made every man a gardian to his brother ? The dim candle light of corrupt nature condemneth thefe men, which seacheth, that he which may fave, and doth not, doth in effect as much as kill or deftroy. The duty therefore lieth upon all, but chiefly upon the Paftours and Ministers of the word for they are to enquire into the lives of men, fpecially of those that are committed and commended to their charge, for which caufe they are called the Lords overfeers, or watchmen, Exerbiel 3 3. and 34. And if they doe' C not firenghen the weake, heale the ficke, bindemp she broken, bring againe that which was driven away, nor feeke that which was loft, core. He will require his fleepe as their bands. Ez. 34 V.4.10. Pant injoynes the Paftours of the Church of Ephefus, that shey fould take beed to themfeives, and to she flockes where of the boir Ghoft bad made them over feers. Alt. 20. 28. and hec commandeth Timosby, that he fould be infrant in featon and out to featon; that he foonidimprove, rebuke, exhort, with all long suffering, and do-Brine, 2 Tim 4.1. and Titus, that bee robuke and exhert with all authoritie. Tit. 2.15.

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Phil.2.5.

Gen. 4.9.

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Further, it is to be obferved, that though all men are bound to reprove their neighbours if they offend, yet in five cales they are D not bound. Acts

. I. If a man bee ignorant of the offence. For a man that reproveth another, shuft bee certaine of the fault, otherwife hee doth purchafe to himfelfe a blot : and private perfons ate nor to pry inte other mans actions, that to they may have matter to reprove. Proverb. 14.15. For we sre bound to seprove, as wee are bound to give almes: now wee are not bound in giving almes to freke fome, to whom we may give, if wes give to shele when we mere, that fland in need of our simer we have done our dury. The like is in sepreofes. And although sepreofe beadebe which we owe on our neighbour, yet it is no debt due to any private perfor (for then wee

charge the debt) but it is a publike debt, which we owe to all : and therefore it is not necellary we fould feek them out. If we difcharge it to those we meet withall, it is fufficiens. S. Aneuftine faith well, Admonet Domi-De verb. Dom. ferm. 1 6. nus non negligere invicem peccata noftra non quarende qued reprebendu fed vide do quid corrigas.

II. If he have repented of his tact, he is not to be reproved, for the end of reproofe is to reclaime him, therefore if he be reclaimed already, there is no place left for reproofe : although the Magiftrate may punish and correft him in negard of the common good.

IIIA man is not to reprove, it here bee certaine his reproofe will doe no good . for when the end ceafeth, all things rending to the end doe likewife ceafe; therefore if there be no hope of amendment, (which is the end of reproste) reproofe isto be omitted, fprcially if it bee to farre from bettering the party that it make him much worle. Salomon lath, He which in Arneleth a fcorner, geneth bim felfe repreach, and bee shat reprovesh a wicked man. purchasesh to bimselfe a blet. Proverbs o. 7. And then hee addes in the next verie, Rebuke not a (corner, left be bate thee, rebuke a wife man, and be will love thee. And verily it were a great folly. to foend labor in vain, in telling them of their faults, when our schooling will not bettet them, but incenfe them more and more : It were better to bee filent, or to feparate from them, than to faire up horners, or to thruft our hands into a wafpes praft. It is well faid of one, that he which shall beftow the feedes of wholefome admonitions on fuch curied and Muffet. unprofitable ground fhall reape nothing for his paines, but the thornes of mockes and reproacher

It will be faid, the Judge cesteth not ro punifiquate actors, chough they bee not bettered by the pupifhments therefore feeing brotherly correction is commanded, it mult not bee omissed, though the partie repoved be not beitered, but offended thereby, and made worte. I answer, The reason is nothing like, for the Judge in punishing doth principally intend the good of the common wealth, which commeth by chaftiling, for by cutting off malefactours, eliongh thet'themfelver be nothing beyered : but the end of reproofe, is the am.ndment and good of him that is reproved a therefore a man may not be reproved except it be for his privers good, though the Mugificate may punils bien, in regard of the common good.

IV. Reproofe may bae omitted, if it bee corraine that the party will either prefently redreile bis fault without reproofe : or that fome others will admonifi him therof, whom it doth more neerely concerne. As the giving of almasmay be omitted if it be certainothat the partie that is in want will provide for himfelfe, or that he will be fufficiently releaved by others. GR4 V.If

and profitably another time, it may be emitred for the time. Except in these five cafes, he c hat doth not reprove his brother, is guilty of his finne, Levit . s. z.

VI.Po.u. In what manner are men to bee reproved?

The manner to be observed in reprouing I will lay downe in ten rules.

I. A man must to reprove his brother, as that it may be most for the advancement of Gods glory, beft for the winning of him to God, and leaft to the defaming of him abroad to the world : and that it may appeare unto him, that hee doth it of love (aiming at nothing but his good) not of any malicious humour, nor finister affection of revenge. or vaineglory, &c. and that this may be done, two things must bee practited. First, he that reproveth another, must pray that God would fo guide his tongue, and move the others heart, that his reproofe may be profitable unto him: for without Gods bleffing our admonitions are but words (poken in the winde. 1 John 5. 16. If any fee his brother finne a finne that is not unto death, let him pray, Ge. Secondly, we may not traduce him to others, either before or after our reproofe, I Pet 4.8. This rule is generall ; the reft following are more (pecial).

I I. Every reproofe mult bee grounded upon a certaine knowledge of the fault committed. For wee may not goe upon private C furnifes and fuppoles, or flying reports and rumours blazed abroad: no nor upon venement fulpitions, or flrong prefumptions, Dent. 13.verf. 14.for in fo doing we fhalkbut offend the party, who knowes himfelfero be innocent of the clime objected, and purchate to our felves a blot of indiferention, in being zealous without knowledge. Therefore for fecret finnes, men are not to be reproved : Seerer I call those that are knowne only to God, and the confeience of the doer : or onely to others, but not to us. This was profiled by S. Panl, Gals 14. who reproved not Peter, till he was throughly informed of his offence: which condemnes the common practice of the multitude, who cenfure and reprove D others, fpecially publike perfons, as Magiftrates and Minifters, upon falle reports, or wicked farmifes, when as no acculation may be admitted against fuch, under two or three witnelles, I Timothy 5.20. Yet a than may reprove upon credible information, as Paul did the Corinthians for their contentions, grounding his reproble upon the report of the house of Clee, 4 Cor. 1. 11. which he beleeved to be true in part, 1 Cor. 11. 18. If the report be not certaine, we must onely reprove hypothetically, and not peremptorily,

III. In reproving others, wee must confider our felves, fperially our owne weaknefs, and beginne chereproofe in our felves, if not for the lame fault wee reprove in our neigh-

V. If it may be done more conveniently |A| bour, yet for as great as that (if not a greater) in another kinde : this manner of reproving is injoyned by S. Paul, when he faith, confider ring thy felfe, left then alfo be tempted: and a man is to confider himfelfe in three respects: in regard of the time paft, pre/ent, and to come: in regard of the time paft, that he was as wicked, prophane, and graceleffe as another : yea that he was (as the Apostle speaketh) darknesse, and the childe of wrath as well as others : Paul fbewes the force of this confideration, when he perfwades men to be foft and gentle, fhewing all meekneffe to all men: a reason taken from the confideration of our owne frailties and finnes in time paft : For (faith hc) we our felves alfo were in times paft unwife, difobellient, deceived, ferving the Infis and divers plea (ures : leving in malicion/neffe and envy, batefull, and bating one another, Titns 3,22. In regard of the time profent, that he is but a fraile man, ready to fall every moment, that hee is not able of himfelfe to thinke the leaft good thought, much leffe to relift the leaft temptation, and that whatfoever he is, he is out of himfelfe, by grace in Chrift, as Paul faith, By the grace of God I am that I am So that were it not forthis preventing and cooperating grace, he would fall into as great enormities as other men. In regard of the time to come. Confider thy felfe, left thou also bee tempted : remember Pinis Item, 1 Cor. 10. 12. Let bim that thinketh bee flanderb, rake beed tof be fall : for if thou halt not bin overtaken with the like fin, yet theu Aut fumus, an maif be hereafter: therefore as thou wouldeft. fuimus, velos-

have others to bee compaffionate towards fumus effe que bic eft.

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thee, if thou wert in the like cafe, fo be thou to them. The not obfervance of this rule, is the caule that there are formany conforious Cators, fo many fevere Ariffhrebi of other mens actions, fo many that are tharpe fighted and Eagle eyde, in fpying motes in other mens eyes; and as blind as moles or beerles; in difcerning the great beames that are in their owne'ever.

IV. It is very requifice and expedient, that the reprover bee not tainted with the fame, of the like fault which he reproveth in another, left it bee faid unto him; Phyfitian cure tby felfe, Luke 4.23. In that then judgeff another, thou condemnest thy felfe, Rom. 2. ver (. 1. Therefore David faith not, Letthe wicked finite me, or let him that is as deepe in fault as my felte reprove me : but Let ibe righteous finite me, for that is a benefit, and let him reprove me, that hall be as atterious oile. that hall not bee wanting to my head. Plaliat . For albeit in regard of the reproofe it felfe, it be not greatly materiall, yet it is not fo typedient, not fo proficable in regard of the teprover : Tibetante he feement unworthy to reprove andther, who is to be reproved himfelie, being as deepe in fauk as my +' 2. beeatife it will bee thought, this lice which maketh no confeiwhere to redreffe hipfele, will not be fo ready to reclaime others, of love to their perfons, of hatred

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ry : but for pride, er bulincile in asher mens meners, or vanity, or fome fuch limiter ends. Me Allreproofesmuft fo be ministred, at that the party reproved may bee brought tors true light of his finnet es allo to a lively Senforand teeling thereof, and loso & compute Chion of heart, by reafon of it, and of the wrath of God, which strenderli upon him for his finne ; For the purformance of this rule, wee have the example of God himfelfe, Pfalm gos vent, 21. I will reprove thee, and fet thy finnes in order before they : as also of the Prophet New than, who by the parable convicted Davids confeience, and fo made him condemne hims felfe, 3 Sem. 12. And the precept of Saint Paul, commanding Timothy, that he fhould fo reprove, as that he convict the conficence of thefinner, when he faith, Reprove, rebute, exhert with all long (uffering and Doffrine : now this is done by fhewing the true meaning of the law, and the curfe of God annexed to every breach thereof, and fo by unfolding the horrible greatnetIe of finne, to the conficience of him whom wee doe reprove. For reproces which are not thus qualified, are but cold and perfunctory, fuch as was that of Eli, in reproving his lewd fonnes. Why dee re fuch thingst for of all this people I heare evillre worts of you : doe no more, my fons, for it is no good pepert that I bears, 1 Same, 2. 23, 24. bring a meanes rather to cherifh finne in them, than to reclaime them from it. These kindes of reproofes, nor unfiely may bee compared to hot and hafty healing falves, which draw a faire skinne over a foule wound ; which becaufe it is not foundly cured from the botcome, but overly healed up, doth afterward apostemate or fiftulate, and becommeth more dangerous and desperate than ever before.

VI. The vineger of tharpe reprehension muft be allayed and tempered with the oyle of milde and gentle exhortation; we may not oncly ufe the corrafives of the law, but withall we must apply the cerdials of the Go/pel : bitter pills of reproofe must bee fugred over with loving and affectionate perfusion, left the patient abhorre the phylicke: every man in this cafe is to follow the skilfull Chyrurgion, who doth not alway use fection and uffion, in launcing the wound with tharpe inftraments, buc mollifying ointments, and mundi. fying waters, to clenie and supple the wound and heale the fore. Paul faith, I bat the fervant of the Lord must be gentle soward all ment of that ber must infrust with meekneffe them that are constrary minded, 2 Tim 2. 29, 26. and in this place he commands the Gilatians that they Gould reffere their brethren with the fpirit of mestaeffe. The word translated [reftere] is very emphaticall : for it fignifich to fet a bone that is broken, or any member of the body that isour of joynt : and therefore wee are to deale with a man that is fallen, and by his fall hath disjoyned fome member of the new

hatred of their finnes, or seale of Gods glo. | A ; man, as the Chyrurg ion does with an arme at a leane shar in broken sprom of joyne, or handin junited and goas ly to as it may be reaft for his good, and leaft for his pairs, Mare particularly, this may bee done foure WAYOS

1. When a man doth propound the reproofe in his owne perion, as Paul did, & Cor. 4.6. Non the/o things, brechten, I have figura-tively applyed onto mine some felfe and Apolloz, for your Jakes, shar young to learne by m, shar no more professes above that which is written to c.

.2. When a man does not directly reprove another in plane termor, but clotely flewes a milike of the fact, and convaich a convoite in an exhorescion, and in lappech applies (as it were)in fugar : as when a man fweires ; not alwayes to lay, thous dear but yes and map /ball ferve betwintone : what needs this vebenner betwitt no two? I will as forme sake your word as your and, de.

3. When the reprosfe is propounded in a parable 2 as Narhant deale with David ; 2 Sam, 12. And as our Saviour Chrift by the parable of the two fonnes reproved the Pharifies, Maub. 1 3.28.

4. When we reprove a man directly, (as at the length Nathan did Datid, They are the man, 2 Samuel 12. 7.) wee multio cary our felver, as that the party may fee himfelie ratheir reproved by God, than by us : and not to proceed bluncly to worke, to rebuke and confure at the very fift: but to ufefome preface beforehand; as, that we doe that which we doe in love of his perion; for his good, withing him well, both temporally, the reputation of his name, and eternally the falvation of his foule, and that wee confider our felves herein, how that we may cafily bee overtaken as he was. These cautions observed, the inferiour may reprove his superiour, as 2 King. 9. 13.

VII. Every reproofe mult be fined to the quality and condition of him whom we reprove, and to the nature of the offence for which hee is reproved: wee fhall fit the reproofe to the perfon reproved, if wee confider that a man may reprove another foure wayes. First, by friendly admonition : and thus one equalLis to reprove another. Secondly, by reverent and / when fe exhort ation : thus the yonger must reprove the elder, the inferiour their fuperiours. It is Gods commandement that we foold not rebake an Elder, bas exhert him as a father, 1 Tim. 5. 1. And thus Kings and great Potentates arc to be reproved, they being Paures patris. That faying of the Philotopher, times fildes, harts a place in chis cale. Thirdly, by Barpe represention : thus Elders or Superiours are to reprove their inferiours, specially if the fact bee notorious. frandalous or dangerous. Paul commandeth Time that he thould ribates for Cretians dans. port , for pely shat shay might bee found in firsth. Time 1.13. Fourthly, by due chaftifement and correllien

servedien : thus the fuperiours muit reprove |A| their inferiours over whom they are for as the father the childe, the mafter the forvant, the Magistrare the fubjest, &c. and thus the itiferiour cannot reprovenis fuperiour; nor one equal another, though he doe it with aever fo great mildretfe;

Secondly, wee thall fit our reproofe to the offence committed; if in fpirituall wifedome and diference wes put a difference betwint frane and Hane, as the Apofile teacheth us, Ind.v. 13; 23. Have compaffion on fonce in patting difference : and other fave with feare, pulling them one of the fire. Since committed of humane fraikygerthrough ignorance, muft bee diftinguinpel from there of malice, of pride, and prefumption both must be reproved, vet siter a different manner : for the one muft bee wonne with gentlenefic, the other with fharpneffesthe one with lenity, the other with feverity : to the one we must come with the pleafant pipe of Chrift, to the other with the lamentation of Iobs Baptift. To the one in the (pirit of Elimito the other in the fpiris of Mofer.When gentle admonition would take no place, Chrift thundreth out threats againft Corazin and Bethfaich. And Paul threatens feverity, when lenity will doe no good, 2 Cor.13.

VIII. Every reprosfe must bee adminifired in fit time, when we may doe the moft good : therefore if in wifedome we fhall forefee fitter opportunitie to win our brother, C we are to take that time, and to omit the prefent: not to tell him of his fault being drunk. or in the heate of his paffion, but after when her commeth to himtelfe, as Abigail dealt with Nabal. 1 Sam. 25. For the commandement of God touching reproofe, being affirmative, bindeth not to all times, but onely to that which in fpirituall diferetion wee shall judge the fitteft, both to reclaime him, and lave his credit. Satomon faith, That a word /poken in due time, is like apples of gold, with picturs of filver, Prev. 25.11. Now it this be true of a word fooken in due time, it is much more true of a reproofe delivered in due feafon. There is a sime for al things, Ecclefiaftes a . And furely if every thing that commeth to patte in the world have his fer tim", and opportunitie, reproofe must needes have his time and (calon.

1X. Secret finnes, knowne onely to thee, or to a few, muft beereproved freretly betwist thee and the party alone : they must not be divulged, but concealed in love, which covereth a multitude of finnes. For if thou haft offended, or if thy brother bath ought aenings shee, goe sby way, and bee reconciled to thy brocher, Matth. 5. 13, 24. If he have treipatied againft thee, or then baft onght againft bim, goe and sell bim bis fauls betweene bim and thes alone, Marsh. 18.15, And albeit Salemon izy, That open ronke is bester than focens love, Prov. 27.5. yet it makes nothing against this rule, for he understandeth not the reproofe which is uttened before witnetlet, but that private:reproofe which is given to his face, and not behinde his bache, berwize them two alone, But open finnes are to begreproved openly. I Timos. 20. Them that finnes rebuke opensy shar the reft allo met fears. Which seat of Scripture muß sightly be conceived : for it is nee a generall commandement given to all fat fome have thought, in allouiging it in previ that they may havefully reprise open forest rers, and offenders, and that openly:) but it is a focciall commandement, given to the Pafours, or governours of the Church, that they found reprove those Elders, and to confequently all fuch as were convicted of any crime, by witneffes, and that before all men, that is, before the whole Church, and not before all men in every place, and affembly; where they offend. For wee have no warrat in Scripture to to doe Secondly, this openvdifgracefull rebuking of men, will rather harden them in their finnes, than any way reclaime them from finne. Auguffine faith well, Prapas De verb.Des ferm, 16. dore incipies defendere peccasum (unm, & quem vis correctionens, facis pejorens. Thirdly they might as well iay, a man is to be reproved for every finne, and that openly before all mich; as for open finner, because Paul faith more Them that finne openly, rebute before all men, but them that finne, rebake openly. Fourthly, the words depend upon the former verie, where it is faid, Receive not an accufacion againft an Elder, under two or three witneffes, and then it followes, Thofe that finne, rebuke openiz: that is, those Elders that finne, and have beene first privately admonished, and afece that before witnelles. if they be accused by two orthree withelles, then reprove them openly before all men; that is, before the whole Church.

Cap.6

Cap 6.

Neline eff ut pe-rielunne, quarm

AA. 14.16,17.

Blat.

X. Wce muft carefully obferve the order fet downe by our Saviour Chrift, Matth. 18. 15. First, we muft rry whether by private 10proofe our brother will be reclaimed, or nor; if heebce, we must proceed no further, for then we have attained the maine end of all reproofes. If he beare shees then haft wonne shy bro-D ther : if not, we must take one or two, which may withcile the fact, and that for funday caules : the first is given by Saint Hierome. m. on the place, That they may withthe that to be a finne for which he is reproved, and that hee is worthily reproved for the fame. The fecond is laid downe by S. Augustine, Epift. 109.to coivince the party offending, of the act committed, if hee fhould iterare the fame againe. The third, by Cbry/aflowe, How. 6, in in Marib.to witnelle that he which reproves, hath difcharged his duty, and done what in him lay to winne his brother, Ithe berechimed at the fernad seproofe before witnelles, wee mult proceed no further, but reft there, as before : if nor wee mush relace is to the Church . if he hears the Chuschyshere is no further

the Epistle to the Galatians.

further proceedings to besufed viftes bears M the chiefe captaine, that has might take order not the Church, he is to be excomminicated and holden as a heathen. Offenders therefore are not to bee excommunicated at the verie fift, but orderly to be proceeded againft; and lavingly to be dealt withall, and patiently to bco endured, according as the Apofile commandoch; 2 Tim. 4. 2. Reprove wich all long. fuffering. It may be objected, that Pantbid. desh Tim hee thould stold as brenky guir enter or swice damonision, Tit. 3. 10. Thorfare we are not to proceed against offenders according to Christs commandement. Any. That sexe makes nothing against this orderly proceeding commended unto us by our Saviour Chrift. Forfirft, this commandement is not given to all, but onely to the Pattours (as here to Tum) or Bishops, who reprefenting the whole Church, are to give fentence of excommunication. Secondly, it is to be underfood of sublike admonision in the face of the Church, after that the partie hath beene privately deale withals and if after this admoaition, he doe not recant his errors, and reforme himfelfe, then is he to be rejected as an hereticke, that is, aurougerixpers, condomned of bis emne folfe, Tit, 2.1 1.

Nevertheleffe, there bre certaine cafes, in which we are not bound to follow this order or manner of proceeding in our reproofes, and they are principally three.

I. When the finne committed tendeth to: the hurt of the Church, or common weakh, (and there be danger in delay; as also danger to the partie that is privic to it, and doth not detect it; and fmall hope of hindering of it : (as when a man doth plot treation, or intermedleth in treasonable practices;) in this cafe the party offending is not first privately to bee reproved, but publikely to bee dete-Cted, and to to be dealt withall of the Magifirate, according to the nature and quality of his offence : for the common good is to bee preferred before any one mans private good : Better is is that one man perifb, then that the bond of anusy foould be broken.

I I. When the fault is greater if it be committed, then the lotte of his credit that committed it, though it be published. For example, if one intend to flay another, and lie in waite for him, in this cafe wee are not bound privately to admonifh the party intending murcher, or bloodfhed, but to detea him to the Magistrate, for his life is to bee preferred before the mans credit that fought his life. When Pauls kiniman (to wit his lifters famile) heard, that above 40. men Jiad confpired regether, and bound themfelves with an oath, that they would neither care not drinke, till they had killed Paul, he doth not goe and me prove them for this fact, but relates it to Paul: and Paul hearing of it, doch not counfell him to goe and reprove them first, and if they would not heatken to him, to take two or three witneffes, dec. but fent him Araight, to

to prevent sheir bloody attempt.

III. When a man is affured private reprocee will doe no good, and that the party offending will not brooke it, nor take reproofe at his hand, he is not ro follow that order and manner of teproofe : but to acquaint chem with it, this can and wil tedreile it. Thus Iofenb(as it may forme;) did not reprove his brethren, beranfe, he knew well they would not be bettered by him, (feeing they hated him) but be bronght onto bis feber their evill fayingt, Gen. 38.2. Albeit, others fay, that their linne was publike, and therefore needed no private admonition, ; and others, that he did admonif them feerely, before hee did relate into his father, (although it bee not expraily fer downe in the text) Howfoever this example bee underftood, the rule is certaine, that private reproofe is to bee omitted, when it will either doe hurt, or no good.

Beare ye one anorbirs burdens, and fo fulfill the law of Chrift.

In this verie the Apoffle propounds another rule, touching brotherly love, and it dependethupon the former, as an aniwer to a fecret objection, which might be made upon the former doctrine, in the 1. verfe, in this manner: Thou enjoyneth us weefhould refore our brother, it he fall by occasion into any finne, in the fpirit of mecknelle : but there are fome infimities in our brethten which cannot be amended or redreifed by brotherly correction, what is to bee done in luch a cafe ? The Apofile anfwereth, fuch infirmities must be borne, and tolerated, in thefe words, Beare yeant anothers burdens; and this rule is enforced by an argument taken from the excellency thereof, in that the prachiling of u, is the keeping and fulfilling of the whole law, in their words, And fo fulfit the law of Chrift.

First, for the rule .: The Apofle calleth flippes, infirmities, and finnes, by the name of burdens, taking his metaphor from travellers, who ule to cale one shother, by carrying one anothers burden, either wholly or in part : chat fo they may more cheerefully, and fpecdily goe on their journey. Mens burdens are of two forts : either fuch, as every man is to beare by himfelfe alone, without thifting them officis owne boulder, and laying them upon other men(of which we are to intreat. when we come to the fift verie.) Or fuch as may bee home of others, as well as of our felves : of theie the Apofile fpeaketh in this place, when he faith, Beare ye one anothers burdennand there are foure forts of them : Firft. those whereof our brethten may either bee wholly disburdened, or in part caled, fuch is the heavy burden of poverty, fickneffe, nakednefle, hunger, thirft, banifbment, imprifonmene, Sec. Secondly, the outward and bodily wants, that are in fundry perfons, as blindneffe, deafeneffe, maimedacife, lamenelle.

			IC.	Cap.o.		ne gammans.	301
<u>360</u> Rom.14.1. an 15.1. P10.13-11.	neffe, &c. Thirdly, perfonall or actuall fame: of men, as anger, hared, jealoufie, envy; &c. Lafty, ourward failcies in the defibinies to Lafty, ourward failcies in the defibinies to thofe thare in the failcies in the defibinies to vice in a cumoninelle, indicenties, lownerfit (ellee-conceitednelle, shore are to borne three wayes. Erstly, by having a hol iympathy and fellow-feeling of them, in we ping with their the two for floors are to be borne three wayes. Erstly, by having a hol iympathy and fellow-feeling of them, in we ping with their the two for floors are to be much there, the for a weak a fliction, and weak a logithal in the back, at these were been with them, the for the weak a fliction, and the much there, the for a weak a fliction, and the shore three wayes. This w Passing practice, 2 Cort. 1:3. Who is wook, an Secondly, by be aring, with them in the wants and infimities, actording to that the Apoftle, Bears with the work and the the and bearing part of the burden with them, helping and caling of them, or yeeld it to them, which the by bothering menup them, or by partaking with them, Sor alb the adukerer and unchang menup them, or by partaking with them serve that who would be content to flift of their flin whole, or in part, and lay them upon the houlders of the burden with there who would be content to flift of their flin whole, or in part, and lay them upon the hust him his receivers and many there who would be content to flift of their flin whole, or in part, and lay them upon the hust him is tead. 10.5. And Paal mould give place to Peter, and them that wer with here to be been by disburdening there who would be content to flift of their flin whole, or in part, and lay them upon the fust him, is the dot for the flift of Go might comments that be the truth of the Go in who the content to flift of the flift in whole, or in part, and lay them upon the flight hims trace in the sead and the sead not preceded and the sead not flift, by bearing and irrating of them, in paffing by them, as the there him	 therefore of bearing one anothers burdens, albeir it be difficult, yet it muft be praclified, especially of those that are flooring mean in Christs for an in architecture, all floores are noted to be laide in every place of the building; others a bove has been every place of the building; others are above has the short of food (whereall belevers are fively floores, build infiguration of the building; others are bove has bove has been even and the short of food (whereall belevers are fively floores, build infigurations of the building; others are bove has bove	1 Pct. 2.5. e e b b c c c c c c c c c c c c c	Augultier. 11. derett. Agoft. Beds in hunte lecum ex Aug	ing licke, had his burden . (to wir, his bed) borne, but being reftored, sould helpe to bears another mans burden i. So if thou bears another mans burden that is weak, when he is ftrong, he will be ready to bears thins, if need require. God commands, that is wee finde our an eighbours beafl lying under his burden, we muft lift him up, how much more ought we not help our brethren. Iying under the bur- den of finge i. Therefore the flrong are to import the weak, and the weak e muft (upon occalion) hippiort the flrong: as in the arch of a building, one flood the beare mutually it hough not equally, the burden of the reft : or ashars fwimming over a great water, doe eafe one another, in laying their heads one upon the backs of another, the foremost that hach nonecto fupport him, chigung his place, and refting his head upon the hindermoft. Thus in a tamily, the husband muft beare with the incenes, and frow wardnes of his wifer; hwich are too cold and backward in good things, muft beare with the ever great heare, and forwardnest of his wifer, and forwardnest of his wifer, which are too cold and backward in good things, muft beare with the ever great heare, and forwardnest of the filter filtow-Magiftrates, or fellow-minifers: and thofe muft beare with the magaine. foring both aime at the fame end, the edification of the Church, and good of the Common-wealch. Thus in Gods providence Laster and Melastifier were happily joyned together, and did beare with the asother, Laster with his is formelfe, Melastifier with his haftinelfe, being as fire to his frozennelfe. Thus the A polite comman- deth hat wee fould beare with his is formelfe, Melastifiers with his malthetfe, being as fire to his frozennelfe. Thus the A polite comman- deth hat wee fould beare with his is formelfe, did warme his coldnelfe, being as fire to his frozennelfe. Thus the A polite comman- deth hat wee fould beare with his is formelfe. Melastifier with his melanethes as and zeale of Laster with his melanethes as and zeale of bof thes are moke, and nor tiff	 frerzezo beare all affificions for their fakes as Paul faith hee did for the Church, 2 Tim. 2. to. Thirdly: <i>àfrastiku</i>, to beare wrongs, and pur up injuries at their hands, as he did being fhamefully intreated at Philippi, fto- ned, loourged, Stc. This mult bee confidered of us all, but efficielly of fuch as will give amanas good as he bringeth, who are but a word, and a blow 1a liegand a flabbe: a word and a writ: fuch as cannot beare coales, (at they fay) no brooke any little wrong, nor indure any finall fraily in their breihren. Their men milt remember, that is <i>bearing</i> <i>coales</i>, that is, in fuffering and forbearing, they beaps mproaders of free spontsher beads (as Paul fpeaketh, Rom. 12.20.) as all o that God doth Beare with them in greater matters, even when they wound him with their oathes, Le- witcus 2,11. and give him the lie through unbeliefe, 1 <i>lobm</i> 5. Loss hee bare the man- ners of the finabies: in the widerenfe. That Chrift, whole example we are to follow, <i>bash bown our infirinities</i>, <i>Elas 3: and lab be ale town then travell, and and bowy laden</i>, Atsnith. 11. 8. and therefore wee treading in his fleps, <i>multi</i> <i>from actify spread for all saidf</i> motions, <i>even a</i> <i>Chrifty lay erpoofs</i>, extorations, admoni- tions, we are Gods infruments, to fave aford <i>from dosib</i>, and <i>fad eco onus i</i> and <i>if when</i> wee pericive common frailitis in our bro- there, <i>ny</i> whall no ar brothet; we réclaimé him from is, but thall yeeld unto them in bearing, forbearing, and forgiving, wee <i>fadl cover a</i> <i>multimed of final</i>, 11 et 42. Thus much touching the rule, thow I pro- cede to the reafon, <i>wherefye the Apoliteur</i> geth the practice of this precery, in thefe words, <i>And forlifitishe Law of Chrift</i>. There- fon flandert huu: That which is the fulfill- ling of the Law of Chrift and be parafiled of us : but the bearing of one anothers bur- dens, is the badfaid, bear yee on which the Apof fleunderflandeth by <i>ibe Law of Chrift</i>. Therefore wee ougit to beare one' thibehers burdens. For the clearing of this	
	thren; we walke not in love, in that we be not their burdens, as the Apofile comm deth in this place, and <i>Eph.</i> , a. Support another, through low. And furely, this is a necessary procept, of great ule and co memore in the life of muss for cicept.	are with his curiou fine (ic, hee will be are with the dulness beare with his fickline (ic, he will be are with his fickline). The will be are with his fickline (ic, he will be are with his fickline) is a start of the weak of the weak of the weak of the the fickline (ic, he will be are with his fickline). The will be are with his fickline (ic, he will be are with his fickline) with the weak of	iy • re s, or th id d th srs all nc p, io-		that may be for her good, as <i>Liveshis</i> did for the love of Omphaie. Secondly, in bearing patiently all hard metafure that is offered him for her fake, as <i>lach</i> did for the love of <i>Re- cleic</i> . Thirdly, in enduring any thing that is impofed upon him: and putting up what	commendaments give I note you, that yee love one consider, as I have loved you, goe. And it is all one, as if he had faid, beare yee one smokness burdens, and fo fulful the communitement of Chrift, who hach after a fpeciall man- ner commanded the love of your brethren.	、 、

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neite sec. i micuy periodato perioda de la construcción de la construc	uie they could not (by reafon of their ard & wayward marure;) digeft the mani- inconvenichés which they (aw to beca- ight men in publike focierier. This dury fore of bearing one anothers burdens, iz it be difficuli, yet it mult be practified, icially of thoir plus are firming men in if a fora ai in architecture, all flomes are	Cap.6.	<u>Cap.o.</u>	ing licke, had his burden . (ro wir, his bed) borne, bur being reftored, sould helpe ro beare another mans burden : So if thou beare another mans burden char is wieh, when he is ftrong, he will be ready to being thins, if need require. God commands, that if wee finde our neighbours beaft lying under his burden, we mult lift him ups how much mose oughr we to help our breathren, lying under the bur- den effigune ?. Therefore the floorg ist to		
Indirch like. The two for flyors are to be borne three wayes. Firsh, by having a holy iy mouthy, and fellow-feeling of them, in mea- ping with blog fub wayes and in remembring those that are in bonds, as though we may be also affiited in sets bands, as though we may be also affiited in sets bands, as though we may be also affiited in sets bands, as though we may be also affiited in sets bands, and floor in the pasts practice, 2 Corts : 29, Who is wake, and I am not wake? who is of ended, and I borne not ? Secondly, by b-aring with them in their wants and infimities, actording to that of the Apolle, Bere with the wake, a Though s.	fit to be laide in every place of the built- gy bar forme below, as the fundamiontall white corner floates, to beare up the gh and burden of the building; others a tern the wall; that fo the whole buil- grany be firme and compact in it felfer. So he Church, which is the houte of God, increall beleevers are lively floates, built on Chrift I fus the chiefe corner floate, ring up the whole burden, even all the muies of the Church 1) those that are and furper the infimities of the also. that for the whole building being	1 Pct.2.5,	Auguft.fer. 21. de rezt. Apolt. Bedain hunc Iscum ex Aug-	import the weak, and the weak a mif (upon occalion) import the firong: as in the arch of a building, one flone doth beare mutually; though nos equally, the burden of the reft : or as harrs (winthing over a great water, doe eafe one another, in laying their heads one upon the backs of another, the foreinoft shat hath none to import him, chaging his place, and refting his head upon the hindermoft. Thus in a tarnily, the husband muft beare with the nicenes, and frowardnes of his wife's the wife widt the faftnetle, or haftinetle of her husband. Thoic Magintrate, and Minifers,	(as they fay) nor brooke any licitle wrong, nor indure any final fraiky in their brethren. Thefe men mult remember, that is bearing coates, that is, in fuffering and forbearing, they beare appeades of free appentions brade (as Paul fpeakerth, Rom, 12.20.) as allo that God doth beare with them in greater matters, even when they wound him with their oathes, Le- witicus 24.1 s. and give him the lie through unbeliefs, I lobs 3.50.81 hee bare the man- ners of the Ifraelites in the wilderneife. That Chrift, whole example we are to follow, bash borne with frailing. (a.5.2)	өтродарбрыт Аса. 13-18.
and bearing part of the burden with them, in helping and caling of them in their neck fif- tics. Rom 12.0.13. Diffributing unre the necef- futies of the Scients. The two latter jots (bing principally meant in this place) are not to be borne by diffembling eithem, or yoelding to them, or by parts lay with them, For albeit the adukeret and unreleane perfon would gladly make Christ abud, the theefe would make him his receiver. and many there are who would be content to fhit off their fins. C	mpart and knit together, may grow up to oly temple in the Lord. For otherwife the ole frame of the building muft needs bee olved, and come to a rune. It is a com- n proverbe amongft the Italians, that admith bard never makes a good mail: By sicht is fignified, that as fitners cobbled up e upon another without morest to com- a chen, make but a to creating wall that y calify be flaken; but if there be moresr with them, yrelding to the hardnells of effonces, it makes the whole like a folide animued body, flrong and fibble; able	Duro con duro non faism muro.		which are cos cold and backward in good things, muft beare with the over great beare, and forwardnelle of their fellow-Magiftrates, or fellow-minifers: and thole muft beare with themagains, feeing both sime at the fame endshe edifection of the Church, and good of the Common-wealch. Thus in Gods providence Lauber and Mchaellen were happily joyned together, and did beare with one another, Lauber with his formelle, Mchaellen with his faitnelle, her winh his boldnelle, he with his timeroulartle . Mo	the travel, and are being liden, Maith 11, 18, and therefore were treading in his theps, most forbare on another, and for jou one another, if an Chrift; forgare an, Caloff 3, 13, Thus, if when weise any fin in our brocher, we relation in from it, by reproofes, exhortations; admoni- tions, we are Gods infiruments, to fave a foale from death, and fo dee cover a multimade of fonse; even before God, Lam. 5, 20. And if when wee perceive common fraities in our bre- thren, we faul not fand too much upon our	
In which, of might, since yet, in Goods caufe and fould(rs) for the set of the set of the set of the yeeld a haires breach, Mofes cold Pharaob, that he would not tave for much as a boafe be- hind: binn, Exod. 10.26. And Paul would not give place to Pair, and them that were with binn not wif or a moment, that the train bo f the Gofpell might comines with them, Gal.2.5. They mult therefore be beene by disburdening them of its change be detened and milde admonition; or if they cannot be redicfield, by bearing and to- lerating of them, in paffing by chem, as though	endure the flocke of the ramme, or the cofthe cannon' So, that fociette, where are as fiffe as flones, which will nor yeeld aire one unto another, one being as faft, froward, as haftie as another, cannot bee me and durable. But which men are of a f, a yeeld mg, and relenting nature, giving act to the ft ffrontle of others, and yeeld go the tempet for a time, that fociette sompact in it felfe, and fo cannot but con- uue, becaufe one doth, beare the infirmi- s c'e another. Doeft thou therefore fee where firms, and for a firme of the order of the shorter to be eventaken with fome finne,	ov∗rp.		[aufiben did well temper the heare and zeale of Lasther with his mildnefle, being as oyle to his vinegers and Laster on the other fide, idd warme his coldneffe, being as fire to his frozenneffe. Thus the A polite comman- dent that wee Bould bears with the infirmistics of those that wee Bould bears with the infirmistics of played ears relevant to be and not to played ears fighters to match, but rather to played ears infiber in that which is goad to addi- play fighter in the seal to be a to be a the other pertises of love reckoned up by S. Paul, t. Cor. 13, this is more the leaft, that is fifteresh at his up; 1	right, but fhall yeeld unto them in bearing, forbearing, and forgiving, wee <i>foill cover a</i> multitude of finner, 1 Pr.4.26. Thus much rouching the rule, now I pro- ceede to the reation, whethy the ApoBle un- geth the practice of this precepe, in thefe words, And foulfill the Law of Chrift. Therea- fon Rändeth chus: That which is the fulfil- ling of the Law of Chrift, mult bee practifed of us : burther bearing of one anothers bur- dens, is the fulfilling of the Law of Chrift: therefore wee ought to beare one this there burdens. For the clearing of this text, funding burdens. For the clearing of this text, funding burdens to be confidered.	
we bid in the above frame to paffe by informities or or breaker, by p. asying for them. For if we fill D correlation of the bond of brotherly love, and Christian focietie, by reafon of thefe, or fuch like informities, which we effect to be in our break in the second broken in the bore in the second broken as the Apofile commander this place, and Epha, a. Support mer with another, theread fuely, for and the second for the second broken in the first of the second broken in the first of the second fuely the second for the second	to be over-curious, very froward, too lefte- necired, abounding in his owne fortle, ex- eding haftie, &c., beare this infirmity now; d to hee (perhaps) may beare with the et his care on the rime or beare thou his bis curiouf nelle, hee will beare with thy horsbeare with his ficklinelle, he will beare it hy frowardnes: beare with his haftines, will beare with thy felfe-conceitednes. For is to be obferved, that the Apolle faith x, that thofe onely which are frong, fload are the failties of the weake, but that both rong and weake fload beare one another:	· · · · · · · · · · · · · · · · · · ·		v.7, that is, all fuch things as may be borae & fuffered wich good conficience, for the good of our brother. For looke as a lover doch fuffer all things in regard of his love, in three refpects - Firth, in undergoing any labour, that may be for her good, as <i>Hirocare</i> didfor the love of Omphate. Secondly, in bearing patiently all hard meafurt that is offered bim for her fake, as Jacob did for the love of Ra- chel. Thirdly, in enduring any thing that is imposed upon him: and putting up what wrong forver is done unto him by her, as Samplow did for the love of Dadies, So Chri-	I. It may be demanded, what the Apo- fileunderflandeth by <i>the Law of Chrift 2Anf.</i> Nobing elfe but the doftine, precept, or commandement of Chrift; enjoyning the love of our bretchren. <i>lows</i> 13. 34. 35. <i>Anim</i> <i>commandement give 1 mate you, icharyce love one</i> <i>commandement give 1 mate you, icharyce love one</i> <i>commandement give 1 mate you, icharyce love one</i> <i>commandement give 1 mate you. icharyce love one</i> <i>commanded the love of your breathern</i> . Now the Apofile sather uleth the word <i>Lowychan Commandement gives also the word</i>	
rable life in any focietie. We mult feeke for a du new world or leaving the fellowflip of men; fo	in which the second sec	C), -		flian charity cauleth us to fuffer all things. First, pro frantism, to endure any labour, cost, or travell, for their good. Sccondly, proper	make a clearer anishofs bewink the Law of Chrift, and the law of Adofs, for when early un- ged by the falls apolles as if hee though have He h faid,	

Rom. 14.1. and

P10.19.11 .

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faid, You Galatians are taught to observe the A felfe, is no exact rule whereby wee are to try Law of Mofes, circumcilion, dayes, and times, moneths, and yeares. Well, if yee will needs be obferving of Lawes, here is a Law for you to obferve, beare with the frailties one of another, and fo you shall fulfill the most excellent Law that ever was, the Law of Chrift, which is necellary to be kept, whereas the keeping of the Geremoniall law, is but in vaine.

11. Quef. Why doth Paul call the lowe of our brethren, the Law of Chrift, rather than the law of nature, or the Law of God, or the law of Mofes? Iceing it was written in the minde of man in the creation, was given by God himfelfe in Mount Sinai, was written by Mofer, the reliques whereof are yet remaining in the minde of man ? An/w. It is fo called, becaufe it is a new commandement given by Chrift himfelfe, after a fpeciall manner. But it is hereupon further demanded, why this commandement of loving our brethren, should bee called a new commandement? To which fome make anfwer, that it is fo called, only becaute it fhewes a new manner of loving our brethren, after the example of Chrift, as be bach loved m. Now this manner of loving our brethren (as Chryfe. Rome expounds it) is this: that as Chrift loved' us freely, not moved by any profit that fhould redound unto himfelfe thereby : fo we fhould freely love one another, not for any benefit received or expected. But as Cyril C of Alexand. upon Ishn, expounds it, it flands in this, that as Chrift loved us more than himfelfe, fo wee thould love our brechren more than our felves. But this cannot bee the meaning. For S. John in his 1. Epift, s. and Epift.2. repeating this new commandement, faith onely. This is a new commandement, that ye love one another, and never addes, as Chrift loved ar: the which he fhould have done, if theie words [as I bave loved yon] be an cilionciall part of the new commandement, which he enjoyneth us to obferve,

Befides, our Saviour himfelfe faith, a little after, By this fall all men know, that yes are my Difciples if yelove one another, not adding, # I baveloved you : therefore the new commandement is laid downe in these words, Love ene another, not respecting choic that follow, as a modification or limitation, as I bave loved 100. Belides, this exposition takes it for granted, that the morall law, I.ove shy neigh. bear as thy felfe, is a certaine rule, by which we are to fquare our love, vie, that wee muft begin ar our felves, and looke how much wee love our felves, fo much wee ought to love our neighbour, and no more, and that therefore Chrift fhould give a new commandement of greater perfection, than that in the law, to wit, that we love one another, as he lo. ved us, that is, more than our felves. But this is a flute militiking of the Scripture: for the commandement, Love thy neighbour as thy

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and examine our love, (as the Popifi doftors, and fome others reach.) For then Paul and divers of the Saints of GOD; should have done workes of inpererogation, more than the law requires, in loving their neighbours more than themfelves, Rom. 5. 1. And if it were a rule, it were but a leaden and falfe rule: for ive are in fome cafes bound to love our neighbourmore than our felves, especially if he beca greater infrument of Oods glory, in procuring the good of the Church or common wealth : as to love our godly King more than our folger, and preferre his followy and life before our owne, as the Ifraelnes did Davids : Thow are worsh sen shoufands of mi, ais out on the 2 Samuel 18.3. for as, is a noto of fimilionde, inning and not of equality, fignifying, that as wee Theophyladas love our felves heartily, and carneftly, and in-Sic Hugode S.Victor. li wardly, withing all good to. our felves: with the like fincerity of atfection we flould love ad Rom. q. jat our brethren. So that Chrift hath added nothing to the law, in commanding to love one another, as he loved us. Others fay: is it called a new commandement, becaufe it ought to be kept with as great a care and diligence, as though it were new, and had been now fift given: for new lawes (we know) are commonly precifely kepsarche fift, but af. ter a while, they begin to be heglected : and mendoe(as it were)antiquite them, accoun-

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ting them as though they were nor. Others, by a new commandement,un deiftani another divers, or different commandements for Chrift in the beginning of the Chapter, had given themes commandement, to flie pride, to bee humble, to live at prace, and concord one with another ; and then he faith, But I give you a new commandement, a commandement differing from the former, that ye love one another.

The word New, is often taken in Scripture in this fente, as, Ex. 1.18. There arefe up a new king, which knew not lofeph : that is, (as the 70 interpreters and Saint Luke, All 7.18, tranflate it) another king, Marke 16.17. They Ball Speake with new tongues, that is, other divers, or 22 disous different languages, from their utual tongue : "suras. for the meaning is not, that they invented a new language, which was never spoken before, but that they fpake in a language diversfromthat which they uled before ; for to it is faid, Alt. 2 4. They began to frake with other tongues : Thus our Saviour Chrift tel- incus ; inleth his Apofiles, that hee will not drinke any case. more of the frait of the vine. till he drinke it new with them in the kingdome of God. Matth. 26.29. Where by new mine, hee meaneth not the liquor or juyce of the Grape, to preferve animall life; but another different drinke, wherewith he would entertaine all that were invirediand came unto his table. But theie expolicions are not lo fit.

"I take it therefore to bee called a new come mandement, either in refpect of Chrift, or of

the Epifile to the Galatians.

us In respect of Christ two wayes : 1. Becaufe A 111. Quefion. Seeing the commande he renued it, not onely by freeing it from the falle glottes and interpretations of the Scribes and Pharifces, che I cwifh Rabbins : but allo in fulfilling it most perfectly, whereas it was obliterated, and almost antiquated, by the great corruption of man : for none did ever to perfectly obferve and keepe the law, as hee did. Therefore in regard of the new manner of fulfilling it, it is called a new commandrment. 2. Becaule he abrogating the ceremonial law, and many judicials, onely renewed the precept of the morall law; in commanding it as his law to the Church, Ich. X . This is my commandement, that yes tove one another 1 as if he fhould fay, Though I have abrogated the ceremonial law, and antiquated the judiciall, yet this commandement shall neverbee ab:ogated : and this I commend unto you againe and againe, as my commandement, which above all others, I would have you carefully to obferve, as that whereby yee fhall beeknowne to bee my Difciples. In regard of us it is called a new Commandement, and that in two respects: 1. Because it being defaced, and almost cleane blotted out of the minde of man by originall linne, is renewed againe in the hearts of beleevers, by the powerfull operation of the Spirit of God, both in their mindes and affections : In their mindes, because they are daily enlightned with the true knowledge thereof, in being taught whom they ought to love, C viz: not onely their friends, but even their enemies; with what kind of love to wit; with afervent love; not in word or tongue onely but in deed and truth : and that with free, fincerc, and conftant love : in their wils and affections: in that they are per; waded by the inward working of the Spirit, to love; and are inclined thereto, being renewed by grace. 2. Becaul: it doth after a peculiar manner belong unto us, who are under the new Testament, in the kingdome of grace, feeing that this commandement onely is renewed by Chrift, as his owne proper commandement, many others being abrogated : as ali to becaufe it is daily written by the Spirit of Chrift, after a new manner in the hearts of D new converts : fo that they liave not onely a new, that is a true knowledge thereof : but alfo a new, that is, a true fente and feeling of the power of it in their hearts : in that they are become new creatures in Chrift lefus. Por in him all old things paffe away, and al things become new, 2 Chrinthians 4. For to them, the law is no killing letter, written in tables of ftonet but aquickning fpirit; as being writ-ten in the ficthy table of their bearts. This feemeth to be the true, full, and proper meaning of thefe places, for thus Saint John T E. pift. 2.8. dochrexpound it, when befaith; that it is true in this, and in you, in the fenfe before fpecified : both in regard of Chrift, and the beleevers in Chrift.

ment of loving our brethren; is cilledine law of Clufft, and a new commandente is nor the Golpell a new Law ? Andwer! I no wife r for albeit the Law and the Gofpell agree in fundry chings, as first, in the Author, GOD being the Authour of them both, of the Gofpell, Romanes TiB. 'of the Law, 'Remenes y. 21. Secondly, in that both of them were preached, knowne and understood in both Teftaments : the Law being written in the heart of man in the creation : the Goa fpell preached to our first Parents in Paradife, immediately after the fall, and repeated againe and againe to: the Patriarkes and Prophets, from time to time. Thirdly, in the generall matter and end of them both, in that both the Law and the Gospell require righteoutnetTe in him that would come to life evernall. Fourthly, in this that they confirme and citablifin one another, ; in that the Law commanding juffice, and juffifying none, the work that a man is justified by the freegift and grace of God, and that Chrift is the end of the Law; to every one that beleeveth. In that the Gofpell juftifieth-not by workes, but by faith, and yet io, as that we doe not by our faich abrogate the hw; 'or make it of none effect, but rather eftablifh it, and that in two respects: T. Becaule by faith worpprehend the rightcoulneffe of Chrift, and fo in him (who hath fulfilled the law for us) wee fulfill it, and fo'eftablifh it. z. Becaufe having our hearts purified by faith, we live no more according to the fleft; but atcording to the fpirit, and fo by inchoate obedience we fulfill the law. Liftly, in the end, in that both the law and the Golpell tend directly to the manifeffation of the glory of God.

Yet they differ in five things. First, in the manner of revealing : the law before was perfeely knowne by nature, and fince the tall in parr, Rom. 2 15. The Gofpell is not knowne by nutric, neither was it ever written in mans hearr, before, or after the fall, as Pant daith. 1 Corinch. 2.9. Thefe things which the ever back not ferre non the eare beard, nor the heart'of man conceived; we they which God hash prepared for slum that love him; Therefore the Gotpell 15 called a myflery, Rom. 16. V. 19, 26. Filt, becaufe the doctrine of the Gofpell was made known cromen and Angels by the revelation of God, Ephof. 7. 5: & of Secondly a discaule there is required a speciall revelation, and worke of: Gods Spirit; before a meri can veclo affent unto it. Therfore Part faith, We have not received the fpirit of the world; that the Spirit of God, shat we might know the things shar are given some of Gody: 2 Corinsbians 2.21. Secondly, in the subjets or dottrine ie felfe, and the in two respectss First, the law prea-sheth mothing but absolute juffice, to the tranigretiours thereof a the Golpell fheweth how justice is qualified with mercie: Hh 2 from

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from all sbings, from which yes could not be abfolved by the law of Mojes, by bim every one that belowers is juffified, Alt 3 s. verf. 3 s. Second-ly, the law teacheth what manner of men we ought to be, and what we ought to doe, that we may come to eternall life, but fhewes not how we may become fuch indeed, the Go-(pell teacheth, that by faith in Chrift we may be fuch as the law requires, God bath made bins to be finne for us, who know no finne, that we wight be made the righteon/meffe of God in him, 2 Cor. 5.21.

Thirdly, in the object, The Law is given to the unjust and lawleffe, ungodly and prophane, Tim. 1.9.10, that it may fhew them their finnes, and the punifhment thereby deferved, and fo may accuic and condemne them: the Gofpell is to be published and dispensed only to the penitent, which are contrite and broken in heart, and mourne for their fins, Matt. 11. Efa. 57. Luke 4. IV. The law promifeth eternall life upon

condition of work: De this and live: If then wile enser into lafe, haspe the commandements. The Gofpell promifeth eternall life freely without any condition of workes, Rom 4.5. To him that worketh not, but beleeveth in him that infifierb she ungodly, bis faith is conted to him for righteonfineffe, Rom, 3. 1.1.2. The right confinet of God is made manifest wishous the law, by the faith of lefus Christ, ante all and upon all that belorve.

V. In the effects. The law is no inftrumentall caufe of faith, repentance, or any faving grace, it is the minifter of death, 2 Cor. 3 g. canfing wrath, Rem. 3. 1 5. But the Goipell caufeth life it is she grace of God which bringerb falvatio, Tiem 2.1 s.for this caufe Paul calleth the Law a dead, or killing lester : the Gofpell a quickning fpirit, 2 Cor. 1.

Fourthly, it may bee demanded whether any man becable to fufill the law, confidering that Pan/biddeth us beare one anothers burdens, and fo fulfil the law of Chrift. Aufwer. No meere man can perfectly fulfill the Law in this life, this conclution Saint Paul proverh in fundry of his Epiftles, specially by thefe arguments :

Firft, by the great and generall depravation of nature, which remaineth in part even in the regenerate, flyning their beft actions, and making them like a menftruous cloath: confeffing withall, that his beft works are not answerable to the law, by reafon of the remainders of originall corruption, Reman. 7. Now perfect fulfilling of the Law, cannot ftand with corruption of nature, and tranfgrellion of life. For a corrupt fountaine cannot fend forth fweet waters : neither can a corrupt tree beare good fruit. S. Iames faith, He shat offenderbinone, is guilty of all : and the Scripture pronounceshihim accuricd, shat abidesh not in all things written in the backy of the law, to doe shew. Popifi Doftours and wer, first, that original corruptions (which they call the fewell of finne) and the first motions to evill,

Fomes peccati.

preventing all confent of will, are indeed in the regenerate; but they are no finnes properly. But it is falle which they teach. For every tranigration of the law, is a finne, as S. John defines it, s Job. 3.4. but theie are tranfgrellions of the teach commandement; for it either forbidderh thefe first motions, whether they be prime prime, or fecun de prime, (as Schoolemen (peake) or it forbiddeth nothing but the motions, which are with confent of will, which were forbidden in the former commandements, and fo in effect there are but nine commandements, the teach forbidding no speciall sinne.

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Exod. 20. 1 4.

Deut, 18.10.

Dcut, 18.18,

Againe, Paul teacheth, that thefe motions preventing all confent of will, are formally opposed to the law, I fee amother law in my members, rebelling against the law of wy winde. Secondly, they answer, that Paul, Romanes 7. Rom. 7. 13. fpeakes not of himfelfe, but in the perfon of the unregenerate, according to the opinion of Saint Anenfine, Anfreer. Angufime indeed was once of that judgement, but hee after retracted that opinion, (as it is manifest out of his booke of Restations, and the fixt booke against Inlian the Pelagian) and that for their reafons : Firlt, becaufe Paul faich, To will is prefont with me: and I dee not the good I would : and, I delight in the law of God concerning the inner a man : all which are proper to the regenerate, and cannot be affirmed of the wicked, Sceondly, becaufe hes makes mention of the inward man, which is all one with the new man, or the new creatures which agree onely to the regenerate. Thirdly, becaule he taith, be is led cantive to finne, ver. \$3. whereas the wicked are not drawne to finne by force, against their wils, but runne riot of their owne accord into all wickednetle, as the horfe rufheth into the battell, lereny 8.6. Lafly, in that he cries out in a fente and forrow for his finnes, O milerable man that I am, who fall deliver mee from this body of death? ver. 24. which cannot be the voyce of the unregenerate, for they feele not the burden of their finne, nor defire to bee caled of it, but take delight and pleafure in it. His fecond reafon is this : fuch as our knowledge is fuch is our love of God and man : but our knowledge is onely in part : therefore our love is but in part : and to confequently our obedience is but in part, and therefore there is no perfectfulfilling of the law. The advocates of the Romith Church answer, that our knowledge, love, and obtdience, are perfest for the condition and effore of this life, as we are vistores, which is fufficient : though they be not perfect for the condition of the lifeto come, when wee fail bee comprehen/anor, which is not required at our hands in this lifefer they make a double perfect fulfilling of the law : Onesfer the cearme of this life, which is to love Godebove all things, and our neighbour as our felves. The other after this life, and that is to love GOD with

of the foule, with all the ftrength and vigour of all these powers.

And this diffinction they make to bee the ground of their opinion, touching the fulfilling of the law, and justification by workes, &c. But it is a landie foundation, and therefore that which is built upon it, cannot fland. For befides that, it is a fond and frivolous di-Rinction forged by the Schoole men, without warrant of Scripture, or confent of Antiquity; it is manifellly falfe. For there is one onely rule of righteoutnetle, and not two ione onely generall fentence of the law, more unchangeable than the lawes of the Medes and Rerfians, even as unchangeable as God himfelfes which is, that, Hee which consinnes not in all things writte in the law, to do them, is accurfed. So that hee which loves not God with all his foulc, minde, and might, with all his valde fue, that is, with all the faculties of his foule, and all the powers of these faculties, and that in this life, is accurfed. And it is abfurd which they teach, that a man is not bound for the tearme of this life, thus to love God, but onely in the life to come. For looke what man could doe by creation, in the flate of innocency, the fame & fo much the Law requires at his hands in the flate of apoftalie, But Adam by creation could love God with all his foule, with al the faculties of his toule, and all the powers of these faculties : therefore the fame perfect, abfolute, and intire obedi- IC ence is now required at his hands. For the fentence of the law, Curfed is be that continu. ash not in all things, c. is not onely given to men glorified, but to those that are in the ftare of grace. And Saint Pant doth fo ap. ply this fentence to men even in this life, that hee pronouncech all that are of the workes of the law, to be under the curle. Againe, if this were to, the lewes had no caule to feare the feverity and thrichnetle of the law, as they did, when they faid, If we bears the voyce of the Lord any more, we fall dye; confidering they were able to keepe and fulfill it, according to this Popifit opinion. Neither would God have promifed them a Meffias or Mediatour to redeeme them from the curie of the law : but would rather have comforted them in that their fo great feare and aftonifhment, by giving them rounderstand, that they were net bound to the full and perfect fulfilling of the law for the time of this life. Befides, the patheticall exclamation of Paul, O milerable man that I am St. Rem. 7. 24-and that faying of Peter, in calling the Law a yeake, which neither we nor our fathers

were able to beare, Alt. 1 5. fould be childifh,

and ridiculous, if that which is impeffible in the

law (as Paul (peakes, Rom 8.3.) did not apper-

fillehe Law, he thould not fland in neede of

a Mediatour. Fer if righteenfarffe be by the law,

Thethird argument, If a man could ful

taine unto us.

all the foule, with all the powers and faculties A Chrift died in vaine, Galas. 2.21. It is answered that Chrift dyed in vaine, if men by the frength of nature could fulfill the Law: but the fulfilling of the Law is by grace, and to his death is not in vaine : for by vertue of the obedience of Chrift, wee are inabled to fulfill the Law, But this were to make Chrift no Saviour, but onely an inftrument whereby we fulfill the law, and are our owne Saviours : whereas the Scripture faith, that he is made anto me righteonfneffe, 1 Cor. 1. 30. not that we are made righteoulneffe by him. That we are made the right confine ffc of bim, 2 Cor. 5.21. not by bim, as an inftrument. That we are compleate in bine, Col. 2. 10. and not compleate of our felves, by him.

Laftly, the Scripture flutteth up all men under finne, even the most fan Gified, Prov. 20.9 John 1.9. Job confeifeth he cannot anfwer one of a thousand, lob. 9. 3. and Diavid faith, If then, Lord, Shalt marke what is done amife, who can abide is ? Plalm. 1 30.3. and Pani faith of himfelfe, that be found no meanes to performe that which is good, Rom 7. 18. Hec faith further, that it is impoffible to be kept, by reafon of originall corruption, Rom. 8.3. It is anfwered, that all theie places and examples muft be underftood of veniall Gnnes, which make men finners indeed, yet are not againif, but befides the law; and therefore though a man commit them, yet hee may fulfill the law for all that. Anfwer. The common recei. ved opinion in Schooles, that forme' finnes are mortall, others veniall, of their owne nature, isa witletfe diftinction. For if all finnes deferve death, as Paul teacheth, Rom. 6. 23. either veniall finnes are no finnes, or they muft needes deferve death. Mofes faith ; that he shat abidetb not in altebings written in this faw, is accarfed, Dent. 27.19. where the words, ibie Law, may not be reftrained onely to the Caralogue of great and hainous finnes, which are there reckoned up, but ex ended to all finnes, as Paul applyes ir, Galat. 3. 10. pronouncing him accuried, that continueth not in all things, written in the law, not this law. So that every finne, even the leaft finne in thought, makes a man fubjedt to the curfe, D and to in rigour of divine justice, deferves eternall death. And it is but a poore fhift, to fay that fome finnes are Againft the law, as all mortall finnes, and others befides the law, 128 veniall. For the doing of that which GOD forbiddeth, is a finne, not befide, but againft the law. But idle words, jefting, and gibing, &c. (which the Popifh Doctours account veniall finnes) are exprelly forbidden in the word : Mat. 13. 36. Of every idle word that men Iball peake they Ball give an account as the day of judgement. And Pant forbids all fooligs talking and jeftings as things uncomiely, Ephof. 5.4. Therefore they are not befide, but flat againft the lam. Secondly, they answer, that these placeand the like, are to be underftood of fever rall workes and actions of the Saints, whereof Hha fome

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fome were good, as Davids sparing of Saul, 1 & ; a. By revealing the wrath and anger of God occ. fome evill, as his adultery, murcher, and numbring of the people : and not of the fame particular workes. Anfmer. It is falle, For Paul fpeaking of the fame individuall worke, faith, that it is partly good, and partly evill, I finde when I would doe good, shat evill is profent with me, Rom. 7.21. In my minde I ferve the law of God, in my body the law of funne, ver. 25. And the Propher faith, that all our righteoufneffe is as a menfernow cloub, 1/a, 64 4. Therefore every good worke is fained with finne.

Thus much thall fuffice to thew, that it is impoffible for any man in the time of this life to fulfill the law : The reafons alledged to the contrary, are fufficiently answered before, Pag. 164.&c. To which place I referre the reader.

It may further be faid, if we cannot perfectly fulfill the law, why doth Paul command us to beare one anothers burdens, and fo to fulfill the law of Chrift ?

A. The law is faid to bee fulfilled three wayes. First, by performall obedience, and thus Chrift onely fulfilled it. Secondly, by impated abedience, thus the regenerate fulfill it in Chrift, hee being their righteou/neffe, 1 Cor. 1. 90. and they compleate in him, Coloff. 2. 10. Thirdly, by inchease obedience. Thus Zachary and Elizaberb are faid to have walked in all the commandements of the Lord, without reproofe, Lake 1.6. And thus all the faithfull fulfill the law, in labouring to obey God in all his commandements, according to the measure of grace received : and thus wee are faid to fulil the law in this place, God accepting the will for the deed. Wee are further to confider, that fulfilling of the law is tomecime opposed to the transgreffion of the law, as Jan. 2. so.in which fente, no man ever did, or can fulfill it, except Chrift, God and man, who for this caute is faid to be she end of the law for rightconfneffe, to every one that beleeverh, Remanes 20. 4. Sometime it is opposed to hypocrific and diffimulation, as 1 John 2. 4.5. and thus all the Saints fulfill it, in that they indeavour to mortific their corruptions, and in all things to approve their hearts, and lives to God, in keeping faith and good confeience. In which fenie Paul here biddeth us to fulfill the law of Chrift, in performing duties of love, and bearing one anothers burdens. It will be faid, If the law can no otherwife bee fulfilled, than by inchante obedience, to what end ferveth it? An/mer. It hath a three-fold ufe even fince the fall, Firft, it ferves to reftraine the outward man, by keeping men in order, through feare of punilhment, of which wie Paul ipeakes, when he faith, that the law is not given to a rightcous man, but to the landoffe and difbediene, Oc. 1 Timethie 1.9. Secondly, to arrowfe the droufie conferences' and this is doth many wayes: 1. By revealing finne, for by the law commetb she knowledge of finne, Romi 3. 20.

for linne, for she law canfest wrath, Rom. 4. 15. 3. By convicting the confeience; When the commandement came, finne revived, Rom 7.9. 4 By arraigning and condemning us for ling for the law is the minifter of death. Corinthins. 3.7. and fo putting us out of all heart in our felves, it canfeth us to flie to the throne of grace, and fo is our Schoolemafter to bring us to Chrift, Galar. 3. 24. Thirdly, it ferves as a rule of good life : David faith, that she word of God (fpecially the law) is a lanterne to his feet, and a light to his paths, Plalm. 119.105. So that though a regenerate man bee not under the law, in regard of justification, or acculation, or coaftion, or condemnation : yet he in nh. der it, in regard of direction and inftruction for it fhewes what is good, what is evill, what we cught to doe, and what to leave undone. Laftly, whereas Pant faith, Beare ye one anoshers burden, and fo fulfill the law of Chrift : the word SO hath great Emphalis; for it implies the manner, how the Galatians and all men are sofulfill the law, not by obferving circumcifion, daies, or times, moneths, or yeares, as the falle apofilestaught : but by bearing and tolerating the infirmities of their brethren. It may not unfitly bee applyed to the religious order of Franciscans, Dominicans, Cathulians &c. Let them not thinke that they keepe the law, by abitaining from fielh, by whipping themtelves, by fingle life, counterfeit fafts, volumary poverty, regular obedience, &c. But let them comfort the afflicted. teleeve the diffretfed, beare with the weake. fupport one another in love, and S O they fhal fulfill the law of Chrift.

3. For if any wan feems to himfelfe, shat be is fomewhat, when be is nothing, be deceived bimfelfe in his imagination.

In this verfe the Apofile removes an impediment, which hindereth most from performing the former duty, of bearing other mens burdens, and that is a vaine conceit and imagination they have of their own excellency, farre above their brethren : in thinking themfelues too good to doe any dury or fervice unto them, to be their packhorfesto beare their burdens This vaine imagination and fwelling conceit (which puffeth up the most) the Apostic laboureth to purge in this place, when he faith, He that feemeth to himfelfe, de where, by the way, wee may obferve the method of the Apofile, first, to give rules of directions after to remove impediments which may hinder our obedience. 2. We see here the force of the word, which fearchesh the ficrets of the heart, Hebrew. 4.12. in the is called down the imagination and corry high thing that is also day and the interview of the God : and bringers into captrony every thought to the obedience of Christ, 2 Corinthians 1014 In the words wee may oblerve thele foure chingse 1. The men are nothing of them? felves. I I. That though they be nothing, yet they

the Epifile to the Galatians.

they feeme to them felves to bee formewhat, M fanites finithing, that be knower werbing is b and that of themfelves. III. That in fo doing they deceive themfelves. IV. The remedies against the overweening of our felves.

Cap.6.

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For the first : it may be demanded how it can be truly faid, that men are of themfelves meare nothing ? Is he nothing that is created after the Image of God, in holinetle, and rightcoulnetle? Are Princes and Potentaces nothing, that are called gods in Scripture? Are they nothing that prophetie, and worke miracles ? Anf. Paul ipeaketh not of the gifts of God, beftowed upon men; but of the men themfelves; and of them.not as they were in the flate of innocency before the fall, but as they are now in the flate of corruption and apoftalie; or in the flate of grace, as they are confidered of in, and by themfelves. Thus even fpiritual men, are nothing of themfeives : (for of them especially the Apoftle fpeaketh, as it may appeare out of the fift verfe.)

For firft, all are by nature the children of wrath and firebrands of hell. 2. the gifts of God beftowed upon us, whether of nature or of grace, are not ours, but Gods, the giver of them. Therefore no man may arrogate more unto himfelfe, than an other in regard of them, feeing all of us are but ftewards, and the things wee have are but talents, left us to implay to our mafters advantage. If show haft recrived them, (faith Paul) why boafteft then thy felfe, as shough then hadft not received them : 3.Be it that a man be in Christ, and fanctified, yet he hah no greater right to the merits of Christ, nor greater part in them, than hee which is leffe fanctified : for though fanctifi cation bath degrees, and a certaine latitude, yet justification hath none. So that a man is in truth nothing of himfelfe. 1. Becaufe hee hath his beginning and being of nothing, and tendeth of his own nature to corruption, Sc nothing. 2. In that he is not that which he imagineth himfelfe to be. 2. Though he have fome gifts and graces of God, yet hee is nothing, because he is farre fhore of that which he ought to be, 1 Cor. 8.2. Vpon thefe confiderations Abraham acknowledgerh himfelfe to be but dust and ashes, Gen. 18 17. DA- D vid comparing himfelfe with the magnificence of Sand faith, What am I, or what is my fathers bonfe ? | Samuel 18.18. Nay, whether we confider man abtolutely in himfelfe, or relatively in respect of other creatures, as these glorious bodies, the Sunne, Moone, Stirres, we may fay with the Prophet David, Lord, what is man, that thou art mindfull of bins or she forme of man, that show regardeft bins ? Pfal. 8.4. Paul confedieth himfelfere be nothing in,

of, or by himfelfe.but by the grace of God (fath he) I am that I am, 1 Cer. 1 9. 10. And againe, I was nothing inferiour to the verychiefe Apofiles although I am netbing, 2 Cor. 11. 11. The Apofile affirmeth af every man, which shinkesh bee angheis how, s Con8.s, and of many, that they are pulled up, and know notbing y This (4; Fore fwelling concen,and empiritie uflitily goe tagether.

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The focund generall thing to bee obferved in the words, in this That it is naturall for men to thinke too wel of themfelves, to magmite themfelves above others in their conceits, and in a manner to deife themfelves; and to nullific others in comparison of themfelves : and this overweating of a mans felfe, is a branch of pride, For a man looking upon himielfe rhrough the ipectacles of felfe-love, doth thinks every Imall gift of God, which he feeth to be in himfelfe, to befarre greater than in srach it is: imagining meere thadowes, ro bee fubftances; or molehilite bee as bigge as mountaines. For as a manthat is in love, doth thinke the blemifhes and deformities of his Love, to be ornaments, which make her more beautifull r So thofe which with Narciffus are in love with themfelves. and dote upon their owne gifts, judge the vices which they feero be in themfelves, to bee vertues. Simon Magne though a wicked wretch, a limme of the devill, a forcerer, &c. yet had this conceit of himfelte, and gave it out alto, that be was form great man, Alt. 8.9. to with the great power of God, werte tim. The Church of Landices through the sea rich, and increased with goods, and had needs of nothing: whereas the was wresched; and miterable, and poore and blinds and naked , Apor. 3. 16. And to the skarler frun per thought her felfe a Queens, and that the was out of all danger ot downfalt. when fire was already fallen. Apoc.18.27. Yea this corruption is fo naturall. that even the regenerate themfelves, who, are in part fanchified, are tainted therewith : and generally they that have received greater gifts of knowledge, of fanctification, &c. are most ready to overweene their owne gifts, except God give them grace to relift this remptation : for knowledge pufferb up, 1 Cor. 8, s. The Apofiles themielves contended which of them Bouild feeme to bee the greateft. Luke 23.24. Yes, in all ages there have beene fome in the Church overweening themfolves; 11 in Chrifts time the Iuflitiarie Pharifees safter them, the Catharifts, or Parisanes, who both proudly and odioufly called themfelves by that name, thinking themfelves withour finne : the Donarifts, that they were a Church without fpor or wrinkle : the Inwinimifes; that a man cannot finne after the laver of regeneration ? The Pelagilois, that che life of a just man in this world hath no finne in it at all : and of later times the Semi-Pelagian hererike, who will be fomething of himselfe, and willPliave forme ftroke in his firit 'convertion," and Will concurre with Chrift in the worke of Inflifestion, It will be faid, Papifts afcibe all the praife to God. More So did the Phanice, Life 18, veriar. Hh4 and

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all, this arifeth from fundry causes the first is, the bitter reat of pride, that was in our fift parents, when as they affected a higher place in defiring (through difconcentment of their owne eftare) to deine themselves, and become equal to the highest Majesty, in knowing good and evill.

The second is, the overmuch confidering the good things we have ; as when the Pharifie confidered that hee gave tithe of all that hee poilefled, that he failed twife a weeke, that he was not thus and thus, as other men. Luke 18.

Thethird is, the comparing of our felves with the infirmities that wee fee to bee in others : the Pharifie was puffed up, by comparing himfelfe with extortioners, unjuft men, adulterers, and with the Publican.

The fourth is, the fall'e flattering, and applaufe of men, which footh us up in our humours, in perforading us to be that which in truth we are not, as the people flattered Hered, when they gave a fhout, and faid, The voice of God, and not of man, Alt.12.22.

The third point is, that they which thus overweene their gifts, in thinking themfelves fornewhat when they are nothing, doe notably deceive thensfelves: as these that thinks they have the fubiturce, when they have bur the fadow, or those that dreame they are Kings or Princes, being in truth but bale perions : or to use the Prophets similitude, E/a. 29.8. Like as an bungry man dreamesh, and behald he eatesh, and when he awakesh his fonte is empty : or the as a thirfy man dreameth, and los her is drinking, and when he awakesh behald he is faint, and his foule longetb. Men are deceived two waies, either by others, or by themfelves: by others, as by flatterers, they are deceived occafionally; by themfelves catually, or properly. For he that doth judge himfelfe to be that which indeed he is not, hee may haply pleafe himfelfe, but he doth but pleafe himfelfe in an errour : for in truth hec deceiveth himfelfe in his imagination : the Apoftle lames faith, If any man freme (ipecially to him-(clfe) to be religious, and yet refrainesh not bis tongne, be deceivet bis owne beart, bis religion is D vaine, Jam 1.26. So likewife they that are only hearers of the word (and therefore thinks that all is well enough with them) though they be not doers thereof) deceive their enne felves, Inn.1.12. And verily this corruption is fo great, that as men can bee content to be deluded by flatterers and clawbackes, which pleafe them in their itching humours fo they willingly fuffer themfelves to bee deceived. even by themfelves, to the end that they may appeare to others to be that which in truth they are not : that fo they may advance and magnific themfelves in the account of the world. For as Alexander the great, being in India, caufed his touldiers to make and leave behind them bits and horfefhooes, of an ex-

and yet a wicked Iufficiary for all that. Now [A traordinary greatneffe, huge fpcares, maffie fhields, big helmers, long fwords, and other furniture for horie and man, fitting rather Hippocentaurs, or Gianes, than men of ordinary flature ; and all to the end it might be faid in furure time, that Alexander was a migh-Plutarch.in 17 Monarch indeed : So many there be, swho Alexand. (fetting the faire fide outward) make goodly glorious thewes in the eyes of men : and fo would have others to thinke of them according, (farre above their defert) that pofferity might judge them to be that which indeed they are not : and fo with Alexander in deceiving others, they wittingly deceive themfelves. Which fpiricuall guile of deceiving one felves in matters touching our falvation, is most dangerous, when merrdelade themfelves, in perforading themfelves fallely, that they know fufficient, that God is to be loved above all, our neighbors as our felves, (which is as much as all the Preachers in the earth can fay :) that they beleeve ; when in flead of faith there is nothing but damnable pride, and prefumption: that they repent, when it is nothing but decenfull counterfeiting, and hypocrifie. Belides the danger, confider the indignity of it : men can abide nothing leffe, than to be deceived and circumvented by others, and yet behold, they are deluders and deceivers of themfelves : and that which doth more aggravate the indignity of it, in fuch things as ought to be beft knowne and most familiar unto them, wherein it is a fhame they. fhould be deceived, viz. in the knowledge of themfelves, and that which is yet more, in a matter of greateft moment, in the falvation of their foules. What marvell therefore is it that men fhould be deceived by the feducer of all feducers, the devill, who are fo eafily deceived of themfelves, or rather willing to deceive themfelves.

Further observe, that proud conceited perfons, fuch as have an overwcening of themfelves and their gifts, and of all men thinke foule fcorne to bee deceived, even they are calilieft deceived, yea and that of themfelves : for fo the Apofle faith, Hee shat thinketh bee is fomewhat, Ge. deseivetb bimfelfe in bis imagination.

Againe, mark hence, that no men, be their gifts never to rare, their callings never fo high, their places never fo great, are too good to beare other mens burdens, for they that thinke themfelves to be fomewhat, fome great men: that is, too good to put under their fhoulders to beare the frailties and infirmities of their brethren, doe nothing heres in but deceive themfelves. Princes and Pos tentates of the earth are prophelied by E(ey, chap.49. verf. 23.to be nurling fathers and nurfing mothers unto the Church, not one. ly by nourifhing and defending it, (as the nurfe her childe) but alfo by bearing with the frailties and wants which are therein. Laftly (confider that this felfe conceited-

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the Epifile to the Galatians.

very bane and poylon of love , for it maketh proud men thinke themfelves too good to become packe horfes or drudges to beare other mens burdens, to become ferviceable unto them in any duty of love, or to colerate their frailties, or to yeeld of their right, or to fuffer injuries at their hands, or to put up any little indignity, without flomacke and difcontent : becaufe they imagine themfelves every way better than their brethren, & therefore ought to be tolerated, but not fo bound to tolerate and beare with others : So that where felfe-love is, there is no true brotherly love. It was well faid of the Poer, Non bene conveniune, er c majeflas et amor. It may be faid may not he that is privy to his owne vertues, in confcience of his owne worth, judge himfelfe to be fomewhar, that is, to be that which indeed he is, or to have a greater measure of knowledge, grace, and other gifts, than they that have lefte?

Cap.6.

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Anf. He may, For humility is not fottifh : the mafter in humility cannot thinke his fcholler more learned than himfelfe, except hee shall thinke against his confcience. For that faying, Phil. 2.3. Let every man thinks better of another than of bimjelfe, mult bee reftrained onely to equalls, and not extended to superiours in regard of their inferiours. Secondly, I answer, that the Apofile in that place speaketh nor of the gifts and graces beflowed upon men, but of the perfons themfelves, and of them, not fo much as they are in the account of men, as in the account of God. For he faith not, Let every man think another more learned, wife, difcreet, fober, than himfelfe, (for fo he may thinke against his contcience) but, Let every man think another (that is, any other that is his brother in the Lord) beeter than himfelfe, to wir, before God. And this every man may do with good conficience; for albeit another shall outwardly sceme more ignorant, negligent, backward in matters of Religion than himfelte, yet for any thing hee knoweth, hee may be higher in the favour of God, than he. And therefore though a man cire in thinking of another, better than of himfelfe, yet he fhall not do any thing againft his confeience. Thus the Publican accounted the proud Pharifie better than himfelfe. For he held him as just, himselfe not worthy to looke up to heaven: yet herein he finned not, nay he is commended for it, though he erred in his judgement of the Pharifie. And fo if the Pharifie had reputed the Publican better than himfelfe, that is, higher in Gods favour than himfelfe,he had nor finned, nor done sgainft his confcience. For though hee might judge himfelfe more just than the Publican, in regard of his life paft, yet for his prefent effate before God hee could not. Though Devid knew in the particular quartell betwist Sand and him, that Sawl was unjust, and he innocent, yet if he mould have thought better of

neffe, and overweening of a mane felfe, is the 1 A Serin generall, than of himfelfe, hee found but have done his duty.

The fourth and laft point containeth the remedies of this evill, which are the racher to he confidered, becaufe it is a great finne, one of those feven which the Lord doth moth of all deteft, Prov. 6. 17. a dangerous linne, having a heavy we attending upon it, Weete them that are prudent in their sume eyes, Ifa. 5. 21 a finne almost incurable, Seeft then a more that Prov. 26, 2. is wife in his owne eyes? there is more hope of a foole than of him, therefore the remedies are more carefully to bee knowne, and applyed. The remedies are specially five.

The fift is, to looke our felves in the glaffe of the law, which wil fhew what we are without flattery or partiality : and by it wee thall fee nothing in our felves but the ugly fhape of Satan, cleane defacing the image of God, and that in us there dwelleth no good thing (as Pandlaith of himtelfe, Rom. 7. 18.) that there is nothing but vanity in our minds, rebellion in our wills, confused araxy in all our affections, tranfgreffion in our lives. The wiewing of our hearts and lives in the Law, and the confidering of our wretched effare, in that we are under the fearfull curie, which is a thunderbolt annexed to every breach thereof, will drive us out of all conceit of our felves, from our telfe-love, and felfe-liking : nay it will make us goe out of our felves, not onely to deny our felves, as Chrift commands, but even to abborre our felves, repensing in duft and affers as lob did, chap. 42. 6. caufing us to become flat nothing in our felves, that wee may be fomething in Chrift, as Paul faith : Les no man deceive bim/elfe : If any man amang you feeme to bee wife in this world, les bine bee a foole, that be may be wife.

Secondly, when we feele our felves to bee tickled with the itching humour of felfelove, and telfe-liking, ariling from our hidden corruption, either in regard of outward gifts. or inward graces: we mult make our owne cvils,lins, blemiftes, imperfections (for there is no man but hath one or other) a joye. raigne remedy against it, and to (as it were) drive away one poyfon with another. As to call to minde fome great deformity that is in our bodies, tome great infirmity that is in our minde, tome croffe or mifery in our outward eftate, fome vile and abominable finne which we have committed, and the horrible punifhment to the which wee are lyable by reafon thereof ; and no doubt but the ferious confideration of thefe, or any of thefe, will be availeable to nippe pride in the bud, and kill the ferpent in the fhell : and in fo doing we thall with the Peacocke, now and then caft our eyes downeward to our feet, the fouleft and nglieft chings we have: and not alway fund in admiration of our gay fauthers and glorious traine.

Thirdly, we must confider that the things for which we looke to high, and fwell to in our

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us for a time. For what is there, that then baff not received ? whether in gifts of body, or graces of minde? Nay, whether thou fpeake of fouls, or body it felfe : and if then haft received is, why bouffeft show thy felfe as showed show haddiff not received it ? what vanity is it for a man to be proud of another mans garment ? or for a woman to hoaft of her borrowed have? The wicked perfecutors of the Church are reproved for facrificing to their nets, and burning incenfe to their yarne, Hab.1. 16. Further, we must confider we have not onely received them, but that we have fo received them, as that they are not our owne, with which wee may doe what we lift, but relents lent us for a time, & left with us to imploy, over which we are but Stewards and Bayliffes, not Lords or mafters ; and that we mult bee countable for the imalleff gift, even the leaft farthing, how we have got it, kept it beftowed it : the time will come when it fhall be faid unto thee, Give an account of thy Heward hip, Luke 16.2. Theretore we ought not fo much to bee puffed up wich the gir a neile of our ralents, as to bee humbled with the confideration of the ftrict reckning that God will require at our hands, feeing that of bims, to whom much is committed, much had be required.

Fourthly, to the end we may avoid this overweening of our felves, let us compare our felves with the Majefty of God, in whote fight we are but as filly wormes, crawling upon the ground, nay in comparison of whom, we are lette than nothing, and vanity it felfe. Confider, that to him everyknee doth bow, of things in beaven, in earth, and under the earth, and thou wilt not be to conceited of thy felfe that a filly man doth crouch un othee: that to bim every tonone dath confelle, v. 11 and fing his praifes, the blotled Angels civing continually, Hely, Holy, Holy, Lord God of Sabbaoth, heaven and earth are full of thy glo.y: and then a fhort blaft of winds, or popular applaufe, thall not to eafily putte thee up, like an empty bladder, or carie thee away, as it did Hered, Alt. 12. But to omit this odious comparison, betwixe a fraile mortall man, and the glorious even Ly ng God (there being D no compariton betweet finite and infinite) let us never compare our felves with our inferiours, but with our fuperiours & betters, who are eminently above us, in every gift and bleffing of God, in regard of whofe honours and preferments wee are but bale and contemptible: in regifd of whole knowledge we are but children, and know nothing : in regard of whofe riches, we are but beggars, and have nothing Fords David, when liebeheld the wonderfull frame of the heavents, those glorious creatures, the Sunne the Moone; and he Starres, by and By made this ufe of it to lamfelfe, to confider his owne vitenetle in regard of them : What is mail that those art min If n lof him? or the Sonof man that then vife

our owne conceits, are not our owne, but lent [A] tef bim! So when we compare our felves with us for a time. For what is there, that this haft me received? whether in gifts of body, or graces of minde? Nay, whether thou fpeake of fouls, or body it felfe: and if then haft received it, why body if felfe: and if then haft received diffuence in the though the the dimme candlelight: we canvit the with our body for a man to be proved of another mans garment? or for a woman to boalt of her borrowed hayre? The wither berffecueros of the Church are

4. But let every man prove his owne worke, and then Ball he have rejoycing in himfelfe onely, and not in another.

Here the Apofile layeth downe another remedy against felfe-love and overweening of our felves ; and it is the fift and the laft of which I purpofe to entreat, and it flands in proving and examining of a mans owne worke by it felfe, without comparing it with another mans worke, and withall in the approving of it unto God. Let every man approve bis owne worke. And hee gives two reaions, why every man ought to approve his owne workes unto God, and to confider them abfolutely in themfelves, and not relatively in respect of others : the first reason is in this verle, then Ball he bave rejoycing in himfelfe onely , and not in another : the lecond in the next verie, For every man full beare his owne burden.

Touching the remitedy. Let ivery man prove his owner worke. The word translated "prove, fignifis the also to approve 3 as Rom. 14. vor. 32. Is is a daugh Bleffeli be that condemnets has himfelf in the thome that he approve to 2007 to 2016 3. Winfactor is fall approve or allow of by letters. And is the words wird in English, when we fay theh a one is no prove a will, that is, approve it.

The word in this place (I take it) may be underftood in both fenfes, to prove our workes, and to approve them. How we are to prove our workes by taking triall and examination of them, I have already flewed in the former verfe. But we are further to approve them to God, according to Pauls commandement : findie to them thy felfe approved unto God, 2 Tim. 2.15. and his practice, in covering alway to be acceptable unto him, 2 Cor. 5.9. This appro. ving of our workes is a foveraigne remedy against overweening of our felves: for he that alwayes ftands upon his tryall, and Gods approbation, cannot be puffed up with felfeloue of himiche, or lefe-liking of his owne workes: bur farher humbled with the confideration of Gods abiolute juffice, and his owneimperfections, and fo ftirred up with greater diligence to worke out his falvation with feare and trembling.

Now wee fluid approve our workes unto Gpd, if we obleve thefethings. Fifth, this all our adions (fpecially in the working Wervice of God) be grounded upon the will and yord of Godjand nor upon will-working, or humane inventions: other wife it will be faid, it boregimted thefet bings at your bands?

the Epistle to the Galatians.

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Secondly, that we performe all our actions: A probation of the wicked, that we minifter no incertify and uprightly, as in the sprefere of formation of other wicked, that we minifter no incertify and uprightly, and upon of other we approximately the spreid of the sprei

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Thirdly, that they alway tend to a good end, as the glory of God : Mithular yo eas, or winke, or Wan Gowry of an end a diris the other of Gad, I Car. 50. 30. and the good of our brethren, Let all things be done to adjustion, I Car. 14.36.

It may here be demanded, whether we may not approve our felves and our actions to men? To which I answer that we may and ought. For skhough we may not bee men. pleafers, that is, fuch as frame and remper our actions' and our speeches, to starthey may alway be pleafing to the corrupt humours and wicked affections of men, (for then wowere not the fervants of God,) Gal 1:10. Yet wee are topleafe them in that which is good to edification, Romanes 19. 2 Cor. 10. 33. And Chrift commandeth that our light found fo (bine before men, that they may fee our good work). And Paul biddeth us to presure bourft things in she fight of all men. And whatforver things are trees, and bourft, and juft, and pure, what for ver ap persaine to love, and are of good report, weemak chinks on shens, and prattife shem, Phil. 4.8. Yet wee must feeke for the approbation of men, with these cautions.

First, we mult to feeke for the approbation C of men, as that we doe not feeke 11, nor reft in it alone, but withall feeke to be approved 6 God. "For be that praifed bim/elfe, (and fo confequently, he that is praifed of others) is ner approved, but her whom the Lord praifelb, 3 Ger. 10.18. How can ye beleve: (fairli our Saviour Chrift) which receive bonner one of smother, and feek nor the bonner that commeth of Gadants, Iden 5.44.

Secondly, wee must feeke for the approbation of Godin the firlt place; and in the focond place; to be approved of men, as Chrift did: for he grew in favour first with God, and after with men, Luke 2. 5.2. and the Elders, who by faith strand a good report, Heb. 11.2. reade Remon 14.8.

Thirdly, we must never looke for the approbation of the multitude, or acclamation of the molt for that cannot be done without ambition and vaine glory, in fecking popular applaule, *Pres be to you*, when all mon floady well of you. Luk 6 score, 7.6. Thus Christ laith, *He funghs not praifs of men.* For those that are addited to popular applaule, and are over curieus of their credis, immoderately feeking to get and keepe a good name with all form of then, while they feeke for fame, they left a good name, is feeking firms from the wikkeed, which is burs fladdwy, siddtoling agood name in the opinion of the gody, which is in the fublics.

Fourthly, we mut fo farre fdeke for the sp-

probation of the wicked, that we minister no not the least section of offence unto them, a Cor. Logals Given set offence, suitor tesha dree, nor si the Granid : but to convict their contciences, and us flop their mouchs by our godly and unblameable convertation, which may be apreparative for them against the day of their vitantion. T Pars. 13. If and yake severfation biomed among the Granides, then they shak foreke events of pass. aro for unit deer, may be your good such protects they float for glorify Tod in the day office using the for the several to the several and the several of pass.

Fifty in doing our duties, we mult not reforeithe jadgment of the world, neither fearing the faces, nor the centures of men. This was Paul praitice. 1 Contact, 3. I polyour fuile 10 binding bin or of mans judgment we mult goe storing by good report, and word report, 2 Corints 6.8.

Laftly, wee mult feeke to be approved of men, not is much in regard of our telves, as that by this meanes Gots glory may be more and more advanced; icr, our lefs mult follow before men, that they may fee our goodworker, and glorifie our Father which is in because, Orlando, 5.16. If we observe their list cautions, wee may with good conficience feek to get a good names, which will be unro us as a pretious oinsment, referling us with the causions of a gody life: Produce 1. Eccl. 7.31.

Thus much of the semedy. The reafon follow city . And then Ball he bave whereof to rejoice in bimfelfe, ar d not in mother. The words tauxunz ixen. tranflated torriorce fignifie to glory, a which is more than to rejoyce. There is a double ground of glorying : due, our of a mans felfer another in himfelte. Out of himfeliesin God alone : Let not the wife man glory in his wifedome, nor the frong man in his firength, hor the rich man in his vickes. But let kim that elorieth glory in this, that he understandeth and knowleth me, ler. 9.13,24 I Cor. 1.31. In himielie. in the comfortable reftimony of a good confeience. Our glorying is this, teflimony of our enu feience, that in fimplicity, and gody purche ffe avec have had ear conversation in the world, "Ger. 1.12. The one is, glorying before Gadythe g. ther before men. The one of juffiferrion, the other, of holy convertation for timepathand conftant refolution for time to come, ... The one in the telfimony of our confeienced the other in the tellimony of Gods Spirit, wit-+ Cor.1.11, neffing co our tpirits, that we are the tonnes of God, Rem. 8. 16. The fift is nonmant in this place, but onely the feoond For no flatb can glory us his prefence, I Gor. 1.29.

It will bee faid, This glorying it a mans (elfe, is vaite glory, and a branch of prick, Mys It differs from vaite glory : first, in the foundation : for vaite glory hath for his groundation comming from our felves, shill sho fire God: whereas this the glorying is grounded upon them, as they are fixed so it regeneration on, proceeding from our juftification by

Phil.:,10.

ly, in the end : Vaine glory tendeth to the advancing of our felves, in an opinion of our proper juffice and defert. This crue glerying symeth at the glory of God alone. Objection, Paul reproves those that con-

fider their owne gifts onely, never comparing themfelves with others, 2 Cor. 10. 12. They underfland not shat shey meafaire shemfelves with shemfelves, and compare shemfelves wish shemfelves. Therefore it fcemes that a man, by comparing himfelfe with others, may have whereof to rejoyce. An/wer. He reproves the faife apostles in that place for glorying in the gifts which they had, and the number of Profelytes which they had wonne, never comparing themfelves with himfelfe, or any other Apofile, which was the caufe they were fo puffed up with pride. For to compare our felves with those that are eminently above us, is a notable meanes to abate pride : as I have already thewed. Whereas the meafuring of our felves by our felves, with our inferiours, is the onely way to increase it. And shis is it which the Apostle reproves in this place.

Further, we may rejoyce or glory in the teftimony of a good conference, if we obferve chefe rules.

I. In our best defirer, endeavours, actions, wee must labour to feele our owne defects : that wee doe not the good we fhould, nor in that manner we ought.

II. We mult labour to have even our beft works (our almes, prayers, &ce.) covered with the righteoufnetle of Chrift: for it is the fweet odour of his facrifice that doth perfume all our actions, that they may be acceptable to God, being offered with the praiers of the Saints upon the golden altar, Rev.8.2.

III. Weemust acknowledge all the good things we have, the will and the worke, the purpofe and the power, to proceed from God alone, Phil 2.13. Jam. 1.17.

IV. We must rejoyce in them, not as caufes, but as fruits of juftification : fo that if the queftion be, whether we be juftified by them or not ? we must renounce them, tread them under our feet, and account them as dung, as Paul did, Phil.3.8.

Hence we learne fundiy things.

L That if we would have a light heart, and paffe our time merrily with comfort and content, we must looke to approve our hearts to God in all our eftions.

II. It confutes the opinion of the multitude, who judge those that make confeience of linne, and lead a more frict life than the common fort, endeavouring with Paul to have alwayes a cleare conficience roward God and toward men, of all others to lead a moft melancholike, fad, and uncomfortable life. For the truth is, this is the encly true joy, all other joy is but counterfeit in comparison sit is radicall, proceeding from the heart : the o-

A8.14.16.

Chrift, and reconciliation with God. Second- } A; they but fuperficiall, from the teeth outward : it comforts a man in the middeft of afflictions; whereas a man may have the other, and yet in the middeft of mirth his heart will be forrowfull : this is permanent and during, the other transitory and fading. It is like the joy in harveft, Pfalme 4. v. 7. and which they have which divide a spoile, Efa.9.3. therfore Salemon faith, it is a continual feast, Prover. 15. 1 5. and Peter calls it joy unspeakable and glors. na, 1 Pet.1.8.

Capio

Cap.6.

Onus etationis

uddende : onus

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qualt.58,

I I I. This shewes that there is much falfe joy in the world, confifting wholy in honors, profice, pleafures : none of which have their ground in a mans felfe : and therefore being our of a mans felfe, they are not true and durable, but falle and vanifing joyes. Now these which have no comfort but out of themielves, are of foure forrs. Firft, fuch as rejoyce and glory in the opinion that the world hath of them, and not in the teftimony of their owne confcience. Secondly, fuch as rejoyce not in their reconciliation with God, bur in their blameleile conversation, in that they have not beene open offenders, or men of fcandalous life, Lake 18, 1.1. Thirdly, fuch as rejoyce in the vertues of their anceftours, as the lewes bragged they were the feed of Abrabam, John 8.33. which vaine glorying of other mens vertues, John Baptift repreveth, when he faith, Thinke not to fay with your felves, we have Abraham for our father, G.c. Matth. 3.9. Fourthly, fuch as rejoyce and thinke themfelves in a good cafe, becaufe they fee others worfe than themfelves : this is right the Pharifies joy, O God I thanke thee, I am not thus and thus, or like this Publican, Luk, 18.11. This is it which the Apofile directly aymeth at in this place : when men thinke themicives juft. because others are more wretched than themfelves : and pure, becaufe others are more defiled. Whereas other mens hainous finnes fhall not justifie us and our leifer finnes, fave onely as Icrufalem juftified her fifters Sodom and Samaria, Ezek. 16. 51. But fo a man may be juffified, and yet condemned.

5. For every one shall bear e his owne burden. Here Paul layes downe a lecond reason of his affertion, in the former verfe, why every man ought to prove his owne worke, rather than to be curious in fearching into the lives, and fcanning the actions of other men, becaule every man fail beare bis owne barden, which is all one with that, Gal. 5.10. To beare a mant owne judgement: and that Roman. 24. 12 To give an account to God for himfelfe. It is a proverbiall fpeech, the meaning whereof is expreffed by the like, In. 31.30. Every man that enterb she fower grape, bis sees b fall be fet ou edge. And by that which is common among fus, Every veffel fall fand upon it owne bostom, that is, every man fhall beare the punifament of his owne finne. For as the Indian is not therefore white, because the Morian is more blacke, or as the fand blinde is not therefore fharpe

the Epiftle to the Galatians.

blinde. So no man is therefore acquit of his finnes, becaule others are greater finners ; or exempt from punifhment, becaufe others thall undergoe a deeper condemnation. Therfore confidering that every man muft beare the guilt and punifhment of his owne finne, heought more narrowly to looke to himfelfe, than to others; and to be a more fevere edniurer of himfelfe, than of another. For the better understanding of the words,

landry questions are to bee discuffed. First, it may bee demanded, how every man should beare his owne burden, sceing. wee are commanded to beare one anothers burdens? An/wer. There are two forts of burdens. The first is, of giving an account to God : thus every man shall beare his owne burden, for every man muft give an account for bimfelfe unto God, Romanes 14.11. The iccond is, of bearing one anothers infirmities, of which Paul ipeakes, veile a. In this fente a man is not to beare his owne burden : but every man his brothers. For the Apofile (to croffe the opinion of those which thought a man was polluted with other mens (innes,) laith, Every man faall beare bis own burden. And to meete with the careleinetle of others, who refpect themfelves alone, never minding the good of their brethren : he faith, Beare ye one anoshors burdens.

11. Objett. By bearing of our owne burdens, is underflood, giving an account for our felves unto God. Now every man is not to give account for him/elfe alone, but for those alfo that are committed to his charge, as the father for his childe, the mafter for his fervant, the magiftrate for the fubj : et, the fheepheard for the fheepe, Ezech. 34. His blood will Irequire at thy hand Hebrewes 13. 17. They watch over your foules, as they that must give account. An/wer Governours and fuperiou s are not to give account for the fins of those that are committed unto them: but for the finnes which themfelves commit, in not looking unto them, not admonishing them, not reftraining them, not taking cor, igne pumilhment of them for their offences. This is plainly caught, Ezskiel 33.8,9. If then doeft [not ada onifs the wicked of his way, her fall dye for his iniquitie, but his blood will I require at thy band. Nevertheleffe, if thos warne the weeked of his way, to turne from it, if he doe not turne from his way, be fall dye for bis iniquity, but show baft delivered thy fonte.

III. Object. Infants which have not fin. ned after the manner of the transgreffion of Adam, doe beare the burden of Adams finnes therefore all doe not beare their owne burden. Anfwer. Firft, the words are properly to bee understood of perionall or setual finnes, which are proper to every man in parricular, and not of originall finne, or the finne of our nature, which is common to all mankinde, being propagated together with na-

fharp-fighted, becaule fome ocher is ftone | A | ture. Secondly, I aniwer, that Adamsfinne was our finne : and therefore feeing infants partake with him in the finne, it is juft with God they should partake with him in the punifhmenr, and fo beare their owne burden. For albeir the transgreffion; of Adam was his actuall and perfonall finne: yet it is ours by imputation and propagation of nature together with corruption. For as Levi was in the loynes of Abraham, when Melchizedech met In feminali prinhim, and payed sythes in Abraham, Hebrewes 7. verfe 9.10. fo all mankinde was in the loines of and when he linned, is the branches are in the roore, or in the feed. And therfore when he finned, we also finned, as the Ais a mont inder The postle faith, In whom all finned, Romanes 9. 12. For fo the words are in the originall, and not as it is commonly, translated, for as much as all men bave fimed.

IV. Object. In the fecond commandement, the Lord threatneth to vilit the finnes of the fathers upon the children to the third and fourth generation. Therefore they beare not their owne burden, but part of their parents burden : and parents doe not beare their whole and intire burden, but their children for them. Anfwer. The claufe in the fecond commandement of viliting the linnes of the fathers upon the children, doth not contradict that of Ezechiel 1 S. 19.

The forme shall not beare the iniquity of the father, neisber fall the father beare the inignitie of the found; the fame foule that finnesh, that Iball dye. For they are reconciled, verfe 14. 17. If be (chat is, a wicked man) beget afonne that feeth all bis fathers finnes, which bee hatb done, and feareth, neither doth the like - be fall not dye mibe iniquity of his father, but foall fursly live. Therefore the threatning in the fecond commandement, is not to bee underftood abfolutely, as though God would alway plague the children for the fathers Onne, but conditionally, if they perfift and continue in their finnes, walking in their wayes, & treading in their theps. And the fame anfwer is given in the fecond commandement; that God will not vifit the finne of the fathersupon the children, fave upon shofe that batehim. It may be faid, The tinnes of the parents are not vindicated upon the children, becaufe the punifhment inflicted upon their postericy, is not felt of the parents. Anf. Fish, children are (as it were) a part of their parents, and therefore they being pumified, their parents are punifhed with them. Secondiy, it is a correlive and a torment to parents, to know that their children fhall be feverely punished and afflicted. Thirdly, the punifhment of posterity hath a relation to the parent, feeing GOD hath threatned hee will punish the children which walke in the wicked wayes of their fore-fathers, that fo his may teftifie how extreamely hee abhorrech both their finne, and the finne of their progenitors. Fourthly, the parents finne is often Ti a canfe

a caufe of the children finne, teeing that Godin his lait jadgement, curfeth a wicked mans pofteritie, by leaving them to themfelves to blindnetfe of minde, and hardneffe of heart, that to chey may falfill the measure of their fahters, as our Saviour Chrift ipeaketh, Mar. 23, 31. and by their owne finnes, may julity pull upon them condigne pulliment. Latity, God doth more manifeth his wrath against the finne of the pavent by punihing the childe.

Object. V. Namb. 25.4. The chiefeft of the Ifraelines were hanged up before the Lord, for the fornication and Idolatry of the prople : therefore they did not beare the burden of their owne finne, Anfwer. They were punifhed for their owne finne, for they confented to wo fhip the Idoll, and commit folly with the daughters of Moab : or rather were principall ring-leaders, and first actors in this Comick-tragedy, as may appeare by the practice of Zimri, Prince of the family of the Simeonies, verie 6. in bringing Cofbi a Midianits (woman, into his tent, in the fight of Moferand the whole congregation Therfore becaufe they did not hinder them from committing this faft, as they might, being in the place of government, but did partake wich them in their finne, they are first puniflied, and that more feverely: for a thousand of them were hanged up the fame day, ver f.4. the reft of the people, to the number of 23000.were flaine by the fword, at the commindement of God : verfe 5. to which Paul had an eye, when he taid, that there fell in one day 23000. 1 Corinth. 10.8. meaning of the continuen fort, excluding those that were hanged up: for in all there were 24. thousand, Numbers 25.9. Thus the contracticty which feems to be betwixt hofe two places, may be better accorded, than to fay ('s fome doe) hat the pen men or feribes fail d in copying out the bookes. O. (as others) that it was eu p THE ALT AND STATES OF AS OTHERS, that P. INI is not cotrary to Moles, leting that if there were 24.thoufand, (as Mofestanth).here were 2 3. thousand : for these is no reason why the Apostle should use the leffe number rather than the greater, (xcept that which I have D faid) confidering the greater is as round a number as the leffe.

Objef. V1. David finned in numbring the people, and they were punished for his funct: Acban finned & the people fell flaine before the men of Ai: therefore every man doth nor beare his owne entite burden. The like may be faid of the children of the Sodomites, and of the fi. It borne of the Egpinans, who bare the burden of their pareast finne. Any who people were punished for their ownefinne : & fow an Devid, albeit not in his owne, but in their perfons: for God punished him in his kinde, in deffroying the people with that fearfull plague, in whofe great multitude the had glort: icd for much. Indeed their punishment

a caufe of the childiens finne, teeing that A Godin his laft j.dgement, curfech a wicked mans pofteritie, by leaving them to themfelves to blindhelf of minde, and hardnelfe felves to blindhelf of minde, and hardnelfe felves to blindhelf of minde, and hardnelfe felves to blindhelf of fille the measure

And albeit all the infants perifhed in the Deluge, and in the overthrow of Sodome and Gomorrha, which could neither imitate, nor approve the actions of their fore-fathers : yet their death was deferved. For though infants be truly called innocents, in regard of aQuall finne : yet they are not innocents in segard of originall: for from the wombe they carry a wolvifh nature, which prepares them to the spoile, though they never did huntethe Scorpion hath his fting within him, though he doe not alway flike; and though Serpint may bee handled whileft the colde hath benummed hims yet when hee is warmed, he will hilfe our his venemous poilon. Mans practice doth cleare God of unjustice in this behalfe, in killing the young cubbes. as well as the old fox ; the wolves whelpes, as well as the damme. Albeit if wee fpeake of their finall cflate, and come to particulars, wee are to leave fecret judgements to God. The example of Achan is more difficult, fecing that for his finne, 36. of the people were flaine, lofona 7:5. and his whole familie rooted out, verfe 24. who were not conferring to his fact, nor guilty of his finne. Yet fomething may be probably faid in this cafe. Firft, that they wern guilty of this his finne in pirt, in not punifhing theft fo feverely as they ought to have done, which was a means to embolden Achin to iteale the exectable thing. Secondly, that private good muft yeeld to the publike; as the life of every particular perion, to the generall good of the whole Common wealth: thus fouldiersin the warres, redeeme the publike peace by the lolle of their owne lives : now the manifeltation of the glory, of the wiledome, power, and juffice of God, is the publike good of the whole Church : therefore mens private good, even their lives, mult give place to it : especially confidering he never inflicts temporall punifiment for the publike good of his Elect, whom hee corrects in judgement, not in injury. Thirdly, howfoever Achan did beare the burden of his owne finnes this judgement might bee inflitted upon them for their good : for temporall punifhment, yes, deathat felfe, is fometimes inflicted for the good of those that are punished, as we fee in the children of the Sodomites, many whereof (no doubt) were taken away in merey, left malice fould have changed and corrupted their mindes: and fometime for the rerror of others, to bee a warning prece to make them take heedes and fometime for both: as it may beeit was in this particular. Fourthly, finne committed by a particular man, that is a member of the politike body, doth after a fort belong to the whole body : chas the Epifile tothe Galatians.

thus the Lord faith, that blood defiletb the land, A which cannot bee stemfed of the blood that was Boit iberein, but by the blood of bins that Bed it, Numbers 35.33. And thus Stilled finne, though not knowne to the peoples tinde the whole army guiky before Godi vill hee was put to death, 16.7. 11, 12. Lift'y, if the tything of an army, for the offence of lond fow, have beene chought lawfull and jat : why flould the doath of 36; men feethe unjust for the finne of Achan, epecially confideling it was to make the people more provident to prevent, and take heed of the like evill? If thefe reafons fatisfie not, yet ler us reft in this, that Gods judgements are offen fecree, but alwayes juft. See Mag lib quaff in loft a 8.and Calvin in 7 cap loft.

(Jap. 6.)

Decimatio

cins.

Cor. 5:

Cap.6.

Object. VII. If every man mult beare his owne burden, David fhall as well beare the burden of his murthering Prise By the fword of the children of Aminon, as Sant the murthering of himfelfe with his owne fword : Peter his denying Chrift, as Inder his betraying him, &c. Anf. By the fenrence of the Law. every one is to beare his owne burthen, and to fatisfie for his owne finne, in his owne perfon : but the Gofpell, (the fecond part of Gods word) makes an exception : which is, that they which have their finnes fet upon Chrifts reckoning, shall not give account for them againe , and those that have the burden of them laide upon his thoulders, (who hath borne our finne in his body upon the C croffe, 1 Per. 2.23) fhall not beare the burden of them themfelves at the laft judgement. Therefore true beleevers, which have Chrift their furety, fatisfying the rigour of Gods juffice for them, thall not answer or fatifie for them them felvess, for they are freed by him from a threefold burden. Firft, from the burden of ceremonies, (and to confequently of humane lawes and ordinances) which were a yoke (as Peter laith) which neither we, nor our fathers were able to beare, Alls 15. Secondly, from the burden of miteries, and crottes which befall men in this life. He doth eafe us of this burden, by his word and Spirit, either in removing them away, Plalm.81. 7.or in giving ftrength and patience to beare D them, 2 Cor. 12.9. or in mitigating and proportionating them to our thrength, a Cor. 10. 13. Thirdly, from the burden of finne, as welloriginall, as actuall, in being made finne, that is, accounted a finner, and made a facrifice for finne. for us: as also by caling them that are heavy laden, in pacifying the perplexed confcience, Mat. 11 .28. It will bee faid, if Chrift beare the burden of our finnes, every man shall not beare his owne burden. An / Both be true, & may well Rand together: for Legally, every man is to beare his own burden, the law requiring personall obedience, or fatisfaction, or both. Enangelically, Chrift our furety doth beare the burden of them, and fatifie Gods juftice for them, 1 Pet. 2.23.

2792 Benee welearne, first, that no man chi bay a ranfome for his brother, o'r redèrme his 'fouile Aron' deth, or farisfe the jufficie of God for his finne, feeing that every inhis by the tenour of the Law, is to beare his ownebunderinand by the Goffell none can be bur fuitibly bue Chrift.

Secondly here we fee the nature of finne, that it's & burden to the foule : for it isheavier than the gravell of the carth, and the fand of the feat. It is a burden to the wicked angets for it waighed them from the higheft heaven; and made them fall like thunderbolts into the lowest hell, To man : for is David faith, it is a grievous burden, too beavy for him to bears, Pfal. 38. 4. To God: for the hypocriticall and ceremoniall fervice of the lewes, was fuch a burden unto him that ber was weary to beare it, Ifa. 1.14. Behold, I am prefled under you, as a cars is preffed that is full of Beaves, Amos 2.13. To the creatures, who groane under this burden, being by mans finne, fut jeft to vanity and corruption, Rom. 8.20,21. Hence it followeth then, that those which feele not the waight and burden of their finnes, are dead being alive, as Pant fpeakes in another cafe, I Tim. 5.6.

Thirdly, we are not to wonder that finne, being to heavy a burden, thould bee made to light a matter, by canall men: for it is a fpirituall burden, and therefore no marvell though it be not felt of them that are all flefh, and no fpirit.

⁴ Fourthly, this fhewes that the more a man doth frele the burden of his finnes, the greater measure of grace and foiritual 11 fie heb hath : and the kelle he feeleth it, ihe more he is to fulpect himfelfes that the graces of God doe want and decay in him. For corruption is not felt by corruption, but by grace: and therefore the more a man doth icele the burden of his owne corruptions, the more grace he hash.

Fiftly, by this weefee, that the greateft part of the world are dead in their finnes, in that they have no (enfe nor feeling of this heavy burden. There is indeed great erying out of the flone in the reynes, becaufe it is felt to be a great cormenie to the body: but there is little or no complaining of the flone in the heart, becaufe men want fpirituall life and (enfe to different it. All men can take pitty upon a beaft, if hee lye under his burden, and will bee ready to helpe him upagaine. But al have not the like fight and fenfe of the fpirituall burden of finne, nor sympathy of the milery of their brethren, groaming under it.

Sixtly, whereas *Paul* faith, *Every mass majle* bear biscombarden, he metteth with the prophaneneficaal Acheiisme of our time; when men make a mocke as the day of judgement, and the firit account that every man is to give for himfelic. The Iewes were wontro jeaft at the threatnings of God, denounced jeaft at the threatnings of God, denounced

by the Prophets, and to call the visions of [A the Prophets , onus lebove, the burden of the Lord, in a merriment, uling it as a by-word, Ieremy 23.34, 36, 38. Thereby fignifying that the threats of God were but vaine burs, or (carre-crowes, which might perhaps cerrifie children, but could not harp them. The like prophanenelle, infidelitie, atheitine, hach crept into the mindes of many, who otherwife profeile the Goipel, which they tellifie by their fpeeches, in faying they are fure fin is nothing to ougly, hell is not halfe fo hot, nor the devill halfe fo blacke, as preachers fay they are : or if they be, they are fure they fhall not goe laden alone, with the burden of their finnes, but shall have company, and shall pethaps abide the brunt as well as their fellows, But alas, they know not that the burden of fin is intolerable, that it will eternally preffethem downe to the gulfe of hell, and that they shall never bee able to bee rid or cafed of it.

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λ.

Seventhly, we are here admonifhed to take heed of every finne, for there is no finne fo fmall but hath his waight, and fuch a waight, as will preffe downe to the bottomletfe pit, Rem.6. 23. And though fome bee greater than others, and finke a man deeper into condemnation, yet many fmall finnes will as cafily condemne, as a few great. Like as fands, though but small in quantity, yet being many in number, will as foone finke the fhip, as if it were laden with the greateft burden.

Eightly, feeing the guilt and punishment of finne, is fo heavy a burden, we are to eafe and disburden our felves thereof. And that we may doe this, wee muft labour to feele the intolerable weight of it preffing and opprefling the confcience. Therefore as those, who in their fleepe are troubled with the Ephialtes or Mare, feeling (as it were) a great mountaine lying upon them, and prefling them downe, would give all the world the waight might be removed: So weefceling the waight and burden of our finnes, are to labour to be disburdened and eafed thereof: and this we shall doe by our repentance towards God, and faith in Chrift, Matth. \$1.28. Come unto me allyce that are weary and laden, D and I will cafe you .

Verfe 6. Let bim that is taught in the word, make him that bath tanght him partaker of all his goods.

In these words the Apostle layeth downe another rule, touching the maintenance of the ministery, and competency of allowance, for the Minifters of the word: for it feemeth that the Ministery among the Galatians, was at that time much neglected, at least not fo reinected as it ought,

In handling of the rule, I will first they the meaning of the words: fecondly, the reafons of the rale . thirdly, the objections against it : laftly, the doftrine and ules, that are to he gachered from it.

The meaning. Les him that is saught The word travilated saught, Significth him that is catechized or MATTY CHANTER taught familiarly, by word of mouth, or live-ly voyce, as when children are taught the first principles of religion. But here it hath a lasger fignification (as Occumentine hach well obferved) for him that is any way caught and included infructed, whether it be in the first princi- uses. plas, and rudiments, or in points of greater difficulty, whether plainly and familiarly, (as catechizers ule to doe :) or more profoundly, for the infruction of the learned.

Jap.6

Cap.6.

Tinef. 3. 13.

Heb.13.17.

1 Thef. 5.13.

Tanebe in the word What needs this addition (may fome fay) is there any catchizing without the word ? Anfarer. The ApoRle addeth in the word to fhew that hee meaneth not fo much the doctrine of Christian religion, contained in the Scriptures, as the do-Atrine of the Golpell, which by an execte, or peculiar excellency, is called the word. Alts. 16.6. They were forbidden of the boly Ghoft to. preachthemerdin Afia : which is expounded verfe so.to bee the preaching of the Gofpell : Thus it is used, All. 14.25. When they had prea ched the word in Perga. The fower foweth the word. And fo in fundry other places. And it is further called the word of the kingdome, Matth. 13. 19, becaufe it teacheth what is the kingdome of grace and glory : & becaule it being beleeved, or (as the Apoftle fpeakes, Heb.4 2.) being mingled with faith in our hearts, doth make us free denizens of the kingdome of grace in this life; and doth advance us to the kingdome of glory, in the life to come. Secondly, it is called the word of God, becaufe he is the Author of it, and no creature, man, or Angell, 1 The fal. 3. 13. Thirdly, the word of falvation, All. 13.26. becaufe it fnewes the way, and meanes of attaining falvation. Laftly, the word of life; All. 5. 20. becaule it doth not onely thew the narrow way, that leadeth to eternall life; but it is in it felfe a lively word, and mighty in operation, Hebrewes 4. 12 For as the powerfull word of God in the beginning, did give being to things that were not; fo the Golpell (being the power of God to falvation to every one that beleeveth) doth make new creatures, by the immortall feed of the word.

Make him that taught bim] q.d. catechized him, yet as before it must bee taken generally for any kinde of reaching or infruction; for to the word is used elfewhere in Scripture; as Luke 1. 4. Alt. 18.25 . Romanes 2.18. 1 Cor. 14.19 fo that this text gives us no juft occafion to fpeake of the originall, manner, ufe, and profit of catechizing. Partaker of his goods] By goods hee * under-

nului. Randeth food, raiment, ledging, bookes, Occument and other necessaries, without the which, a Minister of the word cannot follow his calling : for Pane calleth thefe, goods according to the common opinion, which to judgeth

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the Epistle to the Galatians.

of them. Luk. 12.19. Somle, ibon bajt much goods [A the higheft calling, thould be to baie, or barlaid np for many years. Luke 16.25. Sonne, re. member that those in thy life time received ft thy good things.

Make them partaker] That is, communicate, affoord, give unto them these temporall things, feeing they give you fpirituall.

Of all his goods] Not in giving all away, but impatting to their reachers what they fland in need or : accounting nothing too deare for them. The Papilts upon this ground take tyche of all, as the Priefts did in the Leviticall law : whereas Paul ipeakes nothing of tythes.

There are foure principall duties, which the people are to performe to their Paftour, three of them are recorded eliewhere in feripture. The first is, to heare them as Emballadours fent of GOD, with reverence. The fecond is, to obey them, and fubmit themfelves unto them in the Lord. The third, to love and he nour them for their workes fake. The fourth, the Apoftle (peakes of in this place, to give them not onely countenance, but alfo maintenance.

The reasons of this rule are many and waighty.

Wee are bound (even by the bond of nature)to maintaine our parents, if they bee in want; becaufe they maintained us, and gave unto us our being : Paul laith, It is an honeft sbing, and acceptable before God, for Children to recompence their Parents and Progenitors, 1 Temothy 5.4. Now if this bee to, men are bound by the same right to maintaine their spirituall fathers in Chrift, that have begotten them anew, by the preaching of the word : as Panl faith, Her travelled in paine of the Galatians, till Chrift was formed in them, Galat. 4. and that be begat Onefimus in his bonds, Philem. verfe 10. And 1 Corinth. g. 15. In Christ lefus I bave begotten you sbrough the Gofpell. Hence Paul commende h the Galatians, Gal. 4. 15. for that, if it had beene poffible, they would have plucked out their eyes, and have given them him, And furely we owe unro our fpirituall parents, and fathers in Chrift, not onely this remporall trafh, but even our felves, as Paulfaith to Philemon, verfe 19. Alben 7 doe not (ay unto thee that thou oweft unto me, even thine owne selfe.

II. It is a law of nations, and a conclusion grounded upon common equity, that thole that watch, labour, and ipend themfelves, as a candle to give light to others, and that for the common good of all, fhould bee maintained of the common flocke by all. And the Lord chargeth all the twelve tribes, even all lirael, Dent. 1 2.19. Beware that then for akeft not she Levise, fo long as thom liveft on the earth.

III. Every trade, calling, and condition, of life, is able to maintaine them that live therein (as experience flewes :) therefore we may not thinke, that the Ministery, being ren, as that it cannot competently maintaine them that attend thereon.

IV. The Minufters are the Lords fouldiers, his Captaines, and Standard-bearers, and therefore are not to goe a warfar at their owne coft : the Lords labourers in his 1 Cot.9.7. vincyard, and therefore are worthy of their wages, and ought to care of the fruit of the vineyard a the Lords fhepheards, fet over the flocke of Chrift, to feed his theepe, & theifore ought to cate of the milke of the flocke. And freing it was forbidden that no man fhould muzzle the mouth of the oxe, that treadeth Deut.15.4. our the corne: shall we think that God would have shole that threfhin his floore, and fepa-1 Co: 9.7,10. rate the wheate from the chaffe, the precious from the vile, to be muzzeled, or nor to live upon their labours? for they are worthy double bonow, that is, all honour, reverence, helpe, and furtherance, which labour in the word and do. Etrine, 1 Tim 5. 17.

V. The Minifersare to give themfelves wholly to reading, exbortation, dollrine, and to continue therein, 2 Tim. 4 13, 15, 16. they are wholly to devote themicives to the building of the Church, and to the fighting of the Lords battels; and therefore not to bes entaneled wish the cares of this life, 1 Tim. 2 4, thereforethey are to have their pay, and their allowance, that to they may attend upon their callings without diffraction,

IV. It is the ordinance of God (as Paul faith, I Cor. 9. 14. that they which preach the Golpell, thould live of the Golvell : therfore those that doe not their indeavour, and enlarge ner their liberality to uphold and maintaine the Miniftery in good effate, they withfland(as much as in them lyeth) the ordinance of God : befides they walte & make havocke of the Church of God; and are guil. ty of the blood of all that perifh for want of inftruction.

I addefurther, is is the will of God, that the Minifters which libour in the word and doGrin-, flould be plentically and liberally provided for: (yet with moderation, that they draw not all mens wealth into their purfes, as the Pope, and church of Rome have done into their coffers, of whom it is true'y verified, Religio peperit divitias, fed filia devoravitmaren) which | prove from the Leviticall law for the whole Land of promite, being no bigger in compate than Wales, or the fourth part of England : yet yeelded unto the Levites, at the appointment of God, befides the fhare which they had out of the factifices, belides cenchs, firit fruits, &c. 48 Cities, with their fuburbes.

It may here be demanded, whether the Minifters of the word are now to be maintained by common contribution, and liberality of the people, or not ?

Anfe, We must confider, that if the Minifters bee fufficiently provided for, by fet 1 13 flipends.

A Commentary upon

flipends, as by fome foundation, or by the A | nor use any painfull labour : for of all men revenewes of the Church, men are not bound to contribute unto them, and make them parcakers of all their goods; although in re-gard of thankfulnelle, they owe unto them even themfelves, as Panl telleth Philemons but onely such as have not elfe wherewith to maintaine themfelves. And wee muft confider the reason why Paul commandeth all that are initructed in the word, to make them that instructed them partakers of their goods, to wit, becaufe in Pauls time, and long after, the Church was not endowed with lands or goods, whereby the Maniftery might bee upholden, neither had it publike Chriftian Magistrates, but was under cruell tyrants in periccution: and therefore those that were taught in the word, were to maintaine their teachers by liberall contribution, othewife they might flarve : but now the Church being greatly inriched, they may without contribution be fufficiently maintained of the Church goods.

And that it is much more convenient for the Minifters to bee maintained by fet ftipends, arifing from goods proper to the Church, than by voluntary contribution, it may appeare by this, in that it cuts off fundiv inconveniences, which in voluntary contributions either cannot bee, or are hardly avoyded. Firft, flattery, and fufpition of flattery, in being thought to have fome perions in admiration, because of advantage. Secondly, the poorer fort are no way difgraced by this means, as they flould bee in contributions, except they did give ratably as the reft. Thirdly, diffembling and deceir, in making as though they received little, when as they have much, is cut off in a fet ftipend. Fourthly, the evill dispoted would not to cafily caft off their Minifter, and feeks a new that would teach for leffejor would give nothing at all, if they were touched to the quicke, and galled for their finnes. Fiftly, oftentation in tome in giving much, and difdaining those that give leffe. Sixtly, fuspition of coveroufnetic and filthy lucre in the Miniflers in feeming to take of those to whom they ought to give. Seventhly, dif- D grace of the Miniftery, in gathering themfelves, or fending others to gather the peoples liberality from doore to doore. Laftly, a fer ft pend comes nearer the order appointed by God, in maintaining the Priefthood under the Leviticall law.

In the next place, I will answer the commo objections that are made to the contrasy, by fuch as thinke it is as eafie a matter to fay fervice in the Church, and to doe fervice in the house ; to ftand at the altar of God, as to follow their mafters Ploughs to preach in the Pulpit, as to talke in the Taverne.

1. Objettion. 2. Theffal. 3.10. They which will not worke, muft not eate. But Minifers ne. ver plough, nor towe, nor hedge, nor ditch, they have the callest lives : their greatest paines is to reade over a few bookes, or to lpeake a few words once or twice a weeke. Therefore they are not to bee maintained. Anjur. There is a twofold labour, one of the body, another of the minde : now albeit the Minifters doe not weary themfelves in bodily labour, yet they are not therefore idle: for the labours of the minde, doe farre exceede the labours of the body: they are more painfull, they fpend the fpirits more, they confume natural moiflure, and bring olde age fooner. The holy Ghoft calleth the Miniftery, the works of the miniftery, Fpbef 4 12. nay, a worthy worke, & Tim. 3. 1. therefore Paulfaith, that these Elders are worthy double bonour, that labour in the word and dollrine, I Tim.g. 17. & he exhorts the Theilalonians, that they would know them that labour among them; and that they have them in fingular love, for their workes take, 1 Theff. s. 12,13. Henceit is that the Scripture doth ufually compare the worke of the ministery, to the most toylfome labour that may bee, as to the worke of the husbandman, to fctting, to plowing, to fowing, to reaping, to the labour in the vineyard; and the Minister to a builder: to a fhepheard that watcheth his flocke; to a foudier that fights in the warres, &c. Againe, we may not judge of the painfulnefie of the calling, by the outward appearance : for fo a man would thinke a King had the cafieft life of all : when as the truth is, the toyle which he takes, & the care where with he is pollelled. doe exceed all other cares: if a man know the travaile that is required to the weilding of a fcepter, and the paine that is taken in wearing of a heavy crowne, he would hardly ftoope downe to take the one into his hands, or to fet the other upon his head. The mafter builder doth not hew the stones, nor worke the morter, nor carry the rubbifh, nor any fuch like drudgery : but onely flandeth by, and directeth the workemen; and yet his labour is double to any of theirs. The mafter of a Ship(a man would thinke) were idle, and did nothing: he stands not to the tackling, he firreth not the Pumpe, hee driveth not the Oares, hee foundeth not the deepe, he rideth not the ropes : but onely fitteth ftill at the fterne, and looketh to the Pole ftar, and guidech the compatie; yet his labour patieth all the reft, were it not for him, the hip would runne her felfe under the water, or ftrike upon the Rocks, or fplit upon the fands, or fall foule with another (as Marriners fpeake.) Even fo for all the world fareth it with the Minifters of the word : they feeme to fit ftill, to be at cafe, to do nothing, and yet their labour is double and treble to other mens bodily labour, except they be unfaithfull, and doe the worke of the Lord negligently.

II. Object. Paul laboured with his hands in making of Tents, Act. 18. 13 that he might

the Epifile to the Galatians.

not be chargeable to any, All. 20. verf. 34. [A] benefit themfelves, to feed their bellies, of 2 Tbeff. 1.8. Therefore Preachers are to maintaine shemfelves by their handy labour, and not beechargeabletothe Church An . Pauls example proveth not, that the Minifter ought to live by the labour of his hands : for first, himfelfe received a contribution of the Philippians, when he was absent from them, Phil.q. 16. When I was in Thefalenica yes fent once, and afterward again for my neceffity. Therfore if Paul received exhibition from other Churches, where he did not labour, it is lawfull for the Minifters to receive of these whom they doe inftruct. Secondly, confider the reasons why Paul would not take wages of the Courch of Corinth, and fome others. I. Left hee fhould bee a burden anto them, E 2 Theff. 3.8. We wronght with Inbear and travell day and night, because we would not bee charge. able to any of you. 2 Cor. 11.9 In all things I keps and will keeps my felfe, shar I should not bee grievom unto you. II. That he might give a prefident or example to others to treade in his fteppes, 2 Theff. 3.9. Not but that we had an. sberisie, but that we might make our felves an example to them to follow us. III. That he might manifest what his end was in teaching the Gofpell, not to fecke himfelfe, but the falvation of his hearers. 2 Cor. 11. 14. I feeke nos yours, but you. And v. 19. We doe all things for your edification. Phil.4. 17. Not that I defire a gift, but the fruit which may further your veckoning. IV. That he might confound the falfe spofiles, which taught not freely, but received wages for their labour, whereas he received none : or left they flould flander him and his ministery, if he should receive wages, that he did it for filthy lucre. 2 Cer. 11.12. But what I do, that will I do, that I may cut away occasion from them which defire occasion, that they might be found like unto us in that wherein they rejoyce. Therefore Pauls example is altogether impertinent, and proves nothing, For z. he himiclie rooke wages: z. when as hee refused it, it was upon speciall confideration : 3. he did not onely permit, but also command that the Ministers flould be maintained.

Cap.6.

111. Objett. Matth. 10.8. Freely yes have 1 received, freely give: therefore as it was unlawfull for the Apoflies to take any reward for their labour, fo is it for Preachers at this day. Anfw. I. This Text is specially to be underftood of the extraordinary gift of working miracles, which Christ having freely beftowed upon them, he would have them to ule freely, not feeking thereby to inrich themfelves by exacting or taking any thing, or to win reputation and glory among men. II.If we understand it of the whole Ministery, as well of preaching, as of working miracles, it is to be taken as a precept forbidding onely filthy lacre, that they flould not make merchandize of the word of God , fetting it to fale, in preaching the word with purpose to

to get a name and reputation in the world, which is forbidden in other places, as & Tim-3.3. Tit. 1.7. but for the glory of God, the difcharge of their duties, and the falvation of their hearers. Great reason there is of this precept. 1. Becaufe the graces of God exhibited unto us in the preaching of the word, are fo precious, that they cannot be valued at any price, all earthly things a man can defire, are not to be compared to them, as the Wileman faith : therefore Peter faid to Simon Magns, Thy money perifs with thes, becaufe thou shinkest shar she gift of God may bee obtained by money, All. 8.20. 2. Becaufe it is not in mans power to fell them, feing he is not Lord over them, but fleward and difpenfer of them, 1 Cor. 4. verf. 1. 3. Becaule that which God hath given freely, ought not to be fold bafely : feeing by that meanes that is made faleable, which God would have free, which kind of merchandize is used in the Church of Rome at this day, in their Indulgences, wherin they fell pardons for remiffion of finnes, and fet even heaven it felfe to fale, for a finall fumme of money. If I. This Text muft to be expounded, as that it crotle not other precepts in this commiffion, and that Chrift bee not contrary to himfelfe which he fhould be, it is were unlawfull for preachers to take any thing for their paines . for in the 10. verfe he faith, The workeman is worthy of his meate : therefore he may receive it : and verf. I t. hee enjoynes them to enquite in every Towne where they came, who is worthy, and there abide. Therefore they were not utterly barred from taking all necellaries, for they might take their lodging, their food, their rayment, with this they were to be content, and more than this they might not take, though it were offered them, or forced upon them. Thus Elizens refuled the gift offered him by Naaman, for curing his leprofic, left Gods gifts fhould be made a gaine, or left that which was given to fet forth Gods glory immediately, fhould bee an occation of fatisfying mens greedy defires.

IV. Objell. At.ub. 10.9. The Apofiles are forbidden by Chrift to petfetle gold, or filver,&c. Anf. We may not precisely urge the letter of the text, for lo we thall make the Apofiles practice contrary to Chrifts precept: and to he flould condemne himfelfes for he had his bagge, which Indas bare. He had befides his upper garment, John 13.4. and coat without feame, John 19.23. Luk. 22.36. Perer had fandalls, Act. s 2. Pani had a cloake, 2 Time 4. Yea Chrift afterward faith unto them, But now he that bath a bag let him take it, and likewife & forip, etc. I 1. It was a temporary precept, given them in commission onely for that prefent ; and their going without gold, filver, a ferip, two coats, fhooes, a ftaffe, figni fies, that they thould goe in halt, committing themfelves whelly to the providence of 1i 4 God,

which is fignified by a fcrip, by filver & gold: nor of change of raymenr, fignified by two coats: nor of defending themfelves againft violence, by the flaffe.

Vfe. Here we fee that there are two forts of men in the Church, fome teachers, others to be raught, called in Scripture teachers and bearers. The ground of this diffinction, is taken from the good pleafure of Ged, who hath ordained that man foould be taught by man, partly because of mans weaknesse, who could not enduce the glory and majefty of God, fpeaking unto hun : partly, that nothing might bee alcabed to the excellency of the influment, in the conversion of men, but that God might have all the glory of it, as the Apostle ipeakes, 2 Cor. 4.7. Ite have this trea fure in cariben veffels, that the excellency of that power might le of God, and not of man. There is fet downe, Deat 5. 23. &c. a notable ground for the inflution of the holy Miniftery by man, in flead of Gods lively voice from heaven. And it was one of the ends which God had in giving his law in to great majefty, to teach us, that it is for our good that hee doth not inftruct us with his owne lively voyce from licaven, and fpeake unto us in his owne perfon : and that therefore we fould be content, nay defirous rather to bee taught by man. For when the people defired that they might not heare the voyce of the Lord any more, but that Mofes might fpeak unto them, O the Lord aniwered, They have dime well to fay fost will raife them up a Prophet from among their bretbren, like no to thee, and I will put my words in his month, and he Bull (peaks unto shem all that I command him, Deut. 18. 17, 18. This c offeth the curioficy of those, who not contenting themfelves with the word of God delivered by the ministery of man, defire that God would fp ak unto them with his own mouth from heaven. For the I rachtes found it by experience, that is was a featfull thing, full of horrour and affon fliment to heare the voice of God, therefore they define they may beare it no more, left they die, Deut 18 16. But the Anabaptiffs of j. Ct, that under the New Teftament, all fbal be innght of God, John 6 45. and D they fhall not reach every man bis neighbour, and every man his brother, figing, Know the Lord. Therefore the publike ministery is now needleffe. Anfr. The words muft not be underftood fimply, but comparatively, and fyn:cdochically. Comparatively, that there thall be far greater knowl. dge under the new Tellameny, than was under the O'd, 1/2.11 9. The Apoflic faith not, that there shall bee no teaching at all, (for Chrift hath given fome to bee Prophe s, others Paftors and Teachers, for the worke of the miniftery, and the edification of the body of Chrift, Epb. 4. 11, 12.) But that there shall be no need of this kinde of teaching, to catechize them in the first rudiments, as to teach them what Godis. Sy-

God, not caring for provision or victualls, A needochically, not of perfect and abfolu.e knowledge, for we all know but in part, 2 Cor. 13.12. but of initiate or inchoate knowledge, which that be confuremate in the life to come.

Further, upon this diffinction it followeth, that hearers are not to intermeddle with the publike duties of the ministery; for every man is to abide in the calling wherein God hath placed him, and therein to live contented, t Gorin. 7. For no man may take unto hitsfelfe this honour, but he that is called, as was Aarm, Hebrewes 5.4. For albeit it be true which Ambrofe writeth, that in the beginning In comment. in of the preaching of the Gospell, and foun-4.ad E; b:f. ding of the Church of the New Tellanient, all Christians did teach and baptize indiffe-B rently : yet afterward, when the Churches were founded, it was not lawfull, neither is it now. And though there be neither male nor female in Chrift, but we are all one in him, Gal. 3. 28 namely, in receiving of the Golpelliyet in difpenfing of ir, there is great difference : it being unlawfull for a woman to preach, or publikely to teach; I permit not a woman to teach, 1 Tim. 2. 12 . Les women keepe filence in the Churches, for it is not permitted unto them to peake, 1 Cor. 14 34. Apor. 2. 20. This condemneth the fantafticall opinion of the A. nabaptifts, that all men may fpeake publikely without any difference, according to the inftingt of the Spirit, and measure of his gifts.

Againe, when Paul lath, He that is taught in the word, G.c. him that taught him in the word, Se. He flewes what the duty of the Mi-Lifter is, that lookes to live by his miniftery, namely, not to feed his auditory with Philotophy, or fables, or lying Legends : not to preach poeticall fictios, I halmudicall dreams, Schoolemens quiddities, Popifi decrees, or humane conflications, or to tickle the itching eares of his audito: y with the fine ringing fentences of the Fathers (for what is the chaffe to the wheate?) but hee mift preach the word of God : for there is no word nor writing in the wo.Id belider, that hath a promile to be the power of God to falvation, Rom. 1. abieto mike men wileto falvation, 2 Tim. 3.15. to give an inheritance amongft them that are fan tified, All. 20. To be lively and mighty in operation, that per than any two edgedfwoid, entring through, even to the dividing afunder of the foule and fpirit, the joynts, and the mar ow, and to be a differner of the thoughts & intents of the heart, Hebr. 4 12. and that can make the man of God abtolure to every good worke 2 Tim. 3. 17. but onely this word given by divine infpiration. It being not onely the feed by which wee are begotten and borne anew, but the food by which weare nourified: both milke for the babe, that is, a novice in religion, & ftrong meate for him that is of yeares : and therefore being perfect nourifhment, the bread of life for him that is hungry, and the water of life for him that is thirfty, what needs there any more?

the Epistle to the Galatians.

more? Belides no word nor writing hath the | A vering nothing to the people, the, ground property office lave onely the word of God. to difpell the darknetic of ignorance by enlightening the minde with the faving knowledge of the truth, and to heat, yes to inflame the affection with a zeale of Gods glory, by burning up the corruption of nature. Againe, Divinity is the Miftris, all liberall Arcs, tongues, hiftories, &c. are but handmaids to attend upon her : now when the Miftris is fpeaking, it is good manners for the maid to hold her peace. To this word alone the Prophets were tyed by their commillion : What I feall command thee, that that they fay. And the Apoliles, You Ball seach what I have com manded you. Chrift himfelfe taught nothing but that which he had heard and received of his Father, John 8. 28. Paul delivers nothing but that which he received of Chrift, 1 Cor. 11.23. and raught nothing but that which Mofes and the Prophets had written, All. 26. 22. Paul commands Timothy to charge the Pastors of Ephefus, that they teach no divers doctrine, either for matter or manner, for fubfance or circumftance. Yet here wee muft take heed of extremities, for in fome cafes it is lawfull in preaching to ufe Philofophy, the reftimony of prophane writers, and quotations of Fathers.

Cap.6.

1 Tim. 1 . 3. In inegolista

natii.

Net aliud, ut

Ma; nic ali-

ur, ut V ulg.

dille.

Lap.6

I. When we have to deale with heathen men (who will not be fo eafily moved with the authority of the Scriptures) we may convict them by the tellimony of their owne writers,as Paul did the Athenians, Epicures, and Stoikes, by the teftimony of Aratus, Alt. 17.28, and the Grecians, by the tellimony of Epimenides, TH.1.12.

II. In preaching to a mixt congregation, where some are infected with Popery , or fome other herefie, and will not receive the doftrine delivered, nor yeeld unto the truth. except it have the content of the Fathers of the Church.

III. In handling of fome controverfall point of Divinity, flewing that the doctrine weteach is no new doctrine, but that which was taught in the Primitive Church, efpecially in fpeaking to the weake, who have not as yet left their old fuperfition wherein they D were nuzzled.

IV. To cut off the calumniations of the malicious advertaries, who must needs have their mouthes ftopped by fome other meanes than by the Scriptures,

V. In the necetiary unfolding of the meaning of certaine places of Scripture. which without Philosophy cannot bee conceived. In fuch a cafe we may ufe humanity, in defcending to the reach and capacity of the auditory, and to teach heavenly things by carthly chings, as our Saviour Chrift taught regeneration by the fimilitude of the winde, Ish. 3. Yet all thefe mult be uled, firft, fparingly ; fecondly, when there is just caufe ; thirdly, without oftentation ; fourthly, deliwhercof is not in the word.

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This thewes, that the maine fcope of the miniflery, is to preach the word purely, and to apply it powerfully to the confeiences of men : and it condemnes all decentfull handling of the word, and all huchter-like dealing, in mingling wine and water together, wheat and chaffe, gold and droile, in preventing it with sguifh and fortifh sonceits, in wrefting it with allegories, tropologies, and anagogies, and in wringing the Text they make it bleed, and fo (as an angient Writer faith) | Volufian. epif. prefle the two dugges of the Scriptures, the ad Nicbel.1. old and new Testament, that in stead of milke Scripturatum mammilla dam they drinke nothing but blood. This teadur sus preffecheth the hearers likewife to reft contented runt, fanguinem with the bare word, without hungring after prelatte bibenew doctrines, as the Athenians after newes, YHNI. or being drawne away from the limplicity that is in Chrift, by the fubtility of feducers a or by devices and quiddities of mans braine. Let those therefore which loath Manna, and long for Quailes, remember that if God give them their defire, hee will also give them their delert. Let them take heed left hee punifh them with a famine, not of bread, nor a thirst of water, but of hearing the word, ofmos 8. v. 1 1. And let those that have siching 2 Tim.4.3. eares, in heaping up to themfelves a multitude of teachers , take heed also that they have not tingling eares, when they shall heare 1 Sam.3,11. of the judgements of God for the contempt of his word.

Further, whereas Paul faith, He that tea cheth is to be maintained : it is a good Item for all idle drones that will not labour, and all dumbe dogges that cannot barke, they may not exped the maintenance which is due unto the Minifters : for it is generally true of all men, and much more true of the Minister, that be which well not lubour, muft not ease. And 1 Theff.g. to. great realon it is that hee which looketh for his hire, fould doe his worke : he that would live of the facrifice, mult minister at the Altar : heethat lookes to be fed with corporall bread, fhould breake unto his hearers the bread of life : hee that would reape carnell 1 Cor. 5. things, thould fow fpirituall things ; hee that would not have his mouth muzied, thould threfh out the corne: he that would drinke of the wine, flould plant the grape : he that lookes for milke, fhould feede the flocke : that is, he that will live of the Gofpell, fould teach the Gofpell. It is a maxime not onely of the Canon law, but grounded upon the law of nature, that beneficium poftulas officium, a benefit requiretb adaty; or more plainly, a benefit requires baneffice, and diligence in the office. They therefore that care not fo much for the feeding of the fheepe, as for the feeding of themfelves, and feare not to much the loils of the flocks, as the loile of the fleece : doe not onely violate the law of God, but even the law of nations, and the law of nature. Againe,

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ler.21.24-

Heb.8.11.

A Commentarie upon

Againe, hence I gather, that those that la- 1A bour in the word and doctrine, may lawfully take wages, albeit they have fufficient of their owne to maintaine themfelves it is the very equity of this text. For if they that are inftructed in the word, are to make those that instructed them partakers of their goods : then it is lawfull for them which inftruct and teach, to receive fomething in recompence of their labour, seeing that the labourer is worthy of his wages. Yet this one caveat muft bee remembred, that if receiving of wages bee a hinderance to the Gofpell (as it would have beene in Paul) it is not lawfull : for wee may not fo ufe our liberty, as that we thereby hinder the free courie of the Goipell.

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We may here further perceive the great want of devotion which is in most men of these daies. For as the cry of the poore in the freets, and at our doores, is an argument that there is no mercy, no bowels of pitie and compatiion : So, in that there are fo many needy poore wandring Levices, which would gladly ferve for a morfell of bread, or a fute of rayment, it is a pregnant proofe there is very fmall devotion in men for the maintenance of religion; efpecially in those which are fo ftrait laced, and fhort fleeved, in bestowing any thing for the good of the Miniftery ; and yet in keeping of hounds and hawkes, and worfe matters, in maintaining players, jefters, fooles, and fuch like, are very lavifs and profule, to their great coft. This C hath been the practice of the world, and the contemptible eftire of the Ministery in former times. Foure bundred falle Prophets were richly provided for at lezabels table, Kine 18, 19. whereas the true Prophets of God in the meane time were faine to hide their heads, having fearce bread and water, and that not without danger. Well, her pra-Rice shall condemne a number of profetfors ; nay, our forefathers zeale and forwardnetle, (notwith flanding they lived in blindnelle) shall condenine our coldnelle in this behalfe:what fpeake I of our forefathers?even the flones in the ruinated Abbyes, and other religious houfes, shall tite up in judgement againft us : for those places could maintaine E thirty or fortie idle bellies, which did nothing but nuzzle men in fuperflitious idolatry:wheras now the fame place will not competently maintaine one or two to inftruct them in the way to eternall life. And no marvell : for we take from the Church as fast as they gave to it. In old time they were wont to lay, What shall wee give the man of God ? 1 Same 9. but now with the facrilegious church-robbers, they fay, Come, and let no take the bonfes of God in poffeffion, P/al.83. 13. The Icwes were exceeding forward and liberall in their contribution to the Tabernacle; fome brought gold, others filver, filke, pretious fones; the meaner fort, rams-skinnes, goatshaire, Scc.fo that more than enough was offe-

red by them, in fuch fort that Mofes was forced to caufe a proclamation to bee made to ftay the people from offering, Exad. 36. 5, 6. This their example in being fo forward to contribute to the materiall Temple, fhall condemne our backwardneile in conferring fo little to the Minifters, who are the living Temples of God, and to the minuftery which is in the place of the altar : for looke by how much God hath diminished the coft of the Altar, and the charges of the ceremoniall worship under the Old Testament, by fo much more doth he require the Minifterie to be maintained, and fpirituall worship furthered in the New.

Lafly, if they that doe not put to their helping hand to uphold the Ministeric, are to be condemned, what condemnation trow wethen belongs to facrilegions perfons, that rob the Church of her renenues, and devoure holy things.

7. Be not deceived, God is not mocked: for what forver a man fowerb, that shall be alfo reage.

Here the Apofile preventeth fundry fecret objections against the former precept, verse 6. For the Galatians might plead for themfelves in this manner. Whereas thou enjoyneft us to make those which inftructed us in the word, partakers of all our goods: alas, wee cannot doe it. It is an unrealonable thing thou exacteft of us: for, as for fome of us, we have a great family and charge to looke unto, wife and children to provide for : and for them we muft provide, orherwife me deny the fuith, and are worfe than infidels, 1 Tim. 5.8 others are poore and needy, fitter a great deale to receive, than to give: and thole that can give, are not fo to give, that others may be cafed and they themfelves pinched, 2 Cor. 8.13. And as for the Minifters themfelves, many of them are coverous and infariable, and therefore it is evill ipent that is bestowed upon them: lome of them need nor, and therefore we need not to give : and why doe not those that are needy, follow Pauls example, who laboured with his hands, and got his living by making of Tents, because hee would not be chargeable unto any? or why doe they not lead a lingle life (as in former times they did) that fo they may bee leffe burdenfome to the Chutch, and more beneficiall to their brethren ? Befides all this, God hath promifed he will bee the portion and inheritance of the Levites, and therefore wee need not bee fol haftie to thare with them in all our goods.

To thefe and all other vaine and frivolous excuses of the fame kinde, made by worldlings of corrupted mindes, the Apoftle anfwereth in thefe words, Be not deseived, God is not mecked; as if he fhould fay, I know right well, you are very cunning in feeking out fhifts, and pretending reafons to excufe your faults, and to exempt your felves from the performance of the former duty, and fo to cover the curfed coveroufnelle of your hearts with colourable the Epifile to the Galatians.

thren, they are but figge leaves, ye doe but dance in a nette, you cannot bleare the allficing eyes of God : howfoever thele resions may perfwade you, and goe for currant with men, yer they are but counterfeit in Gods effimace, (with whom you have to deale) who is not mocked, nor can be deceived neither will be deluded with fuch vaine excutes: therefore take heed left in going about to deceive them, you deceive your felves: for looke how you deale with them, God will deale with you : and with what measure you mete unto them, the fame he will meafure to you againe ; for as you fow, fo fball you reape. So that in these words the Apostle doth fummarily comprise these three things. First, a diffwalion from this their vaine gealoning, and wicked practice, laid down by way of prevention, Be not deceived. Secondly, a reafon of the debortation, fliewing that thefe their excufes are but frivolous and vaine, God is not mocked. Third'y, a confirmation or proofs of his former realon, for what forver a man foweth, that fhall he reape. The diffwalion is laid downe in thefe words, Bee not deceived The like phrafe of fpeech we have in funding other places, as in that advertifement which Hezekiab given the Levices, 2 Cbron. 29.11. Now my formes be not deceived : And Paul the Corinthians, 1 Cor. 6. 9. Be not deceived, netther formisators, O.c. 1 Cor. 15. 33. Be not deceived, evill speeches corrupt good manners. Now men erre and are deceived fundiy wayes, both in divine and humane things, (which appercaine not to this place.) Touching the deceit here mentioned, we are to know that a man may be deceived, and that by himfelfe two wayes. First, through ignorance, in judging that to be no finne, which is a finne, as when a man is perfwaded that God is to bee worshipped in an image: that when he perfecures the Saints of God , hee doth God good fervice. Secondly, when men are to wickedly wilfull, that they wittingly deceive themfelves, in thinking they can deceive God himfelfe, and to conningly handle the matter, that hee fhall not know their words, nor fee their workes, nor understand their D thoughts: that whether they doe good or evill, give to the Miniftery, or not ; live according to the flath, or according to the spirit, it is all one, feeing he confidereth it not, and fo promife to thenifelves in punity, though they finne willingly, as Eve did in putting a peradventure, where Gods threat was peremptory. Both thefe forts of deceit are here underftood, specially the latter.

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Vfe. Hence we may obferve the decentfulneffe of finne, which maketh men thinks all is well with them, and that there is no danger Stc. when the cafe is farre otherwife. This thewes that the beart of man is deceitfull above meafure, (as the Prophet faith) who can finde it ent ? or who can found the depth of the de-

colourable excutes: But, be not deceived bre- | A ceit of his owne heart for who knowes the infinite windings & turnings which are in this intricate Labyrinth: Now this commeth to patte, partly by reaton of originall corruption, which the Apofile faith is deceitfull, Heb. 3.13. Take bood left any of you bee bardned sbrough the decessfulneffe of finne: partly, by reafon of long cuftome in finne, whereby the heart is inured to deceit, Pfal. 9 2. 2. Bleffed is the man - in whole fpirit there is no gaile. For from this double ground it commeth to palle, that men are fo witty in defrauding the Minifters of their due, in cutting them fhore of their allowance, in embezeling and purloining from them what they can : and to ingenious in inventing probable reafons, and plaulible arguments, to deceive themicives withall, in accounting all to be gained that is thus gotten. This teacheth us first of all, to pray infantly that God would open our eyes that we may fee our hidden corruptions, and that hee would anoint them with the eyefalve of the Spirit, that wee may clearly fee, and rightly diferne of things that differ, confidering that linne doth often apparell it felfe with the cloake of vertue. Secondly, we arero inspect our filves of our fecret finnes, and to aggravate our knowne finnes by all circumstances, feeing wee may to eafily decrive our felves, in flattering our felves to bee cleare of this or that finne:or at leaft not to be fo grievous finners as in truth we are. Thirdly, that it is the duty of the Minifters to warnerhe people to take heed that they bee not deceived, as Panl doth, Eph. 5. 6. Let no man deceive you with vaine words : for, for fuch things commeth the wrath of God upon the children of disobedience.

Againehence I gather, that in the prime of the Church, in the Apoflies dayes, when the Church of the New Teffament was but in founding, the Ministery was in contempt : and (as it may appeare out of other places) the Minifters were not onely neglected, or contemned, but reviled, perfecuted, accounred as the filth of the world, and the off fcouring of all things, 2 Cor. 4.13. or where they were better intreated, they were but abuled, fcorned, reputed braine-ficke fellowes, as the Propher was, 2 King. 9. 11. and Paul, Alts 29.24. This hath beene, and is the account which the world maketh of the Minifters of God, which must bee to farre from difcouraging us, that it should minister rather matter of joy unto us, in that wee are conformable by this meanes to Chrift our head, who was not onely neglected of all, not having where to reft his head, Luk. 9.58. but laughed to icorne, accounted a por companion, a drunkerd, and a glutton, a forcerer, one that had a devill, and was mad, John 10. 20. For if we suffer wish bim, wee shall bee glorified wish bim, Ram. 8.17.

Thus much of the dehortation : the reafon followes to bee confidered in the fecond place .

the Apofile fhewes that their excufes are but vaine, becaufe God is not mecked, nor will be deluded with fuch pretences.

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First, here the Apofiles dealing is worthy to bee observed, in that, reproving them which neglected their duty to the Minifters of the word, he bringeth in God himtelfe taking the matter into his owne hand, making the Ministers quarrell his owne quarrell : and this he doth, to the end we might fee whom we have to deale withall, and whom we doe abufe, when wee abufe the Minifters of the wordsto wit, that we abufe not man, but God. For albeit it bee true of all and every finne, which David confetleth of his owne particular murther and adultery , that it is against God, yes againft him alone, Pfalm 51.4 yet in thefe and fuch like cafes which tend to the undermining of his Church, and the decay of his religion and worth p, hee raketh himfelfe more directly aimed at, and more neerly touched. When the Ifrachtes refuied to have Samuel and his fonnes to rule over them, the Lord faith, They have not caft thee away, but they have call me away, that I should not reigne over them, 1 Samuel 8. 7. When the Levites were defrauded of their due, the Lord by his Prophet telleth the people, Te bave foyled me in titbes and offerings, Mal 3 8. So in this place, when the Galatians did wrongfully withhold and keepe backe that competent allowance that was due to their teachers, he telleth them, that it was a fin tending againft God, who is not, nor will not, nor cannot bemocked : for what wrong foever is done to the metlenger that is fent, the fame is done to his Lord that fent him : and what oever difgrace or indignity is offered an Embifiador, the fame redounds to the Prince, whole Embaffadour heeis. This ought to bee a Caveat unto us, to take heed how wee contemne or negleft the M nifters of God, feeing whatfoever wrong is done them, Chritterkes it as done to himtelfe, Matt. 25.45. All. 9.4. This lets us fee the hainous finnes of many that profetle the Gotpell, specially in this kinde, who, now at this day (if ever) are ingenious in defrauding, and cloquent in declaiming a-gainfi the Minuters of the word in laughing them to fcorne, as they did our Saviour Chrift, Marke 5. 40. and abuling them in termes and taunts, calling them bald Friefts, as young children called Elizens bald-pate, (no doubt following the example of their parents, of whom they learned it,) afeend thom baide pase, afcend then balde pase, 2 King. 2.23. that they are too full of the fpirit, as they derided the Apoftles, in faying, They were fall of new wine, AG. 2.13. in making them their table-talke, making longs of them, as the diunkards did of David, and Irremy. In fourging them with the whippe of the tongue, as the Stoicks called Paula babler, Alt. 17.18. and Feftus,a madde man, AH. 26. Now in that

place, in their words, Ged is not mecked, where A they thus feornfully abuse his Ministers, and to indigacly, and difdainfully intreat his meffengers and Embatladours; what doe they elfe but abufe Chrift Icfus himfelf, & through their fides, wound and crucifie him againe? When Senacherib, King of Albur, reviled Ierufalem and HezeMab the King, what fayes the Lord ? O Virgin daughter of Sion, bee bash despised thee, and langhed thee to fcorn : O danghter of Iornfalem, bee bath faken his bead at thee. Whom haft show railed on, and blasphemed ? and against whom hast show exakted shy voyce, and listed up thise eyes on high ? even against the holy One of Ifrael, Efay 37.22,23. The ule. Hence we learne, that God hash

an exact knowledge of all our actions, and cannot be deluded, Prev. 15.11. Hell and deftruction are before him, how much more, &c. Plal. 11. verfe 4. His eyes confider, his cyclidstry the children of men, P/al.1 39. 8. He knowes our shoughts long before they bee, Heb. 4. 12. All thirgs are naked and bare in his fight. Reason it felfe shewes, that hee which made the eye, cannot but fee, hee that made the heart and minde, cannot but underftand the frame and motion thereof, Pfal. 94. v. 9, 10, &c.

II. This thewes the madnetic of those which fay, God heareth not, feeth not, underftandeth not, or which fay in their hearts, How fhould he heare ? is there knowledge in the most High ? or san hee fee through the thicke cloud ?

111. Hence we are taught in our prayers, to powre forth our hearts before the Lord. without concealing fo much as the leaft fin, feeing we may eafily delude men, & deceive our felves, but God we cannot deceive.

IV. It ought to be a bridle to us to curbe and keepe in our corruptions, confidering his eyes pierce the darkneile, the most fecret and hidden places, yea even the fecret clofets and cabinets of our hearts.

Thus much of the resson: I proceed to the confirmation or proofe of his reafon, in thefe words, For whatfoever a man foweth that shall be alforeape Where the Apostle proves , that God will not be mocked with vaine excuses, feeing he will render to every man according to his workes, which is fignified by this alle goricall speech of forming and reaping, to often uted in Scripture, as 1 Corinthians 9. verfe 1 1. 2 Cor. 9.6 in which places, labour and coft in doing good, and being beneficiall, specially to the Minifters of the word, is compared to feed ; the workers to feed/men ; the Ministers to whom this benefit is conferred, to the silled ground the gaine that accrewes unto them thereby, to the barveft; wherewith God will reward them, and that according to their workes, in the generall day of retribution. This meraphor of fewing, doth elfewhere fignifie all the morall actions of a mans life, whether they be good or evill. Of good aftions, Salomon faith, He that fowerb righteonfres,

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the Epistle to the Galatians.

bash a fare recompence, Proverbs 11.18. Of evill A nation. For it is the priviledge, yea, the happiactions, he faith, He that fowerb iniquity, Ball reape affiilion, Prov. 22.8. But here Paul reftraines it, to those good workes of liberality, which are performed in the maintenance of the Miniftery. And he calleth that which is beftowed upon the Ministers of the word, feed, which being towne, doth recompence the coft, thirty, fixty, & an hundredfold : that fo they might not thinke their labour loft, nor their coft beflowed in vaine, feeing they were to receive that which they laid forth with advantage.

But here it may bee faid, this proverbiall fentence is not alwaies true for fometime men for much, and gather but little, Deuter. 28.38. Agg. 16. nay iometime they fore, and reape not, B Mich.6.15. Againe, experience fhewes, that that which is lowne, may degenerate into another kinde. Anfiv. It is not necellary that proverbiall fentences fhould bee true at all times, and in every particular : if they be true for the most part, or in that for which they are brought, it is fufficient, as that, Mate 1 3. 57. A Prophet is not accepted in his owne country, is for the molt part true, though not alwayes. So, whattoever a man fowerh, the fame commonly, and ufually, he doth reape.

But it will be faid, how can a man reape that which he fowerh, feeing that Chrift affirmeth it to bee a true faying, that one foweth, and anether reaperb ? John 4.37. Anf. In that one foweth, and another reapeth, it is not to be imputed to nature, but to the speciall providence of God : the words are to bee underflood of the Prophets, who were the feedimen, in fowing the feeds of the Gotoell ; and of the Apofiles, who were the reapers, whole plaine and powerfull preaching of the Gotpell, did as farre exceede that of the Prophers, as the harvest doth the feede time. Thus the time under the Law, is refembled to childehood and infancy, that under the Gofpell, to mans effate, Gal. 4.1. &c. Againe. it may betaid the husbandman fowerb not the body that fall be, I Corinthians 19. 37. Theretoic hee reapeth not that which he lowed. Anfwer. Hee reapeth not the fame individual, but yet the fame fpecificail body. It may further D bee doubted of the routh of that which is fignified by this proverbiall fentence, namely, whether every man fhall receive according to his workes, for to every man foould bee condemned. To which I answer, that it is not universally true, for if the righteons commit iniquity, all his righteon fuelle shall bee no more remembred : and, it a wicked man curne from his finne, none of his finnes that he bath committed Ball be mentioned unto bim, Ez.c. 33. 13. 16. It mult therefore be reitrained thus : Hee that doth wickedly, and perfevereth therein to the end : He that doth well, and continueth in well doing, fhall receive according to his workes, the feeds of his former finnes, fhall not grow up to the harvest of condem-

nelle of a rightcous man foro have his finnes covered with the robes of Chrift his righteoufnes,as that they fhall never be uncovered to his thame, Pfal 32. Efa. 43. 25. Againe, it may hence be proved, that fanctification in death is perfect, originall corruption being ut. terly abolifhed : & therfore though the book of a regenerate mans confeience be opened at the day of judgement, yet nothing fhall bee found in it, but his good workes, which follow him till the refurrection, Apoc. 14. 13. Befides this, in the laft fentence pronounced by our Saviour Chrift, Mat.25. oncly their good workes are mentioned, Come ye bieffed of my father, inheris the kingdome prepared for you, for I was hungry and ye fed me, Greacher fins and imperfections, not fo much as once named, but concealed and paifed over.

11. Objettion. It may be faid, that neither the good nor the bad doe reape that which th y have fowne : the godly for the feedes of good workes, reape nothing but affliction : the wickedfor the curied feeds of a damnable life, comfort and contentation. To which I aniwer, that it is not true if wee reftraine it to the tearme of this life, for fo all men reape not as they have towne. But it is undoubtedly true of the life to come : for the juffice of God requires that all flould be rewarded according to their workes, Romanes 2. Hence therefore weemay gather, that teeing men must reape as they lowe, and yet doe not reape, nor receive their reward in this life : that there is another life after this, in which God will give to every one as his workes thall be, and therefore there fhall be a judgement. And becau'e the body was paraker with the toule cither in doing good or evill, it is juft likewife it fhould be partaker either of milery or telicity : and therefore there thall bee a refurrection.

111. Objection The whore of Balyton muft beerewarded double. Apoc. 18 6. In the cup that foe bath filled to you, fill ber the double. And the Saints pray thus to God, Render to our neighbours (evenfold into their bosome, Pfalme 79.11. Therefore it feemeth that tome men thall not be judged according to their works, becaute they are punified above their deferts. Anfw. She is rewarded double, yet not above, but according to hee deferts, civeher double according to her workes, v.6. the meaning is not : that the thould bee punified twice as much as face had deterved, (for it is the Law of God that the malefactour fhould bee bearen with a certaine number of ffripes, not above, but, according to bis srefpaffe, Dent. 25.2.) but that fhee flould bee tormented twice as much as flice had tormented others, Againe, theie phrafes and formes of iprech, of rewarded double, or sevenfold, fignific, that God will pay wicked men home to the full (a definite number being put for an indefinite) as GE.4.1 5. Doubles, wholeever flaiesb Cain, Balbe Kk punified

the murtherer of Cam fhould bee punifhed fevenfold more than hee was punified for killing his brother Abel, (for it fhould not have beene to great a finne for a man to have killed him, as it was for him to kill his brother) but that he (hould be moft feverely and grievoully punified.

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IV. Objection. Infants have no workes wherby they may be judged, feeing they doe neither good nor evill, as the Scripture fpeaketh of lacob and Efau, Romanes 9.11. therefore all shall not bee judged according to workes. Anf. Theie phrafes of Scripture, As a man fores, to thall be reape : every one thall receive according to bis workes. & c.are not to bee extended to all, but muft bee reftrained to fuch as have workes, and knowledge to difcerne betwixt good and evill, which, infants have not. For belides that they are deftitute of workes, they also want the ule of reafon : and therefore they shall not be judged by the booke of contcience, but by the booke of life. For to fay as Hugo de S. Fift. doth upon the Romanes, quaft. 59. that they shall bee condemned for the linnes which their parents committed in their conception and nativity, as though they themfelves had actually committed them, is contrary to that, Ezech. 18.20. The forme fball not bear e the insquisie of the father.

V. Objett. But how thall they be pronounced juft, who being come to yeares of dilcre- C tion, yet have no good workes, as Lazarme, & the theefe upo the croife, who living lewdly all his life long, was converted at the laft galpe? Anfiver. That Lazarns had no good workes, whereby he might be declared juft, it cannot be prooved : the contrary rather may bregathered out of Scripture: and chatthe good theefe had no good workes, it is flat againft the text, Luk 23.40,41. where hee maketh a notable confellion of Chrift, and rebuketh his fellow, labouring to bring him to thefaith, which was a memorable fact of Chriftian charity. Secondly, though it were granted that they had no good workes in action; yet they were full of good workes in affection, & by thefe they were to be judged, D God accepting in his children the will for the deed: Lazarus by reaton of his extreame poverty, and the theefe by reafon of the fhortneffe of time which hee had to live in the world, could not be plentifull in good works, thereby to give fufficient tellimony of their unfained faith: yet God accepteth a man according to that which lice hath, and not according to that which he hath not, accepting the will for the deed, as her accepted the willingnes of Abraham to factifice his fonne, as thoughthere had facrificed him indeed, Gen. 12.

VI. Objett. God doth not proportionate the reward to the worke, becaufe he doth reward workes which are finite and temporall,

punified (evenfold, The meaning is nor, that | A1 with infinite and evenall punifiment. An/w. Sinnebeing confidered in respect of the all, as it is a transient attion, is finite. But in a threefold colideration, it is infinite. Firft, in refpect of the object against whom it is committed : for being the offence of an infinite Majefty, it doth deferve infinite punifhment: for if he that clippes the Kings coyne, or defaceth the Kings armes, or counterfeiteth the broad feale of England, or the Princes privy feale, oughe to die as a traitour, because this dilgrace tendeth to the perion of the Prince : much more ought he that violates the Law of God, die the first and second death, feeing the breach thereof doth not only tend to the defacing of his owne Image in us, but rothe perion of God himfelfe, who in every fin is contemned.& difhonoured. Secondly, finne is infinite in respect of the subject. For seeing that the foule is immortall, and that the guilt of fin & the blot together, do ftain the foule, as the crimfin or skarlet die, the filke or the wooll; and can no more be fevered from the toule, than fpors from the Leopard : it remaineth that finne is infinite in durance, and fo delerveth eternall punifiment. Thirdly, it is infinite in respect of the minde, delire, and intent of the linner, whole defire is still to walke on in his fins, and except God fhould cut off the line of his life, never to give over finning, but to runne on in infinitum, committing of finne even with greedineffe.

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Thus having the meaning of the words, let us come to the doctrine and ufc. There be two principall reafons which hinder men from being beneficiall and liberall to the Miniftery. The first is, becaute they thinke all is loft that is beftowed that way. The fecond is, becaufe they are atraid left themfelves (hould want. To both which the Apoffle makes answer in this place, comparing our benchcence in the upholding maintaining, countenancing of the Miniftery, to feed, to teach us that as the husbandman doth tow his coincin the ground; never fearing the lotle thereof, but hoping for a greater increase: not doubting his owne want, but alluring himielfe of greater plentic : So wee in towing the feedes of good workes, muft never dreame of lotle, or coft, confidering the more we lowe, the more we fhall reape : wee must never feare want, feeing wee shall receive an hundredfolde, Marke 10. 30. If men could bee periwaded of this, that the time of this life is the feed-time; that the laft judgement is the harveft; and that as certainly, as the husbandman which fowes his feed, lookes for increate, to we for our good works, a recompense to the full; O how fruitfull thould wee bee, how plentifull, how full of good workes? But the curfed roote of infidelity, which is in every man by nature, doth drie up the fappe of all Gods graces in us, and make us either bad, or barren trees, either to bring forth fower fruits of finne, or

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both to our felves and others! For the reation why men are to cold in their liberalitie, fo truithelle, fo unprofitable, is, bequife they doe nor beleeve the promites of God, that hee is true of his word, that what dever they give tachepoore, or the Ministers of his word, they lend unto the Land, and what Acter they by on; she Lord will celline so the martin, Pro. 19. 59. : For if they were as well partinaded of a recompense as the laft day, is the full shaudmi is of a harvelt, they would be more frequent instaries of charity, and more plentifull in good wolkes; than commonly they be.

Further, levie bre obterved, that though rheie words be but generally expounded in the vortefollowing where the apostle tanh, B How thus fourses southe fleft, that of the fleft reape corraption : brehiefowerb with spinit, fall of more particularly and diffinitly fet downe elfetyhere in Seripture : as 2 Cor. 9.6. He that finders formingly Gall reaps formingly, and he share formers laborally, Ball reaps laborally, that in the harvelt fiell not onely becaniwerable to the feed, and the reward to the worker but greater or leffe according to the quantity, and qualitie of the worke For out a mighal richtenis remard according to his proper labour, I Guidebig. 8 ... For the more the husbandmintowes, themore he doth utually reare. (except God blowe upon it; incutting the Bdas he did the linelies, who lowed much! Bigsthored burliule) and the & fohe fower, ehe litte halt the croppe ber. Even fo, the more plentiful we are in fowing the feeds of good workes, which more we finall 'reape : and the more faring we are, the left fall our hovel bre. Hence I gather + First that there arbifoverall, dogroes of puttiffiments in helli separating to the president of and finalnetle of Bonds; for some finnes are but as moter, elhert as beamer thankip. 4. fome as gnats. others as cantels, MANNA 33124. And therefore foise thalt be bearen with many thipes, fome withfew, and w Anal bee chieritar them of Sedomeand Bunaitha at the my of judge. hummy than for all on by Capernanni. Sicondlogdiar there are hadry degrees of glory and the fulicity in freatents proporcionally to mens Warhest for all men doe not fowe alike? 'nell therare chier workes equall, buthave lundry degrees of gradmelle in them, und therefore there arganiwerable degrees of glory, where. wirft they are to be crowned?' 2 This truth is tànghu dhewhenendre blainly 345 Dah. 94. 4 Shiyula So sujal Buly sola in da bry bragh br ning mulaine 3 lan May rider multi man fi to right Interface Construction of the second seco monshodais the sale and and scould half

no fuit ar all, bdt. so become improfitable | A' not be like, This is furthier confirmed by the parable of the michts, Luke 19, where the matter of the fervance, doth proportionare his wages to their workes, making him that had gained with his ralent five talents, ruler over five cities, him that had gained tenne, ruler over ten. And whereas it may bee faid. that all the labourers in the vineyard recei-Mat-20,12 ved an equal reward, namely a penny;15 wel as those ri a: wrought but an houre, or those that beare the burden and heate of the day : I antwer, it is true of effembiligiory, all the Eleft fhall Navecquall glory : but it is not true of accidential glory, therein all thall not be e-quat. Take lundry veilels of divers bignes, & caft them into the fea, all will be filled with water, though fome receive a greater quantity, othersa lefe: to all thall have tuineffe of glory ; that is, the fime effential glory : though in refpect of atridentall glory tome fhalt have more, and tome lette Secondly, the loope of the parable is not to flow the equalitie of glory in the world to "edme; but that they which are first called, ought nor to intuit over their brethten, which are not as yet called, teeing they may be preferred before them, or (at the least) made equall with them. It'remaines therefore for a conclusion, that there that be degrees of glory in heaven, as there are degrees of corments in hell, and that as mens labors differ in goodnes, forheir rewards that be different in greatnelle, Now mens labours differ in goodn the three wates; in the kinke, in the quality and in the quality In the kinde; in that tome are more noble in their kinde, fome more bafes as to cure the maladies of the foule, is a mile excellent work in it' kind, then to cure the difeates of the body: & therefore it hath's greater degree of glory promiled. They that imme many torighsconfnelle, Ball Bine as the farres for evermore. In the quality, of manet, in that tome ale done with greater love, fome with leffe, fonde with greater zeile. tome with left: fome with greater care and conference to difcharge our duries, fome with lette: now, those that are performed with greater love, zeale, care, and confcience, thall receive a greater reward : thoie that an done with lefe, aleffe : for to is the promife, Edmy man hall receive his wages according to his office Tablair, & Corinib. 2.8. In the dwarrier, in that flifte labour bir an houre; orhers beare the burden and liene of the day and to scoording to the greatneffe and imalifelle of their forms, they full flawe a greater of lefter ewind. He they full flawe a greater of lefter ewind. He that had fo carefully imployed histalent that hee had goined with it terrothers, which the Yuler over ten ciries and he that had taken lefeptines, thil 'Bained but five," Was made and Bur over five in a is filler in Feller dire whith of historvine according to the funder the grander and granting? To be vewarder finder nos only seconding to their degree (as

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we have heard) but alfo in the fame manner, A then to reprobate mindes, by reafon of sheir according to the nature and quality of the finne, 2 Theff. 1. 16. It is a just thing with God to recompence tribulation to them that trouble you. This hee threatach, that to the fromord he will (ber bim/elle fromard, Pfal. 18.26. And, He shat fiedlesh mans blood, by man foall bis blood be ford, Genefis 9. 6. And, Altehat take the fword, Ball perifs by the frondy Matchen 26. 52. And, He shat foppeth his earos at the cry of the paore, fhall cry unto the Lord, and bee will not beare him, Proverbs 21. 13. And, Indgement merciteffe fall be to him that formes to mercy. And, Woe bes to thee that (pule ft, and waft not Boiled, and doeft wickedly, and they did not miskedly against thee : for when thou shale seafe to (poile, thou fhali be (posted : and when then that make an end of doing mickedly, they thall doe wickedly a rainft shee. For with what judgement B men indge, they full be judged, and with white measure they meate, it fall be measured to them againe. Neither doth God barely threaten this, but hee doth it in deedes in handling finners in their kinde, Genef. 1.17, Besaufe then haft suten of the tree, curfed is the earth for thy Take, inforrow Bals than eate of it all the dayes of thy life. Thus God punished the filthy Sodomites in their kinde, in that, for their, burning luft he rained upon them fire and brim-Ane from heaven Gmef. 19.24. Nadab and A. bibu centing with Grange fre, were confumed with fire from heaven, Levis. 10. 1, 2. The like may bee faid of Adonibezek; for as hee cauted feventy Kings having their thumbs of their hands, and of their feet cut off, to gather crummes ngder histable fo the Loid rewarded him, Indges 1.7 - Asm Agens fword made women childletle, lo his mother was made childleffe among ofber women,he being hewen in pieces before the Lord in Gilgal, 1 Samuel 15.33. Thus God punified the adultery and murther of Davids for as he defiled another mans wife, fo his owne fonne

Epift g. ad Cydentes de menfi non dedit, quid mirum fi aque guttam non accepit ?

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Matth.z.

Absolon defiled his visues in the fight of all Ifrael, Samuel 16 22. and his murcher in flaying U. rich by the fword of the children of Ammen, in that she sward did, never depart from his bonfe, 2 Summel 12. 20. Because the Green ans accounted preaching foolifhnelles it pleafed God, (as a fic and just pun flument of this their linne) by the toph for fie of preaching to (ave them that believe, & Corinth. 1. 21. Thus a: Chrijeftome hach obierved, the sich glate ron was mer with in his kinder, for whareas he would not give Lazar us a crapping of bread, to lacke his hunger, God would not give him adrop of mater to, coole his thirft, Luke 16, and therefore hee faith, Hyeme nen feminevu milericordiam, venis aftas & gibil megnis. Thys he punitherh forginall for no migning, with boy dily pollution, because the litacines went a whoring from God, therefore their daughters became harloss, and sheir (ponfes, whares, flaf. 12,13. And this is verified in the Church of Rome at this day ; for ashe gave up the hear

idolatry; fo harh he given abem up, as we may feqin their undeane gloulbers, their Sodomiticall fleyes, cheir, beafthy brothelhoufes, and the like. So they thandelight in looking at she redneffe of the mine, fall have redde eyes; as a punifimene of their finne, Prov. 27. 10. Flue God pupilied the pride of the women. of Icrufalenter from in Stead of a freese farming there was a finder in flead of a gindle, a rent; in frad of dreffing of the buite, baldneffe; in frad. of a figuration of finde lith, and bars mingun flead of berny, Efa. 3134. And thusche Lord thut, up svery womber of the houfs of Abimelesh, becauloof Sara Abrahami wite, Gen. 20. 18. Thus the wile man faith. Beamft she Ifraelises marghipped forpents sublich hed not the wie of region and vile beaths, the Lordfenson multitude of unreafonable beafts emong them for avergeance that they might know, that whenen with a man figuresh, by the fame also that her bee punifed. And this mannenof ponifiring file Wild. 11, 19. ners in their hinde, lobackpowledgeth to be molt jult, when he taith, If minabrare bare thin deceived by assessment, or if I batte taid which at the deare of my deighbour : les my soif derindennes to another man, and let other men figst dera npan her, Jab 3 sugarout 22 shito setter p 5ns awarding the lakefentencel nay, his howny and feverities his bounty and recomposing men above sheir deteres histore dire in puss) faing finnere rectarding soi thain indents. Fat Rom. 11.21. selice will an and a bife minutibe clare of B sangue, Luk, mina, 15, to bewill recomprasa any thing in mancy when will a comprise of sup of cold moster, Marsh. so your This integrin syin judgement without partiality, isving nified by the motice shrone, Bevel 301 1 1 vandis ferves as a patterne and example for all luck ges and Magatrates to follow in laying judge ment to the weet, and tight confielle to the ballance, lar 28, 17, that is, in hearing atur fes indifformulys and deremining aqually, examining shem(as it Werth) be line, & failure, as the Milon or Carpenter doith his worker The Greetine placed julige list wine Lee and Liters, thereby lightlying the sheet multingt undy be comagain executiog bacis lo india ferencie in determinister nThe Eggeneration pretie the fame by sale histachicel figure af a man without bands withintowy house whereby is many any upstor wow haden with haching hangs tor course bries and Ay Price behald the presen prothe paster is triped hoperfor, the sich And bein souther indi wer commonite an an in the spicial weather man helding a ballene in ann han da after word in gheather a fan han da after word in gheather after the should be the should be a state of the state of tion of in desense benvenne Gold and Lead buy give than samplax means looi a cathem

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the Epistle tothe Galatians.

gold for the excellency of the metall, because | A | every man according to his worke, according it is gold, nor a leife to the lead for the balenetle of it, becaule it is lead. So they were with an even hand to weigh the poore mans caufe as well as the rich. But it is most notably ict out by the throne of the honfe of David, mentioned, Plalm. 1 22.5 . which was placed in the gate of the City towardathe Sun-riling : in the gate, to fignific, that all which came in and out by the gate of the City might indifferently beheard, the poore as well as the rich, and might have accelle and regretle, too and from the judgement feate. Towards the rifing of the Same, in token that their judgement fhould be as cleare from corruption, as the Sunne is cleare in his chiefest brightnetfe.

Secondly, this confutes the common opinion of the Schoole-mcn. who as they truly affirme that God rewardeth his Elect, /mpra meritam, above their defert; fo they erronionfly reach, that hee punifheth the reprobate, citra condignum, leffe than they have deferved, For God powreth upon the wicked after this life, the full viols of his wrath, punifhing them in the rigour of his justice, without all mercy, not onely according to their workes in regard of the nature and quahty, but in respect of the measure and quantity.

Laftly, this doctrine feriously confidered and thought upon, that we shall drinke fuch as we brew, respe fuch as we fowe, and that men shall have degrees of fecility, or milery, answerable to their workes, answerable to the kinde of their worke, to the quantity and quality thereof, will make us more carefull to avoide finne, and to be more plentifull in good workes : then if with the Papilt, wee thould teach justification by workes.

Againe, in that every one shall reape as hee foweth, that is thall bee rewarded not according to the fruit and fucceffe of his labour, but according to his labour: bee it more or lette; better or worfe: it ferves (first of all)to comfort the Ministers of the word, which are fet over a blinde ignorant people, who are alway learning, and never come to the knowledge of the truth: they mult not bee difcouraged, though after long teaching, there bee little profiting; but rather a coldnetle, a backwardnetle, & declining in all forts & degrees. They must remember, that if their Gospell being delivered with fuch fimplicity, with fuch affiduity, with fuch evidence & demonftration of the fpirit, bee hid, it is bid to them that perifs, in whom the god of this world bath blanded the mindes of the infidels, that the elerious G ofpell of Chrift Bould not foine unto them. 2 Cor. 4.3,4. Belides, let them confider, that though they feeme to labour in vaine, & to fpend their ftrength in vaine, and that their words take no more effect, then if they were fpoken in the winde; yes, shat their judement is with the Lord, and their works with their God. Ifa.49.4. remembring that God will give to

to the kinde, the quantity, the quality thereof, and not according to the fruit or fueceile of his worke.

It may lerve alio as a cordiall to every man that is painsfull and faithfull in his calling, though never to base and fervile, as to a frepheard which watcheth his flocke, or a poore drudge that attends upon his mafters bufi-nefferbe is to comfort himfelfe with this, that though hee fee no great good that comes by his labour and travell, yet if he be obedient to him that is his maîter according to the fleih, in all things; not with die fervice, as men pleafers, but in fingleneffe of heart, ferving God, and whatfoever he doth, doing it heartily as to the Lord, and not to men . let him know, and affure himfelfe, that of the Lord be Galire. ceive the reward of inberieance, Col. 2. 22, 23, 24. And the promfe is more generall, Ephof. 6.5. Know ye, that what forver good thing any doth, the fame failbe receive of the Lord, whether bee be bond or free.

It ferveth further, as a comfort against inequality, whereas the wicked flourish in all manner of prosperity, and the godly lye in contempt and mifery; for the time fhall come, when every one fhall reape even as he hath towne. When God will punifh the finnes of the reprobate with eternall corment according to their deferts; and crowne the good workes of his fervants with an eternall waight of glory, above their defert : for piery shall not alway goe unrewarded, nei ther fhall impiety alway goe unpunished : for as the Pfalmift faich, Pfalme 10.18. The patient abiding of the righteous (ball not perifs for ever. And againe, Pfal 58.11. Double forbere is a reward for the righteoms, dombile ffe there is a God shat judgesh the carsh.

Againe, this condemneth the dimnable opinion of the Athersts, who thinks all things come to pulle by nature or fortune; and that doomes day is but a dreames and that flicke not to fay, Mal. 3. 24. It is in vaine to ferve God, and what profit to it that wee have keps his commandements, and that we have walked humbly before the Lord of honfts ? as though good workes should never be rewarded, nor linne punifhed : albeit the Lord hath faid, Bebeld I come quickly and my reward is with mesto pive to every one as his workes thall be.

Belides, it meets with the practice of those men which fow nothing but cockle, and yet expect a croppe of wheate, and nothing but darnell, and yet looke to reape a barly harveftsthat is, fuch as fow nothing but the curfed feeds of a damnable life, and yet looke to reape ite harveft of eremall life: for as a man fowerh, fo fhall he reape: fuch as he bruerh, fuch fhall hee drinke: Every one fall ente the frait of his owne wayes, and be filled wish his owne deviles, Prov. 1.31.

It doth further detect the folly of those which fraught the fhippe of their foule, with Kk 3 norhing

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nothing but faith, refting (in carnall prefump . A | and the like places, that mariage is in it felfe tion) upon a vaine opinion of faith, and never caring for good workes: againft whom Saint lames writeth, chapter 2. verfe 14 What availerbis, though a man (ay hee hash faith, when be bach no workes ? can the faith (ave him i v. 20. Wile then under fland, ? show vain man, shas faith which is mubout workes, is dead I Wee muft therefore fow the feeds of good workes in this life, if after this life we looke to reape the harveft of sternall life: and give all diligence by good workes to make our calling and eleftion fure, that as it is fure in it felfe in Gods unchangeable decree, 2 Tim. 2. 19. (o we may make it luce to us, 2 Pet. 1. 10. and to lay up in flore a good foundation against the time to comesthat we may obtaine eternall life, 1 Tim.6.19.

Laftly, it croffeth the wicked conceit and imagination of those men, that fing a requiem to their foules, in promiling to themfelves an impunity for finne, and an immunity from all the judgements of God, notwithftanding they goe on in their bad practifes; and all becaute God doth not prefently take vengeance on them for their finnes. For they doe not confider that their finnes are as feedes, which must have a time to grow in, before they come to maturity; but being once ripe and full-cared, let them affure themfelves God will cut them downe with the fickle of his judgements, as we reade, Genefis 15. 16. They remember not what the Lord faith by C leremy, ler. 2.24. that he will not weary himfelfe with following after thefe wilde alles, ufed to the wildernetTe, which inuffe up the winde by occasion at their pleafure, and none can turne them bicke, but will feske for them, but finde them in their moneths, that is, when their iniquity fhall be at the full, the Lord will meet with them.

8. For be shat formeth to the field, fall of the flefb reape corruption : but bee that foweth to the (piris, Gall of she foris reape life everlasting.

Here Saint Paul fpecifieth that in particular, which before he had delivered in generall, viz. what hee meant by fowing, and reaping. And this he doth by a diffuburion, or enumeration of the kindes of fowing and rea- D ping : fhewing that there are two forts of feeds which men fowe in this life; good and cvill. Two kindes of iowers, fpirmuall men, and carnall men. Two forts of ground, in which this feede is fownes the flefh, and the fpirit. Two forts of harveits, which men are to respeaceording to the feed; corruption, and life : as Paul faith, If ye live after the flefb, ye (ball dye : but if ye mortifie the deeds of the body by the fpirit, ye fall live, Rom. 8.13. Theie two forts of harvefts being an werable to the feed : corruption and death being the harveft of the feed fowme to the firsh: life and immorcality of that to the fpirit.

Tacianas the heretike, and author of the feft of the Eneratures, doth gather from this

fimply evill, becaufe it is a fowing to the flefh. To him wee may adjoyne the Popes holineile Spricine, who reasoneth after the fame manner, to prove that Priefts ought not to mary, becaule (faith hee) they shat are in the fields, cannos please God, Romanes 8, 8. where hee condemneth all mariages as uncleane, both in the Clergy, and the Laity, Difting. 8 s. (Vnderftanding, as though Paul faould (peake properly of feed, and of the flefb.) But worthily was Tecianue his opinion confuted, and hee condemned for an heretike : for the Apoftle fpraketh not of the workes of sature, but of corrupt nature, which overturneth the divine order which God fer in nature, in the creation. Belides, the Apostolike writer faith, Heb. 12.3. that mariage is benenrable among all men : (not the fift onely, but alto the fecond, third, &c. and among Clergy-men, as well as others .) and therefore the mariage bed being undefiled, that is, being uted in holy maner, is no lowing to the fleth, but to the tpirit, as Popifi (a) Doctours are (a) Catharin.in enforced to confelle. Laftly, Paulfaith not, comm.in hun He that lowesh to the fleft, that of the fleft rease locum. corruption : but, bee that fowerb to his flefb, Orc. Now no man (except hee bee worfe than a bruit beaft) doth abute himfelfe by fowing to his owne flefh (as lerome faith upon this place.) Others, by fowing to the fielh and pirit, underftand the following after the fruits of the flefh, and of the fpirit, mentioned in the former chapter, verfe 19. 22. But this exposition cannot fland in this place; becaute the illative particle [for] in the beginning of the verfe, fneweth evidently, that their words depend upon the former, as an excgefis or exposition thereof, where Paul fpake not generally of all, but particularly of thefe workes which ferve directly to uphold

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the Miniftery. By fowing to the flefh therefore the Apo-Ale meanerh norhing elfe, but to live in the flefh, to walke in it, to take pleature in it, to follow the defires of it, and to fulfill the lufts thereof. More plainly : it is wholly to give and addidt a mans felie to the pleatures, profits, honours, and preferments of this life, and to fpend himfelfe, his ftrength, and wit, in compating of them, having little or no respect of the life to come, how he may com. patferhe rich purchate of the kingdome of heaven: which, who to doth, fhall respe nothing at the harveft, but corruption : that is, shall have for his reward, eternall death, underftanding by corruption, the corruption of good qualities, not of the fubftance. On the contrary, to fow to the fpirit, is to live in the fpirit, and to walke according to the fpirit, and to mortifie the deeds of the fielh by the fpirit, and to doe those things, which otherwife we would never doc, it we were not moved and led by the fpirit, as to beftow a mans goods, his labour and travell, his ftrength

the Epistle to the Galatians.

Rrength, his wit, and all, in those things that |A may inther true religion and piecie, with relation to crernall lifet which, who foever doth, shall reape life everlafting, as a just recompence of his worke, according to the mercifull promife of God.

Herefundry objections are to bee anfinered, for the clearing of this text. Full, the Pa-(abatinus ver. pifts reafon thus : Workes are feeds : but o. Rhemanf. in verf.9. Bellar. de Inflif. feeds are the proper caufe of the fruit : thereforegood workes are the proper caufe of eternall life, and not faith onely. So that as there is a hidden vertue in the feed, to bring forth fruit ; fo is there a dignity in good workes to merit eternall life. Anfw. Fisft, as in a parable, fo in a fimilitude, whatfoever is befide the fcope and drift thereof, (as this their difpute is) proverh nothing. The fcope of the fimilitude is this, that as he which foweth wheat, fhall reape wheat ; fo hee that foweth to the fpirit, fhall of the fpirit reape life everlafting; and as he that foweth tares shall reape nothing but tares : to hee that foweth to the flefh, the curied feeds of a wicked life, fhall of the fielh reape nothing but corruption : and as hee that fowerh plentifully either of thefe, fhall reape a plentifull harveft of either of them; to he that lowes the feed of a godly, or wicked life, in plentifull manner, thall reape a plentifull increase, either of mitery, or felicity. When the Papifts reafon thus: Seeds are the caufe of the fruit, and have in them a hidden vertue, whereby they grow, C and bring forth fruit : therefore good workes are the proper caule of life, and have a dignitie and excellency in them, whereby they are worthy of cternall life: they mille of the drift and intent of the Apolile, and fo conclude norhing. Befides, this their collection and difcourfe, is contrary to their owne doftrine. For they teach : that good workes are meritorious by merit of condignity: which may be underftood 3. waies, either in regard of the dignity of the worke alone : or in regard of the promife of God alone, and his divine acceptation; or partly in regard of the dignity and excellency of the worke; partly in regard of the promife of God. Now albeit fome of them hold, that good workes doe merit in re-D fpect onely of Gods promife, and mercifull acceptation, Scotus, Ariminenfis, Durandus, Vege, Bunderine, Coffer. and the like:others in refpect partly of their owne worthines, partly of Gods promite and acceptance, as Bonaveneure Biel, Driedo, Clingins, Ianfenius, Bellarmine, &c. it being the common received opinion among the Schoolemen, (as Binsfelding witneffeth;) yet none of them (excepting onely Cajetan) affirme that they are meritorious onely in regard of the dignity of the worke : which norwichftandings the Rhemifts and others, labour to prove out of this fimilitude, urging the analogy betwixt feed and good worker, contrary to the current and ftreame of their owne Doftors. Thirdly, I

answer that good workes are secdes, yet faith is the root of these feeds : and in char good workes are made the feeds of eternali life, it is to be afcribed to Gods mercifull promife, not to the merit of the worke : for in that wee, or our workes, are worthy of the leaft bleffing, it is more of Gods mercie, than our merit. Fourthly, the Apofile theweth onely who they are that thall inherit eternall life; and the order how life is straineds but not the caufe wherefore it is given. It will bee fayd, not onely the order, but the caufe is fet downe, as it may appeare by the Antithelis: for as fowing to the field is the caufe of deftruction, fo fowing to the fpirit, is the caufe of eternall life. Anfwer. It is true in the one, but not in the other. For first, sinnes or workes of the flesh, are perfectly evill, as being abfolute breaches of the Law, and delerve infinite punifhment because they offend an infinite Majeftie: whereas workes of the fpirit are imperfectly good, having in them wants, and imperfections, (there being in every good works a finne of omifion) comming thorr of that perfection that is required in the Law : they being good and perfect, as they proceed from the Spirit of God 3 imperfect and vicious, as they come from us. Even as water is pure, as it proceeds from the fountaine : but troubled, as it runneth through a filchy channell ; or as the writing is imperfeft and faulty, as it comes from the young learner: but perfect and abiolute, as it pro. ceedeth from the Scrivener which guideth his hand. So that if God (letting alide merci) fliculd try them by the touch flone of the Word, they would bee found to bee but counterfeir. And if hee fhould weigh them in the ballance of his juffice, they would bee found too light. Secondly, there is a maine difference betwixt the workes of the fich, and the workes of the fpirit, in this vety point; in that the workes of the field are our owne workes, and not the workes of God in us : and to wee deferve eternall death by reafon of them, they being our owne wicked workes : whereas good workes proceed not from us properly, feeing wee are not sufficient of our setues to thinke any [good] thing as of our felues, a Cor. 2. vest. 5. but from the Spirit of God, who worketh in us both the will and the deed ; and are his workes in us: therefore being not ours, wee.can merit nothing by them at the hands of God. Thirdly, obferve that it is not fayd, hee that foweth to the fpirit, fall of that which be hath fowne reape life everlafting , but, fall of the /puris reape life everlafting. Where wee fee the Apostle attributes nothing to our workes but to the grace of Gods Spirit. Laftly, Rom. 6.verfe 23. the holy Ghoft putteth manifeft difference betweene the workes of the fich, and of the fpirit, in respect of merit, when hee faith, The wages of finne is death ; but Kk4 eternall

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eternall life is the reward of good workes, but the gift of God : now in the reward of fin there is merit prefuppoled; in the gift of eternall life, nothing but grace and favour.

Object. 11. God giveth eternall hife according to the measure and proportion of the worke. v.7. As a man fowerb, fo fall be reape. 2 Cor. 9. 9. Hee that fowerb (paringly, fall reape (paringly, and be that forward liberally, fall reaps liberally. 1 Cor. 3. 8. Every one Ball receive bis proper wages according to bis owne labour. Therfore in giving eternal life he hath no refpect of the promite or compact, but of the dignity and efficacy of the worke. Anf. Fulnetle of glory, called by Schoolmen effentiall glory, is given onely for the merits of Chrift in the riches of Gods mercy, without all respect of workes. Accidentall glory (when one hath a greater measure of glory, another a leffe, as when vessels of unequall quantity caft into the fea, are all filled, yet forme have a greater measure of water, tome a leffe) is given, not without respect of workes: yet to as that it is not given for works, but according to works : they being infallible teffimonies of their unfained faith in the merits of Christ. If it be faid, that eternall life is given as a reward, meritorioully deferved by good workes, becaufe it is faid, Come ye bieffed : for I was bungry, and Te eave me meat, Mat 35. 34, 35. I anfwer, it is one thing to be juft, another thing to be declared and knownero be juft. We are juft by faith, but wee are knowne to be juft by our workes : therefore men fhall be judged at the laft day, not by their faith, but by their works. For the last judgement ferveth not to make men just that are unjust, which is done by faich, but to manifett them to the world what they are indeed, which is done by workes. Men are often compared to trees in Seripture. Now a tree is not knowne what it is by his fappe, but by his fruit : neither are men knowne to be juft by their faith, but by their workes. Indeed a tree is therefore good, becaufe his tappe is good: but it is knowne to be good by his fruit. So, a man is juft, becaufe of his faith, but he is known to be juft by his good wo kes : therefore feeing that the laft D judgement must proceed according to evidence that is upon record, (for the bookes muft be opened, and men meft be judged of those things that are written in the books)all muit be judged by their workes, which are evident and apparant to the view of all men, and not by their faith, which is not exposed to the fight of any. And hence it is that the Scripture faith, we shall be judged according to our workes, but it is no where faid, for our good works. Gregory faith, God will give every one according to bis workes : but it is one thing to give according to workes, another thing, for workes. For workes are no way the caufe of reward; but onely the common measure, according to which God

giveth a greater or leiler reward. Take this

eternall life is the gift of God. He faith nor, that | A refemblance. A King promiteth unequall rewards to runners, (the less of which would equall the riches of a kingdome) upon condirion, that hee which fift commeth to the goale, fhall have the greateft reward ; the fecond the next, and to in order. They having finished their race, the King given them the reward according to their running. Whe would hence but childifhly inferre, that therfore they merited this reward by their running? And whereas they urge that rext, Mat. 25. Come ye bleffed -for I was hungry, and ye fed me; lanfwer,firft, that the word [for] doth not alway fignifie a caufe, but any argument or reason taken from any Topicke place : as Rom. 3.22,23. The righteon (neffe of God is made manifest unto all, and upon all that beloeve. For there is no difference : for all have finned, and are deprived of the glory of God. Where, finne is no caufe of the righteouinelle of faith, but onely an antecedent, or adjunct, common to all men. So when we fay, This is the true mother the childs, for the well not bave it divided. There for] doth not imply the caufe, as though her refuling to have it divided, did make her the true mother of it : but onely the figne, that the was the true mother indeed. Secondly. be it granted that it implyeth the caufe, yet not the meritorious caule : for good workes are faid to bee caufes of eternall life, not as meriting, procuring, or deferving any thing at the hands of God; but as they are the kings high way to eternall life, God having preparedgood workes, that wee fhould walke in them. If a King promife his fubject a treasure hid in the top of a fteep and high mountaine, upon condition that he climbe and dig it out: his climbing & digging, 15 the efficient caufe of enjoying the treature, but no meritorious cause of obtaining it : feeing it was freely gi ven. If it be futther faid, that the word [for] doth here fignifie the caufe, as well as in the words following, Go ye curfed for I was bungry and ye gave me no meat : feeing our Saviour Chilf fpeaketh after the fame manner of the reward of the godly, and punifhment of the wicked I answer. The pariny of the reafon ftands in this, that as by good workes wee come to eternall life, fo by wicked workes, we runne headlong to perdition. The diffimilitude is this, that evill workes are not onely the way, but also the caufe of death : good workes are the way, but nor the caule, as Bernard faith, they are via regni, non caufa regnandi. Object. III. Here God promifeth eternall life to good workes: therefore good workes merit eternall life. Anf. There is a double covenant, Legall and Enangelicall. In the legal covenant, the promite of eternall life is made

unto workes. Dee this and live. If then wilt enter mto life, keepe the commandements. But thus no man can merit, becaule none can fulfill the Law. In the Enangelicall covenant; the promife is not made to the worke, but to the

worker.

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worker ; and to the worker, not for the merit A fie the hecle, or endofany thing ; and to the of his worke, but for the merit of Chrift, as Apor. 2, 20. Bofeisbfall unto she and, and I will give theathe crowne of the, the promife is not made to fideluy, but to the frithfull perfor, whole fideli-visa figne that he is in Chrift. Li whom all the promujes of Ged are ged, and A. Cor.1.10. men, that is, most certaine and infallible. Secondly, if any thing be due to works, it is not of the marinof the worke, but of Godsmer-In Pfal, 131. cifull promife. Avenfine faith, God made bom-Non debendo, felfs a debter, not by owing any shing, but by pro-(ed promittend miling. Thirdly, no reward is due to works of Deus fe fecit de regeneration, upon compact and promifest firit, becaule we are not under the covenant of works, in which God doth covenant with us upon condition of our ebedience : but under the covenant of grace, the renour of which covenant runneth upon condition of the merits of Chrift apprehended by faith. Secondly, though wee were under the legall covenant, yet wee merit nor, becaute our warkes are not aniwerable to the law. Laftly, Bellarm. de wfl.1.5.c.3. whereas the pillars of the Romifh Church reach, that she promile made upon condition of performing the worke, maketh the perform mer to merit, is very falle. This is not lufficing ent to make a meritoriout, worke :. it is further required, that the worke be antwerable, and correspondent in worth and value, to the reward; as if one thall promite a thousand crownes to him that will ferch a little warer out of the next Well ; it is debt indeed in the promifer, but nomerit in the performer , bes caule there fanto, proportion briwcontahe be alw york not and Braward he was de be , Abjeft. IV. Sowing to the fphit is a good works, and reaping cremalling, the reward a but reward preppoleth merins riverfore faves ingrothe pinis doub manit erenall life. Anh Thereissa cauble, reward, apin gol favour, 300-ther of debs, Ben 4, 4 To kim frag norbesh; she wages, sing annued by favour, bus hydebs, i Sio OHA-Ambright, Thereis an yound a faboration a шіт; хата द्रव्यः मध्वेषः १९४७ - 6сійкра. Есіф.1.1.1. А. and fay our senes ber remard, to his bis she fipend of lizeft merces Viersus sond rscompruce of our Jabour. Therstopen Intralitatis en remard lighting generally any recomponent ratie : alind or any gife that is bellowed upon anothers whether is be more or lette, why ther and there irtutu flipen lum, clis labo is temuneratio. ble to the worke or not, whether upon com mich osotherwija: for the Sciprure maketh mention of reward, where there are no present dent workes, as Gen, to A. Figarenge, Spraban, I ap thing preseding press you and, that is thy full convent and happineste. RATARDS1 The fruit of the mambe is a remard ; that is in billing, and affree gife of God., In this lighte (Leran) Gennall life is a reveal . See it is no Long and the international state and the state of the sta Luke 17-17-De Jufif.l.s.

Cap 6.

intern.

Cap.6.

Hebrew word which fignificth s beets, fignifieth alfo a reward, becaulo it is given when the workeisended:And eternall life hath this refemblance with a reward, in that it is given at the end of a mans life, after that Iris trayell and watfare is ended. Thus the Greek words which fignifie a reward and an ind, are yied indifferency one for the other. 1 Pet.1.9. Reseiving the end of your faith the fair stion of your foules, bat is, (as Been bach fitly tranflated it) Thiss. the remark of your faith . for to tranilate it the end of your faith, cannor agree to the word recoiving for we receive not an end, but a reward. Thus reward fignifierha free gitt, or free remuneration, as when the matter given his fervant fomething, for, his faithfull fervice. (though done upon duty) when as he owerh him nos rhankes, much leile ieward. Lake 17. 9. Roch he shanke shat for vant, because bee did the which was commanded anto him? I trow not. Thus God givesh us eremail life, not becaute he is bound in juffice 10 to doc (tor he oweth us neitheriteward, northankes for our labour. because when we have done what we can, we have but dans our dury, y, 19.)but becaule his goodpells and mercifull promife made thereup on, doth excite him thereunto. And yet eter nall life is called a reward, becaufe it doth as certainly follow good workes, as though it were due and good workes are mentioned in the promift, becaule they are tokens that the waske itin Christ, for whole merit the pto. mile. Itall be accomplethed. And it is funder called the reward or fruit of our fairly, Cas herethe herveit) becaute, it is the way and meanes of obmining it a I ly Ermnall life is called a reward of good

Workes, Bor can ally, as proqued by them but Non amonconjequently, as following them. For albeitif Ros ver ufalt be sinch property for she movie of Chail pptros, uve confe prehended by faithiy et it is given car legtenta quatiet. yas a recompence obour hogue i as an unhe risance vagivan to the have not for any duty erifenice, bur because henetlichenrer yet by confadition in interior in interior of this Ballrefeit an fundretfald mere in the life and in the everil to some of ornall life, 4 Alark 10.

Sector & Scinco God. who inegrat UL BREWARd dosh mosalway prefuppole dehtimusis oftenfren , for whereas it is laid Mathing the digon lovers bant bas love gan whet terneral Ball ta have i data duisin Lakan 34. remarkfloth por alway fignific doed ship but thankfullgamenbrance, and gracious arer

Stang da er un eigende borg avortente ante Geografia i Econolitic intellegtor anne de internet ent where he in uge allegtor are the fonnesos ford by aderion, Berry anius animana a namar perante i Pir Brich soulabourgion upon formet : An inform

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Apoc. 2.13.

In Ffal. 142. Reddendum cui que fecundam opera, fed aline ef fecundum, clind propter opera reddere.]

children Barthe word anenton trinflared reward fignificih a gitt freely given without relf vett of deterr, it being all one with Now, as Bafil teacheth upon the 7. Plalm.

F. The Scripture teacheth that God give h rewards oure wayes. First, he given reward of due debt, mreipeet of merits chus he giveth eternal life, as a reward due, not to our merits, but to the merits of Chrift: for none can merit at the hands of God, but hee which is God. Secondly, he gives a reward, in respect of his tree and mercifull promife, and thus he rewards on ly beleevers. Thirdly, he giveth rewards to hypotites, infidels; heathens, &c. being neither bound by his owne promife, nor by their merit, when they performe B the outward work sot the law, and lead a civill life conformable thereto; as when Abab humbled himfelte before the Lord, i King. 21. And this God dorh to the end hee may preferve humane tociery, and common honefty, and that he may reftifie what hee approveth, and what he difliketh. Laftly, he giverh good fucerile in enterprites & attempts according to his owne detrees, and the order ot divine providence : which metaphibrically is called a reward, Esteb. 29. V. 19: 10. becaute it hath a fimilicude chereimio as when wieked men through ignorance, doe that wickedly, which he hach juilly decreed that come topaile, fiffering them to fill their houtes with the fooile of the poure, which they have C fortheir worke, as a man hath was estor his honeft labour. Thus the fooile of failes, is called the hir or reward given to Tiglath-Pelaffar for bis Syrian warre, 1/a. 7. 20 and thus the ipoile of Egype is taid to bee wages given Nebucodonafer, for his fervice againft Tynu.

Further, let us here obierve the different manner of iprech which the Apoffle uferh, in fpeaking of the flefh & of the fpitit. Of the former he laith, He that fowerb ro his flefh. Oc. Of the latter, He this fowerb es the forie, Abt to histphin, by which is light field that white good forver a man doch in being beneficiall to the Miniftery, in furthering the Gelpell, &c. he doth it not by any goodnes that is in him- D felfe, but by the Spirit o' God, who incevery good motion works in direhe wil, and in every good action, the derd, Phil 2. 113 IThere. fore no ritan woghe to flatter fimielfe in this repett, or to thinkehighly of timethe; as though heelthad stands an estimation with metalic offinalification enter of statemetanity, of effecting any thing enterer goodilusteing. whatforver good thing is in us, is the gift of God as Ariant fantis Of the country, what evil frever's at HP Bachy free doch is of think (AR Orid being ner Her bite Bining and bing the fut

Againe, we hence the first antile onte generate perfons dre towe ave the fit fit. De caute that beford their tonvel fibit they deb

becaufe it is given so none, hur those that are A nothing but those things that are pleasing to the ficfh : fo that dying in that citate, they can respensehing but corruption therefore it hence followeth that Philosophers, heathen, and all meere civill, and naturall men, being fuch as never fowed to the fibrity thall reape norhing but corruption, death, and condemnation, contrary to the opinion of iome ancient, and moderne writers.

Further, obfervehere, that though there bee fome that are Newert in religion, loke warme Gofpeller halting between two opi-Phil.3.19. nions, tuch as are neither fich tibr fich, yet in morall duries, there are no Newters. nor itdiators : for all men are ranged into one of these two ranks ender they are fowers to the Ach, or to the Poirit.

Here also we fee who are true worldlings indeeds to wit, fuch as minde earthly things, in fpending themselves, their ftrength, and wits, upon the world, having all their care for it, and all their comfort in st; in the meane time, having little or no tafte of the joyes of the would to come, becaute they make their Paradile here upon earth, and never looke for any heaven after this lite: As allo who are tol: rituall men, namely fuch as walke in the fpi nty who chough they live in the world, it there houses of clay, yet are in a off the world, bedaule nyey fetinor cheir affechons upon bit But have their convelation if heaven, where Christ finer har God right hand.

"The ferves Bill of all, to difcever unto us ow own eftite, whether webenitided carnaly oripiritualisfur if we low to thef the chat is, be alwayes poring and digging in the cartly with the niole, terring our affections upon it, not referring the bleffings of God to his glow ry, and thefurtherance of the Golpell; but to ferve our owne corrupt defirest we are fieldit minded, (though we pretend this, and that and proreft never formuch) and continuing in this citate, we can expect northing but the haven of death and condemnation. Whereas on the contrary fide of we favour ahe things of the foirit, by fetting our affections upon Hem, & feeking thole things that are above, efallones lifeing the lour hearts by feerer stoutes and efactulations, for the enjoying of them, we late the international men, and that undouted feller in dae time respecte harveft of eterhall Heigenstein 1.1.2.2.1.1.1.1 Secondly, this bewfaitsthe paneity of fpi reuall men, even which the Gothe is moter fedSind how the world (warmies with multitudes of carnall, and flefhly minded men. Fo איזאיראייניין איזאיניין איזאיניין איזאיניין איזאיניין איזאיניין איזאיניין איזאיניין איזאיניין איזאיניין איזאיני איזאיניין א איזאין איזאיניין איזא Luke 17.17. Hellen eine liefert finge lin meit lat. transenterver of the terring is to in the strong of the st

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the Epistle to the Galatians.

in tollowing of worldly things, feldome (God | A | yet they fhall not respe corruption. Thus he knowes) or never minding the kingdome of God, 'or the right could the thereof, nor pra-Ching the Apofles rule, So to wfe the world as though they used it not, 1 Cor. 7.31.

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uke 11.10,11

Cap.6

Againe, here we fee how the wifedome of God is counted folly, among worldly wife men : and how the wifedome of the world is foolifhneffe before God. For if a man fow to the fpirit, in not following blinde reafon, nor corrupted affection, nor fathioning himtelfe to the guile of the world, nor feeking his own good to much as the good of others, but denying himfelfe, forfaking all(in his affection) for the Gofpell of Christ, and contemning this remporall trafh, in regard of the heavenly treafure; he is accounted in the world but a feole : whereas God accounts him truly wife: for he is the wife Merchant man, who having found a pearle of great price, went and fold all that he had, and bought it, Matth. 14.46. For the lefle he layeth up for himfelfe upon earth, the more hee treafurerh up for himfelte in heaven. and though hee feeme to fow upon the waters, yet after many dayes he shall find it againe. Whereas they that mind nothing but the world, in fowing to the fleft, are reputed wije and provident men: when as God accounts them flarke fooles: Then foole, this night fall they fetch away thy fonie, and then whole fhall those things bee which show haft provided ? and then it tolloweth, So is he that gathereth riches to him. felfe, and not rich in God. For the more they treafure up riches, the more they treafure up to themicives wrath against the day of wrath, Rom. 2. 5. and fat themfelves against the day of flaughter, Iam 5.5.

Laffly, wee are here warned to take heed of the devils fophiftry. It is a notable policy, one of the cunningeft ftratagens the Devill hath, in good things commanded, to fever the meanes from the end: and in evill things forbidden, to fever the end from the meanes. Heelaboureth to fever the meanes from the end, by perfwading a man that he may come to the end, though he never use the meanes, that heemay reape eremail life, though hee never fow the feeds of the ipirit in this life, But we must know, that as he which runnith 'D not at all, can never gaine the Gailand : hee i which laboureth not in the Vineyard, the labourers wages: he that never fowes, can never reape: fohee that runneth not in the race of Christianity, shail never attaine the Crowne of happinetle and felicity : hee that laboureth not in the Lords Vineyard, the recompence of reward : he that in this life foweth not to the fpirit, shall never after this life reape life everlafting. For wee may not dreame of a good harves, without a good feed time, of towing nothing to reape tomething ; or fowing tares to reape whear. Againe, he fevereth the end from the meanes, by perfwading men that they may use the means and never come to the end, that though they fow to the flefh,

perfwaded Eve, that though fhee did cate of the forbidden fruit, yet fie flould not dyc the death, nay, fhee fhould not dye at all, but her eyes frontid be opened, and fhe frould be as God himtelfe, knowing good and evill But we are to bee undoubtedly refolved of this, that God hath linked withan iron chaine, the pleafure of finne, and the punifhment thereof + that as he that followes a river, must needs at length some to the Sea: to hee that followes the courfe and threame of his finnes, mult needs come at the length to the guilte of crernall destruction.

9. Let winot therefore bee wearie of well de . ing : for in due feafon wee fall reape, if wee faint not.

In these words, the Apoffle expounds the fait generall rule appertaining to all forrs of men : and in it he alcendeth from the bype thefis to the thefis, that is, from the particular, to the generall, flewing that we ought not to faint in any good courfe, either in doing good to them that labour amongst us, and are over us in the Lord, and admonifhus ; nor yet in being beneficiall unto others. And this verfe dependeth upon the former, (as the word therfore doth imply) by way of necellarie illation, and confequence : for feeing that they which continue in well doing, in fowing to the fpirit, fhall of the fpirit reape life everlaiting, verf. 8. therefore no man ought to bee weary of wel doing It confifteth of two parts: of a rule, or precept, in the former part of the veile, Let us not therefore be weary of well doing: and a reation of the rule, or a motive to incite us to the performance thereof, in the latter pari: for in due feafon we Ball reap, if we faint not. In the rule, the Apothle fpeakes that plainely, which in the tormer vertes he had delivered more objeutely : for here hee expounds himfelfe, what he meant by foring to the fbirit, namely, doing of good, or (as it is in the next verie) deing of good unto all; which may alio appeare by that which followeth, we Mallreade, 1 if we faint not ; that is, wee fhal! reape the truit of that which we have fowne to the fpirit, if we faint not : therefore to low to the lpirit, is nothing clic, but to doc good. Now by well doing, the Apolle meanes not onely the outward worke, whereby our neighbour is furthered, helped, relieved; but the doing of it alfo in a good manner, and to a good end; fo, as it may be a good worke indeed, not onely profitable to our neighbours, and comfortable to our felves, but acceptable to God. This is a more needfary precept: for moft men are foone weary of a good courfe, like to these Galatians, who beganne in the spirit, but being weary of that waike, turned alide, and made an end in the flefle, Gal. 2. 3. Like Ephraim and Indah, whole goodneffe was as a morning cloud, and us the morning dew which vanifbeth away, Hof. 6.4. This weariton netfe in well doing hath feized upon the moft : even upon

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all drowfie profetfours (which are the grea- A test part.) as may appeare by this, in that tome, if they bee held but a quarter of an houre too long, or above their ordinary time, are extreamely weary of hearing the word. And as for duries of mercie and liberality, putting up injuries, & tolerating wrogs they are reading anter an end as ioone as they beginne. And as for prayer and thankfgiving, and other parts of the worthip of God, moft men fay in their hearts with the old lowes, What profit is it that wee keepe his commandements, and that we walke humbly before the Lord of hofts ? Malac. 3. 14. Hence u is, that the holy Ghoft is fo frequent in ftirring us up to the performance of all good duties, with alacrity and cheercfulnetle, and often E in rowling us from that drowlinelle and deadnelle, wherewith we are overwhelmed, Lake 18.1. Our Siviour Chrift propounds a parable to this end, to teach us, That we ought alwaies to pray, and not to waxe faint, Epb 3.13. I defire (laith Paul) that ye fa nt not at my tribulations 2 Theff. 3.13. And ye, breshren, beenot weary in well doing. And to in this place, Let no not therefo e be weary of well doing. Now the reafons which make men fo wea-

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rie of well doing, are in generall these three. First, the strength of the flesh, which even in the regenerate is like the great giant Goliah, in comparison of poore David. Secondly, the weaknelle of the fpirit, and fpirituall graces. Thirdly, the outward occurrences, C and impediments of this life. In (pecial) they be thete. Fuft, men by nature are wolves one to another, Elay 11. veri. 6. and to they coninue till this wolvilli nature bee mortified, and renewed by grace ; and are fo farre from helping, furthering, relieving, tolerating one another, or performing any other dutic of love, that contrarily, they are ready to bite, and devoure one a tother, Gal. s. verle 15. Secondly, ottentimes it commeth to patte, that other mens co'dnelle dorh coole our zeale, their backwirdnelle flacketh our forwardnetle. Thirdly, many thinke it a difgrace and difustagement unto them, to fleope to low, as to become ferviceable unto their inferiours, Fourthly, there are many things which D difcourage us from well doing: either the partie is unknown unto us, as David was to Nabal (for which caufe hee would not relieve him in his neceffity:) or elfe feeneth unworthis of our helpe, being fuch as through rior, harlots, lewd company, hath brought himfelfe comiferie and beggery : or fuch as reward us evill for good, hatred for our good will; or fuch as are querulous, alwayes complaining, though never to well dealt withall : all which make men cold in the duties of love, Fift'y, fome there bee which faine dangers, and caft perils, which hinder them from doing the good they fould : The flotbfull perfon isith, a lyon is in the way, Ge. Laftly, the manifold occations and atfaires of this life,

doc fo diffract the minde, as that a man is foone wearied, yea in the beft things. Befides, many fee no reafon why they fhould fpend themfelves, in doing good unto ochers.

Cap.6

Cap.6.

Now to all these obstacles, and pull-backs, wee are to oppose the Apostles precept, Les Hi not be weary of well doing. For verily, if the confideration of these imall occasions, and rubbes that lye in the way, daunt and difmay us, and to stoppe our courie, we shall never be plentifull in good workes : wee may haply Luke 9.63. put our hand to the plow, but a thousand to one we fhall looke backe againe : with Lots wife caft a long looke toward Sodome ; and Gen. 19.29. with the Ifraelites in our hearts turne againe into Egypt. For as kee that observetb the winds fhall not fow, and as hes that regardeth the clouds, fball never reape, Ecclef. 11. verf.4. So he that regardeth the ingratitude of fome, the cvill example of others, the manifold distractions and occurrences of this life ; and thall caft perills in carnall wifedome, of this and that trouble, or inconvenience, that may entue, fhall never doe his duty as he ought.

And affuredly, he that fainteth in a good course, and giveth it over before he come to the end, is like unto the flothfull husbandman, who having plowed and tilled, and in part lowed his ground, giveth over before he have finished it ; and fo, either the parching heat doth wither it, or the nipping cold doth kill it, or the fowles of the ayre devourcit.

Now woft men are ficke of this difeafe, which thewes the great netle of our corruptions, and that the beil Christians have a huge matte or lumpe of finne in them, and but a fparke of grace; in that they are feldome or never weary in feaping together of riches, in following their pleatures, in purfuing honors, and hunting after preferments: and yer a equickly werry in duties of pietie, juftice, and mercy, albeit they have an untpeakcable reward annexed unto them.

Well, whatforver the corrupt practices of men be, let us learne our duty, o goe forward without wearinelle, nay to doe good with cheerfulnelle, as Parliaith of himtelie, Phil. 2. Forgetting that which is behinde, and indeavonring himfille to that which is before. Let us confider that it is the property of a liberall mind, To devile of liberall things, and to continue his is berality, Efa. 32. veil.8 Neither is this a'l, not to be weary, or to perfift and continue, but we must proceed on from thength to thrength, and bring forth more fruit in our age, Pfal. 92. 14. as the Church of Thyargra, whole workes were more at the laft, than at the first, for which the is worthily praifed by our Saviour Chrift, Revel. 2. verie 19. It was the motto to Charles the fift, Plus nitra, and it cught to be every Christians motto to strive to perfection, and as the Apoftle exhorts us, Tote fled.

the Epifile to the Galatians.

faft insurerable, and not tomake flay there, A of inheritance, Calefig-ag. 24. And generally but to bee abundan always's is storowke of the Lord, " Corinstance 15.98. And there west may doothis indeed, wee must for downe ais certaine conclusion, that wee will not recove nor give backey come what will come and wichall wee mult labour to quicken our dull and drowlie fpints, to gitd up the loyner of our mindes, to fremhier our weake stands; and our feeble knees, by publike and private exercifes of reading, prayer, modication, i conference, &c

Thus much of the rule in now followerk the reation of the rule, or the monive to an courage astorhe performance of this day, for in due fenfon we fall reape; if we faint not; 25 if lice (hould fay mote fully) chuse Let us be sflured of this, that continuing and increa-(ing in well doing, our labour is not loft, nor (pent in vaine, 1 Corinth. 15. 58. for shought wee imagine that wee labour in vaine, and fpendour ftrength in vaine (as the Prophet speaketh) yet our worke is with the Lord, and our labour with our God, Elan 40.4. And albeit wee may feeme to our felves and others to caft away our goods in being beneficiall unto fome, and (as the Wite man fpraketh') to towe upon the waters : yes ufer many dayes we Ball finde them againe, Eccl. 11.1. In the mo-tive there bes three things contained. Firft, the reason it felfe, which is a promife of reward, we fail reape. Secondly, the circultance of time, when this harveft finall be reaped, wee shall reape in date (enfort. Thirdly, the condition that is required on our parts that we may reape, if wefaint not. Of these in order, and first of the reason or promise it felfe.

Whereas the Apofile (to the end we may not be weary of a good course) doth encourage us to proceed on, by fetting before our eyes the promifed reward, I gather, that we may encourage, animate, and excite our felves to the performance of all good duties by the confideration of the heavenly harveft which we are to reape, and the crowne of glory wee are to receive after this life : as the husbandman doth fowe, in hope that hee fhall reape : and though feed-time bee painefull and chargeable unto him, yet hee giveth not over for all that, but comforteth himfelfe with the expectation of the harvest, which will fully quit his coft, and recompence his labour. That this is a truth, it may appeare by fundry arguments. by precept, by promife, by practice, by reason. For precept. It is the commandement of Chill, we should make us friends of unrighteons mammon, or the tiches of iniquity, that when wee fall want, they may receive as into everlafting tabernatles, Lake 16.9.

For promife, befides this place (which is very pregnant to the purpole) Paul exhorts servints, That whatforver they doe, they would ave is bearsity, as so the Lord, & not to men, know-ing, that of the Lord they fall receive the reward Epb. 6. 4 He that forfibes fasher and mother , che. for Olivifiziate, for Bressive an hundred fold may a in this sife and in chormorid so come life sweriafing Math Incast, Thefe and the likepromiles were to as purpole, if it were not lawful for us to loake to she reward, and if me might not by confidering of it, incite and fure up, out falves to greater sleavity in the courle of Christianity in making an more ferrent, and

frequentin the dataset piety. Thirdly, it may her proved by the pra-lice of the Saints of Gird - Aereben was contented to forfake his native country at the command of God / and to dwell in a ftrange land, sea, and that in cents, because ha laoked for a city baring a foundation, whole builder and waher is God, Hebrew + 1. V. 9, 10. Mejes checmed the rebuke of Chrift greater riches, than the treatures of Egypt, becaufe, bee had refpect unto she receivence of reward, vetic, 26. Chrift (whole example is without all exception, being exemplant indeficiens, as the Schoole men (peake) did fweeten the bitternelle of the croule, with the confideration of the glory which a little after he was to enjoy : for to the Apoftle faich, shat for the joysbat was fet before bits, be endured the croffe, and despi-fed she bame, Hebrewes 12,2. The Coloflians are commended by the Apollic, for that they continued & increafed in faith to God, and love to man, for the hopes lake that was laid up for them in beaven, Coloffians 1. 5; And Paul thewes this to have beene the practice, and to bre the duty of all the Saints of God, fo to runne, that they may obtaine, 1 Corinthians.

Lafly, it may bee proved by reason. For fift, that which is the end of our actions, ought to be confidered of us, as a meanes to ftirre us up to the attaining of this end: therefore feeing the end of our taith and hope is eternall lite, Romanys 6.22. Te have your fruit in holineffe, and the end everlasting life. 1 Pet. 1. 9. Reserving the remard of your fasth, the falvation of your foules : Therefore we may, nay, we ought to caft our eyes vpon it, and to chreat all our actions for the attaining of it. Secondly, if the labourer worke, nor in regard of the common good onely; but allo with respect of his wages: he that runneth a race to attaine the garland : if the husbandman let and fow, plant and plow, in hope to reape a haively and to receive fome fruit of his labous : it is lawfull for Chriftians allo to doe good in regard of eternall reward : for that is the A pofiles reafon, 1 Corintb. 9.25. They that trie mafteries abfainefrom all things that they may obsaine a corruptible crowne : but we for an uncor ruptible. It is Saint James his realing, James g.verie 7, 8.as the husbandman waiteth for the precious fruit of the carth, and hath long parience for it, untill hee receive the former L1

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and the latter raines So muft we be patient, and A fettle our hearts, for the comming of the Lord drawerb meers, and he will secompence every man according to his worker. Thirdly, if it bee lawfull for a man to abftaine from finne, for feare of scenall punifhment, and terment in hell, (25 we know it is) Mat. 10,28. then it is lawfull to doe good, in hope of eternall reward. It will be faid, that it is the property of a mercenary hireling to looke for reward. I answer, It is the property of an hireling to looke onely or principally for his hire, either not minding the glory and honour of God, or leilerespecting it, than his owne private advantage : so that when the hope of his gaine is gone, he leaveth his charge, and flieth away : like the Popifs Monkes, who were right hirelings indeeds for they minded nothing but their owne commodity, according to the old faying, No penny, no Pater noffer. But to looke to the recompence of reward, in the fecond place after the glory of GOD, the performance of our duty, and dilcharge of a good confeience, is no property of a hireling; feeing God hath promifed to give to them which by continuance in well doing, seeke glory, and bononr, and immortality, eternally life, Rom. 2. verfe 7. By this that hath beenefaid, wee may fee

the impudency of the Rhemilts, who in their

confirmine #5,2 Cor. 5.14. And here wee muft

with thankfulnetle acknowledge the endleffe

love and mercy of God towards us, feeing

that when hee might exact ftrict obedience

without any promife of recompence for our

labour : nay, when hee might fhiver us in

peeces with his iron scepter, yet as Abafbue-

rof did to Queene Efther, he holdeth out his

golden fcepter unto us in the preaching of

the word, that we might lay hold of it, and

by it apprehend eternall life. Yes it plesfeth

him to winne us by gifts, to incite us by re-

wards, to allure us by promifes, in giving his

word, that if we give, we may look to receive,

marginall notes upon Luke 14.1. Hebr. 11. 26. and Apoc. 3. 5. doc notably flander us and our doctrine, in averring that wee teach, C that no man ought to doe good in respect of reward : the like may be faid of Cardinall Bel-De Iuflific.lib. larmine, Binifeldine, and others. For this is our cap.8. De Iufific.& conftant doctrine, that we may, and ought to ftirre up our dulnetle to all chearefulnetle, in mer.Sec.4. memb.s. the difcharge of our duty, by fetting before conclass. our eyes the reward which is promifed. Yet fo, as that we ought not only, nor principally, to respect the rewards for the zeale of Gods glory, the care and confeience wee have to discharge our dury, ought rather to move us to be plentifull in good workes, (in lieu of chankfulnetle unto God for the riches of his mercy) than the greatneile of the reward; feeing wee ought to doe our dury, though there were no heaven, no hell, no reward, no D punifhment, no devill to torment, no confeience to accule, the very love of God ought to

(though not for our merits, yet through his mercys) if we beflow transitory goods, wee (hall receive a dutable fubfance : If a cup of cold water, Gods kingdome. Mark 10.42. Gap_**6.**

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The fecond generall point, is the circumfance of time, when we fhall respe, to wit, in due sime. This due time may be understood, in part, of this life t for godlines hath the promile of this life, as well as of the life to come, and the workes of mercy, have beene even in this life recompensed to the full. The widow of Zarepta for entertaining the Propher Blish, was miriculoully fuffained in the dearch : The masie in her barroll did not wafte, and the orle in her cruite did not diminif. 1 King. 17.16. And to the Shumanie for the like kindnetle fhewed to the Prophet Elizens, being barren, obtained a fonne: and when hee was dead, thee obtained him to lafe againe, 2 King 4. as the widow of Zarepsa did hers at the prayer of Elinh, 1 King. 17. 22. For as God doth alwayes give to his children in this life the first fruits of his Spirit: fo hee doth often give them the first finits of their labours, as a tafte of their future felicity, and an earnest of that happines which after they fhall fully enjoy. Our Saviour Christ saith, he will reward them an hundred fold in this life, Math. 19. But this due time is properly meant of the life to come, which hath two degrees, the first is ,at the day of death, when the fonle entreth into happinelle: the fecond, at the day of judgement, when both foule and body (being re-united) shall bee put in full polleffion of eternall glory and felicity : for then they fall be rewarded according to their workes, : not fo much as a cup of cold water which they have given to relieve the Saints of God, but shall bee recompenced to the full, Matth. 10.42.

V/e. Seeing God hath fet downe a fet and certaine time when we are to reape, it is our duty with patience to expect it, as the husbandman doth, who having fowed his field, doth not look efer a croppe the next day, or weeke, or moneth : but patiently expecterh the harveft, that he may receive the precious feed of the earth. For he is too unrealonable, who having fowed in September, looketh for a crop in October : hee muft waite for the moneth of August, till the harvest; and in the meane time indure forme and rempeft, winde and weather, inow and raine, haile and froft. So we must fow our feed, and fow plentifully, full expecting the fruit of our labour with patience, till the greateft harveit come, the great day of retribution, in which God wil feparate the wheat from the chaffe, gathering the one into his garners, . & burning up the other with unquencheable fire, Mat. 3. 12. Let us confider the example of God, who doth patiently expect, and (as I may fay) waits our leifure when we will turne unto him, that he might have merey upon su, Ef. 30.8.he waits at the doore of our hearts and ftandeth

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nay, hee calleth unto us ftanding without, Open unio me my fifter, my love, my dove, my undefiled, for my bean is full of dew, and my lockes with the droppet of the night, Cant. 5.2. Wee unto thee Iernfalem, will thon never be made cleane ? when will it once be ? lerem. 1 3. 27. More particularly, Gods waiting and expetiing is fet downe in Scripture by lundry degrees. First, hee waitech all the day long. Ifay. 65. 2. I have firetched out my hand all the day long to a difobedient and gain (aging people. Secondly, forty dayes together, Testorty dayes, and Ninive fhall be deftroied, Ionas 3. 4. Thirdly, all the years long, as the husbandman doth; Hooked for grapes, and loe wilde grapes, Efay. 5.4. Fourthly, hee expectethour amendment many yeares together, Luke 13. 7. Behold, thefe three yeares have I come and fought fruit on this figtree, and finde none. Fiftly, the Lord fuffered the manners of the Ifraclices forty yeares in the wildernetle, Plat. 95.10. Act. 13.18 Sixtly, the long fufferance of God (as Peter faith, 1. Epift. 3. 20.) did patiently expect the converfion of the old world, all the while the A ke was in preparing, for the fpace of 1 20. yeares. Seventhly he expected the Canaanites, and Amorites for the space of foure bundred yeares, yea, he fuffered all Gentiles to wander in their owne wates, and in the vanity of their minde almost for three thousand yeares together, Alis 14.16. Now if God bee fo patient in expecting our amendment from day to day, from yeare to yeare; wee ought to be patient in expecting the accomplishment of his promifes day after day, and yeare after veare, as we are commanded, Habbac, 2. 1. Though the vision tarry, yet tarry for it, for it Ball (wrely come, and Ball not flay : and though it be long before we reape any fruit of our labour, ver let us with patience expect it. for in due featon we shall reape, it wee faint nor. For, if God wait upon us, not for his owne good, but for ours : what a fhame is it that we will not waite upon him, in tariying his good leiture, for our owne good? The dumbe and fenf.cis creatures may let us to schoole in this point, for they expect with fervent defire to be dels. vered from the bondage of corruption, into the glo D rious liberty of the fonnes of God, Rem. 8. 19.20. and as the word fignifieth, they excpt & with a longing delire, even with thrufting forth them beads, as the poore pulloner that is condemined, doth, who effoones putteth forth his head out of the window, in a continuall earneft expicitation of the gracious pardon of the Prince. It is our parts therefore to waite as David did, who faith of himfelfe, Plalme-69.3. I am weary of my crying, my eyes faile mee whileft I waite for my God. For if we give over our patient expecting, and faint in our minds, feeking to anticipate this DVE TIME, shis period which God hath prefixed in his unchangeable will, (more immutable than the lawes of the Medes and Perfians) a thou-

ft indetil knocking to beelet in, Apocal.3.20. [A] ft indetil knocking to beelet in, Apocal.3.20. [A] fandto one but we tutine for helpe, either to nay, hece callech unto us ftanding withour, Open mnome my fifter, my love, my dove, my madefield, or my bead is full of down, and my locker with the droppet of the night, Cant, S. 3. We anno the lerafalem, will is one for Terms, 13.27. More particularly, Wills one for Terms, 13.27. More particularly, Gods waiting and expecting is fee downe in Scripture by lundry degrees. Firft, het waiteth all the dy long. 13, 65, S. 1 how the trached out my hand all the day long to a diffording and gain/gring papels. Secondly, forty days together, Tei prin dares, and Nimive faul be defroi-

The third thing to bee confidered, is the condition required on our part, that wee may reape in due time; fer downe in thefe words, If we faint not. The words in the originall are thus : wee shall respe in due time not fainting : which may be(and are of * fome) taken in a double fenfe : either as a promife, or as a condition. As a promife, thus, If we bee not weary of well-doing, wee shall reape in due teation without all fainting and wearingthe, either to the body or mindithat is, wee thall reape with all joy and comfort as it is, Plat 126. 5,9. They that fow in teares, fhell reape in joy : and they that went weeping; and carried precions feed, Ball come againe with joy, and bring their feaves with them. As a condution, that if we continue confant in well doing to the end, without fainting, we shall reape in the time that God hath appointed : and in this tenfe it is to be taken in this text, to wit; conditionally, as it is well tranflated, If we faint not.

Wee are further to confider, that there is a double fainting, one of the body, another of the minde. The bodily fainting which commeth by labour and royling; is not here meant, feeing it doth nothing impeach the goodnelle of the worke, (it is an argument 1ather of the foundnetle and fincerity thereof :) but the fpirituall fainting is that which is to be feared, because it maketh our labour all in vaine. And this fpirituall fainting is twofold: the first is, the flaking & remitting fomewhat of our courfe, and this liath, and doth befall the Saints of God, as we may fee in the example of the Church of Ephetus, which left ber firft love, Apoc. 1. 4. Yes, all the Saints of God have their turbida intervalla, troubled and diftempered fits, fometime in the full, fometime in the wane, fometime zealous and forward in the fervice of God fometime againe heavy and backward, &c.

The fecond is fuch a fainting and languifhing that we cleant give over our could, of which Paul (peakes, 2 Cm. 4.6. Therefore we faint not, but though our outward man perifs, yet the immedia man is removed daily. And the author eache Helberwets. We musil could be Chrift, webcondared fach feaking agains if finners, left uniford the webrief, and faint in our fouter, 1260, uniford the webrief, and faint in our fouter, 1260, of the Lind, withour faint when thom art rebuked of the Lind, withour faint when thom art rebuked of him. This fainting is meant in this place.

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and the latter raine, So maf we be patient, and A fetile our bearss, for the comming of the Lord drawerbwere, and he will secompence svery. man according to his workers. Thirdly, if it bce lawfull for a man to abftaine frem finne, for feare of sternall puniforment, and terment in hell, (sswe know it is) 744. 10.29. then it is lawfull to doe good, in hope of eternall reward. It will be faid, that it is the property of a mercenary hireling to looke for reward. I answer, R is the property of an hireling to looke onely or principally for his hire, either not minding the glory and honour of God, or letle refpecting it, than his owne private advantage : fo that when the hope of his gaine is gone, he leaveth his charge, and fieth away : like the Popif Monkes, who were B right hirelings indeeds for they minded nothing but their owne commodity, according to the old faying, No penny, no Pater mofer. But to looke to the recompence of reward, in the fecond place after the glory of GOD, the performance of our duty, and difcharge of a good confeience, is no property of a hireling, feeing God hath promifed to give to them which by consimuance in well doing, feeke glory, and bononr, and immortality, eternally life, Rom. 2. verfe 7.

De Iufiifis.bb.5. cap.8. De Iufiifis.cr men.Sec.q. memb.5. cmcb.5.5.

By this that hath beenefaid, wee may fee the impudency of the Rhemilts, who in their marginal notes upon Luke 14.1. Hebr. 11. 26. and Aper. 3. 5. doe notably flander us and our doctrine, in averring that wee teach, C that no man ought to doe good in relpc& of reward : the like may be faid of Cardinall Bellarmine, Binsfeldine, and others. For this is our conftant doctrine, that we may, and ought to ftirre up our dulneile to all chearefulneile, in the difcharge of our duty, by fetting before our eyes the reward which is promiled. Yet fo, as that we ought not only, nor principally, to respect the rewards for the zeale of Gods glory, the care and conficience wee have to difcharge our dury, ought rather to move us to be plemifull in good workes, (in lieu of thankfulnetfe unto God for the riches of his mercy) than the greatnetTe of the reward; feeing wee ought to doe our dury, though there were no heaven, no hell, no reward, no [punifhment, no devill to torment, no confeience to accule, the very love of God onght to conftraine as, 2 Cor. 5.14. And here wee muft with thankfulnelle acknowledge the endleffe love and mercy of God towards us, feeing that when hee might exact ftrict obedience without any promife of recompence for our labour : nay, when hee might fhiver us m peeces with his iron scepter, yet as Abafourrold did to Queene Efther, he holderh out his golden feepter unto us in the preaching of the word, that we might lay hold of it, and by it apprehend eternall life. Yea it pleafeth him to winne us by gifts, to incite us by rewards, to allure us by promifes, in giving his word, that if we give, we may look to receive,

(though not for our merits, yet through his mbroys) if we beflow transitiony goods, wer fastly converse a durable fubfizners: If a cup of cold water, Gods kingdome Math 1042. Cap 6.

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The fecond generall point, it the cistumfance of time, when we fallrease, to wir, in due sime. This due time may be understood, in part of this life t for godlines bath the promile of this life, as well as of the life to come, and the workes of mercy have beene even in this life recomponend to the full. The widow of Zarepts for entertaining the Propher Blieb, was miriculoully fuffained in the dearch : The mais in her barrell did not wafte, and she oyle in ber sraife did not diminife, I King 17.16. And to the Shummine for the like kindnetfe fhewed to the Prophet Elizens, be ing barren, obtained a fonne : and when hee was dead, thee obtained him to life againe, 2 King 4. as the widow of Zaropen did hers at the prayer of Elina, 1 King. 17. 22. For an God doth elwayes give to his children in this life the first fraits of his Spirit : fo hee doth often give them the first fruits of their labours,as a tafte of their future felicity, and an earneft of that happines which after they shall fully enjoy. Our Saviour Ghrift faith, he will reward them an hundred fold in this: life, Matth. 19. But this due time is properly meant of the life to come, which hath two degrees, the first is, at the day of death, when the tonic entreth into happineile: the fecond, at the day of judgement, when both foule and body (being re-united) shall bee put in full polleflion of eternall glory and felicity : for then they fail be rewarded according to their workes, : not to much as a sup of cold water which they have given to relieve the Saints of God, but shall bee recompenced to the full, Matth. 10.42.

Vie. Seeing God hath fet downe a fet and certaine time when we are to reape, it is our duty with patience to expect it, as the husbandman doth, who having fowed his field, doth not looke for a croppe the next day, or weeke, or moneth : but patiently expecterh the harveft, that he may receive the precious feed of the earth. For he is too unreafonable, who having fowed in September, looketh for a crop in October : hee muft waite for the moneth of August, till the harvest and in the meane time indure forme and tempeft, winde and weather, inow and raise, haile and froft. So we mult fow our feed, and fow plentifully, ftill expecting the fruit of our labour with patience, till the greatest harweft come, the great day of retribution, in which God will teparate the where from the chaffe, gathering the one into his garners , at burning up the other with unquencheable fire, Mar. 3. 12. Let us confider the example, of God, who doth patiently expect, and (as I may fay) waies our leifure when we will turne unto him, that he might have marey upon m, Ef. 30.8 he waits at the doore of our hearts and flandeth the Epistle to the Galatians.

nay, hee calleth unto us flanding without, Open unto me my fifter my love, my dove, my undefiled, for my bead is full of dew, and my lockes with the droppes of the night, Cant. 5.2. Wee unto thee Icrufalem, wils thon never be made cleane ? when will it once be ? lerem. 13.27. More particularly, Gods waiting and expetiing is fet downe in Scripture by lundry degrees. First, hee waitech all the day long. Ifay. 65. 2. I have firetched out my hand all the day long to a difebedient and gain aying people. Secondly, forty dayes together, Tesforsy dayes, and Ninive Shall be deftroied, Ionas 3. 4. Thirdly, all the years long, as the husbandman doth; Ilooked for grapes, and los wilde grapes, Efay. 5.4. Fourthly, hee expecteth our amendment many yeares togeß ther, Luke 13. 7. Behold, thefe three yeares have I come and fought fruit on this figtres, and finde none. Fiftly, the Lord fuffered the manners of the Ifraclites forty yeares in the wilderneife, P/al. 95.10. All. 13.18 Sixtly, the long fufferance of God (as Peter faith, 1. Epift. 3. 20.) did patiently expect the converfion of the old world, all the while the Aike was in preparing, for the space of 1 20. yeares. Seventhly he expected the Canaanites, and Amorites for the space of foure bundred veares, yea, he fuffered all Gentiles to wander in their owne waies, and in the vanity of their minde almost for three thousand yeares together, Alls 14.16. Now if God bee fo patient in expecting our amendment from day to С day, from yeare to yeare; wee ought to be patient in expecting the accomplishment of his promifes day after day, and yeare after yeare, as we are commanded, Habbac. 2. 3. Though the vision tarry, yet tarry for it, for it fall (mrely come, and (ball not flay : and though it be long before we reape any truit of our labour, ver let us with patience expect it, for in due featon we shall reape, if wee faint not. For, if God wait upon us, not for his owne good, but for ours : what a fhame is it that we will not waite upon him, in tariying his good leilure, for our owne good? The dumbe and fenficis creatures may fet us to fchoole in this point. for they expect with fervent defire to be dels. vered from the bondage of corruption, into the glo- D rions liberty of the formes of God, Rom. 8. 19.30. and as the word fignifieth, they excpect with a longing defire, even with thruffing forth their beads, as the poore pulloner that is condemined, doth, who effloones putteth forth his headout of the window, in a continuall earneft exorcitation of the gracious pardon of the Prince. It is our parts therefore to waite as David did, who faith of himfelfe, Plalme 69,3. I am weary of my crying, my eyes faile mee whileft I waise for my God. For if we give over our patient expecting, and faint in our minds, feeking to anticipate this DVE TIME, this period which God hath prefixed in his unchangeable will, (more immutable than the lawes of the Medes and Perlians) a thou-

funderliknocking to beeler in, Apocal. 3.20. [A]

fandto one but we trainne for helpe, sithiet to the witch of Endor; as Sand'did, 2 Sam, 28, or to the wizzard of "Probin; as Backet did, Numb, 22, or to the forcerer and figure-flim ger of Babel, as Nebuchadeszar did, Ezeco, 21.2 i.orif all thefe faile, (as commonly they doc) we either breake sur into open blafphemy, as the King of Ifrael did, 2 King'o, 35. Bebold, shi evull comments of the Lord, Bonid I attind on the Lord any longer I or in the depth of difcoment, we play the defperate part of Razet, and lay violent hands upon our felves, 2 Macched, 40,41.

The third thing to bee confidered, is the condition required on our part, that wee may reape in due time; fer downe in thefe words, If we faint not. The words in the original are thus : wee thall respe in due time not fainting : which may be(and are of " fome) taken in a un ensubusyos. double fenfe : cither as a promife, or as a con- Oreumen in bunc locum, 🕁 dition. As a promife, thus, If we bee not weary of well-doing, wee shall reape in due teation without all fainting and wearinetle, either to the body or mindithat is, wee shall reape with all joy and comfort, as it is, P/al. 126 5.9 They that for in teares; fhell reape in joy : and they that went weeping; and carried precions feed, fall come againe with joy, and bring their feaves with them. As a condution, that if we continue confant in well doing to the end, without fain. ting, we shall reape in the time that God hath appointed : and in this tenfe it is to be taken in this text, to wit; conditionally, as it is well tranflated, If we faint not.

Wee are further to confider, that there is a doublefainting, one of the body, another of the minde. The bodily fainting which commeth by labour and royling; is not here meant, feeing it doth nothing impeach the goodnelle of the worke, (it is an argument 1ather of the foundnetle and fincerity thereof :) but the fpirituall fainting is that which is to be feared, becaufe it maketh our labour all in vaine, And this fpirituall fainting is twofold: the first is, the flaking & remitting fomewhat of our courfe, and this liath, and doth befall the Saints of God, as we may fee in the example of the Church of Ephelus, which left ber firft love, Apor. 1.4. Yea, all the Saints of God have their enrbida intervialla, troubled and diftempered fits, fometime in the full, fometime in the wane, fometime sealous and forward in the fervice of God, fometime againe heavy and backward, &c.

The facond is fuch a fainting and languifhing that we cleane give over our courde, of which Paul (peakers). Cover, 1.6. Through we faint hay, but shough our ensured man parifs, yet the innerd man is rearred italy. And the cuthor eache liber wers. Winner leaville. Chrift, we wanted fuely freshing against is nor foults, Heb. 1.3., Standarging, v. 4795 for an the chiftening of the Lind, whither faits when show art rebuild of him. This faith is in the n this place.

Finj, coronat of all vertues it is onely confancy is crow ned. Non carpiffe, fed perfecifie virtu-tin cft.

Whereas S. Paul faith we fhall reape, if me | A faint not, he fignificth, that we must perfevere and continue to the end otherwife we cannot looke to reape the harvest of eternall happinetle. It is nothing but conftancy and continuing in well doing, that doth crowne all our good workes. Bee confrane (faith our Saviour Chrift to the Church of Smyrna, Apoc. 2. 10.) and I will give thee the crowne of life levoms laith, it is the property of true vertue not to be. ein well, but to end well. Pant blameth thefe Ga-Tatians for beginning in the fpirit and ending in the flefh: and Chrift fhewes what a fhame it is to him that beginneth to build and cannot finish it it is as good never a whit as never the better : nay, his condition is better that never began, than that of Indas, whofe end was worfe than his beginning, Levie. 3.9. the taile of the factifice was commanded to be offered upon the altar, by which was fignified, that in every good worke we mult not only begin, but cotinue in it to the end, and factifice the end of it to God, as well as the beginning otherwife wee lote our labour, and mille our reward : cherefore S. John bids us looke to our folves, that we lose not the things which we have done, but that we may receive a fu lreward, 2 John ver(.8. The labourers in the vineyard came at fundry times, fome in the morning, others at the third, others at the fixe, and ninth, others at the twelfth houre of the day, yet none received the labourers wages, but those that continued in the worke to the end, Matth. 20. God is . Alpha and Umera, and therefore requireth a good end, as well as a good beginning : and it is our duty not onely to obey the commandement of Christ, verite ad me, come unto me, Matth, 11.28. but that also, manete in me, abide in me, loba 15.4 for heconely that

24.13. Further, whereas the Apoftle faith, we fall reape, of we faint wet. It may bee demanded, whether the Saints doe fo faint at any time, that they finally fall away? To which demand I answer in a word that they doe not. nay, they cannot totally and finally fall from grace. For first, if any thing should make them fall away, it is finne; but they cannot ID finne, becaute the feed of regeneration and grace remaineth in them, 1 lobs 1. o. And chough the Church fleepe, yet her heart waketh. Cantic, s.ver/e 2, And if any thing make them faint, it is affliction and perfecusion, but theie and all other croffes worke together for the best unto them that love God, Romanes 8.28. And cherefore their are no hinderances, but furtherances rather to their falvation. Secondly, they are built and founded upon the promile of God, I will put my forie into their bearts, fo that they (ballnet depart frame me, Jer. 32.vor/e 40. Therefore Chrift doth ie meferve them by his power, prevent them by his grace, guard and guide them by his fpirit, that they fullnever fall away, and that none

continueth to the end, thall be faved, Matth,

hall plucke them out of his hand, lob. to. adde further, that they are built upon the truth and fidelity of his promife, God is faith. full, of will not fuffer you to be sempted above that you be able, but wil give the iffue with the temptation, that ye may be able to bears it, & Cor. 10.12. Thirdly, upon the prayer of Christ, who praied that they might be kept from evill, Ichn 17. 15. that they might be one in the Trinity, as be in the Father, of the Father in bine, V. 21. that they may be wich him, and fee his glory, verfe. 24. Now Chrift was alwayes heard in that which hee prayed for, lobs 1 1.4.Z.

Cap.6.

Cap 6.

A Commentarie upon

Laftly, upon the life of Chrift, which is communicated to all his living members, Gal. 2. V. 20. When Chrift which is their life fall appeare, then fall they alfo appeare with him in glory, Col. 3.4. Queft. If they cannot altogether faint and fall away, why doth the holy Ghoft make a doubt of it, as though they might ? Anf. It is the will of God to move us to perieverance, and to flirre up our du'neile by fuch fpeeches : that we flould not be wanting to our felves in the ufe of the meanes.

1:. While we have therefore time let no doe good unto all men, but effectally to them which are of the hon Bold of faith.

In these words the Apofile doth iterate the conclusion propounded in the fixt verfe, as also in the ninth verse immediately going befores that we should doe the good we can, while we have time; and withall he doth illuftrate it, both by the object to whom wee muft doc good, and by the circumstance of time, how long we must continue therein. And herein he anfwereth a fecret demand, which might be made upon the former rule; for whereas it might be thought, that the Gentiles which profelle not the fame religion with us, were to be neglected, or at least, not fo respected. (is we read, Ad.6. veif. 1. the Grecians were neglected of the Ebrewes in their dayly miniftery) he Apottle antwereth, that wee muft not reftraine our bounty and goodnetle onely to the fe that are of the fame religion with us, but enlarge it unto all, We must doe good unto all men, but (pecially to them of the hon (hold of faith.

In the words we may confider three things Fuft, the duty it felie, Let us do good Secondly, the object or perfons to whom wee mult dos good, which is laid downe comparatively, we must doe good to all, but (pecially to those that are of the boufhold of faith. Thirdly, the circumflance of time, when, and how long we are to doe good, whilft we bave time; of thefe in order, and fuft of the duty.

This generall duty of doing good is recommended unto us by fundry arguments. The first may bee taken from the maine end and fcope of a mans life in this world, which as Paullignifieth in this place, is nothing elfe but to dee good: and this doing of good itandeth in three things : the fift concerneth God, in prailing, magnifying, and adoring his holv

the Epifitevo the Galutians.

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he defired to live for no other end, but that he might pratie God, O let my felle live, and is foull praife thee. The fecond concerneth our felves, in feeking the kingdome of God, and the righteoninelie thereof, by making bur calling and election fure by good works, 2 Peter. 10. Thisend of a mune hie Salemon intimatech, when hee faith, Lat in beare the ent of all : for o God and keeps bis commandements, for this is the whole date of man. Eccles: 12. verfeis. The third concerneth our brothren, in doing good unto them to far forth as pollibly we can in the compelle of our cal-ling for it is the end of every mans calling inferving of mencio ferve Gody and this is that which Paul ingech in this place, to be bewficiali ante all in mi

The fecond may bee taken from the example of God himselfer We must doe good to sheni the base as, that we may be the children of our beavenly Eather, Musben s.verf. 44,451 For wee are more conformable unto GOD in dning good unterenters fir being im ellential property in God to doe good to every man, feeing that every cibirate doth drinke, or at least taffe of the field out of Gods goodnelles Plates at verleb. P thin in receiving good from them . for her receiveth nothing from us, as David laith, Affendarffe renchesh nos to shee, Pfal. 16. verfe 2. Toche example of God weemay adde the example of godly Kings. The chiefoft praife and com- C mendation of Herskinband lefinh, is noted by shair goodnesses Concerning the reft of the acts of Heachinghand his GOODNESSE, they are written ++ 2 Cbron. 31. 32. Concerning the reft of the acts of lofiab, and his Goodmeffe, doing as it was written in the Law of the Lord, behold they are written-2 (bron. 35. verfe 26, 27. And this excellent name of Goodneffe or Bonnisfnineffe, was(wit may feeme) by the Law of nations afcribed to Princes and Potentares, in that it bestbeseem d them, as in name, fo in the vernie is felfe, to expreile the divine nature of God, and therefore they were called wight nu. that is, bountifull Benefactors, or gracious Lords, Lake 11.25.

The third is drawne from teltimony, divine, & humane, Out Saviour Chrift laich, It is a bleffed thing to give, rather than to receive, All.20.35.that is, to doe good, rather than to receive good. (.) Nastina. faith, that a man refemblethiGod in no property fo much as in doinig good. And the heathen Orator Demesthemes could fay, that (b) doing of good, and speaking the trath makes us most like to merbring only God himfelfe,

(1)Orat. 27. de

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Wasterery. Bus to confider, this more percioularly, Goodneffe is sbreefeld, Preferving, Univing, Com. Example conmunicating : in all which particulars we are to practice this duty . And first, for the preferving fordatifer we mult doe good not onely to our felves, but to others alle, in labouring to

holy name. Davidhad an eye to this end, who A | keepe and prefetve them from the contagion of financifiom fulling them grace; or back-liding from their holy profition, by all good memory as by good chample, and by gracious speeches featoned with fait, sec. as Barnabas diet, who commint to Ansiech, and fee ing the grace of God that whis give them, was glad. And confirmed them therein, achorsing them that with purply of bears they intentia sleave wate the Lord , Mais sies. and for this caufe (as Lanke it)it is added, that is a bat be was a good man, and

full of the stary of basis, and parts . The Making godin (P; is) like wife to be pra-Gifed, inferting man at unity, in reconciling those this wariance, in making prace and amirie, where there is nothing bur enmity and differention : for for this caule Chrift callect power makers, the children of God, Massh. 5.10. Because herein they as lively refemble the good netle of God their heavenly Facher, as any tonne doth retemble any quality or property in his naturall father : for he maketh men to bee of one mance in one house, P/1.67.

The communicating goodner (being fpecially understood in this place) hath foure degrees. First, for temperall things wee must communit cate to the necellities of the Saints, Rent. 12. verfe 13. And for priseall bleffings weemut remember the faying of Peter, Les every him as bash rectived a gift, so minister she fame unto others as good di pofers of the manifold grace of Gody Pet. 4.10.

Secondly, wee must bee plentifult in the workes of mercy, not contenting our felves with this, that we are beneficial to fome in relieving them in their wants and necefficies : bar we muft be rich in good workes. I Timi. G. 18: Charge them that we rich in this world, shat they benes bigh minded, that they doe good, and be rich in good workes ready to distribuse and tocommunicate, We must be like Tabiba for Dorcas) who cloached the poore with the gard ments which they made at her owno proper coftand charges, AG 9 39 and for this caule the holy Ghoft giveth this teftimony of her, That Be was rich or fall of good workes and almes which for didiv. 36, like to the vertuous woman, Priv. 31.20. who openeth the palme other hands to the poore, and fretcheth out her hands to the needy : like #0. of whom it is faid, that the loynes of the poore bleffed him, lob \$ 1.20. •• [[ii] • • ·

Thirdly, we must bee much in goidneffeter the Scripture fpeaketh of God) that is ebunidant in goodhelle, in communicating unto others abundantly those Blellings which the Lord hath flored is while It abe onely in loving our brethren for which the Theffalo nims are commended, shiteheit love in one towards another did abound; but in a liberal? fupplying of their wants, as Paulexhorts the Corimbians, that is shey did abound in faith and love, fo shey would abound to rich liberality; 2 Cor. 8.7. as good Obadiah didin fpeding his Liz living

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A Commentarie upon .

living, and venturing his life, in hiding an [A hundred of the Lords Prophets from the furious rage of wicked lefdel, 1. King 18.13.

Laftly, we must be exceeding, or finerations-dant in goodnessin exceeding measure (if it may be) in doing good- like thepaore widdow who had rather want her felles than bee alcogether wanting in contribution to the treature of the Londs Temple, and sherefore though it was bucewo mites which free caft into the Corban, yas Ghrift preferred it before all the rich mans offerings being put togather, in that they gave of their farter flairy, but the of her penary call in all that thee had, even all her living, Lak. 2 1-4. leis well faid by S. A. Ambrofe : We must relieve the mants of other Necefliates aliaccurding as we are able, and fometime wen above B po Jummes juvare our abiairy : as Paul witneileth of the Corinthidevenus, er plus an to their great commendation, that to their inter.lum quam power, and Leyond their power they were willing. 2. Con. 2.8.

Further, in doing good, we mult observe these rules. I.Wes mult doe good of that onely which is our owne : for we may not ene a large and liberall faive of another mans loafe, (as she common faying is) wee may not fteale from one, to give to another : or deale un-I juft'y with fom:, that we may be mercifull to. others : or rob Peter, to cloath Panl. The Lord abhorreth even burnt offering if it be of that which is gotten of rapine and " ipoilen Efr. 61.8. And hence it is that David would not offer burnt offering without colt, of that C which was not his owne, 1 Cbron. 21 24 11. We mult doe good with chearfulnelle

Offic.l.1 c. 10. Beneficentiaex benevelening manare aelet. effectus tures nomen imponit operi tuo. Inftit. divinla.c 12.

P(21.93.14.

Prov. 5.15.

Holocaullum

de rapina.

and alactity, for God low the a cheerefull giver, 2 Corinth o Ambrole laich flely and finely to this purpose, Well-doing ought to proceed from well willing : for (uch as thing off ellion is, (uch is thy allion, I herefore if we give, we must dae it freely, otherwite it is no gift; for what more fied than the giftriherefore we may not play the huckfters in doing good, for that doth moft blemift the exc llency of the gife : for as Lalladini laith, Danda berefisia, non fans randa,

111. We mult fo doe good as that we doe not difable our felves for ever doing good; but may continue in well doing, and as the D Plalmitt (pcaketh, bring forth more fruit in our age, Salomon commands that the fireames of our wels fould flow to others, yet fo, a that the fountaine be fill our owne. Pla, 112.5. A good marie mercifully and lenderb, and will guide his friene with judgement, that is, hee will to difscently dispose of order all his actions, as that he will keeps himfelfe within the compaties. to beginning to doe good, as that he may coinate cherfort the wife man faith. In the bonfe of the muse there is a precious treasure, and erne. ment, but a feelift man deventeele it; Prov. 21. 30. All the difciples that more at Anrioch fent faceout to the brethren which were in ludea, in the great famine sharwas in the ument Clanders Gefar, yes every man accord

ding to bis ability, Alt. 1 1.29. for according to Pauls rule, we mult not fo give, that others to ad-fed, and we an feluespinched, 1 Cor. 8.1 3. IJV. Weeimuft doe all the good wee can pollibly within the compatie of our callings and hinderallthe evill, It will be faid, God (whole example we are to follow) doth notes! the good he can i neither dorn he hinder all the evill. Therefore we are not bound to dec all the good, on prevent all the avill we cand anfwer. In this particular wee are not to sime tate the example of God, and that for shure chules. First, becaufe we are subject to the laws Then fall not dae evill shar good may come of in. Rem. 3.8. Whereas God is hot bound mot ubjeano any law, but is aboye it, and hari powerso difpente wich is, Scientidly, becaufe he is able to draw good out of evill, light out of darknelle, which we cannot doe. Thindly, becaufe God is the general good, we monthly lar. Now there is great difference betwith shele two, for it belongs to the nature of she perticular good to procure all the good that may be simply to everythe and to hinde all evill & whereas to the networ of the present or aniverfall good, three things appertaine. First, that statistings should thee good in fome meature of goodnesile. Secondly, that ime thing hould be better than others. Thirds ly, that shale things that are defeated in goodnaleThanis with thould be ordination he commo good : as in a welvordered houfer all the parts thereof ard good in their kinde, Secondly, fame better than others, as Frant field in a great hon/ethore are veffeb of gold and filver of wood and frone for bonour , and fome for difbonoury & Tim. 1. veile 20. Thirdly, choic that are defliture of goodneffer as inkes.drawebts.and other like places / ferving for ba's shough necellary utes) are ordained. to the common good of the wholehoute, which it cannot want. And therefore if the mafter builder (to prevent thefe particular evils) fould leave them out of his building. hee thould prejudice the common good of the whole house, which cannot bee without them.

Capid

Gap.**6.**

Nach.5. 45.

Mand: 7.11.

Thus much of the first parr, namely, the duty: Now I proceed to profective the tecond, which hewes firft to whom wee muft do good; and fecondly the order to be ablerved therein. We must doe good unto all tim for cially to the which are of the household, of faith. Touching the first: It may feeme, that fome among the Galarians were of the Phabilites mind, who thought they were bound to love their friends, but not their enemies: or of this perfwafignatiat they were not bound in confeience to doe good unto the heathen amongle whom they lived, as being profeffed enemies of Chrift, & open perfecutors of his Churchy Bur Paul reicheth them and us another letton; when he commends us co de good unto all furable to that of our Saviour Chrift, love your entities, bleffesham that curfe you, dec

the Epifile table Galatians.

there was mortall barred berwing the lawer and the Samaritans, Jobs 4. 6.yet hee freing his deadly energy wounded and halfe dead had compellion upon him, powred wine and oyle into his fares, bound up his wounds, fet him on his owne braft, brought him ro-an Inne, and made provision for him ; the like ought we to doe, even to our enemies, at outcelion fall terves Linke 20.30. Fer if we mufit doe good to out anemics beef his Oxe or Affe going aftray, in bringing him home againe, Exed. 13. 4. much more ought weeto doe good to our enemy hintfelfe. For the more beneficial and communicative we fhew our feives to bee, the greater goodnetie we fhew to be in us: as the fountaine which powreth forth his fircames unto all, and the candle which flandeth upon a candleftickes fhineth unto all, and not to it felfe being covered with a bufhell.

The reafons why wee ought to doe good unto all, (even to our enemies) are principally foure. The first may bee taken from the grounds of lowc and beneficence, which are in all men, even the wicked themfelves i now the grounds of love are foecially three: the fir Ris the image of God, which being in all men, yea even in prophane perfons in part, ought to be the leadstone of love to draw our affection unto it. The fecond is communion and fellowfbip in the fame nature, and therefore we ought to be beneficiall unto men.becaufe they are men : and though we will not doe good bomini, yet we must do it bumanitati, as the Philotopher faid. The third is participation in the death of Chrift, in that all men have part in Chrift as well as we(for any thing we know.) Secondly, God (whole example we are to follow, as hath beene faid) is good and bountifull.unro'all, caufing his Sun to fhine as well upon the bad as the good; and his raine to fall as well upon the ground of the unjust, as of the just, being kind unto the unkind, and to the wicked. Thirdly, we muft doe to others as we would they fhould doe to us. Therefore if wee being in diftrelle would m be glad to receive good at the hand of a wic-ked man, we ought in the like cafe to do good unto him. Fourthly, our profession and the reward which we looke for, require this at our hands, for if we do good unto them only that deegood unto us, or if we be friendly to those only that are friendly to us, what fingular thing doe we ? for even the Publicans doe the like : and fo having our reward here in this life, wet can expect none other after this life, Marsh 9.47.

The fecond point, (which containers the order to be oblerved in doing good), aslaid downe in thele words: Les no do goodse will, hos focially to thefe that are af the bon folder faith. By shemiof the ben/keld of frith, wes ares fun-

ing after pue to fignific the Church of God. as I Timulas . verle 1 . The houfe of God is called the Church of Gad sheyround and pillar of trath, Hob. 3. Verie s. Mofes mas faithfull in all Gods beafs, chat is, his Church : and thus this phrafe is expounded, Epb, 2. 19. The are no more firingers, but cisican with the Smints, and of the hew food of God. So that by them of the benford of fairb, weetmalt underftand onely the faith all : Indeed Imong men, not onely childran, but allo men-(ervants, and maidfervanthara counted to boof the family, but God accounts there onely to bee of his houfe that are Sainta by calling, and fonnes by fairh; The reftare baffards and noofonnes, they are (it may be) in the hould, but not of the house: for true faving faith dorh effarac terize thole that are of the family of frith ; even as fanaticall decames, fantafficall opinions, allegorizing of the literall fonfe of the Scripture, denying the refurrection of the flefbs doe sharaReard shofe shatareiof the Family of love.

Having the meaning, confider the duties whightis, to do good princ pally toche faithfull, the Saints and ferwants of God, that is, we must doe good unto them before others, and more than to others, which are not of the fame family, as David faith, My well-doing reacheebnos to thee, banto the Saints which are in earth, and them that excel in vertue; Plalme 16. 2, 3. For it is all one as if the Apolitic thould have faid, As it is fit and convenient, that they that are of the fame family fhould be helpfull and beneficiall one unto another, rather than to those that are of another family: fo it is requifice that those which are members of the same body, nay, fonnes and daughters, brethren and lifters, having the lating God for their Father, the fame Church for their mother, Chrift for their elder brother, begotten of the fame immortall feede, nourifhed with the fame milke of the word, and looking for the fame bleffed inheritance e foodd rather bee beneficiall saite to another, than to thofe that, are forminers and frangers, no way linked unto them by the bond of faith.

Now the realons why we ought efpecially to doe good to them of the houfhold of faith, may beethele. First, becaufe God loveth all his creatures, Specially mankinde, most cipesially ebe faithfull, upon whom hee doth bar flow the riches of his love, yes, himfelfe alfo ; forshough God be good anie all, Pfalm. 145.9. yes in a special for the is good to If not, to them shan are of a pure bears, Pfal. 7 3 weefs 1. Her Wa Services of all more specially of shafe shas believed, ATTim 4. 1a. Secondly, becaufe whatfoever is done to one of Gods Saints, is done unto Him Hene. 25.440 Thirdly, in respect of the succilency of their perions, in that they are LI a formes !....

formes of God, beires of bis kingdome, members of A few. Marth. 7: 13, 14. Enter in at the firat Chrift, Temples of the buly Gluft, ers.

Further, in that all the faithfull are called a houshold and a family, this ceacheth us, that as we have one bed and one board, one bread to feed upon, and one cuppe whereof all drinke : fo we fould have one minde and one hearr, wee should cleave regerner, and hold together : for if they of the family of love joynerogether, why thould not we which are of the family of faith hold together ? If those of the kingdome of darknets combine themfelves together, asit is Pfal. 2. 2. The Kings of the careb band them fetoes, and the Princes are affembled sogesber, againft she Lord, and againft bis Chrift. All. 4. 27. Doubtleffe againft thime boly Sonne Iefus, whom then haft anounted, both Herod and Pontine Pilate , with the Gentiles, and people of Ifracigasbered shamfelves segesher. Plal. 8 2. 4. 6.7. 8. They bave confulsed to pother in bears, and have made a league against thes : The sabernacie of Edom, and the Immaelites, Moab, and the Agarims, Gabal, and Ammon, and Amalec, the Philifines, with the inhabitants of Tyria: Albur is alfo joined with them: they have bin an arme to the children of Lot : How much more therefore ought the children of light to company and confort together ? But the children of this world are wifer in their generation than the children of light. Nay the bruit beafts may condemne us in this point a for cattell herd together, theepe flocke together, fiftes shole together, and (as the proverbeis) birds of a feather will flye together, What a fhame is it therefore for us that are of the fame family of fai h, to fall out, making a rent in the coat, and a division in the body of Chrift, by feparating our felves one from another, in affection of heart, and pracrice of life ?

Againe, this may minifler comfort to all the faithfull, being under the croife, to confider that they are of Gods family ; and therefore need not doubt of the providence of God, but that he will provide things neccifiry for them : For bee that provideth not for his owne, and specially for shem of his family, hash denied the fasth, and is worfe than an infidell.

1 Tim. 5.8.

Laftty, in that the faithfull are called a family, it fhewes that they are but few, even a handfull in comparison of the worlds for what is a family to a country or a kingdome ? Indeed I grant, if those of the family of faith be confidered by themfelves, they are many, Marth. 8, 11. I fay unto you, that many full come from the East, and from the Weft, and foall fit downe with Abraham, Ifaat, and Iacob in the tingdome of heaven. Nay, they are innumerable, Aper 7.9. After thefathings I behald, and loe, a great multunde, which up was could must-ber, of all nations, and kendreds, and people, and rongues, flood before the strone, and before the Lamb, cloubed with long white vobes, and palmer in their hands. But being compared with infidels, which thall be condemned, they are but

Tonderb to destruction, and many there be which govin thereas a Becaufe the east is firait, and the may warrow, that leadeth unto life, and few there be that finds is, Many are called, but few obe-Im. Here they are called, a family, and a little flocke, Lake 1 2. verie 22. and a romnant, Rom. 9. 27. Let the Papifts therefore bragge of their univerfality and multitude: as much as they lift, in the meane time ler not us feare to joyne our felves to the little flocke of Chrift, and with them to goe on in the ftrait way to cternalblife.

The order which we are to obferve in doing good to others, is elfewhere more diftinctly fet downe in Scripture, and it ftands in their degrees. Firft and principally, a man muft doe good to those of bis family, as to his wife, children, fervants. 1 Tim. 5.8. If there bee MANSE, NOL WE any that providet hot for his owne, and efpecially tranflated Namely, for them of his honfbold, he bath denyed the faith, and is worfe than an infidell. Secondly, after there of our family, we must doe good to our parents and progenitors. 1 Tim. 5.4. If any widow have children or nepherwes, let them (that is, thofe children or nephewes) learne firft to fbew godtineffetoward their owne houfe, and to recompence their parents. Marke, they mult first doc good construct, not to their owne house, and then in the fecond well translated p'ace to their parents, that is, their fathers Kindred. and mothers, if they be children, their grandfathers & grandmothers if they be nephewes. Third'y, after the two former, wee must doe good to our kindred, 1 Tim. 5.8. If any provide nut for his owne - bee bash denyed the faith, O.c. Where by owne, we are chiefly tounderstand, those poore widowes that are neere of blood, or kindred unto us; or generally all those that are of our kindred in the flefh, who are therefore called owrs, because they doe more neerely concerne us, as being linked unto us by the bond of nature. They that are of our kindred are to be respected and releeved of us in the third place, if they be of the houfhold of faith; otherwife, the Saints of God, which are neither kith nor kinne unto us, are to be preferred before them. Fourthly, of ftrangers and forrainers, we are to doe good to the faithfull before others. Fiftly and laftly, we must bee beneficiall to all, whether friends or toes, of our kindred or ftrangers, of the house of God, or otherwise, as God in his providence (hall offer them unto us : for fo Paulfaith, We must dee good unto all men. It will be faid, we are to love all men alike (feeing we muft love our neighbors as our felves) and cherefore wee muft doe good to all men alike, not respecting the faithfull more than others. I antwer, our love of our brethren, is leffe or greater, either in respect of the dield, in withing a greater or a leffe good unto them: and thus we muft love all men alike, in withing to them eternall life " or in respece of the intention of our love, in having a greater

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greater defire of the good of fome, than of o- | A | Wee must not therefore let flippe any good ther fome: and thus we are not bound to love or to doe good to all alike. For as 6. Bernard faith, Melieri major affectus, indigentiers major. effectus sribuendus.

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This doctrine invefted with the former examples, may fame the bafe, fervile, and beggerly liberality of the common fort of men, which profetle the Gofpell, whole hands are tyed in their purfes, and their hearts locked to their chefts, who are fo extreamly miterable, that they neither doe good to others, nor yet to themtelves. Secondly, it condemneth them which are fo unnaturall, that they forget all their duty to their kindred and acquaintance in the flefh. Thirdly, those who will doe good to none, but to those that have done good to them : this is right the Pharifies righteoufnetfe, to love our friends, and hate our enemies : the goodnetTe of the Publican, to lend to those of whom they looke for the like Laftiv, those who are to full of the poyfon of malice and revenge, that being once incenfed, they can never bee appealed, till they cry quittance with those that offend them.

The third thing to bee confidered in the words, is the circumftance of time ; Wee must doe good to all, while we have sime.

Here fundry points are to be obferved.

I. If we mult do good while we have time, we mult make a holy and profitable use of our time, (the tareft jewell, and greateft of all earthly treatures) because time will not alway laft, and therefore we must take time while it is time, feeing time and tide will tarie for no man. Let us confider what a fhame it is, that the children of this world fhould be wifer in their generation than we, who profelle our felves to be children of light. The Mariner or fea faring man, who obferves winde and weather, taketh the opportunity of the time: the traveller or way-faiing man takes day before him, and travelleth while it is light. The Smith flriketh the iron while it is hor, for when it is cold, it is too late to ftrike. The Lawyer taketh his time, to wit, the Terme time, for the entertaining of his Clients, and following of his fuits : for when the Terme is 'D O bypocrises, you can diferre the face of the thie, ended, his time is gone. Now it is alway Terme time with Christians, every prefent day, even this pretent time, is their Termetime: therefore if we will not fhew our felves more careleffe and negligent, nay, more abfurdly foolifh, or desperately madde than all men, wee mult take the opportunity that is offered to do good, and use the precious time which God in mercy affordeth us, to his glory,our comfore, and the good of others. Time and opportunity of doing good, is hieroglyphically refembled by the head of a man that hath lockes of haire before, which a man may take hold of, but hath none behinde: whereby is fignified, that when opportunitie is paft, there is no pollibility lefe to doe good.

occalion, but takehold of it at the firth, when it is affered. Hence it is that the Apofiles Heb. 3. \$ 3. biddeth us exhori one another dails while is is called to day. And the Witcman, Pre. 3.28. Say more to thy neighbour goe, and come a-gaine : and to morrow will I give thee, if those now beve it. For he may die, and to cannot come againe, or by thy delaying of him, may be difcouraged from comming, or thou may ft bee hardned against him, or mailt with the sich man in the Gofpell, be fundenly taken away from thy riches, or thy riches taken from thee. Our Saviour biddeth us walke in the light, while we base light, John \$ 2,35.

II. If wee must doe good while we have time, weemuft obferve the Apoilles golden rule, Epb. 5.16 Redeeme the time: which is no. thing clic, but to to employ it, and ule the benefic of it, as that wee fuffer it not to flippe away from us without fruit or profit, either for floth and idlenetie, or by reafon of vaine and transitory pleasures, or other occasions of this life: but to gaine that time we formerly loft by negligence, with double diligence. yea to redeeme it with the lotle of our eafe, our pleafures, our profits. And we shall the better practice this duty, if we confider that time is fors precious, srreyocable.it is fort, and therefore to be guided by diligence it is preciow, and therefore to be redeemed by an high cftimate and account of it, in not being tho lavish of it: in bestowing it upon our friends, not upon our enemiestin placing it as a jewell in our golden age, and wearing it in our new garments, the robes of Chrift his righteoufneile, and not (as a pearle in a fwines (now)) in the rotten rags of finne and wickednelle. Laftly, it is prevocable, and therefore it is to be redeemed by taking the opportunity thereof

111. Paul commanding us to doe good while wee have time, would have us know times and featons ; to obferve the faormeile of time, to number our day es, that we may apply our hearts to wildome. The not knowing and obferving of time, is a fin much inveighed against by our Saviour Christ: Marb. 16.2 and can yes nos a difer ne the fignes of the somes? Luke 12. 56. Wby baifcerne yee nas this sime ? bountalere. The Lord doth preferre the very bruit bealts before his people, becaufe they know their appointed times and feations, whereas his people knew not the time of mercy and grace which was offered unto them. Even the Rinke in the ayre knoweth her appointed times, the tartle and the crame, and the finallow, abfer weth the sime of their comming, but my people knowersh nes the udgement of the Lord, Igrens, 8. g. And Chuift threatnesh Ierussiem, that one flowed not he left upon angeher, Becanfe sher kner not the cine of their wifesting, Lake 1 9.44. And verily of all follies and innorances, this is the greateft, not to know the day of our vifiration.

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A Commentary upon

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when God offereth mercy, by rifing early, and calling us by the ministery of his word, and Attetching out his hands all the day long, Rom. 10.V.2 2. For if he ftand at the doore of our hearrs, and knocke by the found of his word outwardly, by the motion of his Spirit inwardly, by his threatnings, by his promifes, by his judgements, by his mercies, by his tolerance and long fuffering, and yet for all that we will not open nor liften unto him, we thall ftand with the five foolifh virgins, and knocke at his mercy gate, and fay, Lord, Lord, open unte ns, when it will be too late, when heaven that be fliut against us, Mat. 25.11, 12. For, for this caufe among others, they are called foolifb virgins, because they confidered not the time of the bridegroomes comming.

Here it will be faid, obferving of time is forbidden, Gal. q. 10. Ye offerve daies and times and moneths and yeares, I am afraid of you, left I have fort on you lubour in vaine. Anfr. There is a twofold obterving of time, good and evill, Lawfull and unlawfull. Vulawfull and iuperftitious, is either lewift or Heathenift: the lewift and superstitious observation of times, is, when Religion is placed in the keeping of them, in an opinion that they binde the confcience to the ftrict observing of them, as their lubilies, Feafts of the Palleover, of Weekes, of Tabernacles, Calends, New Moones, &cc. Heathenifb, when times are obferved in refpect of good or bad fucceife : as C when men mike two unlucky dates in every moneth, in regard of health: when they count lespe-yeare ominous : as Valentinian did, who being newly created Emperour. would not come forth and fhew himfelfe the biffext of February. Not d to marrie in the moneth of Miy. To objerve Planetary houres, and Climaftericall yeares, the Horo-(cope or time of a mans birth, and the polition of the heavens at that time. Both thefe kindes are forbidden Paul was afraid of the Galatians, first, becaufethey obferved dayes, and monechs, and yearer, that is, lewifh ceremonies, and beggarly rudiments. Secondly, becaufe they observed times, and feafons, that is, heathenish superflitions mentioned before. D And affuredly, befides the unlawfulnetfe of this practice, it is alfo vaine even in the judgement of the heathen themfelves. Alexander the Great commanded the Macedonian touldiers (which had not beene accuftomed to fight in Inme, becaufe it had beene ominous unto them) that they fhould call it Inly, and fo got the victory over Darins. Lucultus being to fight with Tygrames upon an unlucky day, in which Copes was overcome of the Cimbrians: I will (faid he) make it fortunate to the Romanes, and got the victory. 'And who knoweth net that the felfe fame day hath bin fortunate or lucky to fome fasthey use to (peake,) unfortunate and unlucky to others ? The fame day was Graffin flaine by the Par-

tion, the acceptable time, the day of falvation, | A | thians, and Pacher King of Parthia taken by Ventiding. The fame day was unto Pompey the day of his birth, and the day of his death. The fame day was to Fredericke the fecond, his coronation day, and his funerall day.

The lawfull observing of time is two-fold. Humane, Divine. Humane is threefold, Naturall, Civill, Ecclefiasticall. Naturall, is the observing of the motion of the Sunne, the Moone, and the Starres, whole revolutions make times, and featons, dayes, moneths, yeares : the observing of the foure quarters or feafons of the yeare, Spring, Summer, Autumne, Winter. The Ecliptes of Sunne and Moone : the full Moon, the wane, the change. The time of cutting of timber, of planting, fowing, &c. in observing whereof, a great part of Aftronomy, Philosophy, and Husbandry in imployed.

Civill is, when times are observed in regard of policy, or of the good of the common wealth, as Fayre times, Market times, Terme times, &c. the Spring, as fit time for Kings'to goe forth to warre, 2 Sam. 4.1 1. The keeping of Lent, fafting dayes, Ember weekes, are all in a civill respect, for the breed of cattell, the maintenance of navigation, and the plenty of all things.

Ecclefiasticall, when set times are observed in the Church for order fake, without fuperfition, or opinion of worship: as among the Icwes the feaft of Purim, Efth. 9.26. the teaft of the Dedication, John 10. ver. 22. Amongft Christians, festivall dayes: as the feast of the Nativity, of Circumcifion, of the RefurreAion and Alcenfion of Chrift : thefe and fuch like folemnities, appointed for our thankigiving and humiliation, are not unlawfull, if they bee enjoyned by lawfull authority, and kept in good manner.

Divine is, when upon the confideration of the fhortnelle and uncertainty of our lives, we prepare our felves againft God fhall call us, and fo number our dayes that we apply our hearts to wifedome, P/al. 90. Or, ob'erving the day of Gods mercifull visitation, we take the opportunity, and ufe the meanes that is offered for our conversion and falvation. Or, observing the time of Gods vification in judgement and indignation, we hide our felves under the covert of his wings. Prov. 22.3.

IV. Hence we learne, that there is no pol. to The land Tet fibility of doing good, or being beneficiall 77 & same unto others after this life; for Pant biddeth us Tik ipanat doe good while we have time, thereby infinua. anti fixta. ting, that after death all poffibility of doing good is cleane cut off. The time allotted to do good, being included within the limits of this life ; The dead that die in the Lord reft from their labours, Rev. 14.13. Therefore no good workes are performed after this life. Paul being aged and ready to dye, the terme of his life being almost expired, faith, I bave finifbedmy courfe, 2 Tim. 4. 7. which could not bee truly faid, if hee were to performe any good workes

workes after his death. 2 Cor. 3. 80. Wesmall A. give account for all things we have done in the be. die that is, in this life, Where it is to beobler ved, that the Apolile (peaking of al the works wheref we are to give account, doth, confine them within the compatie of this life . therefore no workes can be done after this life bee

ended. Let us heare che reftimony of che ancient. Ciprian to Demeir, Quanda iftine excelfum of unline lasses panisensis of , milita fatitfa-Stionis effeitus. Ierome. Dum in grefenti facule fumme frue or ationibus, frue confilies invicem poffe nos coadjuvars, chem antem ants Chrift tribus nal venezimus, non lob, non Daniel, nec Noa regare poffe pro quoquam, fed unumquetog, portare onsufuum. And againe, In bac vita, licet nobie quod volumus (eminare: quans transcrit, operandi tempu auferetur, de. Hence I gather two things, First, that the doctrine of Purgatorie is a meerefable, becaufe there is notime after this life is ended, left to doe good, either to our felves or others, and therefore not to worke rightcousnelle, to repent, or to fatisfie the justice of God, which the Popifh fort fay is done in Purgatory. But what should I fland to batter the paper walls of Purgatorie, with the Canon of the Scripture, which were long agoe burnt to afhes by the fire of the word

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Secondly, feeing all opportunity, nay all poflibility of doing good is confined in the compatie of this life, every man mult follow the counfell of the wife man Salomon: All shat thy hand fhall finde to dee, do it with all thy power; for there is neither worke, nor invention, nor knowledge, nor wijedome in the grave whither thon eoeft. Eccl.9. 10. David faith, in the grave no man will or can praife God. And this is the caufe wherfore Paul doth fo inftantly urge all men to take the prefent opportunity, Behold, now is the acceptal le sime ; behald, now is the day of fal-VALION, 2 Cor. 6.2,

V. Hence we are taught to account every day, even this prefent day, as the day of death, or the day of judgment: for we must do all the good we can while we have time : now our time is the inftant, or prefent time, for we are uncertaine whether wee shall live till to morrow or no, lames 4.14. Therefore looke what we would doe at the houre of death, if wee were now at the laft gaipe panting for breath, or if we did fee Chrift comming in the clouds to judgement the very fame thing we ought to do every day, with like zcale and fervency of ipirit, to praife and magnific the mercy and goodnetie of God, with like feare & trembling, to work out our own falvation, and to feeke reconciliation : with like love and fincerity of aff. Sion, to bee beneficiall unto our brethren,&c.

VI. This doctrine meeteth with all miferable minded men, who having great meanes and opportunitye of doing good, yet let flippe, or rather cut off all occasions that might induce them thereto, who in a brutifh minde like to the fwine, never doe good, nor profit any till their dying day. I fpeake not against the laudable custome of bequeathing goods to gading/es, by a mans last will and toitament, but against those that do little or no good all their, life long, till the houre of death: Let thefe men contider, that as lato ropentance of malefactors a little before their death,is commonly but a ceremoniall repentance: fo the funerall beneficance of thoic who give little or nothing in all their life, is ufually no free, but a formall, and extorted gift : formall, in doing as others does extorred, in that it is given to floppe the mouth of an acculing confeience. The visal beneficence is that which God accounterh of, and by to much to be preferred before the other, by how much it doth more evidently declare amore lively faith in the providence of God, and a more unfeined love of our brechten. Againe, they give ceftimony that they truth not in uncertaine riches, but in the living God. Laftly, they have the benefit of poore mens prayers, (to whom they are beneficiali,) which otherwife they fhould want.

VII. The circumftance of time hath here the force of an argument, for it inforce in the exhortation much, that we fhould doe all the good wee can, and take the benefit of the opportunity, because time will not alway laft: the holy Gholt in fundiy places of Scripture, from the confideration of the fhortnelle of our time, anforceth the duties of faith, repentance, new obedience, as I Cor. 7. V. 20, 10. 31. And this I fay bresbren, becaule the sime is Bort, bereafter that both they that have wives be as shough they had none : and they that weepe, as chongb they wept not : and they that rejoyce, as showeb shey rejoyced not, Heb. 3.7,8. To day if ye will heare bis voyce, barden not your bearts ; and V.1 3. Exbors one another duily, while it is called today. The godly in all ages have practiled this duty. Peter knowing that the time was at hand, that he was to lay downe his tabernacle, ftirres up himfelfe to greater diligence in his calling, and faith, I will not be negligent to put you in remembrance of thefe things, fo long as I am in this tabernacle, feeing I know the time is at hand shat I must lay it downe as our Lord lefus Chrift bash bewed mee, 2 Pet. 1.12, 13, 14. The Church prayeth thus to God, Teach us to unmy. ber our dayes; that is, to to confider the thorsnelle, uncertainty, and vanity of our life, That we may apply our bearss to wijedome, P/a.90.12. but wicked mens practice is cleane contrary, for they take occasion upon the fortnetle of their time, to live as they lift, to take their pleafures, and to follow the luft of their hearts : therefore they fay. Let us eat and drinke, for to morrow we fall die, E(a.22.13 Our life is fort and rediens, and our time is as a fa dow that paffetb away ----- Come therefore & let to enjoy the pleafures that are prefent, Wild 2.1, 5,6. And hence it is that fome fpend their time in esting and drinking, & going gorgeoufly.

📲 Charles a d

Who be men of good Wils, but bad deeds.

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d Menfe malun

Maio nubere

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oully, and faring delicioully every day sothers | A inific gualist, but as properly quantity, as Hebr. in gaming, carding, dicing, rioring, revelling, and (as the terme is) in (waggering, wherein they follow their father the Devill, who is therefore more full of wrath, Knowing that bee hask but a fort time, Aper. 12.12. To thefe we may adde all such idle perfons, as follow no vocation or trade of life, but day after day, and yeare after yeare, are full deviling new paftimes (as they call them) to triffe the time away. Thefe men haften the judgements of God, and pull it' upon them before God inflict it. It is a great judgement of God for a man to be in that cale, that in the morning hee Ball fay, would God is were evening, and in the evening, would God it were morning, Dent. 28. 67. In this cate is every idle byterer, who through idlenetic is weary of himfelfe, and grieved, the time paffeth away fo flowly : and to theie qui nibil agunt, wee may joyne them qui male agunt, and those also qui alind agunt all which are condemned in this Text: and againft them Time the Heathen Emperour fhall rife in judgement, and fhall condemne them; because hee remembring on a time as he fate at fupper that hee had triffed away the day in doing norhing, faid, Amers, bodie diene perdidi : Friends, I have loft this day.

11. Tee fee bow large a letter I bave written unto you with mune owne hand.

Here beginneth the Conclusion, being the third generall part of this Epifile, confifting of two parts : an Infinuation, in the 11.V. and a Recapitulation, in the vertes following. Hee infinuateth himfelfeinto the mindes of the Galatians by atwofold argument. Firft, from the largeneile of his Epittle : Te fee how large a lester I have written fecondly, from the inftrumentall caule, in that he writ it with bie owne band, where he gives authority toir, and a kinde of eminency above his other letters. And in both he commend th his diligence, love, and care which he had of them.

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TRAIN ()

a ja P[4]- 11

The word translated ye fee, is ambiguous, and may bee taken either as a commandement, See how large a letter I bave written;or as ty is in the word prins or. Phil. 2.15. & may be read either thus, among it whom ye do fbine : or, D fee that you fine as flarres. It is not materiall in whether acceptation it be taken, feeing the fense is all one.

The first argument to move the Galarians to attention, and acceptation of Pauls paines and good affection, is taken from the largenelle of his Epiftle. The word in the Originall translated large, is ftrangely wrefted by fundry interpreters, without caufe: * Hilaryreterring it to the loftinelle of fentences : Hyperine to the profundity and depth of matter : lerome to the greatnelle of the character: Chryfoftome and Theophylast, to the badnelle of his hand, as not being able to write well : Haime to the Hebrew character in which hee wrote : whereas the word doth not onely fig7:4. Comfider bow great this man was. And the maing a word that the wereth unto it, fignificth as well intog. quantity, as quality, Col. 2. 1. I would ye know bold, bors grows asking a little fire kindleth ? The winnister. plaine and Imple meaning therefore of Pant, is this, that he never wrote fo long an Epiftle with his owne hand, unto any Church, as unto them. He writ indeed the Epifile to Philemen with his owne hand, but that was thore in comparison of this. And hee wrote larger Epittles to other Churches ; as to the Romanes, Corinthians, Scc. but by his Scriber, not with his owne hand. Therefore desing this is the longeft and largeft letter that ever Paul writ with his owne hand, it ought to be more regarded, and berter accepted: So that as his paines were greater in writing, our diligence fould bee greater in reading and obferving the fame. This fhewes Panis great care of the Chur-

ches, not onely when hee was prefent, but when hee was abfent. How painfull he was being among them, to winne them to the Golpell, how fearfull when he was abfent from them, teft their mindes fhould be leavened by falle teachers : how faithfull both prefent and abfent.

And it may ferve as a prefident to all Pafors having cure of foulet, to use the like diligence and confcience, in their Ministerie; the being abfent in body from their charge upon necellary occalions (as Pane was,) yet they would bee prefent in fpirit with them: and pretent by their letters : that fo they may teffifie to all the world, that they have a greater care of the flocke than of the fleece.

It further teacheth us, that if the Minifter being caried with diferent zeale for the good of the Church, goe further either in word, or writing, than hee intended, or is thought fit by fome: (as it feemes Paul did in this places for what needs this large letter (may fome fay) a fhorter would have done as well) that wee are not to cenfure him, or limit and preferibe him. It had been a great fault in the Galations, if they had found fault with Paul for this his large letter; and in the Difciples and Icws if they fhould have blamed his long Sermon, which continued at one time from moining to night, Al. 28. 23. at another time from the cloling of the evening, til midnight, Alt. 20. 7. And it is fo in many hearers, who are too curious and firift in preferibing and limiting their teachers to the time, longer than which they cannot patiently indure. And in finting them, in urging of this or that point, in faying, he miffed his Rhetoricke, his Epimone was too long, hee was overfeene in dwelling fo long upon the point : it had beene better,a word and away, &c. His focond argument is taken from the in- | lore ulgar a

a In bac En La, ficut tree Dollerer, Arumentall caufe, that he wrote it with bie owne nem propie

the Epifile to the Galatians.

the Dollours, that Paul wrote not this whole Epiftle with his owne hand, but onely from hence to the end: which opinion is confuted by the very text, You fee bow large a letter I HAVE written with mine owne hand : Speaking of the whole Epiftle, in the sime paft : or if of any one part more than of another, of the former pair, rather than of the latter. Secondly, his affertion is not true, for (if we except forome) none of the Ancients (as 1 take it) are of that opinion. Not (b) Ambrole, who faith, Where the whole writing is his owne hand, pha manue, fal-fun dui non posbere can bee no fallbood. Not (c) Chryloftome, who faith, To the reft of his Epiftles he did inbila sattris fub. feribe, but this whole Epiftlehee writ him (eife. Not Primafina, uling the word perferipfit, that he writ it through with his owne hand. Not (d)I beodores, affirming that is feames Paul write the whole Epifile. Not (e) Theophilast, who brings in Paul (peaking to them in this manner: I am enforced to write this Epifile unto you with mine owne band. Not Oecumenine, who calleth it istogenor emposite, an Epiftle written with his owne hand. Not (f) Anfelme, who paraphrafing the text, faith, it is all one as if he had laid; This Epiftle I writ with mine owne band. And a little before. Not with the Scribes hand, but with mine owne hand : (albeit Anfelme cannot to prejudice his affection, who lived long after him.) Not the Author of the Commentary upon the Epifiles alcribed to mans fed med. Ierome, Tom.8. for heeupon the 2 Theffale. mans 3. verfe 17. faith plainly, (e) With thefe uncs EpifloLus words be (ubscribes all his Epistes, excepting that [.Meribesat .exto the Gulatians, which hee writ from the beinte Galatar i ginning to the end with his owne band. And up-ALEN AX INLECTO on these words which we now intreate of, (b) Section I am not a raid which of late time have written with mine owne band. (Where time. by the way, we may obferve, that I or one is not en, qui literas нени теа нирег the author of those Commentaries, being fo contrary to himtelfe.) This I confetle is a light matter, & not to be flood upon, were it not that forme are too hafty to fwallow whatfoever comes in their way, under the title of the Dollours. It must cheifore be a caveat unto us, not to be too credulous in beleeving every one that shall avouch this or that to bee the opinon of the Fathers, no though it bee I affirmed by a Father, efoccially by fuch a one as draweth neere the dregs, as Haimo doth. It is certain then, that Paul writ this whole Epiftle with his owne hand: the reasons are

Thirdly, chuche might refaile his fincere love

towards them, & how he did (as it were)rra-

vaile in print of them, ' till Chrift were for-

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b this bologra-

ribebat qui-

in bic verd to.

temipfe feripfit.

d Telam (ul ti-

tetur)baue

e Etfidam

ne ferihen-

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diperitus : com.

sulfas fum ta.

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us Epifolan

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propria manu:

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h Intelligite

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Cribere.

(riffit Epifto-

Cafilo

thefe : firlt, that it might appeare under his had, that he was no changeling, but the fime man that hee was before, in that hee did not preach circumcifion, or the observation of Icwifh ceremonies, as the falle apoftles flan. dered him, Gal e. 1 1. Secondly, that this his better was not counterfeited by another, and fear in his name, as the falle aportles might have objected, and the Galarians fillpected.

med in them, thunning no labour, that migh further their falvarion.

Wee may hence further obferve a threefold difference of the bookes of Scripture in the new Teftament Some were neither written by an Apofile, nor fubicribed: as the Gofpell of Marke, and Lake. Some fubfcribed, but not written : as the Epiftle to the Romanes, and others. Some both written, and fubicribed: as this Epiftle, and chat to Philemon, varie 19. I bave written it with mine owne fubfcribed every Epifile with his owne hand. he himtelfe witnetferh, 2 Theff. 3. 17. Thefa. Intation of me Paul with mine own hand, which is + figne in every Epiftle (that it is mine, and not forged in my name by another:)/o I write the grace of our Lord lefus Chrift be wish you all. In which place he warneth the Theflalonians againe of falle teachers, and forged letters: for a Thef. 2.2 he had belought them they would not be troubled by (pirit nor by word, nor by letter. as though is came from him ----- And here he thewes how they may know whether the Epiltle be his, or not : if it have this figne, it is mine, elie it is counterfeit : for this note or marke is to be found in all and every one of my Epifiles. Now these words [which is a figne in every Epifile] cannot be meant (as fome are of opinion) of the former words onely, viz. the falutation of me Paul with mine owne hand; First, because he faith it is a figne in every Epiftle, whereas it is onely to be found, I Cor. 16.21. Galatians 6.11. Coloff. 4. 18.2 Theffal. 3. 17. Philemon, veri. 19. and not in any other of his Epifiles. Secondly, the words, fol write, fhould be falfes if they be referred only to the former words, because that manner of falutation is not to bee found in every Epiftle, (as l have already flewed.) And except they bee referred to the words following, The grace of our Lord Is/us Chrift, O.c. they have either none, or a very hard construction. Thirdly, if Panls falutation (which he affirmeth to bee a certaine note of his Epiftle) bee understood of these words, The grace of our Lord I. Chrift, ersit agrees unto all, (as Anfelme confelleth) whereas being meant of the former words onely, it doth not agree to all, but to a few : & yet Past makes it a generall, infallible note, and figne of every Epifile. Belide, Ambro/e, Sc Primafins in their Commentaries upon the place, as also the Author of the Commenta-Salutationen ry, which goeth under Jeromes name, affirme, appellavit bent dictionem qua the figne whereby we may know Pauls Epiin fine fita eft. files from counterfeit and forged Epifiles, to Hinc ergo difeiconfift in thefe words : The grace of our Lord, mus, qued bec Ge. Chryf. & Theodores likewife fay, that Pant Gratia Domini cats the falneation, a benediction or bloffing, which C c.pro co qua eft vale feriber is in the end of the Bpiffle: and a little after, Hece confueverat. welcarne, that betwee accustomed to write these Words, The grace of our Lord, &c. in fead of a. dies, or far swell amo them. And Haims (long after expounds theie words, fo I write, bow ! (faith he) oven these at is followes, The grace of our М'n Lord

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writ his owne name in the end of every Epiftle, whether in the Greeke tongue, and in the Hebrew characters (as Haimo affirmeth) I leave it as uncertaine, and that by the falutation or figne of his Epiftles his name written with his owne hand, is in part to be underftood : yet it is not onely nor principally meant. The certaine figne therefore of his Epiffles is, befide the fub/cription of his owne name, the farewel that he gives them in thefe words. The grace of our Lord leins Christ bee with you all, or the like to the fame effect: I fay to the fame effect, becaufe thefe very formall words are not to be found in every of Pauls Epiftles. Therefore Cajetan is far wide, who taketh the intire and formall falutation, as it B is litterally fet downe, 2 Theffal. 3. 17 to bee a note that the Epifile is his; to that if it want any one word, either the Epiftle is not Pauls, or there is fome defect in the text : for hereupon hee concludes, that the Epifile to the Coloffian, onely, hath fomething wanting in the farewell or falutation, becaute it is faid, Grace be with you : and not the grace of our Lord Ic/ns Chrift be with you, as it is in all his other Epifiles. But firft, it is an untruth, for they are not only wanting in the Epifile to the Colof-Gans, but alio in the s. to Timothy, and in that to Titus, where it is onely faid, Grace be with thee, Grace be with you all. Secondly, it is a flat miltaking of the text, for Pauls meaning was not in every Epifile to tie himfelfe precifely C to fo many words and fyllables, but to com mend them to the grace of Chrift: fometime making expretTemention of Chrift, fometime

underflood, though not expressed. 12. As many as make a faire flew in the fleft, compell you to bee circumcifed, one's becavle they would not fuffer performion for the croffe of Corifi.

concealing his name, yet io, as that it is alway

From hence to the end is laid downe the fecond part of the conclusion, which I call a Recapitulation, wherin the Apofile doth very artificially (as Oracours are accustomed) repeat those things which he would have specially to be remembred, the maine points handied in the Epifile. Firft that neither ci:cumcilion is necellary to juffification, nor the ceremoniall law to falvation. Secondly, that the falle apoltles urging the observation of the law, as a thing necellary to falvation, lought not herein Gods glory, or the edification of their hearers, but their owne eafe and freedome from the croffe, and perfecution, Thirdly, that Chrift crucified is the onely thing that justifies a finner without the works of the law. Fourthly, that true religion standeth not in outward things, but in the renovation of the inward man,

In this verife and the next following, Part deteribes the falle apolles by five properties; three whereof are laid downe in this verife. The first is, that they make a faire flow. The fer

Lord &c. I grant it is probable that Paul A wrich is owne same in the end of every Epifle, whether in the Gredektongue, and in the Hebrew characters (as Haimo affirmeth) leave it as uncertaine, and that by the falutation or ligne of his Epithe his name written i /affer perfecusion for bis coef of Corifi.

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Fuft, the Apoftle faith, that they make a faire Bewinshe flefb : which is taken divertly, for it fignifies lundry things. First to make an outward glorious fhew according to the flefh,as that they were true Ifraelites, of the feed of Abraham, Scc. of which boafting Pan/ fpeaks, 2 Cor. 11 18. Secing that many glory after the flefb, i will glory alfo. They are Israelites, fo and I: they are the feed of Abrahams, fo ans I. Secondly, to please the Israelites which arcafter the field, and to a: prove themfelves unto them, which held the keeping of the ceremoniall law. Thirdly, to vaunt themfelves to the Jewes, and them of the circumcifion, of the Galatians, whom they had circumcifed in the flefh, as being made profelytes, and wonne to their profession by their meanes. Laftly, to pretend great zeale and religion in outward obterving of the law, flanding in carnall rites, and bodily exercises, as circumcifion, meates, purification, and the like: which carnall rites the Apofile oppofeth to fpirituall worfhip, Rem. 12.1. and to the new creature, v 16.01 this chap and bodily exercise (which profiteth little) to true piety, and the fincere practice thereof, which is profitable for all things, 1 Tim 4 8. The words may be taken in all their acceptions, though principally in the laft.

Here wee have a notable property of falle teachers, which is, to fet a faire face upon thematter, to carry all before them with a fmooth countenance, and in outward appearance to excell. For as Satan, though a black devill, an angell of daskenetTe, doth change him elfe into a white devill, as though hee were an Angell of light, fo that a man can hardly diftinguish his wicked suggestions, from the good motion of Gods Spirit, and therefore may fay, as loftma faid to the Angell, Art show on our fide, or on our adverfaries, lofbne 5. 12. So his inftruments transforme shenfelves, as shough shey were the Apoflies of Chrift, and Minifters of righteoufneffe, 2 Corint. 11.13.15.

In the old Teftament, falle prophets were accuftomed outwardly to conforme them felves to the habite & attire of the holy men of God, in wearing of a rough garment, as Elina and the reft of the Prophets did, Zacha, 13, 4. Vnder the new Teftament, in the time of Chrift, the Pharifees in hypocrifie, under a thew of long prayer, devoured widowes houfee, Mar, 3: 2:4. In the Apolles time faile teachers with their will-worthip, as rouch user, toffe par, bandla use, (which had a thew of wifedome in volonary religio, and humblenes of mind, and too foaring of the body). did undermine the religion of God, Col, s: 21, 22, 23.

the Epistle to the Galatians.

Andafter chat, in the Primitive Church, A the hererikes, called *Catherift*, under a flew of holinetle, fatting, prayer, &c., did tow moft damnable herefies. in the Church.

And asin former times, the lewes under the glorious ritles of the children of Abraham. the Schollers of Moles, the temple of the Lard, the remple of the Lord, made many Profetyres by deceiving the foules of the fimple : Sojat this day, under the glorious titles of the Church; of Councils, Fathers, antiquity, confent, unil verfality; the pretended Romane Cathol likes, have enfnared many a fimple foule : and no marvell, confidering that these are the times of which Chrift forerold, that falfs prophets (hould deceive (if it were poffible) the very Elect, Maub. 24.24. And of which | B S. Paul prophetice, that Antichrift fhould come sbrough she efficacy of Sathan, with all power, and fignes, and lying wonders, and in all deceiveablenesse of unrighteoninesse, among them this peris, 2 Thefalonians 2.9, 10. And all this is done by ou ward thewes and femblances, which our Saviour Chrift tearmeth (heepe: cloatbing, Mat. 7.15 and it fandeth in there toure particulars: First, in great fwelling titles, as, the onely true Cutholike Church, the Vicar of Chrift, the Occumenicall Bithop : moft profound, illuminare, Angelicall, Seraphicall Doctours : Iefuires, the onely true followers of the doctrine and example of Ie. fus,&c. Secondly, in precending zeale and devotion, whereby they would perfwade, that C their religion is the onely true religion : all others, which fwarve from it, are nothing but falle, and fabulous : and this they doe three wayes. First, Soforosia , by having God alwaies in their mouthes, crying in hypecrific with the falle prophers, Lord, Lord, Matthew 7.22. Or as the Icluiticall faction doe, Icin Maria, Secondly, manage, with inticing words, confifting in probable reasons, & perfwalive arguments, Coloffians 1.4. Thirdly, gensohopia, with faire and flattering words, to deceive the hearts of the fimple, Romanes 16.18. By which three meanes, the Iciuites have prevailed much in Princes Courts, in thefe latter day cs. Apoc. 1 6.14. Thirdly , in the glorious outfide of holincile of life and convertation, ħ in not (paring the body, by whipping of thefelves, as Bools priefts lanced themielves till the blood gulhed, 1 Kin. 18. 28, in ftriet falts, senonicall hourss hard fare, bad lodging, southe apparell, and fuch like. Laftly, in sare and excellent gifts of prophetic.tongues.elo-Auques, miracles, &c. And thur they make Panla form of godline ffe, 2 Tim sis to be Peters clacks of wickedneffe, 1 Pet 2. 16. fo that as the devill with fairs, words put Eve into a fooles paradife till at length he had driven ther out of the terrefinial Paradife, and made her alfo harard the gelefisil. So, his minifters, falfe seachers, by faire and flattering fatoches, ste seine the mindet of the fimale & caufe them to fall from their owne ftability.

By this wee may fee how hypoerites and falle teachers fland efpecially upon outward things, as, external sites and coremonies, which are bus dronfes and dostrings of mon. Mat. 15.9. The Pharitees made much adoe: about walking the outlide of the cup, and of the platter, when as the infide was full of sapine and all uncleannelle; Mar. 29.25. Very Gurious about washing of their hands before meat, Mar. 7. 3 . and yes careletle to walk their hearts from wickedneff:, Ir. 4. 14 precife in finall matters, as in tything of mint, anile, de cumming, but prophate in the practice of the weightier things of the law, as judgement, mercy,& fidelity, Mat. 23.23 whited tombs, faire without, and filthy within, ver. 27. Thus the Popifh worship confisteth especially in outward shings, which may please the sense of carnali men, as in vocall, and inftrumentall Mulicke, to pleafe the eare : cenfings and perfumes, to delight the fmell: guilding and painting, with other fights and speciacles to atteft the eye. And at this day, in the Maile (which they account the very matrow of their Mattins) there is nothing but dumbe Anewesshyftrionicall gestures, and trickes firter to mocke apes withall, than to edific the people. For whereas in former time they were wont to lay, Let su goe beare a: Maffe : now the common faying in Italy is this : Let w gerfer a Mafe: Let us there ore methe spirits before we truft them, and elbecially in matters of religion, follow Chtifts precept, not to judge by the oneward appearance, lob. 7.24. But to judge of Prophers, by the fruit of their doftrine, Matth. 7. 16. and of their doctrine by the touchftone of the word, Ifa. 8.20, fother though the devill transforme himfelfeinto an Angell of light, nay, though an Angell from heaven preach any other thing, belide that wee have received from Chrift, wee muft hold him accuried; and in fo doing we shall follow Christs his practice, who was prudent in the feare of the Lord, and did not judge by the fight of his sies nor reprove by the bearing of bis eares, Ifa. 11, 3.

The second note and marke of these falls teachers, is, that they sempell man so be, circumcifed. The word computi, thath great emploit, for it fightlifeth, that she yeld not convince the judgement, or periwade the will and affdion of the Galatians, but enforced them agains their wills 1 for though circumcifion be nothing of it fells (as Pauliaith) yets o beg compelled to receive circumcifion, and to place luftlifeation in the ufeot is and floars in the neglechofic, is the ready way. 19, preture Chain, the foundation of suifalvaion, gals, 4 -

Here fundry quefionsare to bes solver, red. Fish, it may bes (dramaded), whether is bestautiulise compellence to embricasebioms, as the folds, agontles compelled the Galating or commellion - convert. The Magiltent may, and ought to compell obfinate: M n 2 Recurations 411

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Recufants to profetie true religion : for hee is] cuffes merinfque sabale, and therefore is to have care that true religion bee profetied, and the contemners thereof punified. An example hereof wee have in good King Iside. who canfed all that were found in Ierufalem and Benjamin, (that is, all his fubjects) to fand to the vovenant which he made with the Lord, nay, which is more, he compelled all that were found in lernfalom to for to the Lord their God, 2 Cbro. \$4,32,33. among which multitude many there were (no doubt) which did like better of Idolatry, than of Gods worthip, as the word compelled doth import. The King that made that great fupper, commanded his fervanits to competitbe guefts to come in unto bim, Luke 14.23. whence Anguftine gathereth that it is the Magistrates duty to compell recufants, fchilmatikes, heretikes, and fuch like to the hearing and profeffing of the word. But here three things are commonly objected againft this doffrine.

Objettion I. To compell men to embrace true religion, is to make them goe against their confeience, which the Magiltrate ought not to doe: as fome Papifts have affirmed, that they would not for ten thousand worlds compell'a lew to fweare that there were a bleifed Trinity, becaute he fhould bee damned for fwearing against his confcience, although the thing were never to true. Aufwer L If it were to hainous a finne to compell any to embrace true religion, becaufe it is againft their confcience, why doe Popifh Prelates, and Magistrates, compell Protestants (and that by exquitire torments) to reconcile themfelves to the Church of Rome, to fweare obedience to the Pope, to acknowledge Tranfubstantiation, and to heare Matle, which they know are directly against their confcience? 11. If they will not compell men to do any thing, (though never fo good or godly,)becaufe it is against their conficience: why thould they not bee as icrupulous in reftraining them from doing that which is unlawfull, becaufe they are perfwaded in confeience they ought to doe at ? For if they compell men to omit that which they beleeve to be good, because they know it to bee evill, (as D) their owne practife provech, in that they will not fuffer Protestants to pray publikely in a knowne tongue, ner receive the Sacrament in both kindes, &c.) why doe they not compell them alfo, "to doe that which they know to be good, though they thinke it to be evill, ITI. The Magistrate is to compell men to embrace true religion; or to putila them for their oblinacy in hot hearkening to the words becaufe he is to ufe the meaner to rea clame thom, and to win them to a love and liking of the ruth Now folong awthey are tinged to heare the wordprehere is hope they may be wonne againg and experience fewes (as Anouffine teftifieth of the Domatifs) " that they which did profette religion an the fuft

A meerely by compulsion, may afterwards (by the mercy of God) profetle it only for devotion. And what though fome come not to learne, but to carpe and cavill? yet God may caftshe net of his mercy fo far over them, that contrary to their purpole, they may bee caught. IV. If the Magistrate, who may compell them, & to reclame them, do fuffer them to continue in their errours or herefies, without controlement, he is guilty of their finne: but by compelling them he hath difcharged his duty: for albeit they being compelled, do diffemble and play the hypocrites, do lie, and fortweare themfelves, that is not the Magiftraces linne, who intends nothing but their convertion and falvation, it is their own proper and perionall finne.

Objection I I. Men ought to be perfwaded to embrace religion, and induced to beleave. but not compelled : for the will cannot bee compelled, An/wer. True it is, the will cannot Per hadeni ont be compelled; and as true it is likewife, that fides, son cogi, the Magistrate doth not compell any to beleeve : for when a man doth beleeve, & from his heart embrace true religio, he doth it willingly: notwithfanding meanes are to bee ufed to make the willing, that are unwilling, and the meanes is so compell them to come to our affemblies, to heare the word, and ro learne the grounds of true religion : for it is Gods commandement, men fhoald prove the (pirits, 1 lots 4. 1. that to they may know the truch, and cleave unto it. Augufline faith fitly, and finely to this purpole, Quod anten vo-Contra Gazbis videtur invitos ad veritatem non offe cogendos, dent.Epift.s.la erratis neftientes Scripturas, neque virtuitent 6.17. Dei qui cos volentes facis, dum cos nent invite Se condly, when Papitts receive the Sacrament, fweare allegiance to cheir Prince, profess theicles in our congregations, who knowed that they doe thefethings against their cons fcience ? nay, rather wee ought in charity to think that they are perfwaded in confeience they may doe them, when by oath and proteftation they confetle fo much. But bee it they did all in hypocrific, full the execution of godly lawes therfore ceale, becaufe hypocrites will not obey, but in diffimulati

Objection III. The Magiftrate by compelling Reculants to the outward profeffit on of religion, maketh the in may the by poorites, to counterfeit and diffemble, Anfia The Magiftrade in executing the lawes, high no fuch intent, but onely that they might here the word, beleeve ity and bee laved, Againe Protestant Reculants in other cours. mes, are not allowed by Papifts to alledge cheir confcience for their refutall, but are abmpelled, wither to conforme themfelves, or to undergoe oncell comments - no more may fieh protence of conference entenfe the Pil plits, or other burnet kes, but the they thould receive the fanie mitafate which they mete to others. . will of such a so a lot

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the Epistle to the Galatians.

the falle apofiles compelled men to receive circumcition, feeing Tiene was not compelled to be circumcifed ? Gal. 2. 3. Anf. That place maketh nothing against the text in hand a the meaning is, that Paul for his part was ready. to have circumcifed Titme (ashee did Timethy, Ath. 16,3.) rather than offend the weake brethren. But when it came to this point; that they would needes urge circumcifionias athing necellary to falvation, Paul refuled to dec it, for all the falle brethren that crept in. v. 4. that is, notwithftanding they laboured by al meanes to bring it in ule againe. Neither did the Apoftles urge it, or require it, as a thing necellary to falvation.

Cap.6.

III. It may be demanded, whether that circumcifion being to vehemently urged by the falle apoftles, might not have beene ufed? Anfw. It might not. For albeit it be in it felfe athing indifferent, and fo it skilleth not. whether a man bee circumcifed or not, (as Paulisich,) Carcumcifion is nothing, and uncirenmeifion is nothing : yet being urged as a matter of abfolute necellity, as without which men could not be faved, Att. 15. 1. it ought not to bee uled. The like may be faid of all indifferent things, if they bee made effentiall parts of Gods worfhip, or necellary to falvation; as the ufe of meater and drinkes, obferving of times & feafons, wearing this or that habite, or attire, forbidding of mariage to fome orders of men. For when things indiffe- C rent are made necellary, the nature of them is changed. Vpon this ground Ex-kiab brake in peeces the brazen (erpent, when the Ifraelites began to worfhip it, 2 King. 18.4. First, let us obferve out of thefe words, They compell you to bee circumcifed, that Paul doth not onely use Christian pollicie, but dealeth very rhetorically, exculing the Galatians, as though they were constrained againft their wils, to doe as they did: and laving all the blame upon the falle apofiles : and fo doth closely alienate their affection from thefe feducers, who would have them circumcifed, either by voluntary fubmiffion, or by violent compultion : the like godly policy we ought to use in dealing against here. D tikes, and falfe teachers, that the peoples mindes may bee enftranged from them, and take no love of their doctrine, nor liking of their perfons.

Here wee have a fecond note of faife teachers, which is, not onely to retaine ceremonies themfelves, but to urge them upon others, and conftraine men to the observing of them - for they were more earnest and forward in urging circumcifion (their owne device) than the keeping of the morall law ; and fo are all feducers. The Pharifees did urge their owne ceremonics, as washing before meate, walking of pots, cups, and platters, &c. more than the commandement of GOD. And the Papifts urge the Lent faft

II, Queft. How can it be truly faid, that A more frictly, than failing from finner which is the onely true faft, E/ay. 58. verfes, And their owne ftories doe fbew, that men have, beene more (everely pupifhed for earing fleft on good friday, than for committing of fimple fornicatio, or following of ftrange fielh. They ftand more in urging, the outward worthip. ping of an Image, or a prece of breachtbar the inward piritual worthip. And as they have made the Saints dayes equall with the Sabbath dayes, o have they made the prophanation of them an equal fin, and have punifhed it with equal punifument.

It is further to bee obferved, how they a bule circumcifion, for whereas by Gods ordinance it was but a feele of the rightcovine ffe of faith, Rom. 4. 11. they perverting the end of it, make it a metitorious caufe of falvation; and therefore compell men to bee eiroumeifed : it is Gods worke, they make it their owne worke, yea, fuch a worke, as by which they hope to be faved. And this their droling may fitly bee paralleled by the Popifh practite at this day, in making baptifme, which is but a figneand feale of grace, to beethe proper, immediate, and phylicall caule of conferring grace, by the worke wrought : Almes, prayer, and fafting, (which are but fignes & teffimo. nies of jultification) to bee caufes thereof. Nay, their owne devices, of confession, fatisfaction, supererogation, to bee meritorious caules of jultification, and falvation.

Laftly, fee here how the perverincif. of the corrupt heart of man, doth thwart the ordinance of God. As long as circumcifion was commanded by God, most abhorred its for the heathen teitifie to much, that the Apella Indew. Iewes were odious for it. But now being abolified, they take it up againes receive it, and urge it as a thing necellary to bee obferved upon paine of damnation. Whereas if GOD flou'd enjoyne it againe, they would (no doubt) account it as a heavy yoake, which neither they nor their fathers were able to beare. This improving of that which God commanderh, and approving that which he forbiddeth, argues the great corruption of the heart, and that the wifedome of the flefh is not onely an enemy, but even flat enmity against God, Romanes 8, 7. It must therefore reach us to captivate our realon, and to fubject our wils to the will of God in all things.

The third property of thefe falls apofles is, the teaching of circumcifion, that is, of falle doctrine, becan/e sbay would not fuffer per. fecution for the croffe of Christ; that is, for prcaching the true doctrine of the Gofpell, concerning Chrift crucified. It may bee demanded whether it was necellary that those we taught nor circumcifion, but fpake againft it fould be perfecuted ? To which I aniwer, that it was necessary, according as Paul affirmed, Gal. 5.1 1, If I teach circumcifion, why doe I get fuffer perfecution ? The reafon was this : Mm 2 The.

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A Commentarie upon

Hieron. in Com ment.in banc lacum.

The Romane Emperodr had given liberry |A to the lewes to live according to their owne lawes, and that without moleftation or disturbance, in all places of the Romane Empires fo that if a Icw became a Chriftian, hee had the priviledge of a lew, fo long as hee kept the coremoniall law; and taught no departing from Moles 3 whereas they which raught, that ceremonies were abrogated and that men were juftified onely by faith in Chrift, wanted this priviledge, and fo were perfecuted of no men more than of the lews, either by themfelves, or by incenfing others againft cirem, 1 The falonians 2.15, 16. The talle apofiles therefore to avoide perfecution, coyned a new Gospell; in matter of falvation joyning Chrift and Mofes, justification by faith, and by workes. So that here wee have another character and marke of falfe reachers, which is, to labour by all means to enjoy the werld, and to efchew the croif ; and rather than they will fuffer perfecution, to make a horchpoch of religion, as we may fce, not onely by this particular, but by the coulfe of the hiftory of the Church, and in latter times by the Interim under Charles the fift, and the fixe articles under Henry the eight by our Mediatours and reconciliatours, who either (as it is faid of old Conciliator) labour to accord fire and water : or elle like huckfters, mixe wine and water for their own advantage: and by all neuters and mungrils in religion, who hover in the winde, becaufe C they would fland furctor all effaies, or winne the favour of great men, that they might not ftand in the way of their preferment. This is the finne of the multitude among us, who defire to have Chrift, but they will none of his crolle : they would bee with him upon mount Tabor, but not upon mount Calvary, crowned with glory, but not crowned with chornes.

Further, wee may hence gather an effentiall difference of true and falte teachers : the one feeke the good of the Church, the other feeke themfelves : the one the glory of God, theother their owne glory. It is oblerved by Popifh Priefts, and other, that though the Icluites pretend they doe all things in ordine [] ad Theum, yet they intend themfelves, doing all things in ordine ad feipfos, it being the marke they fhoote at in all their Machiavellion plots and policies, that they may have cum dignitate orium, a Lordly command, and a lafie life.

Againe, here wee fee that the love of the truth, and of the world, the feare of the face of men, and the feare of God can never fland together: As alfo how dangerous a thing it is to bee addicted to the love of the world : for it hath beene alwayes the caufe of revolt, in that men never embraced religion, fo as that they could be contented to fuffer perfecution for the profession of it, nor lay downe their lives in the maintenance thereof, Mar. 13.21. As foome as tribulation or perfecution com mesh, by and by they are offended : whereas wee ought to have the fame minde that Paul had, who knowing that bonds and impriforment aboad him. yet patied not for them, neither was his life deare unto him, Allr 20. 22.and was not onely ready to bee bound, but rodie alfo for the name of the Lord Icius, Alls 11.13. The reafons which fould make us willing to take up our croffe & follow Chrift, are thefe : First, it is a great mercy and fayour of God, that we are accounted worthy to fuffer any thing for his lake. Ad. 5.41. The Apofiles departed from the Conneilly rejoycing that they were accounted worthy to (uffer rebake for his name. Secondly, it is a meanes (by the mercifull promife of God,) to procure and obtaine the bleffings of this life, Marke 10. 10. Thirdly, it hath bleffednelle annexed to it, with a promite of affittance and helpe of the Spirit of God. 1 Peter 4.11. If ye be railed on for the name of Chrift, bleffed are yee, for the Spirit of glory, and of God refleth upon yon, which on their part is evil (paken of, but on your part is glorified. Laftly, the end of the croffe, is glory unipeakeable, If we (uffer with bim, wee (ball alfo be glorified with him, Rom. 8. 17.

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Cap.6.

Further, whereas Saint Paul linketh together perfecution, and the preaching of the croile, wee may fee, that the profession of the Gofpell and perfectution doe either goe hand in hand, or doe follow one another infeparably; for as many as willive godly in Chrift lefus must inffer perfection, 2 Timothy 3.12. Moles is faid to have chofen rather to (nffer affliction with the people of God, than to enjoy the plea-(ures of finne for a feafon, Hebrew. 11.25. Where we lee that affliction is the lot and portion of the godly. The reason hercof is twofold. The malice of the devill, who is alway nibling at the hecle, Gen. 3. 15. And the hatred of the malignant Church (the devils feede) ever maligning the Church and people of God. The devill maketh warre with the remnant of the womans feede, which keepe the commandements of God, and have the telimony of lefus, Apoc. 12.17. The malignant Church perfecuteth the Clurch of God, as we may fee in their types, namely, in Cain hating and perfectiting Abel : Ifbmael Ilanc, Elan Incob : Which they did onely becanfe they faw their owne workes to be evill, and theirs to be good, 1 John 3.12. And if it be demanded, why those that preach the word plainly and powerfully to the confcience of men in evidence of the fpirit, are fo extreamly hated and maligned? Anf. It is for no other thing, but even for the workes fake, for which they ought to be reverenced, 1 Thefall. 5.13. and because they prophery not good unto them, bat evill, 1 King. 11.S. that is, preach nor plealing things, by fowing pillowes under their elbowes, and lulling them alleepe in the bed offecurity, but denounce the judgements of God sgainst them, and fo difquiet and trouble

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(I befeech you) is the reafon why those that make conficience of finneyare formaligned of the wicked world; oc branded with the black names of Paritanes and Precisions ? but this which our Saviour Christigivesh, John 1 5. 9. Because they are not of the world, therefore the world based shew ? Now all this commeth to paffe, by reafon of that enancy which God hath put berwise the woman and the ferpent; his feed, and her feed, Gen. 3. 1 5.

This teacheth us, first, that wee should fulpect our felves, that our hearts are not found, nor our practice fincere, when all men fpeake well of us : for true profettion is alwayer accompanied with perfecution. Wee be :o you when all men forke well of you, Luke B 6. 26.

Secondly, that we must not be discouraged in our profetion, though there bee never to many that make oppolition, or fo mighty that raife perfecution against us. Though they tell us as they did Panl, Alt. 28, 22.Co+ cerning this felt, weeknow that every where it is (boken againft : or take us up with Nicodeman, John 7.52. Art show alfo of Galile ? fearch and looke, for out of Galile arifeth no Prophet. In thefe blafts and formes of temptations, wee ought to make that faying of Chrift our anchor hold, Bleffed is bee that is not offended in more, Math. 11.6.

Laftly, that we thinke it not ftrange when we finde affl ftion, or meet with perfecution, C 1 Pet 4.18,13.

1 3. For they which are circumcifed, heeps not the Law, but defire to have you circumstied that they might glory in your flefb.

Here the Apostle preventerh an objection, which might be made against his former conclusion, v. 12. For it might be faid, Paul did them wrong in flandering them, to urge circumeifion only becaufe they would avoid perfecution, when as they did it, as zealous obfervers of the Law. To this he antwereth negatively, that whattoever they did pretend, they intended no fuch thing. And hee prooweth his former affertion, by two arguments, and withall defcribeth the fall'e Apoftles by two other properties. His fift reafon may bee D framed thus : If they did urge circumcifion as being zealous of the Law, and having confcience of the obferving thereof, they would keepe it themfelves, as well as compell others to the keeping of it: But they keepe it not themfelves : Therefore they u ge it hot in confeience to have it obeyed, but for fome finister end. The second reason is this : They that propound no other end to themfelves in urging circumcilion, but vaunting and boa-Ring in the fiefh: they fecke not the obfervation of the Law : But thefe feducers urge circumcifion and other ceremonies, that they might glory in the fich. Therefore they (eeke not the observation of the Law. So that here wee have two other properties of falle tea-

trouble their guilty confeiences. And what | A | chers. The first is to compell men to the obferving of shat, which shey will not objerve shem (elwes. For thus their feducers urged the ceremoniall Law. Refembling herein the Scribes and Pharifies, who bound beau y burdens and grievons to be borne, & laid shens on mens fooulders, wheras they themfelves would not move them with one of sheir fingers, Massib. 23. 4. The Popes, and Prelates of the Ronnih Church, are notorious in this kind, in urging men to make confcience of that, which they themfelves will not keep to practife that, which they will not performe, and to beleeve that, which they count falle and fabulous. For fuft, they firit ly require regular obedience to bes performed of their novices, and others, to their Generals or governours, inecially to the Vicar of Chrift, and Sec of Rome; whereas they will not bee fubject to the higher powers as they ought, Rom 13.ver. 1.nor obedient to governours, as it is required, # Pet.2. 13,14.Nay, their practice is notorious in these toure patticulars. Fuft, in freeing children from obedience to their parents. Secondly, in exempting their flavelings from tubjection to the civill Magistrate, Thirdly, infreeing subjects from their oath of allegeance to their Soveraignes. And laftly, by advancing that man of linne above all that is called God, or worthipped. and giving him power to depose Princes, to dispose of Crownes and Kingdomes, and to impofe lawes which thail properly binde the confeience ; yes, to tread Kings and Emperours under his feet, and caute them like vallals to hold his flirrop. Againc, they compell others to fail, fpecially in Lent, when as they in the meane time feaft ; their faft being to cate faft, and drinke faft, in mortifying the fieth with their Indian Capons and Peacocks, and that upon good Friday, whereas to cate white meates upon that day, (hould bee in others a mortall finne. Further, they beare the poore people in hand, that Indulgences are meanes to remit fins ; and that those that are excomunicated by the Pope are in a damnable eftare: whereas many of them account Poper bulls to be but bulle, meere trifles, and fuch as buy them, flarke fooles ; witnetle the speech of the Duke of Valence, baltard to Pope Alexander the fixe, who having loft certaine thoutand crownes at a throw at the dice; Tufh(iaid he) the feare but the finnes of the Germanes. And that of Charles the fift (though a favourer and maintainer of the Romane Religion) who, being menaced by Pope Paulus the third, with excommunication, if he would not yeeld up Playfance into his hands, let him understand by his Embatlador that he would chunder at S. Angelo with his cannons and artillery if he would needes be thundering out his excommunications. Laftly, they vrge confession of Purgatory, almoft as an article of faith, whereas fome of them are fo farre from beleeving it, as that they thinke there is neither heaven, nor bell, Mm4 wirneffe

94. V. 4

A Commentarie upon

O Bembe, quan tum nobis pro-fuit fabuls ifla de Obriflo ?

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wittetie the speech of Pope Les the tenth, to A Cardinall Bembra : O Bembra , what rickes have we gotten by this fine fable of lefue Chrift? By this wee are contrarily admonified, to practile that we profeile : the Ministers of the word, cipecially, ought verba vertere in opera, (as Ierome (peaketh) that is, to turne words into workes, that their lives may be reall Sermons to the people : for otherwife they pull downe with one hand, as fast as they build with another. Let us confider, how Peters bad example is faid to have compelled the Gentiles to live as the lewes, Gd. 2.14. For actions abide, & are of force, whE words paffe as the winde.

Moreover, upon this dependeth another property effeducers, which is, to fet a faire gloffeupon the matter, & to make the world beleeve, they doe thefe and thefe things for fuch and fuch ends, (as thefe falfe teachers did, pretending religion and confeience, but intending treedome from the crotle, & their owne vaine glory;) whereas they meane nothing leffe,like Herod, who made thew of worfhipping Chrift, when his purpofe was to have deftroved him, Mank. 2. This property and practice is, and hath beene ufuall, fpecially in the church of Rome. For generally, they would have the world beleeve, that the Popes triple crowne, and Hicrarchy of that Sea, is for the maintenance and defence of the Gofpel: wheras all the word knowes, it is onely to keepe their kitchins hot, to uphold their Perlian pompe, and ambitious tyranny. Particularly, there bee two politike practifes of theirs, which prove the point in hand.First, it is well knowne, that Popes have never ceafed frome time to time to follicite the Princes of Enrope, to maintaine the holy warre (as they call it) pretending the recovery of the holy land, out of the hand of the Turkes and Saracins : when as (at leaft in the beginning) they intended nothing leffe, but that by this meanes they might fet the Eaft and Weft rogether by the cares, whi'ft they played their parts at home in Italy. The fecond, is their Shrift, or auricular Confellion, which they practite for this end, (as tl ey fay.) that they may pacifie diffreiled Confeiences, by abfolving them of their finnes : when as the truth is, they fift brought it into the Church, and doe still continue it, in a politike refpect, as being the onely way in the world, to know all the fectet purpofes, plots, policies, and practifes that are either in Church, or Common-wealth.

Wee are therefore here admonifhed to take heed of diffembling, in making Christianitie a cloake of impiety, or to pretend one thing, and intend another, like the heart pointing upward, and poifing downward; for that will be a far fowler folgecifme than that which the heathen committed with his had. in pointing to heaven, when he fpake of the earth. But let us alway labour for fincerity, to be at leaft that which we pretend to be, or rathenlike Selomone asaple, whofe svindowes were larger within than without, & not like the glow-worme, making a faire glittering forw of that which we have some h

IA: But Godforbid that I fould glorie, faus in the croffe of our Lord lefin Chrift, whereby the world is crucified to me, and I unto the world.

In these words Paul comes to the Reddition of the diffimilitude betwizt him and the falle apofiles, his glorying and theirs, In them wee may confider two generall points. Firft, wherein he would not glory, in perhing fave in G.c. Secondly, the thing wherein he would glory, In the croffe of Gbrift, whereof he renders a reason in the words following, taken from the effects which the crolle wrought in him; For, by is the werld was crucified to him, and he anto the world.

For the first : To glory : implyes three things; Firft, to rejoyce, exuit, and triumpli in a mans felfe, in regard of fome good thing. or fome fuppofed good. Secondly, to bewray this great exultation by speech, or action, or both. Thirdly, by boafting of it, to looke for praife and applaute of men : which glorying (according to the nature of the object, & the end) is either good or evill. For if it have a right object, namely, the croffe of Cbrifi : and a right end, the glory of God, it is good other wife it is evil: fuch as was this glorying of the falle apofiles, and all other carnal glorying, which is not in the Lord : for it is nothing elfe but vaine glory : Vaine 1 fay, fift in regard of the things wherein menglory, which are either fuch as are not, as when man boafteth of that which he hath not, but would feeme to have: or fuch as he hath not of himfelfe, I Cor.4.7. or fuch as have no continuance, but are trarfitory and fading, as all earthly things are, feeing min himfelfe is but as graffe, and all the elory of man, but as the flow re of the field, 1/ay.40:6. Secondly, it is vaine in regard of man, from whom we looke for glory, and admiration, feeing his judgement is erroneous. Thirdly, in regard of the end in not referring it to the maine and proper end the glory of God, and the good of his Church. The Prophet reduceth all those things, wherein we ought not to plory, to three heads : wife Icr.9. 23. dome, ftrengb, riches : all which we have received, and therefore ought not to boalt of them. In particular, wiledome is not to bee gloried in,feeing it is very defective, whether we ipeake of ipeculative wifedome, ftanding in contemplation, or practicall, conditing in action : For in arts and fciences, as alio in the fecters of nature, our ignorance is greater than our knowledge. He that knows nothing in these things, let him reade the booke of Ich, chap. 28.and 37.and 38. And as for wifedome in divine things, We know nothing as wee ought to know, 1 Car. 8.2 for we know but in part, and fee but as in a glaffe, darkely, 1 Cor. 13-12. And as for practicall wifedome, flanding in policy, it is not demonstrative, but meerely con-

the Epistle tashe Galatians.

conjecturall, and therefore wee cannot build [4.] upon it, confidering in it there is the concurrence of to many caufes that are cafuall, and of fo many mindes, which are mumble. Suite mow the great polititian had experience hereit of: for he thought that by joyning affinity. with his neighbour Princes round about him, and taking their daughters to bee his wives, hee fhould eftablish his owne house, firengthen his kingdome, and draw the heathenish idolatours to the worthip of the true God. But all things fell out contrary to this his plot and project: for it wailo farre from winning others to imbrace true religion, as that it drew him to idolatry : and fo far from stablishing his house, or strengthening his kingdome, as that it was the caufe of the rending of the one, and the ruinaring of the other. Conftantine the great was perfwaded that by building the City Confuntinople in the confines of Europe and Alia, and there placing one of his fonnes, as his Licurenant to keepe his Court, he fhould fortifie his Empire, as with a wal of bratfe: But he was deccived, for the building of new Rome, was the decay of the old: and the dividing of the Empire, was the deftruction thereof : So that it is truly faid, policy is often the overthrow of policie.

Cap.6.

Now if wifedome may not be gloried in, much lette may ftrength, teeing that wateaome is batter than ftrength, Eccles. 9. 16. iccing that the greates frength of man, is not comparable to that of Bebemoib, lab 40. and other bruit beafts: feeing it is but the frength of flefh:feeing no power, nor might, ein deliver from wrath in the day of wrath, Of all the puillant Princes, and plotting polititians, the Pfalmift faith, They are fo vaine, that if they bee layd upon the ballance, even vanitie it felfe will weigh them downe, P/al.62.9.

And as for riches, (belides that they make us never a whit the better, (nay oftentimes much worfe) they are allo uncertain . Salomon faish, T bey make them felves wings like an Eagle, and five away, Prov. 23 5. They may not unfitly bee compared to Ionas his gourd, which flourished in the morning, y celding him cont ,D tent and delighty but thorely after (to his great griefe) it was fricken by a worme, and withe. rad away. The like may be laid of honours, and pleafures. Bor what more vaine than to glory in honour, which is not in a man's powe er? feeing as the Philosopher' teacheth, Hes nour is not in him that is bonowed, but in him that benenresh: and cherefore Courtiers are compared to counters, which fland formenine for nounds, fometime for pence, being now ada Nanoed, now debaled, according to the plan fure of the Prince. Hames today highly how noured in the Cours at Shuthan, the next day hanged upon a tata To omit the examples of let and Netwebedenofer si fin .whom wee may fee the murability of worldly dignity, licons fider it in the glaife of theie exampless Fifth

of Gallaar, a puillant Prince of the Vandalis. who was brought to low, that he was enforetd to request his friend to fend him a loafe of bread, a fponge, and a halped a loafes to flake his hunger : a fponge, todry up his tearca : a harpe, to lohce him in his milery. Or Wellya. ring, (for prowetic and konour, the only men then living) who came to that anifemble eftare, that having his eyes put our, he was led in a firing to brgge by the high way fide, cry ing, Date abolum Bellif ario. And of the vierou rious Emperour Henrie the fourth, who had fought 52. pitched fields, and yet was driven to that exigent, as that he became a futer for a poore Prebend in the Church of Spira, to maintaine himfelfe in his old sge. And as for worldly pleafures, leaft caule is there that any man lhould glory in them, feeing they are more vanifling chan the former s feeing they are common to us with bruit brafts: iceing they are mingled with much griefe and vexation; for in the midf of languater, the beart is forrowfall, Prov. 14. 13. And laftly, facing they leave a fling behinde them, for the end of pleafure is nothing but paine, as Salomon laith, The end of rejoycing is monrning. For tea- | Prov. 14.30 fling and banquetting are often turned into furfetting and vomitting e drinking into pal-fies : lutts into gouts, Scc. And if pleafures were but onely painfull, the matter were the leile, but they are alfo finfull; Heb: 1 1.25. and cherefore in no mile to be gloried in. :idsy this weekey that LPant had just ente in

this earneft manner, to fay, Gud forbid I foodd glory, foutinistie croffe of Chrift; confidening that this boafting in outward things, is not onely a faule of vanity, but alfo of impiety, as may appeare by there reafons. I. God hath expretlely forbidden it, Jer. 5.83. Gal. 5. 86. II. Hehirbalway feverely punilhed it, as in David, for numbring the people in a vaineglorious minde, 2 Sam, 24. in Exchine, for fhewing his treatures in a bravery to the Emballadours of the King of Babel, 1/4739. In Hered, for statibing to himtelie the glury proper to God alone, Ad ad ... III. The Saints of God have alway abhorred ir, as Paul doth in this place, and & Cor. 1:1 : 20. If I must wreds glorie, I will glory in mue infirmittessas if he froud tay, I will be farre trong carhalt boaffing. IV. The heathen by the light of wat are have condemned inthe Grecian Orarbut calls te ile edi-COPTIXEN TI, 19 ב Taz Bis Demuj our and buridayong shings And the Romaine Oracour prooves it ed geo that study his owne practice, making his woords which flowod from his mouth as twices and unry; to reffe as biner as mornewoody dy interlacing his . Objectione is Paul glorion in former hing belidershy sive of Christynhen he land, A were histor forthing coupe, thad the ing found make He googlad wind, I Car 9: 2 50 An /wer Part in glorying dorb thing the his colling from his perion Diffach a me b will beaf of my (elis] with not bankanid, I was nothing inferiour to the sery

de Coran.

chiefe

shiefe Apofiles, although I and nothing, 2 Cor. 12. A 5.11. Of his perfon or perfonall gitts he boa firth not : but onely of his Apoftolicall calling; and his faithfull difcharge thereaf, to the end hee may ftoppe the mouthes of the falle Apollies. Thus to confeile the good things we have to the glory of God, being urged thereunto, is lawfull boafting, nay it is fometimenecellary, making much for the maincenance of the Gofpell; as Pauls boafting mademuch for the good of the Church of Coriadh. Againe, there is a twofold lawfull boshing, one before God, another before men, Rom 4 2. Of the former the Apofile speakes in this verie: of the latter in 2 Cor. 12. Hee gloried nor in the testimony of a good confcience, before God, but onely before men. Before God hee gloried in no. thing, but in the faving knowledge of Chrift and him crucified. And whereas it may bee fayd, that this his boafting in regard of the falte Apoftles, as alfo his glorying in the teflimony of his confeience, and his infirmities, 2 Corin. 11.30. were not in the croile of Chrift. I antwer, they were : for his glorying over the falle Apofiles, in teaching freely, was in the good and profperous fueceffe of the Golpell, which is the doctrine of the croffe: and his glorying in the testimony of his confeience; in that it was washed by the blood of the croile, as Paul speakes, Coloff. 1. so. in his afflictions, in that they were the affictions of Chrift, and he by them made ton . C formable to him.

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3 Cor. 1.12.

But it will be faid, that he gloried in his revelations, in his paines and travell, in preaching the Gofpell, and in the multitude of Churches which he had planted. Aufw. First, hee did it being urged thereunto : fecondly, he did it to defend his calling, and the credit of the Golpell, and therefore this boafting was not unlawfully nay, it was necellary, and in the Lord. For when we are compelled, we may confelle the good things we have, if we doe it (paringly, and for the edification of others, that they may be bettered by our example : and that they feeing our good works may glorifie God our heavenly Father, Mat. 5.16.

Here weefee what plorying is unlawfull; namely, when men afcribe unto themicives cither that which they have not, or more than they have, or as proceeding from themfelves, their wifedome, Grength, industry, in facrificing to their owners, and burning incenfe to their owne yarne, Mabak. 1.16. or in bosfting of them with but necellary caule; either for their owne vaine glory, as Nebuchodono. for did, Dong. or norther Godi glory, as Hored did, idet. 12. And if this glowing bee fo great a finne, fursly boilting in wickednetfe (as Dorg did, P/4, 52, 1.) must needs be most dimnable : as when the greateft fwearers and fwaggerers, count chemielves the beft companions:the greateft idolaters, and fuperffitibus perfons, most religious : the greatest oppreflours, furfetters, drunkards, fighters, most valiant and couragious: &c. Now this may be done three wayes, eather ignorantly, as when Pand gloried in his cruell perfecuting of the Saints before his conversion, Ad. 26 11. or prefamptuoully, when men glory in wicked neffe, notwithftanding they be perfwaded in confeience, that it is evilland then it is the fin of Sodom, Ifm 3.9. or malicioully, to defpite God, and then it is the finne againft the holy Ghoft.

Cape

Cor. 2.

high.de verl

int Sermano

The fecond point to be confidered in the words is the thing wherein he will glory.called here the Croffe of Chrift : Save in the Croffe of our Lord lefue Chrift. The words in the ori- www. ginall translated fave, are exceptive : as if here fhould fay, I will glory in nothing, except in the croffe of Chrift : and exclusive, oncly in the croffe of Chrift, and in nothing elfe. Albeit they are fometime adversative, as Gal, 2. 16. and Aper. 21. 27. There Shall enter into it no uncleane thing, et withit they that are written, Ge where the words are not exclusive : (for then it would follow that fome which worke abomination fhould enter into heaven :) but adverfative, as Maub. 12.4.and Luke 4. ver. 20. which may ferve (by the way) to cleare the text : Iobn 17. 12. Thefe then gaveft me bave I is whi vity in kept , and none of them is toft , but the child of perds- a mursias. tion: that is, but the childe of perdition is left. For the words a as lake it) are not to well translated by the exceptive conjunction mil. as by the adverfative fid: feeing here is no exception made of Indu, as though he had bin given to Chrift, and afterward bad fallen away : which exposition must needs be made, if the words be read, nifi filins perditionis.

Further, by the Croile of Chrift, the Apofile understandeth fyneedochically, the akfufficient, expiatory, and fatisfactory facrifice of Chrift upon the croffe, with the whole work of our redemptionsin the faving knowledge whereof hec protetieth hec will glory, and boalt. For Chrift is made anto no wifedowe, 1 Cor. 1 . 39,31 righteon/neffe-shat as it is written, He that glo. rieth, flowld glory in the Lord : even to make boast of him all the day long, as the Pfalmit fpeaketh. And the reafon why Paul profeifeth that hee will glory onely in the Croffe of Chrift, is, becaufe Chrift crucified is the ereafury and ftorehouse of the Church : feeing that in him are hid, not onely the treasures of wifedome and knowledge, Coloff. 2. 3. but of bounty and grace, lob 1. 16, and of all fpirisuall bleffings, Epb. 1.3. For first, by Chrift crucified, we have reconciliatio with God, remillion of finnes, and acceptation to over nall life, Secondly, we have the peace of God which paffeth all underftanding, peace with God, with Angels, with men, with our felves, with the creatures. Thirdly, we recover the sight and title which we had in the creation to all the greatures and bleffings of God, & Cot. 3.3 2. Fourthly, all afflictions and judge. ments.

the Epistle to the Galatians.

ments, ceafe to bee curfes and punifhments, |A | Firft, as having a vertue in it, (when it is made and become either trialls, or corrections. Laftly, death it felfe is no death; but a fleepe : for all that die in the Lord, are faid to fleepe, and to reft upon their beds. Ifa. 97, 2. Indeed, if we look upon death through the glaffe of the Law, it is the very downefall to eternall deftruction : but if we confider it as it is changed by the death of Chrift, it is but a pallage from the transitorie life, to eternall life. Chrift by his death hath taken away finne; thefting of death : fo that though it feaze upon us, yet (having loft it fling) it cannot hurt us. So that in a word, in Chrift erneified, are all things that a man can glory of. If wee would glory in knowledge, and wifedome; He is the wifedome of the Father, feeing that all treafures of wifedome and knowledge are hid in him: and therfore Paul defired to know nothing among the Corinthians, bas Chrift and him cracified, 1 Cor. 2.2. for this knowledge is eternall life. Iob. 17. 2. If in the love and favour of great men: by him wee are highly advanced into the love and favour of God, Epb.1.6, It in honours and riches; by him we are made Kings and Princes: Apoc. 1.6. If in libercie; by him wce are delivered from the hands of our enemies, Sinne, Satan, &c. Luke 1.74. If in pleafures, comfort, and content : he is our felicitie, in him wee are complete, Coloff. 2. By him we have right to the fethings which eie bath not seene, care bash not heard, neither can the heart of man conceive. It may be laid, why doth Paul glorie in the ignominious death of Chirlt, rather then in his glorious refurreclion, triumphant afcenfion, and imperiall jurifdiction now fitting at the right hand of the Father? Anfm. Theie are not excluded, but included in the Creffe: yet hee nameth the croffe rather then them. First of all, to shew that upon the croffe, Chrift did fully finish the worke of our redemption:for being now readie to give up the ghoft, he faid, It is finifbed. lohn 19.30. this made Pant to defire to know nothing but Chrift, and him crucified. For in his humiliation flands our exaltation. in his weakenes fands our ftrength in his ignominie, our glory; in his death, our life, Se- D condly, to fkew that hee was not afhamed of the croffe of Chrift, though never fo ignominious in the eyes of the world. It had beene no great thing for Paul to have gloried in the refurrection, afcenfion, wifedome.power, Majeftie of Chrift, wherein the world can and doth glorie. But to glorie in the fhamefull, contemptible, accuried death of the croile. was a matter of great difficulty, & the worke of faith, judging that which the world counts ignominious, to be most gloriouse that which. the learned Philosophers counted foolula. nes, to be the wifedome of God. 1 Gor. 1, 34. . The Popifh fort abufe this text two waies. Fift, in applying it to the traffest croffe. Secondly, to the permianene or materialleroffe. To the transfort croffe, in that they glorie in it:

in the ayre,)to drive away divels. Secondly, being made in the forehead, to becas an amuler against charmes, blattings, and other fuch like cafualties. To the materiall croffe, when they adorne it with gold and jewels, & fo caufe it to bee caried in great pompe before them. When the Gracigers weare it in their hats in a white, redde, or greene colour. When they put their confidence in it, & pray unto it, Hely croffe, (ave ne. This is Popifi and carnall glorying in the crotic; and not ipirituall, in the death of Chrift upon the croffe, of which only the Apostle speakes in this place.

The reafon why hee would glory in nothing but in the crotle of Christ, followeth to be confidered, in thefe words; By which the world is crucified to me, and I unto the world: It is taken from a double effect, which Chrift, or the croffe of Chrift, wrought in him: (for the words Si's, by which, may be referred to either indifferently.) The full, to bee crucified to the world: the fecod, the world to be crucified to him. By the world, wee are not to underitand the frame of heaven and earth, nor the creatures, nor mankind : but honour, riches, pleafures, favour, wilcdome, glory, and whatfoever is opposed to the kingdome of Christ, and the new greature. Take crucified to the world, is to be dead unto ir, to despite and contemne it, to count all the glory of it to bee no better then dung, in respect of Christ and his rightequincile, as Paul did, Phil. 3.8. The world is faid to be crucified to us, when it hates and periccurcs us, and accounts us the fith and offfouring of all things. 1 Cor.4.13. Yet here obferve that we are crucified to the world, & the world to us, by the vertue of the death of Chrift, after a different manner.Wee are crucified to the world, properly by the Spirit of Chrift, weaning our affections from the love of this world. The world is crucified to us, by the death of Chrift, improperly, and by accident, in that wee are made fuch as the world connot but hate and perfecute: for feeing wee are made new creatures, and choicn out of the world, therefore the world hatech us. Ich; 15.19.

Here wee ice who those are that can truly glory in the crotle of Chrift, namely, those that are dead to the world, and the world to them: luch as feele the power of the Spirit of Chrift crucifying the flefh in them, with the affections end lufts. Others can no more glory of the croile of Christ, than he that glories of the victorie, which his Brince hath gotten over his enemies, himfelfe in che meane time being a valleil, and flave unto them.

. Secondly, that it is not fufficient for a Christian, that the world is crucified to him, except heealfo be crucified to the world neither loving the world, not she things in the would. . d.

Thirdly, shar to bee crucified to the woulds is not to profelle monaftigall life, and to bee. Thue

fut up in a Monsflery , but to renounce the | A accounts as authing in respect of regeneration. world; and the corruptions that are therein. both in affection of heart, and practife of life. Fourthly, wec are taught to cary our felves to the world, as crucified and dead men, not to love nor like it, to feeke or affect to, but to renounce and forfake it, with all the vanities, delights, and pleafures thereof : and to be as dead men to our owne wicked wils, and to our carnall reafon, letting them lie dead in us, and fuffering our felves to bee ruled, ordered, and guided by the Spirit of God : making his will our will, his word our wisedome.

Fiftly, by this we may examine our hearts; for if wee have our affections glued to the world, and fet upon the honours, pleafures, piofics, and preterments thereof, wee are worldlings indeed : for they that are Christs are crucified with Chrift, Gal. 2.20. and have crucified the fleih, with the affections and lufts, Gal. 3.24 and therefore must needs bee crucified to the world. A man that is hanged upon a gybber, ceafeth from his thefts and murchers: fo all they that are indeed crucified with Chrift to the world, ceafe from their old offences. For as the Apoftle reasoneth, if wee be nien with Chrift, wee ought to feeke the things that are above, and not the things that are upon the earth, Col. 3.1.2. So if wee bee dead with Chrift from the vanities of the world, wee ought as dead men to abstaine from all worldly lufts, which fighe against the C joule, 1 Pet.2.1 1.

15. For in Christ lefus neither chronmeision anaileth any thing, nor uncircumcifion, but a new CYCALNYC.

Here the Apoffle proves his former affertion, v. 14. that hee neither did, nor ought to glory in any thing, lave in the crofle of Chuift, becaufe nothing is of any account in the kingdome of God, but a new creature. And this hee proves by the removall of all those things, that are either opposite to, or divers from a new creature, fignified by chrcumcilion and uncircumcifion : and withall hee laies downe two conclusions. The firft is, that in Chrift lefus, that is, in the kingdome of grace, neither circumstition, nor uncircumcifion D are any thing, that is, are neither acceptable to God, nor availeable to falvation : Vnder their two, fynecdochically comprehending all outward priviledges, and prerogatives, dignities and regalities, or whatfoever can be named : under eremeifer comprising the preheminence of the Iew, and the profit of circumcifion, which was much every way, Rom. 3. 1. fecing that to them appertanted the adoption, and she glory, and the covenants, and the giving of the law, and the fervice of God, and the promifes, Rom. 9.4.Vader uncircumcifion conraining the Gentiles; with all their wealth, wifedome, ftrength, lawes, policie, & whatfeever is of high account, and glorious in the eyes of the world. All which he excludes and

is abomination in the fight of God. Luke, 16.15. Therefore, wiscdome, wealth, nobilitie, ftrength, are nothing, I Cor. 1.26. Outward callings, as to bee King, or Kzfar, Prophet, or Apostle : Ourward actions of fasting, almes, prayer : Nay, kindred and alliance, asto bee mother, or brother of Chrift, is nothing : for if the bleffed Virgin had not borne Chrift in her heart, as the did in her wombe, the flould never have beene faved, Lake, 11. 27.28. and if his kinfmen had not beene his brethren by fpirituall adoption, as well as by naturall propagation, they should have had no inhericance in the kingdome of God, Marke 3.33, 35. Nay, the outward element of baptifme. without the inward grace, is of no forces for it is not the mathing away of the filth of the flefb (that is acceptable to God) but the flipulation of a good confeience, which maketb request unto God, Per. 3.2 1. And if the communicant at the Lords table, doe not cate panen Deminum, as well as panene Domini (as Anguftine fpeaketh) that is, if he doe not receive Chrift fpiritually by the hand of his faith, as he doth corporally receive the element by his bodily hand, he receiveth unwertbily, and fo eatesh and drinketh his owne in doement, 1 Cor. 11.29. Now the reafon why these outward things are nothing availeable, is, becaufe the things that are accounted of with God, are spirituall and eternall, not temporali and carnall, as thefe are : which as they fhall utterly ceafe in the kingdome of glory, Math, 22. 30. (for then Chrift will pus downs all rule, authorisis, and power, 1. Cor. 13.24.) fo are they not of any moment or account in the kingdome of grace, as Paul teacheth, 2 Cor. 5. 16. Gal. 3. 18. Coloff. 3.11. It may be faid, there priviledges and outward things, as Prince and people; mafter and fervant:bond & free,&c.have place in the kingdome of grace, feeing Chriftian tie doth not abolifh nature, nor civill policie. To which I answer, that man muft bee confidered two wayes ; in respect of the outward, or inward man. Confider him as he is a member in civill focicity, as of the family, church, or commonwealth : there are fundry differences of perfons, as bond, free'; magiltrate, fubiect; poore, rich; &c.in which fenfe the Apoftles exhortation taketh place, Wives futmit youn felves to your busbands. Coloff. 3. 18. Children, obey your parents, v. 20. Servants be obedient to your mafers. verfe 22. But if man be confidered in refpect of his ipirituall eftare, as hee is a member of the invisible, or Catholike Church, under spirituall government, confisting in righteonfneffe, peace of confeience, and joy in the bity Gboff, Rom. 14.17. there is no diffinction of calling; condition, or fexes For we are all me in Chrift Galarb. 3. 28.05, Chrift is all and mal things, Coloff. 3. # 1, in chat though we be ma ny, yet are we but one body in Chrift, Rom 13.5. (coing wee are quickned with one foirir,

For that which is highly accounted of among men,

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Epber. 4.4. The Poplih opinion therefore A with honout, that he is a godly, wife, religious which ceacheth that there bes fome outward callings and actions which commend us to God, as, to leade a fingle life, to fall, to vow voluntary poverty, to performe regular obedience, to profetle monkery, to be buried in a Friars cowle, or to abftaine from thefe & thefe meates, is here condemned, when Paul faith; that outward privileges will not ferve the turne, and that mean commendeth us not to God, 1 Cor.8.8.

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Againe, neither this, nor the like places, Gal. 3. 2 S. Col. 3. 11. doe any thing favour the Anabaptificall fancy, of bringing in an anara chy, that is, an ataxy into Christian fociery; by taking away Christian Magistrates, and diftinction betwist Mafter and fervant : for by the fame reason wee may confound the fexe of man and woman, for Paul faith, There is neisber male nor female, but wee are all one in Chrift; the meaning thereof is this, that although in refpect of our inward or fpirituall eftate before God, there be no such differece : yet that hindereth not but there may bee in respect of our outward eftate.

Further, weelearne fromhence, that no man is to thinke highly of himfelfe in regard of outward privileges, as birth, honour, wealth, favour, nor to glory in them, Ierem. 9. 23. Rich men muft not bee high minded, I Tim.6.17. Nay, the King may nor lift up his minde above his brethren, Deut. 17.20. Pauls example is notable, who accounted all the privileges which her had before his converfion, whileft he was a lew, (as that he was a citizen of Rome, a Pharifee, a great Rabbin,'inftrufted by Gamaliel, of the tribe of Benjamin, circumcifed the 8.day, &c.) and after his conversion being a Christian, (as that he was an Apoffic, taken up into the third heaven, &c.)to be as nothing, or worfe than nothing, even as loffe or dung in relpect of being a new creature in Chrift, that is, in respect of juftification and fanctification. And therefore wce may not fet our mindes too much upon outward things, as riches, honours, pleatures; feeing they are not availeable to falvation.

Belides, this teacheth all those that are but in means and bale siture, to bee content: for D outward privileges availe nothing; outward | wants and miferies hinder nothing. It a man berich, he is nothing the nearce, and if he be poore, he is not a whit the further off: it is the povertie of the fpirit, which makes a man rich in grace : for though the poore man be the rich mans flave, yet hee is the fonne of God, and fellow heire with Chrift: and though the rich man be the poore mans mafter, yet hee is the fervant of Chrift, as Paul faith. He shat is called, being a fervant, is Gods free man: and be that is called being free, is Christs (erwans, 1 Cor. 7.22.

Lailly, this croffeth the opinion of the multitude, who think that if a man be increafed in riches, graced with fauour, advanced many and that religion which he profetieth, is the truth. This is nothing elfe, but to have she faith of our Lord lefus (brift in re/pell of per-(ans. Law . 2. 1.

Thefecond conclusion is, that the new creature is the onely thing that is acceptable to God. Circumcofien, de Carvailerb nesbing; bat a new creature. By the new creature, the Apopostle understandeth the Image of God or renovation of the whole man, both in the fpirits of our mindes, and; in the affections of our hearts, which is alfo dilled she men man We shall the better conceive it by the contrary, namely, by the #1 mm; which it, want of knowledge in the minde, and delight in ignorance : want of inbjection and conformity in the will, and rebellion withall e want of helinelle in the affortions, and pronenetie to evill. The new men then, is the reftoring of all these desects. For the understanding hereof, confider that there are three things in the foule : The fubftance of the foule : the faculties or powers of the foule : and the qualities of thefe faculties. Now neither the fubftance nor faculties are loft by the fall, but onely the qualities of the faculties : as when an inftrument is out of tune, the fault is not in the fub. ftance of the inftrument, nor in the found, but in the disproportion, or jarre in the found: therefore the qualities onely are renewed by grace. These qualities or habits, are either in the understanding, or will and affections. The quality in the understanding, is knowledge. Coloffians 2. 10. To have put on the new man, which is renewed in knowledge, after the Image of him that created him. In the will and affections, they are principally two, righteoufneffe and bolineffe, both which are in truth and finceritie without all hypocrific. Epbefians 4.24. Put on the new man, which after God is created inrighteon/nelle, and true holinelle; where bolineffe and righteou/neffe, are opposed to concupitcences, and luft of the old man; Truth (which hath relation to both) to fpiriruali guile, and diffimulation : fo that each of their qualities, have two parts, a want of the contrary evill, and a politive qualitie or habite of goodnelle, Holineffe refpeach God, and containeth all duties of piery, contained in the first table: Righteen/neffe, refpcets man, and the creatures, and comprises hall the duties enjoyned in the fecond Table. Truth re-(peftech the manner how both the former are to be practifed, via. with an upright and fincere heart free from all hypocrifie and deceit. Theie three making a perfect harmony in all the faculties of the foule : Helineffe performing all the duties of picty : riebreon/mille the duties of humanity; sruth festoning both the former with fincerity.

But (may fome fay) how is the new creature opposed to all externall things, or faid to be of any force in the kingdome of Christ, feeing it is not availeable to justifie a man Nn before

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before God, being fained with manifold | A | 2.9. Whether is is eafler to fay to the fick of the palimperfections? For aniwer whereof, we are to know, that outward things are functime oppoled to Christ, and his righteen faelle, as Coloff. 2.11. There is neither lem nor Gracian, circumerstion nor uncircumcifion, Ge.bus Chrift is all, and in all things : fometime to faith, as Gal. 5.6. Neither circumcifien availeth any thing, nor uncircumention, but faith, which worketh by love : fometime to the new creature, or fanctification, as in this place, and 2 Cor. 7. 29. Circumcifion is wubling, or c. but the keeping of the Commandements of Ged.But the fente is all onesfor they are opposed to Christ, as to the matter of our justification : to faith, asto the inftrument apprehending it t to the new creature, as to the figne of them both.

Further, where both here, and 2 Cor. 5. 17. the Image of God is called a new creature, or sitis in the original [gund arims] a mow creation; the meaning is not, that either the fubflance or faculties of the foule are created anew, but that the worke of regomeration is wholly to be aferibed to God alone, (not as though we were flocks or flones, without life or motion.) but becaufe God doth create these new qualities in us, quickening us when we were dead in finne, and working in us both the will and the deed, Pbil. 2. 13.

If regeneration then bee a new creation, it muft needes follow, that before our converfion, we were not onely dead, but even flat nothing, in godlinetle and grace. By which we fee what to j idge of the Semipelagian herefie, which teacheth, that a man by an internum principium, may difpote himsfelfe to will that which is truly good : and that man is nor flacke dead infinne, but onely ficke or wounded, and halfe dead, as the man which fell among theeves Lak to. or as a prifoner that is fluckled & manackled, who can walke of himfelfe if his fetters be taken from him to we (if Chritt loo e the chaines of our finnes) have power of our felves to move our felves. Which doctrine we know is most injurious to the mercy of GOD, and most derogatorie to the merits of Chrift, feeing it makes him in the worke of our falvation, to be but caufa removens, prohibens, which (as Logicians teach) is but canfa fine quanon, which in truth is no caufe at all. So that they make themfelves their owne Saviours, and Chrift to bee but an inftrument whereby they fave themfelves: for if he doe but i emove the impediement, they without any more adoe. are able to move and act themfelves. When as the conversion of a finner is as great a worke, as the creation of heaven and earth ; for Paul calleth it here a new creation. Nay, here is a greater power required, (if I may fo fpeake) than that whereby the world was created. For though an infinite power be required as well to the creating of the great world, as the recreating or regeneraring of the leffe world, as our Saviour Chrift fignifics, Marke

fie, Thy finnes are forgiven thee, or to fay, Arife, take up thy bed and walke ? yet the Holy Ghoft femeth, of the two, to make it more difficult, to create a new heart, tha a new world; in that fpeaking of the creation of the world, he faith it was made by the word of God, By the word of the Lord the heavens were made, P (al. 33.6.01 by his fingers, When I confider the beavens, the workes of thy fingers, P/.8.3. or by his hands, P/ 102.25 The heaven, are she workes of thy hands. But the redemption of man, and the converfion of a finner, is faid to be wrought by the arme of God. Mary in her Magnificat laith, Hee bath bewed firength with his arme, Luke 2.51. nay, he was faine to fee his fide to it, and it made him fhed many a teare, and fweate as it were drops of blood, srickling downe to the ground, Luke 21. 44. Belore cu conversion wee arelike the drie bones, Ezekiel 37. for as when the winde of God came upon shem, bone came to bone and were joyned with finewes, and covered with flefh, and had their finics reftored : fo when the Spirit of God; ke the Favonian winde, bloweth upon us, it reviveth us againe, giving us a new life, new ienies, a new heart, new wils, and affections: for all old things paffe away, and all things become new, 2 Cor. 5.17. For it opens the eyes of our understanding, making us diferne of things that differ, Ephef. 1. 18. Phil. 1. 10. it boareth a new care of obedience in us, P/a. 40.6. and give th us a new tefte, not to favour the things of the fleft, but of the Spirit, Rom. 8.verfe e.

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Further, this ferves to detect the naturall Popery of the multitude, and of our owne hearts, when we perfwade our felves (shough faltely) that though we goe on in our finnes, yet that we can repent when we lift, When as the Prophet faith, O Lord, I know that the [cr.10.23. way of man is not in him felfe; and Pant faith, that it is as great a worke to create a new heart, as to create a new world: for regeneration is # new Creation, 2 Cor. 5.17. Augustine faith well, Qui dabit peri He that will grant pardon to him that repents, will tenti veniam, nos alway give repentance so him this finneth. nü dabit percan

Againe, in the fenfe that Paul calleth the li panitentien Image of God, anew creature, or the new man, and corruption the old man : wee grant, that our religion is new, and Popifh religion is old. For as the new man is the reftored Image of Godin which Adam was fuft created, though afterwards defaced by his own inventions, Ecclef. 7. 31. So our religion is the reftored or reformed doftrine first raught by the Apofiles, which afterward was corrupted Qued entiquifiby mens devices. Albeit in Tertulliant fenfe. mam,id veriff. ours is the old religion, and theirs the new: as the Image of God is the old man, and corruption the new.

"D/s. If we be not changed in our lives, but remaine olde. Adams ftill, even the fame men we were before, in minding, willing, affecting carrhly things, and faibioning our felves to the

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the guife of the world, wee are no new crea- A tures, though we promife and proteft never fo much : wee are but hypocrites, deceiving others, and our felves alfo. For where this new creature is, there is a change in all the faculties and powers of foule and bodie : the minde is not fet upon the world, but mindeth heavenly things; the will, affections, and conversation of the whole man is in heaven, Philip. 3.20. For the fpirit of regeneration is like the leaven which a woman tooke and hid in three peckes of meale till all was leavened : for after the tame manner, by a fecret operation it altereth the minde, will, affections. If my bein Chrift; (laith the Apoftle) bee is a new creature, olde things are paffed away; behold, all sbings are become new, 2 Cor. 5, 17. If therefore B we be new creatures, why lead we not a new life? if webe changed in affection, why are we not changed in conversation ?

But by this we may perceive, that all which are Christans in profession, are not Christi ans in conversation : all that are washed with the outward Element of water, are not walhed with the inward baptifme, the laver of regeneration : as first, those that are as good fellowes, (that is) as bad as ever they were before, and make no confeience of finne. Secondly, fuch as are no more but civill honeft men, like those honest men which raised perfecution against Paul and Barnabas, and expelled them out of their coafts, All. 13. 50. Thirdly, worldly wife men which favour of nothing but the world. Lafly, fuch as have fome love and liking of the word, and are in fome fort outwardly conformable thereunto, having fome legall forrow for finne, arifing from legall terrours: but have no thorow change nor renovation.

Latity, we may not marvell if the world have and maligne thole that are new crea. tures, feeing they neither minde nor affect the famethings. For there can bee no true lave, where there is contrarietie of judgements, wills, affections, which hath beens, is, and will be, betwixt thole that are borne of the fielh, and thole that are borne of God, Gens, 1:2.

26. And as many as walke according to this rule, peace shall be upon them, and mercy, and upon the livaci of God.

Here Paul commends this glorying in the crolleof Chrift, and fludy of piety, in becomming a new creature, as the only rule offaith and manners, which all teachers and hearers were to obleve and follow, r Enforcing the keeping and oblerving of this double dury, by the fruit and benefit that comes thereby, ipecified here by press and mercy. In the words two things are generally to be confidered: Fifth, the dury of walking, in the lewords, As many as malks according to bis rule: Secondly, the reation or motive to the practice thereof, in the fee, Pense, that is aponthem, and marges, which is samplified by the

generalitie thereof, that is, fhall light upon as many as walke according thereto, and upon the Ifrael of god. The duty is, that we walke according to this canon, or rule; the * word translated walke, fignifieth not fimply to walke, but to walke warily and circumspectly (as it is expounded, Ephefians 5. 15.) or to walke by rule, in order, and meafure, without treading alide, but making ftraight ftcps to our feet. Hebrewes. 12. 13. Pauls rule which we must walke by, is faith in Chrift, called here glorying in the croffe of Chrift : and repentance towards God : called regeneration or the new creature : which is rightly called a rule of faith, and manners, of things to be beleeved, and practifed, becaute by it all doctrines and actions are to be examined . nay, the Scripture is therefore called Canonicall, becaufeit fets downe an expositio of this rule; there being nothing from the first chapter in Gen. to the laft words in the sporal. which aimeth not at one of thefe two, either repentance towards God, or faith in Chrift.

Here all minifters arc raught what rule to follow in preaching the word, or building the Church of God, namely faith, and repentance, the doftrine of the croffe, and converfion, or the new creature. And all hearers according to what rule to order their lives and actions. For this metaphor of walking, and that by a rule or line, fhewes that we are travellers or Pilgrims, that this world is a frange country, that we are to goe to another that the world is an endleffelabyrinth, in which we fhall for ever lofe our felves, except we be guided by this rule.

And here we lee that there is a certaine rule for the regulating of all things appertaining to faith and manners, though we cannot apply it, not unle it as we fhould a The fault is in us, not in the rule.

Whereas Paulfaith, as many as walke according to this rule; he fhewes that Chriftians have but one onely rule which they are to follow, and according to which they muft frame their lives, for the Apoftle exhorts us that we all proceed by one rule, Philip. 3. 16. Therefore the Papifts doe notorioufly offend not onely in wrefting, perverting, and breaking this rule, but in making other new Lesbian rules, which they preicribe as neceffary to be followed : as the rule of S. Fran. cie, of Saint Deminick.S. Antten.S. Jerome, &c. holding one mans baptifme better than another, one mans profession holier than another, one mans rule perfecter than another : following any rule rather then Chrifts, and fo divide the feameleffe coate. And that thefe fundry rules of Monkes are vaine & wicked it may appeare : Firft; becaufe they agree not with this rule of Pan, they being many, it bur one: it directing and leading to Chrift, they leading to by puths, obfcuring the merit of Chrift, and preferibing many things partly frivolous, partly impious, contrary to faith, Nn 2 and

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not among themfelves; every feet having his owne proper orders, and contending their owne to be better, holier, perfecter than the reft. Thirdly, in that they divide into divers fects those that ought to be all one in Chrift, for which caufe Paul cals the Corinthians carnall, in holding fome of Paul, others of Apollos, 1. (orinth 3 4. For how can they be fpirituall, who in fpeech, action, habite and attire, profession and conversation, professe nothing but tchifme and differtion ! Ierome against the Luciferians faith, Siculi audieris cos qui dicuntur Christiani, non à Domino Iesu Chrifto, fed a gue quam alio nuncupari, puta Marcionitas, Vulentinianos, Montenfes, Campates. (cito non ecclesium Corifis, fed Anischriftieffe Synagogam : that is, where for ver thou that beare thofe that are called Chriftians, not to have their Name from our Lord lefus Christ, but from some other, as Marcionites, Valentisians, Monten(es, Campates, know thus much, that are they not the Church of Christ, bus the Synagogue of Antichrift. Nay further, folitary life in leaving the fociety of men, and fequeftring themtelves from all company, which is the ground, and generall practice of Monkish Eremites (for Conobices to speak properly are no Monkes, as the word teacheth) is against the very light of nature it felfe. First, becaufe it is naturall for men to live together; nay, it is the ground of the family, the Church, and common-weakh. There was never nation to barbarous or favage, but endeavoures to live together, by affociating themselves in cities; townes, villages, cave, woods , tents, or fome other way, according to the cuftome of the country : which generall practice of all, argues the impression of nature in all, Second. ly, speech is given men for this end, that they might converie together : for it were little or nothing availeable if men fhould live alone, and converte with none. Thirdly, fundry vertues britowed upon men, as juftice, fortitude, love, and friendfhip, flould be given in vaine, if men flould live folicary, foqueilred from all company. Fourthly, mans imbecility argues thus much: for whereas all other creatures are aimed by nature, as the Bull with hornes, the Boare with tuskes: D other with teeth, feathers, fwiftnetle, &c. man is borne feeble and naked, not able to provide or detend himtelfe, but onely by helpe of others : which is an argument that hee is borne to live in civill fociety, and to bee holpen by others. Laftly, man is borne to doe good to himfelfe and others, in fome effate and calling, 1, Corinthians 7, but he that liveth alone can doe no good to others, nor receive good from them; For whereas they pleade for themicives, that they leave their particular callings, and becake themfelves to Hermetages, that fo they may renounce the world: I answere, that to renounce the world, is not to leave their places and callings,

and good life. Secondly, in that they agree not among themfelves, every fielt having his owne proper orders, and contending their ownero the better, holice, perfecter than the reft. Thirdly, in that they divide into divers feets thoie that ough to be all one in Chrift, for which cauge Pand calls the Corinthians

By this we may fee what Lesbian rules they follows and how that which they account the higheft degree of perfection, is in truth the depth of abomination : for it hath beenethe caufe of much wickedneffe, as of idlenetle, hypocrifie, whoredome, fodomitry, belides the cruell murdering of many poore innocents. Therefore let neither their hypocrifie, nor the Churches pretended authority, nor the long received cuftome, any thing move us; but that leaving them, we follow the rule of Paul in this place: for they that walke accorording to it, peace shall be upon the, and mercy. By peace wee are to understand outward peace, as prosperity, and good fucceffe in all things we goe abour. For what/eever they doe, fball profper, P fal. 1. 3. And prace with the creatures: as first with the good Angels, Coloff, 1.20, who are ministring Spirits, (ent forth to minister, for their skes that that be heires of falvation, Hebr. 1. 14. Pitching their tents about them, Pfal. 34.7. And bearing them in their bands as a nurfe her childe, Pfaime 91. 12. Secondly, with the godly. The Prophet faith, that in the kingdome of Chrift, The wolfe fall dwel with the Lambe, the Leopard fall lye with the Kid ers. that is, men of fierce, fa-E.s.11.6. vage, and wolvish natures, shall be fo changed by grace, as that they shall live peaceably and lovingly together. Thirdly, with the wicked their enemies, partly because they feeke to live in peace, as David faith of himfelfe, I labour for peace, Plaime 120. verie 7. partly because God so inclines their hearts, as that they are peaceable. Laftly, with the beafts of the fields, and all the creatures. The Lord promifeth to make a covenant with the wilde beafts, and fowles of the heaven, in behalfe of his people, that they may fleepe fafely, Hofes 2. 18. But the peace which is principally meant in this place, is peace of confcience. which passeth all underftanding, Philip. 4.7. Which is peace with God, being reconciled and at one with him. Rom. 5.T. Being juftified byfaich, we have peace with God. And peace with our (elves, which is threefold, as it is oppofed to a threefold diffention in man. The first is, when the will and affections renewed by grace, are obedient to the minde enlightened by the Spirit, and at peace therewith . opposed to the differention that is betwint rebellious affections, and naturall reafon. The fecond is, when grace (though ftrongly affailed) given corruption the foile, whereupon followeth the calming and quieting of the minde, oppofed to the combate betweene the fiefh & the fpirit. The third is, when the confcience perfwaded of remission of finnes, and recon-

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reconciliation with God, ceifelh to acoufeight A. ittrifié trant biegins to exercé, and conference, apportet to the conflicte white a districted conficience tash with tegell terroux, and due anger at God. By more fublich is the entity of this pracey and undertibled, all fuiriscall bleffings, which flow entit bleffors the law of and favour of God in Cheity, as remiffion bi finner, juthficktion, said illication, and strend life it felfe. The wordies wardings and strend fings come downe from heartmand light typon them that follow this rale, and that Athy and the bindered by the staffee of meth.

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Let the Pope then shall seminize, confe, & (ciccommunicate us, both fitnes and people, becarfs we reade not in the fitps of his faith, hui of the faith of our father *Abraham*, and walke not according to his rule, but according to this rule of the Apollet : for we need not fare his thunderbolts not curfes, feeing *the canfelgfeurfe fall usturearms*, Prov. 16.8. for what though he curfe, if God doe bleffe i Ie was the thing that conforted David being curfed of his enemies, in that though bird de curfe; the commission that though bird curfe; the fall wild birdfe; Pfal. 109, 28 and let us confort our felves in this, that he will cirfe bird that circle bird pool fame 12.3.

Againe, if peace and mercy shall bee upon them that walke according to this rule, then wrath and indignation fiall light upon thofe that follow any other rule, or devile any other way, or let downe any other meanes of C falvation befides, or contraty to this. Falfe therefore is the opinion of Puckfus, that if a man leade an ourward civill life, he may bee faved in any religio, the lew in his Iudaifme, the Turke in his Mahometifme, the heathen in his Paganisme. For they that walke not in this way according to this rule, do but weary themfelves in endleffe Labyrinths ; and 10. walking without line or rule in their creeked. wayes, fall be led wish workers of iniquisy, when as peace fall be upon Ifrael, Pfalm.125.5 Other ufes are made of mercy and peace, Pag. 11. and 1 2. to which places I referre the reader.

The Apofile addeth; that peace and mercy thall bee upon them all that walke according to this rule, and upon the Ifrael of God. D There is a double Hrael mentioned by Pani, Ifrael according to the fleft, 1 Cor. 10. 18. and the Ifraelof God: as there is a twofold Iew, one ourward, in the flefh: another inward in the spirit, Romanes 2, 18, 19, By the Ifrael of God, the Apoffle meanethall fuch as are like to Nathaniel, who was a true Ifraclite, in whom there was no guile, lob. 1.47. whether they bee the faithfull Gentiles, and beleeving Jewess And he makes mention of the liracl of God, partly by reafon of the adverfaries, who bragged fo much of their father Abraham, and that they were the onely true linelies; and yet were no Ifraelites, becaufe they troad not in the fleps of the faith of Abraham; partly for the weake converts, who thought it a

hard thing to be fourid from the fociety of thorizoto, whom the promities were madeg penly for us Genfiles, this were might know, thus seld as no 1/read, which are of 1/read, Rean, o.G. butchist all theyrwhich are of 1/read, Rean, o.G. butchist all theyrwhich are of finith are bleffed with flichfills for idea of the second of the second second second of the second of the second second second of the second of the second second second second
.Hare the Apofila layes downe this hif and monition, preventing an objection that might be made by the falle apofiles or the Galatians, For whereas is might be fuid, that Paul lought himfelfe and the woeld, "fhunned perfecution, and therefore joyned cin. cumcifion to Chrift, to pleafe the Jawits, and followed not his owne rule.v. 10, hee takes away this objection with great authority, whe hee faich, From benseforth les no men out me to bufineffe: And withall he addes a reation of it; For I beare in my body the markes of the Lord to. (nu : as it hee fhould fay, The bonds, the imprilonments, the firipes, wounds, and fearres in my body, doe futh ciently reftific my fidelity in my ministery, for if I had preached circumcilion, I should not have fuffered perfecution, the words may be, and are taken in a double fenfe. First thus, The falle apostles, and you Galarians (by cheir infligation) have beene troublefome unto mee, by falfe accufations, and flanderous imputations, as that I taught circumcifion and the obtervation of the ceremoniall Law, as a thing necellary to falvation, and fo you have made a revolt from my doftrine, and by that meanes have dous bled and tripled my labour and paines among you : but from henceforth ceafe to be troublefome unto me, you may take experiment and proofe from mee : the markes that I beare in my body doe fufficiently witnetle and feale the truth of my doftrine, and my fidelity in mine Apofficihip, as also whole Difciple I am, Mofes or Chrifts, and what rule I follow, Iudaifme or Chriftianifme. Secondly, they carry this fcnfe, I have faid, that they which walke according to this rule, in clorying onely in the croffe of Chrift, Peace fallbe upon them, and mercy, and upon the Ifrael of Ged : And I fay againe and againe, that we sught to ftrive and contend for it, to obterve and keeps it, as a thing most necellary to falvation : no har as for other things not necellary to falvation, as circumcilion, &c. Let no man treable mee in the execution of mine Apeftolicall function, 'or hinder the course of the Gospell, by urging any other doffrine or ceremany contrary or diverse from this, as necellary to falvation ; This one thing is necellary, other things are needlelle and fruitlelle in comparison, therefore theither Is nor the Church of God ought milbee troubled with them. This latter fenfe T take to be more agreeable rothe text. Some make Nn3 the

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the fenieto bee this, 1 is have had many stoud A bles and conflicts , and have many market and icanes in my body, mifacted by peridentourst Martfore bas da more troublefond unto masforit warerobrmach ta addentorm. wondromy gall, affichiotiro affictioni Here we see the condition of the Apofile, and the citate of all faithfull Ministers; that it is full of groublesand molefanions. Enrastiey are accounted men of turbulent fpirits, difquieters of the State, as Elias was, 1 King. 22. and Internyl, chapter 15.18. and Fant, Alt. 16.20. and sursh So theycare most troubled with factious oppofers and falle reachers, who labourse bring into the Church, things partly needleffe and fuperfluous, partly hurtfull and permicious. Thus the falls apoflies troubled the Pafteurs and Church of Galatia, Galas. 5. 10. and the Churches of Antiochia, Syria, Cilicia, All 1 5-24.

Second y, confider how that the moft and greateft troubles of the Church, have beene tormsttere not of fubfance, but of circumfance, parely not necellary, partly contrary to the nule: which notwithfanding havebeene urged with fire and fagor, as things moft necellary.

Lattly, he that flands forth for the defence of Godstruth (as *Paul* did, and all Minifers oughteo doe,) mult let goe all circumfhances, and looker as the tubfhance. Not with *Alartha* to touble himtelie about many needlelle things, when as one thing onely is needfary. C The reason followeth in their words: *For Ibeare in my body the markes of the Lord Jofan*.

sty un tra. Vid. Ligilium de miluia Romana. I b 1. dialozo. 9.

Luke 10.14.

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The word in the Originall translated markes, doth properly fignifie prines with an hot iron. But it is here used generally to fignifie any blemifi, skarre, or marke whatfoever, whether fuch as were wont to beefet upon tervants bought with money, (which among the lewes was a hole in the care pearced with an aule, Exodus 21.6. Dent. 15.17.) or upon flaves taken in the warres, as the Samians fet upon an Athenian captive the figne of an Owle: and the Athenians upon a Samian the figne of a fhip. Or upon malefafours, as a hole in the care, an F in the forehead, a brand in the hand. Or fuch a marke, D as fome thinke was fet upon Cain, Gen. 4. 15. orthomarke of God, Ezerb 9 4. or of the beaft, Apoc. 16.2.

The markes of Chrift are of two forts, either immer and invufible: or an unard and vifible. The invufible markes are two. The finds, is Gods exernall Election, which is called Gods feat or marks, 2 Tim 2. 19. The foundation of God remains the first, and batch this feater, The Lord known the more than All the Elect are marked with this marks. Apor. 7. land by it Chrift knowerth and acknowledgeth them for bis foreign to . The fectord is regeneration, or the impriming of the defaced Image of God in the foule. By this some (which . in the runs inductive character) marked (which . in the runs inductive character).

tod sur) are all beleevers fealed, 2 Cor. 1. 22. Ephinets thefe inward invitible markes of. Biedicin and Regeneration, are in the foule, and therefore not litre metne : for he fpcakes of badily marks, I bear on my body she market. The outward whible markes are twofold; Typically or Really Typicall, as sizeamcifions which was a marke fet in the fore-skin of the Bels, Rom A sin The blood of the Patchall Lambo wherewich the houles of the linzelitet were marked, when the firft borne of the Egyptions were finite by the defroying AngellaAnd baptifine is of the fame kinde: for by Baptifme Christians are diffinguifhed from lewes, Turkes, Infidels whatfeever. Reall markes of Chrift, are cither in his naturally on in his myflicall bady. In his natural bady the wounds which were given him in his hands feer, and fides; which he fhewed to his Difciples after his returreftion, loh, 20.27 which, whether they banow to be feene in his glorified body (as fome affirme) or abolifhed (as others,) Lleave to the Reader, as a thing uncertaine, and meerly conjecturall, feeing there is nothing in Scripture either for it, or against it, that doth necetfarily conclude it. But of: these markes the Apolle fpeaketh not in this place. The markes in his noyficall body. are those which are in his mebers; as wounds, skars, whippings, maimednetle, Scc. of which we reade, 2. Cor. 5. 10. Every when the bears a. bant inour body the dying of the Lord lefus : and, 2 Cor. 1 1.24,15. Five times received I forthe ftripes fave one: I was thrice beaten with rods, once floned, orc. And thefe the Apoftle here calleth the markes of Chrift, because they are inficted for the profession of Christ; and the Goinel: as the wounds and skars of a loublier may be called his Princes wounds and shars, becaufe they are had in his caufe and quarel. Now those in his naturall body differ from thefe in his myfficall : Firft, in that they are meritorious, for by bis firipes wee are bealed, 1 Pet, 2.24. Thefe in his myflicall body are glorious in the fight of God (as the death of his Sainte is,) yet not meritorious. Secondly; thofe in his naturall body, were prophetied of before in particular, P(al. 32.16. They pearced my hands and my fees. These in his my flicall body onely in general, that we fhould be conformable unto him. In this place Paul fpeaketh of the latter

In this place Paul / fpeketh of the latter oncly: which were in his own perfon; & this hee doth, noteo pur any meritain 'them, (as Saint Francis did) but to tethifte himfelfe to beafaithfull fervant of Chrift. And he further meets with the faile apofiles, who would needs have had the Galatians. circumcifed, that fo they might glory in the fields, as having for the markes of circumcifion in the fore-ikin of their fleft. As if he fhould fry, I for nor markes in other mens fields. To glory of them, as the faile apofiles 'dee, but I beare about in my body the markes of the Lord Iefus, theie arc the fignes of mine Apofile/flip; and and, arguments of fidelitic in my Ministerie, A which life not in other mens flefts but have

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Hase we fee what we are to thinke, & what ule wes are to make of the wounds, skarres, andblemilhes, that are in any of the Saints for the profettion of the truth. Fift, that they are the fufferings, wounds, and markes of Chrift himfelfe (as Paul tearmerh them here, and Goloff. 1.2 41) feeing they are the wounds of the members of that body, whereof he is the head. Secondly, they have this ufer to convince the confciences of perfect tors, and wicked men, that they are the fervanta of Chrift, which fuffer thus for righteoufgetle fake, for which caule they are here mentioned by Paul. Thus hee proves himfelfe so bes member of Chrift by the affliction which hee fuffered for his fake. 2 Cor.12. Thirdly, if men be conftant in their profeffion, namely in faith and obedience, they are banners of victory. Therefore no man ought to bee alhamed of them, no more then fouldiers of their wounds and skarres: but rather in a holy manner to glory of them as Paul did. For as it is a glory to a fouldier to have received many wounds, & to have many skarres, in a good caufe, in his Princes quarrel, & for the defence of his country: So it is a glory for a Christian fouldier to have the markes of the Lord lefus in his body, as of wounds, feourges, bonds, imprifonment, for the profellion of the truth. Therefore Conftantine G the great, (as the Ecceliasticall Historie records) killed the holes of the eyes of certaine Bilhops, (which had them put out by the Arrians, for the conftant profession of the faith of Christ) reverencing the vertve of the ho'y Ghoft which fhined in them.

This makes nothing for the fratres flagellantes, who glory in the markes which they make in their fl.fh, by whipping of themfelves, For first, it is not the punifhment (as Cyprian laith) but the caufe that makes a Martyr, Secondly, the markes which men fer upon themfelves contrarie to the Law, Levit. 19:28.are not the markes of the Lord lefue but those onely which are fet upon them by others, for the profession of the truth. Thirdly, D this whipping and afflicting of themfelves, being but will-worfhip, in not fparing of the bodie, Coloff. 2.23. is no better accepted of God, then the superstitious practice of Baals priefts, lanching themfelves with knives, till the blood gufhed out. 1 King. 18.28.

Againe, if this be the glory of a fervant of Chrift, and a note of conflant. profeflion, what thall we fay of them, who have not onely their confeiences feared with a hoy yron, but by drinking, whoring, tioring, for group, but by drinking, whoring, to ing, for the markes of Bachwa and Fraws in their bodies of For if thefe bes the parks of Chuft, the fe must needs be the parks of Chuft, the

Laftly, heace wy are taught a fpeciall duty, and that is, to fuffer bouily afficien in the

profettion of the truth : and though bonds and impriforment abide us in all places, not to palle for them, fo that wes may fulfill our courfe with joy according to Pauls example, both here, and Al. 20.24. as also his com; mandement to Timothie, Suffer affuttion as a good fouldier of Iefus Christ. 2 Tim. 1.3. The reafons are thefe. First, by fuffering bodily affliction, wee are made conformable unto Chrift, and fulfill the reft of the afflictions of Chrift in our ficht Good. 1.24. Secondly, they reach us to have a fympethy and fellow teeling of the mileries of our brechten to re-member thefe that are institution, as though we allo were afflicted in the body. Heb, 1343 Thirdly, our patient induring of affliction, doth not onely ferve as a prelident and example coothers to fuffer patiently, but alfo is a notable meanes to confirme them in the truth. 2 Cor. 1.6. Phil. 1.14. Laftly, they ferve to fcoure us that are earthly veffells, from the ruft and filth of finne, that, cleaves to falt unto our nature.

18. Breibren, the grace of our Lord Icfus Chrift, be with your (pirit, Amen.

Here, the Apofile concludes his Ep.ftle with his utuall farewell, commending the Galatians to the grace of God, and willing unto them all things appertaining to fpiritual life and gadlineffe. 1 Pet.1.3. which hec fignificth here by grace. There is a twofold grace mentioned in Scripture, Grace which makes a man gracjous or acceptable to God, gratia gratum faciens : and grace which is freely given, gratia gratu date. Gratia gratum faciens, is the favour and love of God, whereby he is well pleafed with his cleft in Chrift, and this grace it in God himfelfe, and no qualitie infufed or inherent in us: and it is truly called the firft grace, as being the caufe of all other fublequent grace. Gratia gratis daya, is the free gift of God beflowed upon men, whether naturall, or supernaturall : Naturall, either in the flate of innocancir, beforeshe fall, as originall juffice, &c. or in the flate of Apoftelic, fince the fall, as the gift of humiliation. Isha 1.9 and fuch like. Supernaturall, cither common gifts, as the gift of miracles, Propheciing,tongues,&c or faving graces, as the grace of election, effectuell vocation, julification; adoption, glorification, &c., all which are called the ferond graces because they flow frum the fuft, as the fireame from the fountaine. Thus Paul diffinguisheih them; Row. 5.15. calling the former the grace of God, the latter the gift by grace, Now grace in this place is not to bee reftrained onely to the bencht of our redemption, as it is, 2 Cor. 1 3. vetle 13. where the grace of Chrift is diftinguilhed from the love of God, and communion of the holy Ghoft : but to bee underftood of the favour and love of God, which is the first graces and of the faving grace of regeneration, which is the facend grace; or the sift by grace. And is is called the grace of our Lord lefus Chrifts N n '4

1 Thef. 5.23.

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firft, becaufe he is the fountaine of it, John i. A 16. Of bis fulme fo all we bave received, and grace for grace, Secondly, because he is the conduit or pipe, by which it is convaied unto us. John 1.17. Grace and srath came by Tefus Chrift : for he is our propitiator by whom alone wee receive grace, that is, the favour of God, and reconciliation : for grace, that is, for the favour and love which God the Father bare unto his Sonne; wee being accepted of God, and beloved in bis Beloved. Epbe. 1. 6. Chrift is further called [our Lord] in five respects. Frift, by right of creation Lab. 1.3. All things were made by him. Secondly, by right of inheritance. Heb. 1.2. He is made beire of all things P(al. 2.8. I will give thee the Heathen for this inberitance. and the ends of the world for thy poffeffien. Thirdly, by right of redemption. 1. Cor. 6. 20. Te are bought with a price, which is neither filver nor gold, but the precious blood of Chrift. 1 Pet. 1.18.19. And this he performed by a double right, namely, by right and propriety, as a King redeemes his fubjects, the mafter his fervants:or by right of affinitie : as the fether may redeeme the ionne, one brother another, and one kinfman another, Fourthly, by right of conquest. Lake 11.21. When a ftrong man armed keepeth his pallace, Ge. But when a fronger then be commeth upon him, co overcommeth him, bee taketh from bim all bis armour wherein be trafted, and divideth the soile. Laftly, by right, of contract and mariage, Ho(.2. 16. Then Balt call me Ifin, and foalt not c. Il me Baals, & verfe. C 19. I will marrie thee unto mee for ever in righteonfneffe, judgement, mercie, and compaffion, 1 will marry thee unto me in faisb fulne [e, and then fait know the Lord.

The Apostle proceedes and faith, the grace of our Lord Iefus Chrift bee with your fpirits. For the better underfunding of which phrafe, we are to know, that Man confifteth of two ellentiall parts, of fonle, and body, Eccle. 12.7. Daft (that is, the body) retarnes to the earth, whence it was taken: and the fpirit returnes to God shat gave st. Albeit the Apoftle elfwhere divideth man into three parts, fpirit, fonte, and bodie, when he praieth for the Theffalonians, That their whole (pirit, and foule, and D body, may bee kept blameleffe, unto the comming of Chrift. Where he fubdivideth the foule into two parts, into reason or underftanding, which he calleth the /pirit : will or affection, which he tearmeth (by the common name agreeing to both) the foule :God having given reafon to fee, and will to feek after that which is good: that reafon having eyes might guide the will that is blinde, and goe before, that it might follow. So that the fpirit and foule are not two feverall fubstances, but one and the fame (even as the body and the flefh are one body) and yet are they diffinguished, for do-Ctrine fake. Hebr. 4. 12, the word of God is faid to enter through, even to the dividing afunder of the (onle and the /piris:and Epb.4.17.18. the Apoftle diffinguisheth the fonle into three

Facultics, the minde, coeriation, there : when he faith the Genriles wilked in the vanities of re., the their mindes, and had their cognitations datkand, becaute of the hardnelle of their hearis: by minde, meaning the investigation understading to coeriation; the investigation is memory, phantalic, &c. and by brans, the affection; the

Now by firit in this place, is not meant the understandingatione, but by a smeedache the whole man is underftood, albeit the foule is eft anifest principally be meant, becaufe it is the proper fubject of grace: for grace being a fpirituall thing is placed immediately and properly in the ipirit, or minde of man; and in the body accidentally, where it doth bewray it felfe by outward actions, Secondly, for that, as the feare of grace is in the minderfo the fenfe and apprehention of it is there likewife, and not in the body. Thirdly, as Theophylad faith New ait vobifenme, quid sta ? abigens cos a rebue bifee, arenefque non à lege hos (pirisnm, fed à gratia accepiffe. So char, it is all one, as if he fhould have laid, The grace of our Lord lefus Chrift be with you all, as it is Phil. 4. 23. and 2 Theff 3.18. as it may appeare by the like : for that farewell which Paul gave Timethie in his latter Epi-Ale, The Lord lefus (brift be wish thy (pirit. 2 Tim.4.22. is all one with that in the former, Grace be with thee. 1 Tim. 6.21. And that faluration Philem: 15. The erace of our Lord lefue Chrift be with your fpirit, is all one with that Coloff.4.18. Grace be with yon.

Hence that phrafe and forme of speech in our English Liturgic, or Common prayer booke (though mithked by iome; and cavilled at by others) hath his warrant & ground, when the Minutler faith, The Lordbs with you, and the people answer, And whistey firit, withing the fame to him, that hee to them, that God would be with his spirit, that is, with him.

Againe, marke how the Apofile as he did beginne with grace, chap. 1. 2. fo he doth end with grace, to reach us first of all, that our falvation is placed in it alone, for the beginning, the progretie, and the accomplifhment ther. of . for election is of grace, Rom. 11.5. and vocation is of grace, 2 Tim. 1.9. and juftification, Rom. 3. 24. and glorification, Rom. 6.23. Sccondly, that Chrift is to have all the glory of this grace, whereby wee are to highly advanced into the favour of God, both for the beginning, continuance and ending, without afcribing any part thereof to our felves, or a. ny other creature. Thirdly, that all our falutations and greetings, our adjeus and farewels, ought to be grounded in the grace of Chrift, otherwife they are bat carnall? and therefore the Apofile biddeth the Christians to falute Rom. 16-16one another in a boly kiffe,or (as Peter fpeakes) with the kiffe of love. 1 Por. 5. 14

This confutes the Popula Doctors; who doe not onely alitibe the beginning of their falvation to chemfelves; in co-working with God

The Epistle to the Galatians.

God in their first conversion: but also the end A translator agreeth with me in affirming that land accompliftment of it, by workes of condignitie, which (as they fay) are meritorious of etermal life.

Cap.6.

Hele.3.5.6,

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.p.6. 57.1.26,

Further, obferve, with what emphafis the Apofile concludes his Epifle : first, oppofing Christ het Lord of the houfe to CMA62 who was but a fervant in the houfe. Secondly, the grace of Christ to inherent jultice, and ments of workes. Thirdly, the fpirit, in which he would have grace to be feated, to the field, in which the faile Apofiles gloried to much. Lafty, brotherly unity one with another, implied in the word brethere to the proud and lordly cariage of the faile Apofiles over them-

The Conclusion,

In the end of all, it is added, in the Greeke, and Sprincke copies: that this Epifile was written to the Galatians from Rome. Which poltferint feemes to be erronious and falle : for firft, there is not a little in the whole Epiftle. that giveth the leaft inkling that it should have been written from Rome: whereas in all the reft, which are written from thence, Paul makes mention of his bonds, and imprifonment, Secondly, the variety of copies, argues the uncertainty of it, feeing in fome copies it is faid to have beene fent from Epbelns, as Caietane and Hyperius affirme in their Commentaries upon this place. Thirdly Baroniau (if his authorities bee of any weight in this cafe) affirmeth that it is not likely or credible that it was written fromthence. But, bee it granted that this post-fcript were true in-Jeedes yet it is no part of Canonicall Scrip. ture, as not being written by the Apoftle; but added afterwards by the fcribes which copied out the Epiftles. Neither is this onely true of poft-fcripts, but also of Infcriptions or Titles prefixed before Epiftles, they are no part of holy writ. This may eafily bee proved in particular: for first, touching post-feripts, the Greeke copies agree in this, that the first Epifile to the Corinthians, was written from Philippi and fent by Stephanat, Fortunatus, Achaiens, & Timothem: when as it is certaine, it was written from Epbe/Hs, For firft, chap. 16.v.s. hee faith, He will come to them when he fhall goe through Macedonia. Therefore Paul was not then at Philippi, a chiefe citie in Macedonia. Secondly, in the 19.v, of the fame chapter, he faith, All the churches of Afia falute you, which fhewes plainely, that when Paul writ this Epifile, he was at Epbefin in Afia, nor at Philippi in Europe. Thirdly, v.S.he faith be will abide at Ephefne till Penticeft, therefore hee was not then at Philippi. Fourthly, that it was written before the tumult in Ephofus raifed by Demetring and his complices, and fo confequently before his comming to Philipppi: as also that it was fent by Timothess and Eraftes, it is manifeft, v. 10. of that chapter, being compared with All. 19. ver. 21. 22. Laftly, the Syriacke

it was written from Ephe/m:and fo doth Baronins Annal.tom.1. 949-494.1.39. Againe, the post-feript of the 2. to the Corinthians hath, it was written from Philippi of Macedonia, and Sent by Titus and Luke : whereas the Rhennifts (if we may give any credit to their teftimony. who elfewhere make titles part of the Canonicall Scripture) fay, it was written at Trom, as it is thought. And Baron. Annal. Tom. 1. pag. 500 1.51. Antwerp, thinkes it was written at Nicepeli, upon this occasion, that in his former Epiftle from Ephefus, promiling to come unto them as hee pailed through Macedonia, and comming not, I Cor. 16. hee doth in this excuse himfelfe, 2 Cor. 1,15, 16, 17. compared with the 2 Cor.7.5. Neither is it a good reafon to prove that Titm caried this Epifile (as it is in the poft fcript) because Paul faith, Hee fent Titns to them, and another with bim, 2 Cor. 8.18.12. & 12.18, for Panl (peakes of Tim his comming unto them before that time: neither may it bee thought that Titue was fent the fecond time unto them, confidering that departing from Macedonia, and raking Titus with him, he left him in Crete. See Cafar Baron, Annal, tom. 1. Antwerp. pag. 591.1. 40. Belides, the Rhemifts controll the fubfcription of the first Epiftle to the Theflalonians, which hath it thus, the fir & Epifile to the Theffalonians, written from Athens. For in their pretace, they are bold to affirme, that it fee. meth rather to have been written at Corinth, then At Athens : and they give this reafon of it, because after the sending of Timesbie to Theffalonica, Panland he met not at Athensagaine, but at Cornish, and Baronins affirmeth, that it feemeth to have beene written prefently after that Sylas and Timethelis came to him to Corinth, out of Macedonia, by comparing All. 18.5. with 1 Theff. 3.6. Annal. tom. 1. pag. 457. 1. 1. And Emmanuel Sa doth centure the Syriacke post-fcript, which faith it was fent from Achens by Timothie feeing that Timothie was then absent. The like they affirme in the argument of the fecond Epifile : for albeit the Greeke poft-foript hath it, that it was written from Arbens, yet they rather thinke it was writte frem Corinth, where Paul aboad a yeare and fix moneths, All. 18.11. becaufe the title is like unto the first Epiftle, Paul and Syl. vanue, and Timesbens, Gr. And Baronins faith, that it thould be written from Athens, impo/fibile eft affirmares becaufe it was written foone after the former, as may appeare by the infcription, Paul, and Sylvanns, and Timothens, (they continuing together :) but the former was written from Corintb, (as hath beene proved) and therefore the latter : fpecially confidering that Paul went thence from Athens, and abode at Corintb, a yearc and a halfe, and returned nor backe againe to Athens, but went to Ephefus, Annal.tom. 1. pag. 457. 1.28.

Adde hereunto, that whereas the pollferipe of the 1, to Timethie faith, it was written from

A Commentary upon

from Landicea the chief city of Prigia Pacati | A | peace by these reasons. First generally, if tiana : the Rhemifts notwithftanding in the argumet affirme, that it is uncertaine where it was written and though it be commonly faid to have beene written at Landices, yet it fecmeth to be otherwife, becaufe it is like he was never there, as may be gathered by the Epifile to the Coloffians, which was written at Rome in his laft trouble, a little before his death : for Coloff. 2. 1. Paul feemes to infinuate that he was never at that Laodices of Phrigin, neare to Coloffos, and Hierapolis, and that they never faw his perion. Belides, neither Pluny (who writ after Paul) nor any other ancient claffique Author, doth make mention of Phrigia Pacaciana: to that it feemeth to have beene to called long after Pauls deceafe: the first mention that is made of it (as fome have observed) being in the acts of thes Synode of Conftantinople. Baronina is of opinion that it was written from Maced~ nia.tom 1 pag 564. grounding his conjecture upon 1 Tim. 1. 3. As I befought thee to abide at Ephesus, when I went into Macedonia; fo doe .---The tame doth Athanafina affirme in his Sy nopfis, and Theodoret in his preface upon that Epiftle.

Againe, the subscription of the 2. to Timothie, that it was written from Rome anto Timothie, the first Bishop elected of the Church of Epbe-/m.canot well fland as fome thinke, with that of S. Paul, 2. Tim. 4.5. Doe the worke of an Euangelift:feeing that Euangelifts were not tyed to C perionall refidencies to abide in one place (as Bifhops and Paftors are)but were to goe from place to place, to confirme the Churches planted by the Apofiles. But the discuffing of this argument, whether Timothie were an Euangelift, properly to called, and whether the fame man could not be an Euangelift, and a Bishop, requireth a longer difcourfe, then can be afforded to this fhort treatife. Laftly, the poft-fcript of the Epiftle to Titm, faith it was written from Nicopolis of Macedonia: the devifers of which affertion ground their opinio upon Titus 3. 12. where Paul faith, Be diligent to come to me to Nicopolis, for I have determined there to winter : miftaking the text; for he faith not, be diligent to come to mee to Nicopolis, for I have determined bere to winter (as being there already) but I have determined there to winter. By which it is plaine, that when Paul wrote to Tirm he was not at Nice. polis, (as the poft-fcript affirmeth,) and fo wee tee the text which they alledge for them, maketh moft againft them. And this is the judgement and reafon of Baronins, Annal. tom. 1. 219.575. 1. 23. Antwerp. howfoever Claudins Elfencens thifts his fingers of it, and paffes it over in filence.

Thus much concerning Subferiptions : a word or two touching Inferiptions or titles prefixed before Epiftles, that there be no part of Scripture written by the Apofiles, but added to the Epiftles by fome others, it mayap.

tles were Canonicall as well as the Epiftles themfelves, the Fathers would never have doubted (as they did) whether Paul were the author of the Epifile to the Hebrewes or not, feeing in all copies fave one (as Beza hath obferved)it beareth his name: but tome of them afferibe it Barnabas, as Tersullian : others to Luke, as lerome witheffeth;others to Clement: Occumenius intituleth it onely thus, The Epifle to the Hebrewes, without adding the name of Paul or any other penner of it : and fo Hentenius a papift doth translate it out of Occamenius : Secondly, fome Epiftles (as those feven written by Inmes, Peter, John, Inde.) have unfit titles prefixed before them, in that they are called fometime Canonically (fpecially of the Latine Church) and fometime Catholike (chiefly of the Greeke Church) neither of which were ever given them by any Apoffle or Apoftolique writer. For first touching the ticle Canonicall, it may feeme ftrange that this information flould ever have beene appropriaind into them, which is common with them the whole word of Godias though in them tercontained a more perfect and abfolure mie of deftrine and manners, of things to be firleeved and practifed, then in the other beeskes of boly writ; confidering that fundiy Vines (albeit erronioufly I confeife) have to farre from giving unto them this proteminence about the reft of the bookes mpture, that they have altogether reject-Continues no part of Canonicall Scripture : hanne, the Epifile of lames, the 2. of Peter, the mand t. of lob. and that of lude, of all sylich it was doubted in ancient time, as wee feein Endebsies and the Syrian Church receiwerh dom not to this day, as being not in the Syticke translation; and Caletan a popish weiter, and the Latherans at this prefent, reice them, as may appeare by their writings. Secondly, that this infeription was added to these Epistles without sufficient ground, and warrant of reason, may appeare, in that no reafon can be given why these feven should be called Canonicall, rather then the Epifiles of S. Panl, or that to the Hebrewes (whofoever was the penner thereof.) For whereas the ordinary Gloffe faith, they are called Canonicall, becaufe they were received into the Canon. with the other Epiftles; by that reafon they should be no more Canonicall then the reft. nay not of that authenticall. at leaft of that undoubted authority the reft are of, feeing they hardly obtained to be registred in the Canon with the reft as Canonicall. L'aftly,

this title was never give to to thefe Epifiles by

the Greeke Church (whichwas more anci-

ent) but onely by the Latine Church, as

might be proved by manifold teftimonies.

if it were a thing necellary to be flood upon. Nevertheleffe, howfoever this infeription

cannot be defended, yet it may bee excufed,

and tolerated, as a title of diffinction, to di-

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the Epistle to the Galatians.

diftinguish them from the other Epifiles. As 1 A | lenge this title to be called Catholike, as any we fee the lewes dividing the old Teftament into foure parts : the first they called the law. or five bookes of Alofes: the fecond, the formin prophers, wiz, Iofbun, Indyes, two bookes of Same lowo bookes of the Kines: the third, chelacter prophers, as Ifay, Ieremie, Ezschiel, and the fmall prophets : the fourth they called Keibabins, which in English is as much as the Scriptures, not as though those 1 s.bookes were more properly Scripture then the Pentateuch of Mefes, or the bookes of the former and latter prophets: but onely for diffinction fake they were fo called. And they are tearmed of the 70, and of the Grecke Church "rogezothat is, hely writs, not becaule they had a peculiar holines proper to them above other parts of Gods word, (feeing al Scripture is equally given by divine infpiration) nor as though the amanuenies of theie bookes were more holy then the other pen-men of the holy Ghoft (nay, contrarily it is doubted by iome, of Salemon, who penned three of thefe bookes, whether he were elected or rejected, whereas it is not doubted of the refle) but onely (as I have already faid) to put a note of diffinction betwixt them and other bookes. in naming of them, as Hugo * de S. Viet. hath well obferved.

Сар.б.

Ten. 1 pernet

Cap.

Ilucid.c.12. pis sullan bas pis sullan bas population qua In this fenfe this title Canonicall , may bee given to these Epiftles without danger : but if wee shall understand it in any other éfinguantur á uteris, commufenfe, wee shall bee fo farre from being able u main quafi to defendit, that wee fhall not bee able to expoprian abitcule it.

The fecond title which is given them, is, that they be call d Catholike, which infcription is as whit as the former : for they are to called (as fome would have it.) because they were written, and directed to the whole Catholike Church, confifting both of Iewes & Gentiles. But that is not true, feeing lames chap. I.I. directeth his Epifile onely to the ewelve tribes that were difperfed, and not to the Gentiles. And Peter, who was an Apofile of Circumcilion, I Epift. 1. I. writeth onely to the strangers the lewes, that dwelt here and there through Pontus, Galatia, Cappadocia, Afia, and Bythinia. Others thinke they are rearmed Catholike, for that they were not fent to one man, or family, or citie, or countrey: but generally to the whole body, companie, and fociety of the lewes, wherefocver difperfed over the whole earth. But neither in this fenfe can they fitly, or truly be tearmed Catholike : forafmuch as two of thefe feaven, viz. the fecond and the third of John, were written to particular perfons, the one to the elect Ladie, the other to Gains. And by this reason the Epistle to Timoshie, that to Titue and Philemon, may bee called Catholike, as well as thefe.

Againe, be it granted, that they were all directed to al the I cwes, yet I fee not why the Epifile to the Hebrewes, may not as well cha--

of these feven, confidering it was written to all the lewes, and onely to the lewes.

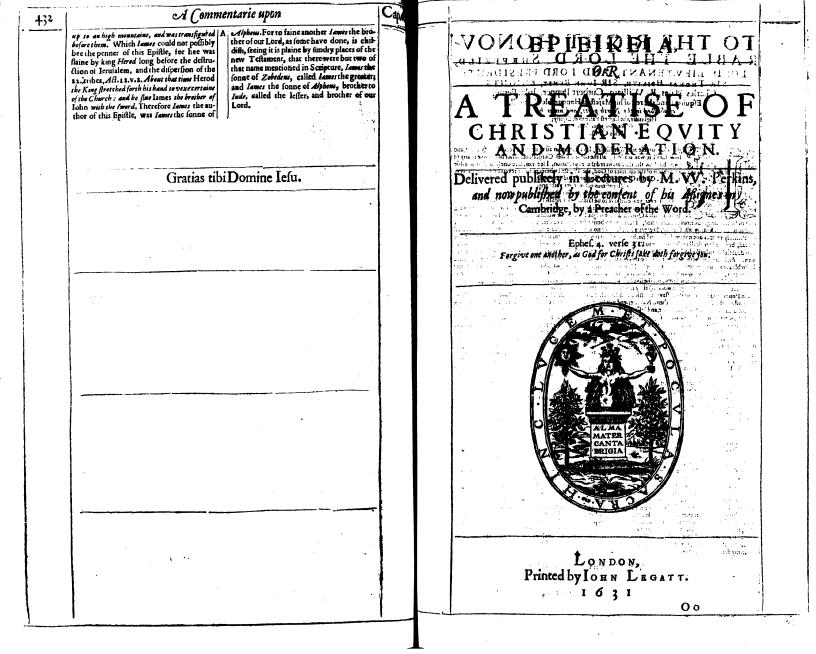
Thirdly, others affirme them to be called Catholike, becaufe they containe Gatholike doctrines fuch as appertaineth to all men generally, of what effare, place, condition, or calling to ever they bee. But in this fenfe all Pauls Epifiles may be called Carbolice Epifiles. For ubasfoever is written, is written for our learning shas we shrough passence and confolation of the Scriptures might have bope, Roman. 1 5.Verle A.

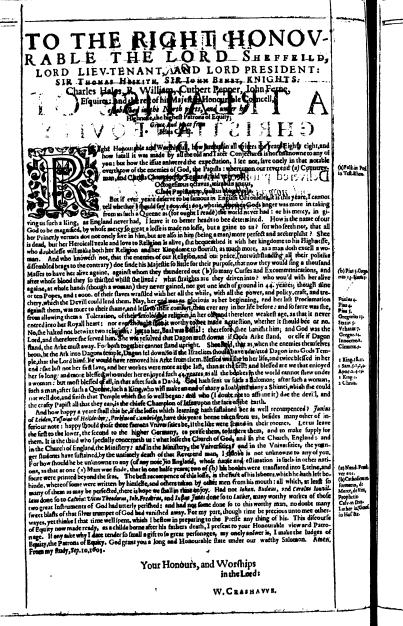
Secondly, the word Catholike, is not fo ancient: for Pacianus an ancient father, faith, it was not ufid in the Apoftles dayes. His words are theie: Sed (nb Apoftolia (inquies) nemo Catholicus voc.: batur : efto, fic fueris, vel tom: 3.ad Symillud indulge, cum poft Apoftolos barefes extitif pronian. Nova. fent, diversigne nominibus Columbum Dei alque reginam lacerare per partes. & feindare niterentur; nonne cognomen fuum plebs Apoftolica postulabat, quo incorrupis populi distingueret unitatem, ne intemeratam Des vrgizem, er. vor aliquorum per membralacerarei? Thatis. But thou will fay, under the Apofiles no man was called Carbolike : well, bee it fo, yet admit this withall, when a ier the Apofiles there were herefies, and men beganne to rend in perces. and divide Gods Dove, and Queene. by (undry dif ferent names, did not the Apostolike people require their furnames, whereby they might diffinguif the unity of the uncorrupt people, leaft the errowr of some, Bouldrending ler Cods und filed Virgin? Where wee fee Pacianns doth treely grant, that this furname Catholike 1. pag-349. Anwas not in uic in the time of the Apoff'e, lucrp. Which testimony Baronius doth notab'y diffemble, in fnewing the originall of this name out of Pacianne; affirming, but not proving it to bee as ancient as the Apofles. Now this errout hath not onely befallen the Latine, and Greeke copies, but the Syrizeke likewife, as may appeare in the title prefixed before the molt ancient Syrian tranflation, where wee fhill finde thefe words, Therbree Epifles of the sores Apofles, before whole eves our Lord was transfigured, lames, Peter, John, In which infeription bee couched two foule errors. First, in that this Translator maketh but three Epifiles of Limes, Peter, and leln: whereas there are fixe, he omitting the fecond of Peter, the fecond and third of John (as allo that of Inde) as no part of holy Scripture! and therefore the Syriacke Church (as I have already faid) doth not receive thele Epifiles into their Canon unto this day. The fecond is, that hee affirmeth Limes, before whom our Saviour CHRIST was transfigured in mount Tabor, to be the Authour of this Epif file. For that James before whom Chrift was transfigured in the Mount, was James the fonne of Zebedens, and brother of John, Math. 17.1. After fixe dayes, lefus tooke Peter and

lanies, and Iohn bis brother, and broke the sheets

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Annalium tam.





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The Apallicia this suspect, Section fonder exhomations analy distants an daties. It is an water of perforwarner in fully and ruber of perforthe fecond and third veries, so matual any cord. In the fourth veries, to a fprirtual joy in the Lord.

In this fifth verte, he éxilortati to pierver rue of Equity, or thoddranod of whinded the English translations commonly reade it thus: Let your putient minde becknowne i odd winder a which though it be truly and well faild, yet the words translated have a larger and fuller fignification. I thereforeaccording too ht, nisture and tones of the wronds. Leather shule too, reade it thus: Letty ware quity or machanism of minde be kamwer of en-

The words containe two parses +1")

I. An exhoration, Lynner, equip the knows to all men. J. An excellent scalon to onloree it: she Lordie as banda a new

The drift and fcope of the exhortation is to perfwade the Philippians and in them the whole Church sto the practice of Equip.

Now this Equity, whereunto the holy Apostle to carnelly exhormeth, is a worthy Chriftian vertue, fo excellent, as the carefull practice thereof, is the marrow and frongth of a common-weale, and where it in there cannot be but prace and contenement in all eftares, and fo necellary, as withour the prime flice of it, no houle, family, fociety, Cay, common-wealth, kingdome, or Church can fand or continue. Indeed a kingdome may be obtained by force and armes, by violence and crucky : but it cannos fand or dentinue without this equity, and Chriffian Moderation betwixt man and man. Nay, civill fociety, and common dealing betwixt man and man, cannot continue, unktfe one man yeeld to another. In a word, there can bee no peace in families, no found or lafting love betwixt man and wife, nor any conformable quietneile, where one doth not yeeld to the other, and one beare with another in many things. And if it beefo in mariage, which is the nea- D reft conjunction, and the most excellent and perfoct focietie, which is in this world, then is it much more tiue, in all other focieties of men, that there can be no peace, no Chriffian neighbourhood, no true friendfhip, unleile one beare wich another, and one towards another doe carry himfelfe in an even and mo. derate courfe.

Seeing therefore this is fo necelfary and excellent a vertue, I have purpoled to speake of it at large. Let us then examine these two points: 1. The nature of it. 2. The kindes of it.

For the first: Christian equity is a vare and excellent versue, whereby men use a strue meane,

sand and marin in distair af aires at Anter and an anter an tue, which is conversant about practiling of a motestion in all our comes and dealings with min. For presences us no meane nor subdetation with Goodat in we doe evil, it is all too much, and if we doe good, it is all too little : againe, equity and moderation is to be performed of God towards men, and not of men towards God. For if men deale not einch towards dod, Forn men dear dot e inch y towards God thire fuilt, in Geitri, and the his God is morshe wordfood south God B date has an deshrift with men in the word would has laft one hours. And after where chesereno fautes there is ito to grendie: whete poinfirmities, dirit include to mode sation : bur in Gost har in adaptit. 10 0 rounnoimperfection; but his tove, tils mit wy, and his worldes of towe and werky, to wards mankinde, and co fis Church apecially are mon perfect, therefore there needs no sha deration, nor forbearancer main Ges, baren maria mony who beingel chand blood, as that of infimities, filom which regeneration it telle dechnorfully fiet an dischartore Rand in need of this werene to bee profiled a monighthemy alferisoir Tocietia and fallow hipmanoi endate And furthers all men in this this are an the Beckere for the bach good caufe to beare with another. The Prince is fleft and blood as well as his fubjects : the husband is fl. fh and blood as well as the wife iss the Paftor is a man, as his people and hearers are; Hence it followethy that therefore one is subject to infirmities, as well as another, and therefore I conclude, that in all our couries and dealings of man with man in this world, there mult be practifed a Chriftian mederation.

Secondly, I isy in the defcription that the end of this vertue is, to maintain juffice and to preforue peace: which two ore the very linews and fittength of a Christian kingdome: for where we doe not to other men, as we would others flould do to us, there is no juffice. And where we will not paife by fmall faults, and forbeare infrmities, they can be eno peace: fuch is the excellency of this vertue, as it ferves to maintaine two other fuck great and principall vertues, as are even the heart and the braine of the common-wealth, namely, luffice and Peace.

But for the more exact & particular knowledge of the nature of this necetiary vertue: let us defeend to the particular branches and kindes of it.

Christian Equity therefore, is either publike or private.

Publike

Publike Equity is that, which is practiled in publike meetings and attemblies of men,ss in Courts of juiltice, Afflifes, Seffions, Countels, Parliaments, and fuch like.

The matter whereabout this publike Equity is convertant, is the right and convenient, and the moderate and diferent execution of the lawer of mon.

Lawes of men, madeby lawfull authority according to Gods Law, and for the common good, are, and are to be effected, bones and finewes to hold together, props, and pillars, to uphold the common wealth, and all focieties. God therefore hath given to Kings, and to their lawfull deputies, power and authority, not only to command & execute his owne lawes, commanded in his Word : but alio to R ordaine and enact other good and profitable lawes of their owne, for the more particular government of their people, and to bee helps for the better executing of Gods lawes. And alfo to annexe a punifhment and penalty to the faid lawes : which penalty is to be according to the quality of the fault, greater or leffe: infomuch that they may in many cafes (if the common good to require) inflict even death it felfe. And further, God hath given thefe gods upon earth, a power, as to make thefe lawes, and annexe theie punifhments : igalio upon mens defaults and breaches, hath he given them authority to execute the law to made, and to inflict upon the offender the punifhment annexed.

Now becaufe this point is of great moment in a common-wealth, & the true knowledge and due practice thereof, is the glory and beauty of a kingdome: therefore for the better direction herein, both of Prince and people, Magifitate and people governed, let us enter further into the confideration thereof.

In the lawes of Common wealths, two things are to be confidered, the fight whereof wil give great light, to know more perfectly what this *publike equity* is.

There are 1. the extremity of the law : 2. the mitigation of the law.

Both thie are put into the hand of the Magithate by God himfelte, to bee ordered D according to his different, no bee ordered D according to his different, and of them in order. The expremite of the law, is, when any law of man, is urged and executed thraightly & precitely, according to the literall fende. & thick forme of the words, and the exselfel meaning that can be made out of the words, without any manner of relaxation, at that time, when there is good and convenient caufe of mitigation, in regard of the perion offending. The point cannor welb e expredied in few-

er words. The principall and moft materiall claufe in this deficiption of extremity, is in those words: As that time, when there is just canfe of miss strong in regard of the parfon offending. For it is not called extremity, but juffice of the law: but when there is good caufe, why in a Christian confideration of fome circumstances, this justice should be mitigated, and yet is not; but contrariwife is extremely urged, and preiled to the furtheit, then it is extremity : Now this extremity of the law, is in this cafe fo farre from juffice, as indeed it is flat injustice. And herein is the proverberrue; Inmumins, fumma injuria: that is, the extremitie of the law, is extreme injury. And of this doth the holy Ghoft meane, Ecclef. 7. 7. Bee not over juft, that is, preile not juffice too far, nor urge it too extremely in all calles. left fometimes you make the name of juffice, a cover for crueky.

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Now befides this, there is a fecond thing in the hand of the Magistrate, namely, the moderation, relaxation, or mitigation of this extremity : and that is, when the proper forme of the words, and the ftricteft meaning of the law is not urged, and the punifhment preferibed in the law, is moderated, or leffened, or deferred, or (it may be) remitted, upon good and fufficient reason; and in fuch cales as whereof the law ipeakes not directly, nor the law-maker did parpolely aime at. The ground of this mitigation is, because no law makers being men, can forefee, or fet downe all cafes that may fall out. Therefore when the cafe altereth, then muft the diferention of the law-maker fnew it felfe, & doe that which the law cannot doe.

This mitigation is in the hand of the Magiftrate, as well as the extremity . may, it is a part of his dury as well as the formery and he effends as well, that neglects to mitigate the extremity, when jult occilion is, as hee that neglects to excent the extremity, when here is need. As therefore, hee is no way fit to be a ludge, who hath no knowledge or earce or excute the law : fo he is but half a ludge, who can doe norhing but urge the law, & the plain words of the law, and is not able allot o mitigate the rigour of the law, when need for requireth. Therefore every Magiltrate is to practifie thing which foother, and not to (toparate those things which God hath joyned.

But now left this moderation, and mitgation of mans lawes, (which is the practice of publike equity) should turner othe mainrenance of malefactours, the abolishing of lawes, the defpiling or weakening of authority, (which in thefe daies little needs) wee mult therefore now remember this caution, That here mult be no mitigation, but bouff, profirable, and convenient, If any man aske, when it is for I and wer in three cales.

First, when the mitigation stands with the law of nature.

Secondly, when it agreeth with the morall law, or any part of the written word. Thirdly, when an inferiour law is overru-

led, or countermanded by a higher law. O o 3

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In these three cases, the moderation of | A | ons, and all courts of juffice; and without the mens lawes, and the mitigation of the punishment due, by the extremitie of thefe lawes, is honeft and good, and may, and ought to bee praftifed.

But if it be contrary, and not warranted by fome of thefe: then that mitigation is flat injuffice, and a manifest wrong unto the law.

That the difference of these two, the extremity, and mitigation, may better bee difeerned.let us confider it in fome examples.

It is the law of England, and many other countries, that the theefe fhall die.

Now though the word of God hath not the fame punifhment in plaine tearmes : yet is the law good and warrantable, as shall appeare in the fequell, and I thinke is doubted of by none.

The drift of this law is, to repreffe that common and generall fir ne of theevery, a prevailing finne, as any other, and fo far prevailing, as the rigour of good lawes is necellarily re. quired, for the repreffing of it : fo that this law was made, for the cutting off of fuch rotten members as doe but corrupt others, and of whole emendment there is no hope.

Now, suppose a young boy pinched with hunger, cold, and poverty, fleales meate, apparell, and other things for reliefe, being preffed to it by want, and not having knewledge, or grace to ufe better meanes: to put this perfon to death for the fact, is the ex. tremity of the law, in respect of the circumstan- C ces of the perfon, who did it, being a childe : and of the end for which he did it, to relieve his wants.

Now the moderation in this cafe is, when upon these confiderations, that firft, he is not an olde, nor a practifed theefe, but young and corrigible, one that being reformed, may live long, and prove a good member in the common-wealth : and iccondly, that his theft was not hainous, but the things he ftole were of fmall value : and thirdly, that he did it not upon a malicious, ciuell, and injurious intent, but to releeve his hunger and want. The equity or moderatso. I fay in this cafe, is not to inflict death, (for that were extremity.) but to determine a punifhment, leffe than death: yet I fuch a one as fhall be fufficient to reforme the party from this finne, to punish the fault, to terrifie others, and to fatisfie the law.

Thus in this example it appeares manifeftly what this moderation is, and what is extremity, which is contrary to it ; and the fame might we fee in many more.

Now having thus confidered thefe two together, hereupon we may fee what this publike equity is, namely nothing elfe, but a moderation and mitigation of the extremity of alaw, upon honeft and convenient reafons. and in fuch cafes, as were not directly intended in the law. The observation and due praflice of this equity, is the glory, credit, and honor of all publike affemblies, as affifes, feffi-

oblervation of this, when neede is, all that they doe is flat injustice in that cale. For they lame and maime the law, they fulfill but the one part of the law: for in every law there are thefe two things: the extremity in plaine termes, and the mitigation implied, and thefe two together make the law perfect : and the glory of the law ftands as well in practiling of the mitigation, as in the execution of extremity; nay, fometime it ftands in the mitigation, and not in the extremity, infomuch as the moderation is then the equity of the law, and the extremity is meere in juffice. And as this is the glory of the law, fo is it the glory of Judges and Magistrates, thus to execute the Lawes, and to temper them with fuch difcretion, as neither too much mitigation, doe abolifh the law, nor too much extremitie leave no place for mitigation. Therefore (to make an end of this point) two forts of men are here reproveable. Firft, fuch men (as by a certaine foolifh kinde of pity, are to carried away,) that would have nothing but mercy, mercy, and would have all punifhments, forfeitures, penalties, either quite taken away, & remitted, or at leaff leflened, and moderated, they would also have the extremity of the law executed on no man. This is the highway to abolifh lawes, and confequently to pull downe authority, and fo in the end to open a doore to all confusion, diforder, and to all licentioufnetfe of life. But Inced not to fay much herein, for there are but few that offend in this kinde, mans nature being generally inclined rather to cruelty than to mercy. This fault proceedes, either from a weaknelle of wit, and an effeminatenelle of minde; and then a man is unfit to be a Judge: or elfe from vaineglory, and a bale and affected popularity, and fuch a man is unworthy to be a ludge.

But in the fecond place, this doctrine and the very fcope of this text, condemnes another fort of men, which are more coberfome; that is to fay, fome men have nothing in their mouthes but the law, the law; and juffice, inflices in the meane time forgetting, that juflice alway es fhakes hands with her fifter mercy, and that all lawes allow a mitigation. The caufes of this evill are two.

1. The generall corruption of mans nature, which is alwayes ready to deale too hardly with other me : as also too mildly with themfelves, and partially in their owne caufes.

2. And fecondly, for the molt part, fuch men doc gaine more by law, than by equity, more by extremity, than by mitigation : as the fouldier lives better by warre, than by peaces and as the flefhflie feedes on the wound, that cannot feede on the found fiefh : fo thefe men gaine by law, that which they can never get by equity : for equity and moderation breed unity, and if all men were at unity, what fhould become of them? but extremity

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Extremitic breeds variance for (in reafon) one |A | fore must needs bee executed with a diferer extremitie drawes on an other, & fo in mens variances, they are let on workerand the more the better for them. Thefe men therefore, flicke to precifely on their points, and on the very tricks and trifles of the law, as (fo the law bekept, and that in the very extremitie of it,) they care nor though equitie were troden under foote : and that law may reigne upon the earth, & they by itsthey care not, though mercietake her to her wings, and flie to heaven. Thefe men (for all their goodly fhewes) are the decayers of our effate, and enemies to all good government. For though they have nothing in their mouthes, but Influce, Inflice, and have banifhed mercy.yet let them know. that Juffice will not flay where mercy is not." They are fifters, & goe alwaies hand in hand: they are the two pillars, that uphold the throne of the Prince : as you cannot hold mercy, where justice is banished, fo cannot you keepe juffice where mercy is exiled:and as mercy without justice, is foolifh pittie, fo inflice without mercy, is cruchie. So that as thefe men have banifhed mercy, fo within a fhore time, they will fend juftice after her, and crueltie and opprefiion will come in their roomes, which are the very overthrow of all eftates.

These men, when they are made practifers of the law, ludges, or Magifrates, are to learne this letton, which the holy Ghoft here teacheth, Les your equisie be knowne so all men : C and let all Magistrates thinke it their honoursto be counted mercifull Indees: let them rejoyce, as well to fhew mercy when there is caule, as to execute extremitie when there is defertiand let them labour for that Chriftian wifedome and diferenion, whereby they may be able to difcerne, when mercy and mitigatison fhould take place, and when extremitie thould bee executed. If inferiour judges or Magistrates bee negligent herein, then muft we have recourfe to the Prince, the highest Iudge on earth, and under God the first tountaine of luftice and mercy : whole care muft bee, that as justice and mercy (not one of them, but both together) doe uphold his throne, & faften the Crowne upon his head ; fo he likewife fee them both maintained, and take order, that in the execution of his owne lawes, there bee alwaies a roome as well for mercy and mitigation, as for juffice and extremity. This must he doe, because his lawes cannot be as Gods lawes are, Gods lawes are perfett and abfolme, and of fuch an univerfall righteoufnetle, as that aball times, and in all places, they are of equall ftrength, and of the fame equitie in all cafes : and therefore are to be executed without difpensation, relaxation, or any mitigation, which cannot be offered unto them, but with injurie and violation. But mens lawes, comming from their owne wits, are imperfect, and fo in all cafes, they doe not hold the fame equitie, and therand wife moderation. This moderation is publike equity, and this publike Equity, is the fcope of this text, and the due practice of it in the execution of mans lawes, is the glory of all Christian Common-wealths.

Hitherto of the first and principall branch of Publike Equity.

To proceede further. As this publike Equitie principally flands in the moderation of the lawes of men; fo it defcends more fpecially even to all the publike actions of a mans life: fo that by the rule and direction of this Equity, thus defcribed, men may know how to guide themfelves, in fuing bonds, and taking forfeitures : and how men may with good confcience, carie themfelves in fuerty-Bups in taking of fines, in letting of leafes, and in all manner of mutuall bargaines, betwixt man and man. By vertue of this, a man may fee how to frame all thefe and fuch like aftions, in fuch fort, as himfelfe shall reape credit, and gaine enough, and his neighbour helpe and luccour by him.

For in forfeitures of bonds, forfeitures of lands, or leafes, in furery ships, in rents, in fines, and all other dealings of men together, there are thefe two things.

Firft, the extremitie, that is, that which the law will afford a man in that cafe: and there is fecondly, the moderation of the externity, upon good and convenient reasons : let us confider of them in fome few examples.

Aman is bound to another, in an hundrech pound, to pay fifty at a day. The fame man, not by negligence, but by fome nect fitie, breakes his day, and afterwards brings the principall debt: now to take the forfeiture, is in this cafe, extremitie: though the law doth yceld ir. And if a man fland upon this extremitic, hee deales not boneftly and equally, but bardly and extreamely with his neighbour:and the law cannot free him in this cale, from manifeft injuffice.

What is then the moderation in this cafe ? Even this, to take thine owne, and remit the forfeiture: the reafon is, becaufe the caufe and ground of appointing a forfeiture, was not for advanntage, but only for the better fecurity of the principall : which feeing thou haft, thou haft that the law did intend thee.

Againe, his breach was not wilfull or with purpose to hurt thee, but against his will. If therefore thou beeft directly damnified by his miffing thy day, (without all æquivocation) then take thy reafonable dammages out of his forfeiture, if not, then remit the whole forfeitures and this moderation is publike equity. And without this, there can bee no buying nor felling, borrowing nor lending, berwixe man and man. See another example. One takes a leafe of thee, for yeares, to pay thee fuch a rent; and for not payment of that rent, his leafe to be void. The poore man milleth his rent day: now what faith the law?his leafe 004 is

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is forfeited : but to take this advantage, is the *extramitie* of the law : the moderation is to remit the fame forfeiture, in part, or in whole, as thou that fee the reafon in equity and confeience. Thu mederation is in this cafe, Publike quitie, and without this, there can be no letting of lands, betwirt man und man.

So for fines and rents, the law faith, Thom maieff make the moff of thiss owne: If thou fretch this law as farre as the very words will beare, then maieff thou make fuch fines and rents, as may grinde the faces of the poore, fo as no man fhill live under thee : but thus to doe, is *Extremitie*, and beyond the purpofe of the law.

The moderation in this cafe is, not to take all thou maieft ger, but for of fine and rent thy lands, as he that takes them, may live of them. The reafon of this Adingation is, becaufe envie and hatred; may often make many men offer more for a farme, then ir is worth, to crotle and hurt their neghbour, or roget all into their owne hand, there therefore, though the law doi: hy seld these all hat, which a man doth willingly offer, yet muft thine own conficience bee a law unto thee, to make thee a moderatour of that extremitie.

Let theie three examples ferve for many. Now in thefe and all other publike dealings betwizt men in the world, a man obferves *Publike copulie* when hee dealeth not with his noghbour, according to that extremile, which the frickt worlds of the law will bearse but according to that *Atodiration*, which good confeience requireth; and which the law it efferinforme cafes doth admit. By the knowledge of thefe two, a man that hath any confeience, may fee how to carie himfelfe, in all theie civill affaires; an a ven, upright, and equal courfe, and warrantable not onely by the law of the land, but even by the law and word of God.

And I make this diffinction of the law of the land, and the word of God, because wee are to know this for a rule : That every extremitte, which a law in the firsteft acception doth afford, is not warrantable to bee urged by the word of God: and yet not with fanding it is good, convenient, and requisit, that the extremities bee warransed by the law , becaufe in fome cafes, it must needs be executed. The lawes of men, may ordaine and appoint extremities : but the law of God must tell us, when to u ge them, and when to moderate them : So then when a man takes the extremitie, hee doth that, that is alwaies warrantable by the law, but in fome cafes not warrantable by Gods word, which commandech a Mitigation, when there is good reafon for it. But he that taketh the entremitie, when there is no just cause of mitigating it and againe doth mitigate it, when there is caufe, his courfe is not onely warrantable by the lawes of men, but even by the lawes of God alle. For it is the duty of every Christian man, to remember in all his bar-

gaines & dealings, that his manner of dealing muft not onely be warranted by the lawes of the land, but even by Gods word alfo: & this is to be knowne and taken for a generall rule in all this treatife. And he that will duly confider the trace difference of *extremitie* and *moderaion*, as they are here deferibed, may fee how to carie himfelfe in all his dealings, fo as they may bee warrantable : both by our owne lawes, and by the word of God.

To returne then to the matter, and to end this point of publike equitie : If any man shall object, that this moderation is a wrong to the law: I anfwer, it is not ; for it is neither againft the law, nor alt ogether befides the law, but oncly befides the firisteft meaning of the law. Nay it is included in the law, as wel as the extremity is, though not in the tame maner : for the extremity is warrented by the law, mitigation is but tolerated : the law alloweth extremitie, but it onely admitteth a mitigation. So then, both extremitie and mitigation, are within the law, but it is in the hand principally of the Magistrate, and in some cases of other men alfo, to difeerne the feverall circumftances, when the one is to bee executed, and when the other: for fometime one is the juffice of the law, and fometime the other; and according as thefet wo are justly and wifely executed or neglected, fo is the juffice of the law executed or neglected.

The want of this equitie in mens publike actions, is the caute of much crucky, oppreffion, and inequalitie in dealings betwixt man and man : because extremitie is for the most part onely regarded, and mitigation is banifhed out of all bargaines. And it is impossible, to keepe good conficience in forfeitures of bonds, and in forfeiture of lands, furety thips, fines, rents, and fuch kinde of actions, unleffe there be due regard had to the practice of this publike equity. Men therefore muft confider that they are Christians, and live in a Chriftian Commonwealth; And they muft not fund onely vpon the law, and the advantage that the law gives. As they are men, they have a law of the country, which may allow extremitic; but as they are Christians, they live under a law of God, the cremal law which muft judge them at the laft days the righteous law, which no creature fhall ever beeable to blame of injustice, or of extremities and men muft know, that God himfelfe commands this equitie of one man to another.

But ifmen, for the feare of God, will not deale equally and moderately, with them that are in their power; but fland firidly upon forfeitures and other extremities; then must the godly Magiftrate extercile his power, and by the force of his authoritie, caule them to mitigate their extremitie, and to put in practice that equisite which becommeth Christians. And let every ludge and Magiftrate know, that by the law of the eventalting God, hee not onely may, but is bound thus to doe to the the start of the start of the start of the start of the start for the start of the start of the start of the start of the start for the start of the start of the start of the start of the start for the start of the start of the start of the start of the start for the start of
them who will not doe it of themselves. It (A miyovernerefote good zoufitel to alt men chemitetives, then to be competed to it by authomitetor every vertice and good worky. Hal Wereas the first words of theirs lawer theme cogive then have to ungethe exite-indity yet canbo Hart excute them, nor free them hon the auger of Goar 12W , which commande Miein To prietife ("bilffan equite Now before we make an endoof this Pub Interentity, shepdhe is necelfary to be hand. We in few words will hay object, if moderann be intendes and included in our law, A Well, 25 externity aby then is extremity only wientioned in the line, and not this mitigation, which they doe to much urge valous ? The antwer is ready. The law expression and ur-gern mer the same is the second sec vie und concealeth the mitigation, kilt it fhould Bet in encoursgemenero off.nd: yerintending it as well as the extremitie; and leaving re in the hand of the Magiltrate, to put in pra-Alfe, when fall occasion is effered, as well as the extremitie, Herein appeareth the great wifedome of the law-makers; our ancient forefailtets, who well and wifely foreiaw, that though maightin be as necellarie as extremis C tie, and oftentimes more ; fer Becaule of the ill confeiences of the molt men, and the readineffe of all men to effend, thought it fitter to expresse the extremitie in plane tearmes, chereby to keep ill men within the compatie of obedience, and closely to leave the milieation to the differention of the Magistrate. 30 then our law-givers concealed the mitigatioff and expressed it not in their faws, in good policie, and to good pui pofe. If we therefore doe onely take the extremity, weetake onely onepart of their mirents and fliew our felves unwife and fhallow wared, who cinnor fee the wifedome, which they clote ly concealed. in wife and Chriftian policie. " " " He is not worthy the name of a lawyer, at leaRora Christian lawyer, mich teffe worthy the place and feare of a Judge, Who knoweth abt this. For if the law contained not both ehele, it were unfighteouis, and to hollaw, Por ming and is for the good mint, und extremitie

for dietvill, the carelelle and unconfciona-

Ble man if there were no extremitie, how

could the evin man be kept Wh hin compatiel

and how flould the poore honelt man live.

thete were no mitigation ? So then, it is waf

There were no mingation / Soften, it's water mittable by the word of God, juid good entit famee, that stream the bold about the form mound than about the law, both of an it alwait a damic of why about the law, both of a stream the "The there the put conclusion the Bit."

evely man, into whole hands is put the exe-

Chiptertof ta web, so thew filmtelle as wife, in ex Etiting them, 'a swite our Roberta hers in the Making Berthem: that is, 'us well to regard the Making Berthem: that is, 'us well to regard the Making Berthem to the switch as the Ethylany MBE De Lygg JEE to thill the law makers wile intern De Position Red, informer a course prefervestion and the Injustre Was the decode for vesting of the switch in the law and the decode for vesting of the switch in the law and the decode for vesting of the switch in the law and the decode for vesting of the switch in the law and the decode for vesting of the switch in the switch of the switch

Now in regard of this, that han blend de Invered touching pablic Equine, hwyers huft nor minte, that Thave gone beyond the comparte of my calling, and encroched upon their fiberties, For they are to know, that the lawes oPhien, are policie, but Equity is Chrifianitie. Now Chriftianijie was, before there were any lawes of men & therfore they muft bet ordered according to the rules of Chri-Manitie Righte, Divisies mult take lawyers advice, concerning Extremitie and the letter of the law ; good region then that lawyers take the Divines advice, couching Equity which is the intent of the law. Moreover, their law is but the miniflery of iquity; but our law the word of Gedischeidonraine of Equity: therefore the principall tules of Equity: therefore the trom our law: confidering that law without equitie, is plaine tyrannie; Lafly, in the first Christian Commonweahh that ever was, namely, the lewes, the Divines, that is, the Priefts of those dayes, were the only lawyers: for their politive lawrs were the judiciall lawes, giv it by God himfelfe, whole interpreters were the Priefts and Levices. If thereforc, once the Divines had to much to doe with policive lawes, it may not now bee thought amilie, if they give advice out of the word of God, touching the equal execution of the lawes of men.

And to much touching the doftrine of publike Equilite, grounded upon the word of God,

Now followeth the focond kinde of Equitic, called *private*, namely, that which is to be exercised betwirks man and man, in their private altions.

But vie wie'g os further, forme may demand the difference betwize publike and private actions, Private actions of men are fueld, as are prachikel amongst men, without any help of the law : as contrartivite, publike actions are tuch, as contractivite publike actions are tuch, as contractivite private min, and private actions betwize private min, and private actions betwize publike perions : there its publikerite and actions. A man is pilvite; utilit het be cetalted unto for in information and actions. A man is pilvite; utilit het be cetalted unto forme initiativite; utilited the law of decerminents and actions is a solution of the publike older; bior chindrid the law of decerminents, and actions is of the publike. For examples a Migilitate may have dealing with an other

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man, or two Magifirates rogether, ficher des [A stunelle of mits fufpicoufaether defre of termine it rogether betwist themelyes (15) private action, becaufe they doe it, notas they are Magiltares, but sicher accurent, and o there is a private affion betwirt publick per-long, so a private affion betwirt publick pare are collegates, a conseque, paramy or theraction or demand against another man: wherein (becau's he cannot come to a realonible and equal end, by private means they erayes the helpe of the law and the voice of the Miggitrate ; and to here is a publike aftion betwist private men. Now this yertie of Equity respecteth not the publikenes or privatencile of the perfons, but of the actions : therefore as that is Publike Equitic, which is exercifed in the determining of publike actions, which come to the judgement of the laws to that is private Equity, which is practifed in the managing of private Actions, which are begun and concluded privately betwizt man and man, and never come to publike hearing, nor triall of the law.

Now let us come to fearch more neerely into the nature of this vertue, Private equity is a moderate, even, and equal carriage of a mans felfe, in all his private words and deeds, towards all other men, and all their words and deeds. First, I fay it is [a moderate cariage] of a mans felfe, that it, betwixt both extreames, neither bearing all things, nor revenging every thing, Secondly, 1 fay towards all other men; wherein I comprehend all men, and all forts of men: O husbands, wives : Magistrates, subjects : teaohers, hearers:mafters, fervants : parents,children: men, women, neighbours in townes, fellowes in focieties, in fervice, in labour. In a word, none are excepted, who any way doe live or conversetogether, but of them all it is true, that if there be not a moderation, and a forbearance one of another, there can bee no peace amongst them, but their lives shall bee all(as it were) a hell upon the earth.

Seeing therefore, the neeeffity and excellencie of this vertue is fuch, that the due pra-Aice of it is the ornament of families, and focieties, and the comfort of a mans life in this world; let us enter into a more particular con- D fideration thercof. Private Equity hath foure degrees, or principall duries.

Finit, to beare with naturall infi mities, Secondly, to interpret doubtfull things in

the better part. Thirdly, to depart from our owne right

fometimes.

Fourthly, to forgive private and perfonall wrongs. Of all thefe briefiy, and in order,

The first dutie of private Equitic, is to bears with the defells and infirmities of some nasures, with whom wee live, as long as they breake not out into any great inconvenience, or enormitie. Thele infirmities are manifold: as for example frowardnelle or morofiry of nature: haffineffe flownelle of conceis

peaile, and fuch like. These and many behar perus all infimities, most a Christian man perus all solerace parisonily in these with uppen hes convertent, as with his wife, this shilds, his fervany, his fright his neighbour. Sec. And fo long muft ho bease with themas they are kept within a meanswand breaks and gut into extrematic. Of the fathe boly Ghell peaketh, Prov. 19.31. It is the glory of Antis to paffe by an Information shat ponifite tess bin his brother weakneifes of nature, which doe not arile from ferled "malice", or gentred communis on, It is a mans glorie and praile, alwaitente farre to moderate himfelfe, as approprie them, nor to take notice of them, at least siot to bee moved, nor difquitten at them aited oftentimes, fo little to regard them, as though they were not done. To shis end faith the Apolic, 1 Car, 13,7. Love fufferesh all thing Albat is, all things that may bee borne with good confcience, and are done by them whom we love. Now any thing may her borne with good confeience, which is eather to private or fo fmall, that the wrong is anely ours, and so diffionour thereby entueth to Gods glorig nor ill example to the Church : all inch things love fuffererh. And indeed it is the propertie of true love, to paffe by, many wantst and the more shar & Chuiftian isroo, ted in true love, the more infirmitics will be patte by, in them whom heloves : he levent no limits to himielfe, how many or how long to beare, but even all that are infirmities of nature: many hard words, many angrie fits, many needleffe furmifes, many unkindnelles, will he put up: and (as it were) not fee them, whole heart is polleiled with true love, wile, dome and the feare of God a and thus must every one doe that will practice Christian.E. quitte. For this is mans glory, and comment dation. Let us lay this doctrine neerer to our contciences, by confidering, the nature of this verme in tome few examples.

A man hach a wife, or a woman a husband, in whom there is the feare of God, and honeft faithfull love, but hecor fue is fubicci ro anger, or to haftinelle, or to an aufterity in their behaviours, or it may bec it is not in their natures to practice thole nutva d come plements of kindnetle, which others can, doe with great facility. Theleand fuch like, are but weakeneiles of nature, in them that teare God : therefore must love gover them, and beare with them, and oftentimes not take notice of them; and the rather, becaule he or the that hath not fuch, hath sicher the like or greater weaknelles, all which if one forbeare not in another, it is not poffible to live in prace and comfort. But if this part of Equitic were practiced, it is fcarce credible how much it would augment, the happingle, and adde to the comfort of them that are married.

Againe, a man hath a fervant carefull and willing enough to obey and please his ma-

A. Troutile of Spriftian Equity.

fter, allo crufty and faichfullibur beoisflow in | A bis bulincie, and doth distaich things une mined him, an the minds of this matter into in perdity destaredilyinde with the facilie these diseasafter geneticatie Withte inser too eberkehim farit, I and migali and find him within Citter 20 desert againsh is read and threating him for it, where any only on the brack of a standard the standard the standard brack of the standard the standard standard the initiation of the performed of it conflo deration chatders nor a fattle mfimaliner bie of nature: nos ofilduteffo nos zavelefiteffes bue of a nhturall weekenetled the Mafter inuff gruitly cell lum ofir, and privately & feldo her and advisations what and she baby for neutrinchis cafe. And though her fer and distingently amendmenty which his definitions verishes to beare with himand long as Heid cruftic, diligenr, ducifull, and willing; and for chale io many good properties, hie walt chheriareproving ar inconciting him fon cham and as twice the side day has also Inche third blate : A min hash occasion, to conferrentten with another man, by reis fon that shelt are neighboaris or fpecial friends, or of the fame calling, and courfe of life : but one of them is haftie, & foone angre o and it my be in his talke, either for the mare ter or the maner of it, he cannot but thew his anger. Extremity in this cafe, is, for a man to

crotle him, to deny what he faith, to fland filly to our owns opinion, and to be angry againe with him But da the other fide, Chriftian Equicy reacheth a man not to fee it, nor ake notice of it, nor to be angrie againe, norto checke him for its but to put it cff by gentle words, for demands, and other calkes & to yeeld to him, asfarre as a man may doe, in good confeience. without betraying of the truth. And by the way, in conference hold it alwaies for a rule of Christian wifedome; and private Equity, never to flicke flifly to any opinion; unletle it be in a plaine truth & of great moment. Now thus doing to our brother, and sparing his weakenelle, and continuing on out (peech, as !! though we faw not that he was angry:hereby the conference holds on, and lave is continned as afore. But if contrariwife.weetakethe advantage of his infirmitie, and difplay it, and sub him for it, if we be as fort as bejand ftand flifly upon points, then the conference is broken off without edification, and heartburning rifeth betwixt them, in fead of true love. Thus we fee in thefe examples, how in a Christian moderation, we are to beare, and to forbeare the naturall weakneffes of our brethren, if wee purpole to live in any comfort with them in this world.

deale roughly with him, to contradict and

Yet this forbearance must lice with two conditions. First, chat thefe wante be wante of nature, not of malice, nor of old, rooted, fet-

led, and cankred corruption. Secondly, if they whom we for beare, containe cheinfelves within convenient bounds & doe not exceed. not breake out into any butrage, or chireni. ties for then they are not to be forborne, but to bes told, and reproved for them, and a mine daty in got to wink fat them, bur to take dericered them;" and to thew open dillike of them But in'as much as thefeare wants of nature paste is infrantie in the one to fhew chem, toists the glory and praife of the other, do par dowchem: yezitis a rozon of wifedoine Supood governmenty and a figne that a man isater of peake; and configuently of relielong and of God himitdie, to palle by them. The postile of this duty maintaines peace in kingdomes, councies, flates, cities, col-By estimatios, and all'ocieties of men. Thus much for who first ducy!

The to the continue of private equitie is, to a The from a dais of private equitie is, to a different dais of private for the start dash-felf inclusion per a follibly it may be: this is no brander (touch full men, though they be our enemiest and this must a man doesif he will two in prace in this world.

"Oargantare is given to take mente the worft, to deprive mens deeds and worde, and to pervise them to the work tenfe that may be anatalis is commonly the cause of debate and differrion in cheworld.

Burthe dutie of Christian Equitie is conmarie hereunto; namely to thinke the beft they can of all min, to confirme all doubtfull actions in the better part, and to make the beft fenfe of all doubtfull (pecches, if we have any probable rea'on to induce us to it. The Apofle makes this the propertite of love, a Cor, 13.5. Love thinkes not ovill that is, not only then, when there is manifeft & good caule to thinke well, but when it is doubtfull, if it may by any meanes have a good meaning, if by any means; it may be well thought of love will make a man thinke well of it. & the more fpteially a man loves another, the more equally, indifferently, and Chriftianly, will he interpret althis fayings and doings. The want of this dury, and the practife of the contrary, is the caule of more troubles, tumults, garboiles, fallings our, & heart-burnings, in kingdomes, countries, focieties, and families, be. twixt man and man; then any one thing in the world befides. Dealing thus with the words of Chrift coft him his life : for when Chrift faid, Defiroy this temple, and I will build it in three daies, they interpreted it of the Temple of Ierafalem, when as hee meant of the cemple of his bodie. And the wrong and fini-Rer interpretation of Davids ambailage, by his neighbour king Hammen, was the caule of that great warre betwist two mighty king. domet, the Binelices, and the Ammonites, which coll fo many chousand their lives. For when Dapid fent Amballidours to comfore him afeet his fathers death, he and his wicked counfellets interpreted it, that hee fert fples,

and

of the land, It cannot be fpoken, what broules, hurliburlies and confutions in kingdomes what contentions in Common weakbe, what factions and divisions in colleges and focieties, what difquictnelle in families, what unkindnes and falling out among ald friends and what feperation even among them that fould bee neareft, are daily in the world, by reason of this finister interpretation of ment words and deeds. We sherefore that doe profelle our felves the children of phace, much learne to make configence of this, theodore practice wheref, is the confervation of prises.

And further in this dutie, one thing mate is to bee remembered, namely, that man mult not give too tharpe a traines, aven of this on pen and manifelt evil Wyings, or daisgs of our brother : we must not judgeshem re her. dong carelefly, when it may ber they are done ignomptly : nor deliberately, when it may be they are done rafily a inor prefueinenouffe when it may bee they are done upon and minitie : norto be done upon harred or, malias to; us, when it may be they are done for another caufes nor may we judge an evill thing, to be done for want of confeience, when it may be, it is done for want of heedfulnes but alwayes we must remember, to make the beft wsa can, even of another mans infirmities. And at. if our brother doe well, we are to acknowledge it, and commend him for it: So if he deamille, we muft not make it worfe then it is. . . . 6

But the world is farre too blame; hereinz for they can extell their owne welldoing, and twentie waies excute their evill doing : but as for other mer, they can debafe their well do ing, and advance their evill doing; nay it is a common thing, to make a badde man worfe then hee is, and to fpeake of an evill action, and of mens faults worfe then they are, yea to fpeake worfe, even of ill men then they deferve. But it is flat Injustice, not onely to ipeat evill of that that is good, but even to make an evill thing worle then it is. Many cafes there are, wherein a man is bound, to make the beft he can of a bad action: but to make it worfe then it is, there is no cafe, wherin a man D may doe it, without plaine injurie to his brother. If any man reply, and tay, I am notto fpare my felfe,nor excufe my owne faults,but to judge as hardly of my owne fayings and doings, as they deferve, why then fhould I not alto doe to to another ? The answer is ready: Becaufe a man knoweth not another man, fo well as himfelfe: Words and deedes are knowns to other men, but a mans heart is knowne to bimfelfe alone : therefore for thy owne fayings and doings, thou art also able to judge of thine owne heart, and of thy purpofe and intent in fo fpcaking and doing: but of another man, thou canft fay hee fake or did thus or thus : but his heart, his purpofe, and intent in fo doing, thou canft not judge : and therefore thou maieft not judge to thisply of

and intelligencers, to finde out the yeak nelle |A | attesber mane fagiligs and deingiyas of abini ogene. To make an endof dass point a lat the printing and this day, into continue and be remainbred mirft. thurstee faceth mer of sentinued counter, in string or lisenking avril; herre sie pater inder i prodite inde actions sifes mitte if im dinfacht bar the cours of the flower things in its and a could for ab ov onses tog himotes nicholesza ed wienehilte inuletogadi fpaking invill, stiny her by ne nimeracliphaninetexcites Secondly, web faralet per afritunifelt and publice enormie tist, as bit the biens age inft the Prince or face a Basic solinit may be dangesons to the Prince? and divited torena fare, with ave bing thing colouried, deut called, or exteried. In fuch test fesque muit fes slide burduoire our brocher; and remember our dury to the head & whele badies and betor it is, that one member bet out offs then that the whole bodir paints but thefacake of prime evil words or deeds his cyclight hurs whereof redeanderh to privat manahnahin abem we fpeabeavoo of maniteli? grolle, and palpable crimes, wherein nor onelynhis a fuidait plainly evitt, bisicheir iment aline for to encuid or content more extension fich, is to male our felves acecharie to the e Will which cm; But,we (peak of doubiful words) or deeds, where in eicher theition it felfe di at the idelighted are of it may receive a like ly excute, and probable interpretation of goodyne strangelie All Hyr Hen i Lunge And unto chefe, two ciutions, adde that mach further, chatthe practice of this dutie, fer che moft part cealech, when the Minifter

is to worke upon the confeience of an impenitent or a prefitmptuous finater: for then hee is not to moderate or mitigate, to colour or excule to letten or extenuare his finnes, but to (peake of finne agir deferves, and to lay out his finnes in their owne colourspiritiat to hee may humble him, and caft him downe. But out of their three cafes, this duty lyeth

upon all men, tarail times to interpret every thing in the better part. So then the conchulion of this fecond duty is this : Actions apparenity good, are to be commended, doubifull. are to bee construed in the best fenfe, apparently evill,aratobe made no worfethe they are, but rather to be excuted, and let a man alwaies rather fpeake too well, then too evill of another man; and rather fpeake better, then worfe then he deferves, and rather judge too mildly and marcifully, then too thatply : for # a man be deceived either way, that is the lafer way wherein so be deceived. Thus to does is ro performe that Christian equivie which is here commanded, and to mainteraine perce which is the comfort of a Chriftian life. And thus much of the fecond duty.

The third dury and degree of Private Equitie is, In fundry cafes to depart from a widdis one riebs > that is to yeeld oftentimes in fuch things, wherein by law he might fland; and oftentimesto forgoe fuch things, which by law

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law he might require. Without this Equity, | A, I then anfwer, that not onely Chrift, but e-Iuftice and peace; cannot ftand. Chrift our Saviour gave a notable example hereof in pay. ingtolle, Mar. 17.27. Chrift needed not to have done it, nor could any law have compelled him to it, yet becaufe hee would not trouble the publike peace, nor give them occasion of contention, he yeelds from his right, and paies them tolle; al Chriftian men muft learne by his example, not to stand alwayes upon their right, if they wil continue peace in Gods Church. It is not fufficient Chriffianity, nay it is a very wicked speech , which wee often heare men (peake, it is my right, and therefore I will not lofe it: fo might Chrift have faid, and if you looke the place, you shall finde, that he first of all argueth the cafe, and concludes B that he is free, and not bound to pay; and yct laith Chrift, Rather then I will offend them, or give them canfe to thinke worfe of me, or my do. Erine, I will payie. Even fo mult a Christian man in many cafes goe from his right, and that for the maintenance of publike peace in the common wealth, and of private prace one man with another.

For the maintenance of publike peace, thus muft men doe in Publike Conferences. as in Parliaments and Councils, and fuch like generallallemblies, wherein the feverall opinions of men are to bee delivered; and thus must men doe in bonds, forfeitures, borrowing,lending,loling,finding,buying,iciling,in leafes, fines, rents, & all manner of bargaines.

And for the maintenance of private peace, men muft in their most private actions, one yeeld to another, in fuch things, wherin they might fland, and oftentimes be contented to lote that that is their owne; and in conferences muit a man oftentimes fuffer himfelfe to be croffed and overthwarted in that, of which he ismost certaine, and to grant that to be, which is not, and that not to bee, which hee knowes to bee, if the matter be of fmall mo ment, and concerne not religio, nor the flate : many fuch things must a Christian man put up daily at the hands of his brother for the maintenance of peace and love among ft them. This is a doctrine little knowne, and lette regarded in the world; for it is a generall opi- [] nion, that a man may take his owne, and may lawfully fland upon his owne right, (which if it be meant generally in all cafes, is molt falle) nay, this is a common (peech of all men, 1 demand but my right, I will not lofe my right : and this is thought a reatonable forch, and he is effected a good man, who taketh no more than his right : for oftentimes men fland fo ftriftly upon their right what they goe further than their right reacheds. Burthin is a very carnall practice, and controlled by the Scripture, and by the example of Christy as wee heard before ... But if and man objected that the example of Chail is not so binde is, beraufe lie is the Mediatour, i and therefore wasito performe extraordinary obddience :

ther holy men have practiced this durie, for he paid tolle not onely for himfelfe, but for Peter alio. And there is a notable example. of this dury in Abraham, who when his brother Los and his thepheards could not agree, was content to depart from his right: for whereas he being the elder might have chofen firft, he notwichftanding ftands not upon that, but bids his brother Los choic whether he will, and he will take what he lerveth. A moft equall, Christian, brotherly part of that holy Abraham, whole faith is fo much commended in the Scriptures. If we therefore will be called the children of Abraham. then muft wee be followers of him in his workes, and namely in this, we must oftentimes depart from our owne right.

In the practice of this duty, one caution onely muit be remembred, namely, that wee must distinguis of anothers right and our owne. In thy owne right thou mailt yceld, but when thou are to deale for another man, thou muft not yeeld too much, nor bee too lavish of another mans right : but this caution holdeth, especially when the cause is not ours, but Gods, or his Churches; for when it is tuch a truth, which directly concerneth the honour of God, or the good of his Church, then must a man take herd he yeeld not, without warrant from Gods word. For as it is Equity often to yeeld thy right, lo to yeeld in Gods caufes is to berray the truth. If therefore thou maift not give anothers mans right from him, without his contentemuch leffe mayeft thou without warrant from God, yeeld any ching at all of his right from him. This duty therefore is to be performed in aflians that concerne our felves, and wherein the loffe is hor Gods, or his Churches, but our owne. But it is lamentable to fee many men, how laville they are in giving from God, and care her how much they lofe of his glory : but fand molt frictiy upon their owne points, and will not yeeld one inch, nor lofe one foore of their owneright, and from hence comes fo many fuites in law, and other brabing contentions in the world, all which, or many of them might be flayed, if men had but conteience to practice this Christin Equity, to yeeld one to anoflier in matters of their owne, and of small moment and it is certaine, that if men in the world were nor perforaded, loine by religion and confeience, fome by naturall reaton and policie; to practife this duy; it worahor polible for the foeletie of men long

third degree The found and laft degree of Private E. quity, is to forbure und to for give wrong stand the forierdone attrous in word and deed. The Scripture'is plaine for chis, and lois throritit reafon, which reachet his that every bite that beares the name of a mail, "foorld forgree and other, bebaste he being a man, may deferve Pp.

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to continue upon the earch, So much for the

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therefore is to doe as he would be done unto : But especially a Christian man, who lookes for forgivenetle at Gods hand for his owne finnes, must needes forgive his brother. So that to a Christian man, there is a double bond or reason, to tie him to this duty. One is as he is a man, therefore mult hee forgive him that offends him, that to another man may also forgive him when he offendeth. For there is none, but being a man, and living amongit men, he must needs offend. Another more forcible reason is, as he is a Christian, therefore must he forgive, because elie, how can he in reason demand or pray for forgiveneffe at Gods hand for many thousand offences of his owne, and those exceeding great, R when another man cannot obtaine forgiveneile at his hands for a few fmall offences ? This duty is of greater necessity than all the to mer : tor upon practice of this, depends the prefervation of peace: but where this is not practited, Mere is no religion, nor confcience, nor falvation: for where there is no forgiving of another man, that man is not forgiven at Gods hands. And hee whole finnes are not in Chrift forgiven, and taken away, that man is in the flate of damnation, and till he be forgiven, he can never be faved r but he can never be førgiven, till he forgive his brother: and fo it is plaine, that even falvation it felfe, in fome fort, depends upon the practice of this dutic, yet not as a cau'e, but as a figne, or an effect of falvation. For this is not true, that every one who forgives, is forgiven of God, but this is true, that wholoever is forgiven of God, will forgive his brother. So then, neither in realon, nor in religion, can a man locke for forgivenetle himfelle, unletle he make confeience to forgive another. Yea, God hath made every man a Judge of this cale, to condemne himselfe, if he doe is not when he prayes every day, that God would forgive him even to, as he doth forgive others.

Yet in this dutie of forgiving outward injuries, two ciutions atero bee remembred. 1. That there is a time when a man is not to forbeare,& futfer, but may fland upon his guard, and defend himielfe from the iniurie : and D that is, when his life is endangered, as when a man is atfaulted by a theefe, or by his deadly enemy, who feekes his life, and can have no helpe, he is in that cafe to helpe himfelf, when hee muft either kill or bee killed, then reafon and religion bids him defend himfelfe: and being in that cale, that a man cannot have the Magistrates helpe, that beares the fword for his defence, God puts for that time, the fword into a mans own hand, and makes him a Magifirate for the time, and occasion. For in cales of fuch extremitie, God allowes every man to be a Magifirate, not oncly to defend himfelfe, but even to kill his enemie, if it bee impofible any way elfe to lave his owne lifes and this defence of a mans felfe, hinders not

and fland in neede of the fame himielfe, and | A the duty offorgiving; for fo farre muft a man forbeare and forgive, that he bec fure to defend his owne life.

In the fecond place, though a man forgive the injury and wrong done unto him, yet may he fafely in fome cafes goe to law for recompence of that wrong. It is a devillif opinion in the world, that a man cannot go to law, & be in charity : we must know, that a man may go to laws and yet be in charity: for to forgive the malice, and to fue for recompence, are things indifferent; It is not fo much charitie to forbeare the recompence, as it is to forgive the malice. If therefore a man forgive not the malice, he is out of charitie, but hee may (ue for (atisfaction, and bee in charitie. The Scripture forbiddeth not mens going to law, but rels them how they fhould doe it law is not evill, though contentious men, and unconfcionable lawyers, have vilely abuted it : bur is Gods ordinance, and may lawfully bee ufed, fo it be on this manner :

Finft, it muft not bee for every trifle, every trefpatle, every ill word; but in thefe cafes a man is both to for give the malice, and to remit the recompence, because he is little or nothing at all hurt by it. For example, A poore man fleales a little meat from thee in his hunger, let the law take hold of him, but purfue thou him no more for it, than by the law thou needs muft. Againe, thy neighbours cattell doth treipalle thee, thou must not goe to law for it, the malice bee it more or leffe, thou muft for give in Christianity, & for confeience fake, and the damage is to final, as that therefore thou mailt not goe to law for it. For the law is abused in being executed upon trifles, and those lawyers fhame themselves, and diffionour their profession, who are willing that every trefpatle of fixpence damages, bee an action in the law : this is one of the caufes of the bafe and vile names that are given to the law, and lawyers now a dayes, becaute the law is imployed upon fuch trifles. And it is to be wilhed, that the fupreme Migistrate would take order to refir ine this general evily that contentious men, and unconfeionable lawers might not configire together, to pefter the law with there milles; and though men be fo unconfeionable, as to runne to the law for every trefpate, yet fould lawyers be to contcionable, and to wife, as they thould drive them from the law againe. Thirdly, thy neighbour gives thee ill words, raifeth or carrieth evill tales of thee : Equitie is, not to goe to law for every evill word, but to confider, that for the malice thou art to forgive ir; and for the damage it cannot bee great, became many mensiongues are no flander, neither art thou any thing worfe for it, especially when he dare not fland to she hee hash faid. as for the molt part they doe nor.

The second custion in going re law, is, that ir muftnor berthe faft, but the laft mennes of peace. Law is a kinde of warre as therefore Waire

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war is to bee the laft meanes of publike peace; A the triall of thy good name, when thou art fo fo fould the law be the laft meanes to bee uied, for the arraining of private peace. All meanes must be tried ere thon goe to law, and if none will ferve, then is the law ordained for thee, whereby rosecover thy right, and to maintaine Equitic; for as to noe to law for a trifle, or at the first, is extremisie, and io injury fo to goe to the law for a caule fufficient, and after other meanes uled in vaine, is luftice and Equity, and no extremitie.

Here therefore let all Chriftians learne how to goe to law; and the rather I doe urge this point, becaufe the law is notorioully abuled, and it is almost incredible what infinite fummes and mattes of money, are daily fpent in it most unnecellarily; infomuch as the lawyers doe exceed in wealth, any other fort or calling of men in this whole Realme.

For reformation whereof, let men but learne and practife the two former rules: 1. Law is not ordained to be a ludge of every trifle - It is a fhame to our law, that men be fuffered in the common wealth to arreft each other for debts of fmall value, fo as ten times, & otherwhiles twenty times as much is ipent for the recovery of them, as the principall is, Are not wce a Christian common wealth ? why then have wee not the wifedome to appoint another, an caffer and a directer way for the recovery of fuch debts ? and if there be no other way, why doth not a Christian aman ftay for it, or lofe it, rather than go to law for it? It G is a fhame for our nation, that there fhould be at one Affifes over England, fo many humdred actions of crefpatles, wherein the dammage is little or nothing. To reforme thefe, is a worke worthy of a Prince, and every man fhould put his helping hand to it.

Secondly, let law be thy laft remedy. This rule controlls another foule mitorder in our land. Men are fued when they would gladly compound; when they would willingly fatisfie by private order, they are compelled to answereby law. And there is a worse thing than this : the law which fould be the laft, is not onely made the fift meanes, but whereas it should be open and publike, it is used as a close and secret meanes; it steales upon men (as the phrase is.) For men are fued afore they know, and great charges come upon them, crethey are told of it by them that fue them. This Equitie ? yes, is it not rather extremitie ? and yet (alas) how common is it in most places. Let therefore every Chriftian man, remember his lellon here taught by the Apofle, Let your Equity be knowne to all men. But it feemes then, wil fome fay, that men may not goe to law. I answer, thou majeft goe to law, though not for trifles, yet for things of waight, as for the purfuit of a notorious theefe, to his due and just triall; for the title of thy lands: for the recovery of thy just and due debrs of value : and of thy childs portion; for the making ftraight of great accounts : for

flandered, and by fuch, as that thy credit is publikely indangered : for thefe, & fich like canfes thou mayeft go to law, when by other more cafie meanes, then canft not procure a reafonable fatisfaction. For then it is unlawfull to fae for the greatest caufe in the world.

The truth of all this doctrine doth Paul teach the Corinths, whom hee reproveth of three faules. I. that they went to law before heathen judges.2. for every caufe. 3. they ufed no private meanes of fatisfaction, but ran to the law at the first.

The first of these cannot be our finne, for we have no heathen Judges, in as much as our flate and government by the mercie of God is not heathenifh, but we have a Chriftian common wealth. But the other two are the generall fores of this Lands let us therefore labour to heate them, and to cover our fhame : let us remember, that not extremitie, but Equitie becomes a Chriftian;and let every man take heed of this, as he would be knowne to be a Christian : for the knowne badge of Chriftianitie, is mercifulnelle : the more mercifull, the better Chriftian. For he hath talked deeper of Gods mercies to himfelfe, & therefore he is mercifull to his brother; and the worle Chriftian, the leffe mercifull, for he never fele Gods mercies to himfelfe, therefore he cannot be mercifull to his brother. Now to goe to law for every trifle, or to fteale law upon thy brother, or to fue him before thou offer him peace, it argues a hard heart, and unmercifull, and far from this duty of forgiving; but to be loath to goero law, and to put it off as long as may be, and full to give warning, and to offer peace, and not to doe it, but in matters of waight, it argueth a merci ul hearr, and fuch a one as is ready to forgive, and fuch a one in whom the Spirit of GOD doth dwell.

And thus I hope I have opened this duty of forgiving and forbearing in fuch fort as a Chriftian may fee how to practife it, with cofort to his confeience, and also without any great loile in this world, or hurt to his effare.

And thus much for the foure leverall duties and degrees of private Equivie.

Now having opened the nature and kindes of Chriftian Equitic, let us proceede further in the text. Let your Equitie (faith the Apo-Alc)be knowne to all men. The words import, thatitisour duty, not onely to know this vertue, and the nature of it, and to be able to talke of ir, but in all our affaires publike and private, and in all our dealings with menfo to put it in practice; that men may fee it, and that it may be known ato other mentand that they may be able to avouch for us, shat our dealing is upright, equal, and indifferent, iowned with equitie and moderation, and free from extremitie and opprefiion : this is the meaning of that which we are here commanded by the Apoftle. And the reafon why the Pp2 Acofle

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cause there is a privy hypocrific in our natures, whereby we are given to make thew of more than is in us. Against which vice we do truly labour, when wee labour to make our vertues manifest and knowne to the world, that fo the tree may be knowne by his fruits : he is a holy & religious man, nor who knoweth, and can talke well, but he whofe religion and holinelle is knowne in the world, and feene of men : he is a mercifull man, of whole mercy men doe taftes So he is an equall and upright man, whole Equity is felt, and found by them who deale with him. Let therefore our actions with men teftifie the vertues of our heart, that men who live with us, & deale with us, may be able to fay for us, that we are pollelled with those vertues, for this is to bee truly good, not when a man can fprake well, or tell of his owne goodnetle, but when other men fee ir, feele ir, and fpeake of it. Hitherto of the meaning of the words.

Now that , which was Pauls exhortation ro the Philippians, shall bee mine to all true Christians, Les your Equity be knowne to all men_ You have learned what it is, and how it is to be practifed : it now remaines, that we content not our felves with the bare knowledge, but take notice of it, as of a doctrine belonging to us, and put it in practice in all our dealings, publike and private, yea, and make it manifeft rothe confeiences of all men, good and badrio that every man, with whom wee deale, may'tafte and tecle of our Equity, and beable toteflife of us, that Equitie beares ule in all our actions : thus if we doe, we are Chriftians, not in name, and prof. flion oncly, but in deed, and truth.

And to per! wade us all to this holy dury, let us ufe fome few reasons to enforce it : and am ogft all the reafons that might be brought, there is none better than this here used in the text [The Lord is at hand,]

But before we come to fprake of it, let us confider of one other, which doth most naturally inforce this exhortation; and it is this :

God fleweth most admirable Equitie and moderation towards us, therefore ought wee to fhew it one towards another : It is the reafon of the holy Ghoft, Be yemercifull, as your Heavenly father is mercifull, Wonderfull is the moderation that God fleweth to man, and it appeares especially in foure things, whereof two belong to al men, and the other two concerne his Church.

The first A Qion of God, wherein he fheweth great moderation towards all men,is this: A law was given to our first parents, Ease not of this tree, if you dee, you dye for it : and that a double death, both of body and foule. But they are, & fo brake the law, and thereby did undergoe the penaltie annexed : by force and vertue wherof they thould have died prefently, the death both of body and foule, and this had beene no Extremitie, but Juftice, for this

Apostle urgeth us to make it knowne, is, be- | A | was due unto them by the juffice of that law, which was given them. But now, behold Gods Equitie, and moderation of the IuRice of that law, he firikes them not prefently, as the tenour of the law, and their defert required, neither with the first, nor fecond death, but deferres the full execution, laying upon them (for the prefent) a leffe punifhment, namely a fub jection to the first death, and a guiltinelle of the fecond, that is, of damnation. Behold a marveilous mitigation, by the tenour of that law, their bodies and foules fhould both have prefently dyed, and brene caft into hell, but God in mercy fulpends and deferrs the execution of it, and onely frikes Adams bo dy with mortality, whereby he was fubject to the fift death, and his foule with guiltinelle, whereby he was fubject to the fecond death; by which mitigation it came co patte, that as Adams by his repentance, afterward quite escaped the second death, fo hee tafted not of the first death till nine hundred yeares after. If a prisoner counts it a mercifull favour of the Prince, or the ludge, when after his judgement to dye, he is reprived but one yeares then what a mercifull mitigation was this in God, to reprive our first parents for fo many hundred yeares? This was the first action of Gods mercy to mon, and this concernes all mankinde generally, but cipecially Adamand Eve.

But the fecond doth more nearely concerne all men. So foone as man commits any finne, even then is hee guilty of eternall damnation, becaufe he hath broken the Law: for the curfe of the law is not onely a guiltineffe, but a fubjeftion to the wrath of God, pretently to be inflicted upon the finne committed, without any intermiffion : fo that fo oft as a man finneth, io oft doth he deferve to be plunged foule and bodie into hell, without being spared one houre. If therefore the Lord did caft ten thousand into hell in one houre, he did but Iuflice, for to the law requireth : but fee the mercifull moderation of the Lord : though we deferve every houre to bee cast into hell, yet is every hours and minute of our lives, full of the mercy and moderation of the Lord : fo as though our finnes erie for damnation prefently, yet GOD flayeth his hand, and doth not execute the fentence of damnation upon the finner infantly after his finne, no not in one of ten thouland, but fpareth everie man many yeares, fome more, fome leife, but all more than their finnes deferve, or the law requireth. We often reade, and alwayes finde, that God heares the crie of finners: but wee feldome reade, that God heares the crie of fin, for if he alwaies heard it, when finne cries for vengeance to him, hee fhould turne us all into hell in one houre: this is a wonderfull patience and moderation in God, and yet behold a greater.

For whereas wee by our finnes doe every houre plunge our felves into hell, as a man

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our felves in, and he puts us backes he flayeth us with his own hand, & to keepes us out. See what a fea of mercies the Lord doth powre upon man; for how can that but be an infinite fea of mercies, which is fnewed to to many chousands of men : fo many thousand times in one houre. If his mercy did not moderate the extremitie of his law, there fould not be one man left.upon carth, but all in one houre call into hell : but God flayeth his Justice, and ftayeth his law, yea, flayeth us, who our felves would execute the law upon our feives, Scio caft our felves into hell, he keepes us out, and gives unto us a longer time to repent. And this is true in all men : to fome he gives lon- B ger, to iome forter, but to every one forme, whereas the law gives not one houre to any manynay, the law is to farre from giving time to repent, that it admits no repentance at all, no though a man would linne but once, and instantly after that one finne, humble himtehe in repentance, & crave forgivenetle, the law will not accept him to favour, nor yeeld forgivenetlemorallow his repensances for the law can doe nothing but this, either juftifie; and reward him that fulfils it, or condemne and punifh higs that breakes it; further than this the law by it felfe goeth not. wilt is the Gofpell which commandeth us de

teacheth us to Beleeve and repenty and to the Gotpell are weebcholding for accepting our repensance, which the law would never doe, which is indeed to farre front accepting repentance,asit never intendeth nor aimeth at repensance directly in it felfes and therefore in it felfe, it is worthily called The miftery of condemnation. So then behold a most itiaight law, and a moth mercifull God o to itraighe a. law,as(if that mercie were not) it would never give us one houre to repent in nor receive us to favour, though we repensed pretently, bar pretently upon our finne caft us into helh O therefore asseand fee how good and gracious the Lord is the law cannot have his extremitie, nor she devil his will upon us, who ische Layler of the law Seis maticious, thongh the law boiliftand to by the extremity of the D justice of theone, and the learnemity of the malice of the other; no man fhould inte one hours in the world, were it not for the wonderfult meroy and mitigation of God, who abnirary comble courfe of the two, both and depresh men whan they repense and gives ale ibrime to repear; and thiribarb God donied asin the beginning wich Adams, to th all ages! To the old world, after many preached fent, and many blatched somer partitiones; imob many chontered Games monton dengehand pet God gives a zolycanis more bro, now many millions of finnes did alary-commite av gainft him in that ime ? and /yethid merze pebred at the lath they indiverse faved + But all was in vaines and therefore in the end Odd

that violently earls himselfo into a gaping A isne aflood, and iwere them all avery. Even guiles fee Gods wonderfull mercy, we thrush I focand more partently high God juiciper to in to,and more patiently lunh God tuttered us in theie latter dayes, Burhow cours in to patte then, will fome fay that we have not a flood as well as they? Surely because his merey was grearen them, but wonderfull to us; wee are as evill, as they, yea, if wee judge aright, and confider duly all circumstances, our finhes are far more, yes, farre more hainous than theis were; fo that we deferve a flood Yen times more than they did, and if God dealt but wiftly with us, where he brought one upon them, he fhould bring an hundred on us: and if juflice bare the iway, fire thould fweep us sway one generation after another, with a continuall flood. But marke the moderation of God; moreto us chan to them, who deferve worte than they. He gave us not an hundigd and twenty, but many hundred yeares, and brings us no floods of judgements; but ipares us from yeare to yeare, and from age to age, that to we may either repent and efcape helion Wlien our time is come, drowne our icloses mi dam. nation, and to be the principall chile at tour owne delbuction, a bei bei con corran

It may not unfilly been ored in this place, that fometime God may be faid to caft a miar into helk and tometino man himfelte: God throwesharman into hell, when for fome monftrous and contagious finne, her takes an way a wicked man in the midit of his wickedneile, by fome fudden judgement, and to fends him to hell. But i man plungeth him felie into hell, when God gives him teuve to live, and liber tie, and gime to repent, bur hee continueth carelelly in fiisfinnes till hee de, and to catte h himicite wrolenely into damu nation, Now fach is the mercifull moderation on of God, i that for one men whom dres caffs into hell (is hecdid hataip el mily aron his fin) an hundred wicked men exit thim refues intolicitation ing that and intertio which he gave then to repear ing and to bainging upon them/clves (wire dammarion, Locevery man therefore every play of this lifest when bee confidereth the etnationds of fumos that are communed that days and feeth no Houd of water, fire nor brinkbune no come upon us, let him wonder artiant mereioriant way with the Propher, & in the Lordemerry chat we are nos confamed. Furthermore, chigs maiders. tion of God to all ment hath another branch. Everymansill conference is tothim the the fire ot bolls and doubletloy the rolinent of conficience, is apart birthe very reall to themen of hellol noiv if every man had but Afflice, hee hould feele preiently after everie finite, the tayledrme as of hell, namely, the fing and amenbalaguilepatening confetence : buttlee themenoy and moderation of God, he infligts ib and proteitity Duronaty givenlive (manabatche, or stirete plane (as a where) when he lach Anned, Bhrithe raging fary of the conferries wolliants wehr greater the tiell that hidpon circh) hebdefentes till the house Pp3

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pricks in thy confeience, and a checke, but no more, remember that even then, if God did not moderate his luftice, thou fhouldest feele the extreme horror of thy confcience, which would overwhelme thee, as a burden, which is too heavy for thee to beare.

Thus then wee fee the marveilous mercy of God; wicked men are his fworne enemies, for linne is that which offends him above all things in the world, yet fo great is his mercy, and to large is his moderation, that even his enemies tafte of it every day and houre.

Thus much of Gods Equity and moderation to all men.

Now fecondly, this moderate and milde в dealing of the Lord, is more fpeciall to his Church and children : and that alfo fhewes it felfe in two actions, Firft of all, Iuftice requireth that every man should pay his debt : and common reason tels us, that words and promiles cannet palle for payment, but due debt must be fatistied. Now every Christian man is in a great debt to God ; that debt is obedience to bie lawifor Chrift came to fave us from the rigour of the law, not to free us from obedience to it : but how doe we pay this debt ? even as he doth, who oweth ten thousand pounds and craveth to pay it by a penny a yearesfor to wee owing perfect obedience in thought, word, and deed, and also puritie of nature, the roote of all : we(I meane the beft and holieft men of all) have nothing to tender to God, but a few good defires & groanes of the heart, and a filly poore endeavour : all which is unto that which the law requireth, like unto one penny unto ten thoufad pourid. Yet behold the mercy of God and his compaffion to his Children : theie our defires, and that our indeavour comming from the truth of our hearts, doth he accept for perfect paiments and that man who hath a heart fearing God, and a care and defire to pleafe God in all things, and in his place and calling endeavoureth it accordingly, is the man whom God loveth, and embraceth in the armes of his mercy, though he befar from that which in debt and duty hee oweth to God. Thus doth God teftifie of himfelfe in Malachie: I will fpare you, even as a father (pareth bis owne forme that ferverb him. Now wee know there is no foaring nor forbearance like unto that. A father bids his little forme doe this or that which is farre above his frength, the childe not confidering the difficultie, bur looking onely at his durie, and defiring only to pleafe his father, goeth abovt it, and doth his beft, and yes when all is done, he can doe nothing to it at all : now the father rejoyceth in this willing obedience of bis fonne, and approverhin his childe the will and endsavour, though hes cannot doe the thing hes bids him, Even to doth the Lord fpare his childrens hee commandeth us to keepe his law,

of death, or the day of judgement. When A and it is no more than our dutie, which not-therefore thou haft done evil, and feeleft a withftanding of our felves weee can doe no withstanding of our felves wee can doe no more, than a little childe is able to carry a militone, yet if we willingly goe when God commandeth us, and doe our indeavour, and all we can, and groane under the burden, and defire to doe more this our defire and indeavour proceeding from faith, and from a forme-like willing netle, doth the Lord accept for the perfect deed. This is no (mall moderation, but great and wonderfull. For whereas wee owe perfect obedience, and he might juftly challenge it, and for want of it, make us pay it with foule and all, he is content to take a will, a defire and indeavour, which is all wee can, and is in effect nothing at all. In this world, that man would bee extolled for his mercy, who will take of his debtor a penny a weeke, who oweth him 100.pound: or that takes all he can pay, and accepts his good minde for the reft : Oh then how mercifull is our God, who for fo great offences, and fo huge a debr, as ours is to his Majeffie, is content to accept of our indeavour, and hearty defire ? the heart and tongue of man cannot fufficiently magnific to great mercie. Thus much for the first.

Againe, the mercie and moderation of GOD towards his children appeares thus : There is not the beft man burhe finneth, and there is not a finne fo little, but in juffice it.defervech a whole world of punifiments, yea, all those curies denounced in the law, even all those plagues threatned, Dent: 28. all which in juftige fhould over whelme him, p elle him downe, and oruft him to nothing. But be hold the mercifull moderation of God, her incentent to lay no more croffes on his chili dren, than by his owne grace (which hee allo gives them, they fhall bee able to undergor, and in the end to overcome alfo. When his child en finne, (as when doe they not?) doth hee punifh them according to the proportion of their finne? no : for then all the curfes of his law (hould bee heaped upon them for one finnes and if hes did fo, hee did but juftice : nay, he deales fo with them, as it is not bes: called's punifiment at all, but rather a ohafifement : for a punifhment muß beain fome fort propertionable ro the offence, but that which hee layeth on his children; is nothing at all to their finne : and therefore it is no punifhment properly, but (as it were) the chaflifement or correction of a father, to reach his fonne his duty, and so command him, and bringhim home from his cyill wayes: and therefore not in the rigeur of a ludge, but in the love and wifedome ofis father, hes first confideresh what wee are able to beare ; and then layeth no more on us, then are may well beare, and which is most wonderfull of all, be gives us frengels to besre them. To this end speakes she Apofile to the Corinthiana Cor. 10. Therefore we competition to the your fore that which befals she nature of man. Whereby

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he imports thus much, that there are tempta- A mercy, the more shall men tafte of his mertions, and croffes, in Gods justice due for fin, and which he hath in ftore, ready at his pleafure, which are fo grear, fo heavy, and fo fearfull, as the nature of man could not poffibly bears shew, but fould fink under them and perifh, as did Cain and Indas, and fuch like. Amongft thefe, an evil confeience is one, which is to intolerable, as the Wifeman faith, Prov. 18.14. A wounded (pirit, who can beare it ? But the croiles he layerh on his children, are alwayes fuch, as they beare with comfort for a time, and at laft with joy do overcome them. A notable example hereof we have in Salomon, of whom God faith to David, If he finne, I will chaftife him with the red of men ; as if he fould have faid, I could in my justice, for Salomons great finnes, beat him with Scorpions, and bring him to nothing, by my heavie hand ; but I will confider he is my childe, and but a man ; therefore will I lay upon him no more than the nature of man is able to beare. As God deale with his fonne Salemon, fo this is Gods voice to all his fonnes: unto all my Church and Children, will I ufe fuch lenity and moderation, and in my chaftifing of them I will to abate the rigour of my juffices that by my hand and rodde, they fhall not bee preffed downe, but rather raifed up in new obedience, and learne thereby to feare and love me more than before.

This fould every Christian man ferioufly confider of, and thinke with himfelfe, how C much this bindes a man to deale moderately with his brother, when the Lord deales to moderately with him. Thou finneft, and God chaftifeth thee most mildly, and layerh not on thee the thousand part of those croiles, which in justice he might doe. Shall the Lord deale thus moderately with thee, for thy many, and fo great finnes, and wilt thou deale fo hardly with thy brother, in his few and fmall offences again thee & remember therefore in thy dealing with thy brother, this dealing of God with thee, and certainly thou canft not forget the one, if thou haft tafted of the other. Shew thy felfe therefore that thou halt beene partaker of Gods favour, and that thou haft felt in thy foule, the iweerneffe of his mercies, by being milde and mercifull to thy brethren ; out of that great fea of m rcies, which God lets flow over thee all thy life long, let fall fome droppes of mercy on thy brother, and remembring how God deales with thee, deal not thou with thy brother alwaies fo hardly, nor fo ftraitly as thou mayft, or he deferves. Let thefe foure mercifull actions of God towards thee, bee foure frong bonds, to tye thee to the obedience of this duty, to be mild and metcifull to thy brethren, remembring every day, how moderatly God deales with thee; and how farre from that extremity which thou deferveft. And to move us hereunto, ler every man bee well affured, that the more he hath tafted of Gods

cy : and the more finnes that a man hath forgiven him at Gods hands, the more will hee remit and forgive in his brother ; and the more he feeles in his owne foule Gods love and mercy to him, and the more neare he is to God by his faith and repentance, the more carefull will he be to deale gently with his brethren ; and the reasons thereof are thele :

First, God forgiveth not a man his faults, but upon condition that he fhall forgive his brother ; God is nor mercifull to a man, but upon condition he fhall be fo to all men with whom hee deales. Secondly, the mercy of God to us, in forgiving our fins, is not made knowne to the world by any meanes more, than this, when a man is not hard and extreame, but equall and mercifull in his dealing with men. Whereupon therefore it followeth, that the further a man is from God, and the leffe that he hath felt of Gods love to him, the lelle moderation will hee performe to his brother. Let every man then bee afhamed, by these extreame courses with his brethren, to make it knowne to the word, that hee is an impenitent finner, himfelfe unreconciled to God, and his finnes unpardoned t and let no man thinke hee shall escape that cenfure, if he be an unmercifull man : for cerrainly it is imprinted in mens dealings, whether they be in Gods favour, and their finnes pardoned, or no. Let therefore every man, when his owne crooked nature, or the devill makes him boyle against his brother in anger, and urgeth him to use him hardly and extreamly, confider with himfelfe, and fay, I live under God, I am more in Gods hand, than this man in mine, I have offended God, more than he me : and if I had my defere, I had now beene in hell for my finnes : but yet I live, and by his mercy am I spared, and am here ftill. But hath God fpared mee, that I fhould pinch others? hath he beene mercifull to me, that I should be cruell to others ? fure. ly therefore I will bee mercifull and moderate to my brethren more than they delerve, left God take his mercy from mee : and then what thall become of me, but to be throwne luddenly into hell, which I deferved long agoe : nay, I will by my equity and moderation rowards my brethren, move the Lord to be fill more mercifull to me, without which his mercy. I cannot live one day in the world.

Hitherto of the exhortation of the Apofile, and of the great moderation of God to man.

Now followeth the Apofiles reafor, The Lord is at hand. These words beare two senies or meanings. The first, of the last judgement : the fecond, of Gods prefence. The first is thus framed, as if the holy Ghoft meant of the laft judgement : Be you equal and moderate one towards another, for God is ready in PDA

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F

his great and generall judgement, to judge all A men, and then happy is he that finds not jud flice, but talts of mercy : and who fhall taft of mercy then, but hee that thewed mercy in this world ? But if (ccondly, the holy Ghoft meant of Gods prefence, then is the argument framed thus; God is prefent with every man, and at every action, to teftifie and judge of it, and either to approve it and reward it, if it be upright, equal and mercifull; or to correct and punish it, if it be extreme, and void of equity : therefore let your equity bee knonne to all men. Both fenfes are good, but we will cleave unto the latter. It is then all one,as if the holy Ghoft had faid; Vie equity and moderation in your dealings, and remember who is at your eibow, flauds by and lookes on, ready to judge you for it.

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Surely there can be no better reafon than chis, if it be fetled in a mans heart: for a theefe or a cut purfe, if he faw the Iudge fland at his elbow, and looke upon him, he would not do evill, he would flay his hand, even because he feeth that the Judge feeth him, who can prefently hang him. A fliong reaton with men, & it keeps even bad men from lewd practifes. Confider therfore when the ludge of ludges, the Lord of heaven and earth, ftands by and feeth, and markes all thy actions, whether they be towards thy brother, as his is toward thee. This ought to make the greateft man on earth feare how he deales cruelly or hardly with his brother. But worldly men wil not be perfwaded of this, but when they are laying their plots to deceive their brother, and when by injuffice and extremity, they pinch D and wring him, they thinke in their hearts God feeth them not hor do they ever thinke of God, but labour that God may bee out of all their thoughts. This is the caule of all fin in the world: for thence it is that mens hearts are hardned, and that they care not how extreamly they deale with men, becaufe they think God feeth them not, nor will call them to account for it, and doc with them as they have done with their brother. Hence comes all injuffice, cruelty, extremity, fuits in Law!

for trifles, taking forfeitures of leafes, and of bonds, and taking all advantages. Hence comes it, that one man will not ipare another one day, nor forgive one fault, nor patie by any infirmity, nor put up the leaft injury, nor yceld one inch from his right : but if his brother offend never fo little, upon never fo apparant weaknes, hee fhall heare of it on both fides, as they fay : and if he deferve ill, he fhall have his deferts to the full. Thus hearts are hardned, affections are immoderate, bowells of compation are faur up, love and pity are banished, and in their roomes reigne cruelty, and injustice. Moderation dwells in corners, but extremity is that which beareth I way over all the world: what is the caufe of all this ? Surcly, firt, becaufe men are unfanchtied, and have not repented of their finnes, and to they feele not that God is moderate and mercifull to them. Secondly, they perfwade not themfelvesthat God feeth them ; therefore against this blafphemous thought, the root of all evill, and caufe of all finne, arme thy felfe with this reafon of the Apofile, and re folve of it, that this is the eternall truth of God, and shall stand for ever, The Lordis at hand; and feeth and observeth thee and all thy doings. Therefore as thou wilt eloape his mighty and fearfull hand, feafon thy doings and dealings with moderation : and if thou hadft no confeience nor mercy in thee, yer be merciful, remembring who feeth thee, and deale moderately and equally in the fight and prefence of to moderate, to milde, and fo mercifull a God, fo mercifull a rewarder of him that deales moderately, and fo powerfull a revenger of him that deales hardly and extreamly with his brother. Let us then and with the Apofile as we began ; Let your equity and moderation be knowne to all men. for God is at hand

And thus much out of Gods word, of Publike and Private Equity swherein I have not (poken all I might, but given occasion to others, to enter into further confideration thereof.

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TREATISE OF Mans Imaginations.

SHEW1 $\mathcal{N}G$,

His naturall evill thoughts . His want of good thoughts: The way to reforme them.

Matth. 12. verfe 33. Either make the tree good, and his fruit good, or elfe make the tree evill, and his fruit evill.



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Trin-uni Deo gloria.

TOTHE RIGHT VYOR-SHIPFVLL SIR THOMAS HOLCROFT KNIGHT, WITH THE VERTVOVS LADIE ELIZABETH HIS WIFE: Grace and Peace.



Hat waighty charge of Salorhorn (Right Worfhipfull) to every forme of wifedome, for the 'keeping of his heart with all watch and ward, may well performed un, what force matters of great importance depend a Prortage thereon : Among many (because my gates up and the fore for in all a citie) I will tokich one. There is a firance defire, not of earthly, but of foiritual powers, after the paffelfion of transheart. God faith, b My brows, st.

fonne give me thy heart ; and to him indeed the right belongs . Tet through mans tranf. eression Satan hath got fuch hold thereof, that unleffe it be by divine power, he will not bee kept out : and though we heare not Satans voice, yet his c dealing bewrayes his meaning, that see Ad. 5. above all things in man he defires the heart. Once he ftrove about a dead 4 mans body, Luke 21.3 but doubtleffe his purpofe therein was to have fet up an idoll for him (elfe in the hearts of the ludes. living. But what is mans heart that it should be for defired ? Surely in substance little, but for imployment almost infinite : It is a Treafure whereout man bringeth all his actions, e Mathany. good or evill : it is a Temple, wherein is placed either the Arke of God, or Dagon for Historia the devill. Tea it is a ' Pallace wherein dwelleth, and a Throne whereon fitteth either of paramatin Chrift, or Satan, the 5 King of glory, or the b prince of darkneffe : and i he that keeps Demunid. poffeffion will there exercise dominion. Neither may wee thinke that one heart will f Aug. in Pla fuffice both thefe ; * No man can ferve two mafters : God will have all or none : " Ifany 24.8. e Pial.34.7. part be thared from him, in high difpleafitre hee leaves the reft, and to the whole hEphelon i Qui pofida, falls to the devill. Now fith the cafe flandeth thus with mans heart, doth it not neerely pfeimperabit. concerne every one to know his owne effate in this behalfe ; to wit, what kinde of treatury, ib. aug. whofe Ten pie, whofe Pallace and Throne his Heart is ? that if all be well she may rejoyce, & Muth 6.14 Duia fit itt and to keepe it for the Lord ; if otherwise, then seeke redreffe betime. pars aligus Di

To this purpole ferves this prefent Treatife : wherein as in a glaffe may first be feene, the fearfull state of mans naturall heart, sull franghs with evill thoughts, void of good confideration, and fomoli fit for Satair : then after doe thefe bleffed meanes appeare, whereby mans naturall heart may beer reformed, to become the Temple of God, the fear of grace, and a m bed of spices for the welbeloved to feed upon. And thefe are points of that importance, that who fever ingleffets them, may fay farewell grace, and bid adieu to cod him feite : for in the beart, if at all imman, must thefe be feared.

Now the publishing bereof being committed into mee, privilent the furne unto your Worfhips, and under your protection defire to committed it to the Church of God. It would too much enlarge my gates to annexe the manifold reasons which move me to this choice on your behalfe; onely this I pray, (that feeing it is the frift fruits of my labour in this kind wherein I had full power of free choice in my dedication) it may intimate to you both, mine unfained bearts defire of that everlafting good I wilf winto your folles: and also fifts in part my thankfull minde for your manifold favours to me, and mine who depend apon you.

Now God Almighty bleffe your Worfhips, with your children and familie, according to your feverall necessities of his mercy and goodneffe, for foule and body, in this life and for ever. Cambridge, August 20. 1606.

Your Worthips in the Lord,

Thomas Pierfon,

To the Reader.

Now (good Reader) that for my furtherance in the publishing of this Trailate, I had the Authors owne draught of the plasforme of it, bosides two parfect Copies of all his Sermons. I have for plaimness of the divided its into Chapters and Sections : for the better effecting whereof, I was constrained to transpose two of the V(es, wherews) it doubt not, but overy one that heard its prached, will judge mee to bave dealt faithfully with the godly Author. The Lord prosperior to the the od.

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CHAP. I. The unfolding of the Text, by way of preparation to the Treatife.



this Chapter, Moles hath faithfully related the drying of the waters after the flood ; and Noahs factificing unto God, with Gods acceptance thereof.

Now in this verse and the next, he recordeth fuch lawes and decrees as God made with Noub touching the reftauration of nature peushed by the flood ; as well for the fparing of the creatures from tuch like destruction, as for the continuance of his providence in needfull times and fealons, meet for their future prefervation. These words containe the fift of thefe lawes:wherein we may obferve three points; Mofes his preface to this law; the law it felfe ; and the realon thereof.

I. The pictace ; And the Lord faid in his heart. These words must not be taken properly, for Godhath not an heart as a man hath, neicher ipe keth he as a man doth ; but hereby is meant, that God determined and fet downe with humfelfe this law and decree.

In this phrafe of fperch, note this one C thing : If it had pleafed him, God could have spoken to man by a voice, the hearing wherof would have confounded him : but as here we fee, he doth abafe himfelfe, and as it were lavalide his honour and might, and tpeaketh unto us after the manner of men, even to the capacity of the most timple. Which reacheth, us, that it is the good will and pleafure of God, that not onely the learned, but even the unlettered and most ignorant should know, and underfand the holy Scriptures: for elfe ... he wo Id never have penned them in a phrafe and flyle that doth to well accord to the ca- D pacity of the fimple.

II. Point. The decree it felie : I will hence. forils curfe the ground no more for mans caufe." This is the peremptory law of God touching the reftauration of nature : wherein are contained two things: fift, what God hath done: (econdly, what God will not doe hereafter. The thing that God hath done, is, the curfing of the earth : for he taith, I will curfe no more : implying that he once curied it.

In this observe, that God may truly bee faid to be a caufe of curfes, & to curfe his crea-

N the former part of |A | tures : not onely for that he doth ordaine and decree all curfes, but alfo becaufe he inflicteth them upon the creatures: yet fo as the fame is alwaies molt juffly delerved by fin, before it bee inflicted of the Lord" And fo muft Gods curfing of the earth bee underftood in this place, as a fruit of his wrath for the fin of mantaccordingly God is faid directly to create evill, 1/4.45 7. becaufe whatfoever afflictions, curfes, and punifhments are in the world, they are ordained and inflicted by God upon the creatures for the fin of man.

This plainly confuteth the common opinion of ignorant people, who hold that all good chings, as peace, wealth, joy, and felicity come from God; bur all evill, as aff fition, calamity, curfes, and judgements, come from the devill, and God only inffereth them. This is a most errongous and blind concert, which filleth many a foole with much anguilh and impatience : for what comfort can he have in the time of trouble, that is perfwaded it commeth wholly from the devill, and the hand of God is not therein ? Wee therefore muft. learne to reforme this opinion, and know that croffes and croubles come from God. This Daviaknew-well, and therefore when Shimei curled him, and railed on him, he forbad Abifai to touch him, beceufe (taith he) 25. sm. 16. 10. 10 hat if (or, it may be) God hath bid him curfe Davidie Gepe tellech his brethren who molt trecheroully told him into Egypt, that the Lord fent bim before them Gin. 45.5.

Secondly, here confider the impultive cuife that mayed God to cuife the carth by aflood, it was not in the carth, but in men -I will henceforth curie the cards no more for menthat is, for mans finnes. In the new Tefamonsthere are two elineciall finnes recorded for which God fent this curle first, carnal ferencity They were choked with worldly cares, and crowned in earthly statures: In the dayes of Noah, they did eate, and drinke, marrie, and give in mariage, Matth. 24. 38. Secondly, the contempt of the Gafpell in the miniftery of Noab, who preached an hundred and twenty yeares unto them, while the Ark was in building, but they were difobedient, asS. Peter 1 Pet 3. 10. 1 faith, following their owne pleafures and delights. Whereby it appeares that there two finnes, Security, and contempt of the Gofpell,

Mans natural Imaginations.

are most grievous finnes; for thefe brought | A | Thus by comparing our felves with the brute delbuction, apt only upon al mankinde, (Noewand his family excepted but even upon all

Now looke as theie finnes were in the old world, even to are they rife in this last agesarcording to the Prophecid of our Saviour Christ, Luka 7. 26. As is may in the drive of Mer ab fo hall is be in the day os of the forme of man: Be as this is the flace of the whole world, foir is the flate of this our Church; most men are drowned in the pleafures of this world, and choaked with the cares thereofe for howforver they will heare the Gofpell preached, yet few apply their hearts to beleeve the fame, fhewing forth the power thereof by repentance from dead workes, and amendment of life in new obediece. But we must know, that if theie two finnes brought sourie, even defruction upon the old world, then no doubt they will bring a fearfull curfe upon this age, though not by water, yet fome other way that fhall countervaile the flood : and therfore we must lay these things so combearts, that unletle we abandon tecuritie, and worldly lufts, and withall doe repeat and beleeve at the preaching of the Gotpell, wee thall fee Gods heavy curie will fall upon us, for if wee match the old world in finne, wee muft not looke to come behinde them in judgements.

The fecond thing in this decree is, what God will not doe hereafter: Namely, cur/e the earth any more : this must bee underfood of that particular curfe, which the Lord laid on the earth by waters, whe he drowned the world : for the generall curfes that were laid upon the ground, and on mankinde for Adams finne, remaine ftill, and thall not bee taken quite away till the end of the world. to that the meaning of this law is, that the Lord will no more drowne the whole carth for the finne of min by a flood.

Here then we fee the gaule why the fea being as raging and ftirring as ever it was, doth notwithftading keep it felf within it bounds, and not overflow the world; and why the cloudes being as full of water . as even they were, do not powre downe more floods upon the earth to deftroy it. Success it is by vertue of this particular law, and decree of God. whereunto the fea and clouds become obedient, I will benceforth curfe the earth no more. And herewe have just occasio to take knowledge and view of our own wretched & damnablecftate, how wee are fold under finne: for how/sever wee are created bleiled, and happy, yet by our fall in Adamave are become far worfe than any earthly creature: for each creature in his kind, as the Sunne, the Moone, & Starres, the Sca, and Clouds, and all other obey Gods commandement : but man of all creatures having lawes given him of God to keepe, rebelleth in breaking the fame, and to him it is meste and drink, by nature to livein the transgreftion of Gods commandements.

creatures wee may learne to humble out felvestandto be abathed when wea festhem which were made of ferveus, to gos hefors us in obrdience so the lawes of jour Kenntor.

I.I.I. Point. The scalon of Gods degree, in thefe words, for obe integindtion of mous boart in euill aver fram bie yoogh. As the fuffishis whate maylerme very frange, that God Appuld no more curfe the carth ion man, becaufe the Imagination of his heart is evill : In all likelie hogd God fould have faid the contrany will field carfo the earth hereife the Limpingi ons of more bears are spills for to he faith . (+. a. verfe 5.6. that focing all the Imagination of the shonghis of mans bears were any avil save inmally. therefore be would defense the way from the verse, and from man to bang; and every accepting ibbing : How can bork their Rand sogoher tudiyour Thus : In the fixt chapter the Lord faith, hes will anro deftroy the world by werer, breakle of the wickednetle of the : Imaginacions of mansheart : and here he faith, be will not precond to carfe the carebogane and egame by the fame punilhment, becaute the imiginations of mans heart are evill, even from his youth .: as if he thould fay, I have once drowned, the world for the wicksdoes of mans inventions: but if I should thus proceed to deale with man according to the wicked , Imagination of his heart, I muft bring every years a new flood upon the earth, because I see the frame of mans heare is evill continually.

Here, then obferve, that God in, the prefervation of mankinde, doth temper and moderate his juffice by mercy : for if her fbould deale according to many deferts, he fould every day bring curfes upon him : yes, fo foone as a man is borne hee flould bee defroyed : but God dealeth not fo rigoroully; hee minglech mercy with Juffice, whereby the whole frame of heaven and such, the flate , of man and all focieties doe Rand ; hat which Habak kuk prayod for (a) to juffice, or wrath, remember merry, the Lord hach performed ever finco the flood, yea, fince the fall of Adams and

There be three great and waightie mufes, which moved GOD to semper juffice with mercy for the preferention of manhinderland other creatures : fifte that hereby hee might (her his patience and leng fuffering somerds the veffels of wrath, (as the Apolie (6) (peaketh,) that is, towards tuch as will not repart, that at the laft day they may bee most infly condemned : Secondly, that there may be a company of men upon cards which may worthin Godt for God hath speciall cure of his owne glory among men, and cherefore rempers juflice with mercy in their prefervation, that they might glorifieltim .P/almis 30.4. There is mercy, or par don, with shees that about maint bee ferred that is whereas (O Lord) those mighcellin juffice throw all men to bell fuddenly, yet in mercy thou, perdeneft the linnes of fome, for this end, thus they might woothip Qq thee.

- - - 7 (

e Hab.g.s.

1.11.1.M

Acres de l'

\$Rom.e.22.

Mans naturall Imaginations.				Mans naturall Imaginations.		Imaginations.	459
and choicen of God might be gathered : for God in histerernall council and decree thin appointed and let downess certaine that ber of men, unto whom the will give external life, and for their caule dorb hee f pare the whole world fremidally defruiction : bur which that number fish be accomplified, then first hea- ven and arthe to to gether, and the world final	By mans bears, wee muft not underfand the hear of fome particular perfons, as of hofe that lived in the olderward alone, but of men generally; itsin being par for whole itsinkinds. <i>Trivoul</i> , that is, it imagineth, & thinkech that which is againft the law of Gold : <i>Erom bis</i> <i>childbound</i> that is, fo foone as he beginnitch to foone: doth ince imagine and ione cive that		2áing.5+20. # A&+5 + 3+	of Syrias comfetts the king of Ifrast : and by the lame meaner, he told his fervant (1) Geheer what he did behind his backe, when he took gifts of Naamas the Alfrias. And to did (m) Peter tell Anamia and Saphirs of their falle conveyances with the money that they took for their polletion. And yet here were mult underftand, that when God revealed thefe fe- cret choughts to men, it was only in fome things, at iome times, and for fome fpecial cau- fes, whetupon Nathan was faine to revoke his		choingfursof man naturally, appearech by the expretife teftimony of God himitife, who knowed him te thoughes of man better than man donbi/(n) The mixiged thinketh alwayse there is no God And againe. (f) The foole bath faid in bis heart, there is an God. Touching this thoughtrobferve thefe foure points : First, in whem it is : Secondly, how a man by chinking fhould deny God. Third- ly, what is the fruit of this thought: and	
bé në mbre. And këreby che way, this third chufe of the essetiuance of nature, muft ceach us oar dury : to wit, that feeing it pleafeth God in marøyse give us iberty to live a face of thmesimethis world, formetwentie, forme thirty, Come timer officy veryes, and that for this B	which is evill: to that the whole meaning is this, The minds and and a flanding part of mine is namerally fo corrupt, that foreme as he's can afe reafor, be derb assimpt bus imagine that which is wicked, and against the Law of God. The words thus explaned, containe in them awo maine points touching the frame of mans heart by nature. The full is,		81 Chron-17- 1,4. 41 King, 19.18.	counfell, which hee gave to David for the building of the houfe of God, (n) when hee knew the will of God more perfectly. And to	B	For the first output of the examination of our hearts tou- ching this thought. For the first: we must not thinke that this wicked thought is onely in fome notorious and hainous finners : but it is in the corrupt mind & imagination of every man that comment meth of Alem naturally, not one excepted.	1 In whom this thought is,
end, thy herein (we night bee fitted for his kingdome, when is in the rigour of his ju- fice he might have caft us to hell in our mo- thers wombe, or (o fone as we were borne: we therefore mult bee carefull not to defpife this long (uffering and patience of God, but	The Imagination and control of corry man is naturally coill. This appearent which onely in this filace, but elfowhere, Rom 8, y. The wifedome of the field is not an enemy, but animity again file of Againe.		1 Cor. 1 4. 25.	Secondly, mens thoughts may be knowne by Revelation from Scriptarez: for therein that fpi- it fpeaks evidently, which knows the frame of the heart: and hence it is, that in the mini- flery of this words, the thoughts of matural men- we made manifeld. Thirdly, mans thoughts are		ave Chrift alone: to the faste of whom David (*) for each of the faster, not for forme forci- all finner; but for every trian that lives uncal- ed, and without repentance, how civill foever his life be other wates : though forme fhame reflating his tongue from uttering ir, yet by	1 Pfal. 14. Pfal. 10.
rather labour in the feare of God, that it may become (c)/dvaiion tow, by our conficiona- ble endersour in all fucht meanes unto the end, as he hath fandtlifted for the working of the graces of hfe in the hearts of his children. And thus much for the reason in generall.	fuch as the founcaine is, fach are the firemes that flow thence; Bur our mind & underfan- ding, the founcaine of our thoughts, is by ma- ture (infull; (g) T e the impare, their mindes and emfcience are dollad : And agains; (b) Of our falces, we are not able to thinks a good thoughts.	g Tit. 1. 14. b 2 Cot. 3. 5.	9888.21. *88.13.20.	Now how inample is a lineary, many mount of the second sec		haure nil corrupt heart is prone to thinke here in nGad. This is made evident by Saint Paul; (v)who going about to prove that all men are firmers by nature, alleageth for his proofedivers refinments of Scripture; and particularly out of thefe two. Plalmes here	4 Rom.3.
CHAP.IL Scar. r. The idlene ff of many naismall cogitations. T Hai wee may the better perceive in this reason the efface of man in respect of his satural I maginations; the words are more particularly to be unfolded. For the Imagina- tion of many hore, or, or The bears in Scripture	and therefore the thoughts that come from thence, muft needs'allo be corrupt: Mins I- magination flands in 'houghts; the under- flanding devifeth by thinking: And theft thoughts of the Imagination are all naturally wickeds () From she have (faith Chrift) pro- ceed evil thoughts: and Salomon faith. The thoughts of the wicked (as al men are by nature) are an abomination stebs Lord.	i Mar.13.19.	<u>بال</u> دۇ، 16,	Befides thefe, there are two other meanes added, whereby to know menschoughts : one by the Papifls, and another by the Aftrologi- ans. The Papifls fay, the Saints in heaven know menschoughts; not directly of them felves, but by reflection in the glaffe of the Trinity. But this is a meter forgery of their own, which Jfaish never knew, kying thus of the Saint departed (9) Abraha is ignoris of us,	C i	he could be the mentioned if the food here t	
is taken fundry wayds t- fometimes for that flefhly part of man in the middle of the body, which is the fountaine of virall blood i fome- time for the foule of man, fometime for the faculties of the foule; and fometime for the middle of any thing, is (a) the hear of the fea, (e) the heare of the oright, that is, the middle there of. Here it is taken for the madeflanding facul-	How the national itemphs of man may be knowne. Sceing that natural Imagination is pra- fitied by evill thoughts, we muth iomething confider of the natural it houghts of man : And herein handle thefe two points : Firth, whether the thoughts of man may bee		'Re7.6.10.	and frail knoweth us not, but thou Lord art our redermer. And the Saints under the Altar crie, "How long Lord, how long, wilt thou not addee of avonge war blood on them that dwell on the early t giving us to underfand, that they are not fo harpe fighted, as by the glaffe of the Trininy to fee into the day of the laft judgement, and	6 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	ight of nature thinketh there is a God, may by that corruption and darkenelle of minde hat came by Adams fall, thinke there is no God: for two contraries being nor in the high fad degree, may be in one and the fame b) of a sa light & darknelle in the fame out e theate and cold in the fame body. <i>11. Point.</i> How doth a man by thinking	
I a Caledonie whereby man nicht traion	known, Secondly, what the natural it foughts of man be. For the firfk there are two wayes to know mans thoughts : either directly withour meanes, or indirectly by meanes. The firfk way is proper to God alone : for no creature in heaven or earch can immediately and di- sectly known the thoughts of man, this Safe			therefore not into the thoughts of mens hearts. So that there are only three wayes to know the thoughts of men; and fo they may be knowne. CHAP.III. Of mans naturall is boughts concerning God. HAving found that the thoughts of man hearth way be knowne; we come now to fee	D b is F n W	leny God in his heart? Ant. Two waier, firit, y turning the true God into an Idolof mans waine : tecondly, by placing fomewhat that not God in the toome of the true God, or the firit, the imagination of every man aturally, without further light from the roor dof God, doth turne the true God into a Idol: and theieforie game fairh of the Ga-	How a man by thinking denica God.
vice h, that is, for the effect thereof. We may take it both wayes, yet I rather approve the latter to then, of the and condition. He will one with the order of the and gives this reason, For the frame and the hybrid mans heart is could continue by. Where by the by the or Integrations can pathing the be meaning but char which is	nom confeileth in his notable prayer to Goog. 1 King.8.39. Thon only knoweft the shonghts of an the children of wars. Here m. 1.9. The barrisi de- costfull and wicked above all things, who can know isterif. 10.1 the Lord four to the bars, and ity this return. 1. The fecond ways to know mens thoughts in	5		what be the natural i cognations of every fin- full man. Although they be almost infinite in themfelves, yet they may be reduced to three heads: They either concerne God, or a mans neighbour, or elle a mans ennighte. Of this thought: There is no God. Touching God, there be in mana, expical	4 4 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	utions, that before their vocation (x) they id/ervicetethem which were so godi: and of the Eptoflassic that (y) leve were without Godin to world: even beeffale they did not in their nindes conceive of God aright, and accor- ingly worfhip him, though the wifer fort a- tongft their did acknowledge one God the	x Gal.4.8. y Eph.2.12.
devided and plotted in the thoughts of mans heat: to Salemon speaking of an baser which God bareb, faith, it is framing or whiching thoughts of wickedwife, Prov. 6.18.	indirectly, and by meanes, which be three; by infland from God, by revelation from the Scripture, and by figures. Fin ft, by an extraordi nary inflinet, fo did (k) Elifan diffigie. the king of	L . Vine 6.2		evil thoughes First, That there is no God: whick as it is first in orders fo it is the most notorious and vile damnable thought that can bee in a naturall man. And that this is one of the	I G	Treater of heaven and earth. And therefore provide faith plaining, that (z) all the goal of the control one ideals, by idealisis; anay, as the Apo- le faith, devils. I (origin b. 10.20. That much Q = 2 the	₹ Píal 96.5.
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c 1Pet 3.15.

d Pial. 46.2. e Mar. 13. 44.

/Eph. 4.23.

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and not unito God.

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(P(al. 10)

Amos 9 10. b Amos 6.3.

i Phil.3.19.

Cor.4.4.

4 Col 3.9

Now mans minde turneth the true God inte an Idell, by three notorious thoughts, which are the roote of many damnable finnes in this life, fift, by thinking that Godis not prefent in all places; whereby God is robbed of his attribute of Omni prefence : for the true God being infinite, must bee in all places; which when the heart of man denyeth, it imagineth God to be such a one as he is not, and fo turneth him into an Idoll. And that man naturally thinketh thus of God, the Scripture is plaine, Isb 22.12,13. wicked men are brought in speaking of God, asthough hee were flut up in heaven, and had nothing to do in the world: Is not God on high in the beaven ? and behold the beight of the flarres how high they are. How floudd God know ? can bee judgeis ? Oc. So the Pfalmift expreileth the thoughts of the wicked in their practice of finne, God hideth away bis face, and will never fee : and the Lord shall nos fee, Plaim 94. 7. yea, they who fecke the deepe to hide their counfell from the Lord, whole workes are in darkneile, fay, Who feeth us ? who knoweth su? If. 29. 15. Secondly, by thinking there is no providence of God, whereby he ordereth and difpofeth all things in the world particularly: That this is another naturall thought, the Pfalmift fhewes plainely, bringing in the wicked man faying thus of God, God bash forgotten, bea hidetb bis face, and be fall not fee. And the Propher Zepbany brings in the finner speaking thus of God, that he doth neither good nor evill, Thirdly, by thinking there is no juffice in God; this is done when men imagine with themfelves, that albeit they proceed in the praflice of finne, yet God will not punifh them according to the threatnings of his word. If we doubt whether fuch an imagination be in mans heart, reade, Dent. 29. 19, 20. where Mofes directly forbiddeth the people to fay in their hearts, I fall have peace though I walke in the ftubbornne ffe of my beart, this is that (g) blef. fing of a mans felfe in finne, which David chargeeb upon the covetous, and wicked. Thus they finne that (b) put farre away the evill day, and [fay, the evill thall not come. Hereby God is robbed of his juffice, and made a God of all mercy, fuch a one as will not punish finne, and fo indeed is made an idol of mans braine.

The fecond way whereby a man denieth God in thought, is, by placing in the rooms of the true God, an idel of his owne braine: This men doc, by thinking fome other thing belide the true God, to bee their chiefeft good:thus voluptuous men make (1) their bolly their god, and coverous men make (k) riches their god, by placing their felicity in pleafure, and in riches: for look what a man thinks to be the best thing in the world for him, that is hisgod, though it bee the Devill himfelfe or any other creature. And for this caule is the Devill called the god of the world, becaufe

the Gentiles facrifice, they facrifice unte Devils, [A] the men of this world judge their own courfes, wherein they ferve the Devill, the beft thing in the world for them, yea, farre better than the fervice of God, and therefore give their hearts thereto: for affection followeth opinion, and that which a man affects molt, hee must heeds thinke best of and therefore what a man affecteth moft, that maketh heto become his god, to that judging other thin ge belide the true God, to be beft for him, hee must needs place them in the roome of the true God, and fo in his imagination deny God.

111. Point. What is the fruit of this Thefunof thought ? for thereby we fhal beft judge, what this though a curied thing this is, to thinke there is no God : This thought bringeth forth the most notorious fins that can bee, even Atheifme it felfe, which is a finne whereby men fundry wayes deny God: and it is twofold, either in praflice, or in judgement.

Atheifine in practice is that finne, whereby men deny God in their deeds, lives, and converfations: and fo declare this thought. This is a most horrible finne, and a huge burthen to the whole earth, and yet many that live in the bosome of the Church are foully tainted herewith. This Atheifme in practice hath 2. fpeciall branches: Hypocrifie, Epicurifme, & Witchcraft. Hypocrifie is a fin whereby men worship the true God, but yet in a false manner, giving unto God the outward action, and hold backe from him the true worthip of the heart. Epicurifme is a finne wherby men contemne God, and give themfelves wholly to their pleafures, fpending their time in eating, drinking, and other delights, & not feeking or fearing God : and this is the fin of the richer fort in this age.Witchcraft or magick.is that finne whereby men renounce the true God, and betake themfelves to the aide, counfell, and helpe of the Devill, either by himfelfe, or in his inftruments : this is a large finne, and a great part of Atheifme, and many are tainted with this finne, either becaufe they are practitioners of witchcraft, or elfe do feeke helpe of fuch.

Atheifme in judgement is that fin, whereby in opinion and perfwalion of hearr men deny God. And this likewife hath three degrees : first, when men hold, and accordingly worthip the true God, Creator of heaven and earth, but yet to, as they conceive of, and worfhip him otherwife that he hath revealed himfelie in his word. To this first degree we muft referre the three great religions of the Turke, of the Iew, and of the Papifts: for as they ftand at this day, they are three great parts of Atheifme.

The Turke worthippeth God the maker of heaven & careh, and likewife reverenceth Chrift asman, acknowledging him to bee a Propher, yea; a more worthy Propher than his Mahomet : And yet his religion is Atheifme, for he conceiveth of God out of the Trinity

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Trinity, and to worthippeth nothing but un A I doll

Againe the Religion of the lewer, at this day is a part of Atheifine : for howfoever they hold one God, and acknowledge the bookes of the old Teltament for the Scriptures of God, yet they worthip not that God in Chrift, and to in ftead of the true God, frame anidol in their owne braine : for as Chrift (c) faith, Whofoever denies the Son, the fame bath not the Father : fo that they wanting Chrift, and by confequent the Father alfo, indeed and truly have no God a but as Christwold the Samaritans (d) They worfhip they know not what.

1 Iohn 2.23.

dl.hn 4.22.

Bellar. Lib.7.

epœnit.c.7.

Rhem.on

lom.8.17.

Rom 11.6.

Rhem.on

a,

ea.4.

Thirdly the religion of the Papifts at this day is a part of Atheifme : we mult indeed diftinguish it from the two former: for in word 'B they acknowledge the Trinity in unity, and unitie in Trinitie, and their doftrine of the union of Christerwo natures in one perfon, is according to the Scripture: But yet if wee marke the drift and lequell of their doftrine in other points, we shall finde it to bee close Atheime: as may be proved by two reafons : Firft, becaufe the true God, who is the Creator of heaven and carth, is infinite in luflice, and mercy, : but according to the do-Arine of the Papifts, God is not infinite in Iultice, and marcy : and therefore to them is not the true God: for first, Gods Iustice according to them, is not infinite : for they (e) reach, that a man by his own proper works of penance (which beefinite and imperfect) C may trucky fatific God for the guilt of temporall punifhment. Secondly, they make the mercy of God imperfect by (1) peesing up the fame with mans merits in the worke of Redemption : for Gods mercy is either every way mercy, or no mercy, as Paul faith, (g) If it be of grace, it is no more of workes, or elfe were grace no more grace, and if is be of workes, it is no more vrace, or allo were worke no more worke. Secondly, the Christ of the Papifts is a falle Chrift: this will appeare by plaine reafon, out of their doct ine: for firft, they spoile Christ of his true manhood by their doctrine of reall prefence, wherein they hold that Chrifts body is not on'y in heaven, bur really and fubitantially in all places where D the facrifice of the Matle is offered, thus they make it omnipprent, and to quite take away the nature of a body. Secondly, they dif. grade Chrift from the three offices of his Mediatou fhip : fuft, from his kingly office, by (b)placing the Pope in his roome and flead, as his deputy in Christs prefence: for they give power to the Pope to rule the Catho like Church, and to make lawes to binde mens confeiences, which be things proper to Chrift alone: wherein they doe as much as if they flould take the crowne from Chrifts head, and fet it on the Popes : for to claime regency in the prefence of the lawfull Prince, is to proclaime rebellion against the Prince : for commillion of vicegerency ceafeth, in

the pretence of him shat appointer its now Chrift is alwayes pretent with his Church, Mar. 18, 20, And sherefore the Pope by his claime, muft needs thruft Chirift out of his office. Secondly, from his priefly office, which confifteth in fatisfaction, and interceffion : Chrifts fatisfaction they nullifie by (s) joyning therwith the fatisfactio of mens works, for thereby they make it imperfects And sed.4. they rob him of his interceffion, by (k) communicating the fame to Saints; yea, they exalt the Virgin Mary farre above Chuilt in this work, for they pray her is aske the Farber, to command Chrift her forme, by the authurity o a mother, to doe thus, and thas for them. and fo make Chrift her underling. Thirdly, from his propherical office, by making the Pope the intallible judge of all controverfies: avowing, that they rasher defire to know the ancient inflitution of Christian religion from the Popes month, diff. 40.c. fi pathen from boly writ. Now thus robbing Chrift | Pa Edit. Greg. of his offices, they make him a falle Chrift : and fo wanting the Sonne, they cannot have the Father, for (1) be that bath net the Son, bath not the Father ; and therefore populi religion wanting the Father and the Sonne; cannot be a true religion, but meere coloured Atheifme in judgement.

The fecond degree of Atheifine in judge. ment, is when men place fome I doll in the roome of the true God, holding the fame for their God; thus did the Gentiles linne in worthipping the Sunne, the Moone, and the Stars? or other creatures.

The third degree is, when a man doth a vouch, hold, and maintaine, that there is no God at all, this is the highest degree of Atheitine, and the most notorious linne that can be, and all fuch perions as maintaine this curfed thought, are unworthy the common breath of men, for if that man fhall die the death, and that worthily, who shall avouch his lawfull Prince to be no Prince, how much more ought he to dye the death, though he had a thouland lives, that fhall affirme the true God. to be no god? Thus wee fee the fruits of this evill thought, whereby the haynoumetle of it doth plainly appeare.

IV. Point. The examination of out owne hearts, touching this thought, whether it may befound among us or not : doubtletfe every one will labour to cleare himielfe hereof: And the reafon wherewich many doe footh up themfelves, is this, becaufe they never felt in themicives any fuch conceits as this, that there is no God but we may eafily deceive our felves herein, for a man cannot alwayes dilcerne what be the thoughts of his own heart. There be in man two kindes of cogitation, or as one may fay, reafons : the first is a fingle cogitation, whereby a man fimply thinketh, or knoweth, or judgeth this or that, and this is properly called the minde. The other is a reflexe cogitation or reafon, whereby a man judgeth that he knoweth or thinketh this or 291 that. i Rhem.on

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In annot.fup.

1 2 Iohn 2.23.

Examination

of this thought.

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that, and it is commonly called Confeience. A Now fince dams fall, the confcience is corrupt by originall finne, as bee all other powers of mans foule : whence it comes to patie, that conficience cannot doe his dury in giving true testimony concerning mans imaginations : but a man may think evill, and yet his confeience not tell him : and therefore wee may not fay, becaufe we feele not thefe evill thoughts in us, therefore we have them not, or we are free from them. But that wes may the better examine our

3.Signes of this thought.

v.1,3. # 1.4. 4 7.6.

licarts, wee mult come to the fignes whereby this evill thought is beft diferred. David in the 14. P/al. iettech downe three fignes hereof : fift, (m) A difordered life : fecondly, (n) not calling on the name of God by prayer : thirdly, (o) coremning of them that put their truft in God. Looke where these are to bee found, there is this evill thought, That there is no God. Now if we examine our felves by thefe fignes we shall finde this wicked thought to bee amongit us : for firft, many indeed are content to heare Gods word, but where is that man that reformeth his life according to that hee heareth? Certain it is, as their confeience can wirnelle, few turne unto God unfeinedly, few do break off their courfe in finning Now this unreformed life is an infallible token of this damnable thought.

Secondly, the exercise of prayer and invocation on the name of God, is rare among men : no doubt many a touched heart doth every day unfainedly call on God for grace : but yet generally this is true; men go on from day to day, and from yeare to yeare, and never pray unto God for fupp'y of grace. Indeed men pleade for themselves, that they ufe to pray : for they fay the Lords Prayer, the Creed, and the ten Commandements: but wee muft know; that with many, this practice is nothing but a vaine repetition of words : for prayer is an action of the heart, and not the labour of the congue and lips onely: to to fay the Lords Prayer, is not to pray, for the words therof may be repeated with the heart of an Atheift.

And thirdly, the contempt of them that put their truft in God, is rife among us : for who is fo much feorned and reproached, as he that maketh profellion of religion ? Now may that complaint be justly taken up by the fervants of God, 1/a. 8.18. Bebelde, I and the children whom the Lord hash given mee, are as fignes and wonders. And, He shas refraines from evill, makes bim elfe a prey to the cvill tongue, Ha.59.15. Yetlet thele fcoffers know, what ever they be, that feeds of Atheifme dos poffeffe cheir foules.

To come yet more particularly to the triall of this thought in our felves : whoferver denyet the profence of God, deniet God. Now let the confeience aniwer, whether we be not afraid to finne in the prefence of many mortall men, and yet in the prefence of God doe

make no bones thereof, fo the eyes of men be turned from us. Now what is this, but cither flatly to deny the prefence of God, or at leaft to yeeld more feare and reverence to men, than we doe unto God ? Againe, what is the cause why men use oppression, and injuflice, deceit, & lying in their worldly affaires ? Is it not becauje this thought of Atheifme doth poffeife their hearts, that God regards not thefe outward things? Durft men directly fin againft God, in feeking thefe outward bleffings for naturall life, if they did rightly relie upon Gods providence, knowing every good gift to come from his bountifull hand ? Laftly, let thy confcience fpeake; doth not thy heart while thou goeft on in finne, fay thus unto thee, God is marcifull, I will bereafter repent, and fo foall I escape purifoment ? If a man doe wel obferve his owne heart, he shall finde therein this vile thought, which directly overturnes the infinite juffice of God, making him a God all of mercy, when as indeed he is as well a God of juffice as of mercy. By all which it is more than evident, that naturally this vile thought runs in manshcart, There is no God.

V/c. Hereby then we must learne to fee what vile, miferable, and wretched finners wee are in our felves; though weehad no actuall outward finnes, yet this damnable thought maketh us accurfed : If a man(p)carfe the King in pEcclasia bis heart, the fin is fo great and hainous, that she fowles of beaven foalt difclofe is : How horrible chen is this finne, for a man in his thought to curfe God, the King of Kings, and Lord of Lords ? This therefore must humble us in our felves before the Lord. Againe, hereby wee must bes admonished

to ule all good meanes wherby we may come to fee, and know not onely the groffe actuall fins of our lives, but especially this damnable thought of our hearts : few there bee that doefce it, and therefore we must be carneft with our felves in fearching our owne hearts, to finde out this and fuch like abominations that be in us. And thus much for the first evill thought.

Sca.z.

Of this thought : the word of God is foolighnes. The (coond damnable thought of mans naturall heart concerning God, is this : The word of God is foolifmeffe. This thought muft principally be understood of the Gospell, as S. Pant declareth, faying, (9) Is bath pleafed 91 Cor. 1.11 Godby the feelifneffe of preaching to fave them that beleeve : where he calleth the Goipell of Chrift foolifbnes, not that it was fo indeed, but becaule the unconverted (r) Corintbians, and Y VCT . 1 ... other Greekens, judged the preaching of Chrift crucified, the moft foolifh thing in all the world, And in the next chapter hee faith, () Cor.3.14 ()The mater all man, that is, he that is not effe-Awally called, perceiveth not the things of the Spirit of God : to wit, that a man must repent of his finnes, and beleeve in Chrift for the pardon

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pardon of them, if here would be faved, they IA are foolifhnes unto him, Nicademur anfwer to Chrift maketh this plaine, like 1 4. efteeming regeneration (without which Chrift faid no man could enser in the kingdome of heaven) to bee a mans resurne into bie masters wombe and a birth from theace againe.

This wicked thought with be underftood of the law of God allo; the heart of man by nature judgeth the threatnings of the law to becuntruths, and fo foolifhneffe : hence the Lord by Mofes forbad the people when they heard the threatnings and curfes of the law denounced against them, () To bleffe them (c)Deut.29.19 felves in their bearts, faying, We fall have peaces hereupon he denounceth a woe to them that deride his judgements threatned, and fay, (1) Let him make (peede, let him baften his worke that wee may fee it. Gc. Asif they should fay, we doe not beloeve that any fuch things fhall come to paile : like to the mockers of whom Peter prophecieth, (3) Who walke after their (g)a Pet. 3.3.4 Fruits of this Infts and fay : Where is the promise of his com-

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(b)Gal-1.6.

ming ? Now that this is a most damnable thought, may appeare by the cutfed fruits thereof; for Muchiavelifes firft, hence arifeth that divellish and carnall opinion of fundrie men, that thinke and hold religion to bee but humane policie to keepe men in and fo ufe it as a politicke device to exercife mens braines to keepe them from fedition, trecherie, and rebellion : Secondly, hence fprings all Apoltacy, and departing from the faith. The Galarians were a worthy Church planted by the Apofile Paul, yet even in his time they began to fall away to another Oofpell, which made him to marvell; and the reaion wasthis, (") They were not contented with that fimplicitie, which is in Chrift, but would joyne with him, the observation of legall ceremonies. The like wee may fay of thole famous Eafterne Churches, as thole feaven Churches of Afia, planted by the Apofiles, wherein the truth flourished for a while, but not long after the Apoftles times they fell into many damnable herefies, as Arrianisme, and fuch like. Yea abour fixe hundred yeares after Chrift, they embraced the damnable religion of Mahamet. In the Welt parts allo, D and cry fire, fire, our hearts are inddenly ftriwere worthie, and famous Churches planted by the Apoftles, and their fuccetfors, as in Italie, France, Germanie, Spaine, and England, who about the fame time of fixe hundred yeares after Chrift, fell to Papifme : which spread it selfe over all Europe and further (fome few Churches of Greece excepted,) In which religion men abandon the Golpell of Chrift, and betake themfelves to another Gofpell, by adjoyning to the truth of Chrift, their owne devices . And this Papilme, hath raigned ever fince, till now of late, and to hath Apoftacie taken place in those Churches which the Apoftles planted, The caufe whereof was in the wicked and finfull heart of man, judging the Golpell foolifhnes,

wherepon men were contented to yeeld thefelves to any other religion, rather then to that fimplicitie of truth, which is in Chriff Iefus. Weanow in England by Gods (pecial) mercy, hold, and teach the word of God but if God should alter our religion with the times; the greatest mare of men among us wold forfake the truth & eleave to any other religion, and that onely upon this ground, becaute they judge the Gefpell foolifhnes : Let any man among us broach an error, or herefie, and it fhall have patrons at the fift, bee it never to vilcand ablurd, and protectors afterward. When that brditifh herefie of the family of love, tooke thipping in Germany, & arived in England (though it be an opinion void of common fenfe) yet it had applaufe amongft us, and was received of many, and would have fpread it felfe further, if the preaching of the word, with the care of the Magistrate had not suppressed it. And the reaton hereof is this ; mans minde by nature is full of darkneiles he cannot without Gods (peciall grace perceive the things of God, and to he judgeth the Gopell foolifhnes, and embraceth errour, rather then the truth, yea, loverb darknes rather then she light, becamfe his deeds are evill. John 3 39.

For the examination of our hearts touching this bad thought; After due triall wee fhall find, that the minds of moft among us are poffetfed herewith : for wce are indeed content to come into the affemblies where God is worthipped, and wee doe tubmit our felves to the ministery of the word to be taught and inftructed : Therein we have our owne perfonall finnes difplaid, and reproved, and withall very feasfull and terrible curies of the law denounced against us for the fame, both judgements in this life, judgements in death, & alto judgements eternall after this life : Now let the confeience anfwer, what is the caufe when we heare thefe things, that we be not moved, why are not our hearts couched with griefe and fadnetle, when we heare Gods judgments due unto us for our finnes daily denounced against us ? Some indeed there bee whole hears tremble at the word, but finall is that number. If a man runne through the flreets, ken with great feare : but the M nifter of God may ftand and cry, fire, fire, the fire of hell which is kindled by the breath of the Lord like (i) lfa. 30. 33. a river of Brimflone, as the Prophet Speaketh, and yet mens hearts are nothing moved : what is the caule that we fhould be fo affected with the burning of an old houfe by temporall fire, and be not afraid at the voyce of God, which proclaimeth unto us eternall burning with the fire of Gods wrath ? Surely the cause is this, our harts are forestalled with this falle imagination, that the curfes of the law are foolifmer. & that there be no fuch corments as the word denounceth. It will not finke into the heart of a naturall man that his fins are to hainous, and Gods judgements to terrible. Qg4 againft

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(b)Pfal. 126.1.

" 1 Cor. 3.18.

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Againfithem, as the word maketh them: And A net performe obedience ibercentic. That this is tall fuelt time as this is damnable though to be a plainely is the barne to ftoppe the vary to all fuch patients is a barre to ftoppe the vary to all fuch patients is the law would worke. This the wicked man faith, nor, with his

Againe, when the Minister of God speaketh of the pardon of finne, and of eternall life by Chrift, who hath his heart melting for joy in regard of this falvation ? Though men be called upon to come into the kingdome of heaven, yet few ftrive to enter in : though we be daily exhorted to repent, yet few turne to the Lord : all which bee branches of the Gofpell's but men beleeve them not, becaufe their hearts bee filled with this damnable thought. The Gelpell of Christ is feelismesses: When the lizaclices were reftored from captivity in Babylon, it was as (b) a dreame anto shem: now if that temporall deliverance feemed a dreame, what a dreame will this fpirituall deliverance from the captivity of hell and death, to the libertie of the fonnes of GOD ingrace and glory, feeme to be? And indeed to a niturall man it feemes foolifhnetle that God should become man, and that Chrift by death flould free men from death, and by fuffering the curfe of the law. fhould take away the fame from us, and by his righteouf nes should justifie us unto lifer all which notwithfunding be points of the Gofpell. This alfo is the caufe why after long teaching there is little turning, or faithfull obedience yeelded unto the Golpell; neither will it bee better with men, while this evill thought abideth in them.

C/f. 1. It this be a truth, that every naturall man thinkethele word of God to bee foolighted for then wee mult learne this letton of the Apofile, "Hee that fermer to be wife in this word, muft become a foole, that he may bee wife, that is, he muftrej at his owne naturall reaton, and floope up the eyes of his naturall minde, lake a blinde mon, and fuff.r himfelle wholly to bee guided by Gods Spirit in the things of God, that thereby he may be made wife unto labration.

* Pfal. 1:9-18, * Pfal. 1:9-18, carneft prayer unto God* for the opening of D our cics, that we may be able to underfland the Golpell of Chrift, and know the right meaning of that word of islvation: for of uur [elves we can never underfland it, unlefferhe Lord inftruct us by his Spirit.(d) No man commeth wate same, faith Chrift, that is, beleeveth, except is be given hims of my Falser: But() case (c) verfe.45. (c) werfe.45.

Seft. 3.

Of this thought; I will not obey Gods word. From the former arifeth an other moft vile thought; in the heart of every natural man, as a branch of the fame; namely, becaule the word of God is foolihaelle, Therefore I will

che naturall thought of mans lob teacheth plainely; for hee bringerh in the wicked (that is, every finner) faying thus to God, (f) Depart (f) lob. 1.14 from me wee will not the knowledge of thy wayes. This the wicked man faith, not with his mouth, for none is to farre part all fhame, that dares thus blafphemoufly forake against God; but thus he faith in his heart, his affectionsiptake it, when hee purpofert with himfelfe, to caft off the yorke of God, and to live after his owne luft : and therefore they fay further, (6) Who is the Almightle shat wee foodd (g)verfe.if. forve bims ? as if one should fay, It is a difgrace tomee to abale my felfe to ferve Gody I will not doe it. The Prophet Ieromy bringeth in, (h)Icr.6.18, the Lord faying thus to his people, (h) Stand in the waies, and behold, and aske for the old way which is the good way, and wathe theroin, and yee Iball finde roft for your fonles : but in the fame place the lewes anfwer, We will not marke in shy maies. Shall wee thinke that they durit thus impudently answer the Lord with open mouthes ? No furely But the Prophet in thefe words fetteth downe the purpose of their hearts, who hardned the fame oblinateely againft the word, when they were exhorted to repentance and obedience before the Lord. Our Savionr Chrift comparesh himfelfe to a Noble man that goeth into a farre country; now when he is gone, the citizens of his countrey fend metlengers 'after him to tell him, (')That they wil not have him to raigne over (1)Luke. 19.14 them. Which though it be properly to be underftood of the nation of the Icwes, who did indeed fay fo to our Saviour Chrift, yet it may also bee extended to all impenitent finners, who fay in their hearts; Chrift fhall not raigne over us : for fo long as a man is uncalled, hee carieth a purpole to live in fin, fome in this finne and fome in that, and to doing, faith in his heart, God fall not be my God, I will not submit my felfe unto his lawes. Chrift shall not raigne over me. This is plaine and manifelt by mens behaviour, when they are reproved for their finnes. Tell the coverous man of his avarice, the fwearer of his blafphemie, and the drunkard of his drunkenetle, &c. will hee humble himfelfe in confeience of his finne? Nothing leffe: but his heat will (well againe thee, as his fury and imparience will foone bewray; and the reafon is, becaufe hee never thinketh of his owne effate; how by creation hee oweth homage unto God, as to his Creator: for his purpole is to goe on in finne, and when hee is reproved for the fame, his defire is croiled; which he cannot abide, and therefore rageth; flewing thereby manifeftly, that in his heart he faith, He will not obey Gods com. mandements,

For the examination of our hearts tour, ching this thought : whether dial wee ever thinke thus withour felves, *i will are stop Godi* commandements? Doubtlette every man will anfwer for himfelle, that hee abiorres this thought.

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peare, that generally this thought is rife among us for though we heare the word, and receive the Sacraments the pledges of our falvation, and will bee counted the members of Chrift, yet what is the caufe that there is fo little knowledge of God, and obedience to his word? And why doe men in their callings thew forth to final love, to little mercy, juffice, & good confeience? The truth is, that though fome have these things in them in some measure, yet the body of our people is generally void of these good vertues, and fruits of the fpirit : hee that hath but halfe an eye may fee it: for where is that religious keeping of the Sabbath that (hould bee? where is that ferious performing of worthippe unto God which ought to ber All which argue, that the heart is corrupt and deceivable, and faith indeed to God, I will not obey thy word, Lord depart from me. What man almost is there that faith with himfelfe, Obmiferable man, what have I done ?

The V/e. By this wicked imagination wee may fee how hard a thing it is truly & foundly to convert a finner unto God, and how eafily a man may deceive his owne foule, & beguile the world by hypocrific : for a man by long exercise in the word may have a great meafure of knowledge, and withall good wit, and memorie, and with them utterance, and by a common gift of the fpirit, bee able to teach the word tru'y, and to conceive prayer to good purpose, and withall have a cankred heart towards God, poyfoned with this damnable thought, I will not obey the word of God: for every manthat hath inwardly in hima purpose to live, though but in one finne, his heart is not upright with God, neither bee Gods graces, as faith, and repentance found in his heart; for true repentance is a purpofe, and refolution to leave all finne, and to pleafe God in all things.

Seet. 4. Of this thought; It is a vaine thing to wor Rip God.

The third wicked imagination, of mans heart concerning God is this: It is a vaine thing to wor hip God. This Job Ineweth to bee true: 1 F bringing in the wicked man faying, (2) What (a)lob.21.15. profit fball I bave if I pray unto God? we must not thinke that hee faid thus with his mouth, but in his heart : And the Prophet Malachie (b) Mal. 3. 14. bringeth in the lewies faying, (b) It is a vaine thing to ferve God, and what profit is it that wee bave kept his commandement, and that we walked bumbly before the Lord of boffs ? Yearighteous David,a man after Gods owne heart, was overtaken with this cvill thought, when hee (C)P[a].73.13 faid, () Certainely I bave clean (ed my bears in vaine, and mashed my bands in Innocencie: wherby it is plaine, that this is a naturall evill thought in every man.

Yet here we mult remember, that this evill thought comes not into the minde of man at

thought. And yet alter juft triall it will appeare, that generally this thought is rifeamong us for chough we heare the word, and receive the Sacraments the pledges of our falvation, and will be counted the members of Chirls, yet what is the caufe that there is fo little knowledge of God, and obedience to his word? And why doe men in their callings frew forth formal love, to little mercy, juffice, & good confeience? The truth is, that though forme have thefe things in them in forme

> For the examination of our hearts rou-Examination for this thought ching this thought, after just triall it will bee found among us, as the flate of all forts of families will declare. Among the poorer fort you shall see men labour from morning to evening, and take great paines to provide for the world, but in the meane time where is the worship and service of God ? where is prayer and thankigiving, morning and evening? Surely it is neglected, and the reason is, becaufe they thinke thus in their heart, So that I may have provision for the world, it is no matter whether I ferve God or not. Come to the rich mans houfe,& there you shall fee them fpend their time in eating, drinking, gaming, and fuch delights, but the worship of God is not regarded, for thus they chinke with thefelves. If they may have their pleafure , all is well. Come and realon with ordinary men, and exhort them to ufe the meanes of falvation and thew forth love unto religion fincerely ; their aniwer is. They will doe as they have done, and as their forefathers did before them, they truft their foules are as good to God ward as the beft: And for ought they fee, none are wotter then those that have fo much preaching, and therefore they hope to bee fayed, though they doe not follow it fo much. And this alto commeth from this evill thought, It is in vaine to ferve God. Marke also in those places where the Gospell is preached, If any man feeme to make more confeience of finne. and offerving God then other, they are made a by-word and a mocking flocke, and their proteffion is turned to their reproach : which argues plainely that mans thought is this, It is a vaine thing to ferve God. Nay, take a view of the whole world, and you thall fee every where men give themfelves to will-worfhip. No mation is to barbarous as to denie unto God all worthip, but doe they give unto him that which he commandeth in his word?Nothing life. It is either the meere invention of men, of altegether flained therewith: This is molt evident with the Turke, the lew, and the Papilt : yea our common fort of Protestants have their wil-worthip: for generally they content themfelves with the mumbling over the words of the Creede; the Lords Prayer, the ten Commandements, perfwading them(elvos that by the bare reherfall of the words they have fufficiently ferved God New would we know the caule herof, as also why men are to flacke and cold in prayer, to care-

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(b)P[a]. 126.1.

* 1 Cor. 3, 18.

Pfal 1 19.18.

(d)Iohn. 6.36.

(c) verfe.45.

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against them, as the word maketh them : And | A | not performe obedience thereante. That this is till fuch time as this damnable thought bee taken away, mens hearts will never bee touched with the threatnings of the law, this is a barre to floppe the way to all fuch paffions as the law would worke.

Againe, when the Minister of God speaketh of the pardon of finne, and of eternall life by Chrift, who hath his heart melting for joy in regard of this falvation ? Though men becalled upon to come into the kingdome of heaven, yet few ftrive to enter in a though we be daily exhorted to repent, yet few turne to the Lord : all which bee branches of the Golpell's but men beleeve them not, becaufe their hearts bee filled with this damnable thought, The Gofpell of Christ is foolistmeffe: When the lirachies were reftored from captivity in Babylon, it was as (b) a dreame unto chem: now if that temporall deliverance feemed a dreame, what a dreame will this fpirituall deliverance from the captivity of hell and death, to the libertie of the fonnes of GOD in grace and glory, feeme to be? And indeed to a niturall man it feemes foolifhnetle that God fhould become man, and that Chrift by death should free men from death, and by fuffering the curfe of the law, fhould take away the fame from us, and by his righteoufnes fhould juftifie us unto lifer all which notwithfunding be points of the Golpell. This alfo is the caufe why after long teaching there is little turning, or faithfull obedience C yeeldedunto the Golpell; neither will it bee better with men, while this evill thought a-

bideth in them. Ule. I. If this be a truth, that every naturall man shinkesb the word of God to bee fools bneffe, then wee muft learne this leffon of the Apo-Ale, * Hee that (comes to bee wife in this world, must become a foole, that he may bee wife, that is, he muft rej & his owne naturall reason, and ftoppe up the eyes of his naturall minde, like a blinde mon, and fuff r himfelle wholly to bee guided by Gods Spirit in the things of God, that thereby he may be made wife unto falvation.

Secondly, we must hereby learne to make earneft prayer unto God* for the opening of [our eics, that we may be able to underftand the Golpell of Chrift, and know the right meaning of that word of falvation : for of our felves we can never understand ir, unlesse rhe Lord inftruct us by his Spirit; (d) No man commeth unto mee, faith Chrift, that is, beleeveth, except it be given him of my Fasher : But (e) ene ry one shat hash beard, and learned of the Father, commeth unto mee. Thus much of this fecond evill thought.

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Of this thought; I will not obey Gods word. From the former arifeth an other most vile thought, in the heart of every natural man, as a branch of the fame; namely, becaufe the word of ,God is foolifhacile, Therefore I will the naturall thought of mati, lob teacheth plainely; for hee bringerh in the wicked (that is, every finne) faying thus to God, (f) Depart (f) lob. 11.14. from me, wee will not the knowledge of thy wayes. This the wicked man faith, not with his mouth, for none is to farre part all fhame, that dares thus blatphempully peake againft God; but thus he faith in his heart, his affectionsipeake it, when hee purpotert with himfelfe, to caft off the yoske of God, and to live after his owne lais : and therefore they fay further, (5) Who is the Almiente shat we fould (g)verfe.15. forve bins ? as if one fhould fay, It is a difgrace to.mee to absfe my felfe to ferve Gody I will not doe it. The Prophet Ieremy bringeth in, (h)Icr.6.18. the Lord faying thus to his people, (h) Stand in the waies, and behold, and aske for the old way which is the good way, and walks therein, and yes fball finde reft for your fonles : but in the fame place the lewes answer, We will not wathe in thy maies. Shall wee thinke that they durit thus impudently answer the Lord with open mouthes? No furely But the Prophet in thefe words fettech downe the purpole of their hearts, who hardned the fame oblinateely againft the word, when they were exhorted to repentance and obedience before the Lord. Our Savionr Chrift compareth himfelfe to a Noble man that goeth into a farre country; now when he is gone, the citizensof his countrey fend metlengers lafter him to tell him, (')That they wil not have him to raigne over (1)Luke. 19.14 them. Which though it be properly to be underftood of the nation of the lewes, who did indeed fay fo to our Saviour Chrift, yet it may alto bee extended to all impenitent finners, who fay in their bearts; Chrift fhall not raigne over us : for lo long as a man is uncalled, hee carieth a purpole to live in fin, fome in this finne and fome in that, and to doing, faith in his heart, God Ball not be my God, I will not submit my felfe unto his lawes. Chrift fball not raione over me. This is plaine and manifeft by mens behaviour, when they are reproved for their finnes. Tell the coverous man of his avarice, the fwearcrof his blafphemie, and the drunkard of his drunkenetle, &c. will hee humble himfelfe in confeience of his finne? Nothing leffe: but his heat will (well againe thee, as his fury and imparience will foone bewray; and the reafon is, becaufe hee never thinketh of his owne effates how by creation hee oweth homage unto God, as to his Creator: for his purpofe is to goe on in finne, and when hee is reproved for the fame, his defire is crotled: which he cannot abide, and therefore rageth; flewing thereby manifeftly, that in his heart he faith, He will not obey Gods commandements.

For the examination of our hearts tou-Examination ching this thought : whether did wee ever for this thinke thus withour felves I will not ober Gods thought. commandements? Doubtleife every man will answer for himselfe, that hee abhorres this thought.

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thought. And yet after juft triall it will ap- fA | all times, but only at fuch time, when occafipeare, that generally this thought is rife among us for though we heare the word, and receive the Sacraments the pledges of our falvation, and will bee counted the members of Chrift, yet what is the caufe that there is fo little knowledge of God, and obedience to his word? And why doe men in their callings fnew forth to fmal love, to little mercy, juffice, & good conficience? The truth is, that though fome have thefe things in them in fome measure, yet the body of our people is generally void of these good vertues, and fruits of the fpirit : hee that hath but halfe an eve may fee it: for where is that religious keeping of the Sabbath that fould bee? where is that ferious performing of worthippe unto God which ought to be? All which argue, that the heart is corrupt and deceivable, and faith indeed to God, I will not obey thy word, Lord departfrom me. What man almost is there that faith with himfelfc, Obmiferable man, what have I done?

The V/e. By this wicked imagination wee may fee how hard a thing it is truly & foundly to convert a finner unto God, and how eafily a man may deceive his owne foule, & beguile the world by hypocrific : for a man by long exercife in the word may have a great meafure of knowledge, and withall good wit, and memorie, and with them utterance, and by a common gift of the fpirit, bee able to teach the word tru'y, and to conceive prayer to good purpole, and withall have a cankred heart towards God, poyfoned with this damnable thought, I will not obey the word of God: for every manthat hath inwardly in hima purpose to live, though but in one finne, his heart is not upright with God, neither bee Gods graces, as faith, and repentance found in his heart: for true repentance is a purpofe, and refolution to leave all finne, and to pleafe God in all things.

Scet. 4. Of this thought; It is a vaine thing to workip God.

The third wicked imagination, of mans heart concerning God is this: It is a vaine thing towerfhip God. This lob fhe weth to bee true: 10 (2)lob.21.15. bringing in the wicked man (aying, (*) What profit fall I bave if I pray unto God? we must not thinke that hee faid thus with his mouth, but in his heart : And the Prophet Malachse (b) Mal. 3. 14. bringerh in the lewies faying, (b) It is a vaine thing to ferve God, and what profit is it that wee bave keps bis commandement, and that we walhed bumbly before the Lord of boffs ? Yearighteous David, a man after Gods owne heart, was overtaken with this evill thought, when hee (c)Pfal.73.13. faid, (') Certainely I have cleanfed my heart in vaine, and washed my bands in Imocencie: wherby it is plaine, that this is a naturall cvill thought in every man. Yes here we must remember, that this evil

thought comes not into the minde of man at

on is offered, as namely when a man is called on to the fervice of God, which upon fome occation he is defirous to omit: Then will his minde range about for libertie from Gods fervice, and to will hee bethinke himfelfe of the wicked mans effate who never leived God, and yet is in better cafe outwardly then the godly man is . And hereupon heebegins to fay in his heart, doubtleffe It is a vaine thing to ferve God.

For the examination of our hearts rou-Examination ching this thought, after just triall it will bee for this thought found among us, as the flate of all forts of families will declare. Among the poorer fort you shall see men labour from morning to evening, and take great paines to provide for the world, but in the meane time where is the worfhip and tervice of God ? where is prayer and thankigiving, morning and evening? Surely it is neglected, and the reason is, becaufe they thinke thus in their heart. Se that I may have provision for the world, it is no matter whether I ferve God or not. Come to the rich mans houle,& there you shall fee them forend their time in cating, drinking, gaming, and fuch delights, but the worship of God is not regarded, for thus they thinke with thefelves, If they may have their pleasure, all is well. Come and reason with ordinary men, and exhort them to use the meanes of falvation, and thew forth love unto religion fincerely : their anfwer is, They will doe as they have done, and as their forefathers did before them, they truft their foules are as good to God ward as the beft: And for ought they fee, none are wotter then those that have fo much preaching, and therefore they hope to bee faved, though they doe not follow it fo much. And this alto commeth from this evill thought, It is in vaine to ferve God. Marke alfo in those places where the Gospell is preached, If any man feeme to make more confeience of finne, and offerving God then other, they are made a by-word and a mocking flocke, and their proteffion is turned to their reproach : which argues plainely that mans thought is this, It is a vaine thing to ferve God. Nay, take a view of the whole world, and you thall fee every where men give themfelves to will-worthip. No mation is to barbarous as to denie unto God all worthip, but doe they give unto him that which he commandeth in his word?Nothing leffe It is either the meere invention of men, or algegether flained therewith: This is molt evident with the Turke, the lew, and the Papilt : yea our common fort of Proteftants have their wil-worthip: for generally they content themfelves with the mumbling over the words of the Creede; the Lords Prayer, the een Commandements, periwading themfelves that by the bare reherfall of the words, they have fufficiently ferved God. New would we know the caule herof, as also why men are to flacke and cold in prayer, fo

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carcleffe, and unreverent in hearing Gods | A word ? Surely it is nothing but this vile Imagination bewitching our foules, that it is a vaine thing to ferve God; This quencheth the fpirit, and hindreth all good motions that be in our hearts.

Seft c.

Of mans thoughts of distrust. The fourth evill thought concerning God, is, a shought of diffraft, thus framed in the minde, God doth not regard me; God wil not belpe mey God will not bee mercifull anto mee : This thought made entrance unto the fall of our firft parents : for firft Eve looked upon the fruit, and faw that it was beautifull, and then entredinto her heart a thought of diftruft, after this manner; It may be it is not true which God hath faid to us concerning this fruit, and it may be God regardeth us not as we thinke he doch, in that he denieth us this fruit; hereupon her will and her affections were caried to the breaking of Gods commandement, and to the finned by dilobedience, and Adam alfo finned. When the people of Itrael murmured in the wilderneile (a) Moles finned a (2)Num.20.13 finne, for hee was debarred entrance into the land of Canzan: Now what was Moles finne? (b)verfc.6. for both hee and Aaron (b) prayed to the Lord, and checked the people, faying, Heare ob yerebells, or c. And at Gods commandement bee bronght wa. ter out of the rocke, Surely his finne was fecret, even inward unbeliefe and diffrust in Gods promife, for when hee fmote the rocke, hee C might chinke thus with himfelfe, It may be that God will not now give water out of the rockes and this feemes the more probable, becaufe he went beyond his commiffion in fmiting thrice upon the rocke, when God bad him onely to /peake (c) unto it. This evill thought takes hold of religious David allo: (c)verle. 8. (d) I faid in mine baft, I am caft out of thy fight, (d)P[al. 31.21. as though hee flou'd fay, Herrofore I have found favour with God, but now in mine adverlitie I am utterly rejected: Againe (*) I faid (e)Pfal. 316.12 in my feare, all men are lyers: that is, when feare of death tooke hold of mee, then I thought that Samuel lied unto mee, when hee faid I thould come to the kingdome over lirael. The children of Israel did often bewray this thought of diftruft, when they were pinched with hunger, and famine in the wildernetfe, (f) I fal. 7 8. 19. they fay, (1) Can God provide a table for us in the wilderneffe ? Can bee give bread and flefb for his people ? As if they flould fay, we thinke hee cannot, nor will not : Yea the Apofile Peter was not free from this thought, for when Chrift walking on the waters, commanded Peter to come unto him, hee same out boldly, & walked towards lefus, but when 64) He fam (R) Mat. 14.30. a mightie winds, be began to finke: whence came this Surely from a thought of diffruft which he had in his heart, to this effects Is may be Ged will not suppore me in this my walking : and that this or fome fuch thought was in his heart, appeareth by Chrifts answer to him, faying,

(*)Ob thou of little faith, why didde ft thom doubt? (h)verfe.31. By all which it is evident that this is a naturall thought in the minde of man, which at fometime troubleth the most righteous man that is.

Now touching this thought of diffruft, Thetimeof two things are to bee fcanned : firft, the time this thought. when it taketh place in mans minde, and fecondly, the danget of it. For the time, This thought doth not alwaics take place in the minde of man, but onely in the time of fome danger, affliction, and temptation, and efpecially in the time of ficknes, and in the pangs of death, Thus in his grievous affliction was righteous Isb troubled with this thought of diftruft: for then he complained, that God did bate bim and gna/b upon him with his teeth, and as his enemie. Baroned his eyes avainft him ; yes. that (k) beemade bim as his butte, and marke to (k)verfe. 12. foot at. And David in a grievous trouble of minde, thus complained: (1) Will the Lord ab- (1)Plal.77.7; fent bimfelfe for ever ? And will be fhere no more favour ?' Is his mercy cleane gone for ever ? Desh bis promile faile for evermore Huth God forgatten to be mercifuli? c. Wherby appeareth, that in his affliction he was greatly troubled with this diffruftfull thought; and there is no man living, but when trouble & affliction comes, hee thall feele in himfelfe there thoughts of diffruft. Indeed while peace & cafe continue, prefumptuous thoughts poffetie the minde, but when the daies of peace be gone, & troublefome times approach, then prefumptuous thought give place, and thoughts of diffruft

come in their roome and ftrad. Fruits of this 11. Point, The danger of these thoughts of bought. diftruft is very great, as the fruits thereof declare, for hence arife, firft, all horrours, and terrors of confcience, all feares, and aftonifiments of the heart. For when the minde faith (though fally) God detb not regard me, God will not fave mee, then the trembling heart is fuil of horror and dread, Secondly, hence commerh desperation it felfe, whereby men confidently avouch that God hath forfaken them, and caft them off, and that there is no hope of life, but prefent death, remaining for them: this thought troublesh the minde of the wicked, and of the repentant perfon alfo : før de-(peration is nothing but the ftrength of this thought of diftruft. Thirdly, this weakneth the foundation of our falvation, which ftamdeth in the certaintie of Gods promifes; for this thought of diffruft denieth credit to Gods promifes, and maketh them uncertaine: Among al other evil thoughts this doth moft directly hinder falvation, for it is flat againft faith, as water is to fire : for true faith makes a man fay with good conficience, (m) Chrift (m) Gal. 3. 10. died on Bed bis blood for me, God the Father will be mercifullunto me, and fave mee: But this difirmffull thought cauteth a man to fay the cleane contrarie, Chrift died not for me: God will not fave me: fo that where this thought prevaileth, true faith is nor, neither can take place.

Mans natural Imaginations 5.

U/e. Confidering the danger of shis di- |A ftruftfulkthought is to great, wee mut be ad monified in the feare of God to ule all good meanes, while the day of peace doe laft, that it take no place with us in the day of trouble and temptation : The meanes to reputie, it, are the preaching of the word, and the Sacra-Meanes againft ments of Baptifme and the Lords Supper.

dift uft.

. For the drift: the word of God preached is a (pecial meanes ordained of God, for the true applying of Gods, promifes of mercy to, our owne foules; and therefore a most loyeraigne remedie against this thought of diffruit; for. when the promites of mercy in Chrift, are offered unto Gods people in the preaching of the word by a lawful Ministeratir, is as much as if Christ himfelte in his owne perfon fhould speake unto them, by vertue of: Gods ordinance. If God from heaven thould fay to any man, mercy belongeth to thee, he would beleeve: if God fay to Cornelina, beleeve thou, and my mercy belongs to thee, Continue will beleeve; if hee fay to Peter, beleeve thou, and my mercy belongs tothee, Peter will beleeve: and if he fay lo to Mary Migdalen, the wil beleeve. Loe here, when the Minifter of God, out of Gods word, faith to any man, beleeve thou, and report thou, and Gods mercy belongs unto thee; it is as much as if the Lord fhould call him by name particularly, and fay unto him, beleeve thou, and repent, and my mercy belongs unto thee: yea it is all one as if God himielfe should fay, I am thy Father and thon art my child, if thou wilt repent, and beleeve.

The fecond meanes, which is also very effectuall to cut off this thought of distruit, is Baptifme. If any earthly prince give a pardon to any man, and put the mans name in the pardon, and his ownebroad feale unto it, the man will never doubt of his pardon; but beleeve it. Behold, in Baptifme God entreth covenant with milerable wretched man, and herein makes promife of life unto him : yea he puts the mans name in the covenant, fealing the fame with his owner cale - and therefore the partic baptized, must beleeve against this thought.

The third means, is the Lord Supper right- D ly administred and received : for therein the bread and wine given to the hand of every communicant by the Minister, are particular pledges & tokens unto them of speciall mercy in Chrift. These are the meanes which we muft use with all good confeience in the dairs of peace, that when troubles come, this thought of distruit may not prevaile against us. And thus much of mans naturall evill thoughts against God. Many other might beadded liercunto, but thefe being the principall, I omit the reft.

CHAP.IV. Of mans natural thoughts against bis peighbour. NOW wee come to the evill thoughts of mans naturall heart againft his neighbone And so finds, them out weamnit have trought to the default Table of the general laws which wan prened, with refuest to (rikes of unpression of the state of the second data compression in the second state which then compression in the second second guident his neighbory, for every commande-mental second significant the second second mental second second second second mental corrupt affections, yet all evil I ma-but all corrupt affections, yet all evil I ma-but all corrupt affections, yet all evil I ma-ter and the second a Gal 3.19. nations of man against man.

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bout of all and a set in again an argan which a man conceiveth against his neighbour, to which the will never giveth confent, and there are forbider in the tenth commandement, T bon foats not luft. Thoughts with content of will are fuch as

a man conceiving in his minds, doth withall delire, or purpofe in his heart to practife ; and thefeare forbidder in the fift, fixt, feaventh, eight, and ninth commandements; by realon whereof they may fiely beereduced to five heads. They are either thenehts of different, against the fift commandements or shenghes of muriber, against the fixt, or shonghes of adultery against the leaventh jor shoughts of she's against the eight; or thoughts of difgrace, against the ninth commandement.

Sect. 1. Of thoughts of diftonent.

First, a thought of dishonour is any thought hat tendeth to the contempt and abaling of the perfon of our neighbour, in respect of our felves. And it is then conceived in our minds, when we thinke thus of all other men belides our felves: Such and fuch a man, is farre inferiour unto me, a bafe & contemptible fellow in regard of me. Example hereof wee have in the Pharific, a man strict in profession, and zealous in his religion, who commeth to the Temple to pray with the Publican : now marke what he faith, (b)Ob God, I thanke thee, bLuk. 18. 11. that I am not is other men are, or as this Publican.Which words proceed from fuch a proud thought as this, Lord I thanke thee, all other men are farreinferiour unto mee : I dee farre furpaffe the common fort: this Publican is a bafe feltow, and no bodie to me. If any fhall imagine that this thought is not in every man, but in fome few proud perfons, I anfwer, it is by nature in every perion living without grace and therefore Saint Paul giveth this commandement, That (c) every man in meekenefe fould efferme e Phil.s. 3. others better than him/elfe, giving us to under-ftand, that by nature all men thinke beft of chemfelves, and effceme others farre worfe than themfelves.

Thenfe. If this thought of diffion our be in all mens hearts, then behold what a pallace of all Saranicall and damnable, pride the heartof (man is naturally : it is like unto the table of Adom beret, at which hee fate in a ludg t. 7-

NA ans masurall Amaginations.

to estel mission for doing amber his feet, with A her thatbir out off fREP an one is weary min by astrative first his first his faither for the first his first and the first his first his first first his first and the first his his his first his his feet as ho body unto him. And thisis the clute of milch Brife & hurt in all humane (Northers & this ratifieth many latter, much (conning, and great contempt among men in word and deed.

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(c) lob.39.37. (d)Gen.18.27

Now that we may reloting this thought in us, wee muff leame to fay 2s Juf did affer he by we must carry by as you and arter ne had bir aft field, and can't be fee his finites (-) Bebold ruis wite: said with Morabane (-) 7 an Ber 2017 sis wite: said with David, lan a worne, and the man, Pinks 22(4, yea with Past, (-) -() Wee whift tabeaur to fee other wiferie by reafen of (c)Rom. 7.24 This, and that will helpeto pult downe the

pride of our hearts. Sect 2.

Of marthring thought. The feedond evill chought of man again his neighbour wich content, is a thought of *Marthring of any hing that inducts there*. Of this wee have particular examples in Scripture, Dent. 15.9. The Lord ferbiddeth the Iewes to have this murthering thought in their hearts : I will not relieve the poore, I will not dee good unto shew; giving us to underftand, that this was the common thought of the Iewes:or elfe he wold not have forbidden it : yea the Lord doth there fet out this thought by two fignes, firft, an evilleye, when a man turnes his countenance from the poore, or looketh on them without compation : fecondly, unmercifull dealing, when a man will not helpe the poore by gift, according to his abilitie. And because all actions proceede from thoughts, the heart being the fountaine of our deedes, hence it appeareth, that this murthering thought against the poore, is rite in this age : for where is the man that doth pittie the poort, and doth good to them according to his abilitie ? nay, the Lords complaint against the lewes may be fitly applied to our times, in regard of crueity and oppretfion: The fpeile of the poore is in your houfes: what bave yee so dee, that ye beate my People so peeces, and grinde the faces of the poore? 1/4.3.14-15.

The second example of a murthering thought, is concerning Gods Church, and it is this, I will doe fome (pite or hart to them that worfbip God For proofe hereof, read Pfal.74. 8. David bringeth in the Babylonians, Edomites, &c.faying thus one to another against Gods people the lewes: Let us defirey them altogether, and Pfal.83.4. Les ne cut them off from being a people. And let the name of Ifrael bee no were in reintimbrance. Now as this was their thought, fo is the thought of all men naturally for the which was the dipolition of Basis Film 33 48 413 Anime, againft Gods Church, is che diffooftist of all men naturally; for looke how generall the hatred of man is, fogenerall is the purpose of mischiefe a-gainft those that profetle rengion : for all

ment by mature are haters of Gods Church, merr og matter are intere to conse Cintered atid geotyfe, fo Chrift Athic to his difejeles, (7) The Madbe hated of all nations for my manner (7) The Madbe hated of all nations for my manner (7) The Madbe hated of all nations for my manner (6) Matter hat Madbe ad evolution and therefore this choight of doing mithefiele is as generall, ever there in mode of every matt By interre-(f)Mat.249, This further appeareth by the continual perfechtlon; diat hath ever beene raifed against Godd poore Charch; fince the beginning of effewords & beginnat adel, footle after the giving of the covenar of grace to our fint parents; and hath continued to this day, and fhall soide unto the end: fo that ificattall men could looke into their owne hearts, they frould there behold this marthering thought agains Gods people. This murthering thought commeth from another wicked imagination, fet downe by S. Peter: who bringeth in the wicked of this world, (:)Thinking (g)1 Pet4. it a frange shing, that God: children dot not, de they doe, and runne nos with them unto all exceffe of rior living in drankennes, fornication, and fuch other abominations for this caufe dee they conceive hatred, and fo will continue, till God give them grace to repent. If any shall fay this thought is not generall, for Nabuchadnezzar (") an heathen man Bewed favour to (h) Dan :41. Daniel, and highly advanced bim : I anfwer sit is true he did to, but that was a worke of Gods fpeciall providence, who procured him favour, and difpofed the Kings heart to affect him, as hee did also the heart of the chiefe (i) Dan. 1.19 (i)Ennuch.O.herwife Nabuchadnezzar natu. rally did nothing but intend mitchiefe againft Gods Church, as his rage against the three children did evidently bewray, Dan. 3.19.

A third exaple of this murthering thought I adde, which every Minister of Gods word may observe by daily experience, and that is this, when mens faults are particularly rebuked in the ministerie of the word, and the quicke, asit were touched, by applying the word to the conficience, then will the heart of a naturall man, thus conceive of the Minister that reproveth finne: This man meaneth me, bee bash fome (pise, and matice againft me, that be the reproverbany particular faults, when as the Minifter knew them not to be his perfonall finnes : but it is the power of the word that ranfaketh the finfull heart: this is the fault of all carnall hearers, who will heare quietly till their faults he rebuked, but then they thinke malitioully of the preacher, thus Hered dealt with John Baptift, he heard him gladly for a while, Marke, 6 20. but when he was rebuked for his brother Philips wife, then bee caft John in prifim. Lak, 3.19.20. And if conficience might bee judge, many an hearer would be found to have an Horeds heart towards Gods Minifter.

Seft. 3. Of showebss of Adultery, sheft, and The third shought of man couching his neigh

Mans naturall Imaginations.

neighbour, is the thought of Adultery; which [A is the thought with confent to any unchaftitic, Such a thought had Indah concerning Tamer his daughter in law, when he judged her un where, and defired to be with her, Gen. 38. 15. 16. And with fuch thoughts was estimate heart fo vexed, that hee fell ficke for his lifter Tamar, 2. Sam. 1 3.2. This makes a man an Adulterer in heart before God, though actually he commit not the fact, Mar. 5.28.

The fourth is the thought of Thefe, which is the thought with confent of beguiling or wronging another in his goods or fubitance. This is that I magining of imiquity and working of wickedueffe upon their beds, in covering of fields, againft which Miceb pronounceth a wee, Mic. 2.1. And this thought also pollelleth their hearts, that with the wicked lirachies. with the time were come, wherein they might make the Epha fmall, and the Shekell great, Amos 8.5. that is, leffen the measure, and inhance the price, and falifie the weights by deceie.

The fift evill chought, is a thought of dif-grace, which fome way tendeth to the repreach, and debaling of our neighbours good name, as, when a thing is well done, to think and judge it to be ill done, or when a thing is amille, to judge it worfe than it is : Thus E4 thought difgrace. fully of Hannab, deeming her to be drunk, faying, 1 Sam. 1. 13, 14. Pat away thy drankenne fe, when face prayed devoutly from a trenbled foule to the Lord, v. 15. Thus Eliab, Davids eldeft brother, thought difgracefully of Davia, when he flewed himfelfe willing to encounter with Goliah that reviled the Hoaft of the living God, faying, 1 Sam. 17.28. Iknow the pride and malise of thine heart, that their art come to fee the battell : when as indeed the Spirit of God put that motion into his heart, to take away the fiame from Ifrael, as the happy event declared plainly. So when our Saviour Chrift spake most comfortably to the ficke of the pallie, laying, Mat. 9. 2. Be of good comfort, thy finnes are forgivensbee, then the curfed hearts of the wicked Pharifees thought thus in themfelves, This man blafphemeth, v. 4. And when the gift of the holy Ghoft was fent upon the Apofiles, caufing them to fpeake ftrange tongues, to the great admiration of D men of divers nations, then fome of the malecious lewes thought they were drank, laying, fcoffingly, All.2.13. They were full of new wine. And this thought of difgrace is in every man naturally, bringing forth continually the fruits of difgrace, as Envie, Strife, Emulations, Diffentions, and Debates : for love thinketh not evillabut naturally true love is wanting in all men : and therefore they cannot but thinke evill of others.

Wee fee the five evill thoughts of mans naturall heart against his neighbour; touching which, two things are fet further to bee fcanned, to wit, when theie evill thoughts do arife in the minde, and in whom they are. For the first it is true that they do not at all times

arite in mens minder, but then only when occalion is given : for mans hears is like tinder or dry wood, which burnes not of it felfe, but fe loone as fire is put to it, then prefently it kindleth.when you come to talke with a nasural man, it may be for the pretent, he thinketh not to lie, but give him occasion to lie, and then he foone bethinkes himlelfe thereof and will not fpare to utter it, if it may make for his advantage. And the like we may fay of Malice, Adultery, Theft, Difgrace, or any other finne againft our neighbour; Doe but minister occasion thereabout to the naturall heart of man, and he thinketh of them, and without Gods grace reftraining, or renewing him, will bring forth the fame in action.

The fecond point. In whiom are all chefe evill thoughts & Anfwer. In all men paturally without exception, till they bee renewed by Gods speciall grace: Yea, the truth is, these thoughts doe every where abound, for looke what men doe practice, that full of all they thinke, for the thought is the beginning of every action : But in the world all linnes againft the fecond Table doe abound, as the practice of Difhonour, of Murther, Adultery, Thefts, and Difgraces ; and therefore thele evill thoughts from whence these actions come, muft needs be common.

V/e. By this we may fee what a huge mails of corruption the naturall heart of man is, without Gods fpeciall grace : for thoughts of difhonour make a mans heart a pallace of pride, like the table of Adonibezek : Alfo thoughts of cruelty make mans heart a flaughter-houfe : Thoughts of Adultery make it a most filthy stewes: Thoughts of Theft make it to become a den of theeves, wherein all manner of fraud, and bad dealing is plotted & devifed: and laftly, thoughts of Difgrace make it a fountaine of backbiting, debare, flander, and reviling : And therefore howfoever the outward life may be ordered civilly, yet without Gods grace mans heart is most vile : and those that pleade their good nature, and good meaning are here confuted, for naturally the heart thunkes all ovill againlthis neighbour.

CHAP.V.

Of mans natural thoughts concerning bimfelle.

Sca. i.

Mans proud thought of his owne excellency.

He third kinde of mans naturall evill thoughts, are fuch as concerne himfelfe, and they are principally foure. The first may be firly tearmed a shonget of pride, whereby every man naturally thinkes himfelfe moft excellent, and farre to exceede

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Mans naturall fmaginations.

Ea.14.13.

Zeph. 2. 15. 6 Luke 18. 1

c The heretical Church of Rome.

d Rev. 1 \$.7.

lides me. And to the proud Pharifee in his private & fecter prayer to Gud, faith, (b) I shamke thee Lord that I am not as other men, meaning that he is more excellent. And the whore of Babylon (c) is brought in faying of her felfe, (d) A fie as a Queen, and am no widow, and fhal fee no montraing. All which places fhew this to B be the nature of man, to crait himfelfe in his owne heart, above all others. If any fhall fay, hereby no mole can bee proved, but that this thought is in fome proud and infolent perfons : I adde therefore, that as our firft Parents in the beginning didlearne that proud letton of the devil, Te fall be as gods : to wee being in their loynes when they finned, and defcending from them by ordinary generation, doctogether with our nature receive that corruption from them; whereby wee thinke thus proud'y of our telves, that wee forre excell others, and are as little gods on earth, inrefpell of others. Indeed the most will fay for themfelves, we doe abhorre this proud thought, neither did we ever finde it to bee in us: Bat we muft know, that the leffer wee difcerne it in our felves, the more it reigneth in our hearts; and the more wed fcerne, and bewaile it, the leffer place it taketh in us.

all other men whatfoever : thus the Prophet] A

Efsy brings in Babylon fpeaking in her heart,

that is, thinking, I will afcend into beaven, and

exalt my throne above or befides the flars of God,

as if the fould thinke with her felfe, I am for

more excelles the any other what focuer, of there-

fore I am to be exalled from the earth to beaven,

and to be matched with God himfelfe. And the

Prophet Zephany brings in Ninive speaking

thus in her heart, (a) I ans, and there is none be-

The danger of this thought,

Fruits of in-

ward pride.

Now muching this thought of pride, two things muft be obferved : the danger, and the higheft degree of it. For the danger of this thought; The outward affecting of strange fashions in apparell is a wonderfull pride; But the molt vilcand wretched pide of all, is that fpirituall pride of the heart, whereby a man defpifethall other, in regard of himfelfe, and thinketh himfelle faire better than any. This I manifest by fundry reasons : as first, from the fruits of this inward pride, for hence D doe flow many damnable finnes in mens lives and conversations: as first, Ambition, wherby men are not content with that eftate, wherewith God hath bleffed them : but doe fecke by all meanes to be advanced to higher dignitic and eftare. Secondly, Prefumption, whereby men dare encerprite things beyond their calling, and above their power, taking upon them more than they are able to doe. Thirdly, bealing, whereby a man ipeaketh of himfelfe more than is feenely, and extelleth himfelfe above his defert. Fourthly, Hyperifie when a man precendeth hee hath that grace and religion, which indeed hee hath not, or elfe maketh fnew of more grace than is truelyinhim. Fifely, Obfinacy, when a man per-

fifteth in an errour, and will not yeeld to the truth, though it bee manifested unto him. Sixtly, Contention, whereby men frive one against another in word or deed, without rolenting. And laftly, Affellation of Novelties, elpecially in outward attire, for when a man conceives to highly of himfelfe, then withall he rhinkes no manner of attire good enough to beautific, and adome his body; and to beginaro devite, and affect frange and forraigne attire.

Secondly, the danger hercof appeareth hence, that where this thought of pride raigneth, (as it doth in all men naturally) there the fairit of grace dwellerh not : Mary in her long faith well, Luke 1.51. God/cattereth the Imaginatios of the prond: that is, of those which have this conceit of their owne excellency above others : and Saint James, Jam 4 6. God refifteeb the proud, and giveth grace to the hum-ble: yea, thus (aith be that is high and excellent, Ifa. 57. 15 Heesbat inbabiteth eternity, whole name is the boly One : I dwell in the bigh and boly place, with him alfo that is of a contrite and hum ble (piris, to revive the (piris of the humble : But he shat lifesh up himfelfe, his minde is nos right in bim, Hab. 1.4.

Thirdly, fuch is the danger of this finne," that when all other finnes die in a man, this thought of pride dyeth not - nay, when other finnes are mortified, and Gods graces come in ftcad thereof, yet this will then revive, and make the graces of God matter whereof to workejas whe an ignorant perfon attaines to fome knowledge, this pride will take occasion from that gift of God, to puffe up'the heart : yea, when a man in true humility of heart, fhall renounce the actions of pride, yet then will pride bee working, for this is a fruit of pride, to thinke well of eur felves, becaufe we are not proud.

I I. Point. The higheft degree of this pride is, when a man thinketh himielfe to be equal The height of this thought. with God. This is a most notorious, nay, an abominable height of pride, and yet the cruth is, fome men have come hereunto. Thus the king of Babel thought of himfelfe, when he faid in his heart, E/a. 14. 14. I will afcend above the height of the clouds, and will be like the most high. It may feeme ftrange that men fhould thinke thus of themfelves; but weemust know, that men may doe it two wayes: firft, when they think they have power of themfelves, whereby they are able to match or countervailethe power of God: fo thought Nebuchaduezzar, when hee faid, Dan.2.15. Who is that God, that can deliver you out of my band? Such a thought had proud Pharas in his heart, when he faid to Moles, & Aaron, Exed. 5.2. Whois the Lord, that I found beare bis vojce, and les Ifrael go? Secondly, whe they take to themselves Gods honour, and thinke it to be due to them : Thus did Hered. (e) when by filence hee approved the blaf- | e Ad.12.13phemous voyce of the people, who cried un-

Mans naturall Imaginations.

to him, the voyce of God, and hot of man. And A that joy fall be in heaven for one finner that conthus Antichrift fitting in the Temple of Ged, 2 Theff 2.4. Exalts bimfelfe about all that is called God, or merfbipped. Now that man of fin, is the Pope of Rome; for howfoever in word he humble himfelfe, and call himfelfe the fervant of fervants, yet indeed through the pride of his heart, hee fitteth as God, Taking unto himfelfe that honor which is proper to God: for he claimeth power to preferibe new rules of Gods worthip, to forgive finnes, to make lawes to binde the confeience properly, yez, to open and thut heaven, and to dispose at his pleafure of earthly kingdomes; he taketh upon him, to difpenfe with the morall law, and with Apoftolicall conftitutions : all which belong to God alone, and none dare claime them to belong unto him, but hee that matcheth himfelfo with God; and this is the higheft depree of pride.

Bell.de Rom.

Pontif, lib. 4.

The Ffe. By this every man may fee what hee is of himfelfe, what a curied and proud nature he carrieth about with him : for every man naturally when occafio is offered, thinks highly of himfelfe, and bafely of others in regard of himfelfe. Let us therefore take notice of this Satanicall pride that is in our nature, and ftrive against it, for who would not bee aflamed to fay with the proud Pharifee, Ithank the Lord, I am not as other me, Gc.or with the artogant lewes, Stand apart, touch me not, I am bolier than thon . 1/4.65.5.

Sect. 2.

Mans thought of his owne right confueffe. The fecond exill thought concerning a mans felfe, is this, I am fufficiently righteous, and I need no repontance. That this is the thought of 'every man' naturally, appeareth by the Lords commandement to the people of line el, forbidding them to fay in their hearts, when they were placed in the promifed land, that for their owne rightconfine; ith Lord brought them into pofferer; Denricka: Whereby hec gives us to underfland two things : First, that as the lewes did there, fo every man thinkes himfelfe to be righteous: And fecondly, thee thinkes, that God dorh give his bleffings unto him for his owne righteouffictfet for the Lord ufeth not to forbid fuch a thought as D power in working this change in the hearts then naturally live not in them : to in like manner when Teremy rebuked the people for their finnes, they laid, Ier. 2.95. They were vanteens and quilileffe, they had not finned. And the Church of Laodicea faith elias of her felfe, Rev. 3. 17. I am rich and need nothing : that is . I aboud in foirituall graces. This is the thought of the proud Pharifee, who trufts in him (elf, shut brising, Eut. 18.0.10.and therefore braggeth unto God, that he is not fach and fuch, but he doch this and that, he faftethi he gives almes. paies mines decand in plaite cennes his heart Thith thus? Primingheous, I need to Popenings : for of fuch Ohrift ipake, whilen the faid, Marly. B. Hecame not to call the higherons, but fimory to Vepentance And again, Lank 15 7. I fay anto you,

verteth, more than for minety & nine juft men web need no amendment of life : where wet mult obferve, that Chrift meaneth not, that there are indeed fome fo rightcous, that they need no amendment; but he ipeakes according to the opinion which tome have or themtelves; to wit, that they are righteous, and need no repentance; by all which it is more than manifeft, that this is a naturall chought of a man concerning himfelfe.

This evill thought reigneth in our age and time, as all the former doe ; for come to an ignorant man, that hath not beene inftructed in religion, reaton with him touching his eftare, and aske him; whether he can keepe the law of God, or nor ? he will an wer, he can the loveth the Lord his God with all his heart, and his neighbor as himfelfe: Aske him how he looks to be faved, his anfwer is, by his own righteournetTe, and for hisowne goodnetTe. If due examination were made, this would be found to be the thought of many that live in the Church among us and there is none by nature free from this thought.

Hereby then we may fee, that the thoughts of every man, be he what he will, are plaine Papiftiy, for Popery is naturally One chiefe pillar and ground elercot is juffification, and (advation by workes; which opinion every man brings with him from his mothers wombes And to it is in the point of merit, men naturally thinke they receive the good things which they have from God, for their owne righteouinelle.

Secondly, hence it appeareth, that it is a matter of great difficulty, to bring a man throughly to renounce this owne rightcoulnelle, and toundly and heartily to imbrace true religion, and the rightcountiel Fol Christ by faith. This is notello than the change of natureind yet this mult every marretoe, that will be faved, hee must become multing in himfelfe, thatte may Beall in Changelus: which is as impolible to narure, as to change water into fire, and the ofore men had neede to Bewarehow they puttoff the time 788 negleft che meanes in which GOD fhe work his of his Elect. und to a

Thirdly, hence wer fet the evident caufe of that prepolteron's courie of the world, which maft men take in thending theinwit, and firingth fome for tiches, others tot honours and pleafares and in the meane while they can faire no time for roligion, to feeke Gods favour in Chrift, indthe graces of the Spinite in may be they wif afford a good word unto religion; but yer they regard it hos in refiele stocher things? Wind things the behaviourings of fome fin, but of all fores and degrates af mon narbeitt. Now che basufe hereofishis curied evilt thought, whereby manyalfwade themfelves, They be rielies, and ale distregentance, stid till this thought Rrz ĥee

Examination for this thought.

Mans naturall Imaginations.

berooted out of mans heart, hee will never A value the word and religion of God. according to the worth thereof, fo as with the good Merchant, be wil part with al that he bath, rather than be wil be fraftrate of this pearle, Mat. 13.45,46. Indeed men ufe to pleade thus for themfelves: We confelle our telves to be finners, and therefore we cannot thinke fuch a wicked thought, that we need no repensance : But we must know, that both thefe may well fland together, in the wicked heart of man:he may confeile himfelfe to be a finner, and yet thinke that he is righteous : for is not this the common practice, to make great finnes little finnes, and little finnes no finnes ? Doe not men cloathe vice in vertues.robe, and turne out vertue in the rotten ragges of vice? Is not B drunkennetle counted good fellowship, and kindoneighbourhood? Is not wearing made the token of a brave minde, and pride counted decency, and fornication but a tricke of youth, and coverousnes effcemed good thrift, and carefulnelle? On the other fide, is not the more fincere profeffion of religion termed precifenes, Puritanifme, Hypocrifie, and fuch like? doth not hee that refraineth the common finnes of the time, make himfelfe a prey to the mouthes of the ungodly ? Now where thefethings are, though the mouth fay, I am a finner : yet the heart chinketh I ans righteous, and to it is apparent this thought is common among us.

Sect. 3.

Mans thought of fecurity in the day of peace. The third evill thought concerning a mans feif, is, a shought of fecurity in the timeof peace and prosperity, men fay, thus in their hearts, I am free from all Gods judgements, I um in no daneme f hell, de.ub, or, candemnation, but fure enough of falvation, It may be thought, that noneinfy bewiched ef the devill, as to have this confeit of himfells, but the Scripture is moftpliene in the proofs hercof, B/a/. 10. 6. The paked man (fuch as is every man by nature is one fhewed before) faith in his heart, I (ballmener be moved, my be in dauger. And the Proplet Ifaiab brings in wicked men, laying, Ifa. 18.15 We have made a covenant with death. and wish bell we are at agreement : which muft D nor be underftood as done indeed (for death and helliwil make langus with none,)but only imments wicked Imagination, pertwading themfalyes, that they bein no danger of hell, or of the grave : for ja much the incur words import, that showed a fcourge, range over and palle through , at it faal net come at many so righstons David was avarraken herewich stor in his prosperity in findin his beamer Biel, 10.6. I half perier ha meryed much more aben isit the shought of avery naturall many to fay with the rich foole, upon the increase of outward biofings, Lak 12.19. Somle foule, take thins date show haft enough, nothing an burs thee. The Vie. By this we may come to the knowledge of a thing which falleth out in all ages,

worth our diligent observation. It hath pleafed God from time to time, to fend his Prophets and Minifters to call his people to repentance : thus did Efay, leremy, loel, Amor, & the reft: yea, the Lord bim/el/ (as Zephany faith, Zepb. 3.5.)rifetb every morning, and bringetb bis jadgements to light, which thould turns men from their finnes, he failetb not, and yet the wice ked will not learne to be afbamed.

To come to our own times : it hath pleafed God to fairre up many worthy Minifters unto us, who found their time, and firength, in labouring to bring men to repentance, & fal. vation, but yet who is he almost that rurneth from his finnes ? yea, the Lord himfelfe, as in former times, fo now doth preach from heaven by his judgements, as famine, plague, &c. and yet by lamentable experience, we fee that the body of our people remaines fecure, they are fetled on their lees, ler. 48.1 1. frozen in their dregs, Zepb. 1. 12, no man flirs up himfelfe to fay, What have I done ? Ier. S.S. Now the caule hereof is nothing elfe, but this curied thought of fecurity, whereby a man taith thus in his hcart, I am free from Gods judgements. Reade Mar. 24.37. As is was in the dayes of Neab (faith our Saviour Chrift) fo fball it be in the dayes of the comming of the Sonne of man : they did eate, drinke, mary wives, and give in mariage, and knew nothing till Neab entred into the Arke, and the flood came and tooke them all away. Queftion. How could it be that they fhould know nothing, feeing Neab had preached unto them of the flood, an hundred and twenty yeares before ? Anfmer. Surely it was as if they had knowne nothing, for they would not beleeve him.it would not fink into their heads, much leffe fettle in their hearts, that God would deftroy all the world by water : and fo may it be faid of theje times, we know nothing, though we be called to repentance by the minifterie of the word, yet we wil not repent, & though we heare of Gods judgements, we thinks our felves free from them, and will nor beleeve til the beefome of his wrath fweepe, us all away as the flood did the old world,

Remedie. Wherefore to redreile among us this dam+ nable thought of fecurity, let us confider out grievous fins in particular, and fenbetore out eyes the curle of God, both remporall judge ments, and, eremail death due upto us for the dame. It is the applying of Gods heavy wrath that must make us, thake off this. Iccure thought, which the rather wemuft do, though it be grievous to the ficfh, and ana pang unto adgeth in a naturall man, because till this shought be removed, the faying graces of Gods fpirit wil not rake ropring in our hearts har its Scela 4-al

231. Mans foint phonebes in sinte of diftreffe. 1 heart The As and laft avill though of mans heart conching bimfelfe, is chis; Intime of mifthe ha faith. Histroffe are gueater and monfa the Quon, that (b) bis griefs and wifery, was bequier

b Iob 6.2,3.

	Mansnau	in i	all Imaginations.
	than she fand of the fea floare. And the Church		
	in great afflictio cals thus to pallengers (i)Be	1	fpet of temporall; or of Spirital dings. By
Lam. 1.12.	belas ind fac if there becany forrow like muse no		temporal chings Tuicane luch worldy affaires
Lam.1.13.	forrom which is done uneo me : and that it is the		and actions; as concerne mans natural life;
1	thought of every manufacart naturally, ap		Wherein though than and down int. to Chain
1	pearent by experience afor let a man be in di		wherein though good confideration betinot
1.	fireffe out wardly, otelfe tonched in confei		quite away, yet we mink know; that the fante
l`	ence for hisfins, when you thall labour o mi-		is corrupt, and very weake and imperiter, eve
	nifter comfore unro him according to God		Isred/bris, andthere is much wait in every
	word : he will an (wen, then mover any was in like		man in this belialfe. There is one done (faith (a)
	cafe to bim, to grieven by to mented and affected		Salamon) and there is not a fecond : which bash
	as be is And indeedes is the property of gians		neither (oune nor brother, jet there is no end of
*Ion.4.8,9.	naturalt beau; to citedino ditule croffesto be	1	bistravell seither can his eye be fais find with rit
	exceeding great, yea oftenhimesto deeme thit		cher; nither doth be Binke for whom doe I tra-
			Vell? here behold a' norable example of this
	to be a croffe, which is none at all; the reafon is the want of judg on an eightly to ditterne		want of good confideration about earthly
			things that a man flionid ipend both his wit
	thaltaceof their aff find, and the want of		
{Prov. 1 4. 10.	Itrengen ter support it as in is: (k) For if show be		noero whom hee fall leave them? But whee
	faint in the day of udverfitie, thy firength is fmall.		need not beinquifitive for examples : for we
	For theremaly of this evil thought, fift		may daily observe in our felves and others,
	we must feeke to rectifit and linagination, by		apparent want of good confideration in these
	bringing the minde to aright conceit of the		worldly affaires : which must not ferme
	affliction chis is a special couriero be obser-		Itrange unto vs, feeing that reafon it fel e, the
	ved in dealing with them due bee oppretied		ground of confideration is greatly blemilhed
	with any diffetile : for a ftrong conceir of a		through the cost aption of nature, bout thefe
	mans owne milery doch many rimes more		carth'y things.
	hurt, chan the milery it felle : therfore be fure		Sect. 2. Stadung
	the judgment be wellinformed, and then the	1	Good thoughts in matters fpiritneall, be
	cureischelfe wrought. This done, the parite		altoweber wanting. 1 11 1 4
	sfil died may wel confider the defere of time;		In things fpinenall, which concerne 'the
	in the endles torments of the damned, which		ingelome of God, there is in our nature an
	the Lord preventerb in his children by tem-		abiolute want of good confideration? herein
/1 Cor.11.3.	porallehafts/ements in this life: (1) For when	C	of out folves we have no good thoughts : We
	we are judged, we we chaftened of the Lord, that		are not of our felves (faith (b) Pant) fufficient to
	we might not be condemned with the world : And		thinks any thing, that is, any good thing, aref
	fo labouring to be humbled for finne, and to		out (wows) The whole body of the Gorpell is
	lay hold on Gods mercy in Chrift, through		therefore called a myflery, becaufe the things
	whom all things, even afflictions worke to-	1	thereine dontained and revealed are fuch, as
	gether for the beft, no doubt he will bee able		(6) nover came into mans bears to shinke. This
a Mich. 7. 9.	to fay, (m) I will bear the wrath of the Lord, be		wate we may oblerve frecially in 4 things !
#Pfal-43-5.	causel barrfinned against himi : And (n) why woo	1	Tin refpect of Gods prefence & providence,
	then coft down to my foule, why are then for difqui.		2. of Gods judgement, tof our owne finnes?
	ered within me? wait on Gad far I will yet governen		4 of hundary to Go to an an an and
	chanks; he is my prefens helpe, and my God. Thus		First, man by narure doin nor thinke of an
	much of mans evill thoughts concerning		confiduri Gods prefente und providender 401 bes
	himfelfe.		higdanidernemberall in wayes in thought]
	Terrer of Wagah H Contract		word and deats hadoor Noe Lord contraines
			againft Ephrains and Samaria, layer prispoy
	Of the mant of good shoughts in every	Ó	
	man naturally.	, I	bedressbar fromember all ihdir widteein fie !
	T but the Series i the word		Antochetano is chelshow af levers akural
	at find	1	man, being left to himfelfe; for all by matthe
	Good thoughts about temporall things be		are equally corrupt with original linne, and

TA Very Bregitation danie hought, be in

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tilich wall in every 4 Eccl. 4.8. is one alone (Bith (a) fecond + which bash et there is no end of e be fates find with ril for whom doe I ir.s. le example of this ion about earthly fpend both his wit priches, and knows ve them? But wee examples ? for we felves and others. nlideration in their h must not ferme t reafon it felie, the greatly blemilhed nature, bout thefe introde ers (piritnall,be di nting. Later 14 The firlt good hich concerne the thought wanis in our nature in ting. fideration? herein ood thoughts : We) Pant) Infficient to b 2 Cor 3.5. good thing, and y of the Gorpell is 2 Ho. 7.1.2. becaufe the things gsoth is wealed are fuch. as re to chinke. This 1 Cor. 1.9. cially in 4.things nce & providence, our owne finnes? an 1844 h nor thinke of an providence 1401 bes wayesin Honglin; Lord complaines atia laying is per confictor we hicked huir widteein nie af levers Akurall for all by manuale Pag. 460. are equally corrupt with original linne, and to are defining of this good thought which yet may appeare closed on phine by this that natulilito emansthean me pelferien ber glie citane constany, and wir Ord hall and the Obd will appearant in the bring beens the med Defores And inder at it's a whole as piece to have the h quibight miller dent without a dent Gel bellotte aberr, manel he zon filer stante ber very bing view sfichtsand blook chimon arreine wate in and a sub in piete in a formation The fecond Beimnelly aman bybaature torh mite coniter good thought orehinile decho intenesses of God teputalise wanting. Rra eter-

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Mans naturall Imaginations.

cternall due unto fin. This thought was wan- , A ting in the men of the old world, though Noab preached unto them an 120. yeares of the general deluge, yet the colideration of it took no place in their hearts, & therefore it is faid. Mat. 24. 38, 39. They know neshing till the flood came and sooke shem all away s from the want of this thought it came to palle, that Lots formes in law shought their father had but mocked, when he sold thum that God would destroy Sodom, Gen. 19.14. Hence it was that the Rich foole bleifed himtelfe in his heart, faying, Luk, 12.19. Soule, fonle, take thine eafe, & never berhought him-(elfe of any danger, till it was faid unto him.Q foole, this night wel they fetch away thy fonle, V.20 And shall we thinke this thought is wanting at this day, feeing Ghrift bath faid, Maute E 24.37. Asse was in the dayes of Noab, fo fhall it be at the comming of the forme of man.

The third good thought wan-

Thirdly, a man naturally doth never berbink himfelfe of his owne finner; he hath no purpole of heart ferioully to examine his life paft, or to repent of fuch finnes as he findeth in him : This appeares by the Lords owne complaint againft the lew:s, who were to farre from turning from their finnes, that not one would fay in his heart, I.r. 8 G.What have I done? nay whe they had committed most fortish Idolarry, I/a. 44 16, 17, 19, 20. In making an idol god of one part of a tree, with the other part whereof they had rofted their meate, & warmed themfelves yet they confidered not this in their bearts neither had they knowledge or under fanding to (ay, I have barnt balfe of it in the fire, I have baked bread upon the cooles there f. I bave roaffed fleft, and easen it : of Nall I make the refidue shereof an abomination ? Fouchly, a natural man doth not confider

The fourth good thought wanting.

what days and fervice be ages to God: his minde is wholly ber to his own wates, but the Lords talent lyes bid in the ground wrapt up in a wapkin, Mat. 29. 18. Hereof the Lord complaines 2gainst the Iswes, Jer. 9 24. That they faynot in their hearts, les as feare the Lord our God: hence it was that the feelis virgins, Mat. 25. 38. did content themfelves with the blafing lampe of an outward profellion, and never bethought themfelves of that oyle of grace, which God required in all these, this would enter with Chriftinto his bridechamber, till it was too D lare: and the flight ferving of God at this day, declares the generall want of this confideration. Settian 10011

The fruit of this want of good shout these Herofusher we multicow, that this want of good banfideration in a grievous will, and a mother Same tron whence, as frame founraine, frames of correptions and stanfarelliens,beth ofbeirt and life, do iflue forth firit, hereby wee are difabled from yeelding tinto God shat obedience of hour, which dia law requires fot how can the low she Lord wieb al. our thought and minde, and our neighbour scient (elves, Luk, 10.27. As God dommandi, nution as naturally our hearts are 'voide of alligsed

thoughts towards God, & towards our neighbours ? Againe, whence comes finning with an high hand, when men finne, and wil finne? whence comes it, that men bletle' themfelves in their fins.& flatter themfelves in their own cies, while they go on infinne, but from want of confideration of Gods prefence, & of Gods judgements? This Abraham knew well, and therefore faid of the people of Gerar, Gen. 20. 11. Becauje sboy mamed the feare of God, that is, al confideration of Gods prefence,& of Gods Indgements. therefore shey would kill bim for his wives fake. Whence alfo comes that fenfuality, whereby men addict themfelves wholly to the profits, pleasures & honors of this world, never minding heaven or hell, but from want of confideration of their duty to God? If men did use to call themselves to account for their finnes, or did fet before their eyes the judgements of God due unto them, it could not be that there fould bee fach want of contrition towards God, or of compation towards their beethren, as every where abounds. And the like might be faid of many other capitall fins, all which proceed from the want of good cofideration. Where by the way wee may obferve, that our common people doe farre deceive themfelves in chis perfwalion of themferres, That by nature they have good bearts, and good meaning. If you charge them with the fins of their lives, they will ftraightway pleade their good intention, and fay, though they fometime faile in action, yet they mean e well alwayes. Burthe truth is, naturally well monning, and good confideration, in (pirituall things is altogether wanting ... And therefore while men doe footh up them leives in their good meaning, they deceive their owne hearts through ignorance of their naturall effate : and they must know, that they can never come unto Chrift; that they might have life, till they bee quite gone out of themlelves, in regard of fuch concents. distants' to CHAP. VILLANT to

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Of the name . 1. Boo weeks . . . ernn That the Scripture is the word of God.

Good County in a compose county be TAving feene what evill thoughts be in Hevery man naturally, and what good thoughts be wanning in himsit followes now to mike fome nie of this doctrine conter ming mana matarialian aginationta siloloa Thousht ute fail bo again fall up beifr, whe thinke the Scriptule to be montpolicie, wer viled hy man to keeps then in dwe. Bur wer arete know it han the holy Scriptowith de vice of main, buick every word of the ever vipe God we Librarthmonsterre our of the former doctrine: The Scriptupolithin gene rall man are evill, & chat continually. Now it doth not onely affirme shis ingenerall, but declares it alfo in particularsfor elfewhere it fheweth whee those particular evill thoughts be, which the natural minde of man frameth concerning God, his neighbour, and himfelfe. Agame, the fame Sei iprure faith in generall, The good shoughts and confider ations, are naturally wanting in every man; & ellewhere it declareth in particular what those good thoughts be which enter not into the minde of a naturall man: both their have bin plainely fhewed out of the word of God. Now hereupo it doth neceffarily follow, that the Scripture is the word of God : for let the cuming Atheiß thew whence it is that the Scripture doth declare mans thoughts, hee cannot fay, of man; for no man knoweth the thoughts of another: nay hee cannot finde out his owne thoughts: neither can he aferibe it to any Angell good or bad; for the minde of man is hid from them; they know no; mans thoughts. It remaineth therefore, that as God alone is the fearcher, of the hearts, fo, that feripture which declareth unto man what be his thoughts, is the only word of the fame God: Indeed God uled man for his inftrument, in the penaing and delivery of the Scripture, but hee himfelfe by his Spirit is the fole author thereof. 940642 -

That wan hash no freewill to good by nature.

16.4.15.

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The fecond use shall bee against the Papiffs, who alerabe to mans will a naturall bower to that which is truly good, as by it felfe to klierm.de grat. dlib.arbit.ubr. co worke with Gods grace in the first all of mans conversion. But the charge of evill here laid up. on the frame of mans naturall heart by God himfelfendeth teach us otherwife : for looke how farre the frame of shomind, which is the principall part of the foule, is corrupt for thoughtes & imaginations fo farre is the will, the inforiour part of she tonle, corrupt in willing. ABut the minde is naturally to corrupt that it cannot thinke a good thought, and therefore answerably the will by nature is fo corrupt, that it cannot will that which istraly ALC: N rood off it be faid, that way hath libertie of will in humane actions and in civill duties: Aufamitie hath; bury quinch actions procee-ding from a corrupt fountaine, are finnes in overyonanimit many howfoever for the mit ter of the workes they may be called good ×614 Jon Since Olager, : to Gool 44,12 that the ther 's of things range being reen ther : Are in conbridly los that have not Bio Ofene viene and serve print of the serve Colorate J. D The shird ufe fhall beetor admonthen the $c^{1}c^{1}a$

rall, that all the imaginations of every natu- (A | to them, to whom is committed the education of youth, as Parents, Mafters, Timers, C.c. that feeing the imaginations of mans heart are evillfrom the youth, therefore they muft all joyne hand in hand berime to ftop up, or at least to letten this corrupt fountaine. Parents muft fow the feedes of grace into the minds of their young children, that if it were poffible, even at their mothers breft they might be nourified in the faith. Thus dealt Low and Eunice with their young Timothy : for Paule faith; (a) He learned the boly Scriptures (1)2 Tim. 3.15 of an infant. Then as their children grow in deferetion and use of reason, they must bee (b)nurtered in religion, and have the grounds thereof by often reperition driven into their (b)Eph.6.4. hearts: for this is the beft meanes to free their minds, though not altogether from naturall imaginations, yet from theforce and poylon therof: for () follie is bound to she bears of a child , but the rodde of teaching, that is, influention (c)Prov.11.15. with correction, will drive it away from him: yez, when as the (d) child fet at libertie makes bis mother afhamed, yet will(e) she fonne shat is well instructed, give bis father rest, and yeeld delight unto bis foule. Further, where Parents leave, there Mafters and Tutors wuft take hold. building up that good foundation which is laid to their hand, that by them alfo the ftreame of mans naturall imaginations, may beeftopped: yea, though parents fhenid neg-left this dury rowards their owhe children, as too many doe at this day, yet each godly Mafter, if he defire to have Gods Church in liss house, mult instruct his family, as (1) Abraband did, and labour for circumcifion of heare both to his children and fervants, even as (5) Asraham did circumcife not onely thefe there were borne in his family, but also these that were bought for money. Both Parents and Millers are carefull to prevent difeafes, and to breake off ficknelles at the beginning in their children and fervants, which by the continuance might bring bodily death oh then how carefull ought they to be, to ftoppe betime the courfe of naturall imaginations in them, which without the pecial grace of God, will bring eternall condefination both to four and bodie? And the rather muft this quite be taken in youthy and that Betinfe, Becanit cuftome, whether in good or evill is a fecond name () Teach a childrin therrade of the way monset (vyr actra soliderin (byrynch o'rth 2004) and when her V old bir will we (abril 1990) 100. () can the black Vare change bir Valail, w' sol tophard bir foots ? the welf for 400 km and when a combined to day 'ordi ' breis the visit bether Hald patentie (Heighteins) of the visit bether Hald patentie (Heighteins) of the solit patenties, either ford Heighteins of Height with the the the solit for the solit bether with the solit of the solit for the solit bether with the solit of the solit for the solit bether with the solit of the solit for the solit bether with the solit of the solit for the solit bether with the solit of the solit bether have the solit with the solit of the solit bether the solit of the with the solit of the solit bether the solit of the high left has to herifelive; they bether to are in the limit important on a David a mini the better of the solit of the solit of the solit bether the solit of the interview in the solit of the solit bether the solit bether in the solit of the solit bether the solit bether in the solit of the solit bether the solit bether in the solit of the solit bether the solit bether in the solit bether the solit bether the solit bether in the solit bether the solit bether the solit bether in the solit bether the solit bether the solit bether in the solit bether the solit bether the solit bether in the solit bether the solit bether the solit bether in the solit bether the solit bether the solit bether in the solit bether the solit bether the solit bether in the solit bether the solit bether the solit bether in the solit bether the solit bether the solit bether the solit bether in the solit bether the solit bether the solit bether the solit bether is the solit bether is the solit bether the solit bether

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and Refigue.

(d) Prov. 26.

(c)Ibid- 27.

(f)Gen.18.9.

(g)Gen-17.21

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(i)ler.13.23;

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4 Píal.119. 6 Col.1.21.

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6 1 Cor. 2.14.

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d Loci. 1.13.

e A@. 8.22.

f 1 Thell. 1.23 .

r.Reafon.

g Deut. 17. 16

but on the contrary, wholly prone to invent and to embrace that which is evill,

Seft. 4.

to Gods owne heart, prayed at leaft ten times |A

in one (*)Pfalme for the teaching of God in

the underftanding of his law : Oh then what

great caufe have we foto doc? whole (4) minds

are naturally fee in evill worker; being blind in

the things of God () not able to perceive them:

Ofrepentance for evill thonghes. Thefourth and laft use shall be for practice to every child of God : for if the Imaginations of mans heart bee evill from his youth, then there must bee repentance for fecret B thoughts which never come into action, yea though we never give colent of will thereto. When foelproclaimed a faft, and called the people to humiliation, he bids them (d) Rest their bearts, and not their garments : and Peter faid to Simon Mague, () Repent of this thy wic. kedneffe, and pray God, that if is bee poffible, the thought of thy heart may beeforesven thee : both which places doe plainely flew, that true repentance is not outward in change of speech or attire, but inward in change of the thoughts of the minde, and affections of the heart. And hence it is that Paul prayeth for the Thelfalonians, (")That they may be fantifie ed throughout in foule, & body, & fpirit, that is, in the mind, where is the framing of the thoghts, Now if fanctification bee required in the minde, then muft there beer pentance of the finnes that are cherein. This durie the Lord himfelfe vouchfafeth to teach, and therefore we must make confeignce to learne and praflice it , if wee would bee truly turned to the Lord, And to move us hercunte, confider the reasons following, Fift, dis cutie of God, even the pangs and torments of the damned, both in this life and after death, are due to the perfon of man for his wicked thoughts ; for curfed is every one

Provet 9.44. 8: Prov. 15.36 the reasions following. Finft, directure of God, even the pargs and torments of the dammed, both in this life and after death, are due to the perion of man for his wicked thoughts; for *enofed is every one* (faith (c) *Majes*) that cominants not in all bings blue are myinten inside law sedethers: to that the which freeketh the law to dethers: to that the thought onely is accuried, becauce her, hath not dorned!! things that are, written cherrin, Now witch, thoughts; are a breach, of the life of sedominants no the law set of the set integring of the set of the set of the set integring of the set of the set of the set integring of the set of the set of the set writed at an elements of the set of the the constraints of the set of the set with the set of pool the set of the set of the set writed at an elements of the set of the set the constraints of the set of the set of the set Chrift (finit, Though for all of the for write at the set of the set of the set the set of pool thoughts; and agains, all the set the constraints of the set of the set write of the set of the set of the set set Chrift (finit, Though the set of the set the set of pool thoughts, much or the set of the the set of pool thoughts, and set the set of the set of the set of the set the set of the set of the set of the set the set of the set of the set of the set the set of the set of the set of the set the set of the set of the set of the set the set of the set of the set of the set the set of the set of the set of the set of the set the set of the set of the set of the set of the set the set of the set of the set of the set of the set the set of the set of the set of the set of the set the set of the set the set of the of Adam, that by them not onely mans bodie, but allo his minde and memorie, are farre foongt confounded them by outward accidents; this was not fo by creation; and there. fore it is the heavie curie of God upon them. Secondly, thefe witched thoughts beet he

2. Reafon. roore and beginning of all evil in gesture, Order of proword and deed; there cannot bee an action ducing edions. before there be a thought : for this is the order wherby our actions are produced: first, the minde thinketh; then that thought delighteth the effection, and from that commeth confent of will:after confent of wil.commeth execution of the action after execution commeth trade and cuftome by often practice: and upon cuftome(if the worke be evil) commeth the corfe, which is eternall death. How great a caufe therefore have we to repent us of the wicked imaginations of our hearts? The old world indeed was drowned for their actuall abhominations, but no doubt, the Lord had great respect in that judgement to their wicked shoughts, which were the roote of all: and therefore he mentioneth them as a caufe of the flood.Gen.6.5.

In this repensance three things are required; z.Examination fift, a duc examination of our heaves concerof evil thoghn. ning thefe imaginations, which we may take by the knowledge of those points before handled, of mans naturall thoughts concerning God, his neighbour, and himfelfe: And to further us herein wee muft remember that all the evill thoughts before mentioned be in us naturally: fo as if we be left to our felves, when occation is offered, wee will conceive them in our minds, as that there is no God, that the word of God is foolifhneffe, Ge. Againe, we muß heare Gods word preached arrentively, and apply not onely our outward fenfes, but our minds alfo thereto, that fo it may enser into our hearts for the word of God, working m'the heart, will discouer unto a man what be his thoughts: This word (taith the holy (i) (boft) is mightie in operation, and fbarper i Heb. 4.12. then any two edged (word, it entereth thrangh corn to the deviding afunder of the foule and the (pirit, the joynes and the marries and is in different of the thoughts and intents of the bears : At the preaching of this word the fearers of the heart of an infidell are difcovered : If all prophysic (faith (+) Paul) and there come in an infi-4 1 Cor. 24.25. dell , or gue unlearned ; beis rebuked of allmen, any indredial all, and fo are the fecrets of bis beine Integents is and in an internet section of the content of the cont mut ptay forste pandon of out multahoghtspardon of the. A plaine commandement of this day Peret gives to Simon Magues, (1) Pray to God faitb be 1108.32. that the thought of thing here may beeforgiven thee : And undoubtedly hee that hath not grace to prop for the pardon of his revill thoughts, bach mas ant repensance in his 3.Retormation heart. Thirdly, we muft feeke to reforme our of evill mind of evil thonghes chis is a further mitter thoughts. then

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then reformation of life; And it is exprefiely (A commanded by the holy Ghoff, Epha.4.33. Be yeer convading the first of your mindel that is, in the molt inward and learn pair of your foules, even where the thoughts and imaginations are framed and conceved. This duly mult becremembred if or Christian religion conflicth no; in outward fixews & behavid our, (chough thereby we may give comfortable relitmy size of Gods inward graces) but it flands principally in the minde, and in the heart, which mult therefore be reformed.

CHAP. VIII. Rules for the reformation of our svill schoughts.

Our thoughts must be brought into obedience to God.

.Rule.

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POr the reformation of our thoughts, fun-they rules must be oblerved: first, That we bring all our thoughts until the obsidience of God. Every man will grant that words and actions, muft be in fubjection, but I fayfurther, every thought inche mind must be conceived in obedience to God, and no other waies: Salomon faichy Prov. 20.18. Effablis sby thoughts by C convell, which may admit this meaning, that a man muft not conceive a thought in his minde, unleffe he have counfell and warrant from the word of God fo to thinke : And S. Paul faith, 2 Cor. 19.5. The weapons of our warfare (speaking of the preaching of the Gospell) are not carnell, but mightie through God to tbrow down holds, caffing downs the imaginations, and every thing that is exulted againft the knowledge of God, and bringing into captivitie every theught so the obedience of Chrift & giving us to. understand, that shole who fubric themfelves to the miniferie of the word muft bee afit is minde, not enely to be conformable chefruganin word and actiques but in every chought oftheir minds oven shelt mais bowi the kare to Chaif showfoover with men we Isp thought is frees over with Gatherin not for Ant vindend her, which both dicfuelly rectived the start of Christ will endervour toxceld. Bardianta afwell in abought, as inc topseld, viaselians acheel in in indragher, as inc monitored activations in the second second second (index) and), Phile 4, 8 in Phar factor via second and flamb asfore the second second second second second flamb asfore the second second second second second flamb asfore and the second second second second second flamb asfore and the second second second second second called years of the second second second second second called years of the second second second second second called years of the second second second second second called years of the second second second second second called years of the second second second second second called years of the second obolichcero Gades (11. (s) bor : : -iBecl

Stewen , mas Seft. 2. aut a noverle The freque into far the reformation of a Rule. ourthoughre, is given by Salemon (b. Merpe ar b Pro.4.23. conner- guard thy beans above all match, and ward ; that is, guard and keeps thy hearemore then any thing that is watched or guirded? whether citic, boufs, tresfure, or fuch hisesand the reafon adjoyned fhe werh the needlikie of the rule, for one of it come shalf ner of life at In the right guarding of the heart, three 3. Things in duites muß be performed fift, we must comes the guarding of the heart. nant with our outward fenfes, refolvingifully with out felves by Gods grace that none of them shall bothe instruments, the beginning or occation of any finne in heart, or life Finis: covenant (-). lob made with bis eyes, not so looke : c lob. 11.1. upon a maide, to luft after her : And David prayed the Lord to direst and keepe his enast from beholding vanities : Pfalm 1 19 37. Now looke how there holy men dealt with their eyes, to must we proportionably deale for all the out. ward fenies of our body, binding them all; after their example, from being the meanes of provocation to any finnes. This durie is most necessaries, for the outward fendes bee the doores & windowes of the foule, and an lellogood care be had thereto, the diselfamili enter in by them, and fill the foule with all and at their ficht atiling, thopps and retiraine them, not fuffering them to take any place in our hearts a this is a forciall mean supprethoughts proceed all bad defines, forrups affections, evill words & actions the minutimal firft conceive before the will can defire or the affections be delighted, on the members of the body practice any thing, to that whotevor is of a loois life, | and bad behaviour, ir commeth from the prophasienes of his heart Baevill thoughts's neither can't bechoped that any man thould reforme his life, that will not guard his heart, and keeps his mind from wicked imaginations the division of worke whick a many source and a second seco ad maincrine every good midtion of Gede Spirit thatis caufed in us by the minifile for the word, on but be advice of Gods children for thefe in the farkes and fimer of goile which Post meanch, when he finh, Then sing. Lennet wester frite) : 200 rm to, atig sit

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blick Downell a cential gent i mort parod man gradit or a **Bech s**uid or yrof paint svi gwr of the oliver in the february to the determined in marchild more any oth Process a more Thirdly for the reformatio of our thoughts a Rule, Rule,

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we must often ufe elevation of minde & heart K to heaven, where Chrift fitteth at the right hand of his Father. Thus did David, Pfal. 25.1. Unsosher, O Lord, will I life up my foule : And Paul, laying of himfelfe, and other Ghriftianar Rhil. 1. 20. That shey had abeir converfation in the ven fignifieth thus much, that not onaly their fludies and medications, but alfo theis dealings in the world were heavenly. Shirir Lanes bids us, draw nears se God, I am. 4.8. Now which way fould a poore wrotch here bolowijihaw neerevorGod, but by lifting up his heat to the throne of grace in heaven, that lo God in mercy may draw neere unto himby grace? the Lord hath inflituted in his Church the ufe of his laft Supper, wherein the giving and receiving of bread & wine doth reprefent and feale up unto us our communioriand participation of the body and blood of Chrift given for our redemption : Now the principall action on our behalfe therein required, is this Elevation of the heart unto God, as well for the contemplation of Godsinfinite mercy in Chrift, and of Chrifts endicite love to us, as for the application of his tilerits to our owne foulcs by the hand of fairlissons also for the miritual refignation of our febres in foules and bodies, by way of thankfulneile to him that hath redeemed us Fourther, touching this Elevation wee mult remember, that irought to bee our continual! and codinarie action unto God : for as it its with him that keepes a clocke, unleffe he doe G every day winde up the weights, which are alwaies going dowdward, the clock will flade fo itfareth with us, our hearts are ever drawing cowards the carth, and the things here below, by reason of that bedy of finne, which have gerb on fo faft, and prefferb downes Hebrew, 12:1. and therefore was muft endeavour by Gods grace continually to lift them up to heaven : The A postle bids us, Praycontinually, 1 Thef. 5.1 Junbt that we fould doe nothing elfe bat pray, but his meaning is that we fould everie day to oft as occasion is offered, life up our licequines God. Ban of all others there bee thiracaipeciall times wherein wee must ule this heavenly Elepation - first, in the morning by prayor, than meining, or both; before the Di from earch by plotting chie, whereby auguralt cogitations of any curtily affaires come into ourmindes, the forwee may gone unto God the first fruits of our thoughts levery day. See condigin the evening before weeday downs nitiondicatordi, for who knoweth when he and downe himfelfe to fleepe, whether ever heinaliziic againe wave? Thirdly, at any or thereinte of the day, wherein wa receive any. bleffing from Gild, umpdrall, orfperinally or i dan iste pier frint road stand in meridof any of his gifts,or graces : for feeing every good gift comes from him, is it not reafon wee should give this glory to his name : to lift up our hearts to his thread of grace, sylian foaver we teceive or expect the fame from his bountiful ie dina in the second at handz

Sect. 4. . Y C. ett. Pplag4.25. Of the ufferience of our particular recon. - ege - 9 - 5

Fourthly, for the reformation of our Rule. thoughss, we must labour to bee affured in our hearts by Gods Spirit, of our particular reconciliatio with God in Chrift. This is that Wowledge of the love of God which paffeth knowledge, for which Paul, Epb. 3.14, 19. Bowed bis brees anto she Father of our Lord left Chriftim the behalfe of the Ephonen in the segar drie of Paul effectives all things loffe, yea, to be droffe and dung, Phillip. 3.8 Now when this allurance is fetled in our hearts, it will purifie not onely the affections, but also the first motions and thoughts of our mindess Heethar bach in bimfelfe ibis bope (faith Saint (a) John) purgetb bimfelfe, as Godis as Iohn 3.3. pure. For when a man shall be truly perfwaded in his heart, that of a vile finnner, even the child of wrath, he is made the childe of God, and a veileil of honour acceptable to God, enjoying his love and favour in Chrift, then will he reafon thus with himfelfe : hath God of his endetle merey vouchfafed to receive me into his grace and favour, that other way es fhould have beene a firebrand of hell for evermoreroh then, how fould I fuffer my minde, my will, and affections, to bee any longer the inftruments of finne, whereby I fhall difficale fo gracious a GAd, and caft my felfe our of his love and favour ? nay, but I will imploy my fouls which the hath redeemed with all the powers and faculties thereof, as weapons of sighteoufnitfefur the advancement of his glory. 22/11

to a parti sang awaya n Scena ya n Of spiritual confideration.

Laftly if we would reforme our thoughts, s.Rale. me muft give our fetves to foritial confideration or meditation B Spiritual coffderation I means any action of the minde reacwed and fanetifi od, whereby it dorh ferioufly thinke on those things which may further falvation. This confidermion & call formult, to diftinguifts it menthew chumfelves wile and provident for the things afahis life, though in the matters of God, which conternetalvation, they bet blinde and ignorant. Alle i addes it mafiber an action of a dainide renorma and failt fied, be-caria cha agradult man porteives do sheebinga of the florido ford a Chr. 6.84 (they feen effen) lifimetto inco him, and chesetose the calmos give his mindrantorheandines al give an range on or requestion of the second Litte than (philual and a signify involtantian?) b plat 119.55 formation mon (b) God bingfalfer .: formiting: plat 139.97 (a) backs works of God ford ctine (d) on his same y plat 139.55 wayes: and (o) continually outside words Now e Pfal. 19.94 fancti-

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Mans naturall Fmaginations.

fanctifying this duty by prayer, as it is plaine A he did continually P/al 19.14. Les the meditation of my bears, O Lord, be acceptable in shy fight:hence it came to patie thas he profefled. Pfal. 119.113. An barred unto vaine inventions. which are the proper effects of an unreformed mind; and on the contrarie, by this godly practice, Pfal. 1 19.99. He get more underfranding than bis seachers : yea, he attained to this excellent ftate of a renewed minde, that bie remes, whereby hee meanes the most fecret part of his foule, tanght him in the night (eafan, Pfal 16.7. And in reason wee may perceive the truth hereof for feeing contraries do mutually expell one another, what can bee more effectual to purge the mind of evil thoughts, than to exercife the fame with fpirituall confiderations? for when through the bleffing of God, thefe shall take place, the other muft needs be gone : in regard whereof it shall not be amitfe tomewhat to infift in the handling of them.

CHAP.IX.

Of (pirituall confiderations concerning God.

Sect, 1.

Of the confideration of God prefence.

C Pirisual confiderations ferving for the refor-Omation of our thoughts, doe either concerne God, or our felves. That which concerneth God containeth many branches, but I will infift in foure efpecially. Firft, touching Godsprefence, whereby a man doth think and fo refolve himfelte, that wherefoever he is, he stands before God, and that all his thoughts, words, and deeds. are naked in Gods light, Davids heart was filled with this confideration, when hee penned the 139. Pfalme, for that whole Pfalme from the beginning to the end; forveth to expresse this holy engitation of Gods prefence : the like imprefiion muft wee labour to have in our hearts rouching Gots prefence: for it is the most notable theanes, to clenie the heart from evill thoughts, to reftraine the will and affections from wicked delights, and to keepe in order the whole man, caufing him to fland in awe of Gods commandements. Devid faith, Efal. 19.9. The frare of the Lord is cleane : meaning thereby, that that man which hath the feare of God in his heart, ariling from this confideration of Gods prefence, hath a eleane and pure heart. This confideration alto is a notable meanes of comfort in the time of trouble and danger: hence David faith, Plat. 23.4. Though I welke sbrongh the valley of the fladow of death, I will feare none evill : for the Lordis, with me : and hence it was, that, Pfal.3.6. He would use be afraid for senne showfand of she people that should rife up against

Seft. 2.

The confideration of Gods judgemente.

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The fecond confideration touching God, is, of his judgements, nor onely thole which were done of olde, and are recorded in the Scripture, or other hiltories, but even his leaft judgements which we behold or heare to fall upon Kingdomes, Townes, particular houles and perions, must we carefully lay unto our hearrs. Of the want hereof the Lord complaineth among bis people, faying, ler. 22. 21. The whole land lyes wafts, because no man fettesh bis mind on it : giving us to underftand, that the neglect of due confideration of Gods judgement, brought defolation to the whole land, and theifore the want thereof is a maine. and grievous finne, bringing further judgements with it.

GOD hath fundry times fent his judgements among us, generally by plague, and famine; and particularly on fundry families, & perfon ; but who regardeth them ? Wherefore un'effe we will double Gods judgements upon us, let us remember our duty, and ferioully thinke upon them. And that this confideration may be profitable untous, we muft doe three things, first, we must carefully obferve, ma: ke, and remember them : P/al. 1 9. 52. I remember thy judgement of old, O Lord. The Lords people were much wanting there-in, as P/.78 11, 42. Secondly, we must spply them to our owne perfons in particular, to as the thought thereof . may make us afraid, though they befall others. When Habakkai 3.16. in a vision faw the judgements of God which were to come upon the Chaldrans, the confideration thereof was fo powerfull with him, that it made bim tremble and quake : In a family, when the father beareth his fervant, the child fearethand when one childe is beaten, then all the reft crie : even fo when God our Father powreth downe his judgements, though upon the heathen, yet we muft feare; but when any of his children are afflicted, it muft ft ike fore to our hearts. Thirdly, wee must make use of Gods judgements, that light upon others, by applying them to our felves. When certaine men brought newes to our Saviour Christ of an heavy judgement upon fome Galileans, whefe blood Pilate bad mingled with their owne facrifices, Luke 13.1. 2.3. immediately our Saviour labours to bring them that told him, to make use thereof for their owne good, laying, that thereby shey ought to bee moved to repentances for they that were flaine, were no greater Ganers than the reit : and therefore except they who cold that newcs did amend their lives, they fould alfo perifs. So that whenfoever wee fee or heare of any judgement of G OD upon others, we mult thereby bee moved to repent : and thus doing, wee shall come to a right

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right confideration of Gods Judgements.

Seft 3.

The confideration of Gods word.

The third confideration concerning God, is of his word. David maketh it the property of a bleffed man Pfal. 1. 2.10 medicate in she law of God day and might :and he profetfeth of himfelfe, that it was bis medication continually : P/al. 119.97. yez, oftentimes hee promifeth to (*) miedstates Gods procepts, to (b) delight 12 Gods farmers. This is () Maries praise that foe heps in ber heart fundry things which term fpake. And fo ought every childe of God, high or low, daily and continually to meditate in the word of God. But, alas, this dury is little knowne, and leffe practifed : men are fo farre from meditating in Gods word that they are ignorant of it. Among many families you fhall forger finde the booke of God and fuch as have it, for the most part, do little ufe it. The fatures of the land are by very many fearched out diligently, but in the meane time the ftatutes of the Lord are little regarded : oh that men knew the fweet comfort of the Scriptures, Rem. 15 4. then certainly they would account their meditation therein, ler. 15. 16. The joy and rejoycing of their heart.

Now the right confideration of Gods word confifts in three things : first, we must observathe true sense and meaning of that C which we heare, or reade. Secondly, we muft marke what experience wee have had of the truth of the word in our owne perions; as in the exercises of Repensance, and Invocation of Gods name, and in all our Temprations: this is a speciall point in this medication, without which the former is nothing. Thirdly, we must confider how farre forth we have beene aniwerable to Gods word in obedience, and wherein wee have beene defective by tranfgrellions. Againe, in the word of Gott, there bee both commandements, and promifes: The confideration of Gods commandement, is a notable meanes to direct, and moderate, not onely our words, and deeds, but also our secret thoughts and defires : for if before we think, before we will, or fpeak any thing, we would first confider that God commands us to thinke, to will, and speake thus and thus, this would mightily fay, and suppresses in us all corrupt thoughts and defires, all evill words and actions. The promifes of God likewife duely confidered would greatly further usin good thoughts : for to them that thinke on good things, Shall bee mercy and truth, Prov. 14.22. The caufe then why many that know the will of God, fo much faile in particular obedience, is becaufe that with their knowledge they doe not Joyne this ferious cofideration of Gods commindements, and promifes, and apply the fame to their occasions.

Sea.4.

The confideration of Gods workes.

The fourth confideration concerning God, is of his worker: for as David faith, Pfal. 11.2. The workes of the Lord are great, and enght to be fought out of all that love him. This confideratio bindeth us to enquire and fearch what be the workes of God roward us his worke of creation, his povidence, prefervation, with all other his workes of mercy and justice in us; and upon us; whether ordinary, or extraordina-1v : The Prophet Elar denouncein a mes againft those that had the Harpe, and Violl, Timbrell and Pipe, and wine in their feafts, and regarded not the worke of God nor confidered the worke of his bands; I/ai. 5.11,12. whereby we may fee, that the neglect hereof, is a gricyous linne, and yet it is the common finne of this age.

Now for the better performance of this duty we mult thus proceed : first, wee muft confider our creation, how the Lord gave us beeing, when we were nothing, and how hee made us reafonable creatures, and not brute beafts: yea, he created us in his owne Image, when as he might, if it had fo pleafed him, have made us Toades and Serpents. Secondly,wee muft confider his good providence over us, how he hath preferved our life from time to time, and faved us from many dangers. And his great patience must not be forpotten, how he hath ipared us from the righreous judgements of our fins : he might have caft us into hell in our mothers wombe, or fo foone as wee were borne for our originall finne, but he hath given us a large time of repentance. Here also we must confider his exceeding favour in the time and place of our birth, and life : hee might have fuffered us to have beene borne among Infidels - but behold we were borne in the bosome of Gods Church : he might have deprived us of the meanes of our falvation, his holy word and Sacraments, but in his tender mercy hee hath vouchfafed them unto us, to bring our foules to life. He might have bardened our bearss apainft bis feare, Ifa 63.17. And blinded our eyes againft bie light, Rom 11.8. but yet hee hath enlightened our minds to know his truth, and fostened our hearts, caufing us to cry unto him for the pardon of our finnes : he might have given mu up to a reprobate (en/e, Romanes 1. 28. when we fwarved from his teftimonies, and regarded not the knowledge of his will: but loe, as a loving Father he hath often chaftened us for our profit, that we might be partakers of bis bolineffe, Heb. 11. 10. Hee might have left us comfortletle under the reproach of the wicked, but he hath vouchfafed us his Spirir, for our everlasting Comforter. Thus must we duly confider of all thefe wonderfull workes of God towards us, and not like the men of this Mans natural Imaginations.

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this world, thinke on nothing but paftimes, A as the baires of our head, and the lands by the honours, and commodities, This will bee a! [fea fhoare, Qarff. But what if a man have notable meanes to keepe our hearts from e. vill thoughts : for whole heart will not relent towards his God, that fo many waves hath rafted of his bounty towards him ? yea, this confideration will be an exceeding flay and comfort to our foules in the day of trouble, and diffreile : So Salomon faith, Ecclef.7. 19, 16. Behold she worke of God, and in she day of affliction confider : A naturall man connot away with trouble, if forrowes increase upon him, he is ready to make away himfelfe, which comes of this, that hee cannot confider the workes of God, for he that can rightly medirate on Gods goodnetle towards him in all his workes, fhall be able with patience to tup- B our repentance, and allo to make us watchfull port his foule under the greatest croffe. A practice hereof we may fee in David, who being in a most grievous temptation, fo as hee crycd out, Pfal. 77.8 Is the Lords mercy cleane gone ? bath be forgetten to be mercifull ? de. did vet recover hunfelfe by the confideration of Gods former workes of mercy, and of bie wonders of old, whereof hee had experience in his owne per/on, verle 18.13.

CHAP. X.

Of piritual confiderations which concorne our felves.

Sect.1.

The confideration of our owne performall fumes.

"HE confiderations which reforct our felves, are fixe : Firft, we muft confider our owne perfonal finnessas well the corruptions of our hearts, as the actuall tranigreffions of our lives. This was Davids practice, Plal. 1 19. \$9. I confidered my wayes (listh he) and surned my feet into thy teftimonies. The lewes likewife. in their great affl.ction, flirred up themfelves to this duty, faying one to another, Lam 3 40 Come let no fearch, and try our wayes, and turne againe unto the Lord.

In this confideration of our finnes, wee must do three things: First, feriously to call to minde in what manner we have finned ; whether of ignorance, or of knowledge, of weaknetle through infirmity, or of wilfulnetle through prefumption. Secondly, wee muft duly waigh the greatneffe of our particular finnes, even of the leaft of them, remembring this, that by every finne wee commit, Gods infinite majefty is difpleafed, and his juffice violated. Thirdly, we must confider the nameber of our finnes ; which wee fhall neereft atraine unto by fearching out our thoughts, our wills, and affections, our words, and afions, all which being diligently obferved, will make us cry out, that they be in number

fea fhoare, Queft. But what if a man have truly repented him of his finnes, muft he still ufe this confideration of them? Arfir. Yes verily, although bee be affured of the pardon of them : fo did David after Nathan told him thy finnes are forgiven; hee penned the \$1. Pfalme, and when hee was high in Gods tavour, he prayed till for the pardon of the fins of bis youth, Pfal. 25.7. For howloever God in mercy put our fins out of his remembrance, spon our true repentance, yet we muft never put them out of our remembrance, fo long as we live in this world; becaufe the confideration of them, though they be pardoned, is a notable meanes both to move us to renew against finne in time to come.

Sca. 1,

Of mans milery chrongh bis finnes.

Secondly, we muft confider the mijery into which every one is plunged by nature through Adams fall, and his owne fins. This was lobs meditation, laying lob 14. 1. Man that is borne of a woman, bath but a fort time to live, bee is full of mi/ery : and fo goeth on moit notably, deferi bing the mifery of man: yea, this was Salemons confideration in the whole booke of Ecclefi after, from the beginning to the end.

Now that this confideration may take place in our hearrs, we must enter into a particularview of this our naturall milery : the principall branches whereof beethere: f. f. a feparation from all fellow (bip with God : for as Mans natural Ifar faith, Ifa. 59 2. Our finnes bave feparated milery branbetweene God and us : and this is the fpeciali ched out. part of mans milery. Secondly, focient and fellow hip with the dimmed (pirits, the devill and bis angels, flanding in this, that man by nature beareth the image of the devill, and withall performeth tervice unto him in the practice of lying, injustice, cruchie, and all manner of finne. Thirdly, all maxner of calamitics in this life, as ignominic in good name, paines and difeates in the bodie, lotles, and dammages in friends, and in all temporall bleffings whatfoever. Fourthly, The borrowr of a guiling confcience, which is in it felfe the beginning of hell torments : for it is our accufer unto God, our ludge to give fentence againft us, and the very hang-man of our foules to condemne us cternally. Fift'y, The fecond death, which is the full apprehention of the eternall fury of the wrath of God, both in body and foule eternaliy. This confideration muft be often ufed of every man, to move him to repentance, and it is very effectuall thereunto : for if we doe but confider how a man for the paine of one tooth, will be fo grieved, that he could with with all his litare to be out of the world, that his paine were ended : oh then, how great fhall we thinke the Sr appre-

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a Verle 1 5.

Verle 16.

c Luk. 8. 51.

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feazing not upon one little member onely; but upon the whole man, both body & foule, and that for ever? No tongue can expresse, nay, no heart can conceive the greatnetle of this terrour, and therefore it mult be an occalion both to begin, and increase true repentance in us daily.

Scat 3.

Of our owne particular temptations.

Hirdly, we muft confider our owne parti-Thirdly, we must connect out are most affaulted through the malice of Satan,& our owne cortuption. Be fober and watch (faith Peter, I Pet. 5.8) for your adverfary the devill goest about live a rearing Lyon, feeking whom hee may devoure. This was Pauls practice towards the inceffuous man, whom hee had enjoyned to be excommunicate; for after heegave direction that hee flould bee received into the (burch againe, left hee were (wallowed up of over much keavineffe, and fo Sathan foodld circumvent them : for (thith hec, 2 Cor. 2.7, & 11.) wee are not ignimant of his enterprises. If forraigne enemies fhould feeke'the invation of our land, not onely our Magilitates, but every ordinary man, well affected to his Countrey, would bethinke himfelfe what coaft were the weakeff, that thither prefent def nce might be tent, to keepe out the enemies; even to, feeing the devill doth affault us daily, we mußt enter into ferious confideration of om then plats, wils, and affections, and fee in what part we be moft weake, and in what inclination Sathan may most cafily prevaile against us, which we shall beit espie by obfe ving the finnes of our lives; and this will make us a me our felves against him by Gods grice, even in the weakeft parts, that he breake not into our hearts, to the juine of our foules. This confideration concerneth all men,

An ordinary, and yet mult dan crous temptation.

not onely the diffolute and finfull, but even thole that have received molt grace. It were infinite to goe through all the temptations of Satan : confider this one for all, whereby D he kils many a foule; Through the whole course of mens lives, he laboureth to fill their hearts with carnal fecurity and to bring them to neglect the ordinary meanes of falvation; This done, hee feekes to keepe them in this eftare all their life long : but in the end he takes another courfe; for when death approacheth, then hee feckes to firike their mindes with oblivion of Gods mircies, and to fill their loules with terrours in regard of their finnes, and of Gods judgements due unto them; that to bereaving them of all hope of mercy, hee may bring them to finall deipare. Weetherefore being fore-warned of his deadly fraud, muft ferioufly bethinke our felves of this temptation, and caft with our

apprehenfion of the full wrath of God to bee A felves every day how to avoid it. This wee Ihall doe if wee fhake off carnall fecurity, and negligence in the meanes of our falvation: and provide berimes for the affurance of Gods love and favour, that when death fhall come, we may be free from the terrour of an cvill confcience, and have ftrong hope and confolation in Chrift Iefus.

Sect. 4. Of our particular end.

Ourthly, wee mult confider our particular Fend. The Lord complaines of the want hereof in his owne people: Ob that they were mile, then would shey confider this shey would con fider their latter end Dent. : 2.29. In this confideration three points muft be obferved: fall; that the time of death is uncertaine, no manknoweth when he muft die : fecondly, that ... the place is uncertaine, no man knows where he must die : thirdly, that the manner of his death is uncertaine, none knoweth by what death he shall glorifie God; and therefore that we may not deceive our felves, we must think that most fearefull and grievous ends may befall us, in regard of the bodily paine and torment, even then when wee little feare or fulpect any fuch thing. This confideration will bee a notable meanes to ftirre up our hearts, either to begin, or renew our repentance : when wicked Abab heard of his fearefull end, he was humbled, I King. 21 17. and the Ninevites being told of their fudden deftruftion, repented in fack loub and after, and turned to the Lord, Ion. 3 5.6.

Sect.s.

Of our Arait account at the Lift day.

Iftly ,wee must often confider with our fictves. & that most serioully of that fraight account and reckoning of allour choughts, words, and actions , which we must make unto God at the laft day of judgement. This is the principall confideration of all, and the want hereof a fearefull finne, arguing great negligence, ignorance, blindnetle of minde, and hardnetle of heart : if a traveller come into an Inne, having but one penny in his purie, and call for all manner of dainty fare and provision, fpending fumpruou'y, will not all men judge him void of all confideration, fith hee hath nothing to pay, when his account is to bee made? Loc, this, or worter is most mens cafe, who in this life purfue their profits and pleatures, with all eagernetife, they care not how, never regarding the reckoning which they must make unto God, at his terrible day of accounts with all the world : and therefore though the former confiderations will not, yet let this take place in our hearts, to move

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move us to a daily fore hand reckoning with | A felves with a fhew of religion, having the bla-God in the practice of true repentance, and to imploy the good gifts and bleffing we receive from God, like good fervants, unto the best advantage of his glory, that when this account is to be made, wee may give it with joy, and not with feare. And that this confidetation is effectuall to this purpole, Salomon teachech in using it as his farewell with diffolute youth, with whom otherwayes he hath little hope to prevaile, faying, Eccl. 1 1.9. Rejoyce thou yone man, take thy pleafare in thy youth; yet know, that for all this than must come to judgement. But how powerful it is with Gods child, we may fee in Paul, Alt. 24. 10. who profeifeth of himselfe, that in regard of this account, beindcavoured to have alway a cleare conficience | E towards God, and towards men.

Sca. 6.

Of our prefent eftate towards God.

Laftly, wee must feriously confider of our prefent effate towards God; whether we be in the fate of linne, or in the flate of grace; whether we belong to the kingdome of darkneffe, or be true members of the kingdome of Chrift ; it is not enoughto be in the Church,but wee mult be fure we be of the Church; for many Wolves & Goates be in Gods fold; They went out from no. (laith S. John, 1 Job. 2.19.) but they were not of no : and therefore Panl advileth to this confideration, faying, 2 Cor. 1 3.5. Prove your felves, whether you be in the faith or not. The want hereof was the fearfull finne of the fooish virgins, Matth. 25.3. who contented themzing lamps of ourward profession; and laboured not for that oyle of srme grace, which might enlighten their foules to the fruition of Gods glory: yes, this is the common finne of this age,men bleffe themfelves in their good meaning, faying they hope well, and doe not thoroughly fearch, whether they bee true members of Gods Church or not: Now if after triall it appeare, that true faith and repentance bee wanting in us, which are the feales of adeption in Gods children, then with all good conficience, we mult use the meanes appointed of God, to obtaine their graces for our allurance, the comfort hereof will bee fo precious unto our foules, that we shall abhorre to admit fuch wicked imaginations into our minds, as any way tend to deprive vs of it.

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Thefe are the confiderations which respect our felves; whereunto if we give our mindes in a conftant courfe, as also to the former which concerne the Lord, observing withall the rules before pretcribed, through Gods bleffing upon our indeavor, we fhall undoubtedly finde by good experience, That exill thoughts fall not prevaile againft us : but being reformed in our cogitations, we thall fend out of our mindes, as from a cleanfed fountaine, fuch fitreames of good words and workes, through the whole course of our lives, as thail redound to the glory of our God, the good of our brethren, and the confolation of our owne foules, through Icius Chrift our Lord, to whom with the father, and the holy Ghoft, bee praife in his Church for evermore. Amen.

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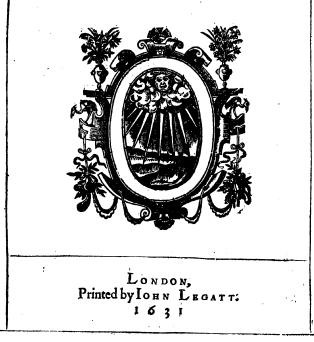
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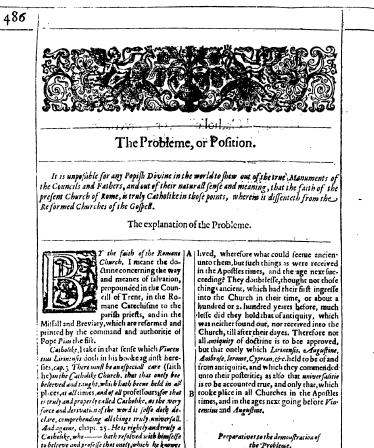
OF

The forged Catholicifme, or Vniverfalitie of the Romifh Religion.

And it is a counter-poylon again/l I o D O C V S C o c c t v s his Thelaurus Catholicus,

AND An Introduction to young Students in the reading of the Fathers.





the Catbolike Church in ancient times did uni-

verfally hold: And what novelty or unknowne do-

Etrine be fall perceive any one afterward to bring

in, either parying from, or contrary to all the

Saints and Fathers, let bim know that that do-

Elvine bash no reference to religion any way, but

rather doth wholly belone to temptation. So Saint

Anenftine writing of Baptiline againft the De-

natifis, in his 4 booke, chap. 24. What forver the

Church bath universally, and continually profes-

led. (baving not she infistution thereof from fome

of the Councils) that wee must affuredly beleeve to

have bad his originall from another meanes but

Now let us confider what S. Angustine and

wher Vincentine held to be ancient. It is

twelve hundred yeares fince either of them

the or dusing of the Apofles.

the Probleme.

EFERCE I come to the confirmation of my polition, I mult of neceffitic give advertifement of three things, the better to cleare the way for the defence enfuing. The full thall concerne the authority of the Fathers, and their divers manners of witing. The fecond shall difcover their counterfeit works, and fuch as are doubted of. The third shall explane the reasons why the Apofiles religion is now to depraved.

> 1. The aniboritie of the Fathers, and their manner of writing.

The ancient writers doe teach and defend.

demonstration of the Probleme.

felfe the perfect rule and fquare in all controverlies of faith, Tertulian against Hermogenes : I doe adore she fulnesse and perfection of the Scripsure. Athanafine also in his Synepfis affirmes that thefe dollrines which are cantained in the Scriptures, are (afficient units faith. Bafil in his treatife of faith, to is a manifest offence of ar-roganey and infidelity, either to reject any part of that which is written, or to adde any other thing which is not written. Augustine against Petitians Letters, lib. 2, cap.6, whether it concorne Chrill or his Church, or any other thing belonging to our faish, or life. I will not far if no doe oreach - : bat even as the Apofle himfelfe faithafterwards, if an Angeli come from beaven with any other do Strine than that you have beard out of the Legal 8 and Enangelical (criptures, let bim be accuried : The tame Anguft. in his 49. traft upon lohn : Whereas our Saviour Chrift did many things, and yet all of thems are not written : those things were chofen out to be written, which were thenght to be fufficient for the falvation of beleevers Vincentine Lyrin. chap. 41. The Canon of holy Scripture. fufficetb unto all things even abundantly. Saturan in his third booke of providence, faith, that the bookes of the Gospell containe do Irine replete with all manner of perfection, Scotta likewife, in his prologue before the 1, booke of fentences, q. 2. faith, le is evident that the Scripture doth /ufficiently containe all things necessary for the pilorimage to heaven. Camerasenfis upon the fentences: We mak have recourfe.onely C unto the Scriptures, that we may obtaine falvation. Bellarm. of the unwritten word of God, lib. 4. cap. 11. I fay that all these things were wissen by the Apofiles, which are necellary for all wen, and which they publikely preached unto all The ancient Writers will have their favings and cellimonics well examined, and fo

farre forth onely to be received as they doe agree with the rule of our faith, and the writings of the Prophets and Apoftles. So fpeaketh Dionyfius Alexandri. of Nepos : In many Eulib. ecci. bill. osber things I doe embrace and love Nepos : but furely the truth is to bee preferred and respected before all. If any norm doe speake well, we ought to give him his due praise and approbation without [allenvie, but if be (peake any thing that is not found, we must both examine it, or try is throughly. So Saint Augustine allo, I will not binde you unto mine anthority, that you fould therefore shinke any shing necessary to be beleeved, because I affirme is. And againe, I have learned to give this honour and reverence unto thole bookes alone which are now called Canonicall. that I doe infallibly beleeve that no anthor of them all, or any of them.did ever erre in any of bis writings. For others, I doe to reade them, that (how boly or learned forver they be) I doe not thinke this or that to bestrue because shey to held is but fo farre as they are able to perfinade me, either by thefe Canonicall anthors, or by probable reason, that it is not oppugning the truth. Belides, I and not synd unto the

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ld Paulinum

epift.112.

Epif.19.

fend, that the Canonicall Scripture is of it A milberity of this Epifile, because I bold not Cyprians letters for Canonical, but I doe consiste them by Cammical Scriptures : and what forver I finde therein confaming and them, I approve with his praife ; and whatforver is thereasts appofied, by bie leave I maff rejell. And in another place : Inshofe pares of Scripture which are most plaine, D: dostr. (Linj: are found all shefe shines shar containe the rules 1. s. (9. of our fairb and manners; mainely, Hape and Chariey. Chryfoft and alfo fairhydnis if a man affirine In Pfal.95. my thing without anthority of Stripsure, his an ditors der ant flenderly nefpelt it. Build alio teachern, shar as is net fufficient for in 10 hoters the Fathers and writer south Church in matters 10 . of fairb, unleffe they dee confirme their fayings by Same Scripture, and 1.17 18. 1 The Fathers in many points of Divinity have ipoken very unfily. As first when they were moved thereunto in their heat of dit. putation. So Bafil fpeaking of Gregory of Fill. 6. Neocelaria : They could not underftand (quoth Ji-Je. he) that shie (namely, that the Father and the Sonne, are one in perfon) was (poken in contension and controverfie of difputation with Acting; nes politively, nor degmatically. Secondly, becaute in their exhortarion they oftentimes were too rhetoricall, either in the favour of others, or to affect their auditory the more. This Saint Hiereme confelleth of himfelfe, excufing fomething that hee had fooken unnitly, We did play the Rheterisian (quoth he) and gave (omerbat to our declamations, So T beoderet, I do Dialog. 3. not account thefeshings a rule of dollrines & decrees, which are fliningly and rhesorically forken in the Church. Which thing may farre more truly be affirmed of the rabble of the Canonifts and Schoolemen. Let one of them deferibe all the reft. One cryeth that all allions of Thomas de Cor. inferieurs fhall bee indeed by the Pope, but the feller at at A. Popes enely by God. Anorber faith, that none can om Sy vie aut indee the chiefe Chayre : A third faith, that God Bill.1. ovely can depose Popes: A foursb is not asbanned to aver, that thengh the Pope Rould caric beapes of foules to bell with him, yet no man ought to reprebend bine. Thus thefe wretches never confider that these allegations that they clap to fast together are either of the Popes owne cogning. enlarging the borders of their garments : or of fome of thoir that made is their trade to flatter them. Thirdly, because they speake more carelefly, while Controverlies were not moved. As Anenfine doth acknowledge : that while the Pelagians flirred nor, the ancient Fathers spake the more negligently about original finne, and free-will. His words are thete: He (meaning (bry/oftome) dyputing in the Catholike Church, Contra Iulian. did shinke his words would be no otherwije conceived: shere was then no fuch question made conserning this thing, you had not as yet raifed your contention, and therefore be spake more carelesty. Bellarmine himielfe confeileth that the writters /peake femetime properly and marily, and feme-time mufitly and beedlefly. Fourthly, becaufe they oftentimes borrowed their forme of

fpeach from the vulgar, and therefore have

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demonstration of the Probleme. . A

or corrupted workes of the Fathers, together with fome errors which the proffer of them have sprinkled in their workes.

The booke of the Apofles confitutions Held for apocryphall in the decretalls, dift. 15, cap. Santta Romana, and in the diffinit. 16. tap, Canones. Hoder. allo doth affirmethe fame. It is further condemned by the fixth Councill of Conflantinople, cap. 2. Epiphamias beref. 30. is the first that ever made mention of them.

Saint Iames his Maffe-It containeth prayers for fuch as live in Monafteries, and fuch was there none in S. James his time. Befides many words never heard B of in the Apoffles time, as Suomais, outstores, &c. and the word Melleput for the manner of maffing; and herein is laid downe a forme of the Communion, not received in the Apofiles times, as out of the Alls and Infine may cafily be convinced. And if this were the true Liturgy of Saint lames, it thould bee a portion of holy Scripture, it would also have beene more famous in the Primitive age of the Church, but no mention was of it, untill almoft 600. yeares after Chrift.

Saint Peters Maffe-Falle altogether and forged.

The Ethiopians Maffe Afcribed to Saint Matthews but falfely. whereas it fpeaketh of the Epact and Golden number, both which were long after invented. And the faying of Gregory the great is commonly knowne, that the Apoilles did confectace by the fole pronouncing of the

Lords prayer. Saint Markes Maffe-

Containing prayers for the Pope, Readers, Singers, Subdeacons, &c. which orders were after inftitured.

The booke of Saint Andrewes paffion-Never spoken of in the most approved Authors, Eufebins, Hierome, Gennadius, &c. to omit the blafphemics therein contained, as All baste holy croffe, dec.

Saint Andrewes Malle-Of the fame kinde and respect with the o- D ther.

Clement of Rome his workes -Vnder this mans name many fictions are patron zed there is one Epifile of his extant unforged, namely, to the Corin. as the fame author teftifieth in the fore-alledged booke, cap. 24. Ruffinus in his preface before Clements Recognitions, and the first Councill of Vafa, cap. 6. doe make mention of one Epifile of Clement unto laws the brother of the Lord : but now there goe three under that title. But that thefe are all counterfeit, it hereby appeareth, because laws was dead feven yeares before Peter : and Clement Was not Bifliop of Kome unvill after Peter, as it is evident almost our of all hiftories. Belides his

fifth Epifile ceacherly communitie of wives and goods and the 2 doth moft foolship ad-vife family could here bee found no Mice Hing among the pieces of the Lord body and that they be not putrified by the negligence of the prieff. Befides; his eight bookes of Apoftolike

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conflictations, are of no greater effectine than thefe better. Enfebisus; Mierome, nor Gennadins mention any fuch worke. Againe, the author himfelfe difcovereth himfelfe 'in one place, where he affirmes the vernall Æquinocuall co fall on the 33, day of the 1 2. moneth, which is called March : but in the time of Chrift and his Apoftles it was reckned alwayes to fall on the 25: day of the lame moneth, and not on the 22, untill the fecond Councill of Nice. This Charles Bovint was well-able to difcerne, but never to excufe. The Fathers indeed doe fometimes quote the Apoftles conftitutions, but (as Bafil de Spirite fantio, cap. 27. confelleth) they were unwritten, at leaft by Clement, for his nume was not annexed untill after times.

Dionyfins Arcopagisa, Sains Pauls (choller. His bookes de caleft. hierarchia, de ecclefi-Ann.69. aftica bierarchia, de divinis nominibus, and tome of his Epifiles are forged.

Many learned authors, as Erafmus, L. Valla, Cajetane, and others, writing upon the 17. chapter of the Acts, do abfolutely deny theie workes to be his: the reatons are there. First : Though he were Pauls feboller, by him converted, yet in their workes he is fo unmindful of the benefit of his conversion, and friendthip held with his mafter, that hee never vouchfafeth to name him, but graceth Hierothem, an obscure fellow for his matter.

2. Secondly, he writes of many orders, as Popes, Bifhops, Priefts, Monkes, &c. of all which it is well knowne, that Dionyfins his age acknowledged not one, but onely Bifhops.

3. Thirdly, Enfebine and Hierome in his Catalogue never make any mention of theie workes; nor any before Gregory the great, who though he cite thefe Epiftles, yet doth not hold them to be this Dionyjuu his workes.

Ilyrican hath other good reasons for this purpole, whereof,

1. The first, because that swelling, obfeure, improper, and intricate flyle which this Dieny fine uleth, was not in ufe at Athens in the Apoftles timesbut at leaft 300. yeares after began to take place in Greece, and alto at Rome.

2. Secondly, the latter translation faith. that he writ this Hierarchie unto Timothy, whom bee callet bis forme, which in the use of the Scriptures and the Church, is as much as to fay bie Scholler : Whereas Timothy had for a long time a most excellent seather, that elett velfell of God, Paul bimfelfe, and in Pauls time was himfelfes famous Doctor and Bifhop : fo that hee was more like to bee Dienyfin his mafter, than his icholler. · /*** · · · ·

2. Thirdly,

Preparatives to the

Canus loc.comm 1.11.cop.6.

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August.ad Insu

Apolog pro 1.

C.A.

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written in many places thereafter. Melchier | A Cannu Ghall be a witneffe. We cannot deny (faith he) that even the graveft Anthers, effectially in describing the miracles of the Saints, bave both barkned upon flying reports, and alfo delivered them in writing unto pofterity.Wherein truly (if I might judge) they either nonfled themselves, or the rude and vulgar fort of the faithfull on too great meafure ; because shey knew shat the common fors did not onely eafily believe all those miracles, but allo defired most carneftly to bears of them. And they thought is the more tolerable, because they knew that the most famous Anthors de bald that is a che true law of a biffary to write fach things at the common report confirmed to be true. --- Which sbings I may perhaps both rightly and truly affirme of Grogery and Bede. After this manner in the bookes of antiquity, that is often tearmed by the names of Catholike and Apoftolike, which was fo effected by the vulgar fort of the faithfull. Fiftly, becaufe the Fathers being overcome by the multitude, were now and then caried into fuperstitions, as the force of the tide violently carieth away the boats : and hereupon it enfued, that they concealed fomethings for feare. There are many fuch faults as this (faith one) which I dare not fo freely reprove, because of avoiding the offence of some other holy, or perbaps enroulene perfons. Sixtly, becaule fometimes they fpeake of things hiftorically and in forme of rehearfall, not policively, and by way of allerrion.

Witnelle Saint Hierome: The ansient Fathers are fometimes enforced to speake against their contra fovin, emnethoughts, onely because that they must bee fains to affirms jo against the positions of the beathem Againe, it is one thing to fpcake fcholafti-

Othe Frifing. 64.6.18. In Revelat.

Pag-148.

Duaren, de fac ecel.minifl.1 . "4

Catharinns de certitud. gratia affertim.13.

cally or difputatively, and another thing to fpeake dogmatically or doctrinally. So alfo a later writer : Wee muft marke how Authors dos fpeake, whether out of opinion, or out of affertion, or one of the vehemency of forrow, comforting themfelves. And to he proceedeth expounding the laying of Saint Ambrofe, fpoken of Ualentinian Jying without Baptilme: The grace which he intreased for, he did not lofe. So Abbos leachim: A man way (peake what he thinketh out of conjettures, bus not as though bee underflood D certainly any thing thereby. And those teftimonies of antiquity which fay that Enoch and Elias are the two witneffes, he calleth them opinions fallible, no knowledge or understanding. So Bartoll the Civilian is faid to defend Pope Clemens the fift his inftitution, concerning the Popes power over Kings, rather triflingly and for fastion fake, than truly and out of his owne conficience becaufe he is wholly uncertaine, and never affirms one flas polition one way or other zat alfo because his place of abode was under the juri/dittiö of the Church of Rome. Meare another. We muft nos bold all the Popes opinative allegations (being not decretally (poken) to be of the fame value wish sheir expresse determinations, as they them-

letves de teftifie. For Innosentins bimfelf upon the

(Chapter Literas, O.c. (when there was a queftion made, concerning which she finall fentonce of Pope Clement was alledged) beld not Clements judgement for a determination, wither would be himfelfe determine thereof For is were too hard a matter, and not to be borne, that the judgement of the learned found be sied to every answer & opinative allegation of the Popes : for they have not almaies the affiftance of the Spirit. Bellarm Spea-king of Celefine and Innocentins reaching expreffe contraries, faith, That neither of them decreed any certainty in that controver fie, but both fake out of their judgement to the greatest pro-bability. And that there are many things in the decresall Epifles, which imply not any matter of faith, but onely discover the Popes opinions comcerning shele shings. Why therefore may not we avouch the fame of the Fathers?

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Euleb, I.j.(t.

Ecclef. lib. 3.

cap.35.

Therefore the Fathers of later ages oftentimes expounded the fayings of their predecellors out of the holy Scriptures, or elfe did flatly reject them. Witneffe hereof Saint Anguffine in the controverfies with the Pelaeinns: Inlian did cite Bafil: Sin is not a fubftance, but an accident, therefore eaply removed out of the will, fo that no skarre or token thereof remain. Saint Anguftine expoundeth this place according to the analogy of faith : It is enfiement to mans will, but unto Gods mersy. And this fuffieed against the Manichees, who held that it was impossible. And whereas fome Fathers; viz. Iron. ws, Infline, Clement, & Terenlian held, the law of nature had power to fave the Gentiles without Chrift : Saint Augustine exprelly confuteth them all. Nay which is more, the Fathers themfelves would either plainly retract and call in againe fuch things as they had unfitly committed to others earos, or elfe they would correct them by writing the contrary in another place.

The Fathers have errours, yea and that fometimes very grotle ones, they themfelves Anfelm, in Conacknowledge it very plainly. In the Dottors ment.in 2 cp. ad bookes (faith one) which the Church authenti-Cor. cally userb, there are sometimes found errours, Conversiones berefies, yet this is no fufficient caufe to condemne eisber booke or anthor : Les a reader of judgement perufe thems, and be shall prove me no iyar. Another: The Fathers whileft they labour Sixt.Senen(.in prafat.l. s. Biblioth. with all their industry to subvert one errour, have of times either fallen, or at leaft feemed infome fort to fall into another : not unlike to bufbandmen who firiting to make firaight the crooked trunk of a youger tree, often doe exceed the meane fo farre, that they make is bend as much the other way. Heare also a third of approved judgement : Can loc. Com, The writings of great anibors are not altogether 1.11.6.6. perfet : for fometimes they flip and forinke, as one faith, under their load : and other whiles they dally with the affluence of their owne invention, and af fell popularity.

2. A Catalogue of the connectfeit, doubtfull.

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Preparatives to the

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Witnetle Saint Hierome: The ausient Fathers C

Auguft.ad Iam tp.119.

Apolog pro l. contra fouin, 6.4.

ihen.

Olbo Frifing. L4.c.18. In Revelat.

Pag-148.

Duaren, de fac eccl.minifi.z. 6.g.

Cathariunt de certitud. gratia a∬erti**on.13**•

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Euseb Lift.

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ab.32.

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Dionyfus Arcopagita, Saint Pauls scholler. His bookes de celest bierachia, de ecclestaftica bierachia, de divinis nominibus, and some of his Epifles are sorged.

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3. Thirdly, Eufebius and Hierome in his Catalogue never make any mention of theic workes, nor any before Green y the great, who though he cite their Epifles, yet doth nor hold them to be this Dismfine his workes.

Ilyricm hath other good reasons for this purpose, whereof,

i. The first, becaule that fwelking, obfeure, improper, and intricate flyle which this Dismfins uterh, was nor in ufcar A thetens in the Apostles time; but at least 300. yeares after began to take place in Greece, and also at Rome.

2. Secondly, the latter translation faith, that he writ this Hierarchie unto Timosofy, whome her called bit Jonne, which in the ufe of the Scriptures and the Church, is as much as to fay his Scheller: Whereas Timosofy had for a long time a most excellent tracker, that elde weight as most excellent tracker, that elde weight as famous Dockor and Bithop 16 that here was more like to bee Disnyfim his mafter, than his fcholler.

3. Thirdly,

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3. Thirdly, prefently after Dianyfine his] A convertion, Paul taught long at Corinth, and longer at Ephelus, both which places are neighbours unto Athens, fo that if this Diewith had bin defireys to be infructed, hee might have had Paul himfelfe as it were in his owne house for the space of two whole yearss, and never have beflowed his time with Hierotheus, a man unknowne in the Church. 4. Fourthly, in the end of his Hierarchy,

(peaking of the bapsifme of infants, he faith,

that he reacheth that doctrine which his ma-

Vbi de baptismo infintum ait e fe dicere, que fantis pracepte reseius ex tradicione antiqua ad Ecclefiam denvarunt.

fters received from the Apoftles themfelves. Hereby he focweth himfelfe to have been no (choller of the Apofiles: and he calleth them, hismafters in the plurall number, to imply that that doctrine came from the ApoRles unto him by fucceffion from many interce. dent teachers.

5. Fiftly, how is it possible but Dionyfine thould have often written unto Timothy to know if he had heard Paul teach any otherwife of these things, sceing Timesby lived to long and triendly with him, and was fo well learned ?

6. Sixtly, this Author talketh oftentimes of the diffinction of the quire & the Church, and of other places of the Church, whereas in the Apofiles time, and an hundred yeares after, the Chriftians had no churches of fuch buildings, but had their Prayers, Sermons, and meetings in their houses.

7. Sevenchly, Saint John the Apoftle lived after Diony fins, and abode for the most part at Ephefus and in Afia the letler, where Timetby alfo lived, who is faid to have beene very familiar with him : how then dust Dionyfius prelume to infruft Timethy; having to worthic a mafter ? and not rather begge of him with a thousand increasties, to fet him downe the opinions of lobs and Paul concerning this or that matter ?

8. Eightly, this Author in his booke De divinis nominibus, alledgeth Clemens a Philofopher difputing concerning Logicke, and affirming that the principall modells or examples of things, or the Idez or formall caufes are relatives. Now there never was any o. ther Clemeus a Philotopher, but he of Alexandria, whole bookes are now extant, who lived 200. yeares after Chrift: and this allegation feemeth to be extant in the end of the 8. booke of his Stremate, where hee faith that caufes, especially the formall caufes are relatives.

9. Ninthly, in his 4. booke De divin nem. hee alledgeth Ignatius his Epiftles : which notwithftanding were writtenafter Dionyfine his death, as the history of both their lives doe leave reftimony. This Author in his Hierarchy citeth Saint Tobms Golpell, and the Revelation, as if that they had beens long a gone written, and held as parts of holy Scripture. But if wee fhall give credit to histories

treating hereof, both thefe workes were not fet forth by Saint Jobs untill a little before his owne death, namely, about 14. yeares after the death of Dionyfins Arcopagita.

10. Tenthly and laftly, amongst his Epifiles there is one unto Pelicarpe, whom hee writes unto as a Doctour and a Bifhop. Now writers affirme, that Dienyfins fuffered in France in the yeare of grace 96. And Policarpe otherwhere in the yeare 166.and of his age 86. fo that Policarpe mult needs be a very beardleffe youth when Diony fine fuffered martyrdome. Thus farre Illiview: As for his Alyfica Theologia, Sixtus Senenfis is of opinion, that it was not knowne in Athanafine his times. Biblioth.cap. 4.

LINVS.

The bookes which beare his name concerning Peter and 'Pauls paffion, are written by fome jangling triffer.

Martial of Burdcanz.

Found of late in France, callerh himfelfe impudently Christs Apostle, and is never named of Enfebins, Hierome, or Gennadins.

ABDIAS.

All the Workes extant under this mans name are fictions : he is called a counterfeit and a lyar, by I Molanus, lib. 1. de fide Hareticis (ervands, cap. 6. Looke lewels Reply against Harding artic. 1 fell-5.

IGNATIVS.

Seven Epiftles of his doth Hierome and Enfebins lib. 3. cap. 35. and 36. reckon for true, but now they are increased unto twelve : where of there are five counterfeit, and thefe are 1 ad Mariam 2. ad Turfenfes. 3 ad Hieron. 4. ad Antiochenes 5 ad Philippenfes: and out of theie the Papifts have many allegations. But admit they were of his doing, yet there are many things fince thruft in, which are none of his: as that where hee faith ad Philippenfes , That they must fast the fourth & fixt daies of the wecke, after the Lords paffion week : and forbiddeth the faft of the Lords day, and of the Saturday except one.W hereas,as Anguftine Epi. 86.ad Cafilannin fheweth, that it is lawfull to fast on the Lords day; and epifi. 19. ad Hieronymen, that it was the cufome at Rome, and in fundry other Churchesto fait on the Saturday. Againe, where he laith, that whofever easeth of the lewes paffe over, is parsaker of their enils of hilling of Chrifts whereas Epiphanins alleadgeth an Apoftolike canon directly oppolite: and the Eccleliasticall history doth teach the contrary. Belides, in his epiftle ad Smirnenfes he takes upon him to correct (or rather contradict) Salemon : My fonne (faith hel

demonstration of	the Probleme.
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he, Prov. 24.8.) Honour God and thy King but [A] it upon Melite of Sardis, but erroncoufly it is I tay (quoth this counterfeit Ignatine) Honour God as the anthor of all things, and the Bifhop as the bigheft of Priefts, and after him wee muft honour the Kitig, Theodoret in his third Dia-logue doth mention a place out of this Epifile concerning the crour of Menander, which notwithilanding at this day is not to befound therein: and Tritemius hath left it out ; allo Bellarmine faith , that the Greeke copies are corrupt. His Epiftle to the Ephefians is either coun-

terfeit, or at least corrupted : Theodores Bithop of Cyrus in Eranifie, Dialog: 1. and Gela: Jin his booke against Entrehes, of Christs two natures, doe cite a teftiment out of this Epifile, which is not to be found in the copies now extant.

PAPIAS of Iersfalem.

Anno 110.

hano I se.

10:00 1 60.

Ann. Ico.

Eufebius bift. Ecclef. lib. 2.cap. 36. cenfur this Author to have written frange and fabulous matters concerning Chrift, to miftake and milconftrue the Apoftles dilputations, and to be the fift brocher of the errour of the Chiliafts or Millenaries.

PROCORVS.

The hiftory of John the Divine under this mans name, is done by a later writer, which the word ourso ; confubftantiall, doth tellifie, being ufed by him, and yet not of ufe untill after times.

HECESIPPIS.

The hiftory extant at this prefent in Biblio. thece Patrum is fally fathered upon him : for in his 3. booke and 5. chapter, he faith, that Antioch which was before accounted as the third City in fame of all the Romane Empire, beganne then to bee reckoned in the fourth place, when Conftantinople the city of the Bizantines began to increase, Now the true Hegefippin lived before Conftantine, namely, in the yeare of Grace 160. Againe, Tritemine faich, that Hegefippus wrote an Eccleliafticall D history from the paffion of our Lord unto his owne time: but thefe bookes containe the histories of the Macchabies, the lewes warres, and the deftruction of Ierufalem. Looke more in the preface of Renatus Laurentins.

IVSTINE.

He is an expresse Chiliast in his dialogue with Triphon. His booke of questions and anfwers is fally imposed upon him; for in the 82.and 86.queftions he mentions Oriven, and in the 127. Irenaus, and the Manichees, who were not untill after his death.

The booke of Maries death, or tranflation into heaven is doubted of. Tritemins fathers held by the Pope for apochryphall, diff. 15. cap. Santla Romana, Hierome never names it. Bede rej Ets it as full of errours, and fally afcribed to Melno, in retratt. Altornm, cap.8. So holderh F. Snare. upon Thomas.

IREN EVS.

dia.

Was in expretie and profetied Chilieft. Withelle Bigeb.lib. 3.cap. 39.

> THEOPHILYS of Antioch 3.14

Saine Flierome difallows che commentaries upon the Proverbes, and the Golpell, that goe under his name, Sixt, Senen/, Biblioth. lib.4

TERTVLUIAN.

Saint Hierome denyes him to have beene a man of the Catholike religion, for hee fell to be a Mintaniat yea even an arch hereukerhe wrore thefe workes against the Catholikes: 1. liber contra Psychicos : 2. De Monogamia : 3. de lejunio : 4. Defres in perfectitione 5. De praicitin : 6. De exhoriatione ad cafitatem And in these Bookes had hee towne many feeds of Poberv. Gelaking confured all his books for apoch yphall, dift. 15. His booke de panistentia; Erafmus thinkerh not to be his. His booke de cerona malina, he wrote when he was a Montanift, and thei ein declareth a new Prophecie.

ORIGEN.

Anno 230.

Anno 210.

491

Anno 170.

Anno 200.

Fu'l of errors. Hierome calleth his writings poytonfull. Eufebine alto and Ruffines complaine that his writings were most foully depraved by heretikes : his countesfeit workes are thefe: 1. his Homilies upon Jofurb, full of folacifmes ; not reckoned in Saint Hieromes catalogue: 2. his three traftates upon lob, where hee scenfes them of herefie that fay there is one God and three perfons :' 3. two homilies upon the 38. Pialme: foure homilies of his later explanation of the Canticles: c.one treatile of the Lamentation : 6. his commentaries upon the Epille to the Romanes, not faithfully translated by Ruffinser : 7. his booke de panitentia, Gelasius calleth apochryphall, dift.15. 8. his homilies upon divers palliges of Scriptures; of thefe if any were written by Origen, they were depraved by Ruffine - 9 the homily upon the first words of Saint Johns Gotpell, in that there is mention of the Manichees and Arrians, which heretikes arofe in the Church after Origens time.

CYPRIAN.

In admiring of Tertulliantoo much, fometime hee approves the Montanifts: Thefe workes following are certainly none of his: s.His

1. His treatife of Sima and Sima. 2. Of the fin- A fulpeeted, becaufe the lives of the Saints, ding John Baptifts head, there he talkes of Pipurche French King. 3. His exposition of the Greed mentioneth the Arrians : Hierome alcribeth it unto Ruffinm. 4 His booke of Priefts finglenes,it is full of barbarous words, unknowne to the Latine tongue, as Inordinabiliter, contubernaliter, conjugalitat, abjentare:all which favour of a Gloffitt, or a Cafuift. 5. His twelve Sermons of the cardinall workes of Chrift, are done by an unknowne Author, as Pamelins and Sixin Senenfis Biblioth.lib.4.do affirme. 6. His Sermon of Chrifts Baptifme doth directly contradict Cyprians knowne opinion of the rebaptizing of heretikes. 7. His booke of the praise of Martyrdome, affectech quirkes and conceits. 8. His booke of the double manyrdome, talketh of the Furkes, who faw not the world till very neare a thoufand yeares after Cyprian. 9. His bookes of twelve abufes, Tritemins and Pamelins (both learned Papifts) do hold that worke as counterfeit. 10. His treatife of the flarre, the Sages, and the Innocents death. 11. His Sermon againft the Itwes. 12. His booke of Genefis and Sodome, held to be Tertullians & Sixt, Senenfis. Biblioth. 1. 4 13. His paffion was written by Paul the Descon in the yeare 807. as Sigebert (an ancient Chronicler) recorderh. 14. His booke of Dicers. 15. his prayer for the Martyrs. 16. his prayer for good Friday. 17. The booke of Cyprians repentance. dift. 15. cap. Santla Romana. In this booke hee is faid to C have beene a Magician, which is untrue, for our Cyprian was by profession a Rhetorician, as Hierome in his Catalogue, and in his commentary upon the third chapter of Ionas affirmeth; but he maketh no mention of his Magick, nor Cyprian himfelte, in the defeription of his convertion, lib. 2. epift. 2. nor Pontian his Descon in the life of Cyprian. 18. His booke of the unity of the Chuich is corrupted by the Papacy to prop up Peters primacy, for these words, and gave his theepe to him to be fed : and thefe, he ordained one chaire : and theie, Peters primacy was given, to fhew one Church, and one Chaire : as alto, Who to forfaketh Peters Chaire upon which the Church is founded : Theie words I fay are not to be found in most of the old manufcripes. Looke the catalogue of T. lames His workes of diferpline, and of the good of chaftiry to Novating the heretike, that hope of pardon is not to be denyed to them that are fallen, thefe are all thought not to be Cyprians.

their leifons and hymnes upon their feafts, were not in ule untill Charlemaines time, in the year 807. when they were first inftituted. Paulas Amilias in his first booke of the acts of the Frenchmen, Sigebert allo upon the yeare 807. ARNOBIVS.

Anno 290.

Ac.no 310,

Anno 330.

His bookes against the Gentiles, are in number but feven, as Hierome recorderh in his epiftle unto Magnus, the eighth now publifhed is not of the fame authors, as Sixtus Senensis holdeth in his Bibliosbecal.4. And yet that learned Doctour Falks of bleifed memorie, is of opinion that it was made either by Arnobius humfelfc, or by Minutins Falix. The commentaries upon the Pialmes that bears his name, are of a farre more moderne forge: witnelle Bellarmine de amif grat. & flain peccatidib 4 cap.9 For they mention the Pelagian herefic.

The Conneill of Neosafarin.

The Collector of the Councils doth attribute unto this Councill no more but fourteene canons, not foure and twenty, as Gratian faith,

EVSEBIVS Cafarienfis.

The Papifts doe cavill at Enfebins Ecclefiafficall hittery, but unjuftly. For admit hee were an Arrian, and too carnest a defender of Origen; yet his hiftory is of fi fficient credit. Enjebins did contrive his Ecclefiafficall hiftorie with great praife, faith Hierome : and Bafil calleth han aginates , worthy to be credited.

LACTANTIVS.

His verfes of Chrifts paffion are counterfeit; or they contradict all Lallantins histrue writings in these words.

Kneele, and adore the croffes facred wood. Belides, in Saint Hieromes catalogue they are never named in the number of his works, though others be named which now are not extant.

His worke of the refurrection is afcribed unto Venantins in the Vatica copie, as Thoma fins affirmeth : His Phanix feemeth to have beene made by a Christian Author, as the faid witneffe alfo averreth.

The Donatian of Conftantine.

Thefe matters concerning Conftantine are in my judgement apocryphall, as also many other great and tedious charters afcribed unto Clement and Anaslete Popes, faith Cu/anus in his booke de Concerdia Catholica, lib. 3. cap. 2. Conflantine bequeathed Italie unto his fonnes by wil and reftament faith Nanclerns, lib.2.generat. 1 1. This donation is recorded

by no approved author of any antiquitie. A Pope. Thus farre Nanclerins. Nay, the ancient bookes of Gratian have no fuch diftinction, as Antonine confeileth, 2. part Hiftor. Titul. 8. cap 2 folt. 8. that chapter (taith he) is not in the ancient decrees, and therefore we can neither be certaine what Configne sine did give, nor how much. So ceftificth alfo Melchior. Can los, comm 1. 10. c. 5. Moreover, the Popes owne decrees concerning this donation, differ greatly one with another, for in the 96 diffinction, chapter Conftantions : it is faid, that the city of Rome, and all Italy, together with the Empire of the Weft, was given unto Sylvefter. But in Sextuchis decretals, l. 1. sit. 6, de Electione, ca.fundamentum, chere mention is onely made of the gift of the citie. Nanclerns in his fecond volume, and 11. generat writteth thus ; Of what quantity or value were Conftantines gifts to the Church of Rome, it is not yet agreed upon by them that treate of it. The text in the chapter Conftan. tinus, doth affirme, that he gave to S. Sylvefter, and the Church of Rome, the citie of Rome it felfe, Italy, and all the Provinces of the Empire of the Welt, as it is recorded in the of. diftinction, chapter Constantinus. Others contemne that text as chaffe, and as proving nothing which deferveth credit, For after this, Conflamine left the inheritance of the forefaid kingdomes, unto his formes, and they remained long after under the fway of the Emperours, and Catholike Kings; by right of fucceffion. Which is not flenderly confirmed by the chapter Fundamenta, de Elellione, lib.6. which describing the donation of Conftantine, mentionerh the citic of Rome as the oncly gift, never fpcaking of Italy, or the other Provinces. No more doth the Canon futuram 1 1.9.1 which text faith, that Confrantime having attained unto the truth of religion, fent letters unto all parts of his Empire, commanding them not onely to become Chriftians, but alfoto build Churches for publike devotion; and ordained livings to bee given for their maintenance, built the great Church of S. Peter at his owne coft and charges, and crefted his chaire, giving moft funipruous gifts thereunto, in to much ther he refigned his Imperiall feate, to the benefit of S. Peter and his fucceffors. This part alfo is confirmed the more by this, that what loever now belongs unto the Patrimony of the Church of Rome, is wholly found to have bin beftowed thereunto by fucceeding Princes of after times : others thinke otherwife ; let the truth prevaile. Againe : Of this gift and grant there is nothing catant in any author, fave in the Decretals: no, nor in the most ancient volumes of them neither, as witneffeth Antonine, Billiop of Florence, in his Chronieles, which I doe greatly wonder at, lince that Ifidere, who lived 800. y cares agoe, (a grave author, and one truely holy) doth plainly fay in his historie, that he, (viz. Conftantine) left the city of Rome under the

Demonstration of the Probleme.

The Casons of the first Conneill of Nice. All above twenty are forged. Theodores in his first book and 8.chapter, doth acknowledge 20 of them concerning Church go. vernment, but no more. It is therefore falle to hold 70 of them to bee from the Fathers. Belides, in the vulgar tomes these canons are corrupted, the true ones are extant in Raffnus, as Cyril witnetfeth in his Epifile to the Councill of Carthage, which is extant in the fift tome of the Councils, in the acts of the Councils of Africa.

The Epific of this Conneill of Nice to Sylvefer, is counterfeited : for therein Macarine is faid to bee the Bifhop of the church of Confantinople, which was not as then in the whole world. Sylvefters refeript, or aniwer to them, is a bird of the fame feather as allo the 80. Arabian canons.

The Conneill Sinnella.

Mentioned by no ancient writer at al, therein it is faid, that Dieclefia talked with Marcel. line, which is falle. Sigonins de Regno occidentas li,lib.1. The Preface unto this Councill, cxtant in the fift tome of the Councils, is done by none knowes whom, and theifore of no moment in antiquitie.

The second Councill of Arles-Most manifestly depraved, and besides, of uncertaine time. It is faid to have beene under Conftantine and Sylvefler, and yet therein is mention made of the Bonofiaci, cop. 17. and of the first Councill of Va/a, chap. 28, Which was held under Pope Leothe firit.

EVSEBIVS.

His Chronicle is corrupted. Peter (faith he) the firft Bilhop of the Christians, when hee had founded the church at Antioch, went to Rome, where he preached the Goipell 25. years, continuing Bifhop of that city fo long. But in his 3.booke, and fish chapter, he faith, that Peter preached in Pontus, Galatia, Cappadocia, and Afia, and towards the end of his life, bring placed at Home, was there crucifi-ed. Loske alfo the fourth chapter.

The Councill of Sardica. The third, fitch, and fevench Canons thereof are fulpected, for in them the appeale unto the Pope is allowed, and it is decreed that hee may fend his Logate & Latere, who in his name may make serenment in other Pro-vinces. But Angenfine in his Epiftle unto Celeftimer,faith thus, Wee finde it not decreed in any Councill of the Fathers, that any fhould be fent as from the fide of your holi. nes. Audehe fame Father against Crefomins, libig dep. 34. acknowledgeth no Councill of Sardica, which is not herericall. And to this agreeth Cardinali Collanne de concordia Cashel lib. 2. cap. 29. Befides, these conons ar directly oppolite unto the 5. canon of the Τt (Councill

Anno 250.

A'ano 260.

METHODINS.

His booke of the creation is not named in Hierome. I. Simlerus in his Bibliotheca doub tech of it.

GREGORT of Neocefaria.

His Homilies of the Annunciation, &cc.are

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Am. 330.

canons not counterfeit, but to be underftood of a priviledge granted above ordinary, unto Pope Islins, and that they were abrogate by the fecond canon of the generall fynode of Constantinople.

The Councils of Rome under Constantine and Sylvester.

Counterfeit altogether: and not mentioned at all by Hift origraphers.

ATHANASIVS.

Enagrius in his 3 booke , chap. 3 8. faith, that the Nettorians, and Eutychians published many of Appolimaris his booker, cloaking them under the name and the credit of Atha- B nafius : The workestally impofed upon him aic thefe :

I The books of divers queflions of the holy Scripture, anto King Antiochus, for herein great Albanafar is cired : queft. 2 3. and S. Gregory Nazianzene is named twice: q ceft. 1 17.8c 129 Dianyfins Lis Myflics theologie alto is there alleged, which was unknowne in Athanafius his one, Seven (Deblierb dib 4.

2. The 16. quettion of the worthip of the crothin the 4 action of the 7 Councill, this is all ibed to one Leoning, that lived about Manieins his time.

3 The treatife of Theologicke definitions. There Gregary Nyffenns is cited.

4 The diffusition concerning faith held C at Laodieca betweene Arius and Albanafius. The anthor of this worke fleweth, that this wiring was not that Arch-heretike, but another, Caffander chicketh it done by Wigilius the Martyr.

5 The commentaries upon Pauls Epifiles under Athan fins his name, they are Theophi-1.8.

6 The exhortation to the Monkes.

The booke of the pallion of the Image of Chrift crucified in Terith in Syria, for this happened in the years 76+. Sigebert.

8 The epille to Pope Marcus for the copies of the Nicche Gouncill, (becaufe the copies of Alexandria were burned by the Arians,)together with Marcas his anfwer; this D burning of bookes was under Conflamins. A. thanaf epift, ad or ibode zos. But at that time was Morens dead ; Bellorm. de Pont. lib. 2. cap. 25.

9 The fecond epiftle unto Serapien, of the holy Ghoft, Theie areall forged. Thefe workes of Asbanafins are Infpected, as not bis.

The treatifs of Christs incarnation.

2 Of the healthfull comming.

3 A termon againft herefies.

4 The 16. oration unto Maximus. s An epittlero Marcellinus of the inter-

pretation of the Platmes.

- 6 The fermon of virginitie. 7. Teftimonics of holy Scripture.
- 8 Thefermon of our Lords paffion.

Councill of Nice. Now tome doe thinke thefe A Herein are the queftions unto Antiochus ci. ted, which are not this authors : hee forbids othes.

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ANT. : 80.

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Ann. 350.

Ann.370.

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9 An epiftle to Seration.

10 An epifile to all the brethren through Egypt,&c.

11 A fermon of Chrifts mother. There. in is Nefferius herefie cofured, therfore it was written after the Councill of Ephefus,

12 A fermon upon that of the Gofpell: Whofoever thall fay, &cc.

13 The disputation in the Councill of Nice againft Arius.

14 An epiftle to the folicary livers: it is partly an epifile, partly a fragment of another worke. And fome things are there promifed, which now are not extant there. The author of Commelians edition.

15 The worke of the life of Antony. This was lately added unto the others, it is juftly fulpected; for it is idle and triffing in many things. 16 An homily of the fower.

17 The declaration of Leviticus. 18 The epifile to Pope Fally therein he

faith, the church of Rome is facer vertex in que connia vertustur. But this allufion neither is, nor can be made in Greeke, therefore it was rather written in Latine, Belides, there are many things herein difagreeing from Athanafus, as whe he faith that the Gofpell was first preached at Rome, and that it was decreed in the Councill of Nice, to appeale to the Bifhop of Rome in all caufes, Inel.

19 The epifile to Pope Liberius in the 1. tome of the Councils, is foolith in the allegations of Sc ipture, and therefore not to bee attributed unto Atbanafius.

DOROTHEVS of Tyrus.

The fynoplis that beares this mans name, is both fallly afciibed unto him, and allo of it felfe full of fained tales. Amongft the 72 difciples, lice numbreth the Eunuch of the Ouecne of Æthiopia, and maketh Inlia, a woman, a Bishop: and he maketh that Cafar that is mentioned in the Epiftle to the Philippians, the 4. chapter, namely Nero, a Bifhop alfo. Bellarmine.

DAMASVS.

The little epifile of his in the fecond tome of Hieromes workes, Era/mas doth suppose to bee fallely afcribed unto him : the epifile alfo to the Bifhops of Numidia is forged: for in Dama (as his time, the Bilhop of Rome had nothing to doe with the churches of Africa : to whom notwithftanding this author propounds his edichs, and threameth those that tranfereile them,

EPHREM.

Demonstration of	ft	be Rrobleme.	49
hee wrote them) cannot now be gottent, but sither in Greeks or Latine.	1		
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GREGORI Sof Nafe and O	1		1
Orthe Free degrees of the Church Report	1	PRVDENTIVS.	Ann.380.
His infructive oracion of the foole; is not		"The prayers seens end of his Philiartige-	ł
rupted by heratikes :: Niver		ucia, are not his abours: frideline dir fre sham	
orations alfo, and those of Amphilerelates, Chry	1	PILACE DY CREMICRY SWITHOUT NAME OF ALL	1
foftomes Gyrekef Alexandrias and Andrew of Grees Apostche featt of the Purification, See		CONNECTED DO DISTORY CONTRACTOR FRAME & SAL	
downe by Lippomanne and Surine, are alloft	1	i ma Cattlemerina.in thele worder	1
falfe broede : for this feafthad his infirmtion	1	In that biefs region die I crave no rivine, Or. A very impious faying, and not to be aferi-	
but in infinies time: Doake Duradian his	ŀ		
Enchirid.lib.7. and allabely	i]	loguefet forth in they take 1598.prg. 186.	ŀ
Orderborg and also		MARKER STRATES WITH THE STREET	
Con GREGORY of Nationant In A	1	・ オネルアア わら F	Anni380.
The Tragedy under his name doth mor	B		
favour at all of his ftyle, nor obfervenhittict-	1	T. Nineur and dis Fullber	
ly the lambicke verfe according to his cu-		1. Ninety and two flight fermins to the people : fome of elient are found amongit S.	
fome. The Author fremeth to mitte En-	1	Auguffines, as thefe :	
ripides,Fulk,	1	Anutrole his) Cidula Aines	
CTRIL of Iernfalem.	1	38. 73. detempore.	
Hic Carachilman and B. and I. I. S. Com		69. 31. de fantis.	
His Catechilmes are fulpefted. Iofins Sim ler in his Index faith, that of the Greeke		7.2 is 5. de verbis Domini. 9. 25. de verbis Apofieli. 37. 77. de tempore.	
books which the fate of Aufpurg bought of		9. 25. de verbis Apoftoli.	
Antony the Prelident of Corfe, are named 18		37. 77. de tempore. 68. 26. de familie	
Catechifmes of John Billiop of Jerufalem, for		68. 25. de faultis. 1. 31. de faultis.	
thoic who were newly bapelied, and y which		2. j 33. defantitis.	
interprete che Mysteries and Ceremonies,	1	2 His fermon of Agnes : it enderh thus -	i
wherefore it would be looked unter left per-	C	1 nus much 1 Ambro/e.	
haps they be Ishns (who was long after Cyril)		3. His fermon of Angnftines baptifme : he	
and yet are of fet parpole imposed upon the other to procure the greater authoritie. In		increadornes nim with a blacke cowle. and i	
his Bibliotheca, his epitte unto Anguftine of		fally maketh him the author of monkery.	
Hieroms miracles, is a fiction. It is welknowne	1	4 His booke of Salomon. 5 The preparative prayers to the Matte	
that he died before Hierome. And this epiftle		are not of Ambrofe, there is adoration of the	
condemneth Sabinian for alcribing two wils	1	facrament.	
unto Chrift.		6 The booke of the Apology of David.	
m dat r		7 Two bookes of the calling of the Gen-	
BASIL.		tiles: fally sicribed unto Ambrofe, or to Pro-	
These workes of his are either doubted of, or		fper of Aquitaine, who in his veries against the	
(urely corrupted.		ingrateful, oppugnes the universall grace and redemption, which the foresaid bookes doe	
t His booke of the Holy Ghoft - in the		maintaine.	
middeft whereof are fome things inferted,		8 Thebooke to the devout Virgin.	
which Erafmu holdern dillonant form Ba	D	9 The booke to the fallen Virgin ; it is a	
fils phrafe and forme of writing.		declamation, and almoit all extant in Hie-	
2 His afcetica or contemplatives are not in the catologue of his monuments in Nati-		romes epiftle to the Mother and Daughter."	
angene his Monodia or funerall poeme. En-		Hofpinian.	
fathing first of the Armenian Monkes is		to The booke of Davids expossulation or complaint.	
thought of tome to be the author of them,		ti. The booke of widowes, directly op-	
Sozomen lib.3.cap 1 2.		polite to his commentaries upon the Ro-	
3. The rule under his name is fulpefted.		manes, cap, r.	
Nazianz ne never mentions it, and there is		12 The Commentaries upon the Lte	
alfo another fathered upon him which hath		brewes, are likelier to be made by Remission	
but 35.chapters. Therein are many things	1	or anjeime.	
diffenting from Bafils other writings. 4 The little booke of Bafils life under Am-	1	15" That Hegefippus Rory was translated	
philochim his name, is a falle birth, full offa-	1	by Amerefe out of the Greeke, is in Erafman	
bles, and contrarie yo approved hiffories.		judgement, a thing not credible. 14 The commentaries upon the Revela-	
Looke Inch Renty to Harding are t. GH	1	in Sir Seren lik a	

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ić. The

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496	Prepar	atives to the		Demon/Iration	10
496 A78.400.	19 The booke against the Arians, rouch- ing faith, afcribed (a) Maximums in the La- tine edition of his workes, translated by Ref- fium. 16. His Millall mentions the feast of the Allumpting, which was not indimeted mirill long time affect him. 17 The worke of she life of Gerenfus is none of his, for it hash wany things repug- nant to histrue workes. 18. His 84.epifle is Profees, Sumes. 19. His 84.epifle is Profees. 19. His 19. His 84.epifle is Profees. 19. His 19. His 84.epifle is Profees. 19. He profees unto 19. Environ Bookes of Machabees. 19. The protects of Sa- lomon, two alfo. 19. Foure homilies upon the Canicles. 19. Hebrew places upon the Acts, they doe cite Herom himfelfe.cap. 17. 19. The commentaries upon the Acts, as Eraf. 19. His commentaries upon Mark, with their 19. Profees and John. 19. The profees upon Labs and John. 19. The profees and commentaries upon Joh, 20. Sameth 4. Cametaries upon Joh, 20. Sameth 4. Sommentaries upon Joh, 20. Sameth 4. Sommentaries upon Joh, 20. Sameth 20. Samethan 20. Jan 20. J	 A fermon of Adories allumption, unito Passa and Explosionan. Of honouring our parents. Of the feaven degrees of the Church, unte Rayfiem Bilhop of Numben. Of Gods attributes in the Scriptuites. An explanation of the Creeck, unto Da- mayne, An explanation of the Creeck, unto Da- mayne, To Frafadiusche Deacon, concerning the Pachall taper, Of the keeping of Eafler. An objurgation unto Exagriss for Levits. An explanation of the 40. & 127, plaines. To Brafanzion of the 40. & 127, plaines. To Bradanse concerning the kindes of mulicke. Of the terneempeations of the Ifræliere. An explanation of the 40. & 127, plaines. To Bardanse concerning the kindes of mulicke. The fermons Upon Eafler even, touching the earing of the Lambe. To Enfect and Deferment and State Constant. To Enfect and the States. Of the keeping of wights. Exhorations to Parenachines. Of the leven of wights. Exhorations to Parenachines. Of the leven fines of leptofies. Of the leven fines of leptofies. Of the lower fines of leptofies. Of the constant of leptofies. 	A2.407.	Suffeiled. Suffeiled. Two epifiles to Arguffine, one beginning Guum in wrbe: the other, Armo prateries: An epifiler o Aronina. Another to 7 beophiku, Beatitudo tua. Another to 7 beophiku, Beatitudo tua. Another to 7 beophiku, Beatitudo tua. Another to 7 beophiku, Beatitudo tua. Comita luber, called by Micrologist, aqu. 5; Leitomarius, beareth Hieromes name, Honori- my, hb, 1.e. 88. but it is form far later Auchor's, Here note, that in the 16 diffinitation, eap. Sanila Romana. Hieromes judgement is al- lowed concerning Origen, Raffinux, and in all things wherein he reprehendech them, DAMASVS His Pontificall is of fulpe Acd authority, the Venecian edition of the Councils, con- felleth that it diffueeth from all approved and received hiftories : the first tome, page 617.& 684, and the fecond tome, page. 463. CHRTSOSTOME Sixtus Somenfu in bis Bibliotheca, libr, A.rechoneth all thefe workes as falf- fy impeled upon the fauber. One Homily upon Genefis, the 2.chap.be- ginning Dignitus bumana, &c. Another upon the fame chapter, begin- ning Deus influttor, galhered out of Augu- ters taken our of this booke, de Eddefallitis Dagmanthus, namely the 31. and 31. Another upon the fame chapter, Iubesur Mam. Three upon the third chipter of Genefis: 1.beginning Divers fine vision 2. Quoties mesum tempories 3. Christiane am bolf. One upon the 3.7. Fidia mesure laceb. One upon the 3.7. Fidia mesure laceb. One upon the 3.7. Fidia sure market.	B
	Sem.ik 4, The third booke of his commentaries up- on the Prouerba, in the 32, chapter Gregories is cited. The commentaries upon the Epiffles of Panl, Sennf, lib.4. The Epiffles of Demetrics, is Pelagiashis worke, Gregor. Arismis 2, a 16, op. 1. ex. 3. It is manifel to robe out of Saint Angufting booke de Grasia Cb iffi do original pecano, chapter 37, and 38, wherein the words which Pelagias affined hes wrote unto Demetrics, are rebearfed, and are very like to the febrer alledged IL is plaine allo Out of Anguft, epi- file to Inlines, mother to Demetrics, where the words of Pelagias are rehearled which are constained in this epiffle. The Epifiles unto The infruction of a friendin the know- ledge of Gods Law.	and Angenfine. An homily of the body and blood of our Lord. Another upon Saint Mashewes Gofpels An Apologie for Origen. Neither his, nor Pamphins the Marryre. A Catalogue of fome ecclehofthe writers. D An epithe to Tyrafus, upon the death of his daughter. To Oceanns, touching fufferance of repro- ches. To Paula and Eufferbinm, of the versue of the Plalmes. To Damafus, concerning the offering of the altar. A rule for the monkes, of 4. chapters. Chromatins and Edited may to Him one, with the refering therecunto. Of Arise nativity. Enfeins his epifle to Damafus, of Himmer		One upon the 37. Filis aurem lacob.	

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0	f the Probleme.	497
A	/em:and Omnis Scriptura. One homily in Pialme 1 Bentitudo eff em-	
	ninm. One upon the 2 Quemadmodum qui in So-	
	Icms. Two upon the 9 Creatoris omnium : and	
	Deus generis nostri. One upon the 13 Quemaamodam eum Do-	
	Dinns. One upon the 14 Eft pulcher P/almus.	
	One upon the 22 Circulo con/cerato.	
	One upon the 24 Viatoris artle. One upon the 25 Filiilneis	
	One upon the 26. Explementation verbi. One upon the 29. Celebrius confessions.	
B	One upon the 33. Sermo dimans. One upon the 37. Sept anobis.	
	Vpon the 38 Pfalme, one Homily begin- ning, Et quomodo poteft P/almus.	
	On the 39. one, Nechune quidem Pfalmum Two upon the 40. Nulli quiders and Etiam	-
	fi Prophesis. Two on the 42. His Pfalmus eff. and Cobs	
	ret priori. Vpon the 68 one qui or ationibut.	
	Vpon the 71. one Dominus virtuinm. The 84. one Omnis qui fe agnofeit.	
	The 90.one Plaimum nonagefimum. The 93.one Aduerfus flutius.	
	The 95.one Egregium vereque mirandum. The 95.one Egregium vereque mirandum. The 96.one Istns á vipera.	
, 	The 106.one Spirirus Santtus.	
	The 115 one Narratur quod spicule. The 118 one Benignitas dei.	
1	The 118 one Veritatem Predicandam. The 121. one Dominus noffer.	
	The 142. one Indicin Domini fient aby fins. Vpon the 1. of Einy, one Si vo mericie.	
	Vpon the 9. one Christia unatam Patre, Vpon the 42. one Vita innovata.	
	Vpon the 62. one Quoniam tempts venit. Vpon the 1, of Icreniy, one, Magnum le.	
	Vyon the 3, of Daniel, of the three Chil-	
	dien, one, Trium puerorum fermo, 1997	
1	enes. Vpon Zachary 6, one, Nobiles genere.	
	The imperied work upon Matthew, even the Catholikes them elves thinke to be Chry	
L	foffeners ; but fome deny it, becaufe it favours of Arianifme but yet it is generally commen-	
	ded for the variety of learning therein con-	
	the r. of Mitthew, Dedicator motion.	
	Beginning Inve quot dixis:	
ļ	Non tantum.	
	Three upon the 3. Cum noom officio beginning. Per ominica Dominita	
	Thte upon the 61 Sicut in Imperioribus Series letter 114.	1
	One upon the 7, Omnibus motans, T t 3 Two	

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R

SChriftnm in. Two upon the o. Multa tempeftates. Vpon the 14. one Hodie nobis. Vpon the 15. one Miratur. Videtar. Vpon the 12.three / Exercuia. Magnum. Vpon the 19.two STuffns. Juoniam. Pollguam. Vponthe 20.two Proxime. Pato. Vponthe 21.two Si ad arborem. Omnis malitia. Vpon the 23,two Frequenter. Ad bodiernam. Vpon the 26.two-Secundum Salvatoris. Enangelica. Vpon the 27.two Sufficiens. Animal. Nunc veniamu. Vpon the 1.chap. Videte. of Marke, five Quoniam. Infiruxerat. Vpon the cone Interrogat. Vpon the S.one In (uperiore. Vpon the 9.one Jurat. The 10.0ne Queniam. The qui. The 11. three Zingreduur. In Enangelio: The 13.one Enangelica. Vpon the 1. of Luke, one De feli Vpon the 2.one lofeph antem The Lo, one Tum dixit. The 15 one Omnium. The 16.one Queniam dixerat. The 19,one Si per (briftum. Vpon the 1. of John, one De loaunes Vpon the 4.one Immunera. The ILone Grands fraires. The 14. one Dominus Chriftus. The 20. Two SMaria. Vpon the I Corinth. 13. one Apoflelus Panim. Vpon the I Corinth. 15. one In hefterno frastes. Thus forre Sixtus. Chryfoftomes Maffeis a torged thing. It containeth prayers for Alexim the Emperour, who lived long after Chry/oftome; and for one Niebelas either Pope or Patriarch of Conftantinople. The copies differ exceedingly. In the commemoration of the Saints, Chryfoffene himfelfeis named. Therefore it was not done by him, but patched together by divers after his time under his name, and that at divers editions : chiefly, that which is there (poken of the Adoration of Christs Image, is a meere invention. For Chapfeftome in his true writings, cals painting a luperfitti-

ous are, how, 50, upon Marthew, And the

z Councill of Nice, which did fcrape toge-

ther all ancient authorities. for Image wor-

A | thip, yet never cites this Liturgy of his. His homily of the birth day of Peter and Past, is of the fame fort, Surine Some of the homilies to the people at Antioch, are patched together out of divers places and Authors, is namely in the 66, thefe words, Who is adorned wish purple ------ and flandesh ready to pray unto the Saints: thefe words are read in S. Augustines Sermons, intituled, Of S. Paul : The fixt Epiftle to Theodorm.

AVGVSTINE.

These workes following are forged in the common judgement of all men.

In his first Tome.

A fragment of the rule of the Clergy. The fecond rule: and concerning a Here mites life. Erafmus holds, that the third rule is also forged, which is called the rule of men : or unto the ferwantrof God. And Polydore judgeth thefe three Workes to be none of Saint Anoustines. In the fecond Tome, thefe Epiftles are counterfeit. An Epiftle which was the strin the place

whereof Era/mas put the Epifile unto Form. nationm.

C The 19 z, Epifile unto Demetrine the virgin.

Sixteene of his Epifles to Boniface, et- contra: from the 181 unto the 102.

The Epifile to Crrill of Hierufalem, touching Hieromes praifes.

Innocenting his Erifle, the 93. amongst Anenfines, Fraimin holdeth famed.

All the Epifiles above 242. the Popifi Divines of Lovaine have lately added. In the chird Tome.

The booke of Ecclefiafticall opinions, it is held to be of Gennadinu . Walfrid de Reb.eccl. chap. 20 Thomas Aquinas, catena in I cap. Mat. But those things which are intered from the 21, chapter, unto the \$ 2. are of fome more late author who feemed to have fome fmicke f Pelagianiline.

One booke unso Perrus of faith, Bertram in his booke, Of the body & blood of Christ, afcribeth it unto Fulgentint.

The books, Of the wonders of the Scriptures, their author talkes of the account made by the Cicle, lib. s. Chap. 4. therfore they were not written untill 600. yeares after Chrift

The books, Of the fpiritand foule: it citech Boerhim, chapter 37. Tritemin fathers it upon Hugo de Saulte Viltere.

The Oueflions of the Trinity. The work of the Pariarchs benedictions,

in the fourh Tome, counterfeit -

The books of the S.queft. of Dulcitim. The

Demonstration of the Probleme.

The booke of 22 queft, and queftion 65. A A booke of medications. The questions of the old and New Teltament. The worke of the Incarnation of the word. Of the Trinitic and Voitie of God. Of the Effence of the Divinitie. Of Faith concerning things invilible. Of true and falle Repentance. Herein is Angustine himfelie cited. Öf healthfull Inftructions. Of Friendfhip. Doubted of. The booke of Continence. Of Patience. Of the goodnelle of widowhood. Of 33. questions. In the fift Tome, forged. The booke of the contention of the church and the fynagogue. Sn/petted. The Oration of the 5. herefies. Against Felicianne, of the Vnitic of Tri-The Treatife of Stoickes and Epicures. A Trestife upon these words : I am that I In the 7. Tome, forged or fuspelled ------The worke spainft Fuspentius the Donatif. The booke of Hypognofica. Of Predeftination and Grace. Of Gods Predefination, In the g. Tome, forged .----Expolition upon the Revelation. Of loving of God. His Soliloquia. His Manuall. Of the triple habitacle. Of the ladder of Paradife. 255. Of twelve degrees of abules. Of contrition of heart. Of the Glaffe. Of a Chriftian life. Of Maries allumption. Of the contempt of the world. Of the vanity of the times. Of obedience and humility. Of the good of difcipline. Of the vifitation of the ficke. Bellarmine de | D xtremannElione.lib.1.cap. Of visiting the ficke. Of the comfort of the dead, two bookes; Of the praife of charitie : a Treatife. : Of fobriety and chaftity. A finners looking-glaffe. Of the conflict of vertues and vices. Of the uprightnelle of Catholike converfation. Of the first mans creation. Of the tree of knowledge of good and evil Of Antichrift. Vpon the hymne Magnificat. Doubled of-A booke of the Lords husbandrie, or of

Wednefday*

A fermon of the Deluge. Of the time of Barbarifme. Of the foure vertues of Charity, Of the profit of fafting. Of the combare of the foule. Of the deftruction of the city Hiern (alem. Of the good of discipline, Of the medicine of repentance, one booke, and of the profit of repentance. In the 10.Tome connerfeit fermons. A fermon of the revelation of Sieven. Sermons to the heremiticall brothers. The 2. 14.1 8,19, 20, 22.28.34.38.47. 52. 54 56, 57, 58. of his termons de verbie De-The 21.25, 26.34.35 deverbis Apofloli. Of his booke of go. Homilies. the 2, 3, 4. 7.9.10.15.28,22.30,31 41.45,46 Of his termons detempore, the 9, 10, 11.18. 24.28.23. 37. 28. 19. 42. 47. 48. 51. 59. 62. wherein he taith, that not to falt in Lent is a finne, but that in his purer works he denieth. O. the 118, Epifile to Tannarine, chapter the 4 63 68 77 95 96,97 99 113, 114, 115 For the Articles of the Creed in Saint Angufines time were not to disposed, I meane in that order they are here fet downe. For he in his booke of the Creed to the Carechunienifts, omitteth the detcention into hell, and the life everlafting. Chryfoftome, Tome 5.(de Symbolo.omitteth the communion of Saints) 117,118. 120,121. 115.128.130. 132.136, 127.128 142.156.147. 148.140. 161. 167. 169.174.176.181, 183. 188, 196. 199.207. 281. 223. 224. 216 228. 220. 238. 230. 241. 242. And others alto are by the Protestants thought to bee thruft in, as the ga. 21 4. 254. Of his fermons de Santlis, the 1.57. 10.11. 15.19,20.22.26,27. 30.31,32.34,35.37 all above so.the Paris Divines have added. The Protestants thinke all the reft to bee baftards, neicher Augustines; nor Fulgentius bis, becaufe amongfl other things the author of them, ferm. 25, maketh mention of Ifadore, that li-Ved 200. yeares after Anonfine.

Of his fermons, de diversis 3 5- all above 42. were added by them of Lovane. We thinke chemall falfe covned.

Pallading his beforia Lanliace, is nothing but a fardle of old wives cales as may eafily appeare to the reader : and therefore of no effective at all.

Ab ann. So. THE DECRÉTALL EPISTLES. ad 200.

These Epiftles decretall which passe undur the names, Clement, Enarift, Telefpho-rus, Higimu, Aniceriu, Sever, Calizzini, Drban. Pontian. Anternis, Patian, O.c.and Sylvefter, are all forged: and that for fixe reasons. First, all these epifiles had one and the fame author. for they are all written in the fame flyle and forme of writing, and the fame phrafes ate often repeated in divers epifiles. Now it Tt4is i 499

ipeake all juit after one forme, though they fhould labour to imitate one another. z. Many things of their Egolides are written to foarre from the true phrale of the Latine, that they are meerely barbarous: as this: Epifopi/mu obediendi.di.gendi.ge / numeptor vonerandi.ge nu detralendi vol laerenads: and this. Parer onmer fonn vonerandi.nonrefpenndi.aut infidiandi.ge.3. Thete epifles in their quocations of holy Scripture doef ollow Hieromer tranllati on, which none, of the Popes that the decrees are fathered upon, ever fawe : for it was not then extant.g. There is not one epifle

almost of them all, but containeth fome things expectfely againg the credit of all Hiflorical lirenth, for they fpeake of the Prima- B cy and rule of the Church of Rome, ordination of BiBaps, and of their immunities, of the accuration & degradation of priefty, and of appealing to the tea of Rome, whereas in the three firlt ages, becaule of the multitude of perfecutions, the reject (as Symins Taith)

wished unro the Church of Rome, e. So faith Cufanzi in his booke de concerdia Catheliciths, 202 and Bellamine de Peutfice, lib. 2. e. 14.confullent, that some errors have crept into theie Epifies, and that hee dares not affirme them to be infallibly theirs, whote name they beare. 2. *Historic in the preface before the* Councills, doth not mention them all, Eufobius (peaks only of the epifles of Clement & Wildow, which yet are not now extant. Dame-Care which go it his predecetfors, never faith word of the epifles. No more doth Hieren.

Befides, the accretall applies of the Papes (extantin the comes of the Councilis) from. Syluefler unto Gregory the first, & to to ward, are all either councerfeit, or j. stly fulfpelted.

This is planely flewed by the groffes blur ditie of their fulle, in the molt of them, by their unaperalledging the Scriptures, & their defire of rule over the Catholike Church. For at this they doe ayme, namely, to erect and protect the fuprimacy of the Church of Rome. Chiefly the fe tollowing.

1 Otarkei Epifle unto the Bifhops of Egypt.Hasiaith that the Komme Church did never erre, nor ver baceaterrhall erre, But D that opinion of the inumobilitie of the Romane laid, was not admirted into the world unollin chefelatter rimes, *Catherinas in Gal*. 5.

2 Inding his first Epistle unto the Bifhops of the East for Athanafur, This disagreeth quite from the true copie which is in Secreter 1.2. c. 19 and in Secretary c. 8. His fecond al-(b) is foolish and frivolous.

3 Liberins his answer to Asbanefins: and his Epistle unto all Bishopse

4 Felie his Epifiles to the Synod of Alexandria.

5 Stevens unto Damafas; and another of Damafas unto Steven Bilhop of Africa, wherein there are thefe words of new Laspoe (barstative, compositionisme, pratamability, pra-

is a thing impoliible, for io many Bilhops to A! firi frattes innoraifis, for indicafit.Such like is ipeake all juit after one forme, though they fhould labour to imitate one another. a. Mather [ad Epifeopor Illyrico.]

6 Spritim his first Epistle unto Himerian Bilhop of Tarracon. The barbarous fault of the Ryle maketh is talgetted, as in the words. In ergestulis autem initial constraints in the second second second second second metabolism in the second second second second decembers of the second second second second the Church of Rome as then had no tach jurildiction. Of no greater value is his Epistle to the Millaners, northe 3. and 4. to the B. of Africa.

7 Two Epiftles of Anafl-fius. The date, and the Confuls hereto fubicribed, dilagree from all true hiltories. In the first you shall finde thefe words. Quafi ad capar choritarivé mittere non dubiteris. And hee commandeth with Apostolike authority, flandum effeadle lionen Deangely.

8 The Epittles under Innocential the first liss name, are juftly called in queffion, becaule there are in them many traditions, which unto the Divines of thole times were altogether unknowne. And befides there are which Paragraphers put into them which are ex ant as well in the latter Popes writings, as in the former. The third Epithle to Exaperius, maketh mention of five bookes of Salomen : the 2 a Jpeaketh of the Bithops Mitery, which the Church then knew not. And the Epithle unto the Councill of Carthage is very foo-Infa and icite.

The Epiflies also of Innocentius which are the 91, and the 93, among the Epiflies of S. Anguffine, are connected in Erafmur.

9 Sixues the third his Epsille unto the En-Reine Bilhops, hat in their words. It deniminates Augnifus unfor authoriste. Nynodum congregenijs. ffit. Most fooldhly 1 Falentinian could call a Councill by his owne authoritie, and needed no Popes offildance, the Epsilleichterefore is lorged, Ia his third Epsille, desu: frade-Haribus, eccluleic words, { Semper tament Purgatei flocum excipio, in guo anime baminum corperibus (sluta ad tampus expinatus) are thruft in by fome other, for they have no coherence at all, ether with the puededeut, or conkedjeut clarifs of or Sixian taich, thereis that wo places, Heaven and Helly and that out of the kingdome of God thire is no falvation."

To Hikrive his Bpittes. 11. Aughafus his Epitte. unto Aughafus the Emperour, how warneth him toobey the Apottolike admonition. wiz. the Poper decrees; whereas the Poper of their dayses obeyed the Emperour glaring solvier and ag

12 Pope John the fift his's. Bpiftle is oppolite unto the hiftonie of that time.

13 Felix the I V. his Epilles, the fecond whereof beginnerb this Quenian importabilibus verbis garrulafti. 14 Boniface 14. Beaffor the 2. his Bpiffley and the heldes A. pretrations of startions of Carthege thereined induce do 2016 fields imparitors information of the Prince. Infine, whereas itemplare Biffloor of Ronder lived his handy work for forms of iffles Bopps flucts has handy work for forms of iffles Bopps flucts has handy work for the start of iffles Bopps flucts has handy work for the start of iffles Bopps flucts has handy work for the start of iffles Bopps flucts has handy work for the start of iffles Bopps flucts has handy work for the start of iffles Bopps flucts are start of iff Epidle is nerry to flives four the start of the start of the start of the start with the Malfe onely, without any fprinkings of holy waret. Why third is di concludely farehed togethen, that is in inspecifielle to makte

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48.360.

60.428.

(16 Labothe third his Epifile. 27 Bould the fifth his Epifile Part of initia forgument/of Alassader this full fifth of the ba-Rie decretal r she other part is slow the whole fourth chapter of the datato Timethy. Greynythe third, his shird Epifle (rango, Greynythe third, his shird Epifle (rango, Greinwas) ad. Epifops Bavaria, difigress.

from the edpie which is in Avenuer Anneles, 46.3.

Zacharies fish Epille (rem. 3: Consil) comtaineth. friveflows anfwers to most toolida quettions. One slining chiefly to skenotestas; his command of the rime when to eate bacon.Hisfirkh Epifle is corrupt by fome filthy interpreter Catalogues influence.

18 Nitholat his Epiflies unto the Empereur Michail. Therein lies faid that gody Empercurs never would command the Pifefts, bur intreat thein as Fathers. Bur Eyfising faid otherwife (ib to. beapters 7 and Niephorus, 16-7 ang. 43. Theie lay that (onflaming the Empercur commanded Multuradas Bisfhop of Kome to judge the caule of Cacilia num Billoop of Cartinge. The epifle of the Sy nod of Alexandria to Pope Felix is counterfeit; and full of lyes.

Hilarius his cpittle (the 88, amongft Ange fines) is not rightly a faibled unto Hilary of Poilou. Erstans, The cpittle alio unto Apra his daughers, containeth nothing worthly of Hilarjus, not the hymne unto her.

The history of Ambre/e his life, attributed unto Paulunas, is a fiction. Erafmus in his preface unto Ambre/e his workes.

EVODINS;

Two bookes of the miracles of S. Steine, extant in Augufinerenth tom, are both forged. Triumus indeed sitch, that he wroce a volume of the miracles done in Africkeby the reliques of Steven the Matry, which reliques Ordens the Pricit caried thather i But these bookes now extant containe no fuch matter, neither are they mendoned in any Author at all.

SOPHRONIFS.

That Sermon of the Allumption of Mury in Hierome, is none of his, but lome teiflers of very like time, ha is how rayed by the effect every fight a tellion Bother, Softwankow with Ministan lived both, as where banks with sparked by the booke of Ecclefiaftike writers : but this Scrmbithalker that fights is and Neffecties, book whole hirdliker to the bookhold strict the death of Hiro and

Doth the athers beet a Gildinian Contraction of Contracts of Contracts and the second statement of the

Hit finhon on the Mativity. of Chief, whole beginning is, In identical Dominic, is a many Saine Argoffice: forman : a chief Rubie percent and the second second second blief farma whom the Epiphanic, beginning Licer frates didentifie & a it the sys. de

Tempore. His feruton of Chrift sactuling before Pilate, beginning Mirum forfan videatur, is the 118 de Femtore.

Hisfermon upon the folemnity of Eafter, is the \$ 28. de Tempore.

His fatmon upon Saint Stevens day, baginning; Lello Allanm Apollelorum, is the 5-af Saint Angulin:, de Saulia and hatk another beginning out of Anguline, as they of Lovaim doe confeile.

Hisfermon upon the nativity of Perer and Paul the Apolles, beginning, Glaviffitues Chriftiane fidei, G.c. is Augustines 27. de Sencie.

His fermon beginning Legimus in libro qui Allibus Apoll, Gre, is Ambrofe his 9 fermon and Anguffunes 25 de verbis Apoftoli,

CTRILLYS ALEXANDRINYS.

Hach a commentarie unpon lobain 25 Ann. 430.

But the foure middle bookes of the twelve were lolly & *Isdrews Clifforens* hath added other foure in their places : viz. the 3, 6, 7, and 3.

Sixteene bookes of Commentaries in Ze-

His Epifile unto Colofrins, fulpetted. It is not extant amongft his workes, the fragment is cited by others's and whither Cyril of Alexandria wrote it or no, it is uncertaine,

EVCHERIVS,

His three bookes upon Gene/is, and Commentarie upon the Kings, is fome unknowne moderne Authors. Senen/. prefat. in Biblioh. and lik.4.

His hoppily of Maries Alfumption, forged. For therein are their words, Worthily did our Fathers decree that this Gofpell hould beeread upon this folemone feattof the Uirgin Mary: whereas this featt had not his inflituion nutill 260. yeares after Eacherings

sor

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Ann.4 :0.

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Preparatioestoubations()

viz.under Mauritim Ann. 595. Looks Diman- | & des his Enchiridien. Que ofebe crediant this Homily confider the value of the reflord to v aran - 15 COLF. FORNCASSIANVS, and BANS

Ann.435.0 400.

STYS REEGLENSIA Both thefe authors bookes Gelafiur in a Cameilofyo.Billian did constants; And with reafon. For the first wrote sgainft Pro-(projotathe second against Fulgenine; concerning the Predefination of the Saints and the good of perfeverance. Belides; Farfine was condemned by Petrite Discours , lib ate Inear Harmifde Pope in his Epifile in 5. Tant. Biblin oth Alein Chronichtand Trisbemins in Funfe. And therefore Driedo and Ruardus Tapperses in approving Faufine his writings doe fiew themfelves halfe Pelagians.

THEODORETVS.

His 12. bookes, De curatione Gracarum affe-Hionun, are fuipelted, becaufe Nicephorus in Ann.440. his catalogue of Theodorets labours neverna-

mech shem. And chefe bookes make for the Invocation of Saints, which Theodores upon the fecond of the Coleffians, doth condemne: His Epifiles alfo unto Les and Remansare doubtfull. His booke De Sanchis hath fome things inferred by others.

1.1.1 LEO. Thefe workes of his beare a counterfeit

ANN. 450.

flame. A Sermon upon All-Sants day, either

wholly forged, or at least in the title. For this Peaft had his originall f on Boniface the 4. about the yeare of our Lord 610. long after Les. Perrus de Nasalibus 46. 10. cap. 1.

His 5.Sermon of Lent, is Augustines 63.De Tempore, and his eight Sermon is Anguftimes 33 de Tempore.

Some of his Epifiles, as the 84 and the 92. are no where extant, but in Gratian, who (like a notorious fallifier) thruft many workes up-D on the Fathers which they never were authors of. And it is a ftrange thing that Lee thould offer to fend his imperious Edicts through Europe, Afia, and Africke, when as hee was confirained of neer fliry to make a fupplication unto the Emperour for the calling a Councill within Italy. And hereby it is plaine, that his 84. and 46. Epiftles are cither counterfeit or at leaft corrupted : becaufe hee arrogateth the fulnelle of power in forraine and far diftant regions, and enjoyneth Anatolins Bishop of Constantinople to execute his committion in the beginning of the 46. Epiftle, But the Fathers of the fixt generall 'Councill, expounding and confirming that which formerly had beene defined in

chebfuft Countillas Constantinoples and in the Genericity of Will lecdon, day then in the 30ichapeter mRenewing sheiDebteet of sche Hoos Facherschatmer in this raited citiz of Confinitinople, Subfiche & you Balbopsi vehichi allumbled ar iGliston dina i malidani in detana mine, that the Sea of Conflantingto hash equal primitedges and dimension with these on of Elder Remand in all Brolifinfticall marter she advan cad mich as great bakent and routenance as is, bis ing slater mileries and a state of the stration ali he munadi Boitles of Min Pope, and Ino dan. 450. finien, extantin ere Code; fib. 1. sit 4, de Same ma Trinitate, are of doubtfull crerke. For fuß, Infinian faith there, That hed hath faboured, that all the Perents of the Enterna Juri diction should be obedient unto the Church of Rome Burall: histories fay, that this was P be callins deed. Ado Viennonfis, clienterad anima 694 100 Carpatenfas in Obren ? Lamain Benifacio terrio. It is alto aferibed unite Michael Ra leologui. Belides, in this Epifile the Pope is called the head of all Churches. But the con trarie is to bee forme in Gregory the fourth his Regiftrum, opift.3 1.34.36.38. Thirdly, this Epilleand the other of John, are not extant in the old Munufcripts:witheffe Miste, Parerei 116.5 cap.23.

Articas his Epific in the end of the Count cill of Chalcedon is a counterfair. Looke Un nins his Animado er frons in Bollarmine de Ponsif Rom.lib. 1. cap. 24. O lib. 2. cap. 29.

The Epifile of the faid Councill unto Leo is fuch another. Newly found (as is pretended) in the Library of the Friars preachers at Colcine.

GELASIVS

The booke of the two Natures, Bellarmine ABN.498. denieth to be written by Gel-fins the Pope, De Pontif lib 4 cap. 10) And Melchior Can No for comm. lib. 6.cap. 8, yet they hold it the worke either of Gennadins, or Gelafins Bihop of Cæfarca.

VIGILIVS.

His epifile unto Theodofius, Anthemius, Severns, Eutychian heretikes.wherein hee profetfeth himfelfe to be of their opinion, is cen fured to be a counterfeit, by Baronias, tem. 7. upon the yeare \$38, and after a fort by Bel larmine de Pontifice lib. 4. cap. 10. But the epifile is defcribed by Liberatur, and is extent in the as, chapter of his Breviarie, and is alto in the Chronicle of Viller. The fame doth teltife that it was written after Vigilins his ordination, and therefore Bellermone erreth in holding the contrarie.

ANDREAS CRETENSIS.

Ann. 500. His Encomium de dormitione Santte deipara. cap.6. maketh mention of the feaft of the Affumption

Demonstration of the Probleme.

Allumption of Marie, which was not inftitu- A reported) and that this was beld long after by the red untill the years of our Lord, 595. many yeares after this authors death: therefore thefe orations leems forged.

THE COVNCILL OF AGATHA

The canons of this Councill which are cited in the Decretals De confectat. dift. 1. chap. Alifar, are no where extants

ANT.520.

An. 570.

dar.6c .

18.670.

EVSEBIVS EMISSENVS.

The Homilies under this name were not written by Enfebine of Emela in Greece, but by a certaine frenchman, as appeareth in the homily unto Blandina. Fulke. Bellarmine confeffeth this alto, De extrema unflione lib. 1. chap.5. Logke alfo in the fame Beller mine de facram Eucharift.lib. 2 cap. 29.

The fermon of the feath of the Nativity, beginning Nativilas Domini, extant amongth Fulgentins his workes, is alcribed unto Angufine, and is his 15. fermon de Tempore. And in fome Manufcripts it is fathered unpon Severianns.

GREGORY THE GREAT.

The booke of his Dialogues is doubted of: it is fluffed full of Italian wonders; and is not confonant unro the reft of Gregories writings, neither in matter nor forme, Chemnitins.

His booke of the Sacraments, and of An- C themes, Pamelins fet forth, but it is not mentioned in any au hour, but onely in Micrologus in the 24 chapter.

In the 2. Councill of Nice, an Epiftle is afcribed unto Gregoriethe Great, concerning Image worfhip, which was indeed the 3 Gregories: for Gregory the great prohibited adoration of Images.

CAESAR OF ARLES.

The homily of the words of the Apo-Ale, Si cujus opus manferit, Ore which is aferibed unto this author, is Angustines 41. de lanttis.

THE 6. SYNOD.

The canons of this Councill in Trallo are conder ned by the Papifts as forged, but in the fecond Nicene Councill they are commanded to bee obferved, and are by Gratian himfelfe approved, dift. 16. capite. Sextume Mafter Beza circth an old gloile of Balfawons, taken out of a very old Manufcript. The words in Englift are thete. And this is also a general Council : For albough the Bilapioi the Well, namely, the Latines and fridant, (to whom this Council in fome cannot erter a fore blow) doe urge it very earne fly that is is no who wat al Conn. cill, nor that the Popes Delegate was there prefent: because that there is another 6 Goungall held un. der Conflantine furnamed long bearded. (aussie

command of Infinian Rinothmetus, But I, not induring this; and looking nearer into the cohorence of this matter, and into the canons orderly following, written in thefe words: The boly and generall Councill definesh thus and thus : letting paffe the moderne canons, which are neisher (whicribed by the Kings nor the Fathers that held the Council: taking under examination the melt ancient copies of shele Canons, I found amongst the names [ub]cribed unto this Conneill in Truko, that there were prefent in that Councill, both the Popes Deputies, one, Bafilins, Primate of Cortina in Crete, and another who was Biftop of Ravenna, and not oxely them, but alfo other of the Potes Legates being Bofbops of The falonica, Sardinia, Heratles in Thrace, and Corinsb Thus much Balfamon And Bartholomen Caranza weiteth thus. Inthe vo-In me of the Conneilis printed at Colorne, there are nine Canons afersbed unto the fixt Synod, whereas weeknow that the 6. Synod which was called under Conftantine, fet forth no Canons; but after. wardunder Iufinian, there were 227. Fathers gathered together in the Emperours Pallace at Constantineple, and they fet for the 102. following Canons. This is affirmed by the Fathers of the 7. Conneill held at Nicen under Constantine the forme of Leo, and Irene bis mosber in 5. All of the faid Councill, and more at large in the 6. AE, tom. 1. In both places civing the 82. of the of Ca nons. Besides Nucholas she T: maketh mention of thefe canons, in his Epifile wato Michaeleho Emi. peronr, as also Analtafius, Abbas, and librarie keeper unto she fea Apostolike da the preface of the S. Synod, faying : Seeing that the 6. Conneil fet forth nornie at all, but onely the Creede, it is certaine that the Canons by them alledged, were fet forth privately and by them/eluestong after the 6 Councill. Moreover, the Fathers of both Empires called together at the Conneill of Plorente dereile thefe 102, Cations in the's, feffion, Grather alfoin the decree cies b fome of the fa Canons, and aforibes shem unto shas 6, Conneill. Thus much formithe Dift. 6.cap: Sextan. Advian the Popy faith : I receive the 6 boly conneill with all the Canons. And the teme Adrian in his Epitte unto Tarajins hath these words i in the Divine and here. fully publified Canons of the 6. Conneill, Scc. Surius granteth that the 9. Canons fathered upon the 6. Councill com. 2. Concilior, 1tt counterfeita at art i P. 1 and the second BEDE 1

Art in Ash

His Maryrologiam fome thinkero be cor-

March & March & March

rupted by fundry additions, in anticipit

THE . COVNENLL OF NICE.

a. This Council, being wholly for Image

worthips, as bashrimpides and idolarous, and

charicitors rejected bur chief Bilhopsilof the

Weft, as witneffeth Aventine in his Annals

1.4. The decrees of the Orecians (quoth he)

for Image wothip, were abolified by the

Figure 1. Construction of the first sector.

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Ar. 8.720.

Ann. 784.

council

Am.810.

Preparatives to the

Nim

Councill of Franktord. Ade alfo, in the fixt | A sge, Hourden, Gre. Albert Pophine refuseth to hold the Coleine edition of this Councill for true:there are therein many palpable falfboods.

CAROLYS MAGNVS.

There is a booke of his against the Councill of Nice, which the Papitts doe fay is forged, but without any ground at all. For Hinewar Archbilhop of Rhemes in his booke againft Hinemer Bithop of Ianduna maketh mention of this booke, and faith hee read it when hee was a boy in the Emperours Palace, and cited almost word by word the 28. chapter 46.4. Befides Augustine Sconebus, kee- B per of the Laterane library at Rome, doth teftifie in publike writing, that the copie of this book is there extant written in old Lamebard letters. Thus much out of the most learned Hofpinian.

DAMASCENE.

His Sermon of our Ladies fleepe, is called in queftion; for it citeth Euthymin, who lived long after Damafcens, under the Emperour Alexin.

The little booke of the body of Chrift fet forth under his name by Tarrianne the lefuit, out of Cardinall Sfortia's library, is (to fpeake in a word) worthy of no credit at alls for his C writings by realon of their thamefull errours have no great reipect amongit us.

LY DOVICYS FIVS.

Gharlemaines fonne. His donation, wherein he gives Rome, and the Popes cleftion unto the Pope and Citizens of Rome, diff.6 3. cap. Ego Ludovicus, cre.isa meereforgery. For Pajohalis being forced by the people to take the Popedome upon him without the Empe-rours authority, cleareth himfelfe by his legate unto the Emperour Ludevicus Pins, and layerh all the fault upon the Clergie and people. Th'Emperour was herewith farisfied, but he fent a fhatpe and feyere command unto the people to beware ever after to offer like injury unto the Imperiall majefty. Sabellicus Ennead 8. lib.9. Platina in Pafchalis his life. Moliment the Civilian thinkes that fome librarift of the Popes tooke paines to force this Donation, and therefore that that just fuspition may difanull the credit thereof.

Belides, the Canon Diff. 6 3. cap. Ego Ludoview, is contrary to the Canon Dif. 63.cap. Com Hadrianum. For if Lodwick the fift, have given away his freedome of the Popes election, why fould Lodwick the z. his nephewthink himfelfe any way wronged therein ?

Othe the Emperatry eath. In the desree, diffinction 63. chap. ati de

mine, there is an oath fer downe taken by this Emperours legates in his name, unto loba then Pope. Now all this is as true as that the fea burneth, For Oske, comming unto Rome, as the Soversigne Lord and commander of the Pope, deposed lebs from that dignitie for his villanies, all the whole city, clergy and laitie approving and applauding his ju-Aice in this doing. Witneffe, Luisprandus, of Panlus Diaconno, bif. 16.6. as allo Theed &

AN AST ASIVS.

Am. No.

ANE. 880.

There is a booke of the fives of the Popes under this mans name, wherein are divers crrors fet down, not justifiable by any ancient or grave authours testimony in the world : many Chronicle flippes, fome contrarieties, and tome imposibilities. Baronins thinkes it done by divers, at leaft by two feverall authors : It is in some places altogether depraved by the forged additions and detractions of others, by realon of the extreme ignorance of former ages. The first part is fathered upon Damafus by Platina, Trithemius, G. Omphrins : It (warmeth with abfurd barbarifmes and folacifmes. Thus much Albinns.

PASCHASIVS.

His booke of the body and blood of our Lord, is depraved by malignants. For the tale of Christs body visibly appearing in forme of an Infant (in the 24 chapter, in Bibliotheca Patrum,) is foifted in by fome garrulous Monke. For it is oppolite unto all the reft of Paschasius his dostrine of the manner of Chrifts prefence in the fupper : and befides, differeth as much from his phrafe and ftyle. This Hoppinian hath noted in his 5. booke de facramentis.

SIMEON METAPHRASTES. Ann.950.

A triviall Pedant in Conffantinople, hee writ the lives of the Saints, more truly to bee intituled, The Legends of fies. Ann.1080. ANSELME.

His two bookes de Imagine mundi, are by fome imputed unto Honorias: Simler in Bibliothees. In his commentaries upon Mathew. Bellarmine de Enchariff.lib. quareo chap.9. faith that the Greekes (or their favorites) have thruft in a place, namely upon the 27. chapter thereof, concerning the time of Christs full inftitution of the Sacrament.

Bernards counterfeit, or at least fuspetted works are these following.

Of the folicarie life to the brethren dewonte dei,

Demonstration of the Probleme.

(Meditariansed (ogeneration and et a) A Of the inward house of a smith sound Of the order no our hile; aw 1 The laddor of Paradife no bt jected by the ha herom an or e erheftinisvoil no. The formics of boacft libe. noi Tinet onless miking gatfe on Divid stewnood which markelin the Ant SA formon de the Londs Suppers A book of Conference and the store ha Sermon ble dury will be atta in sta . The defenition of Clareneller .An thifle of Bernerd Spluiter. Bernons stiGilleringhop the Cint lur ticlese Bernere wrorebus Saanddied+ n & the reft GUbentus addied afses his deashi Of Maries lamentationas, correction - Gena Bernerds doftrine. antrogen I bet graner An homilie of the difciples that went to: and addition of the second Emanis A booke of the love of God. Another of the nature and dignity of divby Such and Provident in State »A bookeof: Chrifts paffion; upon the text, a Lam the true Vine. An oration in meeter unto the members of Chrifts body. Another of the Pallion. A third unto Chrift and May. A fourth of the Nativity of Chrift. A forme of the private confellion. The manner to live well, unto his fifter. c A fecond booke of Conteience. A deprecation unto Mary. Of mans mileries. Sermons of the fpirituall conflict. Of 12 degrees of humility. A fermon upon the Sunday next after rwelfth day. Fificene Sermons of the Supper, Peter Marty faw them under another mans name. An homily upon the text: The kingdome, of heaven islike unto a Merchant. An epific unto Marthem Bithop of Alba, A medication upon Salve Regime. A Sermon in Advent of the it. Burthense The life of S. Malachi. n IEFFREY ARTHÝR of Monmonth. His foure bookes of the Brittilh affaires; re thus cenfured by William of Newbery: There is (faid hee) a certaine writer of late come forth, telling many ridiculous tales of the Brittaines, extolling them (with impudent fooleric) farre above the Macedons and Romanes: hee is called leffery, furnamed Are thur, because the olde Brittish tales of Arthur are by him augmented, and with a little thethoricall paint, published as historics of au-

thenticall credit, Nay belides and aboue this,

inchash published for most impeachable

and impregnable, vergies and prophycity Aduthe, rei which he har balfo aduled much of his own furmifings, in his tenslation of them into Latine. Againe, how egrogically impudent is he in farcing in fictions me his book which he calleth the Brittifh hiftory, no man that readethir, funleffe wholly, ignorant, of antiquity find chode battereeive. For her that knoweth not the third of things, guick-ly give way to the current of illuding fables, and fabulous illufione. I othit to recapitulate his fictions of the Brittmines gelts before Cefors conquest : fireames flowing either from his owne invention, or els derived by him (as through aleaden conduità from other inens braines into his booke, as immoveable geritics. Thus much Newbery, fomewhat thirpely, confidering his own workes are fubject to the fame comme that be to roughly churdeneth upon Arthurs for he himielf ofcentimes leaves the true tract of hilloties, to ferch in trifling fables into the body of his biftery of the affaires of England, the and the many and and a state A 5.61 T FRANCIS. 1.10. That Epifile of his unto all his beetheen An.1200. is a forgery Bellarm da, Mifa, lib. 2. sap. 1 C. BONAVENTVRE The Pfaker of the B. Virgin infallely fa-AN.1260. thered upon him, for he in his company upon Lumberd, faich, shar weemuft beware left in honouring the Mother, wee diminifi the honour of the Sonne. IACOBYSAYOR AGINE Hermas Billiop of Genos : luis booke called the golden Legend, hath nothing in it but whole myriades of most fimmeful and ridicus lous lies, and a start of the start of the NICEPHORVSCAL LISTVS AN.1 100. red with

505

An author fraught with fables , he tellesh arale of Chrifts Linage Isnt of him apro dbagarsus : But Enfebres found no fuch thing in the treasuries of Edella : libro primo bift, in fine.

All ancient authors, uncited of fome fucceeding writer, and unauthorized by fome good author, are either really forged, or by the Church unallowed : and therefore of more doubtfull credit:and fuch is Ludgarm of S. Swiberts miracles, d.c.

Alio all bookes 1. that have their original fro fome Romifu librarift . 2. that are extant onely in the Untics of Laterans library, 3.01. onely in the Monkes cloyfters, all fuch wee juftly fufpect.

What foever any olde writer hath unfiely Vu fer

min Preparativen to the Str.

ter downe, concerning anything efficiely A (with fome little change) have bin brought were it weitten befårdinty bebelte man affen up about that marter intis to belfe by and the vourably expounded a bur if in word written augr and fucit horefse at is finny and fairely San is he in far ang in fiction bathininid or he called the British R of a same

III. The engles of the Corruption of the Apollolike mleng. ລ**ວ ກ**ຳປະປ and rate of in the sure. ni v Salare 570: 2.00

I THE doctrine of religion is by many. wrung, and wrefted unto the opinions of the Heathen So doth Cuffedin ten B

flifie in the appendix of the defende of his booke de efficie pis viri Me cannot (queto be) deny, but that the anneunt Christians (with a wanderfull confent) blied affirmed that of the lawes of shew raligion, which book the Romans, and other nations in elder times baux offirmed of their lawes: viz. shat they were partly written, and partly un. written, irgenea aj ajeapa The Greckstheiclves doe ufethele words:even Clem, Alexand. Bafil, Bhiphan es Diomfine. And the Fathers (lett the doftrine of the Church (hou'd freme too harfh,) doe twine it towards naturall reafon, and phyficall arguments : and in the queftions of finne, free will, and taith, they argue more like Philosophers then divines . astor example, Arban flow in his booke against I. dols ind Clement. in the 2. of his Stromata" 1

The councils of the fupercrogation are not thing elfe, but the Philosophers removed or decorum. The doctrine of Purgatory came into the Church out of the Heathen Writers: for the Philosophers and the Poets were the firft that ever wrote of the paines of Purgatory after deathias Plato in his 10. booke, de Republica Virgill in bis 6. of Aneads, and Ovid in his Meramorphofis, I. 1 5. The Platomift's (faith Augustine de civit. Dei lib.21.cap.13.)although they will have no finne unpunified, yot all shole punifoments they will have to tend unto reformation, whether shey bee inflicted by law divine, or humane; in this life or after death. "The rices and cuftomes of the heathen

-1 at ..

1.2.16

· -. ")

14.11

into the forme of Gods worlling wand that by Chriftians. It was a cuftoine minis many to banquerupon Martyrs folentitiries, and this wasterched from an olde ethnicke culiome Auguft. confeffion. toith. Bright Tibanundiling changed the Othiles foloninitios into the Marry os Featha Ass Bregaty: Nifeam In this life, Taith thus: Meby affered the seldbrations of the Martyrs menuricas daftebe suit dial multitude Bould (through defice of vaine delight) perfiftin the adoration of their gorgeous idelatry : Thead. de Enang. veris ennes, 8. fairles frinche Patitia Dialia & Dymifie altar is the featibili supiter arid Baselous; the people decode makerber lan quers to fotomilese che membries of Peser, Baul, Thomas, Sergius, Marcellus, Geontius, Anthonine, Maurice, and other fuch boly Martyrs. Painting and Imagerie was an heathenikh ku-Rome Ewfeb 1. 9 da 7 bift.ocs Aas allo to bainc incenfe, and light tapers unto the images. Cicero.offic.lib. 3. ybarely vigili wieto uled of the Gentiles before bhey came into the Church, as appeareth by Suctonius in Velpations life, c.7 as alle fprinkling of boly water lowenals As-17.6. which Sozemene capit fly cald a heathemifi cuftomedt Ge 6. Alfo lighting of candles by day light: Seneca. 1.4 epift: 15: allo fhaving of crownes: Apulejan de anres afino J. II. The priefts of 1/ys. (epoten he) had their baire (baten, and their browner veryymooth. Kaffinas baf 1.2.c 29. faich, that for Serapis bic brif place, orary one painted the croffe upon the posts, antries, windowes, walls, and pillarst and thas Constantine nled this ligne of the woffer his enfigne, Sozomene teftifieth, l. I.c.s.

3 The Church hath refumed the abolifhed cuftomes and ceremonies of the Icwes cas themaking of their holy vertimenrs according unto the Priefts of Mofes law, Alenjans de offic. divin. allo Amalarius de offic. Eccl. 1.2.c. 22. Gratian de confect. Dift. 1 . faich, ebat the confecrations, and boly undions are to be made and performed according unto the prefeript of Mofes, and the imitation of the Levitas. The licence & too free libertie which the Church ufed in thefe three things, bath beene the case of all thefe corrupted fefters now predominant therein, and ranckling the chiefe and choile parts thereof. 신을 잡다.

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"He Demonstration of the Probleme shall bee shewed in these positions following, which I have composed of the chiefelt places of divinity, which are now in controversie. And the fcope of all them is this, to fliew and proove, that the Religion at Rome now profeiled, is falle. ly called Catholike. And the fumme of my Demonstration tends to fhew, that the chiefe and proper heads thereof, either a were not received from the times of Chrift, et his Apoftles, or 2. if they were received thence, yet not as Articles of fairb, but only as Opinions and probable Con. jeffures: or 3. that in all places the Pureff Churches never held them in the fame fente that the Papifts held them in the Councill of Trent.

The places and heads of the controversies are these :

Holy Scripture	508 1	B Mixture of wine and water.
Traditions.	511	Keeping of the Sacrament.
The Mediatour.	513	7) Ce of the Letine community the Counting
The truth of the Humanity.	ibid.	Use of the latine tongue in the service.
Descension into bell.	514	Transsibstantsation or reall presence.
Free will.	516	Adoration & elevation of the facramen
The remainders of Concupifcence		Sacred rites pertaining to the Maffe. Penance fucramentall.
Veniall finne.	519	Satisfaction.
Images.	528	Purgatory.
Reliques.	ibid.	Sacramentall confession,
Signe of the Croffe.	523	Confirmation.
Churches for prayer.	525	Chrifte.
Canonicall boures.	ibid.	Marriage.
Interceffion, Invocation, and we		Priests marriage.
Saints,	ibid.	Single life.
Prayers for the dead.	530	Extreame unflion.
Instification	533	The primacy of the Biflop of Rome.
Merit.	535	Bulser Indulgenses.
Faith.	\$36	Of the power of Kings.
Fulfilling of the Law.	54° D	
Supererogation.	ibid.	Monkes.
Pilgrimage.	541	Mary the Virgin.
Fasting, Stations, Procession;	542	Feast daies.
Sacraments.	544	The Church.
Workewrough	546	Succession.
The Ministers intention	ibid,	Antiquity.
The Character or feale.	547	Conneils.
Baptisme,	ibid	Benedictions.
Sacrifise of the Maffe.	\$50	The Clergy and laysie.
Communion under one kind.	554	Additions of fome later Papifticall opini.
Private Maffe.	555	ons.
	100	• · · · · · · · · · · · · · · · · · · ·
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ibid

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572 ibid

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575 ibid

580 ibid

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ibid

ibid

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ibid

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Holy Scripture.

"HE auncient and Chriftian Church hath acknowledged the lewes Canon of the olde Tiftament to bee true and perfect, excluding wholly from thence the Bookes of TOBIE, Indith, Wifedome, Ecclefiafticus, and the Maccabees. Teftimonies. Befides thefe (faith Achenalius , in Synopli,) There are other bookes of the olde Testament which are not canonicall, but onely read by the Cateconmenifis, at the books of Wifedome, Ecclefiafticus, de. Of thefe (laith Cyrilof Hiernfalem, Casech.q.) reade the 22. bookes, but meddle not with the Apoerypha, meditate diligently upon those Scriptures which the Church doth confidently reade, B and use no other. The Apostles and Bishops at the first fowing of the word, who left us thefe bookes, were farre wifer, far holier then thou art : therefore fince thou art the fonne of the Church, do not break the bounds they have fet thee in: and as I faid before, fludy the 22. bookes of the old Teftament. Thefeare they (faith Cyprian, or Raffinns.in exp. Symb.of the I wes Canon) which the Fathers have put into the Cano, by which we must lay the foundation of our faith : yet note this , that there are other bookes also called by the Fathers, Ecclefiafficall, not Canonicall, and fuch is the Wifedome of Sulamon, and another of lefus Syrach, as also the bookes of Toty, Indish, & the Maccabers. In the new Teltament, the C booke called Pafor --- , all which bookes they would have read in the Church, but not alleadged for confirming any point of fayth.Epiphan I. de pond. & menf. atter he hath reckoned up the Canon, thus cenfurerh the books of the Wifedome of Sulom, and Ecclef. They are fit and profitable, but not reckoned amongst those which are approoved by the Church : and therfore they were neither laid up in A... ron, nor in the Arke of the Teftament. The fame words are in Dama (c. And Nazianzene doth certainly determine of the Canon in his verfes of the true book :s of holy Scriptures. In English, thus.

In our old I cflament two and twenty bookes are ler, According to the number of the Hebrew Alphabet.

Looke also in the fame Nazian. his Iambicke poche unto Selencus, of good educarion. Hierome faith, in prolog. Galeato in lib. Reg. The Wijedome of Salomon, lefus Syrach. Indish. and Toby, are not in the Canon. And in another place, Prafin I. Salo. As the Church readeth the bookes of Indith, Toby, and Alacchabees, and yet allowes them not for canonical, fo allo we reade thefe two (the books of Wifedome and Syracb) for the edifying of the people, but not for confirmation of any Ecclefiafticall opinion. And in a third place. Prafin Efdram & Nebem, ad Dominionem & Rogatiasum : what books foever are not from the Hebrews, & among the 24.old ones, are wholly to be rejected. This opinion of Hierome doth

A Lyra, Prologins Apocryph. Dyonifius Carthufianus, & Hugo Cardinalis, Prolin Iofn. follow. Let us take a teffimony (faith Gregory, in lob. 1.19.c.17,) out of the Maccabees, which allthough they be not Canonicall, yet were fee forch to edific the Church. Toby Indich, and the Macsabees, (faith Radulphus, in Levit.1.14 c. 1.) are not of any authority though they be read for the inftruction of the Church. After the Authentike bookes (faith Petrus Cluniacenfis,epif. 2. f. 1.) there remaines other fixe to be fooken of, viz. Wijedome, Syrach, Toby, Indieb, and the two of the Macrabees, and these though they could not attaine to the credit & authoritie of the former, yet for their commodiouines, & good worth, they have deferved admittance of the Church. Caietane in the end of Hefter, faith, that feaven chapters of Hester, the books of Toby, Indith, Wifedome Ecclefiafticus, and the Massabees, are all Apocrypha. Charles Sigon. Com in Sever. Sulpitium, denies the Macchabees to be canonicall, because of the diffonance of the ftyle from the reft, and feemes to preferre the hiftory of Instine before it Hierome faith, in Prafat.in Indith : that the Nicene Councill reckoned Indith amongst the holy Scriptures: therefore that Synod helde all the reft of the Apociypha as unworthy of allowace in the Church; yet is not that certaine which Hierome affirmeth of this book:for his words are, we reade the councill to have rectioned it : but Athanafins, prefent at that Councill, utterly refufethir. Alfo the Councill of Laodicea, inca. 59. decreed, that no part of the old Teftament fould be read in the Church, but onely the Hebrewes canonicall Scriptures, Indeed the 3. Councill of Carthage, in the 47. Canon, nübereth al the aforenamed bookes amongst the holy Scriptures : But I fay that the Catalogue of the bookes of that Councill, is either counterfeit, or justly doubted of, for 1. this Canon which is reckoned for the 47. of this Councill, is in some bookes the 24. Canon of another Councill under Boniface, as Surine will teflific. 3. In this Canon are allowed s, bookes of Salemon : whereas there are not fo many. 3. The Canons in Trullo a pproove both the Laodicean Councill, & this, which (hould not have beene done if they had determined juft contraries , the one making that apocryphall, which the other makes Canonicall.4. I think the Councill of Carthage held all bookes Canonicall, which the ancient Fathers admitted to be read in the Church.

2. The booke of Barnet hath Bin held apocryphal, both by the Fathers & Coücils even to che yeere 1439, at which time the Forentime Coücil canonized it : and yet did Driedo deny it to be Canonicall after this D. dogm. Eccl. 166 J. cong. 3. Hellers lakt 7. chapters . Daniels hymne of

3. Hesters laft 7. chapters. Daniels hymne of the children, the hiftory of Su/anna, Bell and the Dragon, are all rejected as counterfeits by the Fathers. Hierome profin Daniel. cals the hiftory hiltorie of Sulama, Bel, and the Dragon fables, and faith they bears not the authoritie of holy Scripture. And fo he faith, Eu/eb. Apollanaris, and Methoding dow all indge.

The authour of the books demirabilities, /riperse, in S. Angell 1,24,345 Sich, that concerning the other dentice of lyons, and the transportation of Abscuk in thesale of Bol & the Dragon, nothing is put in this ranke, because they are not contained in alte, durine Scriptures. And Sixtus Schunft, Biblioth. Ho, 1, cap 8, reiefteth the 7, chapters of Heffer, & the hillorie of Sufama, 24 additions.

4 The word Canonical is vied by the Fa-there in two ferifeseviz. abfolutely, and refpe. Clinely, and, of wind n. That which is ablelately Canonicall is the perfect rule both of faith and discipline.Respectively Canonicall is that worke, wherein are contained fome fentences taken out of the writings abiolutely Canonicall, and fome histories concerning the Church of God, and are therefore allow ed to bee read in the Church at publike meetings. And in this fente it is oppofice onely to prophane and heathenish workes. In this fenfe are there Apporyphall bookes called Canonicall, and diuine, or, of diuine authority by Angust. De civ dei tib. 18.c. 36.cum c. 2 3.1.2 contra 2. Epift Gandeniy :and Hierome, praf. in Machab. And in this fente doth the Councell of Carthage in the afore cited canon acknowledge all those for Canonicall Scriptures, which (faith it) wee have received from the Fathers, to bee read in the Church. And indeed, when as the Fathers doe cite there Apocrypha, they doe not alleage them as properly Canonicall, but onely as hiftoricall. Ambro/clib.de bono mortis: & lib. 1. in Lu. cam, cite h the 4 booke of Ezra, yet who is hee that holderly this booke for C: nonicall? So is the third of Ezra, and Hermer his booke called Paffer, oftentimes alleadged by the ancient writers, and yet are Apocrypha. By the Canons of the Apoftles, Can. 84 the 3 booke of the Macchabees is Canonicall, but not by the Councell of Trent. Bellarmine faith, that the decrees of the Popes are by Gratian called holy Scriptures, but 12m jersinais, that is. abufinely, to diffinguith them from prophane D writings: and Canonicall to diftinguith them from the Fathers holy workes, which are neither rules for our faith, nor haue power to bind vsto beleeue them.For although (quoth he) the Canons of Popes, and Councels are diftinguilhed from & let after the holy terip. tures, yet in their kinde, they both are & may be called holy and Canonicall writings, -as Innocentina cap. Cum Martha, extra. de celebra. Millarum, calleth that fentence of Anonfines holy Scripture, (he injureth a martyr, that prayeth for a martyr.) And in this fenfe doth Damafus call the Canons of the Apofiles Canonicall.

5 The auncient Fathers, and the most learned of their fuccefors, doe hold the HeA brew and Greeke rext of the holy Scriptures to be uncorrupted and pute. This not one denics, Hier, in c.6. I/a. derideth them that fay that the Hillow bookes are corrupted. The fame Father will have more credit given to the original, then to the tranflator, EF ad Lucin.de ops.gen interp. in c. q. Mal, ep. ad Angust. 89. praf. in 4 Enan. Auguffine allo, De cint. Dei. 1.15.c. 13 laich, That when a dimerfity is found in the bookes; snuft chas language from whence is is knowne, to bane beene firft tranflated. So fayth Indoniens Vines vpon this place of Anguffine. And Anguftine himtelfe in ditters other placcs, viz. Ep. 108. Tratt. 3. in Ioan de lott Chrift. 1.5.c.11. Arias Montanus faith plainly that the lewes neuer corrupted the Hebrew booke which wee now hane; and if there were any change, yet was there not one word, one letter, one tittle which was not kept in the treafury called Mazzoreth, and therefore he calleth that Mazzorech a faithfull cuftody.

6. The Fathers before Gregory the first, neuer vied the vulgar translation, which is now faid to be of Huromes correction, by Damefas his command.

1, Terrollian againft Al arcien vied it not. Onera vestra invicem suffinete, lib. 5. capite 4. Irritamfaciam , 1. 5. C. 5. Non me pudet Enangelu, 1,5.6.13. The Vulgar Edition Alter Alterius onera portase. Gal. 6. Prudentiam prudentium reprobabo. Cor. 1. Non erubejco enangelimm. Rom-1. 2. Cyprian vied it not. Non fumidoneus. Ad Quirma, 1.1. num. 13 Q wia prospexit redetuption em populo (no, cit a NR 10. 7. In principio erat fermo 1.2. mm.6. An numbered opnientiam bonitaus eins & fufti nentiam & patientiam contemmis?1.3 m. 3 5. Vulgar Edir. Non fum dignus calceanienta portare. Mat., . Quiavisitans & fecis redempsione plebis fue. Luk. 1. In principio & at verbum. Iohn 1. An denisreas bonicatis cons & passes s' a & lon Rom. i. ganimutatem contemnis? 3. The Romane Clergie that lived in . Cyprians age, vied it not. Donani tibs omne debitil quia rogussi me.ep. 3 1 -Pradicator in universo munde . Vulgar Edit. Omne debitum diunfitsbi, queniam rogafisme. Mar. 18.: Fides veftra annunciatur in Uniner fo mundo. Rom. I. 4. Arnobins vied it not. Puers noniffinen bora Comment in Platon - Vi ventiles, P/d. 106. Bro antem interceffi. Volgar Edir. Filioli, noviffima bora eff. i John 2. Sasanns experioit ves nt cribaret. Luke 21. Ego antem rogavi S Hiderie uferti it not. Indicabitin de volis, in Mar. - Vento movers, Ibid.

Vut

Gladine

510	The Demonstration of	of t	be Probleme.
	Gladium exerens, fervo principis facerdatum		folvere corrigean
1	am em abscidit.		Vulg Vt responsam dema
	Vulgar Edit.		v e rejponjum activ
Mat.7.	Qno judicio indicaverisio judicabi mini . Arundinem vonto quassatam.		Quan impleret ante
Mat.11.	Extendens manum exemit gladium fuum, &		dicebas, quem m
Mat.16.	per extiens (erunm principie facerdotum am.		ego, ecco venit po
	putavit auriculam eim.		calceamenta ped
	6 Ambroje uled it not.		12 Leo
	Inter mulieres Comment. in Luke 8.		Beato panperes:beat
	-Contingat mibi, - ibid.		Haredikas opeffida Vul
	-quid v:fiamini,ibid.		Beatipauperes: bea
	Vulgar Edir.		debans terram
Luk. 1.	-farmihi	1	7 Gregory often
Luk, I 2.	-quid induamini.		on, even the error
,	7 Anguffine uied it not.	B	outjas Lake 15.ever
	De falina (na luenne fecie & inunxie oculos	1	34.in Enangel. The
	caci.Trattat.in loban.44.		on fathered on Hier
	Post panem, and post panem intincinem.tract.		ting, neither was it Church before oth
	in Johan 61.		
	Es seftes fumos & anuncianos vobis vitan aternam-qua eras apud patrem, & manife		Gregory the great, 20. bookes of his M
	Sta eft in nobis. Tratt. 10 in 1. epift. Johan.		tranflation new. No
	Omnis foritas qui non confiterur lefura in car-		follow ir, for in his
	ne veniffe.traft.6.m 1. Epift.loban		readerh not Ipfacon
	Dilettio ex Deo eft, ibid watt. 7.		And aften Gregories
	Vulgar Edie.		received:for Bede,
loh.g.	Fetit lutum ex sputo & linivit lutum super o	·	ed other translation
	culosejus.		nard Sermin Cant.
100.13.	Post buccellam		Ele offeras, & son ret
I lohn I.	Es testamur & annuncianous vobia vitam e		Seprusgineselt was ly approoved of fo
	sernam, qua erat apua pairem, O manife sta est vobis.	1	after Chrift; neith
	Omnis spiritus qui solvit lesum-		decree of the Chu
ibidem.	Charits ex Deo eft.		should bee held fo
	8 Optatus uled it not.		late Councill of T
	Porte inferorum non vincent.		8 le isprobab
1	Converse elidant vos.		on which is made
1	Dicebat lesus banc similitudinem propter ec		tholikes, is not that
	qui fe fanttos putant, & contemment cetero	5.	lis appointment
	Vulgar Edit.		many errours in th reft, The name of
Math. 16.	Portainferinon pravalebunt.		Golpel, in the vulg
Cap.7.	Conversi distrumpent vos. Dixit antem & ad quosdam qui in se confid		was added by for
Luk.18.	bant tanquam jufti, & a/peruabantar c.		Comment.in Mat.
	teres.	•	of Mat. he correct
	9 Fulgentius ufed it not.	1	which the vulgar
	-Qui confisesur, ad Thrafimundum. 1.1.c.5.	, _i c	
1	-Conformelib.2.sap.18,		vade poft me, Hier.
1	Vulgar Edit.		in the spift to the G
y John.4	Omnis (piritus qui faluit lefum.		bam illam but het
Philip-5	Confignratum.		ban illam : and i acquievi,he,contu
	10 Primafins used it not. Oleolatitie pre confortibus.		It is written (quot
1	Quibus ad boram ceffimus.	- ì	vosfalcinavis non
	Vulgar Edit.		this is not in Orige
1	Olco exultationia pra participibus.	- 1	chapithe vulgar f
Hebr. 1.	Neque ad boram	- 1	he faith à Chrifto
Galat.3.	11 Profper uled it nor.		ding the former i
1	Vt habeamus rennusiare his, de pronosiji pari	-3	himielie, though
	-in cremo parate viam,	- 1	translation of His
1	Cum impleretur curfus, Iohannes dixit,qu		chế 500 places he
	me suspicamius effe non fum ego, sed ecce		9 What the F
	nis post me de cujus peasous non sum dige	M1	aing the Church

folvere corrigeam calceamentorum ejus. Vulgar Edit. V's responsam demans. Iohn 1. -in deferto,-Dumm impleret antem Ishamies cur/um fuum, A81.13 dicebas, quem me arbitratuini effe non fum ego, ecce venit poft me, cuins non fum digmes calcenmenta pedams folvere. 12 Leoufed irmor. Beaté pauperes beats qui lugent, Fest, om fantt: -- Harèdiéas e poffidebans sedram. Vulgar Edit. Math.s. Beati paupares: beati mites quaniamipfigoff. debans terrano. 33.5Gregory often followeth that tranflation, even the errours of them that copied it out as Luke 1 5 evertit domain, for evertithem. 34.in Enangel. Therefore the Latine tranflation fathered on Hierome, had not the ger footing, neither was it preferred in the Romane Church before other, till about the time of Gregery the great, who in that refpect in the 20, bookes of his Morals, ofp.23. tearmes that tranflation new. Neither doth he in all things follow it, for in his 1, book of Morals, c. 19. he readerh not Ipfaconteres, but, Ipfaobferunbit. And after Gregoriestime, that alone was not received for Bede, Gildar, and others, followed other translations now and then, And Bernard Sermin Cant. 24. readeth in Gen. 4. Sirethe offeras, or non rette dividie, according to the Seprusgintsale was not therfore only & wholy approoved of, for the fpace of a 1000 yeres after Chrift; neither can it be fhewed by any decree of the Church, that the Latine edition should bee held for authenticall, before the late Councill of Trent. 8 It is probable that the vulgar tranflation which is made authentical among the Catholikes, is not that which Hierom at Damafus his appointment did correct, for there are many errours in this, which Hierome did correft. The name of E(ay in 1. sap v. 2. of Marks Golpel, in the vulgar edition, Hierome thinkes was added by fome copiers negligence, in Comment.in Mat.c.3. And upon the 6.chapt. of Mat. he corrected the word [exterminant] which the vulgar translation keepeth. And whereas the vulgar edition hath. Mat. 16.23 unde poft me, Hier. (aith vade retro me. Againe

in the epift to the Galat. c. 1 . they lay, Expugna-

bam illam but he faith Comment. ibid. Devaftabam illam : and in the fame chapter they fay

acquievi, he contuli. And upon the 3 chapter :

It is written (quoth he) in certaine booker, Quis

vos fajcina vis non credere varisasi? but becaufe

this is not in Origens copy, we let it paffe. In the 5

chapithe vulgar lanh, Evgenati effis à Chrifto:

he faith, à Chrifto opere ceffaftis, juilly reprche

ding the former interpretation:yes Auguffine

himielic, though he to greatly commend the

tranflation of Hier, in his 10 epift. yet in more

the 500 places he doth not follow this editio.

aing the Churches allowance of the Scrip-

9 What the Fathers have fpoken concer-

rites

mee] Gerion of Paris, lib. de vita fpirienali lettim: 2. Coroly holderh not to be meant of any Church, but owly of the primitive Church which fan Chriftsperfon or his Apolites, or could beare record of of their dollrine and writing. That which is (poken of the Churches approbation of the Scriptorres, faith Durandus, lib. 3. diff. 24. queft, 1.10 means of that Church onely which was in the A. postles time, who were full of the holy Ghalt & befides (aw (brifts miracles, and beard his dollrines and sherefore were convenient wineffes of all things that be either did or laid - ---- (o that the Goffels which that Church then received, cannot bee by us now refused, because of the deversitie of the canfe : who seever thinkesh otherwise, is an beresicke, of what flate, or condition to ever be bee. What ground had Calanne then for his affertion to the Bohemians, Epiff. 2. viz. that the authority of the Scriptures doe depend upon the approbation of the prejent Church, and they have no more power to loofe and binde, then the Church will give them. And that fpeech of Belfarmine is a toundarion of Atheifine, If (quoth he De effectiv facram lit. 2. ca. 25.) we fould take away the authority and credit of this prefent Church and Councill of Trens, she Decrees of all

now is. That place of Anguffine, Contra epift.

fund.cap.5 [I would not beleeve the Gofpel unleffe

the authority of the Catholike Church moved

other Conneills, nay even Chriftian fasth is felfe might bee called m queftion. Againe, the credit and certaintse of all opinions and dollrines dependents upon the authorisie of the prefent chareb.

10 The Canonicall foripture is a principle of Divinitie deferving credit of it felfe, and therefore not manifest ble by any other exteriour principle. The principles of Divinetic (faith Petros de Alliaco in lib. 1. Sentent. queff. 1. art. 3.)are the very truths of the Sacred Canon. Morcover, the finall refolution of Theologicall difcourie appertaineth unto them, and from them the conclusions of all Divinitie are drawne.Gods will (laith Ioachim Abbas in Apecatyp(.) is, that wee acknowledging the letter of both the Tellaments, prefume not upon any other relation or opinion, further then the written word,

II The holy Scriptures in all fuch things as are necellarie for our talvation doe manifeftly, truly and infallibly explane and open themielves, terving for both glotTe and text. The regular and diligent interpretation according to Scripture, (faith Irenam lib.4. cap. 69. is without danger of errour, or blatphemie. Our meabings and allegations (laith Origen in lerem home 1.) without thefe witneffes, the feriptures, bave not any credit, And whereas it is faid, In the monthes of two or three witneffes fall every word fland, this rather belongs to she proofe of the interpreterour, then to any certaine number of men whofoever : That I may confirme the wordof my underfunding, taking the twowit-

The Demonstration of the Probleme.

rures, doth not belong to the Church that | A | nelles, to be meant of the Old and new Teffament, and the three to be fpoken of the Golpell, the Prophet, and the Apofile, for is thall every word bee confirmed. The Scriptore expounds it felfe (laith Chryfeftome Hom. 1 2 in Genefin) and luffers not the hearer thereof to erre. So faith Auguftine De dollr. Chrift lib. 2. cap. 6.and 16, 17, 28. and fo Clement allo, for you ought not (faith he, Enf. s. and he is cired dift. 27.c. Relators) to lecke our any ftrange and impertinent fenfe, nor confirme it by confused allegations of the Scriptures, but feach the cruck fente indeed our of the feriptures themfelves.

iz The infallible and determining judgment of all controverfies of faith is in Chrifts owne perfon, or in the holy Ghoft, fo farre as heefpeaketh unto us in the Scriptures canonicall, He, faith Tertullian De preferipeglitteth at Gods right hand, but hee hath fent his deputie namely, the power of the holy Spirit to worke upon the hearts of the faithfull.

We must have judges longht out, faith Optatin contra Permenian, bus fince earth affords to Inde. ment of this matter, wee mult facke a indee in hear ven. But what need we knocke at beaven, fince we bave bere a reftament in the Gofpell ? An earthly father, feeling himsfelfe neere death, and fearing the contention of his fonnes after bis death, calling some misneffes, hee transposes his will out of his dying breft into lafting parchment. If fo be now Contention doe arife amongst the brethren, doe they runne to their fathers grave? no, but fecks ont his will and teft intent, and be who Reeperbin bis tembe fleaketh lively out of the filent parch ment. Hee whofe this teftament is, is in beaven; therefore his will is to be (earched out in the Go) pell as his restament. This Controversie, faith S. Ang + fine 'De nupt & concupi/ lib 2.cap. 2 3.requires a Indge : then les Chrift bee the Indge les bimperfe (peake who is was shat his death did pro-- And wish him let the Apostle allo judge, because in the Apostic Christ speaketh. And De grat. & lib. arbur cap. 18.let the Apofile Ishn lit as a ludge between us.

Tradition.

D

1 THe Fathers by the name of Traditi-I on doe fometimes underfland the doctrine received in the primitive Church, raught by the Apolles, and recorded in their writings. If it be taught in the Go/pell, faith Cyprian Epsft. 74. ad Pompeium, or contained in the Epifices or Acts of the Apofiles, that Converts from berefies Bouldnot bee baptized, but onely have imposition of hands, in signe of repen-sance ; let this holy and Divine tradition bee obforved.

2 They doe fomerimes call that an unwritten tradition which is contained onely in the fense of the Scriptures, and not in the V u 4 words, ferred all things gathered by analogy or proportion. Anguftine (aith De Genefi ad liser.l.10 cap.23.sbat Baptifime of children is an Apoftolike tradition, yet De bapt. contra Donatift. cap. 84 hee proves it out of the Scriptures. So holdeth he that deniall of rebaptization unto heretikes is a tradition menristen according to she words, but written in fense and foundation. Wherefore one and the fame tradition may bee both written and unwritten : written in fenfe, unwritten in words.

Tradicion is by Fincentin Lyrinenfis used for the whole fumme of Catholike doetrine, founded and grounded upon and in the fcriptures : not containing any doctrine of faith without, or belides the fcriptures, becaule he holds the feriptures the perfect and all fufficient rule for us that can bees yea moreover he addeth, that the tradition of the Church is to bee followed onely in the chiefe queftions, that are the foundations of the whole Chriftian faith and doctrine.

3 By the name of tradition are very often meant cuftomes in things of liberty, or ecclefiaftike rives, that is, rules concerning things and actions of comelineile and government only, not pertine any way to divine worthip, or the articles offaith. And thele for the more efferme of order in the Church are called Apostolike, as the Grecian Idols for their more reverence were faid to come down from Inpiter, AR.19 And Epicarus his C booke de organo judicande, was called Auminis thas is a love hipper, fallen from Inpiter : and the porch in 'erutalem called Salomons after the common opinion. Iohn 1 0.23. whereas indeed, Herod built it. Every province, faith Hierome epift. ad Lucinium, thinketh their fathers precepts to be the Apostles doctrines. And in Agge. c. s. But the fword of God doth frike them for other things allo which they have invented and faigned of them felves, as Apoftolike traditions, being without all allowance and teftimonie offcriptures. And in Tertullian, tradition is taken for any cuftome of what originall toever. Doft thou not think faith he, De corona milit.ca. 34. that it is lawfull for any Christian to invent and infliture what dorb agree with Gud, affift dif- D cipline, and helpe unto falvation ?

The Faft of wednesday and friday is called an Apoftolike tradition, Canon. Apoft 68.and Epiphan heref. 75. and yet we finde it feldome or never oblerved in the Catholike Church, which the weth that it was Apostofike onely in name, and not indeed.

4 Some of the fathers inclining unto fome herefies did make much of unwritten traditions. So doth Infline Diat. cum Triphine, defend the herefie of the Chiliafts by Apofto-like tradition : fo was Irenew deluded with traditions, for he held that Chrift did live so. yeares, which he faith he received by traditio from the Apofiles. So Clement of Alexand. Stromat.lib. s. faith, that Gods workemen have a

words, and to this manner of fpeaking are re- | A | denble bufbandrie, written and mowritten : and no marvellifor this man will have the Gentiles (aved by Philosophie. Irenans lib. 3.cap. 2. and Tertulin an De prescriptione, doe both teftifie that the ald heretikes held the fame opinion of Traditions, which neuertheleffe they both doe confute. So dreamed Enfebius, de preparat. Every lib. 1, cap. 8. that the ApoRles tanght fomething in words, and other fome in writings: and fomethings more excellent they referved for the periect only. Terrallian himfelfe being fallen into Montanifme, gave himfelfe over unto new prophecies and traditions.

5 The ancient Fathers fpeaking of theie Traditions, dos electrimes contradia themfelves. So doth Bafil, We preach (faith he,) li de Spir fan cap. 27.) and observe fome things out of the written word, and other fame which wee base received by mysticall tradition from the Apoflost And laith, that both thefe have like force and efficacie unto godimeffe. But Regul morall. 8 and 26. spift 80. he dorn not flicke to fay, that the Scriptures contained all things needfull to falvation.

So Chryfoftome in 2. Thef. homil. 1. It is a tradition, inquire no further. But, in Pfal. 95. bom. 1. If we preach any thing without Scripture, our andisorie will be most uncertaine what to thinke, new affenting, now doubting, ana fometimes plainely rejeding as friveleus the words shey beare. Thus contrarieth he himfelte. And againe, Serm. de fantio & adorando Spir. If you beare any (ay, 1 bave the boly Spiris, and yet be prake not out of she Gofpell, but of his owne fantufse, he fpeakesh of bimfelfe, and the boly Ghoft is not in bim. And a little afters If any of those that are faid to have the holy Ghoft, doe fpeake ought befides the Gofpell of them (elves, beleove them not, but follow my do Strine.

6 The Church now Romane doth not acknowledge the traditions which the ancient Fathers called Apoftotike; and if it doe acknowledge them, yet it is not certaine that they are the Apostles. Thrice dipping in Baptifme is now out of ufe, talked of in Terenllidm. de coron, mikcap. 3. and Bafill; which also the A Councill of Toledo did difallow. Standing at prayers upon the Sundaics betweene Eafter and Whitfontide now is quite forgotten,yet it was an old tradition. In Ephiphun.by tradition no man may marrie after vow of finglenetie; and yet he alloweth those which burne, to mary, thinking it lette evilt to have one vice then many, though Papilts now dos controule him, making a nullitie of fuch marriages. Neither ule they now a daies to caufe thenewly baptized to tak milke & hony, nor to eaufe the bapeized of diferetion to faft the weeke after their baptifme, nor to faft wednefday andfriday, yet were all thefe Traditions. But let us heare Caffandere minde herein; · Defenfa b There are three kindes of rises (faith o he) wherebelli de offu f of the firft is offach as were not offach moment as to binde unso the first keeping of them : as sho/e viri.

were in Tertulian and Hierome, of tafting milk / A | hood a they doe not speake of the manhood and hony after baptifme, - as alfo not kneeling on the Lords day, nor upon all the so. dates betweene Eafter and Whitfontide, but praying flanding : which old cuftome both held Apoltolike, and inftituted in the Councill of Nicza,c.20, as also confirmed by the divine cuftome of the Churches : for all this hath no figne or token of the ule thereof remaining among us. For wee make no difference now betweene funday and weekeday, onely upon fome folemne fafts the Deacon exhorts us to kneele. Alfo the faft of wednefday & friday was once most religiously observed which dayes Epiphan. (aith, were by the Apostles appointed for holy allemblies. But this wednesday fast is now almost forgotten amongft the Romans, unleffe it be that fome Provinces, and fome private men doe upon this day abstaine from flesh. And the friday faft is changed into onely abitinence from flefh, as alfo almost the whole Lent . which abRinence doth but yeeld a vaine fnew of the true and ancient fafting. fince it brings unto many rather change of dainties & greater excelle of luxury, then any reftraint of bodily wantonnetle. Thus much Callander.

Therefore the prefent Church of Rome can fhew no confent of the catholike Doftors for those unwritten Traditions, which it hath fet downe as necellary to falvation.

The Mediatour.

1 THe ancient Fathers do teach Chrift to bethe Mediatour (as he is God&man) by a different aft & operation, but in one and the fame perfection proceeding fro both the natures of Chrift. For in his humane nature he wrought our falvation by fuffering, dying, fatisfying and in his divine nature, by giving ftrength unto his humanitie to endure the death of the croffe, and perfect his farisfaction. The divine humanity (faith Anguftin. homi. de oniburc.12) & the humane divinity is our Mediatour. And in another place. de confensie Evang, 1.1 c. 35, Therefore is Chrift called the Mediatour of God & man, betweene immortall God, and mortall man, God and man reconciling man unto God; remaining that which he was, & made that which he was not.

Chrifts death (faith (yril. 1. de fide, ad Regina)is cofeiled to be profitable unto us, but if he were not God how could he, & he alone fuffice for the price of al our redemption? but he onely in his death latisfied for all, becaufe he is above all, Neither could wee bee freed (faith Augustine againe, Enchirid.cap. 108.) by that one Mediatour of God and man; the man Chrift, unleffe he were God.

2 Whereas the ancient Fathers forme. times affirme, that Christ is Mediatour onely as he is many& Mediatour, by that, by which he is man; and Mediatour in his humane nature, and Mediatour according to his man-

onely and exclusively, but of the whole perfon, fo confidered as hee hath affumed mans nature and fieth upon him.

3 Whereas they deny Chrift to be Mediatour as God, they (peake of the godhead or of the Sonne of God abfolutely confidered, not of God as incarnate : that is, they fpeake of the bare Deitie, or of Christ as he is verbum Patric, the word of the Father. And there is not one of all the Fathers that faith, that Chrift according to both his natures, is the Mediatour fo, as his holy humanicie is the formall cause of his Mediatouthip and the actions thereof. for the whole perion compounded of God & man, according to both natures, is the beginning of all the operations of God-man.

Therefore it is a fiction of the Schoolemen to fay, that Chrift is the Mediatour onely according to his humanitie.

The truth of the Humanity.

a THe ancient Fathers when they call Chrifts humanicie Deified, and Partaker of the Deitie, and fupreme glory, in theie and like phrafes they expresse the perfonall Vnion; and they are to be underflood with this caution, as farre as thefe things agree with the nature of the humanity, and do not infringe the properties thereof. Or, they fpeake thus in respect that the field is as the instrument of the Divinitie, by which and in which it doth exercise the power and actions thereof. The Lords flefh (faich Damafcene, lib. 3. cap. 17.) is enviched with divine efficacy becaule of the perfonall Vnion, neither yet doth it fall or depart from his owne proper nature. nor from the naturall properties thereof. And Nazianzene fanh, Orat 42. that the humanuy is endowed with divinity, and is God together with it : but this is in refpect of the perionall union, not cifentially nor formally.

2 When the Fathers formetime fay, that Gods omnipotencie is communicated unto the manhood of Chrift, or to Chrift as man, they must be expounded two waies: first, in refpeft that the man Chrift is called omnipo. tent, because of the communication of the properties. Secondly, in reipect that the proper workes of God areaferibed unto the flefh, as the Organ or inftrument of the Divinities So doth Damafcent, lib 3.cap. 18. and Nicessa, Thefaur.lib.3.cap. 38.ule thefe fayings.

3 Some of the Fathers fay, that Chrifts Nativity was without miracle, as other mens ordinarily are. So affirmes Amerofe upon the text Omme mafenti aperiens vulvam, in Commi in Luc lib. zinad allo Origen. Homil. 14. In Luc. Tersultion in fine lib. De carne Chrifti : Cyprian or Ruffinns, in Symbol. Apoft. and Lee Epiff. 84. C 97, is not farre from this opinion alfo. It

that by the operation of the Deitie, there was made a dilatation or enlarging of the naturall parts and pallages in the Virgin Mary, without any breach or interruption: And to confirme this, hee citeth Gregory upon the fecond of Lake. Againe Iclus came in when the doores were fhut, but it is not faid, that hee came through the doores being that :---they might bee opened and thut againe in a moment, to as the Difciples might not perceive it.

4 The Fathers affirming the fulneffe of grace in Chrift, doe meane of Chrift as God, or of the whole perfon, not of his foule. So meaneth Athanaliss in his 4. fermon against the Arrians, and Nazianzene in his Oration B upon Bafill.

5 The Fathers doe not with one confent affirme, that Chrift had the fulnetle of knowledge from his conception, fo as he could never have more. He received a foule (faith Origen, ates a xiv lib. 4) in nature and elfence like unto one of ours. Therefore did Luke notifie his age (faich Ambrofe, de Incarnat. Dom. cap. 7) becaufe thou fhould eftknow that he fpoke of his manhood : for it is the body, not the Deirie.that is the objeft of age.Wherefore, if he increated in the yeares of man, he alfo increated in the wildome of man. Anonfline is variable in this point, and yet that place of Luke . Puerulus crefcebat- hec held to bee meant of Christs humanitic, De Genef.ad liter.lib.10.c.18. Growing up in age and wifedome (laith Brano Herbipolenfis, in Symb. Apoff.) after his holy nativitie, hee came to the age of thirtie yeares.

6 That which the Fathers doe attribute unto the name of Iefiu, or of Chrift, is not properly afcibed to the bare name, but as it is invocated by men, or to the invocation of the name; often times I have fearce pronounced that name (faith Nazianzene, ad Nem:fium,) when the divell prefently hafted away. The divels gave place (faith Origen, contra Celf lib. 1.) at the very calling upon the name of Ie/us. And isb 3. the ficke were cured by calling upon the Almightie God, and the name of lefus over them.

Hilarion (faith Lierome, in vita Hilari.) caft out divels by invocating the name of Iefm.

The descension into bell, (to deliver the Fathers.)

1 "T'He Fathers doe fometimes defend a vertuall descension of Chrift into hell and a vertuall deliverance from hell, that is, by the merit and vertue of his pallion and death, not a local. This Anguftine (in Pfal.83.) doth acknowledge. And Durandus, La. Sent. dift:22, graft. 3. denieth any other delcention of Chrift into the place of the damned, then

is pollible (faith Durandus, lib. 4 diff. 44.9 6.) A one vertuall, or in the effect. Thomas alto (par. 3.queft. 52.artis. 2.) denies that Chrift was really in any other place fave Limbo, but in the place of the damned onely vertually, or in effeft. In this lenfe many tellimonies of the Fathers must be taken figuratively. In like manner they fay that Asam and others were in hell, not locally, but according to their defert, yes and that before they died.

3 Thole of the Fathers that defend a locall descension and deliverance, doe not defend it as an article of the Creede, but as a probable opinion. This may bee proved, because they feldome or never put this Arricle into their creeds and confessions of the faith. You must know (laith Ruffines, in exposit, Symbol.) that in the Church of Rome, this article, hee descended into hell, is not put in the creed, nor in the creed of the Eaflerne Church, though it feeme to bee included in thefe words, dead and buried. Nay this Article is not in any creed or confellion almost of all the Fathers. It is not in Marcellus his confession in Epiphanius, not in Ignatius his confestion, in ep.ad Magnetianes, vel ad Ephefies: not in that of Polycarp, (Epift ad Philippenfes.)not in Inflines, (in Apolog.2) not in Irenews his, (lib.1.cap.2.) not in Tertullians, lib. de Prajeript, vel contra Praxeam, though hee explane the Apostles Creed : not in Origens, in Proemio des apair where he intreates of faith: not in Gregories of Neocalaria: not in the Councills of Nican, Socrat. lib. 1. cap. 5. not in Enfebius his creed of Cafaria, (Theodores. lib, 1.cap.12.) not in the third creed rehearfed in the Nicene Councill, Secrat lib. 1. cap. 5. not in Athanafius his creed. Epifi.ad Epilletum. not in that creed which is in Athanafius his epiftle touching the Councils of Arimin and Selencia; not in the Synod of Syrmias creed, Socrat.lib.2 cap.25. Hilar.lib.de Synod. contr. Arian.not in the Councill of Sardica's creed, Theodoret. lib. 2. cap. 8. not in Hilaries expolition thereof : not in the creed of the Synod of Antioch, fer downe by Hilary, lub. de Synod. contra Arian not in the creed of Selensia a citic of Ifauria, in Secrates, lib. 2. cap. 32. Epiph baref. 73. not in the Synod of Illyria, Three doret.lib. 4.8. not in Dama/us his creed, fet downe by Hierom, Tom. 2. operum. Theodoret. lib.s.chapter 10.not in Exfebins Pamphilus his creed, Socrat. lib. 1. cap. 5. not in Hilaries de Synodia cont. Arianos: not in Bafins creed, in his Afcetica. not in Nazianz mes : not in that of Vifterine.1.1.consr. Arian.not in Epiphanius his Ancoratum : where the Catholike faith is rehearled, not in Theodores, in Dialog. Impatibilis, where the Nicene creed is expounded : nor in Maximus Taurimenfis, where he expounds the creed : not in that which Chryfologus repeateth foure times. Homil 56,57,58, not in that of the fift Councill of Toledo, not in the Ephefine creed, Ann. 435. not in that of the first Coucill of Confrant. not in that of the 6.coucil of Conftant. Alt. 10. Not in that of the Synod

The Demonstration of the Problems I of T

Synord of Chalerdony in Zonaras's not in the AA part of hell where the binners dre fielt . which Creed of the Bathdra in Cyrit, and Regina, 1.1. novin that of the third Council of Teledo not in that of Gregory the fully not in Spiride our. Niceph lib. 8 sup. 15. nor in that which then Bilhops of the East offered Confirms, Niceph. the West offered the fame Entroprour, Net cept likist cap ion not in the booke of faith upow Ferras Disconne, nor in Auguftine, where !! identr he expounds the Creeds although inc his workes, lib. de fide & Symb. In libres 4. de fid. ad Catechame. Sarm. da sempore: 1 23. 125. heo dbth explane it five feverall time inor in the firft expolition of the Creed, in Stryfoftomes. stome. Complete - az vidto

- 3 The Fathers by Chrifts delcenfion into. hell, do fometime understand his deteending into thefenlower parts of the world. Christ not oncly in his death; but alfo in his birth, fairh Bede Pfal Sy did defcend into hell. And in the 6.generall Councill. All. 1 o.is left out, He descended into hell, and there is put in. He descended out of heaven . And so it is all o in the Nicene Councill. Ibid. All. 17. And in the Ephefine Creed, He defeended from the heavens, In the 6. and 1 1. of Toledo, it is, Beingfent from his Father hee came into the worlds

4 The deformion into hell fometimes is pur for buriall & As in Athanaline his creede. and the latter expolition of the creed in Chris foffoine. And in the creed of Toledo 4. there are these words, Hee descended into hell to free the Saints there captive, and having overcome the dominion of death, hee role as gaines And in Hierome in Praem. comment. in If y. Being buried, and riling againe - he is preached, He descended not onely into hell (laith Radulphus Ardens) In vigil. afcen hom. a. but alto into the lower parts of the earth; that is, into the place of torment, breaking it ap, and leading away caprivitie captive, 5. The Fathers either knew not at all, or (if they knew) yet tpeake doubtfully of the feverall places of hell and therefore formatimes oppugae Lindow Patrum which is called a: part of hell:and fome times (but uncertainly): makefor it. Abrahams bofome (faith Augusta epifigg.) that is, the habitation of feerer reft. is not to be held any part of hell. And Deremiff.peccat, lib. 1 . eap 28. There is no middle, place for any min to be (faith he) but with the devill, that is not with Chrift. Alsbangh (iaith. he De Genefi adliver.lib.12.ca,33.) | confeife. I have not yet found that the place where the rightcous refted, (as Abraham and Lazarns) is called hell ---- heither where they are faid to bee in hell + have I yet found, but I ftill doefeeke, and know nor. Nor doe I finde in all the feriptures. (which are Canonicall) that hell is taken in good part or lenfe, ---and therefore I cannot fee how Abraham can bes faid or beleeved to bee in hell Againe, Perhaps (faith hee In Plat, 85.] there is alowers

were verywicked, for whicher Abrahaminteine in any of shelle places, whe comport correlinated determines) And againes Pachapsterwerne thele two hels, --- Sec. Derry line will hivenid brahami bofome (wherein herhinkesche jugi foules are topconcill the laft judgemention find from hell; Hell is one place; at tohinke (faith be Contra Marcine tib. a. capie 1.) and Abrahams bolome another And I call that region Abrahams bolome, which if it benor heavenly; yet is higher then hell, giving will unto the foules of the rightcous untill the! confumilation of all chings doe rerminate their refurrection, withfuineffe of resusade) Here alfo hee afcribeth this opinion of Zim. bus unto Marcion Marcion (faith he) thinketh otherwife, namely, he determineth both the rewardopfithe creatour, whither it Be of torb ment, or reft, in hell, unto those that keepe or. breake the law and the prophets, but he will cribeth heaven unto Chrift, and to his (God. And in I. De auima cap. y. What is that which is transported unto hell after the fenaration from the bodie, and unto what did Chrift delcend in his death? I think courto the foules of the Patriarkes. Concerning the firltanan (iaich Auguftine epift. 99-) and our firft parent, the whole church almost dath agreein this, that Christ freed him from thence; which we muft thinke, was nor beleeved upon inuground, whence foever it first came up, als though wee have no authority of Canonicati Scripture to authorize it at all. Thefe per haps, faith Inline of Toleda, Prognof AU. 2.1 Cop. 4 were the two hels, in one whereof the fourt of the just were at reit, and in the other the wicked punifhed. Bede In Pfal. 8 8. laionahap the earth is the upper-hell, and that the place of punithment after this life, is the lowerineil.

6. Or the intent of Chrift in his detentie on, the Fathers (peake variably : mdft hbld that he went to free the foules of the Shints out of the bonds and taprivitie, of death, I thinkeit no abfurditie lanh Auguft De zente: Deilb 20 icap. 1 5:10 heleeves that the Saines of old that expected Christ in fairb, were in habitacles farre diftant from the tometers of thawicked, but yet that hey were in helburt-D till that Chrifts blood and defcending this ther, fet them free. But in epift. go.more plain. ly, I do not finde (faith he) what good Chrift did unto those just ones thatwere in Abrahams bolome, by his detending into hell, from whom according to the bleffed prefence of his Divinity hee was never ablent. Chrift descended into hell faith Clement lexan most plainely Stronger 6. for no tother caule but to preach the Golpell to'the Grntiles, that elsey might learne the true faith and belaved; or juffly bee condemned for ever. And thus also Dameforne in Oratione de fidelikus dafantis holderh, Butchis opinion is condemned by Philaster.cap 74. There are heretikes (quoth bees blat fay that Chrift defcended

descended into helly and there after his death (A: naturall freedome of our will from necessary, told them all, that who fo there confelled him fould be faved. Looke Auguftine De mare Gasp. 79. concerving this, and Greenry lib. Gulndift. 1 5 . epift. 15. Chrift defeended into hall for us linners, laith Fulgenine ad Thrafiminikilih. 3.cay. 3 1. Chrift delcended faith Epiph. Heref. 46 contra Tasianos, to give pardon unto those that erred not from acknowledging his deity, but were kept in hellfor other errors : yea Bellermine himfelfe De enime Ghrifts, 10.4 cap. 1 5. confetTeth, that this in the beliefe of Christs descension is not of necelfity, but of decency or conformity. Although (quoth her) it bee not necellarie that Chrifts foulefhould be prefent in the illumination of the fathers with divine vilion : yet it feemes fir that is fhould bee prefent while that was doing. But the articles of our faith (good M. Bellarmine) beefounded upon fomewhat befides congruitie, they fand upon necessity.

7 Those that will have the Fathers in hell untill Chrifts afcenfion, doe contradict themfelves, or one another. 1. Some, as Ruffinus for one, wil have them in paines. The King (faith he In expos Symbol.) was faid to be in prifon alfo, but not as the reft were they were there to fuffer paines, but hee to release them. Athanafina : De falmar. Chrift.advent. faith, Adams toule and the reft that ferved God in the law of nature, were in forrow, and cried out. By Chrift, faith Anafta fue Sinaites in Hexamer. was and am freed from his forrowes. And De C rea fides degreat lub:5. The foules were freed out of the cloiffers of hell where they were heldin moft miferable tyranny, perhaps not rytanny, yer guilty of the debt of a multitude of finnes. Prefently upon Christ defcention (faith Cafarina Hamil: 3. de Pafchate,) that cternall night of hell had morning: the noife of the mourners was filent, the huge weights of the chaines were laid off, and the bands of the damned fell away all broken.

2 Ocher iome will have them in a quitt repoie without all modellation. So will *His*rome have them, Ad Paulam off. 25, c49, 3 and Angufine Degenef ad in lib. 12 cap. 33. So that Abraham, although hee was in that place of repoie, yet is faid to have been o in hell D with Lawrue.

Free-will.

1 SOme of the Fathers speaking of Free-will, initione places doe meane of thefreedome which was in our naure before our fall : or of the freedome of glorie. So meancin Angolf. Hyngwell. 3. (or wholoever was the autnor of thit booke) when hee faith, unto Adam was that spoken, Eech/15. If then wilt keepe the:

8 Other tome chings are fpoken of the

from which is cannot but be free. And in this fenicthey (ay, that we have a will abfolutely free in all things, that is, an underftanding minde, and will whereby wee'affent unto or diffent from out judgements by which shas which we doe, we do it wintingly & willingly not compelled Gregory Arm lib. 2 dift. 200 in fine, faith. It is fufficient to make a thing vo. lunkary, if it bee done by him that knoweth and is willing. The fould hack freewill, frith (yrill Gatechifiq. the devil may firre it up. unto finne, bur conftraine it against the willie. cannor. God made us of a free confent, fith Hierome in Tomian lib.4. meither are we forced by neceffity either to vertue or vice. And these speake of the libertie wee have in reafonable and fenfible things, Sordoth Angufine de perfettaufis.contra Calefinm, and Calefi-11, objecting that of Saint Paul, faciat qued oult, As though (faith he)it were a great matter to defire to wedde, where the difputation is earneft concerning the affiftance of Gods mercy. Neither let a man thinke, faith the Authorin Ambrofes words, De vocat. Gent. Ab. 1. cap. 3. because hee is drawne on by the Spirit of God, that he hath not free will, for he loft not that when he yeelded himfelfe in will unto the devill, by whom indeed the judgement of his will was depraved, but not utterly taken away. So faith Enthymine, in Luc. 1 5 cap. of the prodigall fonne : He asked that part of the goods which fell unto him. that is, free-will; as if hee fhould fay, urge me not needfarily to ferve, for I have free-will. So Bernard, De grat.et lib.arbit, faith, Secing then that conformation or perfection in glosie muftbe wrought upon as or even in us, but not of our felves; and that our creation was wrought, and that without us, there is onely reformation, which after a fort is wrought with us by reafon of our voluntary. confent, that shall be reckoned to our defert.

3 'Some things also are (poken of free-will as of a good belonging to natural life, or an extremal morall good, or of outward dikipline. And this manner of (peaking the author of the booke in *Anguline* called *Hypogooficu* (the *ibs*, **y**, Heisrighty laid to be bur halfe slive, faith he, for he had his virall motion, that is, his freewill wounded. And (o Gregene of Artimin. 2. *dif.* 2.5. and after him *Caffalins de quadriperita Inflitici, ibs*. 1. dos f peake of goodnetife confidered in the kind, object, and office, nor of good fro all circumflauces.

4 Some of their fayings bereof are legall, in that they fhew, nor what wee can doe,but what we cannot doe through finne, and what we ought to doe in duiy. The Pelagians (faith Anguiltins, De grat. 'C this arbit saop. 16.) thinks the include great (cholars, when they object that God would not command what hee knoweth impofibile to bee kepts who knoweth not that ? but therefore hee commands us fome things which we cannot doe, becaufe we shold know what we ought to beg of him 5 Other lower are mean of the will heing irced, and therefore flew, what our will never doe in a worke truly good not of it (difs and it owne usuaral power, but what it can do by grace. grace.

6 Molt of the Fathers sorreet their owne vnfir fperches of free will, (bur chiefly Anguffine) For indeed almostall of them (peake contraties, that none can tell their politiue dearines ; fometime they extall humans power too much and that first because if they thould directly have affiringd the weaknelle of the wil, she Philosophers might hauescorned them. 2. Becaufe they would not gins the reines vnro negligence. And fometimes they beatedowne the liberty of will on the other fide, Chryfestame doth often giue teo much to the power of the will after the fall: and yet lometimes correct himfelfe. A man before hee finneth, (faith hee, Serm. 1. de Aduents.) hath Free-will, to choole whether hee will yeeld to the diuelt or no: but when hee bath once taken that , fubicction , ypon him by finne, then hee is no more at his owne commaund, Thou haft, nothing (faith Bafil, Sorm. de humilir.) lett. thee oh man, to bee proud of , whole glory and hope thould be to morsifie all chine owne affections, & tecke the life to come in Chrift: whole first fruites we having resped, do owe our life, and all we are, vnio the gift and grace of God. For it is heothargiueth vs both to will and to doe G according to his good pleafure.

7 The Fathers before Pelagins , while the controuetlies of Free wil were not firred wp. ipake thereof very fecurely, like as Polanist did, chi. fly, they that oppoled the Marcianit, Valentinians, or the Manichees : with whom whileft they contend about the herefie of the neceffity of all things, and of all events, they mille the way all the, in giuing too much to Free-will, and too little vnrp grace, as leafs in fhew. There were nought of any worth in man, (faich luftime, Apolog, 1.)vnleile hee had an equal power to turne vnto what part hee lift.God doth not force any (faith Iremen, lib. 4 capite 71.)but is alwaics well meaning, and therefore bee counfelleth all men vota good. But hechath giuen man a free election quen as well as the angels. Whate all of one nature (faish she fame Fathers capite 72.). tolo so trept good, and to to worke, and able to lois good and not to warks in it. There hould ng law hans beens gigen (lanh Traffier Gentra Blercian libre A. Avora him shee burh northe duskeeping of the lew in this and which over in Adam) maker & vistors of the fane den illenitie to the start the the start the st perfectiones multiles where wer can oben will fulfilliwhat we cannot Malelfethe Barjarith (faith Chryfaftonies in Garefs bennif. 42.) Ini

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firit bas faswerh the greatactle afthie wenut, and to thereby determes Godt affiltance And againes (bomil. \$7, in Joon.) let ve hate ab. ferne, that God in his bleflings most doth not preuent our wile, but it mult beginne in our (clues: and when hee feeth our mindes prompt and ready to recrime grant, then has giuesh vs many occusions of faluarian. I faid, (lasth Aufton de predeft Sant libro prime, casite ternie)that it licth in ys to beloeue and so Willy and in God to give the power of morking well, vnto the beleeuing and willing. To propound or begin a good worke (faith Hefebia in Lenis libro & capite 7.) is in our power: but to perfect and finith it according to the precapt, is onely in Gods grace. Altert Pelagian was rifen vp, Caffingue held with him concerning Free-will: (as 8 nefer faith of him, contra Collatorens) for in one of his Cellarions, Cal. latio 1 3, cap. 1 1. hee affirmeth, that the grace of God fometime preuenteth vs, and fometimes is prevented by vs. So held Fanfin Rhegienfis.

8 Auguftine after Pelagine was rifen, in all his has writings, neuer acknowledgeth ether the exercise, or the aftiue power of Free. will in working true good, or in the first converfion of a finner. Why doe wee prefume to much, faish hee, (De natura de grat, capite 35.) of the power of nature ? it is wounded. manned, vexed, and loft : ler vs confeile fe free'y and not defend it falfely's Wherefore let va tecke the grace of God , not to informe, but to reference it thereby. And in the Hypognoft. 3.cat. prime , it is faid , that by finne man did lofe both the abilitie of goodnelleand the goodnelle of poffibilities The will (faith Angulfine in another place, De perfeil.inflie.) breing ouercome by linne ; nature hath los her libertie. And sgaine, de forit. c. lis. capita sertie. Frecanil barty not any power busyes of and a steho way of toush her vaknowers, and when that which is ito bes done beginneth to appeare, valette is no doing, no vadorishing, no well huing. V.Veo are therefore mulling, but God is hee that workerh this willingnetle in ver and was works, bug find giuch ve chistabilitis to mont eseconding vaco bis good plan fure, Augustine, De bono perfemerancia, sapise torite in corseines shat was an willing when wegiate for bus it is her sher makeshara far of whom it is finda leis God chap work echt alian will in we de is an praise that man horken when wee das fostque itsis heacher gineth va alus watting power, by giving Questill Ta an warmer barne sho una da and and a sho and and and a sho and Хх

Wes multo confelfe, this wee haue Free- A deft breitiers houfe, when all other vertues will both to good and cuill, but in doing cwill every man jult and which is free (in choice ; but in doing good, none can bee free (monilandba) vnicte hee bee freed by him that finds If the Sonne free you, you are truly tract, Auguffine de correpe. O gras.capite prime Holy thoughts, good purpoies, godly counters, and all metibes of a good will are from God bcouse by him wee'are able to du tome good, without whom wee can decitothing at all, Author de doy. Etclef.cap. 27. Wee loft our free election to loue God, by the greancelle of the first fin, Epift. 107. Libertie without grace is no liberty , but contumiey, Idem, Epifel.89 ad Hiler. Man in his creation had great power of free, will given him; but in his fall he lof it, Idene de verb, Apolt Serno.2. And you thall very often find : there words in Anenit. Out bound will, captined, deftroyed; lots, &c. Of this opinion of Anenfline, Was Profpenalio, Infidelicio (frich he; contra Collatorem, capite 2 1.) tooke away our faith, bondage tooke a way our libertion either ban any part of vertue remaine there, where fuch a crue of vices have broke in. Adam (taith Patgouring the Incar of gra capit 2.) being decated without ascelliny of finning; when he loft his foules health in offending God, loft vererly even the power of thinking of all dinine things. Againe, in another place, tab. 1 b: The powerskihinking good hought stringloft in the for Wrann, was recouched in the fecond. Wer beleeur (taich Musemine de Fode, supite 24) Millour freenwurst with hach power m nochingsburin daterning de deliring world ly and carnalishings on physicish lectronot glorious before Gody thought before men perhaps they doe : Barrid thange belonging te filuztion ift can niticier thinke of them; choofe, detine, sor mifwithen without the infulion and operation with the Spirk of Ood. And hee adderh + Towstand roperforme as Gods gites Bernard reachteh, that it is one ching southoolejand anosher to choose y odde To will (quan he, do any liber artha) isinc vsiby Present but not to performe out with Liay non ro doll entire good of suit the conde ly to willow to will good, is incruite, drof D grace hoomennerhy) and wwill with ardev feat-www.Fuce-will maketh vs willing, but grice makeet vs well-willing : from free-will we have power to will be to will well comes from graces meril and all suggests gand ung and my invitations places plainchy affirmenh allothe wor hes of the unfan Afail or bbo finnesyle napri Gi concapitabro primo papite: trices in bals abre & captor 32D ethur. Dortides 5 icapite 19. contebre 19 Mafire 1 g.in P ftl. 19. In prefue Oge Bucgwill Cathe toges contr. 1. Beifer Palay Kilmin . sapira 82 besting nowcapitalited can dobateching Sur Engen Sattinovnova Das Inclassing Sur Athena (Ele Real Deriver, in) une: Ilan & Glackerishiar pilgter 193 (Moraliller 2. Aquie 33 ... The Degree year of ant in the ow

are entertained in faich, which if it beenot the firft begotten' in our heart, all'the telt can neder bee good, though they feeme netter fo well. It is through the gift of God, whenfocuer we decline from finne, faith the Conncell of Araulic : But Stapleton, Deluftific fibre 2. cupite virimo, foourgeth this doctione, and fickes nor to intilize, that Inguilling went a little beyond his bounds in this Controverfie with Pelagita, But other moderne writers holding with Augufline, doe Birly deny that a man by the power of narare can differne or diffinguith of a morall good. So holdeth Gridoly of Arimin in z. diffinit. 26 .qualt. 1. art. 2. Oz. diffinit. 27. queft. 1. artit. 2. Capreolou. m 2. diftinll: 28. decft. 1. art. 3. Callalin de quadrip.inflit. libro I. tapite 15. 0 32, Oc. Allo theredeny, that a inth without faith, and the efpeciall help thereof, by natures power can thee's good morall worke, fo as there be no finne in the action or worke. Both Gregory of Arithiniam, and Capreelius in 2. dift. 28. hold chis ! Bur Caffaliste de quadrip . suffir. lib: i, cap. to" buth reacherhand detenderly, that the Pachers were of this minde: This allo is Marfilins his opinion, in s quift. 20." Bellarmine indeed confellech, that Scotus, Dindindias, and Biel (upon the 28, Diffinction of Databards fecond booke) have perhaps written more freely then is behooveful. Sixin Sener Hink, Prafar in libro ; Biblideo, that Anyafti fometimes gives but too lille unto nians Freewilland Cbry/oftome on the concraty fermes to extell it's swich beyond the meane !" Brad - + He was Arch. mer dime in his book e De caufa Deisag Ninit Pe- biliop of Cashappers," Abro 3 . capite Hatadiethitiat Freewill terbury, and bimg tempred, cathaer overconicany temp- +Extar in Ben twittitby sticke, withour the affiftance and nerColledgein graded God. And this allo in another place, Cambridge. Kapita stillid. With What grace of the creation foever it be up held, yet without fome Decial grace of Golf, 'le cannot conjuct any rempereton at all. And againe, o. Sibil. . That that the state of the substance of the state he The Fathers TAC that out will is finded by Gudiuccording as we fomenincs fay; Such sines helped me to doe this, when as hee did athundri hothingt a maran a sa sad and

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The Demonstration of the Brobleme.

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without Gods especial helper but unto good, [A] iquity, and Hilary calleth it maintain inetic, if he doe not chiefly affift us, we cannot. It is in mans power, faith Angustine, Retratt, lib. 1. cap. 22, to change his bad will into better, but this power is none at all untill God give it. And ibid. cap. 2 3. We may will to beleeve, it is true ; but with the fame condition : they are both from him (viz. to will and to beleeve) because bee prepareth our will : and both from us, becaufe they beenot done againft our wils. And in this fenfe are many layings of S. Angufting to be underftood. For he speaketh of the paffive poffibilitie, which belongs to the matter, not of the active, belonging to the forme, which is abient before the convertion, both according to the first and fecond act.

12. The Fathers acknowledge a co. operation with the Grace of God, even naturall, in respect of the faculties of the understanding and will : and alfo from the grace of God, in refpect of willing that which is good. Hee that made thee without thy felfe, faith Anenfine, De verb. Apoft. Serm. 15. doih not juftifie thee without thy felfe. And hee that made thee not witting, doth juffifie thee being willing, and without thy will there shall no righreoufneile bein thee. Therefore the Papifts doctrine of Free-will, that it is but halfe dead, that is, bound from ufe or exercife, but not dead in respect of the active power of willing well, is not Getholike.

Of the Remainders of Concupiscence.

7 Hereas fometime in the Fachers wee finde it written, that Concupifence is no finne after regeneration ; it muft be thus understood, becaufe that God of his mercy doth not impute it. So that the Fathers doe onely deny that concupilcence is finne unto the perfon in whom it is; but, that it is finne in it felfe and of it felfe, and to remaineth after baptifme, they never denie, but doc averre it to to bee. Anguftine himfelfe, Cour, Iul.Pelag.lib.g.cap. 3. very plainely cal. lerh that concupifcence finne, againft which the good foirit doth ftrive, becaule, faith bee, there is in it a difobedience against the rule of the minde. And againe, De nupr. & concup. 44.1. cap. 26. This is to bee freefrom finne (faith he)not to be guilty of finne. Befides, Trallat, In low 41. Let not linne nde:he faith not, let it not be in thee, for as long as thou lit vel, show art fure to have finne in thy ment bers, but yet let it not rule in them. So Ann. brofes april Ang. some Int. a.o. sicallets the zer mains of concupifconce in the regenerate, inst

apud eundens, lib. 3, cap. 8, Caietane, in Rem capite 7. ver/e 8. flicks not to fay that concupifcence (wheref Saint Paul (peaketh) is even formally finne, in respect that it is a part of originall finne, in

2 The first motions of concupifcence, before confent, the Fathers hold to bee finne. So holdeth Bede : Carnall concupifcences faith he, in Plal.9.are the first death, & deaths entry. And in Plat. 1 14. Wholeever fals but in thoughr; offenderh God : and againe, In Pfal. 1. The foule is killed three waies; with delectation alone, with delight joyned with confent, and with action. Sinne, faith Redal phus, In Levitic.libr. 8 cap 4. doth breede in a mans foule before confent, and now beginneth to be brought forth, but is not confummare of perfected, And Caffiedorie Is Plalm. 1 19. callech those defires unlawful, to which wee doe not confent : and Angustim alie before him, in Plan. 118. Conc. 3. doth the like.

3 When the Fathers fay, that the fift motions in concupifcence are not finnes, unletle we confent, we must nor to understand them, as though they were not finnes in the truth of appellation, but becaufe the guilt of thefe first motions, rogether with the guilt of concupifcence it felfe, is taken away in our rege. neration:So faith Anguffine, De peccat.origin. 10.2.14.40. The vicious defires also (unto which if we doe not confent, there is not guilt contracted) are all purged away in the fame fountaine of regeneration, And ageine, Course Int.lib.2.rap. 10. As for us we foold be alwaies without finne, it this evill were once cured, and if we fould never confent with it unto evill. But hee had faid betore, cap. 9 m fine. How then doe we fay that this finne is dead dwelleth fill in our members ; and caufes many defires in us against our wils ; unto which we relik by not confenting, - unleffe becaufe it is dead touching that guilt wherewith it held us; and yet untill it bee cured in the confummation of burlall, will'rebell though it bee dead? Although now it is not called finne after the fame manner, whereby it maketh sman guiley, bur in that it was cau fed by the guilt of the firft man Adam, and by rebelliounete cadesvours to bring us ma to guilt, unleffe we be helped by Godsgrice, through Iclus Chrift Looke his third fermion in Plalmet 18. Hence it is that Augustine faith often; that wee need not live forgive along meinellie for the unvolumery motions of due concupifence, becaute her held themals for given in baptiline, opif: 200 al signifie the de-perfett juftitur Bfal. 2 18 phc. 3.

fuggeftion of Sathans and their indeedeure na linner of oursy unleffe wee give our affent unto them, fo fach groger, Moral. libro \$ 1. capity chain of the second V emiall

Veniallfinne.

A Veniall finne which is befides in his nature bindeth onely unto the guilt of temporally putifiment, was not knowne smong the Fathers for feaven hundred yeares after Chtift: Afterwards is got entrance and patronsge. The reward, faith Heime, Je of iff. dominice 8 . poff persongles, of finne is death : nor of all finnes, but: onely of those that are crimically and whereof solve faith, I c is a finne unto death.

2 The Fathers acknowledge, that all finne properly, and of it owne nature, deferveth e- B ternall death by the just judgement of God. There is a daily repentance of good & humble beleevers, faith Auguft. epiff. 108. when knocking our breafts wee fay, forgive us our trespaties, -for we do not begge forgivenes for those which we know are torgive in baptilme: but for them which (though but finne all,)yet are often incident unto humane frailtie; and beeing drawne to a fumme against us, would oppreile us as much as another heavy finne : for what difference is it in thipwracke to be funke with one furious billow, or to haue the water enter by littleand little. and never respect it untill it linke the fripped And againe, Traff. 1 2.nt loan. many little, or fmall finnes unregarded, kill the foule. Be- C fides: Exposit. 1 in epift. Ioen many light finnes make one heavie one. All linne (fauh Nezianzene, O.at. 31.) is the death of the foule. And who is he, faith the author Aftericarum, that dare fay this finne is little, what euerie bell know not, faith Hierons epifol. 14. how we can call any finne light, which is done in contempt of God. The reprooving featence of the fevere ludge, faith Bede, In Samuel, is. broprim cap. 10. doch not onely condemne those fires of capitall finnes, wherein the divell his workes are manifeft ; but even all little ones, and thefe allo which men may hold flender or light. Every finne faith Gregerie, In Ezer. 46 1 . hom. 1. is heavy, becaute it withholdes the foule from afcending. To ufe i-dle fpecches, faich Sister 3. De make dell. & oper, finis, or to call sman a foole, feeme imall and flender faults: but her addeth . If hee be guiky of hell that doth but call his brother foole, what fin can then be not deferving hel, I leave the reader to judge. All fin, faich Ger. (on De visa forif det.s. in that it is an offence to God, sgainft bis actual Law, is in his own name + and indignisie; deadly, according to the algour of jultice, and fevering a duan from the life of gloris. Agains, No offince is ve. niall in it felfe , bas ouch through Gods mercy, who will det impute all offenoes exprefly unto deathy when as in fuffice hes mights that it is particuled, that finne mor-tall, and veniall in being fo, are not intrinfe-

A cally and effentially diffunguifhed, but onely in respect of the divine mercic, which imputeth the one wato death, and not the other 3 and thus holdeth Respective, and not the other 3 *Laubers*. That opinion, slith Beym, profetfour of Lovaine, is not to be reproved, which faith, that eve light finner, excluding Chrifts blood, in their own nature, barre us from heaven 3 this he proves by many texts of Scripture.

3 The Fathers call linne veniall, not becaufe it is fo in it leffe, but becaufe it is in the perfon of the tightcous, unto whom is given remifisen of finst in Chrift, through the grace of God. In this fette Bed, comment. in 1. loka. 5, lath : There are forme finall linnes, which cannot tak from the juft, the merit of their juffice, nor diminish it. Sinsfaith Cyril, Caste. 2. is heavy to the retainer, and light rother rejefter: and Caffanes, Callst 22. laith, that Inch fins are pardonable unto the rightson.

Alfo that was called a venjall fin, which had pardon in the centure of the Church : for greater finnes were thought worthy excommunication, and for their was publike penance performedibur in thefe lighter, that is, veniall finnes, it was not for and hereupon is veniall, fo often opposed unto criminall. There are fome finnes great and pernicious faith Tertullian, de pudicit, and other fome that we daily runne into, and to which wee are fo incident, that if they were not perdonable, no man could bee faved, but for these there is pardon in Chrift the Mediatour. So Anguft. epiftol.89.faith, There are fome vicescalled crimes, and tome, without which no man livech. And Cefarins, Homil 1. finne is either capitall, or fmall: Capitall, as murder, facriledge, Sec. And Bede in Pfal. 3, oppofeth veniall finne unto criminall, taking criminall for that which the magistrate punisheth. Now this that the Fathers speake of finnes after the manner and refpect of men, the Schoole men have transferred unto God, and to have fet downes kinde of finne which neederh not Chrifts blood to purgeit.

5 Thirdly, that is called a veniall finne, which obtaineth pardon in the event & corfequent, though it be mortall in it felfe. So Ambro je, lib de parad; cap. 4. That fault is pardonable, which a confession of finnes dorh follow. There are fome finnes (faich the author, de vera & falfa panis.apud Aug. sup. 18.) that are in chemielves mortall, but by repentance are made veniall. Now (lawh Angust. de Civie. Dei, 1.1.e. 27,) fince wee knownot the meafure of our veniall iniquitie (though it cotinue in us) farely we talle greater paines to profit in good, and beemore fervent' in prayer, And the mortall frime hereunto oppofed, is the finne that leadeth anto deaths fo faich Patian; opif. 3. ad Semproniani and Pliation In Jerom . capite 2. calleth thofe heavie finner, which draw man to definition, and oppo feth lighterflas thereto Bothe author of the prayers

The Demonfication of the Problems! ?

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Images and Reliques. Here was no ule of images received as all in the primitive Church, but proly Symbolicall, and for ornament fake, and these in private places, for 3 80. year es after Cheift trenews objetted ag sink the Gnotticks, lik, si a, 24. that first they bad the mage of Gluid painted then that they crowned it and wor-hipped in. Looke allo Augustins de baral. to and Epiphanina, in baref. 27. We worthippe no images, faith Origen, Course Celf. libre g. for wee doe not binde our inuitible, and incorporall God unto any figure. So Armebins , or rather Minutins Falix coutra Gene libre 8. What image thall were make for God? whole true image, if wee judge according to truth, is man : and there hee bringeth in the heathen faying of us, Why, have, they no altars, no complex, no knowne images? So Enfebim, Hifter. Ecclef.libro 7. capite 17. Is was out of an heathenifh cuftome, that the aunt cients did after this fort, honoge those that they held to bee their faujours (that is, with painted images.) Wee have decreed, faub the Eliber. Councill, chapt, 36, that there fhould bee no pictures in the Church , left that which we worthip and reuegence, thould bee painted upon the walls. Epiphanine Epiff. ad Jeann Hierofelym. tore a hanging in press in the Church , because there was the image of a man painted thereupon, segainst reflig monie of Scriptures. This minds of his Hor rome approveth , who translated the Eouflic into Lating. Hereupon fome of the Papifis doe reprehend Epiphanine 1. Caffre contra bas ref. lib.8. sient image, acculeth hum of errour, though he cleare him of herefie he had zeale but not according to knowledge faith web denfie de fact annens sons 3 april 157. Cithers do reject the latter part of this Epifile as course terfeit, namely Damafcene eras. de imaginib. Alan. Cope, and Sanders, but without all proofe

of projustamani. Bind bloch far this place A inde drod lacker-Dence (hunderer 2 schur chint riss cit de Barler (hunderer 2 schur chint inder analytic (hunderer 2 schur chint and it car's color for this of counting the schur and it car's color for this of counting the schur and it car's color for this of counting the schur and it car's color for the schur for the schur and it car's color for the schur for the schur and it car's color for the schur and the schur for the schur for the schur and the schur for the schur schur for the schur for the schur and the schur for the schur schur for the schur for the schur and the schur for the schur and the schur for the schur and schur for the schur for the schur have schur for the schur for the schur and schur for schur for the schur have schur for the schur for the schur for the schur for the schur schur for the schur for the schur schu

¹ a 'About 400. yeares alter Chrift's integes beganne to gerentianes, har onely integration war places, but even alter the Churches of the Christianes but the isfe of them was be hilderinally as Aninfling, Dreiniger and its 'an any angel tis's in copus to 'Bell', Orderne in Santh. Be' comit's finan, Orasians inf 'bookering, Prodenting, Himmo the 'Santh Caffices, and 'Pauls mas applied dualacies, don settlife: For the bare and solitize i ranges of the Saints, or their fielgle families, were noriered to an of their fielgle families, were noriered to an of the families (respiration and contrast, contrast, the families (respiration and contrast, contrast, were and to a set in a set the families of the families declayants after Olivity which Caffanghe is (respiration are contrast, doch plainly and families).

3 Superflition griting head, imagemonthip got foundation, yet mour amongft the learned and godly, neicht weie insight fer forth for publike worflipsant ill find handred yeares after Chrift. Gregorie libro neno vadet. quart apafal 9. denios char sinages are to bee worthipped: And Signature, De reene Italielibre steiners thitmes, that they would carrie the Virgin Adaries Imagean folenme pompe but heemakes no mention of any adoration of it, even upcil the years five hundred ministie. and oneyabout which cime, fome Councille approved the smages that were then for up in Churches, but did norteach that shy were to be worthipped, and if that this worthip got roote shy where before this time, it was not smongft the ceachers; but amongft the fuperfitious people. Pope Sergine, latth Regine m Anne 622. in Saine Peters veltries found a great proce of the wood of Christis Croffe, which from that time forth, all the people upon the Extitation day, doe kitle and adore, in the Oathedrall Church of Confisitinei 10

4 Thisfahr: image. wolfhippe was the dablind publikly in the year fewer hunford right, oight, by the -1. Niemel Comcill. (Birowate contrary fide, bara linds before; a Council of Confussionale (wherein X x 1 there els tente

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the visiting of ine ges. and Rolig with Pister mil defloft. Frantering, The fame did Les Gantingunes father, Se Philippisme Pres Diese lift & gratile , And the Cannellet Enablished, (whereas world preferri Gira fantatine partet she (whereas, wind predicts of Global and an excellent Accurate Ingener), this considers and the formation increase for string and a consider on a fire formation increase for string a two products. A The second and interest for string a two products and a product interest formation way for the string and and interest formation and a string and and a string interest formation and a string and a string and interest formation and a string and a string and interest formation and a string and a string and interest formation and a string and a string and interest formation and a string and a string and interest formation and a string and a string and interest formation and a string and a string and interest formation and a string and a string and interest formation and a string and a string and interest formation and a string and a string and interest formation and interest formation and a string and interest formation and Bede At pu, 7 Ston Frank booke at the Synche unto Brittaine; direfeitunto hintfrom Den Repainaple: whereis (alas) were antrywhings fet dawne quite seterery mite Tous arue faith huschielly in thabit was dearged by the uniforme confirm of pergineere'all the Do-Stars of the Balt 1.3002 Billiop Por more in number, chat imagesers to be wondipieds which the Church of God doth wholly deref & execute. Against which Alexanterrote an epilite wondroully confirmed by she holy Scriptimes, and in the perion of our Princes And Bulaps, curied is wich the fine books uno the French Kings Bellarmine dismential F.c. Ratanicilisti, shat the Council of Frank ford ditellowed the Councill of Nices + but star (finds he) happened by realog of paro en routs an Becaufe is shought that's he placene Gostell was called without the Popratanthenitys a. Broanfe inshought this Goundil had desired image whichip to be Larrid that is Morthip due to God. Now hearthowher is answered by Swarez. in 3. Thomal marfle 2 4. diffungingi, I ean hardly beleeve (saith hr) shat she Councill of Frankford sould proceccloansing the Nicene Councill by errour of fach a bor it was gathered a fittle before un. der the fame Pope Adrian that donfirmed it, whole legates were prefent at the Councill of Frankford(as the (ame authors doe confelle) how then can it be that all the Finhersof this whole Gouncill fhould bee ignorant of the doftrine and authority of this Nacant Councill, having the Popes owne Legace conn-frugt them in both?Now Cope indulogie, Saring 1000, 2 coheil, and allo Suarez loce praditte, dos onfiner .! that the Council of , Frankford defends the honour of images : and that it represeverh the Councill of Conftantinople, Tometime by the Greekes called the feawench, which was allombled for abolifhing of Images. So the Synod of Seventh cap. 14. fich That Cherlerin the Synode of Frank ford didoverthrow the erronious madnetic of the lowestarter t I anfwer, The Council of Frankford keepsth a mid-way!, felowing formthonour for. Images, (and to mult of miline de gefrie . Francorum , libro 2. menre the and; beunderflood, when he faith, that 5therefore condemand the Councill of Gom

held under Corregent) ...condemand both

shere wornetpree bundente indistume Bifpope, A flaminoptes the antip bonine Hiten . wet the Councill of Nices, that on the combat rie did establish the adoration of them. In the Diumington thenkford, faith Plat-Gliving with the towership of the day this of Nices) and also the herefie of Falix, con--sandisverwy, (esgenet til ginfiliole grintin bas The Partons generally the not defind a buinsher relie allocate mppe with and the bicens Generald say and and and a with che work the sources it hat stand it is a superior hippor of picamin and ingelthers. Note this propriesto and his print and ith Danters They sy theip Bodsare wertilppid, sid 1 inget adored; boils which; with invance of GOD doe ablight Pictures think wat fridms, Strabo do reb.cccl. sapise & artinot treper fore to be troden under foote, and abolifhed, becaufe we know they are not to be worfhipped, nor addrede TAnd the & Councill of Conflantmopile forbadde the picturing of the holy Ghoft, under the forme of a Dove, or of the Witchitt Birder a Harre, of of Clirif un-Mal 18: " Lee Armenia commanded all imagintobe broken downe by expresse editi; Jone . and ton y. The Amanciand Arthew entimeties: Wicer. Choning in annal. Ared the moderne aufior ceach, that the Ind ges of Gud are not to be made! Abulenfi. In Dem 4 galefis And Durand. In 2 diffinite gig teff: 2: failw, Tlise it is a foblette to make, or soore any Imige of the Thinine : where al othe denies, that the images themfelves are to bet wor Anipped, but onely the figure in the image. And, in Rutional long prime, capite 1. Wee worthippe no imager, neither call them Godse And Bollin san? Mif. Tell: 49 faith, That images ate fuffered in the Church, not tobes worthipped, but for other endes. So finh Hales 3 port. queft : 30. art alle and Perofine de traditionibus. Rad londe, Bilhop of Auvelia, De cala may bbro's laith, that image worfnip is permicibus, and superficions: adding, let nor our religion echlist in worthipbing of humane workes, for they are better that thake then; and yet We bught not to worfhip them, 'ler not our tellgion bein our phanesfies, And Girfon, In compendie Theolog. expositione primipracipe, faith, Thou falt not bow downeto them, nor woiffip them : berweene which difting uifh thustchou fhalt not stowing the orbidy to them; thou halt not wiere, that is, with the affect of thy minde. And a little beforer wherefore images are forbidden to be mide either to be bowed 'unto, Wwwithpediate a gallasse southe of 6 The Entrawandmour of the Bible ne ver obfer ved the diffinttion of Valage & The Ann, as whe may fee in very many places of Scripture. via Dun. 4. 1 6: and si King 1 Fit B. Wild

The Demonstration of the Probleme? T

inhigher anna a dan an is an is an is an anna an The factor of problem maintenents in allowed an Salinostan an y is an is an anna is an an an an Salinostan an y is an is an an is an an an an an MAPPEN put inverse terrs sate with transford at Budgining or Search . And wed vertil Bibero. Thingthe loud wit meter Thins, Thinger child I. deleration Place Idele, Ger Idel s'anene T nigesportichang in the water, deretiftes) painted of printed work hilders of the Lander work Shand brine this swares par for the Greekeword Roams Forwireins in the Larger monfinition of the Plainte weet reide Thiskland É obra gentions, the Integes of the Gentiles, the Greek faith Waans Hant JAhd Hot addethy Thename of an image if were marke the propriote of the word, fignificth any impious and divellifh figure.

7 The Primitive Chirch Bore recttaine honour and reverence unto the Reliques of the dead Saints, keeping and carrying them from place to place; and flocking tinto them Hierond cours Vigit This honour begansbour got yenes after Chrift; but they mither a' dored timm nor bewed knee unto them for 600. years, For the Patiers Med to MIRchem under chealtar, Androjast. 10 epift 85 fub fil man bir the Pspiltonow put them in glatles and gauderice, aboverhe alear, and that to have them adored. In elder times the reliques were buried in the earth, and in fecret placer. So (yril comra Jelian libro 10. Cyril the Bromite. In vita Buthing, hee removed the body of this holy man unto a Church hee had newly built, and laid it into a holy coffin. that fhould never after bee opened; and fo faith Pradenties Perifiephenon bymu: 31 of Enlalia.

The faceed bones and duft of her that fleepes, Our mosher earsh in ballowed before keepes.

And a littleafter.

love to reverence thefe bones (o bleft : And that (ame also winder which they reft.

And the multitude there prefent, faith VI-Stor. Do performe. Vanda 1. lob. 3. being full of joy, caried the bodies of the holy Martyrs unto carefull buriall. So Confrantine thade him a bridle, and armed his helmet with the nailes that Chrift was faltaed to the croffe withall. Ruffin bift.lib.1.cap.8.

S Atthe places of thefe reliques (whileft the gift lafted) were tometimes miracles done, not by them, but by God to increase in us an honour to the godineffe of their owi. nor, northet wee fauld adere then, for m antiquitie, adoration was taken for humbling and profirating the bodie.

Basinghan's diew hidebourse mange MCholic White the signibed any tech Witer anto the entrand Bran Bir Bernin IBY BROUR HILL REALEW LINE OCHEN OF MAN As they bate of (at saile streng but off and CNFIR: 401 chante colemon with and a ieilan Idin or Wathword to finia harmon Alth Which Burrishes all evilla Month the Aghie Whereby Emplanine was vierors was into the fighe of the work? bud the diameter of the that of Chill, which was fer in mally sibility omet of Comfantains and other Chini Rin Engersurg Monte ut Wint Tomingent here white the with a with the shice or dh'fen rites or as Sainter; to . 1. tak (. hangbe rni lib.7. capier toiant Bonaras In Van Bantines have it, is firstilly, what is, In if Deo man find , it mis God, not this scharacheric te as gut regard fre, falels Chipppont, Hom, 3 9. in Ditarib. 10 make a bard traile with thy finger in thy forehead, ber with witrong fanh michy heart So that the crothe dath not fignifierte figure of the croffe, bat the paffion of Chatte cruci-Red by a Metonymie Se faith drigmm Rowi Af SiAndche profergiven unto the figne of the cloffe, are but the oricall coarmes, or when they call an an akar, it is a figurative tpeach borrowed from the ceremonial law, and when they walt is a ladder, it is a tranfcene dent metaplion: And unto all the flyings of the Fathers where they call the croffe their redemprion, hope, and falvation, banfwer in a word, the forence are relatives, all referred to Chrifts paffion, or unto hishfelfe in this figure repretented. For it is ordinary amongit them to put the continent for they hing conand here is the bound to at rained.

2 The Grothe was never adored by the shcients, much leffe scored with Divine hos nours they sllowed it a complete porentiony namely a revorent u's, uling win a offinanic of theire faith, and with all excelling warshe figne of the unitoverble beliefe upon Chrift crucified, before the Genilde, vos even when they wore threands with torments. This moundait is nor dow imonelt us becaule weare not now among it the Gens iller, Weendicher wnifhip crotles; (hills And mobine Contra Gentas \$8.) nor fet detire them. Hetene (faith Ambrofe; De obisn Theodof.) finda ing the niteradoredrive king (Chritche mets nech) bur nor the woods becaufe that is an er's ror of the heathen it an angodly vanity. Bue about the god year after Chuift, the Groffe began by little and little to be adored of fome privatemen. Golarb Pradearine liestpebrofis

Bui now the fear la rod . . .

Of 16' Ensperener in Chrift bis courses if forend 1

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tionis & venera tionis. Auguft. eft de dollrina chrift. lib.z.c.g. Caroli M.Lit contr.Concil.

Nic.1.

And

Distinctiv adora

Hurrow in his episaph of Parla faith, change did profingse her felle in seines in befors the cralle, as if the fam she Land shere hanging And apif, a 7. ad Marcellon he faith Parts and Enfterhing do with shat they might but dane) leave to liske the wood of the crolle. So the Apamienter and 1940. bringing forsh the crolle, dpeadore, and embrace it, Ever. hift erele ité a cip as Burafterwards the 2. Coursail of Nie . Alie s. deniedshar Chrifts Image was to be adored with divine worthip.

3 The Transient or palling, crolle, (that is: the crolle which they ligned, wrahe ligne of the costle) was commonly used in the purer, Churches, not the fixed croffe, that is, the croffe made of ftone, wood, or metall, or yet, peinted upon walles in churches or oratories for the first 400.yeares. The full altar, and the first croffe were fer up in England by Ofwald. in the field where her genquered Cadwall, Ann. 635 Polychronic libi s. Dopin 2. Alio inthe confectation of the Sautaments the croffe was never called to use unrill about the 400. ven e: forthe filt 30c. yeares after Chriftit was but held a figne of a mans outward profeflian, ufed in his ordinarie aftions; but aftorwards it was brought into the Lords fupper; at fift to fignific unto uselie good wee reape by Chrift, Ango & in lean traft. 1 18. but afterward that by it the factament might bee bleffed and confectated. Bat that Chriftdid confectate the Euchavill on this manner. Analarine uterly denyeth, De occlefiaft. offic. Ab. a. cap: 24. alcribing it unton Augustine. Bcfides the figne of the croffe for many ages at fieft, was but a fimple and bare ceremonie in the factament, but afterward that rice being changed Ann. 2000. it fince hath bin alwaies used in an odde number. Microlog .cap 14.

The ancient writers held the foule to be defended by the ligne of the crotie either following Montann, as Terrullia De refurral. D care. The bedie is figned, that the foule may be defended, or elle doubefully: I doe thinke (faith Auguffine De percer merie.er ramif libre 2:cap 26.chae the Carechumenifts are faultified by the figne of Chrift, and prayer, with impolition of hands, after fome certains manner. Where note the words, I thinke, and, after tome certaine manner, for their thew that Augustine doubted of that ceremonic, and belides you fee hee held not the fanchifieation to bee made by the cratic onely, but with prayer alfo.

At the figne of the croffe shere have min racles bin done, becaufe the name of Chrift crucified was alwayes adjoyned, either in fecret or expresse invocation, and then the

And by this mightic Prince the croffe is wor-htpped. So fairt Practime quick & Libre the Billoo of Hierdialem) every yeare at Eafer fet forth the croffe the chiefe so work flip, be-ing himfelfe the chiefe so work flip, be-torth the croffe the chiefe so work flip, be-torth the croffe the chiefe so work flip, be-tor himfelfe the chiefe so work flip, be-tor hone in for the proples of work flip. ting pickeyiper. And therefore weekeeshat mirachen and calling out of devilla, are mer to. bre storing unso the Gralic, but mue the fairb, of minacles and invocation of Chilf. Homman has figue out to active the decit. (faith Lethening De une religion, dimension copie 37.) her my forme know, who both hav when they are diversely Charles, along were foreed to fin from the bodies shophed postelled, And + line afer. Christoliowers can caft out the same filtie figures, aut of men, book by their makers and a by the figure of his pation. This dist the the encourte (tath Saint Augusting DAS and is for any so.) this doth it together with the suchtal calling upon Chrifts name, namely, Tho-famous memorie of the victorious, craffe. Stand fourly upon this figne (laith Gyril, Ca tachef.1 2)for when the divelsive the Groffe, they remember the crucified. To (peake in a word, the Fathers give not thefe wand aful effects to much unro she figne of the oralle as unto prayer and invocation of God. Looks in the writings of all their that are of antiquitie, and fee whether this be save. Looks in Nacionaens unto Ormefint, Origen against Colfus, libre terrie & elleve, Theedeset in his Perer and Thalaffins: Enfebres in hifter . Ecclef. aftic libro ollavo, capito feprino : Sulpisiar, unto Eu/bins the pricit, Epifiel, prim, the Author of the Dialogues, in Gregorie Dialog Subre prime, capite prim. Villar of the perfection by the Fandals, libro ferindo : and Paulinue of the life of Saint Martin, fibre ferunds: all thefe will ceftifie my allertion. Nay the figne of the croffe, as the Fathersufed it, was a certaine fecret invocation of Climit crucified, fo that it is a foolifhand an idle forgerie, to fay, that it had that efficacie ex opera operata, by the bare making of it, feeing it had all the powerfrom invocation.

6 Thole croffet that were used in the Church for the full 400, yearcs, had no 1mage at all of Chrift crucified upon them. This affertion cannot bee confuted by any approved ceftimonie of Antiquitie. And it feemeth that this image of the crucifize did first grow in use publikely in or about the years of Grace 710. as it appeareth in the Councill held in Trullo. To the end that that which is perfected (faith this Synod, Caun. 81.) may bee repelented unto publike view even in lively colours, wee command, that in flead of the old Lambe, the figure of that Lembe that, taketh away the linnes of the world. Chtift our God in the likeneffe, of s man be fet up and eroched in Images, from this time forward, and a

The Demonstration of the Probleme.

(burches for prayer.

vere at

i Toble Fathers acknowledge Char--10/11 ches as houtes of prayer, but binde ut tibero come to the Church alwaies when We pray,"

their Martyrs manes, for diffinition lake, onely appointing the worthip unto God, and not unto themi Wee honour them (faith Augustine; de vina religione, capitei 55.) our of charitie, not out of dutie or boad ? acither build we any churches unto them. And Contra Maximikum Arrian libro primo ritulo multo ches . Should wee not be curfed and caft out from Chrifts truth and his Church, if wee fhould build any temple of timber and ftones unto any Angell, although most excellent; because we should give that honour to a crearure, which is due onely unto the Greator? If therefore wee hould commit facriledge in building a Temple unto any creature, how is nor he the true God, unto whom wee build no comple, bur are our felves the remple unto him ? And here, as alfo often eliewhere; Awguffine proveth the holy GhoR to bee God, becaule hee hath a temple. Which ars gument both Bafil, Epifiola Yat and Ambrefi De Spiritu Santto, fibre tertio, capite 13. dot ule,

3 The ancient confectation of the chur-ohes was with meere words and prayers, not with croffing, or fuch like rites. And dedication of churches began about the 300. years after Chrift.

4 The Fathers of the fift 200, yeares, ne. ver talke of adorning churches, but about Confrantines time this crour got roote and fo cuftome bearing fway, the Fathers began to looke for ornaments for the church. Then first of all, laich Otho Frifing libro quarte, capies tertio, (in Conftantines time) wete publike Edicts given out for building of churches, that is, more flarely roomes, or templesi for before they aled holy houles to pray in.

amonicall boures. alti vi sculute HE Fathers obferved houres both di-" Verfly and freely : bur that all foold be bound unrothis fame & to fo many hourses atyrannicall fugerflition. And Watriday of tentimes repeateth, that it was doing sime alter the Apolties that thele togres were infi tuted and ordained. Wee malt know (faith he, Deres.cel.dip.2 5.) that there' pailed imny siges after the revelation of the Golpeli, befor a thefe houres were drilsmed to bee the folemnities of certaine hours in the dis and night as they are now. And the puter prim

A tive Church had not feven canonical houres: Neicher Mthanafins, Bafill, nor Hierons do at iny timemention the fift hours : Caffianne indeed doch, faying it was ordained about his. time. Deinfit Canad the 3 capits 4, and to doch See hold affe, de jure of jufit. Ait. 10. graf. g. articul. 1. Wherefore Barenias faith fallely when he affirmeth that Chryfoffome and Bafill doe often mention the foure houres 'of the day. Belides, the Farhers due preferibe houres for the night af well as for the day : And be fides the emonicall houres, they fet downed a night-fervice, and night-watcher, and divers authors vie Anidlarins, sette fingt offic, liber A c. 2. ad cap. 1 1. Rapertus, De dittin. offic. Ab. . Ataj 1.ad cap. 8. Radatphine, In Obfern.can.prop. 1 Caffianne , lib. 2. cap. 4 the Councill of Agenba as it is cited Diffin.91. cap. Prefbyter. Greiny in the decretals ib.sertie.tr. 1 1. 14 feter Bratime miffaram.and Bede allo lib.terfto m Ef dram, c.pire 18. do tellifie. You muft rife twice orthrice a night, faith Hierome to Enflicht: win. But they will have the middeft of the night efpecially obferved, and namely, Aikanafins De obrginit. Bafil quest fusion explic quest 37. Hierome, Ad Enfloch de obie, Paula, and Hugo de Santto Victor su (pecul ecclefi.capsertio, et de eccle: offic. lib. 2, cap primo & 9. Thefe the Church of Rome doth not now follow, for three daies before Eafter the Priefts doe fing the night fervice and laudes at evenforig and all the three nocturnes are fung together by the whole quire.

Intercession, invocation, and worship of Saints;

VNrill 200. yeares after Chieftathe interceffion of the dead, and there upon their invocation, was never heard of in the Church of God, Let any man give an infance to the contratic.

2 Afterward, Origet for one, and schers, with him, felles diffure of the intercellion of the Saines for us thus very doubefull and inconftant was their doftrine hereof, untill foure hundred years were expired. Whishot the Saints (faith Origin lib. s.in Epift.ad Rom) that are with God do any thing fot us, and labour, ----- let this alto bee reckned amongk the fecret and hidden mysteries of God, which may not bee committed to writing. And egaine, Homily a. in Cattie. fpenking of these prayers, hee faith, though not peremptorily, As for those holy men which are departed out of this world, retaining as yet their love to thefe ramaining here be-hind, it full not be smills to thinks of them, that they have a care of their welfare, and char they helpothem with their prayers. Hebou have any care for underflanding, NO) of our labours, flakh Naciazani unto Garjania

granted unto the divine foules to know and perceive things done here below, then receive thou my prayer : And in his first oration againft Inlian, he faith, Hearealto O thou foule of Great Constantine, if thou have any fenle, perceivance, or underftanding [# ns at Sum] And in his oration upon Bafill, he likewife taith, that Bafills foule is in heaven and there offereth factifice as I iuppofe : [wir outau] And in his Epitaph upon his father, he faith; Hedoch now more good with his interceffi-on then he did in al his life with his doctrine, as I doe perfwade my felfe. And by and by he adderb : If it be not too bold a part to fpeake thus. So Hierome in Nepetienne his Epitaph. Whatfoever I fay (quoth he) fermeth mute, B becaufe he heareth not : and yet a little after he faith, that he is amongst the quires of Angells. So Anguftine in his booke of the care for the dead, cap. 16: leaves it undetermined whether the dead martyrs do. helpe us or no, and addeth, that their things palle our underftanding .. And cap. 1 3. he proveth by Scripture, and namely out of E/ay the 63. 16. that the Saints know not what is done here below. And in his comment upon the 108. Pfalme, hee dares not grant that the dead doe know the paines and pleafures which happen unto their friends. The foules of the dead, auth the author of the booke de Spirite Ch Anima, which is among Augustines workes, capite 29. are in a place where they neither heare nor C fee the things which doe here happen unto men in this life. Yet they have a care of those that live on earth, though they know not at all whatthey does even as we have a care over the dead, though not knowing what they dot. Although the Saints doe pray for us (as the Apofiles did for her, meaning the woman of Canzan) yet thall weebe fooner heard when we pray for our telves, faith Theophiladi, in Matthew, cap. 15.

3 Belides, the ancient writers doe commonly affirme that the foules of the faithfull are referved in fecret habitacles, (out of heaven) not enjoying the fight of God, untill the laft judgement. So holdeth Irenens Libro quinte, infine, Instine Mariyr queft. 60. e queft. 76. Origen homsil, feptime, in Levis of lib . 3. peri erch. (bry/oftomse bonnil. 39 in 1 Cor. and 18. in Hobr. Theodores in Hebr. 11. Theophylast, In Hobr. 1 1. Enthymins, In Enc. capite & 6. and 23. Averas, In Apocal capite 6. Villor, In Apocal ibidem. Lallantins, libro 7 : capite 21. Hilary, In Pfal. 1 38. Pradmuins, Hymus de exoqui. defum-Etor. Ambrofe de Cain libro fecundo, cap. 2. & de bono morrie. An gufisme, Retrall libro promo, capico 14.epifto. 3.ad Fortunation. Enchirid capito 108. de Genefi ad lucram, libre 12 capite 25: de civit. Des libre duedecim, cap some of a Pfali 36. And Bernard alfo, Ser.de emmibus Sante. sersie, et. Serie quart, Hereininuft needs follow that the Fathers either doubted of the interceffion of Saints, or elfe contradicted themielves.

foule, in Oratio, de landidus Gorganie, if it bee A And in the fame manner it may bee conclugranted unto the divine foules to know and merceive things done here below, then retion of Saints, and the glaffe of the Trinitie.

4 Interceffion of Saints, whereof the Fathers for many ages doe commonly speake, is a generall interceffion for the Church, not for this or thet particular man: and this interceffion our Church doth very willingly ac knowledge. As for that particular interceffion of particular Saints, for particular men, it was not to foone beleeved, but was first of all drawne out of dreames, and riffed out of revelations. Enjobins in his hiltoric, libro fexte, cap 4. telleth, that Potamiens (as it was reported)three dayes after her martyrdome,appea red to Bajindat in the night, fetting a crowne upon his head, and celling him that fhee praied unto the Lord for him. And one Apollo in a revelation faw one of his dead brethren making incercellion for him : this is recorded by Pelladins in Hiftor. Patrum cap. 5 3.

The Fathers teach that the Saints doe make intesceffion for us not onely openly, by prayer, but also mystically, namely by meriting. The merits of the mother, faith Anfelme libro De excellentia Maria, doe make interceffion to obtaine her audience. That which we cannot bring to palle by our owne power, faith Joo, epift. 1 19. wee heare may bee obtained by the merits of the bleffed and perpetual Virgin. Beleeve (iaith Berno. Ausienfis. Serm.fecundo de S. Marco) that whatfetver you pray for by Saint Alarker merits. you fhall obtaine it. So the author of the epifile unto Paula and Euffechium in Hieromes workes of the allumption of Mary, faith thus of Mary: Let her commend us, with her merits, and ay d, and affift us with her prayers, that wee also may bee found worthy in her commendations. The Saints (laith the Mafter of the fentences, libre quarte, diffinitio: 4 g. liter. G.) doe make intersection for us, both in their merits and in their affections. Yea the Fathers fometimes give but too much unto the Interceffion of the Saints. So faith Severus Sulpisius of Saint Martin, epifolafocunda, shat that was his onely and his laft hope schar what he could not possibly obtaine by himfelfe, he fould merit and deferve it by Mating interceffion.Weetruft and beleeve (faith Leo, Serm. 1 in natal. Petr. (Paul) -that to obtaine Gods marcy, wee mult have continuall aide and affiftance by the prayers of our especial parroris, that how much our owne finnes des weigh us downe, fomuch she A. pofiles merits may life and raife us up againe, I truft (faith Profper, lib. De promif. & predi-Hime Dei)co bas purely cleanied from all my finnes by the prayers of the Saints. So Gregory of Tervin, Lib.quars with Santis Martini in Prolog. faith, that the Saints by their intercellion dee procure the cvalafting punifiments to be extinguified, and the languar of our offences to be cured. And in the Fathers we fhall findet she Saints out immediate intercellours

The Demonstration of the Probleme.

tereetsuis with God Eve to Adrian the first, A Epist an Eventsuis it rementain dias the Imagest of III Status, are to be worthipped; Beculter is certaine, that they are the terrance of God, and the controlating offer up? differ prayers and the controlating offer up?

6 Thére can bee no livocation of the dead proves to have beetle in the Church from Chill unit of 56 years after, For in all the Works of the Farners; that work which in this there is an all she to face the dead plathe committee in the or precess; for any uncere committee in two cation of Sains;

7 This Invocation Beganne first to bee brought that the in the Cacholike Church, B about the yeare of Grace 386' ariling our of a cuttorie of the vulger fort, and lome mens private devotions. For the Harliers of these untes dovelling were said were invocated, But doe not teach that they are to be invocaeed. Nay-incheir more ferious difputations and Sermons they doe reprehend the invocation of the Saints: All your vowes, all prayers, allinerpellations, and all our chankelgi-vings flaid Origen again (2010, rar of a shake) are to be dealested und G8d che Lord of all chings by and through that high Prict of an crimes all Argels, the Inving Word, and God And againe : This will refraine all men from offering or daving to effer any prayets unto any perion, but onely unto the Lord C uftice any perion, but onely unto the Lord God, who onely, is all fulficient unto all through the Sancar Stream and the Sancar God. So Adams and the Sancar God. So adams and the Sancar God. So is called upon, is a treatment out of to se worth Bord. And is Englishing, the of ros given, a White the reflect unto stain, her denice the Both addraft and involvent, the denice the Both addraft and involvent. And Missing is a commonly in remain both planely affinish, that be thinked with the tooles; that doe show? In the one planel towice which all staff in remain point bodies and the design of the the the towice which all staff in remain point to design of the staff in remain point to design of the staff in remain point the staff of the staff in remain point and the staff of the staff in remain point and the staff of the staff in remain point and the staff of the staff in remain point and the staff of the staff in remain point and the staff of the staff in remain the staff of the towing but Cold is sught with the restaff of the hop's upon his bits upon to the staff of the staff of the towing but Cold is sught with the restaff of the staff of the towing but Cold is sught with the restaff of the staff of the towing but con his bits upon to the staff of the towing but cold is sught with the restaff of the staff of the st hapes upon any but upon toot. As for Miles helpe to build up this invotation of Saints, but rather the contrarie. For writing against Digiliarians, in Epifola ad Riparium, he plathly averreth : Wee doe not worthip not adore, I doe not fay, the Reliques of the Martyrs, but Iulian libro. 6.) that the Martyrs are Gods, nerhem. And Thefanr. libro fecundo capité primo. There is no man that knowsch not that the Scholard Schweizestanti of the stery concerned harsten and the that the stery concerned harsten and the that the stery concerned harsten and the ste

ther ufe nor defeild this invocation, but ra-Homity; De profesta Entrigely : But thou ncedeft not any parrone before God (faith hee) not with long difcourle to curry favour with others : but though thou doft come flone, without ever a pardon, and offer thy prayers unto God by thy felfe, yer fhalt thou obtaine thy petition for God dorh nor conferie unito our requeft to cafily, when others pray for us, as when we pray for our felves, though we be full hanght with manifold eville. Let not our refigion faith . Jugaffine, De dera Religione capite 35) bero wollhig the drad ! wet are ro hodon then for initation fake, but nor to worflip them for religion fake. And De truit. Dei'lbro. 21. capite 10; hee faith; We doe not Build temples unto our Martyrs, as unto Gods,"But we let up memorialls for cliem as for meil depirted, wlibre toules doe live in reft with God. Nor dot wee fer up any altars to facrifice unto them, but we offer our facrifice unro one only God; both theirs and oursa At which factifice they are named in their order; as men of God, who have conquered the world by confeffing of him, but they are nor invocated of the Prieft that facrificeth. De civirate dei fib 8 cap. 27. Thole that defended the law, faith Theodores in cap. 2. ad Col loff. draw on the people anto the worthip of Angells allo; faying that the law was given by them. And this vice termined very long in Pbrygia & Pifidia, Wherefore the Synod which mer at Laotlices, the Metropolitan citie of Phrygia, did by a decree prohibit. all'men from praying theo Angels: And un-to this they there are bratories of Saint Micharled beleene anungft ihen and iPcheit borders. And hercunto they did attrite men out of their (exceeding) humil de allendging that the God of alt things is Both meinbie and the omprehentible, and that note chin contention him, and therefore bar they must utechtenere of the WHEElls ro altailid the favour of Gas by Reat 180 - Augoffine Con feftimit 18: 10! cap: 421 fesking anter Gods fateline Wo hain this I Takide eline can vecentaite ine untro my Godia Ast I ninke thomic one the Angelist by what prover while here. mehttan EBout anoth and tame Pating in his booke Demoribue adele Relapire : 3416 11 . main

¹⁸ IT Ménivozat kolt which was didd thi chefo tithet 1403 property in Didlogue zoncette rencé 24 With choize harvere o provent hase they whete pretenty dellerby a choize a construction of (1944) in the unit with editors in the same site or beyer denty of the spin mort main degrees Site Newlin bout estimating metal a seven to Maria ry) a foister were a shall be prefere la relevant (Methodo a seven a shall be prefere la relevant (Methodo a seven a shall be prefere la relevant (Methodo a seven a shall be prefere la relevant (Methodo a seven a shall be prefere la relevant (Methodo a seven a shall be prefere la relevant (Methodo a seven a shall be prefere la relevant (Methodo a seven a shall be prefere la relevant (Methodo a seven a shall be prefere la relevant (Methodo a seven a shall be prefere a seven a seven relevant a statistic (newling house card) a seven ri t bene manegyeit ad Mora seven a sector a da conditation a succe instancia under the card a seven in a the manegyeit ad Mora seven a seven a seven a succed

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					C.A.		

5:8

parred, but) as oratoursule to doe, fpeake un-) A to them by a figure called Profopopaia (afaining of a perion where none is) asthough they were prefent; and make fome wilhes, but no prayers unto them: as when wee Engliftmen playing at bowles, doe in our play bid one howle runne, or rubbe, &c. So ipeaketh Nazianzen unto the Palleover. Ogreat and holy Patteover, explation or cleanter of the whole world, for Italke with theeas with a living creature, &c. And Inselb. 1.in Inlianum, Hears O theu toule of Great Confintine, or rather Conffantine, for Conffantine died when Inlian was about three yeares old. Iacobi Bill, annet. 2. in bans Orat. if thou have any fenie : and a little after; What is this, O thou moft divine Emperour ? For I am for- E ced to expostulate with him, as if hee were here prefent, and heard me, though indeed he be with Ged. And in his second Invective hee calleth unto Iulian being dead and damned in hell. And after this manner Diony fine Areopagua Hierarch.eccle.cap. 3. part. 5. or the author of that worke under his name, hath a rhetoricall exclamation unto Chrift being represented in the bread. And Viller in his booke of the Vandall perfecution, fpeaketh unto the Patriarches, Prophers, and Apo-Ales: And Hierom in his epitaph of Paula faith : Farewell O Paula, and by thy prayers helpe the decrepite age of him that doth henour thee : In which words there is no invocarion, but an apofropbe whereby he fpeaketh unto her being dead, as though flice were prefeur with him. And the fame Father in Hi. barine life, faith thus of Conflantia : Shee was wont to watch whole nights in his fepulcher, and iprake to him as if tee were prefent, to further her prayers. And Myffenne likewife, O. ration in S.Tbeodorum. Thole that bchold,---faith brades embrace as though the bo dy ware living and flourishing, using the eyes eares, mouth, and inftruments of al the fenics: And the powring out the reares of love and duty unto the Martyr, as though he were living and prefent, they offer up their humble prayers unto him, to bee an intercellour for them, intreating him as a fouldiour of God, and salling upon him as one that phraineth D when he pleatesh, So Chryfeftam: Orat.in Ba. bylam. If any man, faith he, doe but fand by there fepulchers, the very fight of the coffic invading his foule, deth penetrate it, and flirreth it up moving therein fuch an affeft, the her deenesh chem that lie ther sin butied, to be wilbly pretent with him, and offering these prayers together with him, New that it was commonly heleeved that the Martyrs foules were Billprefent at sheir fepulchersi on whorathey would, Hier ever, reprebration of Figiloutine (sube denied thin) doth plainly tellife. These faith History forme Figilan pop. a. dala dinase that the foules of the ApaRics and Martyrs araplaged cither ine the above balome, or the placent re-

pole, or under Gods altar, and that they cannot bee prefent at their tombes, and where themfelves pleafer and he anfwereth him thus : If the Lambe bee every where, then thole that are with the Lambe mult be beleeved to be every where. And feeing the devils and evill fpirits do wander all over the world, and through their too great celeritie are every where prefent, is it like that the Martyrs after the fhedding of their blood fhould bee Gut up in their coffins, and not be able to get out thereof? So Maximus Taurinenfis In natal. Martyr. Tanrisormu, faith: All the Saints are every where, and affift all men-and are alwaies with us, and flay ftill with us : that is, do both keepe and defend us while we are in our bodies, and alfo doe receive and entertaine us when we leave our bodies. And the like faying hath Soverse Sulpitine of S. Martin epift.2. Hee is prefent (faith he) with all that talke of him, and Randeth by them all. But that this is very boldly affirmed, and weakely concluded, who feeth not? Though for ex. cufe fake wee may fay that thefe Writers ufed nbig, for Paffim, or ubilibet.

9 The Fathers in their praiers and communion accustomed to recite the names of the Martyrs and other Saints, defiring God withall to grant them this or that by their intreaties orinterceffions. When we offer this factifice (faith Cyril, Caterbif.s.) wee make mention of them that are departed before us, that God may receive our prayers by their interceffion. Therefore at the Communion, faich Angenftine in Ioan traft 84. wee mention not them as we doe the others that reft in peace, or that wee fould pray for them, but rather that they may pray for us. And fuch are the commemorations of the Saints in the Liturgies that are named after lamer, Bafil, Chrifefteme, or that of the Church of Rome. But theie publike prayers, (as alfo many other private ones) were but cettaine vowes and defires, that the prayers which they beleeved the Saints did offer up for the whole Church,might bee beneficiall unto them before God, as George Caffander did verie well obferve. Such alfo is the vowe of Prudentins in 46. and superior, in fine by mui, to. concerning the punifument of Remanne the Martyr.

Would I might chance amongst the Goares to
fand, soud bee deferred by all on the right
band; And that as his intrease she King frenid
Annanus knaeless bring me that Kidde
Be he a lambe, and cloashed with my
ower weell, \$ fe and the second second second second
The Fachers, effectally thole after th

400. yearst, bave gried in the invorseion of Saints, yea are guilty even of facriledge, for

The Demonstration of the Probleme,

hey doe fometimes put their faith, bope, at	i bi
hey doe fometimes put their faith, bope ar ruft in them. So erred Paulinin fpeaking us	-
o Focia Is natal. 3.	1

Oficiani, thei God world for den ne aur forst en Ri tey lefter over sond merity. And Agains, I an er for an er forst en And Agains, I an er for an er forst And i a forst only are grant for an And is Agast only are grant for a And in an another place to save a for And in another place to save a for and for the grant of a for a for a for And in another place to save a for And in another for a for a for And in another for a for a for And in another for a for a for a for And in a souther for a for a for a for And in a for a for a for a for a for a for And in the for a for a for a for a for a for a for An a for And a for And a for
life like 20 Reversed, plem I with bears and voyce adores

adores por wretchist swirey 1 jm.

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ploren: And prefently after: O bleffed Mediatonr be Permenung grieved Lord and me.

And to Leo, Ser. 1. de nat. Petr. & P.anl.c.7. faith, that look how much our own finnes do G caft us downe, fo much the Apofles merits doe raile us up. And Gregor. hom. 32. in Evano. Make these the protectiours of you in your guilt, faith he, libro. 22. epiftel. 21. Wee hope in the vertue of Almighry God, and of Pe-ter the prince of the Apollics. So Epbrem, Fulgentius, and Damianne doe all exceede all meane in the prayles of the blelled Virgin. Hee hath magnified thee (laith Damianus, de nativ. Marie Scrmo, 2.) that is mightie, and unto thee is given all power in heaven and earth, and nothing is impossible unto thee to whom it is possible to elevate those that are delperate, unto hope of bleiledneile. For how can that power hinderichy power, which tooke flish of thy fich? For thou commest D unto that Golden altar of mans reconciliatio. not onely as king, but even commading, not as a fervant, but as a Lady, and miftrelle. And fometime they flicke not to fay, that they, doe know allchings:as Paulines, natal,6.

Then knowes their manifons that in Christ is light. Seef all, shough hidde and abfent from thy light. And in the theoreming Grid, theory of the service aright. Sollitarrich heldenth Profor de vice and the dead in minister as Nosferca (faith her) that hade hidde foots the profer de vice are to field ad A himfelte, which is better then all thefe, with their purc hearts. The use of invocation which in elder times had beene but private mens cuftome, about the 500 years began to become publics, for then begunne Perra, Grephens 19 huffie the invoition of Saints, amongt the prayers of the Gautch: for it is sailed his invention to name the virgin Mary and to insachte her divine name in every prayer. No copy there is capites. And about the 600. Frare, Gregery the great commaunded a La-Ligy to be publikely funge wherein all the Saints wereinvocated So that the commer 12. This opinion of Inuncation of Saines had a large part of the original from dicame, vilions, doubtful and uncertainerrevelations, yeaand was molt of ell confirmed, by (ish meanes, le fell our, faith Signatur, Dereg, L. sel libro. I , that which way logver the Image (of the Virgin Mary) was causied, the morfall pedulence of the ayte did departy & good health followed, for which bleffing all men

giving thankes, an Angell was heard our of

heaven, peaking unto the bletled Virgin, in

shefe words: Rejeyse Q Queepe of heaven

allelujak; becaule ires whom thou defervet

to beare allelajah; is rilen againo according

to his word , allelajab: which speech, when

Gregaricheard, being forth with infpired by

the holy Ghoft, hee thus concluded it : pray

forus unto God, allelajah, ad ann. 501. Su one

Conradius a Germane, penicent for his linnes.

comming unto Rome, Hildsbrand then

Pope, commanded him to weare a coate of

mayle in Read of his fhirt, and faftened in with

five chaines: giving him feeled letters, com

reining the caralogue of his finnes and com

manding him to goe vilit all the holy places

of she such, to try if hee could obtaine any

pardon or remiffion for his finnes. -----When

hee had continued in player from the fift

hours of the day, untill the ninth, (it. Saine

Stevenshe kings combe in Hunger) falling

into a dead fleepe before the altar, the holy

king appeareth units him. Artic my friend

(quothice) they that obtains no pardon of

God by any merits or helpe of mine, bin goe

untomy fon Emeriles tombe, which is here

hard by, and her by his virginity bath defer.

vedchiefe favour with God. Hed Twaking

out of his dreame, hinvocateth the name of

ehae Saint, & Inifter then thought, his chains

where with hee was bound, burit ali in preces

his letters opened of themfelves the feale

being broken un Wherin there with not one

linne, no not one letter to be read for feene.

And from chap time forward , . that chapped

washed in fuch reverence, theremen came

unto it from the farthest countries, Benifinnes

rist The power of Canonizing was never

tibix decad.2.

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heird of with the Bahers, until the yeare 880 Y y and and then Assistant took up this suthority. And Alexander the third after him confirmed in in his decretes, cap s. Extra. derelignij. Schlorum.

14 The diffinction of religious worthip into Datia (fain: worthip) and Latria, (Godworthip) the Apoffles never knew, nor the Greeke Fathers, nor the Latines for at leaft 400. peares after Chrift. For the Scripture in divers places alcribeth Larris (in the greek tranflation) unto men: Dent. 28.48. Lenit. 23. 8. and in other places Dalla is artributed unito God, Ruhr. 16. 18.50 Auguffine granfetti La eria antomen, de civir. Dei, tib. to.emp. z. and denierh them religious Dalia. de verarell. c. 55. Wee honour the Saints (faith hee) with charity, not with fervice, that is Dulia. And B Bere obferve firft, that Auguftine denies Dutia unto Saints. And queft. 94 in Exed. hee giverh both Latris & Dalia unto God, Edtria as to God, Dulia as to the Lord. Secondly, by Latria and Dulia he diftinguilheth religious worthip from civilk decivit. Dei,lib. to.e. 7.6c4: Thirdly, Latria is alwaies uled in the Scriprures for fervice; aslie affirmeth, much leffe that it thould bee any thing more then Dulis, de civit. Deilig c. 15 & l. 6 c. 1. & l. 7 c. 32 & l. 10.c. 1. & q. Indeed Dulia police sithat is, fervice ufed in a civill flare, was alwaies received, and fo ought to be ftill by al men, Ga lat. 5.13. Butithat Dulia which is higher then civill worthip, was not given to men for 400. ycares after Chrift And no wonder: for Josein is commonly a greater thing, and uled tor fervirude without any wages, because he that ferverh is in anothers power. But Suidas laith Kanteriar Secular 1) on west : that the word La trielignifieth a service for hyre. Hereupo Perefins de trad part. 1. confid. 7. disproveth the name Dalis being raken for faint worthig bei caufe he will have it given unto God, nor unto men, as they are Gods fervants : unlette yoù takethe name of fervice meraphorically and not properly. So Laurence Valla, and Lodwicke Vives. In Anouff. de cin. Dei libro. 10 capies 1. doe both take Latria and Dalia for one thing, and in one fenfe. Wherefore this diffinction was invented by men of the laser ages, which indeede Bellarmine doth ac- 1D knowledge. How bee it, it is in Redeupon Luke, in cap. 4. and in Lambard, and all his tollowers, in Sement lib. 3. diff.g.

15 -That Chrifts Image is to be worthip: ped with Larria, is denyed by many. As by Henricus, Quadhes, is of (who lainh is much be worthipped but with hyperdulie:) Alberta Magnus, In Marial cap 81. Francis Mains, in 3. fort. diffinities, Gabriel, left ago in Commun, and Perefikarian his booke de readitionibus pares 3. The fecond Nicene Councill, ~/Hisses. Wt 3. giveth worthip unto Images, but desigeth them Larries and this Larria was not given unto Chrifts Image for 1000, years after him. This doth Catherinus freely confetts his booke de Imageiam cales, where allo hes

and then Adrian took up this authority. And A affirmer, that Thimis the ver read that coun-Alexander the third after him confirmed in cillest Nice.

16 The Glaffe (or Idea) of the Trinitie wherein the Saints are faid to fee our prayers, is a meere fiction, unknowne unto the Fathers for the foace of many ages after Chrift. Anguffine in his booke of the care for the dead, cap. 1 3; affirmeth, that the foules of the departed never know what we doe here upon earth, and doth bring for proofe thereof that of Elay the 63.16. Abraban hath nor known us: and that of the Kings: 2. King. 22. I will gather thee to shy Pathers, ---- that thine eye fee not the deftruction which I wilbring upon this place. And the Fathers of the first foure ages after Chtift, did commonly af-firme, that the Saint's Were prefette with those that called upon the """" "that if if the ard that called upon the """" "that if if if the ard them : yet was not" if is opinion sproved of all the latter writers, for tome of thim doe deny, that the foules of the godly doe know our prayer in the word," of divine ellence, as Durandus distinct. 39. quast. 3 Sorg ibid. quast. 3 art. 3. con. 8. & Caistane, In Thoma Sart. graft. 10, mrt. 2. but onely in their proper kinde by particular revelations.

17 The worshippe given unto the Saints, whereof the Fathers commonly (peake, was a worthippe, of love, fociety, veneration, and honouring of them, in imitation, gratulation, effecme, praife, and holy remembrance of them, belonging unto the fecond table : and not any religious worship or adoration : becaute that at first they were not worshipped with Churches, oblacions, nor appointed fervice, as they were afterwards, and are at this day in the Church of Rome. This doth Anguffine teflifie in three feverall places, viz. In Pfal.88. Decivit. Dei. 8.cap. 27. Contra Fauft. hbro. 20 capite 4. & 21. and Eufebius likewife affirmts it, Hift libro 4 capite 1 5. And Alex ander Ales q 92.memb, 1 ars 4. difpitterh, that God atone is fimply to be called upon; and the Salars are rather of the number of those that pray continually, then of him that is prayed unto: and this did Caffander very well obferve in him, In confultatione (aper ars. con. wover will 21.

18 The vowes which now adaies are made unto the Saines, whre Mrogether unknewne till Lumbar Ahis time ! wowe, diff, 38. It. A. to be a certaine teflifying of a volunitary proingle, which ought properly to bee made concerning God, and the things that belong unto God.

Prayers for the dead.

* Before 170.years after Chrift there were Dao mimories of Manyrs kept in 10 harobdis nör kny prayers, offerings, or fari fiets for the dead, until 200.years after the pafió, The
 The first mention of them is in Tornstand and
 behätt the Utard, atthough they doe into take a why the guilt of the whole fault. Dimingrome, in a strain play is of the guilt of the whole fault. Dimingrome, is and a strain play is of the fault fault and take a strain play is of the fault fault and take a strain play is of the fault fault and take a strain play is of the fault fault and take a strain play is of the fault fault and take a strain play is of the fault fault fault and take a strain play is of the fault fault and take a strain play is of the fault fault fault and take a strain play is of the fault fault and take a strain play is of the fault fault fault fault and take a strain play is of the fault fault fault and take a strain play is of the fault fau

2 The flathers of the first soc, years were of opinion, that we mult pusy for all the dead, even for the flathleffect the damned: yer are they uncertaine whether the data imaybee helped any thing by our prayers and almesdeedes, or no s and if in any place they fet downe any correlative hereof, yer nor in that fende the Papifits now doe hold it.

The Sacrifices (faith Angelf. Enchires 110) eycher of the Margor of almes-deeds are propitations for the dead which were net very wicked 2 and for the very wicked, they are meanes (faith the doubrfully) to make shielt damnation the more toltrable.

And Io holdeth Prudentius, 14b. Cathemerisom, in bymno 5: saincen/unt cerei pafsh. Tearly that night, wherein our Lord arefe From the Acherontike lae, the case of wees, The torments of th'affisited Ghofts doe flay, s And all the assumed crue keepe bely-day.

And a little after :

Then heli doub flumber in feft punifoment : Andall she foules in that wafte prifon pens, Rejoyce in reft : she fire then hurss not fore, Nor boyle the floods with fulphure, as before.

Of these prayers Chrylollome (peaketh very doubtfully, Hom. 3. in Philip. Say, I pray thee, (quoth he) what hope can remaine for them that goe from hence burdened with their fins, unto a place where they cannot bee difburdened of them? for whileft they were in this world, there was still hope and expectation that they would be converted, and become better men. ----- Let us help them fo farre as wee may; let us procure them fome cafe, (though it can be but little) yet let us helpe them fomewhat : ---- this yet affordeth fome comfort unto them. And afterward he will have us to pray for all the dead. as we do for all the living, for theeves and robbers, becaufe perhaps there may bee fome conversion of them. And in this manner doubteth hee in divers places, viz. Hom. 60. ad pop. Antioch. 0 70. Againe, Hom. 21. in Alt. If we doe offer (faith he) continual prayers, and give continuall almes for him, though hee be unworthy of them, yet God will bee more pacified towards us. - And Hom 32. in Math. Unto thy dead fonne give his due, that therewith he may cleanic away his foots of finne from him. So Epipbanias Haref. 75. confeileth these prayers to have no foundation in Gods word, but onely are appointed by the Church to be made, and that they doe

benefit tille tiltarit, although tiley doctive take avity tile gillite of hevit kole tauk. Dimingern Oriz, die falstige algrund, bringeth in detraine estmiphell vie prove titär tile gipatyers of the faltifiktiktorin fome granthelige titte unheinfulland fuch as are dunnied titte overlatting roments: "Ald yak tit the lambe place," foeafing of theopimion sympachie the lande place, from of theopimion sympachie the total so the Christiansting by Almes deeds berefasted of the titte faith frank die the total to the Christiansting by Almes deeds berefasted of the titte faith frank die deed berefasted of the titte faith frank we deed berefasted of the titte beit and the faith we teed on die the termine horizing jointly we teed on die faith boothe titte beite herofter every man faith bear his owne birdens but now is the time of aid; now fache time of hierary, now is the time of fielderoft action.

Anthefine decura promort.c. 5. is uncertaine whether prayers for the dead are of any efficacie or no : and if he beleeved that his foule was helped by the Manyrs meries, this beleefe was a kinde of fupplication, and helped him that way, if he had any help any way, And cip! 1. he affirmeth thefe prayers to be according unto the ufe of the Church, After the lame manner he doubteth alfo in other places, de Cinit, 21. 27. g Anderuly it is very likely that this kinde of prayer had his first fpring from the Montanifts, the inventors of Purgatory. Looke Terrothan in his booke de caffitate & monogamia. But there were forne that difallowed of these prayers, as Gratian can teftifie, c. 1 3.q. 2 cap. In prefent. in one place citing Hierome in Gal 6. faying thus : In this life we may help one another by prayers, or by good counfell : bur when we come before the judgement feat of Chrift, then neyther Iob, Daniel, nor Noah can fpeake for any man, but every man mult carry his owne burthen. And Perrus Cluniacenfis, I. 1. ad Potrebrufi confetleth plainly, that there have beene fome Catholikes that have doubted of this praving for the dead. And fo Angustine faith, Ser. 17. deverb. Apoft, He injureth a Martyr, that prayeth for him.

3 The prayers for the dead in their firft beginning were but thank(givings and praifes, wherein the Martyrs names were yearely rehearted. So Cyprim fpeking of Martyrs, Epiff. 9. 66. 4. (aith, We offer continual facrifice for them. And Epiphaniaw bard. 75. contra eAeroims, Let usfolemize the memories of all the juft, the Prophets, Pariatkes, Apofles, Euangelifts, Martyrs, Confellours, and Bifhops: whom a little before hee affirmed to live with God. And in like manner taith Chry/offome Homit. 2.in Ath. Ic is offered for the Martyrs, and for all the faithfull departed.

4. The Fathers prayed for the dead, nor that they might have remifilion of their fins, as touching the tempbrall paines of Purgatory (for they prayed for all the dead in generall without exception; as *Cyriltettifies, c. g. Myft.*) wherefore heir prayers were made for other .

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The Demonstration of the Probleme.

oth ar ends, and pamely at, to the w their scale 1 A unto theme & their define to command them unto God. So doth Ankres concerning his brother Saystus, in ar aging of unchristing theses (O Almighty God) dos I commend mis innocent fouls, unre thes I doe offer my facrifice ; Gracioully and fayour ally accept of a brothers gift and a priots facation. Now left we hould uppole him to be in Purgato. ry, hehad faid before, He is entred into heaven , becaule hee belagved on the word of God. And likewile upon the death of Valentinian, he faith, No day (hall be paffed by me in filence of you, no speech of mine shall patte without your honourable mention, no night fhall bee ipent without fome prayer of mine beftowed upon you, and in all mine oblations fhall I remember you often. But he had faid before, Let us beleeve that he is gone up out of the defert, that is, out of this barren and evill tilled earth, unto shole fweete and pleafant delights where being adjoyned unro his brothers company, heiliveth in esernall felicity. As allo of Theodefine hee faith thus, Theodofine liveth in the light, and glometh in the armies of the Saints. And yet before he had przyed for himalfo in these words : Graunt that confummate repole unto thy fervant, Tpeedofius, that seft which thou haft prepared for all thy Saints, And in like manner Angefine beeing about to pray for his mother Monica, Conf. libro 9. capite 1 3. faith, I beleeve O Lord that thou halt already fulfilled my request: but Lord approove my voluntary petitions. So Matthew of Weltminiter faith, that Gharles about the yeare 797. wrote unto Offaking of Mercia, to commaund his subjects to make intercellion for Pope Adrian : yet he addeth, having no doubt that his foule is in reft, but onely to fnew our molt deare love and affection unto him. 2. The Fathers prayed for the dead, to cherifh the hope of the refurrection & the defire of haftening it on. So Ambrofe orat. de Valen. faith, Wee pray thee Almighty God to raife up thefe two yong men (Valentinian and Gratian) with a timely refurrection, and recompence their untimely courie of this life, with as timely a refurrection. 3. They pray for D them, that their glory doe increase untill the day of judgement, and that then their finnes bee not imputed unto them, So fayth Chryfostome, bom. 32. in Mast. Doft thou thinke he departed in the corruption of finne?Give him his own wherewith he may cleanfe himfelfe from the blots thereof. Doft thou thinke he departed in the purity of righteoufnetle? Give him of thine, that his reward and payment may bee the more ample. And the Fathers used to offer their prayers in this manner: Graunt we befeech thee (O Lord) that this offering may benefit the foule of bleffed Lee. Witnesse Innocession the third, in his decretals, cap. Cum Mareba, extra de caleb. mif. 4. They pray for them that their damnation

might be the more colerable. So faith Ave. in his Enchiridian, C. 1 10.8 1 14 5 They may thinks (if this pleate them) that the painca of the damand fonice at fome containe times are fomewhat mitigated : even fostbat we mut fill underftand that the wrath of God, that is, their damnation remaineth Bill anto them: In this fenfe Panlinm, opif. 19. prayes for cale for a foule that was tormented in hell : and no marvell, fince Fradentins lib. Cathemen. bymo s.de Pafch. (before him) dusitaffirme thatar fuch and fuch times SHIL

The torments of sh'affilled Ghofs dee flay; ... And all the dammed crne keepes holy day.

Damafcene affirmeth, Orat. de defante. that Trajan and Falconella were delivered out of hell by the prayers of Gratory and Tecla. Wherefore thele prayers were properly the vowes of fuch as withed them inhopinelles or elfe they were thankfgivingsund in thefe the Fathers regarded the fulnetle or end of the time, not the middeft of it: for they beleeved all the Saints to be kept in one common place of cuitody untill the last judgement, & therefore they wilhed the region of light and peace unto all good men. And albeit they thought the dead to be helped by the prayers of the living, yet they held not this benefit to fall unto them being in Purgatory, ratherthen in heaven or hell. s. Their prayer for the dead was an admonition unto the living, of the goodneile of God unto the dead, and of the future reward which they fould obtaine in following their vertues, So faith, the author of the booke called Hierarchia Eccle fiastica, c. 7. And therefore the Fathers prayed for the dead for other ends, then the Papifts now adaies doc. 5 Offrings for the dead at the first were

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not facrifices of explation, but only Eucharificall, that is, thank (givings, or banquets, and gifts and legacies of the dead unto the poore, given as almes, and as we here in England cal them Donles : as allo they were foundings of Churches and fchooles, or yearely annuities bequeathed unto either of them.

When wee celebrate the memory of the Saints (faith Ephrem, lib. de pan cap. 2.) if it bee the true Epbren whole book we have. Let us remember the ficke, the widowes, the Fatherleife, the poore, and the travellers. And hereupon after the death of any one in the primitive Church, they lung allelujah. The breath was no fooner our of her mouth (faith Hirreme in his Epitaph of Fabiala) but the report of it gathered the whole city together unto ---- the Pialmes founded her funerall:and the allelajab refounding aloft, did shake the guilded roofes of the temple.

So Epiphanine, Haref. 75. and Chry/oftome Ad popul. Antioch. hom. 70. & hom. 4. in Heb. affirme, that they ufed to carry lamps and tapers, and fing hymnes at the funerals of the dead.

The Demonstration of the Brobleme.

dead, to fignific glory and pray is unto Ged, (A) manner : If thou haft beleeved in Chrift, that had vouchfated already to crowne the foule departed with felicity ... Of this nature allo was their offerings at morriages, as bitth dayes, Sec. being all inftituted for memories. and gratulations, though afterward about: Greveries time, when superstition goo head, they were all changed into tedemotions of foules out of Purgatory -0b !!! Therefore Prayers for she dead , that they 263 mieht bee freed from their weniall formes, and from that temporal spinishment for (8).7 . 2.115 their mortal finnes, which they are to ento are dure in Pargasorie, marnever, tanght nor tains admitted by the Fashers. Seven Barne and all control of the state of the server and the server of the server E Justification. ord's a 611 A Venftine , and the reft of the Far grandoe rake Infine for an innerent faultity, ornew obedience : Grace for the affiftance of the boly Spirit: and to justifie, for to make ane form unjuft juft. Bur inderd they hold week u , that this new obedience is not in this life serfe Eted, and that we doe fatisfie Gods judgements, and attaine unto everlatting life analy by the fole obedience of the death of Glusifi Lookether expositions upon . 2. Carini bi-Deverbis Apeftolorum Ser fext. That wae may bee Gods righteoufacile in him : marke here two shings: Gods righteoufacile, and not ours ; and that in him, and nor in us; Andin his beeke, De Spirit. ch liter, cap. 26. Infification befalleth not to the deers of the law, but goes before them that fulfill it. Or els it is joilaid, they hall be jufufied, as if it were, faid schey fall bessken for juft or accounted, jult Andide fideres apribus orp, 14. Epil, 120, ceptos Gond work en don fallow him that is, infificd, and not gos before him that is to be jufified. And agains, expose, inclass. epift. ed. Renewos: Man being juftifed by beleete, dec thenesforth beginner oliverightcoully. So Hierome like with int 2; Corinihans 5, fanh: So, ID Chrift was officied for our finnes taking up. on him she name of linne; ther wee might beemadethe sighteouingle of God in him, intra que owes, rist in our " felves And fo faich Marius Chatfellame ibid. Heemade thejulta linner. cherdby to make the finner juft . Nay be faid lenfu legit not chus, bus farramone powerfully : For he afignach not shaquality, but she labitance, he fid nor, a finner, but finner ther we might be made (ha faid ant) right cous, but rig! ceouthelles and the right coulned en for that rightcoulnelle is of God , faring wears julified not of worker (wherein it is a scille walt the there be on far onthins) but a GomanAndegeinsin his 136 ibiomily Hook thereachtof hat hat hanses the faith in like

then haft both fulfilled the Law, and farre more then it commaundeth r for thou haft already received a faire greater rightcoufnelle. And Anfelme, m forund. ad Corinthies capite quint faith plainely : God made Chrift: finne for us a that wee might be made the righteoninelle of God in him. Hee therefore was made finne as we are made righteoufaes:neither is that rightcoufnes ours, but Gods; (that is, it is not of our felves, but of Gods) nonin our felves, but in him: as he was made finne, not his ownedinabut ourstaeither was the finne in himfelfe, but in us. So Banard, Serve ad milis Templ capito. 1 1 faith: Furthermore, death is chaired away by:Ghrifts death, and Christs justice is impured unto us. And Epiftal 190. Man hath anothers jullice Gigned unto him, lacking his owne One mans fatisfaction is impured unto all. And in his 61. Sermon upon the Canticles: Lord I will remember thy justice onely. for it is also mine : For thou are made righter oulnelle unto me of God Shall Ibe affreid that one cannot fuffice for us both? it is no fhore raiment unfufficient to couer two: thy juffice is an everlatting juffice, and will cover both thee and me alfo, and that largely, being most large, and most lasting. Nay fome of the moderne writers doe scknowledge this imputat ve juffice : as the Antidideama of Calen dorb iggone, and Alberta Piebou himtelfe, controverf fecund. a thele words a II we ipende formally and properly, we are not juthisdby our owne tach nor charity, but by the onely juitice of God in Chtilt, that onely justice of Chrift being communicated uns The Fathers how hererency dospeake differently, and undefinitively of this place of juftification ver in cheir ferious meditarions. and when they were intangled with remptar tions, themever fielde unto any ruft coby workes of anto any merits. Heare where desby s/e laith Epift. 71. Latro man glory in his workes, because no man is justised by his deeds: but he that hath juffice hath it ingits beonule afier baptitue ber is Juftified. Icis therefore faish that frach him through the blood of Ghrift, begau'e happy is he that hach his Gones for given . Se his pardon grounted. And Angufting cuich out, Confeffitions a. 13. Wae also be unto the map of mothering. mendable life, if youfit, his aftions wichous the famous of mercy. Quely Christ (in the ad Bomf libes and), didandergoe mmiliment for us wishous any evil defait, that we might attaine unto grace by him without any good delen. AndeSerm. 49. de Tampare : Winat is that Enterneting judgemer, with the fers News: Scend and in Judgements with since nor susting the state of the second state of the second stated my, and in in yand mer fat show with find mes guilty, if show enter hur in jud Tmer with mer whenfore I frand in as scientry mercy, mather YYY then

then of thy most calle judgement. And, De A grat. of lib.arb. cap. fept. It that thy good deferts be Gods gitts, then doth nothe crowse thy good defeits as thine owne defervings, but as his owne gifts, And, in Plan, 67. The ungodly is juilised by fayth without anie good deferts of his workes. Belides, & de fpirit, chilter, cap. 1 3. Wee doe gather out of many cettimonies, that man is not justified by the precepts of good life, but by the faith of Icius Chrift. And fuch a fpeech hach Bafill in his Commencaries upon the 114. Pfalme: Eternall reft is prepared for those that have relifted the divell frongly in this life nor as a debt give to their works, but out of the bounteous grace of the molt mighty and mercifull God. And in his Commentary upon the 32. Pfal. If by himfelte the judgmer of God were fufficier, & if he thould deale with us feverely according unro our merits, what hope were there remaining for any of us? which of us all (hould be laved? Hulary in 1 ke manner, P/al. 51. affirmerh that those workes of justice are not of themfelves fufficient to merit perfect bliffe, unleile that Gods mercy even in this will and di fire of juitice, doe not impute the vicioufnetle of mans motions and changes untohim. Let a man attaine unto perfection never to much (faith Hierom. in Ezech lib. 14 cap 46.) yet fhall he fland in need of mercy for all that : and cannot attaine unto the fulnelle of perfection by his meries in this life, Bur onely by Grace.

It is Gods purpole (laith Primaline, in Remai cap oftan.) to jultifie man, without any workes of the Law, or any other merits whatfocuer, by fairh alone: this is a wonderfull thing, faith Saint Chry/oftome, Sermon, Olan. in Roman, capite quare, that he who became fofemous for his worthy sets, could not bee infified by his good workes, but by his faith: herein is the power of faith mightily manifelted. And fo fayth Paulinus, epiftol, desine. ad Sever. Although wee areable to keepe his commandements (with his helpe) yet ought wee perforce to acknowledge our unprofitable fervice, becaufe wet carinot impare unto our fchues a just execution of our duty, if wee keepe she commandements onely. And in the fame fenfe faith Marcu the Heremite in his booke de Leve (pirmante: Wholeever wee beethat are thought worthis the washing of the new birth, wee doe not good worker tor any retribution falle, buconely for the keeping of that puritio and cleanenetie which is committed untous, And a heclebetore, The kingdome of heaven is not a reward for any workes, but the amere grace of God preparedfor his faithfull fervants. And Gregerie the great alio, Mer Abre. o capite 1 A & libre. al. comeres, doubes not to affirint, that all mus infice would be found to be injuffice; if God thou d afen finia judgement. And # bre sie pute y. This fuffice of ours being tried upon the touchflone of the divine justice,

will be found injustice , and it is filthy in the difcuffion of the Judge, though it flew faire in the eftimation of the doct. And libra. 9. cance 14. I grow frong unto life, not by merits, but by pardon. And capite 28. Note that the holy man faith not , my hands the ned being most pure: but my hands fhined as most pure , becaufe as long as wee are bound under the punifiment of corruption, though we take never fo much paines in doing good workes, yet fhall wee never attaine unto true parine. And the fame Father in his feavench homily upon Exechiel/ab fineme. faith , Let us repore no hope in our teares , not in our deedes, but in the mediation of our advocate : And in his Commentaries upon the first penitentiall Pfalme : I doe not intreate thee to fave mee, trufting to mine owne merits, but pretuning ro obtaine that out of thine onely mercy; which I defpaire to doc out of mine owne defervings.

Enfebrus Emiffenne in like manner confirmethour allertion thus: Though wee fweate in toyle of foule and body, faith he, and exercife all our powers in obedience, yet that wee never attaine by any defert to get the kingdome of heaven, as a recompence for them. And Bernard, Sermon. 10. de Aunnut. Thou canft never merit the glory eternall, unleffe just due And Serm. in cant. 13. It is fufficiente for me unto all rightcoufnes, to have him my fanourer, ro whom only I have given caule of offence: all that he doch not impute unto me is as though it were not at all. Not to finne it Gods juffice, Semans inflice is Gods pardon. This alfo Anfelme upon Roman. 12. direct

ly affirmech Becaufe allmen' (faith he) were infolded in finne, therefore thenceforth & vation confifteth not in minsmerses, butin Gods grace. And in his Medications: My life doth certifie me, for if it be diligently examined, it appeareth wholly either finne or have renneffe. And if there bee any fruit therein n is either to fained, to imperfect, and fome way fo correpted, that it cannot bur einher not pleafe, " if alipleafe God ... Truchy it is either wholly in finne and ditimable, or barren & contemptible. But this of . Mafelnie is the of all to benoted. In this death alone (fayth he)place at thy truffe unto this death commit thy felf wholly, with this death cover thy felf wholly, and therein inwrappo thy felfe whole Will God will fuilge thee fays O Lord, I put Will God will judge thee lay O Lord, P put Vienberg. the death of our Lord 14ths Christ berwine Lde cause mec and thee and thy judg thent ; no other our Eusng. wife doe I ftanebout with thee to If her fays pas-436. thou haft deferved damination ; fay them; put the death of my Lord leins Chrift beo Wist me, and my evill defeviligs, I offer the metrics of his most werthy paffion, for she me. fte which I' Bould have hid, 'and alas hint them not, "And Belle Miller free contffon hereof is not to becoverpatied with filenze,

de Infi: il/.5. e.p.7. Becaufcof the uncertained tie of our owne juffice (laith he) and thu danger of vaine glory, it is molt isfeand furetoo place all our truff upon the onely mercy and betignise of God.

3 The Fathers formetimes forake unfitiv of the article of juffification, and that became of three errours : 1.Becaute they speake of juftification rather like Philofophers then Divines, bending their divinitie unto the likeneffe that morall Philosophy bore then amongft the Gentiles, thereby the more esfily togaine the more of them unto God, Looke in Clements of Alexandr. Seremai. 1. 2. Becaufe they confound the Law and the Gofpell, not diftinguilling the justice of the one from the justice of the other, as Origen hom.6.in Levi P faith: It is Gods Law that walheth thee and purgeth thy finnes, 3. Becaule they extolled mans naturall firength too much for Irenens, Terenllian, Clemens, Infine, and Epipbanias held al, that men were faved by the law of narure and by Philosophy.

1.

3.

4 The differction of luftification into the firfland lecond, was not knowne amongft the Fathers for 1 500, yearss after Chrift, but is an invention of this age,

9 The Fathers doe often fpeake improperty of jultification, according unto common ufeputing formitmes the word of jultication for fanetification, or the renewing of the wholeman, both according unto nature and manners, and this they will have done by inwird vertues and worket.

6 The Fathers affirme that workes do juflife onely declaratively, nor eff. Alwely. So (jith Towaw upon the 2067 Anner, The works that follow farh are faid to juftifier notice juftification is called an attribution of juftice, but as it is called an attribution of juftice, outra string and the set of the set of the conformation. And then a thing is faid robes done, when it is perfetted and made knowns. Others.

> The Fathers fometimes Speake hyperbolically of workes, thereby to take away the careleinetle of the vulgar, and fet them on fire with a greater defire unto good workin, unto this end doe' Glove follower swords adarses Antioch. Homiliz ;. rend, when he faith, this f Almes doc free a man from death. (from held hee meanes) give us evernall life, do are advo-Cap. 6. we must of our felves deferve eternall life. And Ambrofe, de paris T. L.c.s faith in the fame fenfe : Our finnes are covered by our workes. So doth Origen, boln. 1. in Ezech. Why doft thou thinke much to labour, contend, and endervous and by thy good werkes to be the caufe of thise own of a raise, & this le? and a point desw

and & Merile . I want

ale contac

Merie eaken in his proper fenfes for due and fuft defert, was never allowed of the found profetfors for a thouland yeares after Chrift, So shar somerie, in the Latine Fathers dock fignifie to doe fomething which is acceptable and plealing dato God, and worthy of accountrand to obtaine or get any thing of God, even without any defert of ours. A lincere and peaceable prayer, faith Cypring, deferved (or mericed) the Lord (Char is, obtained his favour.) And Suctonius in the life of Othenins faith, Let him imitate Othenis avia deferving his fellower, that is, in getting their good wills by doing them good utats. And to faith Ambrofe, libro 10in Las. entres 22. in the beginning : Oh Water, which defervedit to bee the Szeramane or myferie of Chrift, which watheft all, and art not walhed by felfe ? Sec. So Pope Commins, in Enfebins, ab. 6, cap. 4. faith of Noviens; that hee was not confirmed of the Bifhap by the figne, and addeth, the N w wyak, mir w this minut O ing which we ds Rufines 6.22. tranflateth chuse Vade sec (piritum fanttam potnis promerers : wherefore hee could not deferve (that is, oblaine) the holy Ghoft. So Augufine Epiff. 1 2. writech unto Hierome : I have not yee deferved thy writings and elfewhere Epiff 1 3. would re God I could deferve to be embraced of thee: And Serm. 49. de temp. Let no linner defpaire of himfelfe, fince Paul deferved pardon : and Traff. 3. in Then, to she like effect hee faith, that we doe deferve God by faith, that is, wee are arceptable unto him. And chat of Gregory is most note worthies O happy fault which deferved to have fuch a redeemer.

2 Merit in the writings of the Fathers is not put for the worthingle of the good work in the relpett of the reward, burit it alwaies out for the good worke it felfe, plating unto God, and accepted of him, not of it felfe and it owne worthinesie, but through the divine favour, and free acceptation of all good workes in Jefus Chrift. And therefore it is fo calledynamely, a good worke, shureby to incite us the more to de thefe good stings, This doth Cardinal Sellerinine freely confelle, the a de gras of hb, atbie, cap. 2 1 And that theword Meric is co be taken in shis fenfe, it hereby appearerh, becaufe sit the Fathers doe afcribe all things unto grace wholly." As Bannend.Berm: 61, in Cane. fuith, my Meric is Gods mercy; and the fame word Merit, in his true and properfente is by them opofed againft grace as the fame Bornard afeth Banas 6% in Cant. There is no place for grace be encer where merie harh eaken not all belleto f Andbelides, Some. 68. It is fafficient unto mente to know that our therit is ins fufficiences wherefore these workes of grace are colled marine by a mariphor, not properly, because they are the gifts of God it as his order to the standard a burge interpreter ty box more passively. And unre white and doctor the standard direct bills the third of in the standard doctor the standard direct bills the third of in the standard fermoh of the Annuntivion, flying; thit ¥ ¥.4 merits

Neither are mans maries of fuch worthinelle (quoth he) that life eremali fould Bee their due ; or shar God thould any wates injure man in not giving it unto his: for feo omit that all mans ments are wholly the gifts of God, and that man is rather a debtor unto God for them, the God any wates anto him;) what are all our merits, being compared with that fo admirable glory? And the diftribution of rewards is of Gods grace, not the wage of merit, becaufe (as Falgemine faith very well, ad Man lib. 1. s. sp. 1 0.) It is very rightly called grace, becaufe God doth not onely accumulate his gifts, upon his gifts, but allo, becaufe the bounde Af the Divine retribution is flewed in fuch quantity, that is doch admicably and incomparably exceeding all merir, shough proceeding from a will and operation both good and given of God. And even the fame faying bach Radalphus Ardens. in Dominica 18. poff. Trin, Becaufe (faith he) we proceed from and by one grace, unto another, wer can but maproperly call them meriss ; for as Auga/tinegan beare withtie God doth crowne nothing, in us but itis owne gence. And againe, in news Domi, Septua.to the line effect . Ler noam in chinke that God is as is were bound by covenant to performe his promite a for as he is free to promite, fo in he trees o payachiefly feating our matrics as wel as our rown ds are chilus graces For God crownesh moshing bushis grace in us, who if he would deale three with us, no men living thould be juftified in his fight. And sherefore the Adoffic that tooks more prines thenall, faith. Thofuff wings of this life are not worthy of that hat are glory which fall be revealed .: whenfore his bugaine is nothing elie bur a valuatary promile

53. Alfon Merit formenimes fignifich ishe dignitie and excellency stillerlung re felteras when Higowe, is Enifind Ever lanh: All:Bithops are of the stanet merus, and she little puis fihopd: So the Fachers fay wirghitie is of a greater meine then the beher vertursebut ditdet d merit doch feldante fignifie shastableh we in Aughud cablelaicalust is, the worthis nelle of the works in scipelt of the wages and FECOMORNESS STOLLE DANK STALLY HE WHEN

4. Themenic of congruence, before justification, whether is projected or fueroedout faith, is pondemned, by the Fathers. Why is scalled grace (laits the of ment of Man Pfal. 31.1. biecaule it is giften gratis . Whyman gi Ven granite braute is seitno more. And indis Retractations, M. 2. out 3 al he none Cleck this opinion of merica at last of merica of comgrunies byfore juib frasiate I faid (anothile. 46.6 quaft cont Popular , that in religion, salvation newer was whenen ante lime day proued worrhy ---- But, Lifeid , sor in 41- 40-00gh any min could be wetthinby his avenume mins, but as abas Apailles with a Norton our worker, but of himshan calleth us And in

merits in very deede, dub delerve nothing. [A piff. 1 of he faith, To make & man juft, merit hath not fufficient power. And againe, Righcoufnelle in Scripture is never called hire. And in Prafat.in Plat. 21. Thon haft not done any good, and yet the forgivenelle of thy. finnes is given thee. And likewife Profeer, cap. 6.de objett, Galiaith, The juftified man (that is of unrighteous being made righteous) doth receive a gift without any good merit going before his justification. And Swo, 14 2. denator. et erat. sap.a. acknowledgeth that we have in us dispositions unto righteousnetie, but denyeth that they can properly bee called merits. And Scapleton, de peccas, orig. lib.a.cap.4. faith, that Merit of congruence in respect of the first grace, is long agoe abolished; nor is. B is allowed of by the mult approved ichoole. inch as Thomas in his Summe, nor admitted by his followers or latter writers at any time. Indeed Gregory of Arimin. ab. 2. dift. 26.9.1. duch expreily and emne it, as Ly callo, m 1 Jean, and Thomas Waldenfis, lib. 9. de Sacrani .

But Marit of condignities' condemned alio by fome others: as namely by Auguftices centure de verb. Apof. Serm. 2. in thele words Thou waft non womby ----- whom her migheglorific being juftified. He crownech chee in his mercy and pitienif thou have provented him by ony merits, examine then my merits (faish God) and thou shalt finde that they are my gifts. Anfelme likewife, de menfarat ern: faith more plainely then any: It a man should ferve God with greateft fervencie, a thoulandysares long, yet flould not all his deterrs be worth the flaying one light day in heaven, Looke in Gregorie of Arimin, in 18 dis 7 9. Limt. 2. Durand, in 2.d. 27. 9. 2. 6 in 9. das B.a. 2. Waldenfis, tom. 3. de Sacra city. Burn applis in additionad Lyrams (uper Pfal. 3 5 Scotmi uns. Sent. d. sy q. 2. thinketh that our good workes have no proportion with eternal big, and bee therefore accepted of God for reward. You muft know (with Cufamma section (19:)ellas Chrifte death onely was of fbilitie connerie evenlafting lifel becaule it being a confummate sceath, doub nichts an ecotant life blune of all a he osher Marry ry dog marie orgenall Hinte byscheir deith, becaufe all othen deash of whend tower, comes forr of the toutes drath, ab dis infiniedy different from accustummare deathy which endly deshined rivahie greateft that is enculation hile Here word the south and the bour of the second Ire. An. detroit land 12. nin gel (alove, Table 1.0. S alond bit is a smoot or deam almost a stabiob a IT He Faihers afferters faith to julifie 11 a man work by Aspoling him ind wardly, or preparing him; but by apprehending Chrift, and applying of him: which is, when we doe flayed that was upon the mercy of God and merits of Chrift, holding God as fayourable ung wiini Ghufte The infor dampe by God (thich almbrafe, in 1. Co al.) char

The Demonstration of the Probleme.

that who foever beleeven in Chrift fhall bee A Lord with faith, honour and admire is, touch faved without workes, receiving by his only faith free remittion of all his linges. And ffellen upon Laguina, lo a capa Grae ingi-transfer and competen, and op-transfer and competen, and op-transfer and a second darma vider barn of Things we find a. A start vider barn of Things we find a second darma vider barn of the second darma v

Deter a, anapay say anno a a congite. It at held a worth from of rightsowings: Little rest. An rest are a sound or carbon. All the source of the source of the source of the As looms as even a man beleave (anto As looms as even a man beleave (anto berjoitsee in Roms, source). As it for the the partitude and in his commendance of the source of the sourc Auffined, and in his commonstrue upon the Helecapit i bomit 3: after heg hath flokers, of the promifer madeuno the Ranjakches, hee addeth, Theleby, their onely faith conceived an all ured triff of their chings, losing them a in all the formations are they came to æ of them, that they did as it were falute them comming- Thou feelt that this receiving of theirs, was but an expectation and truft of thems if therefore to truft bee to receive, then may we also receive. And it is Anguftines opinion in Profper, In Sent. 3 52, that the faith of Chrift, isto beleeve in him that doth juftifie the wicked : to beleeve in the Mediatour without whom no man is reconciled unto God: to beleeve in the Saviour who came to fecke and fave that which was loft; to beleeve in him that faid, You can do nothing without C me. Now what it is to beleeve in him, that jufifiech the wicked, the fame Father Traff. 29.in Ioan.'ay eth downe, faying; What is it then to beleeve in him ? In beleeving him to love him, in beleeving him to depend upon him, in beleeving him to turneunto him, and to be incorporated into his bodie: And in other places, and that very often hee ufeth to affirme that to beleeve in God, is to cleave unto God, and to bend towards God. Looke in his enarration upon the 77. Pfalm, in his 54. tractate upon lobn, and in his 181. Sermon desempere. Hee alfo in his 26. Trallate upon John faich, Who fo beleevech in him, cateth him, and is invilibly fedde, becaufe invifibly regenerate: and in his 30, tractate upon Iobn : How fhill I reach my hand unto heaven, and lay hold of him as he fitteth there? why, fend but up thy faith, and thou haft hold of him. And Ser. 33. de verb. Dom. Behold, we beleeve in Chrift whom wee have received through faich : and in our receiving him we know what to thinke upon: we receive but a little, and yet our hearts are fedde fat therewith.

So Bertram in his booke of the bodie and blood of Chrift, faith thus; This bodie is not to bee received, beheld, or eaten with the fenfes of the flefh, but with attention of a faithfull foule And the decretals them-ic'ves de confectat d. 2. counfeil us in this manner, Behold the holy body and blood of thy

it with thy, minde receive it with the hand of thine hears, and take it, wholy with the endervour oftheinward man; And Lambard Sant. lib.3. aif. 19. faith; Weease faid allosobecotherewife jeffified by the blood of Chrift. namely, in that wee are clented from our fins by she faith of bis death ; and therefore faith. the Apolite, the rightsoufactle of God (in us) is chrough the faith of Jefus Chrifts and by and by after bee faith, whom God hath made a propictations, by faith in his blood. that is by the faith of his paffion-16. If therefore webehold himscher died upon the Grolle for us, with the eye of faich, we are loofed from, the bands of the divell, that is from our finnes.

2 That the justification of our fanles by faith confifteth positio apprehention bas in inward preparation and dipolition, it is a fantallike invention of the Schoolement

3 The Fathers doe hold faith onsly to be requilire unto jultification, even withour the workes of grace. We mult cipecially beleeve (faithe Augafin Serme 181. detemp.) the remiflion offinness for this is the onely remedie which hoferh man from the fentence of death eternall.

I um able so flew (inith Chryfoftome bom, de fide & lege neture) that a faichfull man hath both lived in this life without works, & hath attained unto the kingdome of heaven ----And the theefe beleved onely, and was justified .---- but I dare affirme that onely faith by it felfe hach laved fome. And bom 7 su cap. 3. Roman, What is the law of faith? (laith he) to beefaved by grace. Herehee fhewerh the power of God, in that he not onely faved us, but also juft fied and glorified us, and that without ute of any workes, crafting onely faith of us.

Wee have not beleeved of our owneaccord, (lith Theoderes in Eph. 2.) but came being called, and when we are come, hee doth not exact puritie and innocency of life, bitt hath pardoned our finnes accepting of taith onely.

This it is to glorie in the Lord (faith Ba fil Serm. de hum.) when a man is not puffed up with his owne rightcoulnelle, but acknowledgeth himfelfe defticute of all true righteoutnetle, and justified by faith alone in Icius Chrift.

They are justified before God (linh dimbrofe in Reman. 4.) without any, labour or toyle, by onely faith, no workes of penitence being herero required, but onely that they beleeve

Origen upon the 3. of the Romans, after he hathalledged the example of Panl, faith: Therefore the just caufe of mans glorying is in the faith of the croifs of Chrift, which excludesh_all glorying that proceedsth from the worker of the law. Augustinesgainft Pelagine his 2. Epifile .537

(ib. 1.cop. 1 2. faith, that of how great holineffe forwerthe Saints of either the new or oldtefamear are fait on bee, yet nothing faved them but faith in the mediatour, who field his blood for the termifuon of their finnes:

That a manthould bee faved by his faith, thar han ogood worker, it may bee is not a thing out of cultome, faith Chryfoftame in Rom 4.bom. 8. but to fee a man who is noted for good works, not to be faved by them, but by faith, this is an abauinable thing, and doth make a moft manifed demonstration of the efficacie and power of faith. And 12mm.14. m ca. 8. Wece offer bur one gift into God, namely in beleeving his promises of things to come, 8 by this only way wee are brought unto falvation.

4 Whenfoever the Fathers doe joyne faith and workestogenher, in the matter of our falvation, they fipeake of an hiftoricall and generall faith, which is onely a knowledge and univertall affens; or otherwise of the external profelion of faith, or alloof faith as it is the "pathway to falvation: for although faith as its the influment or meanes to apprehend Chrift unto righteoufineffe, and falvation, be alone, and unjoyned with any other meane: yet as its the way unrofalvation, it is now alone. Whence weaknowledge that faith alone is not fufficient unto falvation, and to live agood life by, but mut have the affiftance of good workes and other vertues.

The helpe of repentance, faith Lallantins de divin inflit.epit ca.9. is great which wholoever doth caft away, doth barre him felfe of the way to falvation.

By workes of righteouincile, faith Eucheriss in Reg. 4b. 3, we come to the kingdome of heaven and, we cannor come to theie everlafting joyes, but by faith, and works of juffice. And againe, let them begin at faith and continue to the end of their journy in good manners, until they come whither they inend, in Gen.4b. 3.

Let us make pirtie our patron in this world, faith *(eferim How.15*, thesi may deliver us in the world to correstor there is mercy in heaven, which is obtained by exercifing matery here upon earth.

Some haften unto God by fafting, faith Haims, fup. P/al. 235 others by almes, and others by other varues. Let us haften unto our country in heaven by doing good workes, faith another, viz. Mees. contemp. lis. a. capite 15. And Rabamus faith there are many attaint unto the clearing of his crimes.

5 Sometimes the Fathers joyning workes to faith, doe speake of faith as it is a perfwallon of the impunitie and freedome of finnes,

without pentence or as it is an unperfect vertue, unto which other vertues are therefore to be Joynes.

or popuea 6 The Faiher dae acthiowledge a specifil and unfible certainetic of faith in God. Teruft in God. Thin *Remission Julyaderically a P(A*, to that is, All my/afth is in Chiff? By him oneigt belever to be splittled and faved, heis my tock? he is my refuge.

He that believent with a firong affettion, faith ToepHill Joch extend his heat wildby unto Golf and what thin heat a wildhim. And this licar being enkindled, onceivers a midd for an an affiriance to be hade partiket of fills define this doe all men linde tweby experience.

If thou believe that thy finnes cannot bee forgiven, faith Bernerdin Mar. 11. De Annum. Ser. r. but by him whom onely they didft finne againit, and who himfelle cannot finne, thou doft well : but adde this, that thou beleeve that by him they may be forgiven, this is the testimonie that the holy Ghoft doth fer downe in thy heart, faying. Thy finnes are forgiven thee. And againe epift. 107. Who is righteous but hee that recompenteth Gods love with his love againe ? And this is never done, but when the holy Ghoft by faith gevealeth unto man, Gods purpofe from everlafting, concerning his future falvation, And fer.5. Dedica, Here it is molt plaintly necellarie that faith do fuccour us-that that which lieth hidden concerning us in the heart of the Father, may by his Spirit bee revealed unto us, and the fame (pirit tethilying unro us, may petfwade our fpirits, that we are the fonnes of God and may perfwade us by calling us, and juftifying us freely by faith. And againe eliewhere. We know that we are tranflated from death to life by this quickening Spirit, and by a certaine and daily experiment (the fame, fpirit enlightning us) we doe prove, that our prayers and contrition doe come from him, and afcend unto God, before whole eyes they doe finde mercy. And in his eight Sermon upon the Canticles. What foule amongst you all (faith hee)hath at fometimes felt the Spirit of the Sonne in his fecret confcience, crying, Abba, Father : Let that, O let that foule prefume boldly, that it is beloved with a Fatherly affection, that findeth it telfe affe-Acd with the fame Spirit that affected the Son : truft to it (theu foule whatfoever thou art):truft unto it, & never doubt at any thing. And in his 69 Sermon hee hath theie words. Nothing canforbid this foule to fay, God is my beloved, which in that it feeles it felfe to love, and to love vchemently, doubts not but that it is beloved, as ardently, and as vehemently : and of the fingular intent, defire, care, labour, diligence, and ftudy, that it fheweth in endeavouring fo incetfantly and earneftly to pleafe God, doth undoubtedly acknowledge all these in it felfe, remembring that promife ______ therefore by it owne proper

proper affects, it knoweth how God is affe-A be debied us, there in no cault for us to doubt Acd, and doubteth nor that it is befored againe, fering it felfe doth love.

There is a certaine kind of glorying ha a mans conficience (faith Ariginiae, ai Plano 149.) & childrig is when throw how the kind to be finestly, the provides infallible hay charitieto be unfained. And in his 75: Tridate opion'16g, he faith this faying : For how we doe but belever, but then welchall know affer although we know it already by beleving but then wee fhall know it by contemplating. And in another place, in this is shock we the draft and the show it by contemplating. And in another place, if this is shock we the the beleveth, feeth faith to 'be in histient', and he that beleveth not, frieth that faith is. B not in his heart,

The minde that is replenished with the holy Ghoft (faith Gregorie, Diat to. a chapter . 1.) hath most evident lignes thereof, Hamely; vertues and humilitie . which if they doe perfeely concurre in one mind; it is certaine that they doe bring affured teftimonie of the prefence of the holy Ghoft."And in the fixe booke of his Register; chap. 187. The foule that thisfeth for God, is first couched with fcare, and, then with love But whon the feare is worne our with the continual linguilhment of forrow, theat laft entreth fome fecuritie and hope of the prefuming of pardon. And in his Morals, 10.31. cap.23. he faich, that the fecuritie of the righteous man. С is fitly compared unit a lyon : who when he feeth any come against him, betakes himfelfe to his wonted coursge. fo the other knoweth that hee fhall overcome all advertaries, because he loveth him onely, whom against his will he can never fall from,

There is abiding in us (faith Cyprish, ad Deime) a fortitude of hope, and a firmenelle of faith, and an upright and vigorous hear; (even among the great fruines of this declining world) and a patience alwaies rejoycing, and a foule alwaies (ebure of the favour of his God. And de Camselle, where: Our affeflion knowing it felfe cured and fanetified, watheth it felfe with tears. And in this (Gods) prefence the wel-fied tears dob begge for pardon,

Hee gave him for vs (faidh Ambrofa; de Jacob. & vir, Beat. lib. 1. cap. 6.) therefore there is no doubt that we need feare shy shing highld be druied us, there is no saufe for us no doube of the continuance of Gods munificence to whether, and sparing forms zer formating the fast hard sparing forms zer formating the fast hard sparing forms zer formating bled hor in doubt, but confantly alternating wight Chirff. And prone of the fermions undef fils name, he faith, whofoever doth flicke fait unto that leaven Chrift, full also be converted into leaven, as well helpefullio him. If also be the chirt of the calling and gathing of others, the tift holy Ghoff doth infule ther the fast of the call of the calling and gathing of others.

By this, chas tilkholy Ghoff dorh intufe chaitigt into us (faith *Abfedies, in Rows, 2*) here delaters hunto our hearrs by an evident reftmony that we are the Affildren of God, And in 1 Cod, X. We e know by his foirit, that we e have both his gifts, and also received them of him. And agains, 'He that hath the feeling of faith it his hear, this man knowich that Chiff is in him. If a Cor, 13. Whentoever any than feelch himfelfe

Whentoever any man feeleth himfelfe to affectied either with this owne fins, of with others as we have faid faith Baff Regeminal? a 396. then insersons with let him undoubtedly know, that he is free from finne.

And (yrillupon lobn lib. 10 cap. 3. befides this generall knowledge doth also fee down a mother, namely, by which the faithful having received illumination from the faitr, do with the eyes of their minde fee God dwilling in them. This is nor (lich he) the comtion and generall knowledge of the Saints, but another, farre more cleare, and more certains; and farre differing from that other generall knowledge.

Let us bring faith and obedience (dith Chrijofannt, in Ginker, 29, hom. 54.) and he letter as confidently phon Gods promiles, as though they were alteady performed: and a gaine in Rom. 8. hom?: 4. Secing we have the refinimonic of that fuprefice effence, who givech us what hee promifeth, and alfo commandech us to aske, who can from henceforth doubt of this dignitic?

When the lot three are fealed in the minde (laith Hales/up.2, diff. 12, 9.20.) light, glad. netle, and peace, it is a most fure experiment that the foule hach grade.

Yea Tomiai Aquinu 1 2.9.11 2.4717; 'and 'the most ancient of the fchoolemen; doera', the' deity the certainty of Knowledge the of faith. I beleeve that I have faith (faith Scaue 116, 2447:13) and for affirme all the modeline writers. The Enchrichton of Colen teacheth that it is neceflary unto jultification for evetry ongto beleeve carquing that his finnes are forgiven him. Sto Cathorina's teached hand defendent has the faithful may have allurance of faith concerning grace in this life. And Cates, in Rom. Staith, that the teftimonie of the fpint is a gift by which I meinter fee, nor knowi hast I beleeve this I am the forme of God. Se Matimerian the Carmelice Frier in his 1

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confidence in his owne worth, and degend, wholly upon Gods mercy: let him hold Cod robe alwates prefent with him as a molt mercifull Father, from whom he is alwaies to ex, pett all joy, and all felicity, nor ought be ever pret an joyana an renery nor ought as even tole this perivalon goe sout of his mindpal-though he bernolefted with the moft intole-rable and infinite difficulties that the world, the field, and the divel ______ can any world infilled, to withdraw di from our cruft upon God and his divine worthing. And Where, fore they never wander in the Labyrhith of doubt, that have obtained rightcouffielle through Chrift but living in feutritie of con-ficience, in peace of minde in joy of hear; and caught by that Spirit which teleficith unto them that they are the formes of God, they dare be bald to fay, Abba Father. 7 Where the Fathers doe fometimes

feeme to deny the fpeciall allurance of faith, they doe fpeake of prelumption, or the carnall fecurity wherein men doe dreame of liberry and peace without temptation and hazard. Which of all the company of the faithfull(faith 5. Anguft. decor.et grat, cap. 13.) dares prefume that hee is of the number of the predeftinare, as long as he liveth here upon earth? Sometimes they fpeake of the certainty of

continuance unto the end without fall or defeet and in this tenfe faith Anguftime De civit. Deilib. 11.cop. 12. Who is hee that knoweth chat he fhall perfever in increase and acts of juffice untill the end? unlelle he be inftructed of this by revelation from him that inftru-Aeth all concerning this matter by his just and fecret judgement, and deceiveth no man. Sometimes they (peake of the affurance of experience, which is alwaics after the event of the thing. Sometimes of the certainty of grace and filvation of others. Sometimes of affurance by fpeciall revelation, or priviledged affurance, not the ordinary certaintie contained in the word & facraments. Sometimes of the demonstrative alfurance, begetting knowledge in the mind, by peculiar and

proper principles, not of the affurance of D faith. And fometimes of that certainty which is without any fignes or tokens, called the certaintic of Evidence.

8 The speciall and particular affurance of faith was never condemned for herefie, before the Councill of Trent condemned it.

Fulfilling of the Law. Supererogation.

The Fathers doe affirme the law to bee fulfilled, first by impuring the pro-dience of Christ by faith, and then by be-

his oration unto the Councell of Trent, Anne, A ginning to worke it, and endeavouring either 1546, faith, Let a man abhore the fruitfelle seconding to ability, not perfectly : or in the perfection of parts but not of degrees,

Tedimonies. Alfine commandements of God are acnor danguis parsanoda Auguris, Reisell like 1.

Then are we juid (spit) fire the the the court Then are we juid (spit) fire the court (by stinners, and our juidies confisite our (by stinners) and our juidies confisite the court of the stinners mains, but in the supercises of Godd route, the

Rem. 10. Hom. 17.) makea man juffin cannot: for none did ever fulfill it.

Hee hath obtained the perfection of the law, faich Seducing in Rom. 10. who beleevach in Chrifts for feeing none is juffified by the law, because none hach fulfilled one law, faich was fer downe to frishe for all omifions in the whole law. No man ever fulfilled the law (faith Cufa-

mus, Excis. 'ib. to.) which confifted in love, but herealone that came not to dillolve the law, but to fulfillit.

& Now, that there are two wayes of fulfilling the law properly and perfectly without any breach, one in this prejent life, and ano. ther in the life to come, none that I ever heard of but the fchoolemen did never teach. For the ancient, Doctors doe acknowledge no perfection at all in this life, but onely that which confidents in acknowledging our imperfection and enormities. So faith S. Angaf. cont . 2. cp Pelag 1.3. c. 7. That vertue which is in a man which is jult, in this life is called perfeet, with this provilo, that unto the perfection thereof, there doe allo belong both a true knowledge, and an humble confession of the imperfection thereof. And in ep. 29. ad Hiero. Such Charity-as connot beeincrealed in this life, is in no man:and as long as it may be increafed, that which is leffe then it ought to be, is of corruption, by reaton of which there is not one just man upon earth that doth good & finneth not. By which corruption it commeth to patle, that no living man shall be justifiet in Godstight. And de perfesta juffi. refp.ad Ratiocin. 17. he faith : As long as there is any reliques of carnall concupileence remaining-God is not wholly beloved. nor with the whole heart; for the flefh without the foule hath no concupilcance. But in bis booke, de Spiritu er literathe laft chapter. hee fermeth to held a contrary opinion; for there he faith, that here there cannot bee fo much love of Godas is due unto a full & perfeft knowledge, this is not for all that to bee accounted as a fault, But for the reconciliation of thefe two places; wee must know that there is two forus of faults: the one when a thing is done directly oppolite unto Gods

workes: 30 cat

The Saints themfelves (quoth Bernard in Cant. Serpe. 73.) had needero przy for their finnes, that they may have falvation through mercy, and not in truiting to their own righhould that bee communded which could not poffibly befulfilled?, of if you will have it to concerne onely the affect (of Chattlie) I will nor fland in contention with you, to that you graunt thus much to me, that it cannor, nor ever thall be fulfilled in this life, by anv mari.

We can hardly doe one good worke (iaith Radalphu, in Levit 1.1.c.1.) without intermixrion of fome finne or other with it. and it is to be feared, left when wes looke for a complete reward of devotion , the punifhment for the fault therewith conjoyned, bee not exacted of us.

3 Supererogation, wherein a good worke of counfell done over and beyond the fulfilling of the law, is acceptable unto G od, was a ftranger unto the knowledge of the Fathers. C For alchough they fay that virginitie is offered more then due, and above the lawes; and that many doe exceede the commandements with their workes, and performe more in duty the the precepts doe bind them to vet that the law is to kept, that the keepers are not tranfgreilours, they doe not fay a laffirme againe, they do not fay fo. But they will have Supererogative workes done, not that there can bee any dury done which is beyond the morall law, but there workes they holde may furpatie, first the negative part : for fo faith Obryfeftome, Hom. S.sn Kom 4. Notto ftcale or all, is in every mans power : but to beleeve that God can doe that which is otherwite impoffible, this requires a minde elevated, and more vehement affection towards God: For this is a figne of a worrhy and noble love. He honours God that keepes his Commaundements; but he much more that can argue and difpute through his faith: the other obeyeth God, but this doth afcribe him --- his glory with greater measure and vehemency.

Secondly, they held supercrogation above external acts, and in this (enfe Chry(oft Hom. 3.in I Cor.doth ipeake, when he determineth that the Philosophers had supercrogation : Are not his precepts fo cafe (quoth he) that many have gone beyond them by philotophicall reason?

Thirdly, they held it as it exceedeth fome one commaundement. So is Augustines fay-

will, and by him forbidden; the other which this is done which God commandeth." Bif and altogenier with the whole bears, as he commanded all file will be an analysis of the altogenier with the analysis of the commanded all and an analysis of the altogenier with polic Par/did ford mile first i wirds and a start and

Virginity is a Voliptally thing (faith by tart in the set first S.Pangiver not any pictept, but onely obunfelleih us unto virginity; So doe fonte fitte other Fathers account virginity above the law, that is, above the ordinary obfervation of the law among Rocher Christian, because they thought it to be an Angelicall state. Bue yet Arbamina, libre de barar. Ver. doth put wir ginity from amongst the counter; and in the Precepts : What man, faith he either in his life, or after his death, hath beene the auther of keeping virginity? ------yet our Saviour Chrift the King of all men, prevailed thus much in this kinde of comandements, that childre not being of maturity to receive the difcipline of the Lawer, thould profetle virginity which is above the Lawes- And in his Apology to Confiantine ; That holy and heavenly commaund of ecernall virginity is for kept ner fulfilled happily , bur quely a mongst us Christians,

4 This kinde of tupercrogation , which the Papift's now reach, is in fome for reprocved by fome of the Fathers.

None can reftore fo much as hee oweth . faith Anfelme, de concep Virg.c. 2 1. onely Clirift reftored for all that are faved, more then free ought. And Thomas in 2.2. queft, 184. art. 3. will have perfection to confift feally and effentially in the keeping of the commaunde. ments, and inflrumentally in the executing of the countels: and for this purpore alleageth the words of Abbos Moyles : Faftings, watchings,&c.are not perfection it felfe, burthe inftruments of perfection, because that the ende of that discipline doth not cohlift in them, but they are the meanes to bring us unto that end.

Pilgrimage.

REligious Pilgrimage got fooring yerre of grace 320, and yer was not at then uled by al, but only by the vulgar nor under-taken for any working of God, or metric fake, bat onely for confirmation of faith. It is a partoffaith (faith Hitromer off. 1% 2 16 wor: Bip the ground Willertupon Chillis feer did tread.Soberin Shiptine hifer theo jedande, and Zz Panlinge

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Paulum, epif. ad Sever Jäith, that mesminds A doc fraw them to Hierstalem for no ether cauic.but only to fee, and to south the places wherein Chrift was opergraftly prefair, And before Conferences time, it is tolde as

And before Conference time, it is traine as a race thing of a criterander, and a wonderfull, that he hafted using Hierardalem, no wonthip and wife the holy places, as Emploide recordechylo 6.cop. 10. But marke there that al wis was done by a wifton.

a. Afterward, succeeding times obanged thefe pilgrimages into part of Gody working and religion; but yet, the maft orthodycall Eathers in that refpect and an another of the intervention of the second second second in Sodoch Nyfraw in an spiffle of binafter ming that it addeth not a issee unto piety, and that (God is prefere to those that call upon hissanse, in every piecelike. The Lord faith one taket May, Sama Mart, stater Ser, d'a Sonil goe into the Eath, and fecke juitice, or fayle into the Eath, and fecke juitice, or fayle into the Eath, and fecke juitice, or fayle into the With Orsecive pardon - forgive thine enemy, and into the faith, without thy felfe. God doth direct the unto thy felfe, and thine owne conditione.

Hildsborns Cenamonenfis in an epifile to a certaine Court doch affirme, that Pilgrimage is an inexcufable fin in threa that are bound unto any minifery; and likewife that to preferre things not encel[ary, before things ancel[ary; and things not due, before duies:----and to wander about the world, no Dochour, no Seripture doch at any time, or in any place, mention. And Clarjoffons. Henrid. a. in Phidom faith truly, that unto forgivenes of finnes it is alsogether needelle to underake any Palgrimage.

3 But as for fet Pilgrimages unto certaine Images, there was never Father dreamed of them for 600. yeares after Chrift at the leaft.

Fasting, Stations, Procession.

Oncerning the Lent faft, the Fa- D thers are uncertaine: fome fay that it is a tradition of the Apoffles, of which rank are Hierome, ad Marc. epift. 54 and Leo, Sermonefexto & none de Quadragef. Others fay, that Chrift himfelfe appointed this fast of Lent. Ambrof. Serm. 25. faith, it was contecrated by Chrift, and Serme. 34. A law given by God, a fast enjoyned by Chrift. And Theophilms of Alexandria. Pafe spift 1.ad finem, calleth it an Evangelicall inftitution. Caffianus, collas. 21. cap. 30. laish, (4) That in the primitive Church their fait was alike throughout the wholeycare : and then devotion beginning to grow colde, and fafting to be negle-Ged, the Priefts communded this fait of heut. Amalarine, libro facando, capito quinto,

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denisth that any man can truchy alligne the fift inventour of Lear. And Ireasw and Endo live spin.engie 20. (aith then it is but mergely astous and eastons, i blougade : a cultume rifes out of fimplicitie, and some privarginfitumism.

* The fait of Lens in the fuft ages of the Church, was fait of great religion and holingth keps for the maintaining of more commodious and fpiritual exercises of invocation and separance, and used for a remembrance of Chuft pattone. White Mould J fland to relace the often

What fibuld 1 think to relate the output meetings together, (lith Enform, 14th. three scores, i. 6.) and the exercises of themen being placed together, in, one roome, and the effort of difeipline, which we as yet doe cuftomably observe, and doe use to celebrate, signeight upon the feast of our Lords pattion, not onely in faiting and watching, but in the diligent hearing of the holy Scriptures t

If we have done no good (faith Bafil, Hum. 24, in Ebritts:). by to man wadmonitions, which I have never omitted to exhort you with, in all the time before, and now elpecially in their & kaven we kes offalling, wherein continually, night and day I have influeded you in the doftrinc of the Golpel without intermifion, — & &

This faft is not appointed us(faith Epiphanims in fare Parar.) whereby to render any fauour or good turne unto him that fuffered forus, burto confelfe and acknowledge his paffion which he undertooke for us unto our falvation.

For this ende, (faith Chryfoftome, Hom. 19. aapop. Antioch.) have we our taftings, and our Lenr, for this end have we fo many holy meetings, and hearing, and bitherto tendall our praiers, & all our de Arine, namely, that being by the diligent meditation of Gods precepts cleanfed from all the fpots of finne, whereby we have beene any way flained for the whole yeare, trufting to our fpitituall freedome, wee may receive that unbloudy Sacrifice, like as godly and religious men ought to doe. And 73 Homil.ad pop. Antiosb.de icjun. Quad. It is not only required of us (my deareft brethren) to meete here every day, & to heare continually of the fame things, and to faft the whole Lent, &c.

3 This failing of Lent was kept freely, without any bond of conficience, or any necefficie of command even unto the yeare of grace, 400. This is true both in refpect of the limit of time, as well as of the fores of meaters. Tellinomics.

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The Demonstration of the Probleme.

fibr. 30 cap 5.) not Haretikes, but Catholikes doe abstaine both from fome forts of flesh, and also from some kindes of fruites, and that for the taming of the flefh, and to humble & withdraw their foule from brutifh and unreasonable motions, not that they thinke the meates, or fruites any waies uneleane : and this ute is obferved either continually, which few doc, or at certaine times and daies, as almostall doe throughout the Lent, every one as much or as little as hee is willing, or as he is able. But whereas he faith (at leaft a Sermon under his name, vie. 62.de temp.) that it is a fir. not to fait the Lent, this is not to be underflood as if there were a law hereof, but in refpect of the neglecting B of the publike penance which was commonly renewed in this faft, So Theodoret, in Epit. divin. Decret. speaking of the eating of flefh, and drinking of wine, faith, that the Church doth not forbidde the ufe of them: and therefore fome doe make lawfull ufe of thefe goods & pleafures allowed by the law, and otherfome againe doe abstaine fro them: but no man of right judgement or wiledome will condemne him that uteth them ; Por to abstaine from them, as well as to care them, is in his choice and power. And Anguffine in lib.1.cap. 33.Demoribus Ecclefia, faith, that ab. flinence and feaffing were both allowed by reafon and charitie, nor is any man conftrained to forbeare the use of this or that meate, but it is left free to every man, as farre as every manshealth doth permit him. And Profper de vita contemplat. libr.2.cap.ult. faith, that we ought to fait and abitaine, that we do not binde our felves to the necessity of tafling, left thereby we fhould be brought to do a uoluntary thing, not of devotion, but of compultion.

Concerning fafting (faith Primafine, in Roman. capite 14.) there is no law fer downe. bur every man as hee can, or will. Spiridion did eate fleih freely, as Sozomene reftifieth , libro primo, capite undecimo, And it was Mon rame that fift prefcribed lawes of falling, which Enfebine affirmeth of him, Istroquin. capite 16. Telephorus indeed commanded the Cleargie to faft the Lent, about the yeare 130. And Ercombert King of England, did first command the English men to keepe it in the yeare 640. Sigebort, in Chron. This man, faith Florentins a Monke of Worcefter, (fpeaking of Ercombert) was the first of the Kings of England that commanded the IS dols to bee deftroyed, and the faft offorrie daies to be observed throughout all his kingdome.

4 This faft of Lene in divers Churches was diverily observed, both in the time, and alfo in the kindes of meater. Those that are at Rome (faith Secrates, the quants, chies 21, doe faft three weekes before the Eaffer, ckcepting Saturday & Sunday, Those that live

Chrithians (iaith Argeifine com. F.anf. Man, r, 30 cap 5, 3 not Harctikes, but Catholkes d allo from form kindes of fruites, and at for the taming of the fields, and to the taming of the fields, and the tame control of the tame cancer, doe yet call the whole time, inket he meases, of fruites any wais units observed either contially, which few doc, or at certaine times d dires, as almoft all doe throughout the

The fait before Eafter, though it were but of few dayes, yet was called Lent : perhaps becaufe it confifted of forty hours of day and night, as it is in Enfebins, libro quinto, capite 24. and Les in his fourth Sermon of Lent, faith, Let us fait on Munday, Wedneiday, and Friday, and on Saturday let us watch at S. Peters. Gregory faith, bomil. 16. That the Lent was a faft of fixe and thirty dayos. And it is a received opinion, that before his time the Lent began nor upon Wednefday, becaufe that in the Decretals, in capite quadragefim. de conferrar ditt. 5 (which were made after him)the foure dayes before the first Sunday in Lent are added to make up the number of fourty , This doth Ambrofe ceftifie in his foure and thirtieth Sermon, and Caffianas, Col. 21 .24. 27.28.& do teach, that the Lent uled alwaies to begin upon the Sunday next after Quinguagefima Sunday. So likewife holdeth Alconne de divin offic.capite 40. and Orde Romanus in capit. de Septuagef.and Micrologus capite 49. I confetle there is a Sermon extant amongit Saint Augustines De Tempore, in Feria quarta, which is intituled, A Sermon upon the Wednefday in the beginning of the fast : but that Sermon is none of S. Anguffines ; and if it be, I fay the title is added by fome of later time, and that for the reafons before al. leaged.

The holy Church (faith Epiphanius, in via comp.) did accultome to kerne all the Lent before the feared abyes of valter, in faiting. Now after this fait of 40. dayes, the Church was wont to keep fifty dayes of fealt unto the Pentecoft.

5. This faft of Lent was whilome very feverely obferved, in bread & water, without wines or filhes. For the Fathers uled to cate drie things, that is, bread and fair, with water: to Epiphanins dorh teftific, in fine Panar. They fafted from fich and wine. So wirnelleth Gregerie of Nyffailfo, in his oration of loving the poore : and the fourth' Councill of Carthage, cap. 85. And Hierom ad Lat. faith, they abstained from oyle and apples , and in another place, in Epitaph. Paula, from wine, liquours, fifh, hony, and egges, And Chry/o Stome, Serm de jejun,faith, that the Church abfained from flefh, and wines. Micrologus, cap. 49 faith, Weeste not held to fast the Lent according to the Canons, if that we cate any thing before evening, And Ambrofe, Serm. 34. oppofeth the fafter in Lent unto him 223 rhar

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that hath dined. Whitefore the Popish fait A of Len's that forbidden faith, and alloweth white-meaters & fill, was not heard of agnorgh the Fachers. Let those that are to fait (anh Molamis in pratific Theolog and Let, a. e.g., 11.) mans (a), remember this the Fachers hattaned from wine and delicates. And agains, de C. moid, bli a e.g. 26. If wes hocke, into, the ancient (every and difforming face any one now addigs shall prover himfelfe a true falter: for they faited until even, we use to take our digners.

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6 Thic failt of Lent was observed by fome, oftentimes in the years, and nor alwayes before Eatter: there was a fail of Lent imposed upon the penirents, to be observed after Pentecoli, as *Microloguarceaidech, de observed* after e.p. 23. The Montamil's failted chase Lents in the years, *Hicronov* unto *Marcella*, *Epifl*, 54, affiometh its and addeth, We e according to Apolfolike tradition doe fallone Lent in the whole years, et a time fit for us. And *Matho Hans* of Confit nume ple decrepth of the penitents after abjuration : Let them fall two Lent, in continued prayer, Saint Francis, and ethe skept directive, first Lents.

7 The Station amongfi the Fathers were former and publicke fails, obferyed in the Charch on the day, from morang annill night. Bat the Stations of the Church of Romp at this preferies are not clotentized from historic preferies and ethers the efficient performs there and now addier of the fails of the fails of the fails of the fails of the policy of the fails of the fails of the fails of ended free the fail on due begin which is full velocities of after means. Lowke simplifying 5, Semon.

⁸ Concirning the f flings upon the evens of great feafly, *Bernard* was the fift that ever mentioned them, *Ser, devig I.S. Ankr.* and after him *Thinocentius* the third, *De objerv. j.ju. ep.*1.67 - 22.

⁹ Thaçihe falting of Ember weckes is a Tradition of the Ap. files, *Lie doth* tefhöie in two teyerall place, *Difton 7, med. Sark*, *Gi a de Tain* But how uncertaine chisis, hereby appeareth, be auf. Pope *Calcume the full*, in his seplicennon *Researce* dodugtlinge, that he did influire the full of Ember wesky. And *Providias*, *di pipul*, *do a telifur*, hurthes, *An* tholikes of bis rane did averre, that the dy of (the side in pipul do a burthen of falling upon them, burgolg tu be gifeall fall, *And Ambrafe* in his 24. Seimon affirmes all falls the choice. They are of incechoir, faithes, bur ethoir, burgare of incechoir, faithes, bur unio this, we are compelled. In Scienting on the of surgery for the start upon Senged ay, in express for the start in the set of the surger for the start of the surger for the surger for the start of the surger for the surger for the start of the surger for the surger for the surger in his surger for the surger for the surger of the surger for the surger for the surger of the surger for the surger for the surger of the surger for the surger for the surger for the surger of the surger for the surger for the surger for the surger of the surger for the surger for the surger for the surger of the surger for t

La Teil frupos Sacurday, in expression bidden furthe Canon of the Apolles, conor, and by Gaussian in its Buffler or the Pun lipping, wherein he is called a murtherer of Chailt, rug fullet in mon Gaussiday, or, hund daysyer (the Komana, Church, dering work), feiverthe J. H. 11 Pope Agenetelde can/errat. 3, diffith? 1in the yeare 533.], did first ordaine. Proceffions upon Sundains, as Carnza alipstellisten. And the Arians of Conflantinople ind done the fame before, which Chryfoffame both imisated, and augmenged in number and folkmnity. So doth Sezoneme affirme, bift, eecl. ibs, 8. cap.8.

Sacraments.

Hat there are feaven Sacraments of the new Teltament properly & truly fo called, no. Father for a thousand yeares doth either affirme or schnowledge. The tacraments , faith I fidore , (that lived 600. ycares after Chrift, lib. wigin. 6.capite 19.) are Baptifme and Chrisme : and the bodie and blood of Chrift. Palca, de cana, about the yeare poo, fauh, The Sacraments of Ghrift in the Gatholike Church are baptiline, and the body and blood of our Lord. Hugo de fanolo Villore in his booke of the facraments , doth fet downe feaven of them : but he excludeth penance, and taketh in holy water for one. Nay, fome of the Fathers doc expretlely affirme, that walling of the feet is a Sacrament, io holdith Cyprian de abla peaum. Ambroje, libro 3. de Sacram.cap. 1. ano Bernard. Serm. de cana Dom. Lumbard, and his succeeding traine of ichoole-men, were the first that ever direally affirmed, that there were feaven facraments.

2 The Fathers though they doe fometimes give the name of factaments unto otherecremonies, yet doe acknowledge baptilme, and the Lords Supper to bee the true Sacraments, and the chiefe. Indeed they doe call other things Sacraments, bu: not in that respect and value rhat they call their two, So Auguffine. de Symb, gf Castelan, likra 2, capite Giatch; that the 3, Spersments of the Church Howed out of the fide of Churk. And Epife. 1 18- hee taith, that the Sacraments are in number molt few. And Ruperts Thirienfis, De willerie verk Dei die 12 capite 14. seketh dis synthion : What are the obsiefelt Sacra-neue of our favasiosche anfwereth, Sacred Baptifme, and the holy Eucharift of Chrifts bady and blood, the double gift of the holy. Ghoff, the one given for remifion offinnes, and the other for the dividing of the divers and multiplied graces. There are fome Sacramessisith Hugo de Sante Victor. 1. de face. part. o.copie 6 wherein our falvation doth principally confift, and is congeived : Such are the water of Baptime, and the receiving of Chrifts bodie and blood. There aro other, which though they bo not necellarie unto falvation, (becaufe that may be had without them) yet they are aspetull unto fanctificati; on, Manicew of Paris in his chronicle witting of William the Conquereur, faith, that it

The Demanstration of the Probleme.

was the opinion of the fastbers, and they had written that the fastaments which are violain the Church, namely, Baptiline, Chrifton, Hoffmin evold? Petric cop. 5, Pibline the Lords Bucharift, have their effectr--by the co-operation of the fixit in utiliable. Aformander Flates, part. 4, 9, 8, 97, 2, other but coally two learnens a partiele statistication but coally two learnens Baptilines and the Eucharift: and he proough it by the Bowing water and blood out of the fided, Ghrift,

2. The name of facrament in the Pathers is formetimes taken largely, for any myftery, ligne, or figure of tome holy and furnituall thing, Augustine in his 5 spille fairb, Edery figne of a boly thing is a factament. In this fenfe to Alex. 1. epift. 1. holy water is a facesmente as alfo in Aug.J.2. de precat merie. et to mif c.26.holybread, & in Ang. 1. 19. com. Fanft. .14. the figne of the croffe, &c. To fpeake all in a word, in this fenfe there are rather fouenty facraments then feauen. But fometimes the word [facrament] is taken properly for the visible figne and scale of the cournant of grace: and in this fenfe there are not featen, but two facraments in the Church, This dou ble vndeiftanding of the word [isorament] Bellemine himfelie doth acknowledge,

4 Nrither doe all the Schoole men and canonifls acknowledge featen facraments of the new Teltamenr, called properly facraments. For Durandau in his first edition of his worke vpon the featences, 4. dift. 26. denied Mærimony to bee a facrament, as Capres olw owh teftific, in 4. dift. 26. But afterwards in the fame diftinction, graft. 3. he mitigated his opinion, and put downe, that Matrimony is not a facrament properly called fo, and vniuocally, as the reft of the facia tients are, And foholderh Lumbard himfelte, 4. duft. 26. As Thomas, 4 dift. 26. quaft. 2. ad 4. doth teftifie, And fo also holdeth Hoffsenfis, in Summer, lib. 1. titulo de facram.noniteran : Bernards Glotle, cap.cum in ecclefia, de Sime. & cap. boniora. 3 2. qu. 2. And Paludane who auerreth this to bee the common opinion of the Canonitts, in 4. dift. 26. an. 1. Some doe alfo deny that Matrimony fawfully contracted betweene Christians, is a facrament : fo doth . Calesage in ,a little woske of his concerning Markimony, de. 1. and Melchior Canus in his Relection of Penirance gent. s and at large locor com 40.8 c. s. where for his opinion he quotech many tefimonies out of the decrerall Epifiles Count cels, Fathers, and Schoole men; Of this opi mon is Francia a Killeria in his furying de farransemen 244. 29 AMartine Lederma ti 2. com didita 4.4rr, S. New many decholde char Manimony is not onely a facrament of the newtestamont, (as also Councelles Thene Seffificant, will hanair,)but that it is also acriment of the old Tofsusor. So will Hale a.dif. 26 gr. 1.cs g. hans is and Borenoune alto grift 26 gas 2 and (one she lived before she Schoetnen) H. de S. Killerel, side Seen parti B. FARITZ. C. lib. S. PART I II. CAPIT. 1989 of

Roffensis, Hosina in confest Petric. cap. 55. Pigbina in Controv. 20. and Alphons a Castro, in the word supping, bing / finite other data the as the common opinion of the Divines ; as allo Pesens à Soca, lott. 3. de Matrim, Catharines in the queftion of Matrimonie, expounderh the word Sacrament, Epbef: 5. either of the incarnation of Chrift, or of the fift mariage of Adam and Evel: and addeth & By thele op pofire queftions (to confeile the truth) it is not fo apparant by the Scriptures, that Ma trimony is a Sacrament in ther fende, that the other fixe are called. But hee adjoynethi Becaule of the universall confere of the Church, wee confeile Mairimonie te t facrament, and not onely because of that law, which commanderly us to captivate our understanding unsollig obeyfance of Faith, but alfo becaufe they doe inferre Reafons for ir,

O dination of Bifhops is not truly and properly a Sacrament, faith Lumbard, 4. di finch 24. and to doth Alexander Hales, Themus, and Bonaventure. To whom, of the leter fort agree Dominiques Sato in 4. diffinit. 24. queft. 2. artic. 3. & de lure & Infine, lebr. 10. quaft. 1, artis. 2. And Dopbus Anglas, in gedifinet. 24. artic. 11. There are fome alfo that deny Deaconship, and the other lower Orders to be Sacraments properly : of which fort Durandus is, in 4. diffinit, in graft in who alleageth many reasons on this field. And Gajetane in 1.tom. opufe. tra. 11. intreating of the manner of giving and receiving Qrders : S' in 3 part. Them queft, 64 artic. q. ad 13 with Francis a Victoria, who num. 2 26, se Rifies that this opinion of theirs is most probable, Linne bard himfelie, 4. definft. 24. lit. 1. aich that the Church in procelle of time, ordaineth her telf Subdeacons and Acolytes. Looke Prancie A Filteria in his Summe, nom. 2 26. Them. upon the fourth of the Sentan. deflinet, 23. 14eft. 1. artic. 4. faith, that the forme of Baptilme and the Eucharuft, are extant in the Scripture but the formes of the other Sacraments are nor le,

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The worke wrought.

Hat the Sacraments doe give grace by the worke wrought, that is, that the action of the Minister, or the element of it felfe, and by it felie, by a corporall vertue, doth actively, effectually, and immediately giue grace, it hach not beene helde by the Church for whole twelue hundred yeares : but is a scholasticall fiction, approved by the Councell of Trent.

3 The Fathers fay that the Sacraments doegiuegrace, but not properly : (as the faw doth cut, not properly) but fymbolically, in a B myflicall respect, by reason of their fignification and promife annexed vnto them; becaufe when wee vie them aright as the tokens of grace, God giueth that grace immediate-The man (taith Hierome In Ifa.) doth but giue the water, but God giueth the holy Ghoft, whereby wee are purged from filth, and our bloudy finnes are purified. In like manner Anoufline libro 15. de Tomit. capite 26. faich. How then can it be that he is not God that giveth the holy Ghoft? Nay rather how great a God is hee that giveth God? For neuer a difciple that he had, could give the holy Ghoft: they did pray that it might bee infufed vpon thofe : vpon whom they laid their hands, but they infated it not themfelues : which cuftome the Church doth now obferue if: his ouerfeers. And in his queftions vpon Lemiticus, libre 3. queft. 84. Moyfes (faith hee)in his minift y did fanetifie by vilible facramenes, but the Lord by his invisible grace through the holy Spirit, wherein lies all the fruit and the worth of the visible factaments ; for without that fanctification of invifible grace, what are the visible facraments good for? A little after: Therefore here we gather, that fome have had invilible fanctification and the benefit thereof without the vilible facraments, ---but that visible fanctification which is performed by the vilible factaments, cannot be of any value without that other invisible fanctification. Who fo thinketh (faith another, vie. Amber.gg. de Veteri & None teft.queft. 99) that Baptifme is after a carnell manner, this man is not fpirituall : nor can hee obtaine the gift of God, that belecueth himfelfe changed by water, not by faith s for the water is feene, but that fpirit which is nor feene, workerh faith in him Although God doe give the Sacrament of grace by wicked men (thich Palebafini de carp. 😁 fang. Domini, cap. 3 5.) yer he gruth not grace it felfe, but by himfelfe in whom is remiffi-on of fins. And to this affertion the feboolmen themfolues doe agree. We may not by any meanching (faith Bonenenurs 4. dif. 1. 7 5.) that there is grace effentially contained in the Sacramenes, as water in a vellell, or ine-

A | dicines in a boxe : to vnderstand them fo, is erroneous; But they are faide to containe grace, becaufe they do fignifie it, and becaufe grace is alwaies given in them (valetle there be a defest in him that receives them)it muft be fo vnderftod, that grace is in the foule, & not in the vilible figner. This also hee teacheth, q. 4. and herein hee is followed by Seetus, Durand, Richardno, Oceano, Marfilius, and Biel in 4.d.1.& of the later writers very many.

Some Divines doe deny that grace is given by the Sacrament of matrimonie, amongh whom the Mafter of the Sentences is the cheife, who denieth it in his fourth booke and 20 diffinftion : And to doth D#randaw in his third quefion vpon the fame diffinction, with which many Canonifts take part. And Godfridus for one , tit. de Sacram. non iter andis in his fumme. The Sacraments (quoth hee) are other wife divided, for there are fome, wherein grace is given : --- and otherfome wherein grace is not given, as Matrimonie contracted, Hoftienlis in like manner, lib, 2 . sit. de (acram. non sterandis, faith, This is the third division of Sacraments, because there are fome that doe give grace, --- and otherfome wherein grace is not given, as Matrimony, eyther in contraction or confummation. Yes, the Extravagants also hold this opinion de limonia cum in ecclefic corpore. And Bernard in Apparate faith. We are forbidden to take any thing for the benedictions of those that marie, because by them grace is given, but to give or take any thing for matrimonic, is no finne, ----- becaule though it bea factament, yet grace is not given therby. Looke also in the Decretalls, capite Homoransur, 32.queft.2. and in other Canonifts, part of whom (onarranias doth alleage in his Epitome of the fourth booke of the Decretalis, Part. 2. § 2. and part are cited in the Cenfures of the Glotfe of the Canon Law, in Gratian.num. 16 36 3 9 .and in Gregories decretals, num. 25.29. in Sixtum, num. 11.

The Ministers intention.

Hat opinion which holder Bap-I rifme to be of no force without the mentall and actuall intention of the Bapti. zer, was not knowne unto Innocentini, as Angelas sellifieth in his Summe, where hee faich, That it is not necellary unto true Bistime. for the Baptizer to have in his minde to doe that which the Church doth. The Prieft (iaidi (bryfoftomo Hom. in Johan. 85.) lenderh both rongue and hands; So Nicholas the Pope faith unto the Bulgars demands: You affirme, that there is a lew smongft you, you know not whether hee been Christian or Venim, who hach beneized many of you, Truly if hee have bepeized the in the name of the Tainity, they

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they are not to be rebaptized. There is no o- | A becaule kee knew that this Character was ther intention of the minister required flaith Catharinne traff. de Intent. Winift. Sacram.) but that hee intend to doe that outwardly which the Church doth, though he himfelte neither beleeve that there is Church, nor that there is any fourinall effect of Baptiline, But this was fome invention of the fchoolemen who could not make new articles of faith and if this opinion be admitted, I would faine know of the Papifts, how they are able to flunne Idolatry in the worthipping of the Sacrament in their malles for they know that noman can be certaine of the intention of him that confectateth it,

The CharaEler.

A N unremoveable character, which may be imprinted in the foule, and confift there without grace, even in a min damned, is never fpoken of either in the Scriptures or Fathers. The first tradition of this Character (faith Durandus 1.4. dift. 4.9 T.) we have from Dienyfius Arcopagita, who feemeth to spree with what we have faid of the Charaller: for heereciteth a certaine cuftome observed in the Primitive Church at Baptifines of men growne, namely the Bifhop did lay his hands upon him or her that was to be baptized, figning them with the figne of the croffe, and C commanding them to bee written amongift the names of the Christians, thenceforth to be with them admitted unto the other myfteriestandelis exterior rite in Baphtime was the characterizing of them, nor did hee meane any other Character. Scorns in Sent. 4. dift. 6. 9.9. thinketh it unpoffible to prove the Cha. rafter either out of Scriptures or Fathers, but reacherh that wee muft beleeve it, becaufe of the authoritic of the Church. And Biel. in 4. dif.6.quaft.t.doubteth whether the Church have defined that there is fuch a Character : adding that there is but one authoritie (namely of Innocene the 3 cap. Majarty exi ra. de Baptifino) which makerh for the Charäcter.

2 The ancient writers by the tearme China racter doe fomerines underftand the externall forme, order and coremonie of Baprifme, or Baptiline it felfe and in their wittings, to impretle or infine the character Hits baptize or to profette the faith in Baptitier, I alcend unto the faith in the name of the Fis ther, the Some, and the holy Ghoft, finh Anguffine.Str. de geft. com Emerie. this is the Angeinn-Stridt gejt. com zmerne. into sittee Uharafter offmy Lord and Briperour scola citting: fris Charafter tild itea command fould ingent this companion) this they house in the strike strike and the strike whouse in the strike strike and the strike with the strike strike and the strike strike with the strike strike strike strike strike with the strike st Some and the Hoty Ghod T Pant did feare.

commanded by Ged to be infixed upon all men-- and a little before. What meane 1 when I fay, the Apoflara hath not fealed with his owne Character? Denning hath nor baptized in Dename his name. And in his fecond booke against Parameter cap. 13, he faith, the Character is in the bodies And cop 1 08 hee calleth Baprifme it felfe, the Character, in z. contra ht. Pesilian,

3 The Character or seale of bapeifme in the Fathers doth oftentimes fignific the gift & grace of the holy fpirit. We are figned with the fpirit, faith Androfe de fpi.Sault 1.2.capie. that we may keepe his iplendor, & image, and gracer which is fill the ipirituall feales And of this opinion is Theodoret, Haymo, Frimafian Anfelme, and Thephylast. upon the z Cor. 1. v. II.Wc as his fonne (faith Cbry/offene, bom. 2. in Epb.)are figned with the holy Spirit.

Baptisme.

I THe Fathers held Baptilme to bee abfolutely necessarie in those that are of year es of diferenion. Teftimories.

The Catechumenift (faith Ambrofe, Inb. de bis qui initiantur, cap. 4)beleeveth: --- but unlelle hee be baptized-hee cannot obtaine forgivenetle of finnes : nor partake of the gift of ipirituall grace. To obtaine the kingdome of heaven (laith Anguftime, lib. q. de Bay 6, 21.) the Catechumenift wanterh baptifme, even as the wicked that is baptized wanterh the true conversion:& traft. 1 3. In Ioan. How well forver the Carechumenitt doth profir, yet beareth he the burthen of his linnes, nor can he liy it off, untill he attaine unto Baplifme. The fame likewife he averreth in his a booke, de anim.cap. o. From that moment (faith the Author, de fide ad Per.cap. 3.) wherein our Sa. viour faid, unleffe a man bee borneagaine, without the Sacrament of Bipeline no man can obtaine heaven, or everlafting life, faving those that being without Bap-tifme, fledde their blood for Chrift in the Church We beleeve (fairh the Author of the bookes dreccle digne c.74. in Auguft) thus the Way of falvarion is open onely anto the bap. though dying in good works, can be capable of everlafting lite, except by manyrdome, wherein all the facted changs of Baptifine and fatfilleds I Wating on Orm 40.34 Bur fish. that the Carechumenifts are upon the sine flotd of piety, unto which they chuer by Bipli tifmt: Huid staine, thur folde are deplined of frime, rone spans the opinities of forming the Biptilited' effer by infusion of the opinities of fuderschungs when by high single data and from the chosing of grees shough it have to first, "The holdshote Pakets (onharthop deny," this contrition afaficient to abtaine the firft grate, though there be mit a defire of

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Anima dis Fris. 5 4 3 sap. 9. teacheth us this: Beleeve not, neuther teach that infants dying before Baptilme, can bec capable of the remillion of their original finne. Teach not this if thou wilt be a Chriftian. And this hee scachech, vizepift. 28. ad Hieron. & de natura & grat, cap. 8. So doth Fulgentine, de fide ad Par. cap, 30 Cbr) foftome, bom. 40. in 1 Cor. Ambrofe, de Abraham.lib.2. cap vit. Ifydore, lib. 2. de officeap. 14 Gregory, lib. 7. epift. 53. and Innocameren 111. in cap. Mine de Bap. We are not ignotant (faith the Author of the calling of the Gentifes, 16.2.cap.8. os rather, 24.) how great a gaufe of flothtuincifeit would be unto the heur of the faithfull, if in the Baprilme of latants there were nothing to bee feated of others negligence, and of their mortality. This hold they. But fome of theie, & chiefly Auguftine, and Ambrofe, being out of their fervent disputations with the Pelagians, who denied originall finne, and many others, doe fometimes abare much from the ftrietneile of that their attertion. For fo doth Ambrofe in his oration upon the death of Valentinian the yonger, fpcaking unto the fifters of Valentinian. Bye, I percein c, you lament (faich he)becanfe Videntinian did not injuy the Sacrament of Biptiline. Tell me, what is there in you belides a will and a delise? But this defire hee had long fince, ta be-made a member of our brad Chrift, and fignified, that he would fore with be baptized of me .- Hath C not he therefore that grace which he defired? hath not he what he required? And a little after, Doen this move you that their myfteries were not celebrated with tolemnity? hen are not the, Marryrs crowned that fuffered being Carechamenills : for they fould not bee crowned, unlefferhey be entred into our inyfreries: but if they be walhed in their own blood, then did his (V. dentinians) picty and good defire purific hun. And above in the lame, orgeion : I did lufe him whom Lhoped to have argenerated in the Golpell: But hee dish not lose that grace lice to defired. That fuffering doth Tomesunes fulfill alie place of Baptiline, S. Cyprine gashered up foul, proofe (fajta Angufune, de Bap.castra Donatif fitade capit b) trom the unbaptiz dthesfe to whom our Seyigur faid, To day that thou be with mgin Baudife, which thing I my felfsoften tisses sopliciering, dos find that the defect of Bapaines is supplied and ourly by suffering for the master of Gunty hur allo by faith and controllen of hears. fither peradventure the Arift nelle of the sines doc. not allow convenichoy for the calabration of this mothery of bin sites, thi den Aptofile ist with shehtoort we beisers unter fig besegtaalle, and with the matit we confede there fall sipederen with oun she vifible feitrament of hapuilesc, was declated in that cheefd : candid then intrifibly fulfilled when the myftery of benuime in

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2 Concerning infants, Anguftime, deerig. A | wanting by reafon of inftant necellity, and not of contempt of religion. And in the 23. chapter, thus Even as in the cheefe that through necessity lacked the corporall baptilme, his talvation was perfected, because through his godly faith hee had that baptilms fpititually : fo when we have this piery ready, though we want that which the theefe wanted by reafon of necefficie, yet is our falvation sablifhed unto us. And in his queftions upon Levisicas, lib. 3. cap. 84. be affirmeth, that hereby it is gathered, that fome have bin invilibly fanctified without the vilible factaments. Bernard Epif. 77. having alleaged theie forefaid reftimonics out of Ambroje and Anguftine, joyneth this: Beleeve me, from thefetwo pillars (Ambrofe and Auguftine) I am very hardly withdrawne. I fay, that with thefe I cofelle my felfe either to know aright or to erre, beleeving that a man may bee fawed onely by faith, and a defire to receive this facrament, though death afterwards, or any other invincible power doe prevent and anticipate the fulfilling of this godly defire. And it is worthy observation, whether it was for this, that our. Saviour when he faid [whofoever beleeverh and is baptized fhall be faved out of his herd and vigilancie did not repeace, Whofoever is not baptized, but onely, Wholoever beleveeth not shall be condemned. Hereby intimating unto us, that onely faich is fometimes fufficient unto falvation, and that without it nothing is fufficient. Innocenting the third in his Decretalls in the chapter, Apostolicam de presbytero non baptizato. writech thus unto the Bifhop of Cremona : I aniwer thus unto your demand, that the Prieft whom you, wrote unto me to have died without the water of baptifme, becaufe he continued in the faith of our hely. mother the Church, and in 'the confellion of the name of Chrift, is abfolved from his originall finne, and hath attained the joyes of his cele. fiall countrey, This wee doe undoubtedly affirme. Looke allo in the chapt. Debitum d Baptifmo, c. In like manner Gerfon in she third part of his Sermon upon the nativitie of the Virgin May, faith, Iris evidens that God doth not tye the mercy of his falvation unro the common lawes of Chriftian do-Arins, or unto the factaments them (clves in fuch manners but that without presedice of the faid law her can lanchine the children that are not yes some forth of the wombe, with the baptitme of his grace, and the vertue ofthe holy Ghelt, Wherefore it is the duty of momen with child diligently to pour forth their prayers unto God secthat if the child yet unhoung dos perchanes die befors iscan bes partaker of the grace of baptiline that Iclus Chrift, abet most high Frieft would wouch fefe to conference and blelle at with hismercy, hy presenting [4] incomve ohnped we have been prime of his holy, and blafed spinse. The Church (sith dist, is 4-

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difing q. 2.) hath not yor fat down any gene - A his opinion, Libr. de yn grifaeris myfriei initirall helpefor the infants that are as yet in the wombe. By unto whom is the thought of the Lord revealed?-Hee therefore thought good to inflitute remedies against the maladie of finne in the Church, by ministring the Sacraments unto fuch as may be knowne by the Church : but the remedies for those that are not yet come into the world, there hath he referved in his owne onely power, whom at his owne pleature heet can both bleffe and fanctifie without other exteriour remedie; as wereade in the Scripturgshee hath alreadie dealt with forme. Morcover, that which is but a priviledge unto few, can hee impare unto whomfoever he will, who hathnot bound his owne power unto the Sacraments. Caletane -B upon the third part of Themas his furnie, qualt. 68, art. * 1. and 2. averreth, that in the cale of necellitie the defire of baptifme by the His commenuricupon both parents is fufficient for the falvation of the uicles is moff natioufly and children. And this hee there confirmes by fundry reafons. And upon the fame queftion, art. 11. hee proveth, that the child being in danger in the wombe may bee faved by baptilme, not done indeed, but in the defire of the parents; with fome bleffing of the child, and offering at it unto the Dette, with invocation ofthe Trinitie. And this is very carneftly defended by fome of the later Writers, as Til mannua Segebergenfis 46. de 7. Sacram.cap. 1. Thomas Elifins Necpolitanus in clipeo advery heref.cap.de Bap in1.3. and George Caffander, tib. C de bap.in aniinm. 11 . 1. 15. 3 The Fathers after the fame mannenheid

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the supper of the Lord to bee necellariestor infants unto falvation, by an Apollolike tra dition, Diony fins Arcopagita; De Ecclef, Hierarchi.cap. 2. part. 2. after the reheastall of fome rices of baptime, adjoyneth : Laftly, the Prick bringeth him, being thus, made perfecty unro she molt blefled Eucharith and givseh him the deifying communion of the confurmating fac aments, And likewife cap. 7. part. 3. This also (if the billions doctesch Diviniticunto unfit auditors) fermath rightly ridiculous, that infants not yet being able tounderstand any diving ching, should bee made partakers of facred baptiline, and of D the highest fignes of the most bleffed communion.

Will not those [infant-] fay at the judgement: Wee have done no grall, nor bave, we, contempted Gods S. craments to runnopinto. prophane corruption, it is another faither nelle that bath deftroyed us, our patents to us have proved parricides ? del nar

That which your brotherhoad faith the they [Polagians] doc reach of infants of (Aichi Innocentines unto Angustine prind Aster for stift. 93.) that they may be digained with the me ward ofblellednes without baptifme is moft. foolilhs for, unlette they parathe fieth of the fonnenfiman, and drinks his bloods they that not hay alife in them. This is alfo Ambrola rice

anter. cap. 7, and 8.and sugefines, lib; 1. de peccat merit & remificap. 20.as their words of his docteftifie: Dare iny man affirme 'that this fentence belongeth not unto infants ? and that they may have life in them without the participation of this body and blond ? becaufe hee doth not fay, Whofoever cates not, as, hee faith of baptitime, wholoever is not horne againe; bur, unleife you ed:e, fpeaking as is were unto them who can heare and understand him, which infants cannot doer But he that holderh this, doth not chierve that if this faying binde not all, ---- it is needleife for the elder age to obferveit. And in the fame booke and 24. chapter, From whence but from an ancient and Apoftolike stradition (as Ithinke) by which they hold it as a dodrine grounded in the Church of Chrift, that no man can attaine cither to the kingdome of God or to everlafting lite, without baptifine or participation of the Lords fupper .---- If therefore to many and fo great teflimonics of Divinity doe all content, that neither ta'vation nor life crernall is to be hoped for of any man, without baptifme and the bodic and blood of Chrift : in vaine doe we promite falvation unto infants without thefe. This August. doth almost every where affirme, vid epift. 23 of 107. of contr. 2. epift. Pe-Lig. 1. 1. c. 22 & cont. I ul. 1. 1. cap. 2. 0. 43: cap. 12. and to doth the Councill of Toledo, can, 11. Ordo Romanus; Aleninais de divi offic cap.de Sa. Pale. and Rabanns Manrus in his fift booke de Inftit. Cleric.cop. 29.

4 The Fathers uled fome rites and ceremonies in Baptifind, Which are now bonkted in all places un vertally as killing of the child which was to be barnited in Cretian 1, 1 co.8 ute of milke and honic : in Terrut. lik: 1: com. Mareion, ufe of milke and wine: in Hittome in I/a.cap \$4.walking of the fect; which Oprian faith, was inflitured of Christ, to be objerved for ever,lib.de under Ghr if no. Sing affine reckoneth a great company of rires now quite negtelledin his Symbol. ad Carecum. dib Alean 1

. . It was an ute for the Baptizer to blow in the face of the Bapuizoil, and alfo the party Baptized uted to exuffante the Devill whom he kenounced. This ceftifieth Cyprimiorrathen the author of the booke Da dupite Martrrie. Thouhald denounced perpetual emais tie [with die devil] thou haft renounced att his pompes and plysfores, thoulysit blowne thornisaway, choo Helt hilled bhem our, and fworm who the doduine of thy Redeamen

. Atid Rabanus Main malle : tap: 27 dem fin: Claritash shirthe wicked powerstare and fattichand blowne away by the bubisted.

Then when he had placed hits ficing atsensite and reaching him his bandsi no wards the Walt lauht hand willor of the Hiemschief beaidontimanderholaine do exufflete Sathan thriceyand withallycarehearfe me wards of hissbreaunciationarBurtthe RomiflyChurch hưh

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ftome and ecremonie.

6 In ancient times the water of baptifme was confectated and bleifed with prayers and ceremonies of oyle and the crefle, before the use and administration of it : and this they [erroniously] held necellary, becaufe the water hereby might receive the vertue of regenerating, This is mentioned by Cyprian in his 70 Epifile: by Ambro/e in his first booke de lacramentis ca. 5. et de ijs qui mysterijs instiantur, and by other authors, Apad Aug. Tom 9.

7 In the beginning of the Church (the pureft times) they uled to baprize out of the church in wells and rivers. Walfrid. Strabo de rebus eccles e. 26. teftifieth this in these words: Wee muft know that at the first the belcevers were baptized fimply in floods and fountainer. So was the Ennuch in the Acts of the Apoffics. But in proceffe of time they ordained veifels for baptitme, called Fonts, but these at the first were used without the Church. You fift entred the porch of the house of the font, taith Cyril in his first Carech. Thou buil ft that Font that ftandeth betweene the two Churches, faith Paulinus in his # 2. Epiflle to Severm. Such a faying hath Nazianzene alto in one of his orations. Then at length thefe veifells tvere appointed to be placed in the Parish Churches, by the decrecalls.dift.4 cap.106,

The Sacr fice of the Masse.

* A Sacifice of Chrift in the Malle, being proper, reall, and propiriatorie for the living and the dead, in the hand of the pricft, was not admitted into the Church for the pace of twelve hundred yeares after Chrift: for is was not knowne in Lumbards time, lib. 4.diff. 12. And it differeth in all tefpeets from the Sacrifice that the Fachers theake of. For fift, they held the Sacrifice without tranfubftantiation, as hereafter fhalt bee manifested : but this is not fo held. Secondly, the Fathers Sacrifice was offered by the whole Church, being the oblation of all the faithfull. Wccall (faith Iuftine, In dialogo com Tripbone)how many foever we be that are called after the name of fetus Chrift, -are made truly the Priefts of God, as he himfelfe teftifieth, faying, that every where hee would have pure and acceptable Sacrifices offered him. And this is allo proveable out of An eustine, Contra Fauftum, 16.20. cap 18. Now the Popifh Sacrifice is off red by the prieft. Thirdly, the Fathers Sacrifice was fanetified by the faith of those that offered : Every mans Sactifios (faith Augustine, Contra herras Petilian,lib. 2. cap. 52.) is fuch as-bee himfelfe is that commeth to receive it : all things are pure unto the pure: yea in the very Milfallthe pricft prayeth unto God to secept

hath alreadic long agoe abolifaed this cu- | A that Sacrifice as the Sacrifice of Noab: whereas on the contrary fide the Papifts Sacrifice doth fanotifie thofe that doe offer it. Fourthly, the Fathers Sacrifice was the whole action of the Supper this new one is but the offering of the bread : To knit up all in a word; that was a typicall and figurative Sacrifice: this a fubstanriall one accounted, wherein Chrift himfelfe is offered unto God.

2 The fathers ufed to call the Supper of / e. a. the Lord, or the whole action of the Supper, | Wir p. De a Sacrifice : as they did alfo the whole forme of Gods religious worthip and that for divers respects, and in divers meanings. Firft, becaufe there wastherein an offering and giving of almes, bread, wine, &cc. which are a fpiritu-B all Sacrifice, out of which the fignes themfelves in the communion of the Eucharift were taken, and the almes werebeftowed upon the poore. But Chrift (faith Ir enew, lib. 4. sap. 3 2.) giving counfell to his Disciples to offer the first fruits of his creatures unto God. not as to one that flood in neede thereof, but to thew themfelves neither unfruitfull, nor ungratefull, tooke the creature of bread, and gave thankes, faying this is my body: And in like manner he confeiled the cup, which untousis of a creature, to bee his blood, and taught us a new oblation of the new Teftament, which the Church receiving from the Apofiles, doth offer throughout the Vniverfail world, unto God that giveth us nourifhment, being the fift fruits of his gifts in the new Teftament. Thou art rich and wealthy (faith Cyprian, lib. de oper. & Elcemof.) and doff thou thinke that thou doft celebrate the Lords mysterics, when thou never regardelt the almes basket ? comming to these mysteries without Sacrifice, and taking part of that Sacrifice which the poore hath offered ? Amongli thofe, one Hilarins (faith Anguft. Retratt. lib. 2. cap. 11.) being moved, Ipoke bitterly against a custome then uled at Carrhage, of linging hymnes out of the Plalmes at the Altar, either before the obla. tion, or after the offering was distributed to the people. It is lawfull to offer nothing at the Altar (faith the fourth canon of the Apoffles)butfrefh cares of corne,----- and incenfe at the time when the holy oblation is celebrated. And the Romane Mitfall faith, Lord receive the prayers of thy people, with the oblations of their Sacrifices.-Se. condly, they used the name of Sacrifice meconymically, because in these oblations there was a repefentation of that Sacrifice that was offered upon the croffe, or like a spectacle or fhew wherein the Sacrifice of Chrifts body and blood accomplifhed on the croffe, is thewed and delineace unto the eyes of the faithfull, deferibed as it were in a tablerand in chis fense it is called unbloody : as a Tragedy which reprefented fome bloody warre, is called an Fabloody warre. For fignes and Images are called by the names of those things whereof

The Demonstration of the Probleme,

ice is no vall Sacrifice. We after (aith Eng-iou (bu) val downed) an unbloody and realonable Specifice. And Games) an unbloody and realonable Specifice. And Games in his com-die Ageinsen in we stand a treatment of the by Christ (changed in the standard screamer in comemptance of his deaths by the figures of his hogics and book (We specificate a sum-bloodie, accurate by our, dery in the figures of his hogics and book (We specificate a sum-bloodie, accurate by our, dery in the figure of his hogics and book (We specificate a sum-bloodie, accurate by our, dery in the figure the public of the start of the sum of the start of the hogics figure of a sum of the rest figure of the sum of the sum of the sum of the sum of the sum of the sum of the sum of the sum of the sum of the sum of the sum of the sum of the sum of the sum of the rest is the sum of the sum of the sum of the motion of the sum motion of the sum o fice is no reall Sacrifice. We offer (laith Enfeis is a memorial and a representation of the true and lacted immolation, and lacifice which was offered upon the akar, of the croffe, And a little after, Thefe annuall commemorations doe but onely reprefent, that which was done long agos: and to make us to bee mayed, as if wee faw the Lord upanthe, croffe. In like manner Thomas Aquing, 3 par-9.83. mr. 1. faith, that the celebration of the Sacramene it called immolation for two reafons : fift of all, becaufe as Anenftine fanth, Signes are called by the names of the things whereof they are fignes, lecondly, becaute by the Sacraments we are made partakers of the death of Christour Lord: There is nor therefore any iteration of that factifice which was finished upon the croffe, and is held by she Fathers to bee the onely and fingular facrifice. So it is held by Anonfine in thirce or foure feverall places, viz. Enchirid ad Lanrent. cas.33. & de Trinitate lib.3. cap. 13. & lib.3. contra fecundam epift. Pelag.cap.6. Thirdly the Sacrament is called a factifice by a metonymie becaule it is a commemoration, and alio a representation unto God the Father of the Sacrifice of Chrift offered upon the croffe. In this facrifice (faith the author of the booke de fide ad Pet.cap. 19. there is a thank giving, and a commemoration of Christs bodie which her offereth for us, and of his blood which he the tame Christ fhed for us, We offer no diversitie of facraments, as the high Prieft, (taich Chry/oftome Hom. 17. su Hebraos) but full one and the fame, or rather wee make a commemoration of a facrifice. And ant brofe.lib.4 de facram. cap. 6 laith, Therefore in memorie of his paffion, and refurrection bread .--- But this oblation is intentionall. not reall, and it is by the Fathers fo called, afe ter S. Pauls phrafe, as they call it unbloodie. Looke Enfehine his reftimonie afore-ciced lib. 1. de demon. Ewang. and Clemens, Andin this fenfe the faithfull in their prayers dee offer Chriftas a facrifice une his Father for their finnes, in being wholly caryed away in

whereof they are fignes and Images : fo that | A | their mindes and affections unto that onely by this is appeares that an unbloudy Sacrie, | and sue factifice, thereby to promise a one and srue factifice, thereby to procurity of obminn Gods greater favour unto sham Fourthly sites called a factifiers becaufe it is an applie callen of the factifiers offered upon the coole. une our felves by faich, By tehichiwsano anit with wind prinklad with the blood of Christe When thousand God elicrod frich Chryle Bowe Ale. 3 des Bacerdonie, In the Brieft bound spon the factifice, and powering farth his gragers thereiping and all the communit. constration were all the simulation of the second secon cheepinthon altrongth morral members in the strain of the second second second second second the best new second s Reifelt & cutz and feinle fall intercontemplad uon of ele celefielt fuyer? (Churk seriet dyed) upon sbe Crofferand nhen war offered upi at bimfelfe (feinh Leinikent 2, dif. startin & Thur he is stad y offered sei she Sacrametita becaufe there is therein constineds remaindance of this which was done but once. The which the P.q.83 mt. 1. faith, that the celebration of the Sactamone is called a larrifine, begautewytchie Sacraments wee are made partakers of Chrifts death. In this fenfermas the celebranda and participation of the Lords Supper, called the offering of the factifice, until 800, yeares afcor Chrift, Regint Chrin, librin, Is remained now my fonne (finth Advies the 2, Bope unto Latherint) that you come unio S. Prers Confellion, where we, by, Godshelp, will offen the faving facrifice, not farmer for the kenth of your body, as your foule, wherein you must partake with us, that by this participation of Chrifts body, you mayideferve to beincor porte againe into the Church, from whom you feened to be fepatated, And then the for lemnitie of the Maile being endod, the Pope inviteth the King unto the Table of Chrift, and taking the body and blood of the Lord in his hand, hee fpraketh thus unrohim a If thou doft know thy felfeguildelfe of this forbidden - finne of schulrery ----- come unto this table confidently, and receive this Sacrament of eternall falvation to this benefit of thy foule, and the forgiventifeofthy fins, Fifily, it is called a fanrifice, becaute of the fa crifice of prayers, praifes, and chankelgivings from whence the whole Supper investiged the Euchavill. Infin. in sufpolog. 2. seeing the manuer of celebraring the Lords: Support fed at that day among it the Christiana faith thus We all arife and offet our provers, whildf being finithed, Bread, wine, and water is broughs forth, and he that is chiefe, offerers his privers and thank fiving, as hoped, and the prople ing unto thin. It befleter has (aith Irenen lik s.em. 34,)tooffer our oblanion unta God, and to fat whohr idy in the still db into Gad the Crestory in pute dottripe, and finis withour hypocrific, in four hope, in favone loars offering: the fift fruits of all creatques 1110

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3 Eliciliathers when hey vie the word facrifice.cide.fpeake aften in Icwith manner,alluding unro the worflip and facrifices of the laws So that in difference of the offerings of the lawschey callelie very fighes an unbloodie facrifice. Chrift did firtt of all offer unto Godebs Failier, bread and wine an abbloody factified (laish Phorine in Oceanenine.) And Damafon eiteththefe wordes of Arbanifait: Omit sos to burne oy le and wase at the fea pulcher, calling upon Chrift the Lord, for they are associable unto God, and dod vel turne great recomposed. For the syle and the wext are the bunneffering, and the offering of the unbloodie factifice is the propiti-VC I ation.....

AnTe lacrifice, and co offer in the Fathers is understood by a tacapher of the celebration, execution, and action of all ceclefiafticall matters cending unto the worthippe of God. Origenuponche epiftle to the Romans Az.for, circumcife, laish, offer the blood of circumcifion And Terentlian lob 4 againft Marcies, calleth chankighuing, oblation. And writing unto Scapula, for to pray for Cafar, hee putteth to factifice for the Emperour. And he used this forme of ipeach the more freely, becaufe it was imputed as a crime against the Chriftians, that they would not inerifice, nor offerfor the Emperour. So in like manner Enfel Demonft. ... cap. 2 o. for to honour God, putteth, on factifice proyers and hymnes, And Cyprige Als. 2 spift 2. for, to celebrate the Communion, putreth, to offer the factifies of the Paffihn. And Epiphanias Haref. 991 for, to preach the Gofpell, patterli, to factifice the Guipell: And Cyprim againe, 1, 9. 1 310pl. form. 9 de Lupfe for, to celebrate the Buchar of justteth, to offer the bread and the cup.

Sometimes, to offer factifice, and to offer the budy and blood of Christian Bguno tively, to reprefint them in the Somether, not to offer any proper tactifice, nor we offer peoperty. And in this finite they by Amiolici.

Chrift'is crucified," and dead in the Sates' ment. Purcher's 'no Malle, no not he cinon of the Malle archited way, the faith this? Chrift's bodie is 'naby properly and '268 and '90 offered Bur thypole it be a reall' the faither, down now but 'mark' the bispfitcher's of the 'cinow but 'mark' the bispfitcher's of the 'ciand when a constant the bispfitcher's of the 'ciand of the bispect of the bispfitcher's of the 'ciand of the bispect of the bispfitcher's of the 'ciand of the bispect of the 'ciof Mold of the 'shift lead of the 'ciof Mold of the Bisbe add higt 'And

7 The fupper of the Lord is called a true and full Sacrifice, nor in that Chrift himfelfe restherein fubitantially offered, but it is true, both in the muth of representation, and muth of the effect of the Szerifice of the croffe, which wee obraine in the communion, and likewife it is called true, becaufe therein the Chutch doth truly offer her telfe unto God; as Anenfine teltificti, lib. 10. de cit. Deigs. 20. an J'alto becaute it is the figure of the truth, that's, of Chrift offered, whom the Szerifices of the old Telliment did fadow. Hierome in his commentaries upon Amos, cap. s, faith, that to faft; to give almes, and to promifechaftitie, are true Holocauffs, that is, whole burnt offerings.

8 The Phrafe (Miffemfacere) uled in fome of the Fathers, viz. inst. 1.5 ep. 33.) doth not fignifie to fay the Pupifi Malle, burro difmitle tome out of the atlembly. I remaining in my duy, Began to difinite them. Thus faith Sautomine in Caligula, cop. 25. And beheld, after the Sermon the Catechumenifts are ditmiffed (taith Anguftine, de temp Serm. 237.) [fir Miffa [arechumenis] but the faithfall will remaine. And hereupon the communion was called Miffs figuratively, becaule when it began, there was a difinition of fome. And this order held for (00. yeares, as Ifidore teftifieth, Origen. 1. o.c. 19. Now the Popilh Malle obferveth no fuch cuftome. Therein is no difinifion, nor doe all that remaine receive the communion; wherefore Mafle indeed is the excommunication of the pebple, Vinto Gregory of Te win, and Pope Greproy it is a 'new Plitate, and they out of pro-phiny doe vie Adiffer facere, for to verebrate che the Supper. The word Miffa, is but feven A times (that I can finde) in all the Fathers that lived before those two, and that in a quite Contrary fense.

9 Belides, Miffa in the Fathers fignifieth publike meeting to the communion, and to prayers, or the folemne difmiflion of that meeting, or even the forme of their religious worfnip. George Caffander, pref. in proces (nas. faith, that the name of Maile and Collect, and to make Collects and Maffes, is all one in fignification with ourages, to meet together, ouvages motion, to make congregations, and erxxnora (up, to) gather together. And he addeth. that as there can be no Maffe where there is no Collect, fo there can be no Collect where- B in there is no Maffe. So doth Epiphanias the tranflator of the Tripartite hiftory fay, that a Collect is a prayer which is rehearfed in fome collected congregation, and a Maffe, because there is dismissions of some from that congregation. Leo, epift. ad Diofcorne, diftinguifheth between the Matle & the facrifice, And the Mileuitane Councell, cap. 12. taketh prayers and Maffesboth for one thing. So that the name of Maile had in those dayes a

farre other fignification than it hath now. 10 The table whercon the communion is celebrated, is called an altar, not properly, but by a figure and allufion ; and hereupon formetime it is called an altar, fometimes a table. The table of my (poule (faith the Author, lib. de cultu. agr. Dom. in Augustine) hath holy bread, and an holy cup. None fay to (faith Anguist . con. lie. Petil. lib. 2, cap. 47) but those that receive life from the Lords table, as Peter did. And, ad Bonifac. Epift. 50. They rufhed in upon him with horrible violence, and furious cruelty, with clubs, and fuch like weapons, as he flood at the altar, ----- breaking downe the wood of the faid altar most barbaroufly. And the Fathersdeny (fome of them) that they have any altar properly taken. Celfut (faith Origen, libro 8. contra Celfum,) faith, that altars, and images, and temples, doe flye from us, left they fhould be built. Our altar (faith Clemens Alexandrinne, Strom.7,) is an carthly gathering together of fuch as doe apply themfelves to prayers. And a little after. A just foule is a truly fanctified altar. Arnobins, 1.6, contra gentes , faith, that the heathen did accuse the Christians, because they did not make them alters. About the 400. yeare the use of altars began, but not for facrifice, but for the honour and memory of the Martyrs, as the 5. Councell of Carthage doth record, capite 14.

I Sometimes the Fathers doe ufe the word farifice abuffvely. So doth Saint Ambrafe in his booke Advirginem lapfam. If thou halft diedas others do (laith he) thy parents would have forrowed a little, becaule of nanurall affection : but they would have exulted in joy, that they hadfent an unfported virgin before them, a living farifice unto the Lord, and a propiriatrix for their finnes. And of hisbrother Sayrna : Vntothee Almighty God do I offir this innocent foule, unto thee I offir this my facrifice, accept of thisbrotherly gife, of this priefly duty I doe fend thele my facrifices before me.

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12 The oblation for the dead, and the oblation of the dead, do differ greatly. The offering of the dead was money gathered of the living before their death, for the use of the poore. The other was money gathered by others, for to make commemorations for the dead, and to give thankes for them. Origen upon leb, lifro tertie, faith, that the Chriftians did ufe to give meate, and other gifts, at the memorials of the dead, for the use of the poore, and the clergy. Angufine, de Confeff. lib. 6 cap. 2, faith, that his mother carried with her, potage, bread, and wine, unto the memorials of the Martyrs and Samts. But yet Anguft. doth reprehend this cultome in his 8. booke Decinisate Dei,c.27. Whofoever ute to carry their banquets thither (faith he) which truly the better Christians do not obferve, and in many places of the world there is no fuch cuftome) yet who foever doe this --- they will have them fanctified there, -in the name of the God of Martyrs.

13 The Fathers were of opinion, that the oblation in the Supper did benefit the damanda as *Magiline little*, *Beckinid cap*, 1000,100 make their damnation more tolerable, which is also confirmed by *Innocentinu II 1. in capite and Mark Machaeler and Mark Machaelerabs*. *Mafile*, this decretabs: And they held also; that it helped the Saints: witnefile (*Trill, outside, S. Ciprion, spifl*, 34, of *3. Magiline*, and they held also; that it helped the Saints: witnefile (*Trill, outside, S. Ciprion, spifl*, 34, of *3. Magiline*, and they held also; the trip their reward might be increased, *Chryfoll, bene*, *2. j. sufflex*.

14 Thefe phrafes, to offer for the dead and to facifice for their fleep uid d in Ternaldan, and Cyprien, do ignific nothing elfe but to rehearfe cheir uames in the Communion, and to give thankes for them and to flew other figness of joy, by banquets, doales, &c. Looke in Cyprian Inith epilile of his third booke, sand in his 14. Epille of his third booke, and in his 14. Epille of his third booke, and in his 14. Different bom. de Marryribm. In this fenfe the Lords Supper for 400, yeres after Chrift, was called an oblation, or a facrifice for the dead, becaufe ther was ther in continued a commemoration for the dead.

15 The Fathers fometimes doe plainely difallow this proper, real, externall and often offered facrifice of the body and blood of Chrift for the remiftion of finnes. Lathaniw; in Epitome divin. Inflit.eapire a, faith, that thole things which are done with the frands, or without a mans felfe, are no true facrifices. Truly I, faith Inflite Marty cowa Tri-Joo. do account prayers and thankeigivings, if they be performed by worthy men, for the onely perfect and acceptable facrifices unto ordy in thole onely are th : things which

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The Demonstration of the Problem.

the Chriftians have received to execute. We (A) have our facrifices, faith Cyril of Alexandria, 1.1 0. contra Iulian: namely, ipiritual and mentall; ----- for we offer unto God a fweete imell, all the vertues, faith, hope, charity.juflice, continence, obiedience, gentlenefle, perpetuall praifes, and other vertues. For this facrifiec, being not carnall, but pure & plaine, in the incorporall nature thereof is befeeming unto God. And the offerings of mentall fragrancy are the meanes of a truly honeft life. And a little after: Becaufe we have ferved God better than they [the Patriarches] facrificing fpirituall things unto God, and ufing the fpirit in ftead of fenfible fire, let not Inlian accuse us by asking us, why wee bring not facrifices unto the altar ? And againe, We facrifice mentally & fpiritually the fweet favour of vertues, as it were confectating them unto God. Christsblood (faith Aug. contra Adnerf. leg. lib. 1, cap. 18) being the fingular and onely true Sacrifice, was fhedde for us. And indeede the Fathers afcribe the power of gettting Gods favour, and the effect which they hoped of the Sacrament, unto the prayers and almes then offered, not unto the operation of the act. The greateft helpe of foules (faith Cyrill of lerufalem, Myftag. 5.) is the prayer of that holy and reverend myftery which is upon the altar. Wee entreate for the dead (faith August. De cura pro mortun, cap. 18) either with the facrifice of the altar, or of prayers, or of almes. And Chry/efome, Hom. 3, in Philip. faith, that the people lifting up their hands at the time of offering, did appeale Gods anger in praying for the dead. Wee call upon God for them (faith Bedein Pfalm. 48,)by folemnizing of maffes, and by almes deedes. So that the Supper of the Lord is called a propitiatory facrifice, becaufe it reprefenteth the Sacrifice of the crofic, and is the meanes that we making our folemne prayers, doc obtaine our petitions.

16 The Matte had this originall: first, the Supper of the Lord was celebrated in most fimple and plaine manner : fecondly, it began to admit fome increase of ccremonies, especially the offerings for the dead ; which was but a gratulation for them, and a thankeigiving untill 200. yearesafter Chrift : thirdly prayers for the dead got entrance into the Supper, about the 400. yeare, and then came in Purgatory, and then redemption offoules from thence, by Maffes. About the 780. yearc of grace, Gregories Maffe was publikely taken vp in the Churches of Italy, whereas before, Ambrofe his Mafie was of more generall use ; fourthly, the disputations of the tranfubfiantiation began about the yeare of grace 840. and was concluded in the Councell of Laterane by Innecent the third : after which, came in the offering of the body and blood of Chrift upon the Altar: and after that, followed the inclosing of them, carrying them about, and adoration of them.

Therefore when we doereade the set ropicall speeches of factificing, and offering, in the Fathers, we must not believe that they did admit any other propitiatory factifice, but onely the paffion of Christ, being the onely facrifice of the whole world, nor that they accustomed to celebrate the Popilb Maffe.

Communion under one kinde.

The Church of Rome for above 1000.yeares after Chrift, ufed both the kinds in communion. This Caffander teacheth in his Defence of his booke intituled de officio py viri. The vic (faith he) of the blood of our Lord, together with hisbody in the ministring of the Sacrament, is both of the inftitution of Chrift, and obferred by the cuftome of the whole Church, for above a thousand yeares, and unto this day of the Eafterne Churches. And although the ufe of one kinde came up about the yeare 1200. yet the most learned of those times never taught that it was neceffary foto be obferued. But this communion under one kinde (againft all inftitution of Chrift) was decreed, defined, and determind as a publike law in the Councell of Conftance, about the yeare 1414.Cmfanus, epiftol. 3. ad Bohemos, feemes to impute this change unto the Councellof Laterane, ann. 1 2 15. But Biel left. 84 in Canonem, faith plainely, that it was a queftion held in controverfie untill the decree of the Councell of Conftance. Micrologues writeth thus of the cuftome of the Church of Rome about the yeare 1080. It is not authenticall (faith hee) that fome doe dip the Lords body [iarothe chalice] and minifter it unto the people thus moystened, as the perfect communion : for the Romane Order doth contradict this cuftome, because upon good-Friday it doth command us to confectate wine that is not confecrated with the Lords prayer, and putting in of the body of the Lord, that the people may have a full communion And Pope Iulio writing unto the Bifnops of Egypt Ð dothabfolutely prohibit this dipping of the Sacrament, and teacheth that the bread and the cup are both feverally to be received as Chrift ordained. Wherevpon S. Gelafina doth command them to bee excommunicate that having received the body of the Lord, doe abstaine from partaking of the cup alfo : for hee in the faid decree affirmeth, that fuch leparation of thefe facramets cannot be done but with mighty facriledge, De eccles.obser.c.19, & de confect a.d.2.c.comperimmi.In Peter Lumbards time, ann. 1150. the facramet was received under both kinds, that it might appeare (quoth he, 1. Sent. q, d. 1 I) that Chrift tooke upon him our whole nature, that hee might redeeme our whole nature : for the bread had reference unto the

body.

The Demonstration of the Probleme.

body, and the wine unto the foule: therefore | it is celebrate in both the kinds, to fignific unto us Chrifts receiving of body and foule, and our freedome of body and foule. Leo, Ser. 4, de Quadrag. faith, that it is a facrilegious hypocrifie of the Maniches: to receive the body and reject the blood. Rhamigins Bifhop of Rhemes, that lived about the yeare 470. made thefeverfes to be engraven upon the chalice, as Hourser teftifies in his life. Hauriat hinc, orc. in English thus.

Hence les the people in that facred blood. Which Chrift did bleed, drinke out their fonles beft good.

Thefe vowes, Rhamigins, Prioft, doth pay bie Lord.

And the faid Hinemar doth record, that] the fame chalice was in his time afterward given unto the Normans for the redeeming of the Christian captives. The cup(faith Haime, in 1, Cor. 10.) is called communion, as it were a participation, becaufe all doe communicate therof. The Lord (faith Ribanus Manrus, de Inftit. Cler.lib. 1 ca. 32,) firit confectated the Sacrament of his body and blood, with benediction and thank fgiving, and delivered it unto his Apoftles, which they in imitation of him fo did, and taught their followers to doe the like : which now the whole Church over all the world doth generally ob-ferve. Onely the benediction of the Bifhoo, or Prieft (faith Amalarias, lib. 1, de Offic. in prefat.) is furficient to confectate the bread and wine wherewith the peoples foules areto be fed unto falvation, as the Apoffles did in the Primitive Church: And cop. 24, Chrift tooke the bread into his holy and reverend hands :----. And in like manner the cup, as Oprion faith to Cacilins, We finde not our felves keepers of the precept, unleft wee doe that fame that the Lord did, and mingling the cup in like manner, we depart not from the divine commandement. Now though *Oprice* dee conclude his faying about the mixing of wine and water, yet we may inder fland, that this is to be failfilled of the whole inflictition of the Lord, wherein there is his command and the Apofilles observation and of tike effecturate this is that of Walfrid in his books de merinfque fpeciel communione, the 12. chap ter, Whatfocuer he be (faith Anfelm faper 1 Fer, W hattecture the be (faith Anglen, appr). (20. 41.) refer the the provide charge main or lay-many that shall receive this body, and drinke this blood of Christ an Workfly, had be guilty of the body and followit of the Lord 1 her earch as define this is divortibily. This techorarise this workfly in divortibily, that techorarise this workfly in divort billy. This techorarise this workfly in high file. The pre-fer prior of the former faith the Anthor 20 enter this term is in more and union. and her the term is first, it is the source of the source of the source of the former faith the Anthor 20 enter the source of the source of the source of the source of the former faith the Anthor 20 enter the source of the sourc consist Born. Is in bread and wine - and the kinds of bread and wine are both for forth, to from the isful and give the forth, ing in receiving the body it blood of Chrift. By all the for and the forth isflering for the off the Algebra of a is is gathered, that Chrift aliting

delivered his body under the one forment bread, and his blood under the other forme of wine, and raught it to be thus celebrated. And teeing Chrifts actions are our inftructions, he delivered thefe two most certainely for us to obferve, and therefore we give the body under one kinde; and the blood under another. This Sacrament (lath Thomas, in ; Cor. 11 let. 5) is given under a double kinde for three respects. First, for the perfection thereof because it being a spirituall refreshing, mult have a fpir stuall meate, and a fpirituall drinke. For the corporalifeeding is not made without meate and drinke. _____ Secondly, for the fignification thereof. For it is a memoriall of that Paffion wherein Chrifts blood was separate and drawne from his body : and therefore herein the blood is offered feverally from the body. Thirdly, becaute of the faving effect of this Sacrament. For it helpeth the falvation of the body, and therefore is the body offered; and it helpes the falvation of the foule, and therefore the blood is offered. For the foule is in the blood, Gen. 9. And in his 6 Lection he faith, that both (bread and wine) belong to the perfection of this Sacrament, as wel to fhew the perfection of the refreshing; as for the representation of the pattion, and also for the effecting of the faivation of body and foule. And this is also the opinion of Hales, 4, par. (umme que. 35. memb. 1 and Callalias de corna, 1.12, cap. 25.

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2 The communicants ufed to earry home not onely the bread, but the wine allo. This teRifieth Nazianzene, in Gotgon ad medium: and Hierow, ad Rufficum. And againe, where we finde the Fathers to make mention of the bread alone; it is a figne called Syneed che parsu, whereby part is put for the whole ;or elfe they doe take the name of bread only for the bread dipped in the wine.

Wherefore the ministring of the Lords Supper ender the kinde, is contrainfu to the ordinary cuf-tome of the while and impursal primitine Church.

Private Masse.

Kinde of private Malle wherein the Wind one preceiveth the contectared former, without communicating to others, Was fielder known in the moft ancient and pinent antiquity, for the fpace of 800. and purch antiquity, for the fpace of 800, yeards. The Supper of the Lord (laith Hie-rendring to the Super of the Lord (laith Hie-rendring the Super of the Super of the Super Super He diffunction for the Super Super Super Super cellect How the people and a car poster Super Super Content of Super Super Super Super Super Super Super Super Content Super do we fland at the altar, there is none that doff parts ke with vs. This I fpeake not to in-vite you to receive in any fathio, but to make Aaa a

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in I. Cor. II. bomil. 27, thou doit not communicate of that which is common ; for it was broken equally to all, and equally divided. Some require a communion ftill in the Maile, and indeed to I contelle did Chrift ordaine it (faith Erafmus, spift. ad Inlium Pflugium) and to in ancient times it was observed. Yea the Papifts them lelves confesse, that in the Primitive Church it was fet downe, that the faithfull (hould communicate every day!, as Durandus, in rational. lib. 4. cup 53. and Hugo Cardinalis in Luc. cap. 24. doe both confelle. Cufanne in his 7. epiftle to the Bohemians, faith, that all that were not prepared to receive the Eucharift, were put forth of the Chutch. And the Councell of Mentz doth prohibite the Prieft to receive alone, becaufe they held it as an abfurd thing to fay, the Lord be with you, when there was none to antiwer. Looke in Reginald Poole his I. booke de Ecclef. Difcipl.c. 191. If any one doc not communicate, let him give place, faith Grog. dialog. lib. 2. capit . 2 3. And Charlemaine made a law, that ail the faithfull fhould communicate, and attend at the Maffe, without any other further intreaty, Leg. Francia, lib. 1. cap. 132. And it feemes, that about Walfrids time thefe folita-ry maffes began, though he himfelfe doth difallow of them . In the whole maffe, faith he, de rebis Fcclef.c, 22. we doe pray chiefly, and as it were by name for them that doe offer and communicate. And we may ----- fay, that the reft perfifting in the faith and devotion of these that offer and communicate, are partakers of the faid oblation and communion. But although when the Pricits onely doe communicate in their maffe, it may bee under flood that those doe partake with him, for whom these offices are celebrated, and whole perfon the prieft dothexecute in fome Refponfories : yet wee must confesse that that is the lawfull Mafle, wherin there is prefent the Prieft, the anfwerer, the offerer, and the communicant, as the forme of the canon, and the plaine courfe of the prayers do fhew. The prayers (faith Microlegus cap. 19) which are faid after the communion, are not for them that are to communicate, but for those that have already communicated - therfore wholoever doe delire to bee helped with the bleffings of thefe prayers, let them not negleft to receive the communion before they be faid. Aud cap. 18 hee faith to the fame ef fect ; And indeed in the yeare of grace, 1089in the Church of Rome all werebound to communicate after the breaking of the bread Radniphus Ardens in his homily upon Eafter. day faith, that there are two kinds of receiving, fpirituall and facramentall, and of the, later he faith thus: Now it firmdive my bres thren, all Chriftians mult communicate even facramentally when they have time, and place. And therfore in the Primitive Church all the Christians used to communicate eve-

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you tieves worthy of these myfteries. And | A | ry Lordsday : thus faith he, that lived about

2 Private Masses had their first original amongh the friers in their cloyfters. For Gregory, 1.4. Inditt. 14, epift. 43, aliasc. 87. doth forbid publike Mafles to bee faid in one certaine Monaftery, left there fhould be any occafion of popular meetings in the private houfes of the fervants of God. And 1.5 .epift. 46. alias c. 146.he doth inhibit publike Maffe to be faid in a certaine place, and yet alloweth Maffe to be faid therein. Looke alfoin the 71. epiftle of his 7. Booke. Odo of Cambray in his exposition of the canon, faith, that whereas at the first they never had Masse, without covention of the people together for communion, afterward tt grew to a cultome in the Church, to have private and folitary Maffes, efpecially in cloyiters.

Mixture of wine and water.

I THe mingling of the wine with wa-L ter, was a general cuftome in al hot countries, for allaying the ftrength of the wine, as Lyra teftifies in 1. Cor. 1 I. and hereby it is proved for obe, because the water was put in after rhe confectation, as appeares in that Maffe which is called Chryfoftomes. But this was none of Christinstitution, as the Fathers doe hold, for Chryfoftome faith, that Pope Alexander wasthe first that mingled water with the wine, Hom. 83. in Mat. Polyd. 1.5. s. 9. And August 1,3 de confensin Eu-ang capite I. faith, that these words, [I will drinke no more of the fruit of the vine | are to be understood of the cup of the Eucharist. And the Armenians for above a thousand yeares together, ufed pure wine without any mixture of water therewithall', as Othe Frifingenfistelificth fib. 7, c. 32. But out of a cu-Rome it grew to be a ceremony fignifyinga myftery. Afterwards the Aquary used only water, without any wine, against whom Crprian proverb the ule of wine, but not of water mixed with winc.

a The fchoole-men hold this mixture to be ne effentiall part of the Surrament, and hamely Thomas, part 3, 9, 94, 94, 97, 7, 400, 500 this in finite, a diff. 11, 9, 6, the two chiefe. And life will be the start of the two chiefe. And life will be the start of the two chiefe. And life will be the start of the two chiefe. And life will be a differ Angles, in a diff. 8, 847.6 The Deftors. Yes Belgming himsfield is son adding that this is the common opinion of the Deftors. Yes Belgming himsfield is son adding that this is the common opinion of the Deftors. Yes Belgming himsfield is son athamed to confictle this in mafaartabokke dr der Eucher ich case 100 the son of the Sact as an and a son the defta the son of the Sact as an and the mature in the two of the Sact as an and the mature in the two of the Sact as an and the transmitted to keeped the Sat the transmitted to keeped the Sat the son of the son of the son of the Sat the publike publike bearing it about, but for their priware use in the days snext following. Shall not the husband know (faith *Terrat*-Shall not the husband know (faith *Terrat*shall not the husband kn

Shall not the Inisband know (faith Tereattion, 1:3, ad avorme) what there do R, fercetly rafte before thy meate? And if bedoe know, hee doth beleeve that it is but bread, not that which it is called. And hereto belongeth that of Herometrelation, concerning the cuflome of the Romans of receiving every day, and that (as it is probable) in private houles, epiff-50 ad Pantmachium, & epiff. 28, ad Lucinium. Every one of the people (faith Bafil, in epiff.ad (clareau Patris, in Alexandria and Egipt.) hath the communion in his houle, receiving it of the Prieft that conference the and diffuture th it.

2 But this refervation of the Sacrament was alwayes in private houles, not in the Church, as now it is amongit the Papills, who keepeit for curing the ficke, which was not done by the Fathers.

3 And this refervation was fometimes found fault withall by the Fathers . Our Lord (faith Origen, In Levis. Hom. 5) did not lay up the bread which hee gave to his Apofiles. nor did hee bid them referve, it untill the morrow. If there be any man (faith (oncilium Cafaraugastanum, capi. 3.) that is proved not to eate the Sacrament in the Church which he receiveth, accurled be he for evermore: and all the Bifhopsdid cry out altogether, accurled be he, Coucil. Toler. I cap. 14. If there be ought remaining of the facrifice faith (lement in his 2.epiftle unto lawer.)let it not bee referved untill the morrow, but let it be rid away by the care of the Clergy. And Hefjebius upon Leviticus, faith, lib.2.c.8.that the remainder is to be burned with fire : others, that it was to be given to the children. Looke Nicepberns his 17.booke, and 15.chap.

Use of the Latine tongue in the Service.

IN the pureft Clurches, for the fpace of 800, years at leafly, the duties of Chriftianity, or divine prayers. &c., were never performed in a tongue unknown to the people. Both the Prieft and the people (faith *Gbr/j6forms ffam*, 18, in 2-(*x*-)/ay the fape common prayers, and all doe fay one thing. It behoveth, faith *I fam*. Deceles ffic. 1, s. p. a, that when we fing, we fing sloggether, & when we pray, that we pray sloggether, and when the Mign is need, that filence be made, and that efforts the Decon with a cleare voycedoth mane filence, that filence be made, and that efforts the Decon with a cleare voycedoth mane filence, we il what they fing, as when the leftonis read, that what over ingreached unstall, may be equally heard of it. Letterery one pray, faith Origen againft if the cleare to one pray faith Origen againft if the start one pray faith origen againft if the start one pray faith Origen againft if the start of
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mother tongue. Here is a diffonance of vovce faith Hierome, Tom. 1. epift. 17. but an unity of religion, & almost as many quiers of fingers, as there is diversity of nations. Let the onely Trinitic, faith Anguft. Epift. 1 78.be praied unto for mercy, of all both Latines, and Barbarians, let no tongue how barbarous foever, bee made an alien from praifing one God. And the Rasbens, Armenians, Egyptians, and Eshiopians, had all their divine fervice in their vulgar tongue : and the Moravians, in that Slavon tongue by a grant from the Pope. And the celebration of divine fervice was in the yeare 12 15, granted by Innocentins the third, In Concil. Lateran.c.g.unto divers placcs according to the divertity of the tongues: this isalfo confirmed out of the decretais of Gregory 1.1, situl. 3 1. ca. Quonians plerifq; Oc. In the Primitive Church (faith Lyrs, In 1. (or. 14) benedictions, and all other common [devotions] were performed in the vulgar tongue. And in the Councell of Mentz, capite 45 (about the yeare 813) it is permitted unto him that cannot otherwite learne the Catholike faith, and the Lords prayers, to learne them in his mother tongue.

2 If a ftrange tongue at any time were ufed in divine fervice, yet it was understood of the hearers. For fo was the latine tongue, and although it were not the mother tongue, in all places and provinces of the Romane Empire, yet it was understood generally in them all for the space of 700. yeares & more. In the Provinces of Africe they fpake Latine: and the French man generally did all underftand this tongue. In the 3. Councell of Terwin, about the yeahe, 770. cap. 17, the Homi-lies are commanded to be translated into the more barbarous Romane or Dutch tongue, that they might bee the eafier to bee underftood. And it is credible, that the Britaines understood this tongue alfo. For marke what Bede hif. Anglis. 1.1. s. 1 laith, Britany (quoth he) at this prefent doth fearch out, and profelle one and the fame knowledge of higheft truth,& true highnes, in five feveral tongues, the English, Brittish, Scottish, Pictish, and Latine, which now through the meditation of the Scriptures, is growne common to all other. And Valorins Maximus, lib.2. sapite1. doth teftine, that the Romane magintrates did ferioufly endeavour to have their lauguage diffuled abread; because it was not lawful for the Greekes to deale with the Romans concerning any thing, but in the Latine tongue, though they did it in Greece or Afra. And Cambden that most excellent Artique ry, in his Britanna faith thus : If there be any man that will not believe that our Brirans used the provinciall tongue of the Romans, furely he knowes not how carneftly the Romans laboured to have all the Provinces fpeake Latin, nor doth he marke what a fway the Latin hath already in our vulgar tongue.

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toiet pafie the authority of Corneline Taviets, A who faith, that in Domisiant time: the Britaines fludied for the eloquence of the Latine tengue. Thus he. Now afterward when the Empire began to incline, and the Latine became corrupted by the Gothesin Italy, yet the use thereofremained in matters of religion, as before, by readon of the old cultomer, thich by greater readon fhould have beene abrogated. But now it is held hards by, yea in accliary to worfing in Latine, that is, in an unknowne tongue.

3 Any tongue whatfover, even the Latine it felie, unto thole that underfland it not: is barbarcus: as Ovid in his Triflie, faith rightly, Barbarna hie egofam, even in English thus:

I am but barbarous in this ftrange land, For no man here my ffeech can underfland. Looke (bryfofteme and Haimo upon the 14. of the firlt to the Corinthians.

Transubstantiation,orreall presence.

I THe Fathers when they fpeake of the Supper, have many and divers tearmes which may fignifie conversion. Ambrofe, lib. 4. de Sacram.c. 4 doth ufe the word conversion : and I.de is qui mysterij sinitianter, cap.9.the tearme of mutation. And Cyprian de cans, faid, the bread is [manaris] changed, not in fhape, but in nature. Origenagainft Celfus, lib 8.faith, that the breading prayer is made | fieri]the body: And Gaudineins Traitet. 2. de Frede, faish, that of the bitad is made effice the body, and of the wine the blood . Enfebras Emsfenne, him. 5. de Pal. 1aith, that the prieft by a facted power doth convert [convertere] the visible creatures into the subftance of the body and blood of Chrift. A nd againe, that the breaddoth paffe (transire) into the nature of the Lords body, Anfelme, epiftol. de corp. O. fang. Dom. faith, that the bread doth (migrare) go into the body. And Fulbertan , spift and Berengarium, faith that it is transfuled (transfurds. Algerns, I. de Sacram. faith, that it is transferred and transpoled (trajici & transferi)into the body. But the ancient Doctors, when they doe speake of this change and conversion of the bread, doe meane the change of the use and condition of the bread, and not of the fubstance. And therefore in the reading of them, we must diftinguish the facramentall mutation of these fignes in fignifying and fealing, from a fub frantiall mutation. And wee ought to hold directly, that they never know of transubiliantiation (urrenew.) for at least Soo.yecresafter Chrift, but rather condemned it. Cyprian (or wholoever wasthe author of the Sermon, de cana) faith, Bread retai-

ning the forme of bodily fubftance. And Ambrofe, de Sacr. lub. 4. cap. 4. faith, They are what they were, and yet are changed into other. And Theodores, dial.2. The mystical fignes doe not leave their propet nature after confectation. And Gelaf.con. Entre. The fignes doe romaine in the propriety of their nature. And Walfrid. cap. 16. He delivered the Sacrament of his body and blood unto his difciples in the substance of bread and wine. And Faschasius. de corp. & sang. Do.c. 10. alias 28. Bread ftrengtheneth the heart of man, and wine comforteth,-and therefore this myferie of our falvation is rightly celebrated in the fame fubftance. The like unto this hath Bertram. And Paschafins againe, ca. 17, alias 46. Therefore my fonne when thou comment to communicate of this mystery, open the bolome of thy minde, cleanfe thy confcience, and give not thy felfe to receive that onely which the peece of bread containes, but that which faith receiveth, becaufe that in Chrift is contained the fullneffe of divinity. Hereby it is evident, that the canon of the Maffe for 900. yeares, was never held to bee meant of Transubfantiation, nor was there in all that time any mouthly receiing of Christstrue body dreamed of. Belides , Druthmar , that lived about the years 800. underftood the words of the canon to be spoken of the spirituall changing of the bread into Christs bedy, and the wine into his blood. For these are his words upon this place of Scripture (And taking the cup. Mart. 26.) Thus the Lord commanded us to doe, changing fpiritually the bread into his body, and the wine into his blood, that by these two we might remember what he did for us, concerning his body and blood. And Amalarius about the yeare 810. understandeth the words of the canon without either Transubstaniation, or reall prefence, 1.3. de eccl. offic. cap23. And Walfrid.ca. 16. After the folemaities of the old Paffeover, he delivered the Sacrament of his body and bloud, in the fabftances of bread & wine, and taught us to celebrate them in memory of his paffion. Nicetas Chomiates, Thefanr. I. 4. writing against the Acodrugi, that would not have mysteries represented in corporall things, faith, That the inftitution, wherein our Saviour used bread and wine for the falvation and reformation of mankinde corrupted, was not fuch as wanted bodily things. W herefore the Fathers when they fpeake of the changing of the nature of the bread, doe meane the change of the propriety onely, whereby of bodily fuftenance, by the power of the deity, it is made a food for the foule.

In ancient times it was the whale univerfall and orthodoxall confert of the Church, that that very bread which Chirk Broke, and mgt any other thing under the figure of bread was his body. And this is the doctrine of Dread was, Infine Marry, Tormiling (Opriem, Theodorts, (Doylghoms, Ambroje, and Angufian.

And

The Demon/tration of the Problemes

med of Transubfigntiation. Which may be convinced by thefe feven reafons following. First, because the Eucharist was referved in private houses tor every one to receive ; Being difmified (faith Cyprian of one, De fectaculis,)and bearing with him as the manner is, the Eucharift, Sec. Secondly, becaufe they used to fend it by children unto the fick, as Emfebins teffifieth in his 6. booke and 43. chapter. Thirdly, because it was used to be carryed about in fuch meane manner, as namely, the body in a wicker basket, and the blood in a glaffe, as Hierometeftificth of Ennperins Bilhop, epift. 4 ad Rufticam. Fourthly, because the Bishops used to fend it unto others [as it is probable] for falvations fake. Witheffes Irenaus.ep.ad Vistor.apid Eufobium tib. 5. cap. 23. and Nicepborns, lib. 4. c. 39, Fiftly, becaufe they used to give it unto Infants, as Augustine lib. 3 . ca. 10, and almost in every worke of his doth teftifie. Sixtly, because if there remained any pareeils of the Eucharift unreceived, the young children that used the Church, were called to eate them up. This Enagrins, libro 4. capite 35. recordeth , and Nicephorns in like manner, libro 17. capite 25. Seventhly and laftly, becaufe it was a cistome in the ancient Church to burne the remainders of the Bucharift, as Ifychins, libro 2. capite 8. upon Levisicus dech С affirme. 3 Afterwards begun the diffutations of Transubstantiation ; but not as yet approved as an article of Faith, nor concluded of in Lambard hisage, which was about the yeare 1145.for he, lib.4.d. 11.faith, that if it bedemanded of what fort this conversion is, whether formall, or fubftantiall, or of fome other kinde, I cannot fufficiently define : yea the Church for a whole thousand yeeres tanght no other then fpirituall receiving of Chrift, and all the Fathers of thole times underftood the words of the fupper to bee figuratively fpoken. Wherefore it is a most impudent and faithleffe part of Bellamine to cite 32. writers for the opinion of transublimitiation. 4 But in the years 1215 , Innocone the third determined the manner of this convertion, in respect of the name, calling it Transabftantiation : and for the thing it felfe, Les the 9 determined it, in a conventicle held at Rome, am. 1049. And Mahelasthic feconit alfo in his decretalls de conferenciapo Ego Berengerins, in the years 1000 And yet Bernige-rins abade in his trae opinion of the Lords Supper, untill the day of his danth, and therefore is faid to have ferioufly detelled that abilird recurration, Hildebertes Genemanetilis dath provide him: And Laufranks condemnath

him as a violator of his recontation, and up-

configuration his opinion, And indeed there is

not a Papift in the world that will defend the

recantation in Gratian let downt by Nicho-

has, because he faith that the, body of Chrift

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And therefore these never so much as dreamed of Transubfiantiation. Which may be convinced by these server reasons following. First, because the Eucharith was referred in private houses to every one to resident.

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5 Now the most les rated fehoolemen after Innecenties doe difagierbothin the thing it felfe, and in the manuer of explaining what the pronowne[Hae]this, doth fignificand demonstrate properly in these words this is my body] Richardne de Modio ville, in 4 a. Bart. queft. t. expoundeth it thus; This) that is, fomething being under this fentible forme, is my body. Or thus, That which will be forthwith prefent under this fefible figne which is feene, is my body. Thomas A quinas 3 part. q. 78, in corp. art. Hoo, (this) that is, that which is contained in the generall under thefe kinds, is my body. Bonavenure In d. 8. in 2. par. dift. art. 1. 9. 1. thus. This) that is, the fubftance of bread : and he will have (1) is, to fignifie (fit) is made, or (tranfit) is changed an (conver-titur) is turned, Scows In 4. diff. 8, in 2. thus : (this) that is, this fingular effence, or mo is my body. Mar films in 4, quift. 6.00: 1 . this: (this) that is, that into which this bread is clanged; is my body. Occam quality. 1. q. 19 this (this) that is, this body, which will be forth with under thefe formes, is my body. But Peter of Aliacome in 4. Sent. 9 3 44. T. faith , that it is not neceffary for the Prieff class confectateth rightly to demonstrat any thing by this word (this:) or that he should under hand any thing by that word more than by a word that hath no fignification, because this word is only given mi as a digne, w hirby we muy know that whit thele words are rightly promoused inte body of Christ is immediately understefe fignes, by Gods good pleafure. Holder, In 4. fen.q.g. faith, that by this pronowne (Nec. this) is fignified that which remaineth under both the termes of trainfountation, and by that which is only accidents featible, and no fubfance, Miel, het. 4 8. in cane. Miffe, faith that (This) that is, this content, into which the bread is to be turned, Sic. in foms part of time which includeth the pronuntiation, and the terminating or finifhing inflantis my body. Caier, La 3.p.9.7 8.art. 7. faith, (this) is this fingular inbitace, is my body. Now Gaimand y is elder than the all, h2. doth thus expound this word (this) that is, which hither to was bread, honceforth it is in body not bread or thus, (this) that is, that w I now give you, is my body, for this pronown (this) in this place hathno relation to any thing before forkin, but is a demonstrative of the thing preferent

6 Thefe. Phrafes of the Fathers/(Chait Christsbody is eater i goth into the reaction is sociedry with the Jands : his blood is dramke, here.) are to be uniterflood tropically, that is, figubolically : figulying the efficate of factasticall receiving : and astmonich us to emissive the body of Christethue is is heaven, with an unpolluted heart. For itis the Fathers dectrine, sharthe break and wine

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are truly and properly the fignes of the body A and blood of Chrift. Our Lord (faith Cyprim Traft de matt. Chrifmatif) at the table where he tooke part of his laft feast with the Apoitlesy with his owne hands gave them bread and winesbut upon the croffe he gave his body to be wounded by the hands of the fouldiers; that the fincers truth and true fincerity which he had more fecretly imprinted in the Apofiles, might declare unto the world how the bread and wine were his body and blood: and upon what reafons the caufes thas agreed with the effects, and divers names or formes weigteduced to one effence; and the things iignify ing and fignified fhould be called both by the fame names. Our Lord (faith Augu-Fine contra Adiman.c. 12) did not flicke to fay, This is my body, when he gave the figne of his body And againe; Conira Maximinum, Wherein [in which fignes] we must not refpect what they are, but what they reprefent: because they are fignes of things : and being in effence one thing, are in fignification another. Origen like wife upon the 13, of Mat. faith, that if all that goeth into the mouth descendeth into the bolly, and to is call forth into the draught : that meate alfo which is fanelified by the word of God and prayers, as farre as the materiall part thereof, goeth the ordinary course of other meate. So Chry/eform (or wholeever was the suthor of that Epiftle)unto Caferin faith : Even as we call the bread before it he fanctified, bread, and when Gods grace hath fanchified is by the Priefts meanes, it lofeth the name of bread, and is held worthy to be called the Lords body satshough that the nature of bread doe remainetherein, and is not called two bodies, but, one body of the forme Christs fieth (listhe Maxentine Dialog. 2. com. Noffer.) is not called the body of God as the Church is: nar as the bread, which the whole Church particketh in memory of his pation but it is to called the body of God, as is a mans proper verbure or apparell, wherewith he is arrayed. He, Chrift (faich Ang. De civit. Dei and drinketh my blood, liveth in me, and I in him,doth facw what it is to receive his body not fastamentally, but truly, and drinke his blood : here marke an oppolition betweene factamentall eating and true cating.

7 Thele wordes of Chrift, [My fleih is masse indeed, lab, fortre.) are by Clement Padagila. Go. G. Torenilian de reforretione carnis, Origen in Levit, bein, y, Chryfoft onie in lans. barn 46, and Ango him E. in loan. 25. and 26. taken in suallegoricall fenfe.

8 And the words [this is my body] moft of the Fathers take Semratively, and namely thefes Terenllian I.A. con, Marc. Origen, in two places , wir in Levis, bow. 7. and in Man. capite 15. Cyprian de unst. Chrismatic, Natianzone de Pafchate : Ambroje in three place, viz. dens qui myfer iniciantur. ca.g. de Sacr.lib.a cap.s.

in 1, Cor. 1 1. Hierome in two, viz. in Matt. 26 and in Mark. 14. August. in leven or eight, viz.lib. 3. de doct. (brift. lib. 3. cap. 16. de Trinit, lib. 3. ta. 4. and 10. epif. 23. in Lovis. 9. 57. tent. Adimant.ca. 12. and Pfal. 98. Chryfoft.in Pfal.22. Theod. dial. 1. Prosper in Sent. Angust. And he is cited, de confeer.d. 2. c. Hac eft. Bede in Luc. 2 2. & Bertram de corp. C. fang. Domini.

9 But the Fathers speake not onely figuratively of the Sacrament, but even fometimes hyperbolically thereof, to beget it the greater reverence, and to pierce mens mindes, and follow the phrase of Scripture; and left the Supper foodd feeme a tragicke fiction. In this fenfe faith Chryfoftome in 1. Cor. 10. hom. 24. W hat is in the cup? that which flowed from his fide. And againe, that which he fuffered not upon the croffe, hee fuffereth for thee in the offering, fuffering himfelfe to bee thruft through. And hom. 21. ad populum Antioch. Thinke what thou takeft in hand _____. For it is a pernicious thing to use that tongue unto reproches, that hath ministred at such divine mysteries, and beene purpled with the colour of that blood, and made a fword of gold.

10 That which the Fathers speake of the bread and wine in the Lords Supper, the fame they speake in like manner of Baptifme and the word of God. We are faid (faith Origen, Hemil. 16. in Num.) to drinke the blood of Chrift, not onely in the facraments, but when we heare and receive his words. And in another place. Bind not thy felfe unto the blood of the flefh, but rather feeke after the blood of the word : and heare him that faith unto thee, This is my blood which is feed for you for the remifion of your finnes. No man multany way doubt (faith Angustine in one of his Sermons, ad infantes,) cited by Bede, in I. Cor. 10, that every faithfull Chriftian is made partaker of the body and blood of Chrift, when he is made a member of him in Baptifme : nor that he is alienated from the communion of that bread and the cuppe, although he being in unity with Chrift, bee taken out of this world before hee come to communicate of the faid Sacrament; for he is not deprived of the participation and benefit thereof, fince he hath already attained to that which that Sacrament doth signific.

[fecient] doorftill underftand the fubftance, not the accidents without the find fance. In this fenfe fith () mil of levelalem, Myfag. 4. under the forme of bread is given the body, and the blood under the forme of wine. Lice not the forme of blood (faith Ambrofe, De Sacrane libre 4. capite 4) binthe likeneffe it hath. And lib. deijs qui myfterijs initianen. 9. If that his fpeech were of fo great power, that it was able to fetch downe fire from heaven; fhall not Christs words be of the power to change the formes of the Elements ? To make the forme of vifible bread (faith Anguitive. guftine, Serm. ad infantes, recorded by Bede in | A | explanation of the myfteries true property, 1. (or. 10) many graines of corne are compacttogether :--- and in the wine likewife, brethren, confider how it commeth to bee one liquor. Vnder that visible forme of oyntment (faith Theodoret.in 1. Cant.) they doe receive the invisible grace of that most holy fpirit. And the fame meaning fometime they have when they use these phrases, the figure, or outward fhape of the bread. And they doe use these words, to turne our eyes from the externall fignes, unto the heavenly matter therein fignified, upon which wee ought to fixe the eyes of our mindes. And hereupon Chryfoftome faith, that there is nothing feene upon the table, but the body and blood of the Lord; and yet intends not to put accidents without a fubilance. Contrariwife, the word [nature]doth fometimes in the Fathers fignifie the quality and condition onely, and not the effence of the thing, And in this fence Cfprian de conia, faith, the bread changed not in forme or fhape, but in nature; by the words omnipotency is made fleih.

12 Cyrill, libro 10.cap. 1 2.in loan. and elfewhere. And Hilary, li.8. de Trin. with fome other Fathers will have Chrift to be in us naturaliy, and corporally; and fo they will have us to receive him. But they do not fpeake of the manner of our union with Chrift herein, but of the limits of our union. They will have us united with Chrift in one myfticall body, according to the truth of nature, and to bee joyned truly and really with his flefh and foirit, and yct after a fpirituall and uncorporall manner.

13 Damafcenes commutation ustanoinos, [4.c. 14. and Theophylattes transelementation μεταστιχείωσις, is the change of the bread into another flate or condition, not into another fubftance and being, because it is united to Chrifts body in a facramental lunion, and of a corporall foode made a fpirituall. For after the fame manner, they affirme that wee, sal מולא לא שפלי אות היז באגוויוי מושאבר איזי מעראי מערא. that is are really converted into that (Chrifts) flefh, Chryf. hom. 45 . In Ioan. and are transelementated into him, Theophylatt . In Ioan.cap. 6 and yet they doe not faine any abolifhing of our fubitance for all this And this fame usramonny is not alwaies a changing of fubitance but fometime a correction or changing of a thing into better ; but howfoever, this tranfformation helpeth not the Papifts a jotte, for that which is transformed, remaineth not in regard of his exterior forme. Although the ancient Fathers (faith Suarez upon Thomas, tom. 3. queft. 75 , diffut. 50 fell. 1) uled many words in the explanation of this mystery, yet they are all either generall, as are the words Conversion, Mutation, Passing into, and changing] or they are properly applyed to the accidentall change, as the word [Transfiguration] and fuch like. Onely Therphylast his word [tranifelementation] commeth nearer the and fignifieth a change of the things even unto the first elements, unto the first matteribut yet that word is too unappliable, and too unfit for this mystery. For it may fignifie the conversion of one element into another, or the refolution of a mist body into the elements : but transubstantiation most properly, and most fiely fignificth the conversion or commigration of one whole fubftance, into another whole fubstance.

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14 The Fathers when they fay; that the bread or wine remaineth no more, doe not meane fimply, but in respect of his intent that is to receive them, when hee receiveth them rightly: because then we mult not thinke of the bread or the wine, but fixe both our mind and fenfes wholly upon Iefus Chrift.

15 Where they deny, that the bread is a figure of the body, they speake of the bare figne, which is without fruite. There is not onely a certaine figuring of Chrifts flefh, faith Theophylast, In loan 6. Hee faid not, thefe are the fignes of my body (faith Enthymins; in Matth.cap.26) but, this is my body. Wee ought not therefore, to looke into the nature of that is fet before us, but into the vertue.

16 To confectate, is not to transubstantiate, but to dedicate a prophane thing unto an holy ufe. And that the confectation of the bread is included in these five words for this is my body] and of the wine in thefe [this is my blood for fach like, no Father did ever teach, Cyprian, Sivile, de cana faith, that in his time they did confectate with these words: Doe this in remembrance of me, this is my flefh, this is my blood : Bafil and Chryfoftome held, that it was done by prayers, as we may reade in their Liturgies. Wilt thou know (faith Ambrofe, de Sacram. 1. b. 4. cap. <) what are the heavenly words of confectation ? Thefeare they: the Pricit faith, make this oblation afcribed unto us, reafonable and acceptable for us-who the day before his paffion tooke bread in his holy hands, and giving thankes, bleffed it, broake it, and gave to his Apoftles, faying, Take, cate, &c. and fo unto the end of the infinition, But Hierome, in 2.c. Soph.faith, that to make the Eucharist, there is not onely a necessity of folemne prayer, but alfo of merite in the Prieft. We call that only [the body and blood of Chrift Haith Angust de Trinit. lub. 3 cap. 4) which we taking from the fruits of the earth and confectating with myflicall Prayer, doe receive in due order, for our foules health; and as a memoriall of our Lords fuffering for us. Prefently after this prayer (faith Gre gory 1. 7) Inditt. 2. epift 63) we fay the Lords prayer; becaufe it was the Apofiles ufe to confecrate the hoft of oblation at that prayer onely. Vnleffe Chrift doe come himfelfe, (faith Hefichius lib.2, in Leuit. cap 8) at the Priefts

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lay the fundation of the action, there can by no meanes any factifice of the Lord be made. it is not credible (faith Insocentists 111.lub.4, de mylt. Mista, cap. 6, that he distributed his body before he had confectated. But it may be faid that Chrift confectated by the divine power, & after wards fhewed the forme that others should follow in their folemnizing, for he of himfel fe confectated by his owne power:but we, by that vertue which he hath given to the words. If any Prieft (faith Scorns in 4, d. 8, q, 2. art. 2) should begin to fay these words, This is my body, and omit the words that do goe before them: I fay that in all fuch cafes we may not worship [the Eucharist] B fimply, but with this condition, If it be truly confectated. And of the confectation of the blood he (peaketh in like manner ; Wee are not infalli bly taught, whether unto the forme of the confectation of the blood do belong any of the words which are after these words [of my blood] or any of them that follow untill there do this: therfore it is dangerous to averte any thing without fufficient authority be had for the confirmation Likewife Biel, in 4, dift. 8, 9,3 concl. 3, laith, that the necessary and precife forme of confeorating the fupper, is not furficiently determined of in the Canonicall Scuptures : which aftertion he doth afterwards affirme by reafon. The learned man D.Redman observing the tumultuous wrangling of the fchoolemen about the words of confectation, was not afraid to affirme, that not one simolt of all the whole fchoole did rightly understand the word [Confegrate] Hiltor. Martyr. Anglicana.

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17 The body of Christ in the Fathers writings, is threefold ; Reall, that is, his body aflumed : Myflicall, the Church: Sacramentall, the bread in the supper. The body of Christ taken from the altar (faith the decretalls de confect.d. 2.ca.79) is a figure, if we view the outward formes of bread and wine : but the truth, when we believe the body and blood of Chrift to be truly there within. The flefh is a Sacrament of the flein (faith Aug. in Sent. Pref.) and the blood of the blood. The bread D is Chriftsbody, not corporally but fpiritually, faith Alfrike Archb. of Canterbury in hisfermon in Saxon, wherein hediftinguitheth the body crucified, and the facramental body. And to make Chrifts body, is to confecrate the bread into the figne of his real body. Let the word come to the element (faith Ang.trast.in Ioan. 80) and it becommetha Sacrament. This is the body which the Fathers fay to often to be daily made, bleffed, eaten, broken, divided, falleth to the earth, is handled, swallowed, & torne with the teeth : Cyprian, fermone de Laphs. The nature of the bread and wine (faith Bede in Epiph. Do.)isby the ineffable fanctification of the Spirit, tranflated into the Sacrament of the body and blood of our Lord. The flefh and blood of our

Priefts prayer, and fanctifie the fupper, and A Lord (faith Hier.in Ephefi. 1) is underflood lay the fundation of the action, there can by no meanse any factifice of the Lord be made. it is not creatible (faith *Maxeentiin III.ib.4.*, demyfi. Miffa.cap.6, that he diffributed hus body before he had confectated. But it may be faid that Chritt confectated by the faith and that blood which was find by the croffe, and that blood which was find by the

18 And the creation that the Fathers fpeake of was alwaies without translubstantiation. When the oyle is conferrated for the licke (faith *Amalar, de sci. offic.* 1. 1. 6. 1.2) we conclude thus: By whom thou (O Lord) alwayes creates all these good things.

19 The Fathers fay that we receive Chrift in the bread, or under the forme of bread, as the bread is figue of Chrifts flefh, and inftrament of the foulds nourithment : not as the receptacle of his body. And likewife they fay that we in the water do receive the remifilion of our finnes. Lowd. Sent. 4, d. 3, But this is as we fay, that we have polefilion given us in writings, when as the writings do but affigue the fame unto us; and fo we receive Chrift in the bread, as the figmified in the figure, not the contained in the continent.

20 The Sacrament is honoured, received, and respected, as it is the expressive seale and tigne of our mysticall union with Christ, by whole body wce are after an admirable manner, quickned. Hence it is called a myfery to bee trembled at, because by these creatures through the operation of the divine maiefty, we are made partakes of the body and blood of Chrift. And hence it was that God hath fhewen fome miracles about this fupper to make the inflitution more honourable not to prove the reall prefence. And upon this, the Fathers had a care that none of it should fal to the ground, and reverenced all the ornaments of the Church, and fuffered not the Catechumenists to communicate. And Chryfoft.in Ephe.hom. 3. faith that it is a kings table, that the king himfelfe is prefent, and Angels doe mimiter to him. By this he moved all to reverence, and hence he called it an oblation to be trembled at. Vid loc.

21 The Fathers give but one place at once unto Chrifts body. Our Lord is above (laith Ang. trade, 20, in Job.) but here alfo, and our Lord is truth. For his body wherein he role againe, may be but in one place: but his truth is fpread abroad every where. Bafil de Sp.S. cap.22. proveth the holy Ghoft to be God, becaufe he can be in many places at once. He afcended into heaven (faith Aug.epift.57.ad Dardan.) fitteth at Gods right hand, from whence and from no other place he shall come to ludgement. And againe, in that he is God, he is every where : but as he is man, he is but in heaven. And, doubt not that as God he is every where prefent--but his circumfcriptible body is in fome certaine place of heaven. According to his humane fubftance, faith Fulgen. 1. 2. c. 17. ad Thrafimmend, hee hee left the carth, when he alcended up to heaven. The flefth faith Vigilius contra Euryc. 4.4. whileft it was here upon earth, was no: in heaven, and now that it is in heaven, it is no more upon the earth.

22 Lafily, when transubliantiation was once established, the most learned stucke to the opinion of confubftantiation, as molt congruent unto Scripture: receiving the opinion of transubfrantiation, either folely or chiefly, becaute the Church had fo decreed i Scorus in 4. dift. Dig . art. I . holds expressely, that the doctrine of Tranfubflanciation is not exprelled in the Scriptures, adding this : It feemeth to move us chiefly fto held tranfubfuntiation Thechufesve mult hold of the Sacraments, as the Romane Chinoh hath fee downe in the Extravagants de birms . c. Ad a-Solendam, where note thefe words in Paris edition, ann. 1497, in the matgents the faith of this Sacrament is onely because of the dea termination of the Church. And in the fame article, refp. ad. drg. 3, faith thus. We fay that the Church hath refolved that this meaning [that the bread is transubstantiate] is the trueft faith; in the creede of Laterane under Innocent/she 3 beginning, Eirmiser credimme. be beleeved is declared, and that more plainely, than either in the Apoftles Creede, Athamafine his, or that of the Conneell of Nice. Briefly, whatfoever is there faid fit to be bea leeued, wee must hold to be of the fubstance would make choice of fo hard an underftanding of this article, when the Scripture may be falved with an explication jboth more enfie, and in apparance more true; to this I fay that the Scriptures are expounded by the fame fpirit that made them. And we must imagine that the Catholike Church explaneth this to us with the fame fpirit that it taught us our first faith, namely, the spirit of truth. This opinion, both in the fame fenfe, and almost in the fame words we may reade in Biel, lett. 4 1 .in Canon. Mif. with this addition moreover, that this ordination of tranfubfrantiation] was not known perhaps in the Church untill after the institution. And it is thought to have beene first revealed unto the holy Fathers, or found out by them through their labour in explaining of the Scriptures. Though Chriftsbody (faith Petrus de Alliaco, in 4.S.en. 9.5, art. 2. Concl. 2) as a quantity, and the bodily quantity therof be in heaven, and in the Sacrament : yet is it not in the Sacramentas a quantative body. or a bodily quantity. And againe, 9.6, art.2. That manner [of Confubstantiation] which faith the fubftance of bread doth there remaine, where the body of Christ begins to be, is possible and neither opposite to reason nor Scriptures: nay it is easier to understand. and more reafonable to conceive than any of those that separate the substance from the ac-

cidents, and make Chrifts body a non-fubfance. For this putteth no accelents without a fubitance, which is one of the difficulties in this queltion with therefore it feemes not any way inastignical to follow the sirk way, if fo be that the Church had to determined. And spinier The fourth, and more common opinich is; that the mustance of bread remainestrate a but onafeth fimply to have a benigst se thoughthis benot to probable out of Scripture, norm By judgement, out of the distantination of the Church : yet fince it favoureth this opinion; as the comsion spinism of De Cors and hely men ther-fore I alfoldee held it. Thus he. It is more plaine (faith Dwrandne, in 4. dift. 1 1.9.) that is is a rath part to fay that Chrifts body by divine power cannot be in the Sacrament other-wife than is having the wrend converted into his fubitance. And agains But if that man-ner which teacheth the lubitance of bread to remaine after confectation] were true, de fac-10, of the thing done, we fould have many doubts taken away which fall about this Sacrament similaraching the bread doth not remainer For first, there as a doubt how any thing can be soutified by this Sacrament and then how the formes may bee corruptible; or how any thing can have generation by them, all which doubts the other sense would held expressely, since the Church hath determined on the contrary way, whom wee prefume not to erre in fuch cafes; therefore by holding expressely that fide, we must answer unto the arguments on the contrary fide. And in his third queftion. Saving the reverence of a better judgment, it may be thought that in the Sacrament there is a conversion of the fubiliance of the bread into Christs body, and that in this manner: The forme of the bread being corrupted, the matter thereof is under the forme of Chrifts body ... fuddenly, and by the cternal power of God : as the matter of food or nourifhment is under the forme of that which it feedeth by the power of nature. And afterwards : The forefaid manner of the conuerfion ----- is evidently poffible; And the other [tranfubftantiation] is not intelligible, neither is the one more approved or reproved by the Church, than the other. Whereas the words of the Scriptures (laith Caietane, in 3 part. Theme.q. 75.4rs. 1) are expounded two wayes : either properly, or metaphorically: the first errour in thispoint was theirs that interpreted thefe words of our Lord [this is my body] metaphorically, which the Mafter of the Sentences in his fourth booke, and tenth diftinction fpeaketh of, who in this point is reproved. And the force of his reproofe confifteth hereins that the Church understandeth these words properly, and it behoveth them to be verified properly. I fay the Church : for indeed there is not any forcible motive in the

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Gofpell to make these words be taken properly. But lofaph Angles, in florib. Theolog.in 4, dift. I 1. 9.4 de Encheriftin, art. I, admonitheth us of circumfpection in reading this place of *Castana*. Sesing inisourtaine (faith *Perm in Mar. 26*; that Christabody is there, what neede we diffute swhather the bread remains or no ? Thus he. Now, before the Schoolendassine, there was me Alfrike, Arch-bifhop of Canterbury, who in his forenamed Saxon Sermon which was wont to be read, every feast of Easter in the English Churches, fpeaketh expressely against the fame tranfub flantiation, and Bernoulikewife in his booke of the body and blood of Christ:

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Adoration and elevation of the Sacrament.

The adoration in the Sacrament be-longeth anto Chrift fitting in hea-ven, and is an inward worthip of the heart, or lifting up of the minde being firred up with thefe outward fignes. The fignes (faith Aug. de satech. rudi cap. 26) are vifible Sacraments of divine things, but invisible things are therin honowred.

a If the worship be referred to the Sacrament only, it is but a reverence, and no adoration, given as well to baptifine as the fupper, as teltifieth Ang. de doctr. Chrift. 1.2, cap. 9. 2 Honoring the third, ann. 1 220. was the first that ever instituted the adoration of the

Sacrament. And after him Vrban the 4.ordained a feast in honour of the body of Christ. 4 The elevation of the hofte was used, not that it should be adored, but to fignific the mystery of Christ taken downe from the crofic. Amalar lib. 3, cap. 26. The Priefts and Deacons elevation figuifie the taking downe of out Lord from the profie the hofte and the

cup fignific the Lordsbody. And the Liturgy of Chryfeftome doth not affirme, that the clevation of the bread wasuled, that Chrift therein fhould be adored ; but the prieft elevating the facred bread crieth out, Holy, to the holy.

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The appurtenances of the Masse, at this day.

T He tapers that are now lighted in the Church on the day at Maffe time, before and after the reading of the Gof-pel, are not approved by the Fathers. Wee light no torches on the day time, faith Hisrome against Vigilanian ; yet he confesseth that they were lighted in the Churches of the East, by fome of ignorance, and by others that had zeale, but not according to knowledge, cap. 3. But Tertullian, de Idololat. faith, that this was the cuftome of heretikes. And Lactantons wifely reprehendeth it, lib.6, Inflit. capite 2, faying: They do light up lampesunto God, as though he lived in the darke ifo doth the Councell of Eliberia, cap. 34.

2 The Primitive Church never used Incence. We buy no frankincenfe at all, faith Cences we could not rainfunction at all, faith Torightians priving 4.3. We goe not into Ara-bia to focke frankincenfe (faith Angallinein Plakago, under isthe factifice of praife that God ranging to that ands: And Plat.50. Offer wildig : then haft thine offering with inthy felfe agee not abroad to fecke frankincenfe, but fay, In me O God arethyvowes; the praifes which I will give thee. Armbius in his 7.booke against the Gentiles, inferreth many realons against the burning of incenfe.

3 The veffels wherein our Sacraments are put and confectated (faith Walfrid, cap. 24. de reb. ecolo/v) are cups and diffes, Bope Zepherine ordained that the celebration should be performed with diffes of glaffe and Vrban after him caufed them and all other Church veffels to be made of filver : thus as in all the reft, fo in this hath the Churches gravity and flate in cermonies, increased dayly with the times. Thus faith he.

4 The linnen veftures, [be they Albes, or Surplefies were at the first the rayments of noblemen, and for honours take given unto Priefts : but not unto any Monke, fave onely n divine fervice time, as Erafmusteftificth in the life of Hierome. Theodoret. lib. 2, hift.ca. 27 relateth that Confrontine gave Macarins Bithep of Icruisiem a robe wrought with gold, for him to use in Baptisme.

5 The Prieftsornaments (as Walfrid. reporteth) grew up by little and little anto the height that they now be in. For first they faid their Maffes in common attyre as they doe. unto this day in fome Churches of the East: But Pope Stephen ordained that the Priefts fhould have holy veftures to weare in no daily use faving in the Church .---- It was decreed in the Conncell of Bracarea, that no Prieft fhould celebrate Maffe without a typpet. Othersadded other veftures, in the Church, either in imitation of the habite of the ceremonial Priefts, or to beare fome my-Ricallfignification. Thus faith Walfi id. de rob. ecclef. capite 24. And indeede the gaudie fhewes that are now used about the apparell of the Maffe, were neither feene nor heard of in whole or part, for aboue 400. years after

Chrift. 6 And for 800, yearsafter Chrift, there were but eight veftures used in all the whole mysteries of religio; as the faid Walfrid.capite 24 and Amalarins, 1.2.c.2 2. de offic. eccle (. doc both teftifie : whereas now there are fifteene. fix Pricitly veftures, and nine of the Bifhops.

7 The elergy of antiquitie, as well in the Westerne as Bastern Church did use to have

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the head polled, but not flaver as the Papifts | A | defty fake. And this in proceffe of time have now, and which the Pathers reprove. The haires of the head (farth Clemens' Alexandrinus, pedag. fib. 3. capit. 1 1) are to be cut, not with a razor, but with barbers fizzers. Shew you (faith Optainstorthe Donatifts, L 1.contr .P.arm.) where you are commanded to have the Priefts head fliaven : whereas contrarivile innumerable examples (hew that it is unlawfull to bee done, We learne here (faith Hierome upon the 44. of Evering!) that wee neither ought to bee fhaven to the bare, with avazor, nor to be cut to neare, that wee feemoas thaven : but let our haire grow to, that it doe couer our skinne. As for the thaving ufed now adaies, the ehurch thought not of it for many ages after Chrift: for the first mention that was ever made of the fha-Vingofthecrownelike a circle is in Germamus of Conftantinople his Theoria ; The fhaving of the Prieft (faith he) and the cutting of his haire round upon the crowne, is in figne of the crowne of thorne which Chrift bare upon his head. This a to is fooken of by Hugo Santi de Sacram Jib .2. par. 3. c. 1 . Lum bard, lib .4. dift. 2 4. Thomas, and Bonaventure, being indeed all one with the fhaving of the lay-penitents, as the Councell of Agatha, cap. 2. and the third Councell of Toledo, cap. 12. doe both record. As for the Priefts moderne shaving, it is abfolutely condemned by the fourth Councell of Toledo, canon. 40. in thefe words : Let all clearkes or readers, as the Levites and Priefts, polling their haire all their

the readers doe in fome part of Galacia, who wearing their haire long, like laymen, do only clippe a little circle in the top or crowne of the head : for this the heretikes in Spaine do ufe unto this day. The Greekes ufed no round poling, as Bede in two places tellificth, vie. bif. Eccl.ib. 4. cap. 1. 6 lb. 3, csp. 22. 8 The crowne in the Fathers fignifies the

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Epifcopall glory, dignity and reverence : or the hoarines of their haire, which to old men is as a crowne: Or it may be the Polling used in those dayes, not the wearing of the haire about the temples, and the crowne fhaven as the center of the circle. And fo must that Epiftle of Hierome to a certaine Prieft, be underflood : the crowne upon the clearks head fignifieth the kingdome they have in God. And that of *Ang.epift.* 26. I pray thy crowne to falute thy two brethen, My Lords *Alipins*, and Enedins, in my name.

g The Priefts cut, and the Monkes in ancient time (for all Baronins his talking, annal. tom.1.p.631) wasboth one: for both uled to cut all their haire, leaving but a ring round about their caros, Tolet. Conc. 4. cap. 40.

to The beginning of this cleargy clip. ping was thus: the people at the first were deighted with long haire: wer afterwards the Cleargy uled to cut for foberneffe and mo-

nificant cere mony. So faith Ifid de officiencief. 1.2.000.4 the cutting of the haire, and leaving a circle below, I take to fignific prieftiood,& the rule of the Church in them. And Amalar. de of. f. 2. e. 5 .fairh, We beare our crowne upon the lower part [of our head] when we do equalize with reason these necessaries of the world Which we orghets governe. This of cereinony faperflittion is growne. 11 Organs were erseled about the yeare

660, as Piasina faith, in Vientiane, about 820, as America faith, de goft. Pran. 16 4. cap. 174. not untill after Aquinas his time, as Wanare witneffeth, in lib. do or at . bor . cano.c. 16. As for Church-mulicke, in fet fongs, Grogery in his4 booke, epi. 44 . de geft . Syn, babita in torbe difalloweth it.

12 In the ancient Church, fach fintere fimplicity was accepted, that they never used any ceremony in their ordination of Bishops, but onely imposing of lands upon him. Af-terwards crept in the ceremonies of delivery of a booke, and annoyling of the hands of the prieft with chrisme. The Hierarchy under Arcopogine his name fpraketh of impoli-tion of hands, but not of unction ar all.

Penance (acramontall, and Satisfaction.

THe Sacrament of penance arole A from these beginnings; firR, in the primitive Church, the publike penance with Dimitive Charth, use parane primare young his rites was in use notany pitvate primare ufed, or at leaft not imposed i afterwards a-bout *Gratistic time, same it is o*, entred the dif-putations of the needlivy of private codifi-on, and faithfation, getting footing, but not foundation until *Pars Earlieft* and he was the first that durst avere into bee a proper Sacrament. And the fucceeding Schoolemen could not agree about the matter and forme thereof, for all his determination. But in the Councell of Laterane, kine 1215. they made a judicial proceeding of confelling and abfolution.

2 The Fathers fatisfaction was an ecclefiafticall and publike mulct imposed upon the offenders, asthis, that they fhould be put in fome feparate corner of the Church, and there that in abitinence of meate, drinke, and rayment, and also in teares and forrowes, they fhould at an appointed time acknowledge their offence; tellifietheir repentance; and thereby fatilifie the Chiltch whom they had offended and which doubted of their repentance. This Saint Anguffine teftifieth, Enchir.65.

5 The fatisfactions which are faid to bee made unto God, were no redemptions of

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temporall paine, but actions and rites, whereby the finner thought to fatisfie Gods precept, commanding true and unfained repentance, and the fruits thereof, according to the manner and measure of the finne : whereby the actions became not onely pleafing to the Church, but even to Godalfo. In this fenie Radulpy. Ardens. In feria 4; in ca. leiunij, faith, Satisfaction for fins done, confifteth in three things; in faitsfaction of worke, compunction of minde, and confession of mouth. And in this Senfe are almes called fatisfaction, not that they are the price of our finites before God, but because they are fignes of true and unfained repentance. This the Fathers doe approve, and Augustine for one, de Dogmat. eocl. ca. 54 in those words ; The fatisfaction of repentance, is to cut off all caufes of finne, and not to dally with the entrance of their infligations.

You shall mertific your in-borne vices, (faith Bede in P (.4) by bringing forth fruits worthy of penitence : every one afflicting himfelfe for every finne, as farre atrue and worthy repentance doth exact. And how confession abolisheth our finnes, the Canon declareth, c. Ommi qui. De panitetia, diffinet. 1. in these words, Confession is made to fhew repentance, not to obtaine pardon. And in the fame diftinction.c. I, Medicine, the gloffe expoundeth thefe words, [Almes do redeeme finnes] thus, [do fhew them to be forgiven.] Plandanns, in 4. dift. 25 . denyeth that workes can fatisfie for finne, being otherwife due of themfelves. And this phrafe [redeeme your foules] is reproved by Optation, lib. 3. centra Parm. And Markethe Heremite, in his book de baprifmo, denyeth thar onr finnes can be abolifhed by prayer, falting, gifts, humility, &c. but that fuch things are meanes to preferve us from relaple : and his reason for the first, is, because fins are taken away onely by the croffe of Chrift. Here it is not amiffe to recite a faying of Lanfpergm a Carthufian, not fotedious as it is true and religions. I would not have thee thinks (faith hee) that thou canft doe pennance for thy finnes : doe not dreame of it : Why? Becaufe thy finnes are in number above the fands of the fea : too too many, and all too great. Those art not able to fatisfic for one, what canft thou do for many, for innumerable ? thinke not therefore that theu canft doe workes fatisfactory for thy finnes. For what alas canft thou account of thefe, in respect of the many mountaines of thine enormities? They that doe great good workes, and commit but fmall offences, they fatisfie for their finnes; but whatfoever thou doeft, refer it to Gods glory: and what good foever thou doeft, thinke and refolve thou haft done it for hispleafure. Let the bonour, the love, and the good will and pleafure of God, be the motives unto althy good works. Do all things to pleafe him, to win his favour, to purchase his friendship, o honuor

him, that fulfilling his pleafure, thou be not A offenfive to him. And yet thinke althy works of farre fmaller moment than able to fatisfie for thy finnes : for, for them thou mult offer unto God the workes of Jefus Chrift his forrowes, wounds, death, in the union of that love wherein hee endured all theie for thee. Thefe are the meanes of thy fatisfaction; but whatfoever thou doe, or fuffer, offer it not unto God for thy finnes; but for his lone and good pleafure, either doe, or fuffer, ftill wifting increase of grace from him, whereby thou maift performe greater more and more acceptable workes. Wherefore let the love of God be the caufe of thy good life, and the fcope and levell of all thy good workes. Thus faid a Fryar.

4 Amongst the Latines; the word [Sapisfacere] is fometimes used for to please another in executing of fome office. I (faith T#-1y,1.1.epiff. 1) in all duty and zeale, doe rather fatisfie, or pleafe all others, but not my felfo at all. Be fides, fatisfaction among men is the recompence made for an injury, either in re. tribution of dammage, or in obtaining of pardon by fubmillion. , And after this fecond way, are workes of repentance tearmed fatisfactory before God, being reall supplications for pardon, which God in Christapproveth. It behaveth the Deacon whom you write of, ----- to fatisfie the Bifhop that governeth him, with perfect humility, (faith Cyprian, 1.3. cap. 9. And 16. 1. mift. 3. they pray that Chrift would be intreated with prayers and fatisfactions. And I embrace with ready and perfect charity, thefe that turnerrein their fins with repentance, and confesse them with humble and fimple fatisfaction. And, ad Demetrianum, he exhorteth the faithful to fatisfie God, whileft they have time here upon earth. But this can be nothing but to befeech Almighty God for remifion of finnes, and to acknowledge them ; and the effect of this fatisfaction hee affirmeth to be the attaining of pardon. The acknowledging of finne, and entreaty of pardon is a fatisfaction not unto the ftrictneffe of the Judge, but unto his mercy, (as Cyprian faith very well in another place) that is unto Gods mercifull acceptance. And very rightly : for thefe acts of the peni-tent, doe include in themfelves, a faith laying hold upon Chrifts fatisfaction, by which they have their acceptance. And in this fense Chryleftome hom de B. Philogonie, faith, that if thou returne from thine old finnes wholly, and promifeunto God truly, that theu wilt never turne againe unto them, God requires no more for a further latisfaction.

5 So then the workes of Pietyare called fatisfactions, as they are referred unto our prayers. God takethaway the finne (faith Markethe Heremite. L'Debapti/me.) which wee intreate for by almes, prayers, and patience. Our fighes and forrow (faith Climacus, de memor. mortis grad. 7.) doe cry out unto

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God, and our teares do goe the embaffage of the red and chowned thee, Sign de Regno hales feare. Godsmercy is obtained by the intres. cy of almos, faith Radul. Aridmir, boint in done. 1. Quad. So that fatisfactions are fucht by the meanes of obtaining in prayer. Wherefore it behoovers us to beleeve that we malt repent (faith ambrofe, de pienisent, libro 1 .ca. 8) and thall obtaine Pardon ; and yet to hope for pardon out of faith, not as of debt : It is one thing to deferve, & mother thing to prefunctfaith obtaineth as it were from covemant in writing but prefumption is nearer the arrogant than the fuppliant.

6 In proceile of time the doctrine of fatisfaction began to bee delivered and haught in unfie and ill applyed tearmest as when the. Fathers fay, that hereby our finnes are redemed, explated purged, and purified, &c. The Generall Lord of us all (faith Chryfeltome, Homil. I .in Gonef.) ----- defining to purge away all that ever we have affended, hath found out a cure thereof, which is performed by fafting. Almes deeds do cleanfe the whole man, faith Profestib. de promif & pred. port. 2.2.7. If we be contaminated with any fporte (faith Lee, Ser. 2. de Collectie.) by converfing in this earthly habitation, it may be wholly walhed out by the power of almef-deedes. The man that hath undone himfelfe, by his owne fatisfaction may redeem himfelfe, faith Cefarine, Hom. 1. And Chryfologue, Hom- 42, holdeth, that failing doth open the gates of Heaven, and letteth us in unto God. Almes extinguisheth in (faith Matimus Taurinetfis, Hamil. de diverfis,) even as baptilme doth, and putteth out the fire of hell. So that almes is as a fecond fount of purgation for the fould. But here we mail note, that the Fathers freak not in the papifticall fenfe of remiffion of any temporall paines : but fpcake wholly and abfolutely of the whole crime, and whole punifhment together, io that they fpeake both in thefe and in other like caufes, after a figurative metonymy, by which that is given to the meanes, way, inftrument, and occafion, which in it felfe is due and proper unto another. For it is the onely blood of Chrift, which is the fatisfaction and purgation of all the finnes of the world, as the Fathers themfelvesacknowledge. There is but one expi-ation for finne (faith Bafil, In capite primo Say,) namely, that blood which was offered and ineddefor the falvation of all the word. And Ambrofo in Luc. 22. Or Serm, 46. faith, that teares doe walh away and purge our finnes : and yet hee addeth in expresse tearmes : I reade of Paters teares, but not of hisfatistaction. It is a common phrafe with us to fay, this journey hath made mee rich; and the pardoning of an injury is not the caufe of the forgivenefie, but the article and condition upon which the pardon is given. So faid Adrian unto Frederike, wee have given thee the enfigne of the Imperiall crowne, that is, our hands have confecra-

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7 The Pathers Gy in like manner, that the works of peniferce did take lives our thinks, i but hor by themfelves, blic onely in refrect that they are and exed unto that with which they are and exed into that with the line. The second secon almes and expenses. Looke also his is booke,

and 30 Clapter of his offices. 8 Sometimes the Eathers: ufe an hyper-bolical and aprior in their phrafes. As off as we give almes after our finne's, (faith Grigery in lob 1 2 cap. 14.) fo often we doe as it were pay a price for our cuil! deeds. And libre G. in I. Regim, cap. 15. The third kinde that is revenge(for finne) is as a neceffary medicine, that the impostume of gullt which we lance in our convertion, be purged by confertion, and cured by the faire of affliction. Thus will the Fathers have almes to obtaine us juffice and falvation, but this is figuratively fpoken, not properly : for fuch things as we befto w upon the poore, they fay we lend unto, God, after the Scripture phrafe ; and that her becomes our debtour, who payeth backe the whole tumme with profit, an hundred fold, as cbry/of ome faith, Hom. 1 in Gen. And Gregory, 1.7. epil. 20. laith. Whattorver is given unto the poore, if it be well confide-red, is not given, but lent: becaufe that which is laid our, is doubtleste returned with a gultiplied gaine.

9 Againe, our finnes are taken away after a double manner : firft in respect of the guilt, and fault, and this is called Remiffion, being peculiar unto God alone : fecondly, in respect of the exercise of finne, which is tearmed purgation, wherein the exercise of finne is ceafed. To have our finnes abfolved, and to have them remitted (faith Hierome, In Ifai, 40) are two feverall things : for he that hath his finnes remitted, needes not abfoluti--but hee that hat it them abfolved, on : --hath them to because they are purged and loosed by punishment. And in this sense faith the fame Father, In leven. 2. that finnes are purged by warnings. The expiation (faith Rodolphus, in Levis, lib. 1 2.ca. 2.) belongeth unto Cbrift, but the clenfing to our felves. So that there is a double fatistaction in the Fathers. expiatory, which belongethunto Chriftalone, and emendatory, or approbatory, which they will have to belong unto our felves. Turne unto your Father with true fatisfaction, (faith Pacianus paranef. de panit.) running no further in errours, heaping no more unto your old fins, and in faying tome lamenting and mourneful! prayer, as this, We have offended before thine eyes. In this fenfe

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faith Hugo, de Santi. Villore de facramentin , 1. A unknowne, and lately I now ne and received 1. part. 14 6.2. that finne is punished and corrected by fatisfaction : and that fatisfaction is the correction of the offence. Emphanism, In 15. Regum, 1.2. faith, that both Dwe drguilt and ours (for the fault already pardoned) is purged and abfolved by afflictions : becaufe God doth endeauour to wipe away all frots of iniquity from his elect, by remporall afflictions. It is a worthy fatisfaction to correct our offences, and having corrected them to beware of them, occ. faith Bernard, De domo interior.cap.1.And in this tenfe they doe take redemption.

10 The Fathers will have great finnes taken away by publike penance, and finall fins by faying of the Lords prayer, Anguft . Enchir. ca, 71. And Augustine likewife will have this prayer to take away great finnes alfo, de civit. Dei, L22.c.27. So that this kind of fpecch is to be understood comparatively, that it shold not bee thought requisite to use publike penance for all finnes : The difference is in the exterior discipline, which set teth downe a diverfity of penance in great and faiall offences. And if that veniall finnes be taken away by the Lords prayer, to what end ferveth the punifhment of Purgatory after death? 11 Secret fatisfaction for finnes, was never

ufed but in the corrupted effate of the church. Befides, fatisfactió in the Fathers goes before abfolation, by which the finners by impofition of hands, received liberty to communicate, and remiffion of fins. But at this day it is otherwife in the church of Rom c.

Wherefore fazisfattion, taken as the redemption of the temporall pains only after the remission of the guilt of the fin, and following the abjointsan; was unknowne to the Fathers.

Purgatory.

TEertulliana Montanist, and Origen, were the first that ever talked of Purgatory in the Church: and yet Origen will have Purgatory to be in this life, In Levis.I. 8. apud (yrillam : and alfoto remaine even after the refurrection, bom. 14. in Luc. In fum, faith Tortullian, de anima, capite 5 5 & ultimo, fince wee understand that prifon that the Gofpell fpeaketh of to be hell: and doc interprete, that to pay the very last pony, every flender fin fhall be there punished during the flay of the reforrection, none neede to doubt that the foule shall pay any thing in hell by the body also, after the fulfilling of the refurrection. This alfo the Comforter * hath often commended. If any man doe admit his fpeeches, by the acknowledging of his promiled graces ---- . Roffenfis againft Larber artic. 18, confelleth, that Purgatory was long

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into the Church ; and to alter men began to beafraid of the fire of Purgatory, in crept Indulgences.

a Afterwards the Fathers fell to fpeake, both of the manifer of the paine, and of Putgatory it felte, but not as of an artic c of faith, but onely of a probable thing probably. It is not incredible (laith Anguft. Euchirid. ca. 67, 69) that fome fuch thing fhould bee after this lift, it may bee demanded whether it be fo or no, and it may either be known or unknown, that fome of the faithfull, as their love to temporall things hath beene more or lefle, fo are fayed either fooner, or later, by a certaine purging fire. And, decivit. Dei, ib. 21.cap. 26. Bur whether it be there alone, or there and here, or here alone, that these parts of the worldly building, pardonable from danation, fhall finde a burning fire of transitory tribulation, I do not dispute against it: it may bee, it is true. And, de fide & op.csp.16, whe-ther therefore forme fuch sudgements follow us in this life onely, or after this life alight doth not (as I thinke) difagree from truth, if wee under frand this fentence in this manner. Hierom, in Ifa. libro 28. captie ultimo, udfinew, would have fuch things left wholly unto the knowledge and judgement of God : and yet he faith, that hee thinketh that there is a moderate and gentle sentence of the Iudge concerning the burning away of the finnes of Christians. Doelt thou kave no punifhment for the foules (faith one in Beetins, in Prof.4. lib.de Coufolat. Philosophie) when the bodies are dead? Yes, and that great (faith another) part whereof is exercised in penall bitterneffe, and part (I thinke) in purgatory clemency.

3 But contrarywife, the Fathers do exprefly raze the foundation of the Popish Purgatory. There is no middle place (laith Augufine lib.de pec.mor. & rem.cap. 28) that a man may bee any where, but with the diuell, who is not with Chrift. And the author of Hapegnoft.1.5 faith, we acknowledg nothird place at all. When wee once depart from hence (faith Cyprins, trad. ad Demetr.) there is no more place of penance, nor no more effect of fatisfaction. The guilt being taken away (faith Tertullian, De Baptifme.) fo is the punifhment. Sinne is fo utterly abolifhed in the remission (faith Chryfoftome, De panit. Serm. 3.) that no print of it is left remaining, And. in Genef. hom. 5. Hee that hath not purged away his finnes in this life, fhall find no comfort in the life to come. ----- This is the time of acting, and of wreftling: and ftriving, that is for coronation and reward. And bom. 69. ad pop. Ant. The just y depart hence, are altogether happy, for they are gone to Chrift, they are with the King, and there moft neere him.not by faith, but face to face. And again, hom. 16. in op. ad Ro. Death fevereth not us from Chrift, but joynes us unto that quiet

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which is with him, and maketh us partakers | A of that glory. Heere onely is the place for mercy (faith Bede, in Pfal.6) after this world is place only for juffice. After the departure of foule out of the body (faith the author of the question in Instane, quest. 75) prefently diffinction is made of the good and the evill: and both are led by angels to the places provided for them : the foules of the good unto Paradife, where they injoy the bleffed company of Angels, and of their Sauiour Chrift. The Saints are in honour, they reft in glory, and their departure from hence is into perfection, (faith Epiph. Her. 78. fub fumm.) The preachers of the Church (faith Anfeime in 2. Cor.5) departing from their bodies, are not deferred from the enjoying of their heavenly countrey, by fpacious delayes ; as the old Fathers were; but inftantly upon their leaving of the fieth, they doe reft in heavenly faith. What is it to thee (faith Bornard, epift. 266.) and thine earthly veftures, that being about to got to heaven, haft the robe of glory to put on inftantly ? And Othe Frifingenfis; in his Chron.lib. 8.ca.26. faith, that fome affirme that there is a purgation place in hell, wherein the foules of those that are to bee faved, are either punished with dark cneffeonly, or with the fire of expiation alfo. If we looke upon him with a right faith, that for our fins hung upon a tree (faith Lumbard, Sen. 3. dift. 19.lit. A) wee are loofed from the bands of the divell, that is, from our finnes; and we are fo loofed, that hee shall finde nothing in us punishable after this life : because by that his death as the only true Sacrifice, what fault foever we had in us whereby the divel might binde us to punifiment, Chrift fo extinguifhed, that the divell cannot prevaile over us by tempting, no nor in this life.

4 The ancient Greeke and Latine Fathers beleeved that the foules of the dead were kept all in one common receptacle our of heaven, until the refurrection. So holderh Lastanius, in his worke de divino.pramio, 1.7. capite 21. And Irenaus, In fine lab. 5. Tertallian likewise against Marcien, lib, 4. capit. 35. and in his booke de anima, cap. 5 . where hee faith that every foule is fequeitred in the lower places, untill the Iudgement day. So holketh Infrine; and even the canon of the Maffe, which prayeth for the region of light and peace unto all men. So that they admitted not this Purgatory.

See the Se-tion of In-tercefison.

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5 The Fathers fay that all finnes, even mortall, are purged and remitted by this Putgatory fire. So faith Origen In Hier. benil. 13. Ifour finne be mortall, wee cannot be pingd with nitre, or borith, (which is a kind of hearbe) but with the fight of juffice, the fpirit of burning and punifitment. And hemil. 24, in Nul. he faith, that all that we carry with us, is to be tried by fire or water. That prayer (faith the booke that is called Diony f. Hierar . Ecclefiaft, pag. 3. cap. 7) doth intreate Gods clemency to pardon the dead for all finnes committed through humane infirmity. The offerings for the dead (faith Theophil in Luc. 12.) are of no finall value for those that dyed even in great fins. Some (faith Bede, in Pf. 37. commit greater veniall fins, and fome leffer : and therefore it is meete-to have them put into the fire of Purgatory, now in the space betweene this and the judgement. 6 The Fathersteach also, that all are to be

purged by fire, as well the Saints of God, as the infidels. All must come to the fire, all must come to this furnace, faith Origen, in Exoch homil 6, And, In Pfal. 36. hom. 3. (as I thinke) It is neceffar v for usall to come to that fire. The fonnes of Levi (faith Ambrofe, in Pfal. 36) fhall be purged with fire, and to E second likewife with fire, and Daniel alfo. But although that thefe fhall be tried by fire, yet they fhall fay; wee have paffed by fire and water. And in F fal. 1 18,02.20. Whileft we live heere, let us keepe our humility, that when any of us dee come unto the judgement of God, and unto those fires which we are to paffe thorough , he may fay; ----- befides a little before : It behooveth all men to paffe thoroug', these flames; whether it be Iohn the Euangelift, - or Peter.

7 The place wherein there is no water, which Zackary fpeaketh of gap 9. fignificth the paines eternall, after Hierome, and the depth of humane milery, after Augustine de civit. Vei, lib. 18 cap. 35

8 The Fathersalio fpeake very often of a purgatory in the laft judgement, that is, of the paines which are to be fuffered not immediately after death, but after the refurrection: for they affirme, that all men except Chrift, are to beetried, and in fome fort to be fried with the fire of burning in the day of judgement, I thinke (faithOrigen, In Luc. hom. 14) that after the refurrection from the dead, we shall all need a purging, and purifying Sacrament, for none can arile againe without fome ftaines. And this alfo he aifirmeth in divers other places of his workes, viz. In Pfal. 36. homil. 2 . In com. in epift .ad Rom lub. 8. in fine. In Hier.hom. 13. And Lastanins, de divir pam. lib.7.eap.2 t. faith, that there is a triall to be made by the fire, when Gollhath judged all men. Out of this which is already ipoken (faith Augustine, de civit. Dei, lib. 20, capite 25) we doe plainely fee, that there are fome that in that fudgement shall be punished with certaine purging fires. After the end of the world (faith Ambro/e,in Pial. 118. Serm. 3) this fhallbee the future baptifunc, when iniquity shall be burned away by the furnace, that the just may thine as the Sunne in the kingdome of God. Looke allo the other places of this Father; viz. in Pfal. 118, Serm. 20, in Pfalm. 36. ad verba, Framea peccatorum : As alfo Hierome upon Ifaius in fine, and allo upon Amos, capite 3. who nevertheleffeupon the fame later Prophet,

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wherefoever the Fathers doc urge this fame | A | they used to powre oyle into their water. Celfpeciall confession, they doe not teach it to be neceffary unto falvation, nor as a meane univerfally necessary unto the remission of fins, but propole it freely, and exact it as a good and commodious courfe for the obtaining of confolation for the foule : yea they make mention of confession unto Laymen : for fuch were the Fathers of the Egyptian Monkes, and yet they did abfolve. Theon laid unto Ser.mion contesting his fin of theft, Be of good courage fonne, thy confession absolveth thee from thy bondage, though I hold my peace.

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Therefore (coret confession, wherein is necessarily required a recounting of all a mans mortall finnes, together with the circumstances that alter the kinds : and wherein the Friefts alone that are the Confessors, doe fit as spirituall ludges, and impose faissfaltion upon the penitents according to the quality of the finnes, was never received of the Church untill the later times.

Confirmation. Chrifme.

THe Chrifme, or annointing of the baptized, (which was used in antiquity) had his inflitution from Sylvefter, as Platina faith in his life Hee it was that first made a law of the ufe of Chrifme in Baptifme, which before, was either free, or none. Athanafius Contra Arian.orat. 2. telleth the Arian, that Chrift was never annointed with externall oyle, and infufeth the fpirit into us without any fuch ceremony: Enfebine lib.1, cap.4. faith, that the Christians are no more annointed by types & figures, but by the vertues themfelues alone. And indeed in Inftine the Marystimethere wasnouse of Chrisme in baptiline. Augustine Adverf. Indeos, cap. 4. faith that Chrift was he that changed the carnali(or real) unction into fpiritual: And Ierome Adver (. Luciferianos, dialog. 4. faith that confirmation by unction was rather inftituted for the honour of Priefthood, than for any bond of nece firy.

2 There be fome of the Fathers, as Cyprian and Tertullian, which doe either fall flatly into Montanifme, or at leaft doe fowly erre, in afcribing more unto this Chrifine than unto the water of baptifine: for they wil have it to confummate the worke that Chrift hath begun in Baptifme: Cyprian ep. 70,72,73-And what they give to this unction, they give in like manner to the figne of the croffe. Cyprian epift. 73. faith, that the baptifed are confum-mate, and perfected, by this fighe. And Tertullian de refur. carnis, faith, that the flesh is figued that the foule may be fenced.

3 As for theufcofoyle, in antiquity it was common and vulgar in bathes after walking, whence perhaps it crept into Baptifine. Yea for prefcribeth to fweate in the hote houfe, and there to annoint, and by and by to goe downe into the bath.

4 This Chrifme now, that the Fathers mention, is quite different from the Papifts confirmatory unction. The Fathers was common oyle, and fo often called and mentioned by that name : the Papifts must have balfome therein mixt, Fabianne epift. 2. which is a fubftance now not to be had uncounterfeit. Looke Plinies naturall history, lib. 1,2,c. 25.

5 The Fathersufed their Chrifme not only in the forehead, but in other parts of the body alfo. Thisholy oyle (faith Cyrill Catech. 3.myflagog.) _____ is the gift of Christ and of the holy Spirit, made powerfull by the prefence of his divinity, wher with the forehead, and the organs of the fenfes are figuratively annointed, and the body in like manner with this visible unction, but the foule is tanctified with the holy and quickning fpirit. That it was used upon the nofe, cares, and cics, the Trullan fynode doth teftifie,cap.95.

6 This unction (in the Fathers times) belonged unto baptifine as an appendix and a ceremony, fometimesuled before baptifme, fometime after, as it was in the East Church for many yeeres after Chrift. By Chrifme are reprefented the gifts beftowed in baptifme, faith Bafil Defpir.fanct.cap.28. Thole that are to bee baptifed are annointed like Champions, faith Chryfoftome In Coloff.2. bomil.6. Remember this myftery of hely Baptifine, (faith Theodor. In Cant.c. 1.) wherin those that are to receive it ----- being annointed with the Chrifme of fpirituall unction, under that visible forme of annointing, do receive the invitible grace of the holy Spirit. Nazianzene orat. 40. In fantt. Baptif. faith, that in Baptifme, the foule and the body are fealed with the unction and the fpirit. And fo faith Damascene, De fide lib.4. cap. 10. We admitte (fath the Synod in Trullo, cap.95) the Arians up a bill of their faith, and curfe and absure all herefic, and all doctrine which the holy Catholike and Apoftolike Church alloweth not of; and first of all, figning their forehead cies, nofe, mouth, & cares with holy Chrifme wee fay, The feale of the gift of the holy Ghoft. Holy baptifine, and unction (faith Theophylact, in Naum cap. 1) are great and folide monuments, unto which all are to make haft, that are not yet endued with the bleffing of Christianity. Because Baptifine is a tipe of the buriall and refurrection of our Lord (faith Theodorm Ballamo.ads.48.Syn.Trul.) therefore those that are baptiled are justly annointed with chrisme, that they may be buried and rife againe together with Chrift. It isneceffary (faith Symeon of Theffalonica, De Myfterigs, li, 2) that every faithfull Chriftian be figned herewithall in his baptifme

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that he that is baptized, may have his baptif- (A) me most divine and coulumm are.

7 Thism Rion (we fpeake of now) pertained unto baptil me in the Weft, untillabove 300. years after Chrift. For then was there another confirmatory metion devifed by Meichiades, or as fome fay, before him by Vrban the first, Howloever it was before itied, as we have faid. After them baiseifine be figneth his fouldiours in their forcheads, faith Tornalian, Depreferips. ca. 36.40. We are to know (faith Bede in Pfal. 26.) that that unction which is done by the Bilhops, with impolition of hands, as different from the other two, and called by the name of confirmation, is indeed all one with the fecond (to wit, wherby we become proteffors of Chrift) but because of arrogancy, it is not granted unto every one of the Priefts, no more than many other like things. Ierome, Contra Lucifer.eap. 4. faich, that neither Prieft nor Loacon hath power to baptize without Chrisine, and the Bishops commandement.

8 The annoynting in Baptifme was used by the Fathers as a fignificant figne of the preparation unto the fight and contention with the diucl:whereas now the unction that the Papifts ufe, is a figne of a Sacrament diftinct from Baptifine; and yet unto the fame end and ufc. Your brefts are annointed (faith (prill, Carochef. 3. Myftag. that being arthed with the breaftplate of righteouffieffe; you may relif the diuels affaults more firingly. By Baptifine (faith Nazianz. Oras. 40) thou haft fortified thy felfe, and haft provided thee of a most firme and during helpe, figning thy body and foule with the unction and the fpirit. They that are to be baptized (faith Chryfoftome, In Coloff. homil. 6.) are annointed like champions, or as those that are to runne a conrie. The annointing of the baptized with oyle-(faith Germanus, In Theoria, is to this end, that the diuell fhould not overcome us with his power of finne and death. Looke alfo the faying of Theophylalt cited \$ 6. By the benefit of this unction (faith the Author de untione Chrism.apud Cyprian:)both wifedome and understanding is given us from above, and counfaile and fortitude commeth downeupon us from heaven.

We come unto the fount (faith Ambrole, de Satram. l. 1. c. 2.) thou entreft ---- ; and art annointed as a champion of Chrift, as one that art to undergoe the fight of this world, &c. The name of Chrift (faith Profper. In fentem. Aug. Sent. 3 42.) is derived from Chrifme, that is from unction: Wherefore because of this, every Christian is fanchified, fo that he may understand that he is not onely pari taker both of prieftly, and of kingly dignity, but also made a warriour against the divell. By the announting of Chrisme in Baptifme (faith Rabanus Maurnes. Inft. Cleric. 1. 1. c. 28) the holy Spirit giveth vigor of heavely grace unto all the faithfull; therfore, faith he, that Chrifme is well ufed in bantilme. Now the Schoolemen will have Christine in confir-mation uted to the fame effect and end. The perfection of confirmation (laich 7 homes) is to make a man thand throngly in himle life: and a little affer? The child is made fit for the conflict, with this Sacrament, In Sent. 4. diff. 7 9. 3. And Sere, In Sent. 4. diff. 7. art. 7; laith that by confirmation a man is made a Warriour.

9 The Fathers did not hold their Chrisme and impolition of hands to give grace by the worke wrought, or by doing of the tare ation, burnled it as a figne, fight ying the powerfulneffe of the Spirit which is given in baptilme : Calling him out that is (thus) annointed, unto their facred conflicts, in type or figure, faith the booke of the Hierarchy, cap. 2. part. 3. The gift of the holy Ghoft (faith Origen, how. 6. in Levis.) is fignified by the figure of oyle. Thy forehead and thine other fenies are annointed, typically, faith Cyrill, Catech. 3. But this annointing was accounted of fmall effect, without the invocatios which they used therewithall, as the Fathers themfelues doe teffifie. The hands are put upon them by benediction, with invocation, and calling upon the holy Ghoft, faith Termilian tib. De bapisfmo. Imposition of hands (faith Angustine De bape.lib.contra Donat. cap. 16.) what is it but prayer over the perion? I doe not deny (faith Hierome Adverfus Lucifer.) but that it is a cultome in fome Churches for the Bishops to go, and with invocation of the holy Spirit, put his hands upon those that are baptized by the Priefts and Deacons, in fmaller cities a farre off. But now adaies it is held a true do frine, that this unction doth give grace; and confirme truly and properly; whereas in ancient times there was no lacramentall confirmation ufed without baptifure. and the Lords Supper.

10 It wasonce a cuffome to give the Infantsthis confirmatory Chrifme immediately after their Baptifme; as witheffe Innocent the first epift. 1. Augustine De eccle. dogmat.c. 52, Ordo Romanus, & Amalarius Deecclioff. hb.4,cap.29. Now it must be differed (at least it is to in the generall practife of property) for five, fixe, or icven yeeresafter. Nay moreover they confirmed (the baptized) by giving the holy communion as Alexium biinfelte De offic.eccle.cap.de fabb.Santt.Pafche. Both teftifie.

it The Schoolemen cannot agree upon the originall of this fuppofed Sacrainent. Alexan. Ales In Sent. 4 quaft 24 memb. 1. will needes have it infiituted by the Councell of Meld, (Meldenfi.) Benaventare. In Sent. 4. deft. 7. ar. I quaft. I, faith it was not of Christs ordaining; and to faith Marfilins in 4. queft. 14. Molania faith, that concerning the forme of this Sacrament, it is no marvell if the Fathers make but finall mention thereof, feeing Innecomins the first faith: I dare not fet down the words, left I fhould feeme to bewray (a feeret

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mystery.) The Masters of the Church of A Rome are the first that published the forme hereof in their booke called Orde Romanue, were we reade thefe words : I confirme thee in the name of the Father, Scc, de Sacra.traft. 4.cap.6. Bellaomine De fact am. confirmat.li.2. cap. 10. confesteth that the Fathers have not fet downe the forme of confirmation, nor of diversother Sacraments, becaufe they were already knowne unto every one:he had fpoken more truly if he had faid, unknown unto every one : for they doe let downe both the forme of Baptifine, and of the Supper in divers places: what reafon had they then to keepe the formes of the reft from our knowledges? but this is but one of Bellarmines convaiances. Of the forme of confirmation (faith Swarez In 3. part. Thoma.) wee find nothing in Scripture and if we betake our felves totradition, we thall finde great ambiguity and variety hereof in the Fathers. Thus faith hc. Ergo.

Marriage.

I N the purch times the Canonicall account of the degrees of coolangunity as it is called, was never heard of. For Ambrof. 18. spi. 66. faith, that brothers children are four degrees diffant in legal fupputation also crept into the Church by des grees, and was free without bond of law untill 2070, yeares after Chrift, and then Adaxander the 2. decreed that the degrees were to be reckned after this eanonicall fupputation, and that under paine of excommunication. 35:49:5,20.2. Add Jeans.

a The forbidding of the fourth degree (and much more of the feventh) according to Canonicall fupputation, remained unknowne in the most pure and ancient Churches, unto at leaft 500. yeares after Chrift.About the 300. yeere of Christ there was no degree at all prohibited, but onely fuch as were exprelly named in the written word of God, But afterwards, was marriage of coufingermaines forbidden, as Ambr. 1.8. epi.66. and August also Decivit. Dei, 1.15.c.86. with Petron Diaconns do teftific. But this prohibition was abrogated by the lawes of Honorius & Arcadins, and by Infinians alfo, though afterwards it was renewed in the Church by the Councell of Epanne, 6. 30. about the yeere of our Lord 490, And afterwards ann. 500. began these prohibitions to extend unto the third degree inclusively; for the third Councel of Aurelia, c. 10. and the fecond of Termin. cap. 12. do forbid marriage of the brother or fifterschildren and fo doth Alishodor, cap. 24. circa.ann. 614.

Thus floode thefe Prohibitions, in this third degree, for a long time, in the Latine

Church, but about the 600. yeer e. the Popes Gregory, Nicholas, Ge, decreed that all the deerces of confanguinity, fhould be kept unto the feventh generation. Gratian. 35. 9.2. But after wards, Innocent the 3. in the Councell of Latersn, and Dom. 12 15 limiteth this prohibition at the 4-degree inclusively, and alloweth all matches without this 4. degree. But by this allowance of his are many unlawfull marriages made : for example, Peter and Paid are brethren,& their flocke defcendeth thus: Here Parer may not be ioyned Iobn in marriage with Leab, though n 6, degrees diftant, becaufe that Poter Pant Rachel being the brother of Tand, he is a father unto all that def-Su(anna cend in Pauls line, and foin Ioama that respect unto Lashallo. Les

The Fathers doe fometime reprehend 3 the fecond marriage of either performin cafe of Divorce upon fornication, but yet they do hold fuch marriages to be true and firme: this did hold for 400. yeeresafter the incar-nation. So that they held, that in cafe of adulterythe marriage (amongst the faithfull) is diffolved, not oncly in respect of bed, but alfo of bond; wherefore they were not acquainted with the diffinction of a double divorce. Origen Homid. 7. in Masth. laith, that thefe marriages (after leparation) are againft Scriptures, but yet not without caufe hee alloweth them for avoiding of a greater evill, and holdeth them no otherwife permitted. And thefe doth Ambr. in 1. Corinthian. 7. allow unto a man : and fo doth Epiphanius alfo, contra Cathar.baref.59. Hierome, epift. 30. ad Oceannam, difalloweth them in Fabiala, but he goeth not fo farre as to difanull the marriage which he himfelfe excufeth. It was an ufe to injoyne a publike penance upon this act, and that was used also upon smaller faults. The Fathers ufed to note fuch fecond marriages as they held lawfull with penance: and they punished the husband that kept his wife after her adultery, with three yeers penance 3.2.9. 1. ca. Signes. The Councell of Arles, cap. 10, counfelleth the guiltleffe perfon of the two, to abflaine, but doth not compell or command him to it. And this the Church afterwards did for one while allow of and follow.For in one place of the Decretals. 31.9.7.c. Contubuilts, it is appointed as lawfull for the innocent perfonto ioyne with another, after that his first yoakefellow hath polluted the marriage bed. And this is also allowed , 31.9.1. cap. Signa mulier, if either party have endeavoured to kill the other.

4 Afterwards, Inwfine and oihers held thefe marriages of no force at all : and yet Maguft. De fide of operious, cap.19 writesh that hethat findeth his write in adultery and putteth her away, feemes not to be equalled with him, that putteth her away for fome o ther caule, and marrieth againe. And it is fo doubtfull in the Scriptures themfelves, whee

ther

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ther he (who doubtleffe may put away his A) wife for adultery) be an adulterer if he marry againe, that furely 1 am of opinion, that tany man may herein be pardonably miltaken. Thus faith Augusting.

Priests marriage, and single life.

The marriage of the Cleargy for the space of 300. yeeres after Christ was a thing alwayes freely allowed, without prohibition orvow of perpetual continency. If there were any that lived fingle, it was out of fome private and unbinding purpole, or elfe for fome cuftome taken up out of a good and honeft cud. This cannot be difproved out of any lawfull authority, whereas there are thefe teftimonies to confirme it. There are many of the Bishops (laith Athanafins. Sp.ad Drac.) that have not married, and contraywife many Monkes we fee daily become Fathers of children ; Againe, you may observe many bi-shops to bee Fathers of children, and many Monkes that have not fought to fee their owne generation :- for this is lawfull, and the other is not forbidden, but every one as he liketh, let him undertake to live. Whereas we reade (fairh the Decretals. diff. 26.c. Cenomanne/em.) that the fonnes of Priefts have come to the honour of the Papacy, we must not understand them to be begotten by fornication, but by lawfull marriage, which was lawfull for the Priefts every where, untill the time of prohibition, and in the Eaft Churches is allowed unto them as lawful until this day. And Cyprian (or the author of the Serman, as nat. Chrift.) faith, that there is neither command nor neceffity to compell us unto continency or virginity. And Caffiodorne, in Pfal. 57-faith it is free to vow virginity, or not to vow it. We impole no neceffity hereupon (faith Epib. heref. 4) but out of good will we counfell it : exhorting him that is able to take it upon him, but not compelling him that is not able, nor rejecting him from falva-tion. Virginity onely (faith Ambr. exbort. ad virgines) is to be perfwaded, not to be commanded, being a thing rather of vow, than of precept, In the Eaft (faith Secrates, Hift. Tripart 1.9.ca. 38) all even the Bifhops, doe abftaine of voiuntary choyce, not of any neceffity; and many of them in the time of their being Bifhops, have had children by their lawfull wives.

2 But in thefe aforefaid ages, there were promifes of continency used to be made publikely in the Church. For Chament. J. 3. (who wrot in the yeter 170.) faith, that continency is a defpiling of the body ward the spot faw bushapian according to the promife, or coverant made unto, or with God. Their maner

575 of covenant, was thus : It was asked of chefe that were to take Ecclefiafticall Orders, whether they would abstaine from marsiage or no? if they faid they would, it was not thence lawfull for them :omary; Dift. 27. c ip. diacon if they faid they would not, it was allowed them after their election to take them wives Concil. Anopr.c. 10. But the election was deferred, that if it might be possible, they might have a fingle man to cleft, Dift. 28.ca. de Cy. menf. Now these promites were exacted, not that marriage in this cafe was held an uncleane thing, or that the Clergy were bound from it by vow, but efpecially because of the poverty of the Churches, wanting fufficient means to maintaine fo many families of Bifhops, Priefts, and Deacons, D. 28.c. de Syr. where Pelagins the first faith, that the fingleneffe of Priethood was inflituted becaute that the goods of the Church thould not bee difperfed amongst the Pricks wives and children. This is to be marked diligently. But Leo faith very well in those words, Nonel. 2.1 fome times have occasion to wonder much that fome are not afraid utterly to abrogate many holy and divine lawes, and inftitute others as though their were not abfolute : for whereas the holy Canons treating of the election of Bifhops, do ordaine that he ther hath children by lawfull matrimony(if there be no impediment in other of his actions) may bee made an Archbishop : These men dare fet downe the contrary, that it is not pollible for thefe encumbrances, that any that have children (though they be the bleffing of lawfull marriage) should undertake the dignity Epifcopall. It may be thefe lawgivers fuppofed, that the naturall affection unto their children (for what other thing can be alledged for them?) would be a great antioyance to their ecclefiafticall maintenance. But this reafon is founded upon falle grounds, for if it were fo, the like reafon might conviuce, that none that hath eithet brethren or other kinfmen alive, fhould be made Bifhops, for confanguinity begetteth the fame union of love betweene them. Moreover the holy Canons forefeeing this, gave the Bifhops authority, that if they had any poore alliance, they might releeve their miferies out of the revenewes of their Bishopricke. Wherefore our Imperiall Maiefty (which is of Ood, if weekeene our felves to Gods commandements)percewing that to bee farre more couvenient, maketha law agreeable to the holy Canons : that as it feemed good unto them, that hee might bee promoted to bee Bifhop, who in other rehe had children, (prouided they were legitimate) fo it shall be lawful now : and that with this refolution, that we doe from henceforth abrogate for ever, to punish their holdnesse, any law that gainfaith hereto, This ht. Now if

the Priefts, or Bilhops broke their promifes

(we fpoke of before) they were deposed,

and

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and put to penance among the twife marri- A name of Presbyterefics. Sigebort also teftified, but their marriages still did continue indifioluble. And in this tenfe are the Councells of Ancyra, and of Neocafarea to be underitood. Wherefore at the beginning, marriage was not forbidden the Priefts by reafon of any vow annexed unto their order, but by realon of the greater freedome, and conveneiency.

3 The Perpetuity, and neceffity of this vow of continence was established first in the Wefterne Church, and annexed unto Orders, about the three hundreth and eighty yeare after Chrift: It was used before, but out of private and particular devotion, not by any publike and decretory judgement of the Church. But then, by a common decree (if that decree bee not a counterfeited forgery) Priefts marriage was prohibited in all the Wefterne Churches, as a thing impure and unfanctified ; and that by Pope Syrieim Dift. 82, which decree, Innocention the first, Dift. 8 2.c. Propofusfti, renewed, but yet with grant of Pardon to all fuch as had not feene the epifile of Stricing. So that the gloffe, dift. 82 c.3, Cum in praterito, ad gloff, verb. qui facramentis, fheweth plainely that Spriciss was the first Author of this prohibition in the Church of God, in these words. They fay that these chapters were made before Gregories time, who inioyned continency upon the Miniflers (3 I. dift. co. Ante triennium) that is unto the fubdeacons. But Spricing commanded the Priefs and Deacons to obferve it. Nay, they fay that before Syricise his time the Pricits might marry, and fo did Moles. Wherefore they expound it thus ; the Apoftles taught this doctrine of continency in worke, example, and counfell, as Hugo faith; not in conftitution and ord inance, as others fay. Now the centure of Fryar Thomas Manuriq. published by command of Pine 5, Pope in the yeere 1 572. commands this gloffe to be rafed out, together with the marginal note, which faith that Priefts might once marry. And indeed August. lib.6.confof. 3. greatly admireth the fingle life of Ambrofe, fo that fingle life was more rare amongh the Priefts of those times than marriage. Gracian alfo Diff. 28.ca. de Syrass/, yeeldeth that before the Ancyran Councel ann. 308. the vow of continency was never propoled unto the Priefts; Wherefore the decree was neither of Calistina, nor Luciwhis framing;

4 Now as for this decree, it had no univerfall admittion untill the time of Pope Hildebrand, in the yeere 1007, foe hereof fpeaketh Aventine in biffor. Boior: 1, 5. in thefe words : The Priefts at that time as other Chriftians, had wives in publike, and beget children, asappeareth in the inftruments of the Donations which they gave to the Churches, Priefts, and Monkes, where there wives and their husbands are named as witneffes: and they are called by the grave and honeft

eth the fame in his Chronicle upon the yeere The fame 1074. Pope Gregory (faith he) -- forbad the isin Mark. married Priefts toule their function, & pro- Paris, worth hibited the laity to heare their Maffes, a deed ann, 1074: without example, & (as many thought) done unadvifedly against the opinion of the holy Fathers, who have written, that whether the Sacraments bee ministred by good or evill perfons, yet they are neither amplified by the merits of the good Minifler, nor leffened by the finnes of the evill-. By which act, atofe fuch a fcandall, that never in the heate of any hereie was the Church rent in funder with a greater fchilme and division. And truly it is athing of worthy memery that Florentius a Monke of Worcelter hath recorded in his Chronicle, ad ann. 1 106. of this Gregory, that being upon his death bed, he confeffed unto almighty God, and Saint Peter and unto the "whole Church, that he had offended great-"Iy in his Paftorall charge, and by the per-"fwafion of the diuell, had ftirred up anger "and wrarh amongft mankind : and that lice "fent his Confesior to the Emperour and to "the whole Church to pray for pardon for "him, that he did loofe the bands of all that "were outlawed, and all his excommunicati-"ons against the Emperour, and all other "Chriftian people, clergy and laity, quicke & "dead &c. And indeed marriage of Priefts was allowed here in Eugland untill 970. yeares after Chrifts, as the hiftory of Iornall recordeth in the life of Edgar : Alfer king of Mercia (faith it) and many others, calting forth the Monkes out of the great Monafteries which king Edga had lately founded, brought into them the Clergy and their wives. And Fabian in Chron. P. 263. relateth, that Bifhons and Priefts were married for a thouland vearestogether, no law enjoyning the contrary. And Florenting aforenamed teflifieth, that the English clergy married for 997.yeeres together, which marriages were never forbidden by law or edict, until (elmestime. In the fame yeere [1100] (faith Henrie Huntington lib.7)-Archbishop Anfelme held a councell at London, wherein hee forbad the English Priefts to marry, who were never forbidden before. Which law, feemed most pure unto fome, but most dangerous unto otherfome, left that endeauouring continency above their power, they should fall into more horrible and more unchristan impurities. Now at the promulgation of this law, thefe Priefts that were already married, were not diuorced. Nay they continued marrying for all this, two hundred veeres after Anlehne as M. Foxe theweth in his history, publishing the very convaiances of those contracts then used.

5 Now this prohibition of marriage there are many Fathers that doe not approve nor allow of : and namely thefe that follow. I, Theoderer. It is airirmed, faith he, In 1. Tim. 3.

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The Demonstration of the Reobleme.

that the holy Apollie faith, that hee that lito be elected a Bithop, & In11 Tim. 4, Rightly did the Apofle put in [forbidding to marryi] for hee doth diflike of continency and fingleneffe of life, but hee acculeth those that will command and enjoyne them by a laws 2. Ambrofe . Pleefaith, Offe. H. z. se alime, ž that unto the Minifters of the Altar it is allowed once to marry, not the fecond time? 3. Chryfoft me He faith; In The homil. 2. that marriage is to honorable; that under it a man stay conte to afcend unto the holieft preferthent and dignity. 4. Ifidore. The Cleargy (faith he, Reg. de with Cleric. dift. 23.c. Hu inithe.) ought to keepe their bodies challe and unpolluted for ever, or elfe to joyne them-**\$**} felves in one band of matrimony . 5 . Bernard: Take honorable marriage our of the Church (laith he In Can. Ser. 66.) and the unpolluted bed, and do you not fill the Church with for nicators, incelluous, uncleane, clientinare, & Sodomiticall perfons, & finally with all mani-ner of uncleanencile ? 6. Theophylad. Husband unto one wife (faith he; in 1. Tim, 3) is taken in this ferfe, that he that is to undertake the function of a Bishop, flouid not have many wives, but one 7. Salvian. Men of religion (faith he, De provident . 1 5:) do abftaine from carnall copulation, but not from rapine and ficalth : How are we deluded by foolifh perfwafion ? it is iniquity and not matrimony, which God doth prohibites 8. Gregery the third:Letno man maintaine either harlot or concubine (faith he, writing to the Bilhops of Boiaria, ab 3. pay. 290) but let him cither live chaftly, or take him a wife, whom it fhall bee lawfull no way to refuse. Belides, the whole Councell of Nice dorh cal the Priefts accompanying of his proper wife, thatte, lawfull, & hoursble. And Gratian faith, that this Course cell commended Paphnarias his opinion, and determined of marriage after every mans will, not imposing any necessity thereupon, or on the contrary ; and citeth the teffiniony of Socrates, difl . 3 1 c. Nicana. Now whereas it is objected, that the Synode faith, that abfinence from marriage is a tradition of the Church: I anfwer, that there was indeed fuch a tradition, but never univerfall, but particular onely : for the universality got first head in the Councell of Ancyra, et To. which was twenty yeeres before the Nicene Councell. And the Councel of Grangren following that of Nice, condemneth their opinion, that held that the Priefts might not celebrate the divine myfteries, by reafon of their marriage. And it is apparent out of the first Councell of Tolede s.4.0.7. that the Priefts then married And Patronale commandeth the Tultitutions of the Micene Councell, to be kept unviolate for evermore, in his preface to the faid Councell. Pope Sylaefter decreed, that a Prieft fhould content himfelf with one order, and with one wife alfo. This doth Phi-

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A lippas Bergeharn record in his chronicle and lo doth Subelician alle, Sunnad. 7. 16.8. The In detti Sänetzina 2019, Danneta, 7, rie, 8, - The, infa Colinerell of Terwing Carg, January Carg, January Notwithtflatting with Denny Williams on Violat-reter that the Change on the Start Start Start Start Index Charge Cargon Start Start Start Start in the Start S thole, hor to be Right at thom the Pothini-nion. Now the 2. Councell of Tervin, 18/04 Market Research and Annual to their countriesculture) there nos antifall) let them be leverely punithed, becaute they may ale their law full instrimiony ? and here are two worthy observations: IMR (dar neither all Prieffs nor all places had the ad-ainted this finglenelle: secondly shart the adage of Priefs was then Heldiaty full for, fuch as pleafed to undergosit, Pits the fecond. Pope, did determine (as 'Pidvine faith) that even as matrimony was forbidden the Priefts for greatreallons as he fought; fo it ought to bes permitted them agains for farre greater seatons. Weerhinke (Rath the faid Plant of no bad counfell, if you take your fellow marringe, being not able to containe though that this were to bee confidered of before your admiffion anto holy orders. But wee are not all Gods, that we fhould have knowledge in things to come: Since it is come to this, that you cannot refift the law of the flefh, it is better to marry them to burne,----Les, Novel: Con & faith, that there is a tradition of the Church, which commanderh that those that are to bee blefted Priefts, let them either vow fingleneffe for their whole hift (if they think to be able to keep their promite,) The second secon the fixt Synode of Conflantinople, topile. 1 4. condemnes whatfoever the Romme-church hath fet downe couterning the fingle life of Priefts. And this Synod was held so, veeres after Gregory the Great; and is approved by the Decretals of the Canon, the wordes are thefe, diff . 3 t.c. Queniant. Becaufe we know that it is raught in the order of the Romane Canon, that those that are thought worthy to bee ordained Priefts or Deacons, fhould profese, that from theseforth they would not use any more the flefhily copany of their wives; wee following the ancient Canon of Apostolike diligence, and the Constitutions

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ges from henceforth to bee of force, by no

meanes diffolving their wedlocke with their

wives, or depriving them of familiat refort

together, at convenient times. By this Canon

we understand , that for above 700. yeeres

The Demonstration of the Probleme.

* A very ancient co rie of this Epiftle is extant in Corpus Chrifti Colledge library in Cambridg under the name of Volufianus to Ni cholas the

firft.

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together, the Churches of the East did not approye, (at leaft di not establish) this fin-glenes of life in the Ministers of the Church-And hereunto adde the reftimony of Theodorus Balfamon, In Can. 5. Apoft . Before the fixe Synede in Trullo, it was lawfull for the Bithopsto marry, & have wives, yea after they had received that dignity, Befides, this interdiction is reproved by " Volufiannes or (250thers will have it) by Huldrican, in his aufwer B. unto Nicholas the first; whether he be Prieft, Dearon or Subdracon, faith Gratian in the decree, dift. 28. cap. rde Synacus. it isplaine (by the opinion of Pope Pelagnes,) that being invefted in the forelaid orders, they may use marximeny lawfully. And del 31.009.1.2 bout three yeeres before, the inbdeacens throughout all the Churches of Sicile were. according to the use of the Romane Church, forbidden to have any medding at all with their wives, which feemeth unto mee to be a very hard and uncompetent thing, that he that hath not attained unto the use of continency, por made any former promife of chaftity, shold be compelied to for fake his wife. and by this meanes to fall more permicionfly, (which God forbid.) And Caufa 26.9.2. c. Sors : Before the Gofpel came to the luttre and brightnesse, many things were permitted, which in the ariling of more perfect dif-cipline were utterly aboliched: As the marriage of Priefts, & of coufin-germanes, which is not prohibited by any authority either of the Law, Gofpel, or Apolles; and yet is abfolutely taken away by Ecclefiafticall conftitution. Les, epi. 87, willeth the Prieft to choole him a virgin to his wife, not a widow to that thereby he alloweth Priefts to marry. And Panormitane laith, * that continency is but of the politive law, and that the Greekes allow not that inftitution, Thomas, in 2.2. quaft.88. er. 11, affirmesthis, that the vow of continency is not added as an effentiall part of the folemnity of ordination, but onely accidentally, by a flatute of the Church. Durand. In 4. Sent, diff. 37.9. 1. faith, that Holy Orders doe hinder the follomnization of marriages and abolifheth those that are already confummate not abfolutely, as they are orders. but as they are holy, and herein by disposing fo of them: -but it hindereth thefe marriagesfully, out of the Inftitutio of the Church. It is neither probable by reafon nor authority, faith Cajetane, in apafe. tom. 2. tratt. 21. de culib. Sacord, that a Prieft in marrying doth commit fune abfolutely ; nay, reafon doth rather drawe a man to the contrary, becaufe as we reade in Lumbard his fentences, diff. 37. lib, 4. Neither orders as they are orders,

of holy men; will have these lawfull marria- | A | nor holy orders as they are holy, doe hinder matrimony : and in the Wefterne Churches, dift. 28 e. Diaconi, it was once lawfull for the Deacons to marry, - Belides, it is manifest -that the Prielts & Ministers of the Eastern Churches doe marry, dift. 3 1 .ca. Aliter Neither doth Priefihood take away contract in marriage, whether precedent or fublequent, if we fectude all conftitutions Ecclefiafticall, and flicke onely unto that which wee had taught us by Chrift and his Apofles. This teacheth Cajerane; and fo doth Madina alfo, de Continentia, libro focundo, cap. primo, and Soto, de Inre, li.7. quaft. 6. artic. 2. And this prohibition, the whole Clergy of Germany, difallowed of in the yeere 1074 faith Schafna-burgenfis. Pope Hildebrand -decreed in many Synods, that according to the ancient Canons, no Prieft frould have a wife: fuch as had, fhould either put them away, or bee put from their dignities i nor fhould any bee admitted herennto that would not vow perpetuall continency and fingleneffe of life ---- A-gainft this decree, the whole Clergy-men bent themfelves extreamely, calling him an hereticke absolutely, and a man of a damned opinion, who (having forgotten the Lords word, that faith; All cannot take thisupon them ; he that can take it, let him: and the Apofiles that faid, he that containeth not, let him marry, for it is better to marry than to burne) with a violent exaction, would conftraine men to live like Angels ; and by denying them the accustomed course of nature, openeth the way to fernication and uncleanneffe: but if he proceeded in confirming this decree, they had rather leave their Priefthoods, than their wives, and then they fhould fee, where he that defpiled men, could get Angels to governe the people throughout the Church of God. And afterwards he declareth, that it held a long time as a cuftome, that the Priefts fhould take them wives. 6 The history of Papenntins, delivered in writing by Socrates, lib. 1. cap, 8. and Sozo-

mene, libr. 1 . capi. 22. and approved by Nicephorns, libr.7.cap. 19. Suidas in verbo F aphnutims, and Gratian diff . 3 1 c. Nicana, the Papifts of these times doe reject and contemne most boldly, asif it were falle and forged. Some for one, de Iure, lib.7. quest. 6.art.2: Melchior Canno for another, in loc.comm lib. 5. cap. wit. and Bellarmine for a third, de clericis, libro 1. capite 20. Their first reason is, that Sozomene (as Gregory faith, ib. 6.epiftol. 3.1) doth faine many things : And Sourates doth lye flatly in the hiftory of histime. I anfwer, Gregory accufeth not Sozomene of forgery in this thing by name r and in fo famous a thing as this was, they could not erre unwittingly. Their fecond reafon is this : It is the common confent of the Greeke Fathers, that none fhould be ministers of Gods mysteries, but the chaft and continent : fofaith Origen, hemol. 17. m Luk, & 4. in Lovie. Enfebine , I. I . de Demonft.

EVANO.

The Demonstration of the Probleme.

Euang.cap. 9. Epiphanius in compend. do Etr. & | A haref. 59 con. Catharos, Cyrill, catechif. 12. Nyffenns, de Virginitate, ca.ult.Chryfoft me, bom. 2. de patientia lob. Bafilin I/ay, c: 2. O Hierom. contra Uigil. What shall the Churches of the East doe? What of Egypr, and of the Apostolike tea, who receive either virgin Priefts.or continent; or if they have wives, they leave to bee husbands? I answer two waves : first. That the Greeke Priefts did abftaine from the use of their wives, but only as fuch times as their course came to criebrate, not contisually; and to fome of these aforefaid Fathers doe require this temporall continency, not perpenuall. Secondly, in the East their ecclefiafticall cuftomes were divers : in fome pla- B ces the Cleargy contained, and in otherfome they married: So faith Socrates directly, 1.5.c. 21. thus are the forefaid Fathers reconciled with this hiftory of Paphnutins.

7 The teltimonies of the ancient writers concerning the fingle life of Priefts, were but private opinions and conjectures. Me thin-keth(faith Origen, hom. 23. in Numer.) that in is his part alone, to offer facrifice, that hath vowed himfelfe unto endleffe and perpetual chaftity. Neither doe they confirme thefe opinions out of the word of God, befides the great difference among it them. Againe, what they speake of single life, they speake it but of those that have this gift, and while they have it. And therefore they require it not of the fe that are not willing, but of the fe that willingly promife continency : And by those that are willing, they doe meane them that know furely that they have this gift of continency. And in this manner was it that Cyprims kept his virginity free without yow, or monalticalllike.

8 The Fathers doe permit those that have made fuch vowes, to marry notwithstanding if they cannot containe, Cyprian, libro primo, Epiftol. 11. Neither doe they acknowledge any vow of continency, wherein marriage is abjured, or by which it is annihilated. Angu-D fine, De bono viduit. cap. 9.10.11. faith, that the breach of the vow is worfe than adultery, but yet he will have thefe marriages that are made after the vow to be firme and lawfull : fuch as doe thus contract, doe herein (as hee faith, capite 10.) offend, not in the marriage, but in the breach of yow. Some an fwer, that Angustine speaketh not of the vow folemnely made, but of a fimple vow : But I fay, that this diffinction is frivolous, a tricke of the Schoole-men, unknowne to the Fathers: never found but in the Schoole-mens writings; and in the fixt of the Decretals, Boniface the eight, lib. 3. Tit. 15, faith, that the folemnity of yow hath the originall only upon the conftitution of the Church. So faith Scours . Pctrue de Palude, In 4. dift, 38, Cajetane, in 22.9. 88.art.7. and Panormitane, in cap. Rairfine all these thinke, that it is onely a decree of the Church, whereby the folemne vow doth

diffolve the contract of marriage made after the vow.

9 For 200. yeeresafter Chrift, there was no received opinion in the Church con-cerning the excellently and merit of lingle certain the excellency are merit or large life above marriage. Here that hall, uttained unto true perfection, (finh Cheene Hiller Brittenes, and refruidy Conneel a man, not patternes, and refruidy Conneel a man, not in their be hath made a choice of Mogali. call life'; but her conquereth and excellent men, that exercised himcelle in matrixony and increase of difficulty and and increate of children, and in care and governmere of his family, without either pleafure or forrow.

10 But afterward, the most of the ancient writers began to defend the excellency of virginity before marriage, and fperke tomewhathyperbolically (bey ond meane) in praife thereof. So faith Cyprian, De bono pudicie. that virginity is equal unto Angels, nay it we feek it willingly, it doth exceede them, because in firiving in the fieth, it obtaineth a victory against nature, which the Angels have not. And Athanafius, de Uirginitate, crieth out : O Continency the Prophets joy, the Apolities glory! O Continency, the life of Angels, and the crowne of fanctity ! But for all this, fometimes they fpeake more morderatly of virginity. Becaufe we fee (faith Origen, 1.8. in Rom.) that livers of the Saints, yea and fome Apofiles, have had wives, we cannot thinke thus of virginity onely.

Vie thy marriage with Modefty and moderation (faith Chryfe lome, Hom. 7. ad Hebr.) and thou thalt be the chiefe in the kingdome, and enjoy the fulneffe of bleffings. Now the Fathers did fonietimes afcribe this exceffe unto virginity, to make choice of the extrem which was most opposite unto the vice then predominant, for the heathen polygamies (having of many wives) were not as yet utterly calheered from amonglt the people : and befides, they did it to efchew the fulpitio of diforderly copulation together : as alfo because that the single men had the least encombrances, and fo endured perfecution with leffe griefe.

1 1 Befides, the Fathers tooke fuch paines in the praife of virginity, not becaufe of it felfe, but by reaton of the offices and duties of godlines:and hence fprung all thele commendations of virginity. And this is hereby apparent, because that they will have matrimony (already contracted) to bee diffolved by the entrance into religion. Look Infimians inflitutions, cap. de Episcopia & Cleric. lib. finali Bafil in quelt fusius explicatio, qu 1 2. Caffinnus Collat.21.cap.9.

13 The Fathers urging the fingleneffe of the Priefts doe fometimes detract from the prailes of marriage, and fometimes reprove it as an uncleane thing. Spricine, epift ad Hym. Epife.T arra: flucke not to fay, that those that are in the flefh, that is, in matrimony, cannot

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please God. And in like manner Tertullian, l. A de monogémia, faith, that it is evill to contract matrimony, and by the word evill, hee meaneth finne. And Hurome, Contra Iovin. lib. 1. goeth thus farre, that he faith, In the fulfilling the duty of an husband, I fulfilled not the duty of a Christian, and it is an evill thing to touch a woman. And Arbanafins libre de wirgimit de, laith, that the womans body is pollu-ted by her husbands. To the end (laith Leo the fift, Epiftel.ad Anaftafium) that we may bring continency unto his perfect purity, wee doe not permit any carnall marriage fo much as to the fubdeacons, Gregor.in Paffe. part. 3. a us the table and the second by marriage. Let those that meddle with the holy mysteries (faith Ifidere, De effic divin.l. 2.c. 10) be chaste; & continent, and free from altfieffily uncleannelle. Arator, In Alla Apo-fol.faith, that

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The Churches pureft faith commands that

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And, Origen, Homil. 23. in Numb. maketh chaftity, and marriage directly oppolites; Looke his words in the feventh fection before. Now Rhonanus, In Argumente libre Tor-tullian. de exhortatione ad caftitatem, doth acknowledge, that al the Fathers as wel as Hierome were no equal ludges in the value of matrimony.

13 The Originall of the Popifh fingle-nefic was thus : Firlt, the Vosare ffes that maried after their vow, were found fault with for their inconstancy, but yet their marriages were not diffolved. If that out offaith they have dedicated themfelves unto God (laith Cyprian, Epif. 11.16.1) let them perfevere in chaftity and pureneffe, without any let or moleftation, and fo being ftrong and conftant, let them expect the reward of virginity : but if they will not continue fo, or cannot, they had better for to marry, than to fall into the fire by their finnes. And the Councell of Ancyra, Ca 19. appointed but a very light penance upon those that brake this vow, namely in ranking them amongh the twife married. Epiphaniasfaith, that marrying after a vow is a finite, and commendeth repentance for it : but yet holdeth it better to marry fo than to burne. And in like manner doth Hierome, and Angustine, de bone viduit.cap.19. But afterwardsthefemarriages began by fome to bee held for more heavy offences, after 380. yeeres Bafil calleththem incefts, and the finnes of whoredome and adultery, lib. de virginis. And the Councell of Chalcedon, ca. 1 5, doth excommunicate the partiesthus marving, yet commandeth the Bilhops forthwith to abfolve them, neither willing the diffolution nor fulpenfio of thefe

mariages, which were not fruitrate and broken off until after-ages.

Extreame Unition.

I The Fathers never speake of this Extreame Vnction, that is, of a ce-Tethony of annointing in manner of a Sacra-ment without the gift of healing, until Inno-commente fift, in the yeer 402. For Sigebor in ann. 404. afcribeth the Decree of annointing the dead, unto Innocentius the first, who Bowfoever he call it a kind of Sacrafinent, yet he will have it minifired by all Chriftians : It islawfull (faith he, epift. 1 ad Decentium, c. 8) not only for the Prietts, but allo for all Clariftians to use the oyle of Chrisme, made by the Bishop, and to annoint therewith in their owne or their friends nect firy. And Bede, In Lac. g. thinkes, that it belong snot onely to those that are weak in body, but also unto the weake in faith: And in lacob c. 5 he wil have the ministring thereoffree unto al Christians, not binding it only to the Pricits. And thisis the opinion of Alenineallo, de divinioffic.tap. 40. that wrote about the yeere 750.

2 The Fathers used this unction in the beginning of fickeneffe, and in the parts that were most affected. Vntothede: fe and dumb, they powred oyle into the mouth and crown of the head, Greg. Turon. hiftor. Franc. 1. 6.c. 7. And in the peftilence they annointed the arme with this holy oyle, Fortunat in vita S. German, But this unction was not inftituted as then, whereby to give fpirituall grace. The oyle (faith Viller of Antioch, ad Marci.c.6) which we use in this holy unction, doth fignifie both the mercy of God, the cure of the fickneffe, and the illumination of the heart : but it may be faid, that the prayer doth effect all thefe, and that the oyle is but an outward figne only of all these effects. This oyle (faith Theophylatt. In 6. Marc.) being of great ule in labour, and a nutriment of light, and an increater of mirth, doth fignifie the mercy of God, and the grace of the fpirit, by which we are freed from labour, and obtaine light, joy, and fpiritual gladneffe. But the cafe is altered now adaies ; for now it is not given as a cure to the ficke, but as a necessary purueyance for the dying.

The Primacy of the Bishop of Rome.

The primacy of dominion, or (as Turrecremata calleth it, Summa de Ecclef. lib. 3.c.23) of authority, was not ac-knowledged to be in the Romifh Bifhop,

but

ycere of Chrift 600, and began to be publike and manifelt in Boniface, about the yeere 007. for he obtained of Phoese the Emperour that the Apostolike Sea of Rome should bee the head of the Church, whereas the Sea of Confantinople would needs write it felfe the first or cheife of all, So faith the Chromieler Sigebert. In the yeare 607. Bomface (With he) obtained of Phoese the Emperour , that the Romifh Church fhould be the head of all Churches : thefe bee his words, and the very fame in effect are to bee found in Minimum Scotus, Martinus Polenus, Otto Prifingenfis, and Hermannus Contractus. And Phocas decreed this, not as alfirming, declaring, or pronouncing any thing that was before, but as founding and enablishing a new rhing, which be-fore wis not. For this primary thus by him established, was but foren yeares before re-proved, year even condemned by Gregory the first, then Bishop of Rome. I confidently affirme (faith he, tib. 6. epif az Regiftro, c. 194) that whofoever calls himfelfe, or is willing to be called Vniverfall Prieft or Bilhop, in this loftineffe and pride of his, he is the forerunner of Antichrift. And the Bifhops of Conftantinople tooke in very ill part this ordinance of Phocas, as Sabelliens affirmeth, lib.6. Ennead. 8. And to the fame purpole Enear Sylvin,epift.1. 1,epift. 288 (who himfelfe was afterward Pope) laith thus: Otherwife, (faith he) diverfity of opinions would divide the Church, and loofe the knot of unity, as we may fee was done before the Councell of Nice, whileft every one depended on them-felves, and but a little regard washad to the Church of Rome.

But the Papifts here object, that Ibbs of Conflaintinople was therefore reproved by Gregory of Rome, because hee would bee accounted the onely Bishop, fo that no other were to be fo called or effermed, but onely as his Suffragans or vicars : and this they would taine prove out of the words of Gregory in the fourth book of his Epiftles, ep 38. to Iohn of Conftantinop. where thus he faith: Thou that once confelledit thy felfe unworthy the D name of a Bithop, art now (in time) come to this paffe, that despiting the reft of thy brea thren, thou defireft to be called the only Bithop, or thou alone feekeft after the name of a Bishop : The like words to these are in the fame booke the 34. Epift unto Conftantia the Empresse. Hercunto I answer in two points. I Gregory in that very fame 28. Epiftle, and in the 26, and elfewhere, affirmeth, that that very name or title which lobs of Constantinople did thus arrogate to himfelfe, was offered to his owne predeceffors in the fea of Rome, by the Councell of Chalcedon : But is it either poffible, or likely, that that reverend Generall Councell, cipecially those 150, Bishops therein affembled, should yeeld that honour to the Romane Bilhop, that hee should bee

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but was wheard of, and waknowne untill the | A deemed the onely Bilhop of the world and themfelves to bee no more but his Vickars or fubilitutes ? hardly can any man perfivade this, elpecially feeing it is certains that thole faite Bithops in that Councel dity yeeld unto the fea of Confantinople, that it fhotid bee equal in priviledges unto the fea of Rome. 2. I fay, it was not the tight of on-ly Bilhop, but of Occumental Bilhop 19 Dinop, out or Occumentali Silaop which here longetafter is de direct not to be Bifhop alone, or the only Bifhop in § warld, but miverfall Bifhop; or the Bifhop of all other Bifhop. And this to be true, suppen-irch out of Gregorie owne words, in divers in direct and the state of the second second second second biffield and the second sec places, vic, Epifel.in. 4. mifel. 30. 6 shr.7. spilol.69. But then (you will fay) how doth that fland with those other works of Gregory. out of which the Papil's ground their objection : Ianfwer, Gregory being as her was, had indeed more caule than any to be moved at this arrogancy of John, and therefore in aggravation and dereflation of his for great pride and ambition, fellinto thefe hyperbolicalitearmes, and yet not much improperly ; for hee who amongst equals feelers a fuperiority, & will ufurpe power over thole that be asgood as himfelfe, doth after a fort take away all place and power from the reft, in as much as hee will needes bee alone that which they are as well as himfelfe. And even folaith Gregory, explaining himfelfe, opif. libro 4. capite 36. If one be called univerfall Patriarke, the name and honour of Patriarke is taken from all the reft : but farre bee this, farre bee it from a Christian minde, that any man should bee willing to arrogate that to himfelfe, by which the honour of his brethren fhould feeme in the leaf meafure to be diminished. And somewhat after he reproveth lohn, for that he endevoureth to afcribe all things to himfelfe, and to fubdue all the members of Chrift unto his owne yoke, who are knit onely to one head, namely to Chrift; And in the 38. Epifile of the fame booke, hee thus fpeakes to lobs, Patriarke of Constantinople. What wilt thou answer to Chrift, the head of the univerfall Church, thou that goeft about to put under thy feete by the title of universality, all the members of his body ? And it is very confiderable that he faith : Iohn defired to bee deemed and named the only Bishop, by despising, not by de. poling his brethren Bishops, by putting them

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and of differing with them, the Bifhop of Rome had not, nor exercised out of his owne Province, for 500, yeeres after Christ, Grage, ry indeed Epifel. Libr. 12. capite 3 t. diffented with the English men, touching degrees of marriage forbidden, but hee did this as a Patriarke, alfo he did it as directing not as commanding, out of a directive, not a coactive power: for they doubting, and asking of him, being both a Patriarke, and a learned

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in that difficult point, namely of two svills put sogether, what were belt to bee cholen? Juginges he faith This word of commany ching ori boumand I pray you take it away . les me brand permore ofis; for I know who I am, and who yes are; for by your places you are my brethren, in vertues and good cxamplits, the Fatherad have therefore pommaded mething, but I havid aboured to thew what in my sipinion is the front profitable or con-Canons for lawes, but the/Imperial Ecclefiafticke, namely, fuch lawes of the Emperours, as concerned Ecclefaftical matters and

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* In this

fenfe are

the Fathers

to be taken

when they

call Peter the head :

or yeeld him the

Primacy

Church,

in the

2 During the forefaid time of 600. yeeres, fuch of the fathers as be of undoubted credit, fpeake nothing of any Primacy of pow-er, dominion, jurild clion, or authority. See Cbry (offers . in his third Homily on the Acts: And Cyprian, de Sympl. Pralat. whole words are their: The relt of the Apolles were even the very fame that Peter was, partakers of the fame fellowflup with him, both of honour & power. Hieran againt lovinia, 1. 1 .c. 1 4. faith that the Clurich was built upon all the Apofiles, & every one of them received the keies of the kingdome of Heaven; and the firength of the Church was founded on the al equally, yet that among it the twelve one was cholen, that a head or chiefe being appointed, the occasion of schilme might betaken away. Cyrill on lobs, tib : 3 . cap . 20 , faith, God gave the Apolities and meir inccefionrs, full and plcnary power in the Church, Therefore it is apparent, that the Fathers speake of the primacy of * order, dignity, vecation, maiefty, or refpect: for they acknowledge a certaine excellence or preheminence, both of Teter, and of the Bilhop of Rome : but that was in respect of the glory at dauthority of the City, which being the chiefe of all, therefore purchasici that honour to her Bithops : for this point fee the Councell of Chalcedon, cup. 28. nel. 15. And thence was it that many fought to him for aide and affiftance in fome wrongs, but not expecting any commandement or edict from him. Covarraviasa Doctour of both lawes, one of great account amongitthem, 1.tom 12.part. Relett. \$.9. pag. 421.col. 4.edit. Frankofurt : faith, By the authorities and tellimonies of Catholike Fathers, and the traditions generally received of all, it is concluded, that the Apollies received from the Lord Icius equal power with Peter, of order or juridiction, infomuch as every one of the Apollics had from God equal power with Peter, over the whole world, and that to all ends and purpoles, and for all acts what foever that Peter could do; Whereby it is cleare. that hoafterwards fights with himfelfe; whe he faith, that this power of theirs was fuberdinate and fubject to Peters. The fame alto in effect is to bee found in Gratian in the

mans, beigane counfell what were to beedone A despressing the Popes old Canon law, dif. 21. con Innove, ex Asacleto. And if ever the Tathers in al cot a Pamacy of power or dominion, it is plaine enough; they meant notally unvertall power over the world, but of that universal, power, over the world, but of that about power, which here might exertife th insome limited province; and to abe they to bounder, theod. Likewilf (b) reflection is either in pressi of power, or of order, and in this is an of the is, stancily, in reflect of order, then bound a there where the bihops and all chings are jubics to the Romane feate. See Gragershi his Epithes, *ib.7:isp.63*. A Sometime even Bihops for their pain-function, uner mered before others. Thus

Churches, were preferd before others. Thus Ballwas accounted the Doctor of the world, as Theodorer cals him, 1.4.c. 19. and Polycorput the Apoltolicall, and Propheticall teacher of thoiotimes, as Englower reporteth, 1.4. c. 15 and Cyprian is faid to have beene as it were a Billiop, and to have had authority in every Clurch. For fo faith Nazam in his fermon of him. For faith he, hee was not fet over the Church of Carthage onely, no nor onely over the Churches of Africke, all which have received much honour and renowne by him &. from him : But he was as it were a Bifhop.even over all the Wefterne Churches, yeaalmost over all the Easterne alfo, and over the Southerne and Northerne Churches, even as far at his name and admiration could fprcade it felfe. Bafil alfo faith of Meletius epift. 50. that he was fet over, or governed the whole body of the Church. And of Ambrofe the faid Bajil, epi. 55. faith, that the Maltership or government of the great Ship, meaning the Church, was committed unto him. Nicephorns, 1.14.c. 34. faith, that the Bifhops of Alexandnia, after the Ephefine Councell were wont to be called Popes, and Iudges of the whole world. And in respect of their care it was that Bithops of Rome had their Vickars or Legatsia forraine provinces of other Bifhops ; but no Vickars of power, untill thefe later ages.

5 The fpeeches of the Fathers concerning Peter, are to be underflood inclusively, of the other Apoftles: & their fpeeches of the Pope of Rome areal fo to be take of other Bifhops. Cypr.epift.27.40 lap(os, faith, the Church was conflituted upon Bifhops,& not upon Peter onely. Nicephorns, 1.14.c. 34. reports that Cyrill was called a Pope and hudge of the whole world. August on the 36, Pfalme calleth all the Apofiles & Prophets foundations. Hierom against lovinian, 1, 1.c. 14. faith, thou wilt fay, The Church is founded upon Peter, although the fame in another place is done upon all the Apolities:& equally on them al is the firength of the Church eftablished.

6 Peter is called of fome of the Fathers, a rocke, and the foundation of the Church, not properly, but by a Metonymy, because by his doctrine he laboured greatly in founding

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the Church, and for that he first of all in the name of all the Apolles, contricted the chur-ches faith. Macianzane in his oration Demo-denais all for the provide the chur-denais all for the second to be more denais all for the second to be the hash the foundations of the Church con-mitted to hast unt. If here teem harth, if the second a procket for the first for the first for the first for the waster of the more data procket for the first for the first for the second the waster of the second the foundation of faith in the first for the first for the second to the second the foundation of faith in the faithers, his foundation of faith in the faithers, his foundation of faith in the faithers, his foundation of faith in the faithers, his foundation of faith a for faith Are. fame manner and meaning in the Fathers, is Peters icare allo called a cocke : to faith An, griftinciae Malcontrapartem Donait: Number the Prietts, even from the very icat of Pater that is the rock which the gates of hel cannot overcome so likewile the confeilion of Reign or his faith is often by the fame Fathers called a rocke i namely by Augustine on Saint Iohns firlt Emille ratt 10 by Hilary in his 6. booke of the Trinity : by Chrifoliome in his bom 5 5 an March Ambrole 1, 6 ca. 9 on Luke faith, Thy faith is the roch, Ard with Origon, Heeisa rocke, wholocypris an Imitator of Chritt: And that Peter himfelfe was the rocke.fcemedro August after good deliberation to harih a speech, that he recanted it in his retra lations, lib.1 ca.21. It is alfo to bec noted that the Fathers doe off times fpeake too hyperbolically of the Billiop of Rome, as when they call him the head and fpoufe of the Church. And fo Bernard de confid. ad Engenilib.2.cap.8 faying, heis Chrift by his annointing and Les, laying, that Peter was affumed into the fellowsthip of the undivided Trinity : in his 89. Epifile. Sceallo his third fermon of the affumption to the fame putpofe.

7 By the rocke in that Tpeech of Christ, Mat, 16 [Vpon this rocke I wild build my Church] all the ancient Fathers doe not underftand Peter, but many of them Chrift, as Tertullian against Marci. lib 4. cap. 13. Gregory Nyffen in testim.de Ust. Testam.de Trinstate contra Ludeos. Hilary in his fecond booke of the Trinity. Chryfoftome in his hom of the croffe of Chrift. Ambroje Serm. 84. Hicrome in Matth. 1.1. C.7. Angust in three places, wiz. Ser. 1 3. De verb. Dom. C tral. 120. in loan. C. 1.2. de Trinstate cap. 17. Theodoret in 2. viz. in Pfal. 47. C: in 1. Cor, 3. And to their ancients adde forme of the chiefelater. Bede, Amfelme, Lyra, the Inter linear Gloffe in Maub. 16. Further many understand by the rockethe faith and profession of Peter, whereby he faid, Thou art the Christ the fonne of the living God . to faith S. lames his luturgy, Ambrofein Sphef 2 & de Incarnat. Domin, Sacram.ca. 5. Hilari Lib. 6. de Trinit. E. piphantus kar. 59, Chryfoft . hom, 55 in Marie bom de Pentecoft 10m. 3. Cyrill dialog A de Trinit. Bedt in lob. 21.8: Theophylast in Mat, 16. 8 The Fathers vrge a communion or fellowfhip with the Bifhop of Romeas farre fourth as he fate in Perers chaire, that is, as far. as nec taught the true doctrine of Chrifte which now adaies he doth not at all: for Peters chaire is the Church, where not fo much

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that of an Apolle fice was made Billopp of Rome, but all this is affirmed, but not pro-ved and tis affirmed outly by fuce a slived not till the age after Peter.

10. The Billiop of Rome exercifed ho-nourable authority and power; but it was not. properly belonging to him and his owne by perpetual right. In this manner hee was oft times infome civillcaufes made an bonourable arbitrater: Thus he vilited Churches, thus he confirmed and depe fed Billions, thus he made Canons, and difpended with them againe within hisowne Province. And if at any time hee did any of thefe out of his Province, he did it not by office or authority, but either at the entreaty and requelt of others, or in the name and authority of the Emperour : or if other wife, it was tyrannicallulurpation. And the place and power of Judging which, fome of the Fathers fometime give him, was onely directive as of diferetion, not coactive as of authority.

Bifhop of Rome, but not as to the Indge to whom, it belenged to give the determining and concluding Judgement : but as to an ablo and honourable helper, who by his place and power was able to procure their wrongs redreffed, And fo oftentimes men upon wrongfull lentences, appealed to other Bifhops of the Wefl, that foby procuring their confent, they might make their caufe the ftronger ; Neither did they of old take any more upon them; for Marcion being excommunicated in Pontus, came to Rome to be abfolved: but they returned him this an fwer, We cannot, we may not docthis without the permittion or fulferance of the reverend Father, incaning his owne Bilhop, 6 reports Epiplanius, Her. 42. And Chryfolme epist. ad Innaces. 1. tom, 5. in his wrongfull perfecution, crayeth helpe, not onely of Innorentius, the s .then, Bithop of Rome, but of the other Billiops of the Weft : and therefore (as Socer alay in his ftory abro 6. cap. 14. faith) hee appealed to a Councell : But Chryfostome received chastanfiver from the Pope, that (alas) it lay por in his, power to helpe him, neither might he calle, Connect for his helpe, Bafd ws iting to Aabanof thus counfellet him in his tro ables 1 ep. 52. It feemes to me the beft courfe (faith he) that Letters bee written to the Bilhop of Rome, defiring him to confider how thefe matters, be here carried, and to give his ad. vice what were belt to be done. To this pur

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pole fcealfo his Epifles to the Bifhops of 1- A taly and France, epift. 70. loan. de Terra-rubea, a Doctor of the law, in a treatife of his touching the government of the kingdome of France, faith, If the Pope have at any time intermedled in the premilles, he did not thruft in himfelfe as with authority, but came in as being thereto requefted, or called in for affistance ; and this conferred not any power of Iurifdiction unto him ; even as when a ludge requireth the advice and affiftance of another ludge in matter of law or ludgement, he doth not hereby conferre unto him any Iurifdiction which afore he had not, but onely makes use of, or intreateth the use of that hee hath.

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12 Furthermore, even those appeales that were made to Rome, were oftentimes difal-lowed and rejected by the ancient Fathers. Thus writes Cyprian, lib. 1. cp. 3. to Cornelins then Pope; It altogether behoveth that those who be under our Iurifdiction, keepe themfelves at home, and gadde not abroad unto forraine Iurifdiction : but heere to let their cause be tried, where both the accusers and the witneffesare ready at hand, & where the crime being committed may be judged. And in his 4. Epiftic he faith, that those who doe communicate with Bafilides, doe neglect that discipline and government which God hath eftablished in his Church. The African Councell, cap. 92. thus concludeth, If any thinke they have caufe to appeale from their own Bifhops, or the Iudgement they receive at home, they shall not appeale but unto the Councells of Affrick e; and if any doe appeale to any authority forraine, beyond the feas, or if any hold that men fhould fo appeale, let none of the Churches of Affricke hold him fit for their communion. The Milevitane Councell, Can. 22 almost in the fame words, inhibiteth all Bifhops and Clerks, from appealing to any authority beyond the feas. Zozomene, lib. 3 .ca. 8. reporteth, that the Bithops of the East wrote to the Bithop of Rome, that it was not lawfull for him by any cunning devife, nor under pretence of any appeale, to frustrate, or annihilate that which they had acted and concluded. Damafus, as wee may fee in Ambro/d, ep. 79. being himfelfe Pope, faith that after a Provinciall Councell have concluded any thing , he hath nothing to doc to meddle with the ludgement. These be his words; Seeing the Councell affembled at Capua hath thus pronounced that Bonofus and his accufers shall have fuch Iudges appointed them, as be neere unto them, as eipecially the Macedonians, who together with the Bishop of Thessalonica, should examine his doings, and confider of the whole matter: We aducttife you therefore, that it cannot belong to us to deale with the Judgement of this matter, neither is any thing to bee at-tempted againft your fentence, who have decreed that which you thought most agreeabie to Iuffice, and to whom the Synode had given authority for that they did; therefore the first thing to be done is, that they give ludgement to whom the power of Iudging (in this cafe) is committed, for your determination is in the place and roome of the whole Synode : and it is no reafon that wee thould take upon us to ludge (as it were) of the authority of the Synod. Thus farre Damagar. To conclude, *lagitimian* in the Imperiall lawes *gel of sites* 22. appointent, that the laft appeale be made to the Patriarck of the Dioceffe.

13 In England appeales were prohibited till Henry the 2. of whom, and whofe times, Matthew Paris in his Chronicle or hiftory, in Henrico. 2. ann. 1164. faith thus; Concerning appeales, if they fall out, they must bee made from the Archdeacon to the Bifhop, &c. and laftly, they must come to the King himfelfe, from and beyond whom, no man may proceed further, without the affent of their Lord the King. The fame was done in France by Lewisthe 9. (who was called Lewis the godly)about the yeare 1278.in that edict (called the Pragmaticall fanction) of Saint Lewis: The words are thefe; We will not by any meanes that those heavy actions, and huge fummes of money be levied or collected, which the Court of Rome hath impofed, or which hereafter it may impose upon the Church of our Kingdome, it being a meanes whereby our Kingdome is miferably impoverifhed. Nor will wee that any fuch fummes be levied at all, but onely upon a most reasonable, godly, and urgent cause, or elle upon fome inevitable neceffity, and that allo to be upon our willing affent, and expresse commandement, together allo with the uoluntary confent of our Church in this Kingdome. The fame was also afterward done by Philip the Faire, about the yere 1296.and af-terward by Charles the fift furnamed the wife, and after by Charles the fixt, as Aimonius reporteth, de geffis Francerum lib.5.cap.25. Further, Hildebertus thus writeth to Hono-

riss. It hath not beene heard on this fide the Alpes, that all manner of appeales thould thus be received and maintained in the Court of Rome, neither doe wee find it delivered as a tradition from the holy and ancient ordinances. But if fuch novelty as this have fprung up, that you will accept indifferently of every appeale, furely the pontificall authority and cenfure will come to nought, and all force of Ecclefiafticall discipline will utterly be dasht and broken in pieces. What Prieft or Clergy man, if he be wickedly difpofed, will not doe any mifchiefe, in hope to have releife by thefe defrauding appeales, and fo will they lye as it were buried in the filth of their finnes? and what Bifhop shall have in readinesse any power at all to punish (not all as indeed hee (hould)but any difobedience at all, if this may be admitted ?

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14 In the Councell of Nicethe cultome | A | doubts but the Church was exalted and inand fathion of the Church of Rome was made equal to others, and no way fuperiour, namely, that as the Bifhop of Rome hath a power over all his Bifhops, that is, all in his Province: fo by the faute cultome the Buhop of Alexandria fhall have over the Bithops of Egypt : for in the authority of Patriarks the ancient cuftome mult be abferved : 9-9-3. Conquest way To this purpole are the words of the Councell, as Culanue himfelfe a Papilt takes them 1.2 de soncor. of th. 6.12. And even fo doth Raffinat an ancient writer expound the Councells meaning in his hiftory, lib. 10. cap. 6. and fo doth Theodorns Balfamon, in his explication of these Canons, and alto Nilus in his booke of the Primacy.

15 The Popestemporal Iurifdiction and dominion, was partly fnarcht by violence. partly folne by traud, and partly grew by other mens liberalities and donations ; and by thefe meanes it grew up to that intollerable height it was of late. Vrfpergenfis himfelfe a Popifh Chronicler, reportet hthat in the yere 753. Pope Stephen befought King Pipinof helpe against the King of Lumbardy, and King Pipin came with his army into Italy, and befieged him in Papia, and compelled him by the ftraitneffe of his fiege to performe what afore he had promifed, and fo having received of him Ravenna & Fentapolis, with the whole Exarchy belonging to Ravenna, he gave them to St. Peter, and having thus difpatched these matters, he returned into France. And againe fpeaking of the yeare: 1228.he faith; In the fame yeere and the yeere following, there was a treaty of peace betwixt the Emperour and the Souldan, & their countries : But the Pope taking the opportunity of the Emperours absence, had fent a strong army into Apuleia, and tooke by plaine force (a molt horrible thing to report) the lands of the Emperour being then in the warre and fervice of Chrift, and the Church, and having fubdued them to himfelfe, and figned them with the Croffe, he prohibited by all meanes, both them in Apulcia and in Lumbardy, that they fnould paffe over the fea: who is it that rightly confidering fuch facts as this, doth not deplore and detell them as being tokens portending and forerunning the ruine of the Church? And a little after. Whillt thefe things were thus a doing, in the D parts beyond the feas, the Pope with his complices, as men reported, made a rumour to be raifed and divulged over all Apuleia, that the Emperour was dead, whereupon fuch frong Cities as had yetreferved themfelves for the Emperor(which for their ftrength the Pope could not fo cafily fubdue) did now prepare to difpofe and yeeld themfelves to the Popes dominion, and most cruelly and wickedly to kill all the Almaines returning from the holy land, and abiding in Apuleia. Otto Frifingenfis libro 7. in prefatione, tells us ; that no man

riched by the flrength of kingdomes, and beneficence of Kings, and that it is apparent, that the Church could not to farre bring under the flate and ftrength of kingdomes, or the oivill itare, untill the civill itare, for the love and honour it bare to Priefthood, had as it were unbowelled it felfe, and exhaulted all it own farength: and fo the Civill flate of the kingdome faith hee, ruined and fell, fmitten not onely with the fpiritual fword of the Church, but efpeciall by it owne, namely, with the materiall fword. Thus farre Orio, Angustine Steuchus il. 2. writing against Valla touching the donation of Constantine, hath thefewords; Gregory the third execommunicated Les the Emperour Be fo withdrew Rome and, Italy from his Empire, abfolving all their fubjects from their oath and fealty of obedience. And that confession of Bellarmine is notable, in his 5. booke of the Bithop of Rome; c 4. where he faith, Chrift as be was man, whileft he lived on the carth, accepted not, nor would have any temporall Lordfhip or dominió:now the Bishop of Rome is Christs Vickar, and reprefents Chriftunto vs; as he was when he lived here amongst men on earth; therefore the Bifhop of Rome as bcing Chrifts Vickar, and confequently as Bithop of Rome, or as higheft Bilhop, bath no temporall dominion nor authority: But Beilarmine, whether checked for this speech. or upon more confideration, thinking bee had gone too neere the truth, in his laft edition feemes to recant this, or at least to mirigate it; for thus he corrects it : Therefore the chiefe Bifhop as Christs Vickar, and confequently as chiefe Bifhop, hath no authority or dominion meerely temporall over any City or Province.

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16 The English Nation for 1000. yeeres after Chrift, were not fut jest to the Popes authority in caufes Ecclefiaiticall. 7 hom Becker the Arch-bifhop of Canterbury was the firft that durft offer to caft off to refuie the Kings authority in caufes fpirmuall, he indeed denied his obedience to the King, further than with this condition, Salve or dire fue, laving alwaieshise wn order: & by this meanes hee infringed the liberties of the English Church. Anfelme Archbifliop of Canterbury, long afore Becket, in his Epiftle to Pope Fafchal.ep.36 faith; The King would not futfer the ropes Nuntio, or Apoftolical Legate to be received into England, without his leave and expresse commandement, neither would fuffer mee to write or fend any letters to him, nor to receive any feat from him, nor to obey any of his decrees. And a little after: In all thefe, and in matters of li' e nature, If 1 asked counfel of other s what I might do, all the fubiects of that Kingdome, yea even my owne Suffragane Bishop, denied to yeeld me any advife or affiftance, but according to the will and pleafure of the king. Matthew Paris

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in his ftory of Henry the 1. reporteth that A William the King of England Protoct or Agent at Rome, confidently alleaged amonght o her things before the Pope, that the King his Mafter, Henry of England, would not, (no not for the ioffe of his Kingdome) lofe the right of pretenting to his Churches : and this lie boldly affirmed, & urged it with great and threatning words. The fame Author in his ftory of Henry the fecond about the yeere 1 164. amongft many other cuftomes and liberties of the former Kings of England, recounteth this for one. Concerning the Advoulons or Patronages of Churches, or prefentations to Benefices, if there arile any queftion either amongst laymen, or b etwixtlaymen and Clerks, or betwixt Clerk sthemfelves: it shall be heard, debated, and determined, in the Court of our Lord the King. And in the fame place in the Kings Letters to his Iuffices, he faith ;Let no man appeale either to the Pope, or to Thomas the Archbishop, neither let any Plea be holden at their commandement, neither let any mandate or commandement of theirs be received within England ; and if any man either receive, or retaine, or have any thing to doe with any fuch commandement, let him bee apprehended and fafely kept. Indeed King John did homage to Pope Innacent, religning up his Crowne and Kingdome to the Church of Rome, but for his fo doing all the Barons of his Kingdome oppose themselves against him, and chufe for their King, Lewis the King of France, as Matthew Paris reporteth in his itory of King John. And Jeffery of Monmouth reporteth in his hiftory, 1.1 1. c. 1 2. that the English Churches, being wel constituted and excellently ordered, would not be fubject to Augustine the Popes Legar, in the yeere, 600. Indeed England made it felfe tributary to the Pope, by taxing every house at a piece of filver to bee paid to the Pope and this was first begun about the yeere 847. But the inveftitures of Bifhops, and authority to receive appeales, the Pope obtained not, till Henry the fecond, much against his will was brought to fubject himielfe, and his kingdome to the Court of Rome, which was done 300. yceres after, namely, about the yeere. 1172. Therefore the decretall Epifile of Adrianthe 4,10 T'comas the Archbishop of Canterbury, (which is to be found in the Popes decreetals) lib.3.tit. 30.cap.Commiffum, isbuta baftard : for the Pope had no dominion nor power at all in matters fpirituall, over the English Church, but after Thomas was dead. And of no better fluffe is that other decretall of Alexander the 3. unto the Arch-bifhop of Yorke, (which is also there extant in the decretall,) 2.2. tit. 16.c. a memoria for there hee faith, that Honorius his Predecettor by his Apostolical authority granted a certaine priviledgeto the Arch-bithop of Yorke, over whom as yet he had no power nor authority

17 The Pope hath not a determining Iudgement infallible, more plainely, he hath no power to ludge or determine, to as here cannot erre : fo taught all that ever wrote of it for 1400. yeeres : yeacven Papifts themfelves. The ancient Fathers as well Greeke as Latine did hold and centure Honoriss the I, to be a Monothelite hereticke, that is, one who held that Chrift had one will onely. So dothalfo the first generall Councell, Act. 12. 13.18. where he is condemned by the name of an heretike, and his Epiftels burnt. The fecond Councell of Nice act. ult. deth curfe or layeth Anathema on Honorins. So doth alio the eight Synod of Conftantinople, Alt.7. And Leo the 2. in his Epiftle to the Emperour at the end of the Councell; and Therefins in his Epifile to the Patriarks, which is to be feene in the 3. Act of the feventh Synod. And Pfelles in his Poeme of the feven Synods. And Epiphanins the Deacon in his dif-putation with Gregory the heretike, which alto is extant in the 6. Act of the feventh Synod. And Bede in his booke of the fix ages of the world, about the yeere 4639. And the Pontificall it felfe in the life of Leothe 2. And Anafiafius the keeper of the Popes Library in the life of the fame Leothe 2. And fuppole that all thefe fo many Councells and Fathers were deceived in these their reports & teftimonies, by taking it from the 6.generall Synod, whole decree in that point suppose also to be corrupted, notwithstanding it followeth, that all the faid Fathers and Councells affirming Honorins to be an hereticke, did therefore undoubtedly beleeve that the Pope, even as he is Pope, might erre. But to put this matter out of all queftion, that they thought fo of him, looke the Epifile of Leo the 2.to Conftantine, at the end of the Councell, wherein he doth execrate and curfe Honoriss, as not having illustrated the Apostolicall Church with Apostolicall doctrine, but rather had defiledit with his herefie. And the 6. generall Councell Att. 13. doth curfe the faith Honorius by the name of Pope of old Rome, for his decretall Epiftle which he had fet fourth : nay even Gratian himfelfe the compiler of the decrees, d. 40. c. Si Papa, takes it as a thing granted, that the Po, e may erre from the faith. And Robert Grofted an ancient Bifhop of Lincolne faith, that the Pope may be an hereticke and Antichrift, and hee addeth further, that the Decretall faith, that upon fuch a fault as herefie is, the Pope may and ought to bee accused. Thus reporteth Matthew Paris in his ftory of Henry the 3.about the yeare 1253. Lyra on the 16. of St Matthew faith, that many principall & chiefe Bishops have beene found to have bin apoftatacs from the faith. Gerfhon (in his treatife intituled, whether it bee lawfull to appeale from the Pope in matters of faith,) faith, that as wel the Pope as a Bishop, may erre from the faith, and is therefore inferiour to a

Councell

The Demonstration of the Problemes

Councel. Antoninus in his fumnte, part, y, tit. A 22, 6:4. 5:3, faith, that this lawfull and reation-⁴² 5:(4.9.4) statistics tawing and remonstrational and the second statistics of the second · Cap.fipa 14,dift. 40 Chapter out of the same and the second of th worder affirmation of the brivero manis to be preferred before the Papes, If has ibedie upor better ground seat of the old and yow Teltametit than the Ropertoch. The County cellof Conftance, (eff 37 lealleth Poper Blene: diefa fchifmaticke; and an heretike and fach a one as hath erres from the faith : and not muchetherwife fpeakethey of low the 23. in the I r. feffion of the farme Councell. The Councellof Bafillin the 31 of their Syriodall Epifiles, hath words to this effect. The holy Church is indewed of Chrift our Saviour with fuch priviledges that we beleeve firmely the cannot erre and befickete Church we doe not reade that any other (ordinanilo) and at any time the fame or for great give down unto the to no Angels to no angels to n or chiefe Bifhops, where of many are reported, (and to allo we reade) that they have hitlen into errours and herefies. And . Sums Sylvins after he was Pope himfelfe, relating the acts of the Councell of Baff, faith, that the opinion of fuch as hold that Countells may not bee called without the Popes'confent, if it may fland, wil bring with it the very ruine of the Church for (faith he) if that may be fo, what remedy or helpe will there be, if a feandalons Pope, or one whofe life is tainted with foule crimes doe trouble the Church, if he deftroyeth foule, arc. if he fet forth doctrines contrary to the faith, & infail hereticall opinions into their mindes that are under him. Catharina a great Papift; in his Commetaries on the 2, to the Galations faith; There is nothing against it, but that the Pope may erre, yea even in faith, and fall from it, howfoever certaine late Writers and young upftarts have prefumed to defend the contrary contrary to the common and ancient opi-nion of the Doctors. Alphanfin de Cafro in his firlt booke againft herefies, capit, a faith, The Pope by himfelfe wirhour the affembly and affiliance of a Councell, may cree even in fuch things as belong to faith, by the bpt nion of many Divines of great authority, who have fo afirmed miditaught. Yea it is found by experience, that divers Popes have erred in the faith. And in the faither of the fame booke, Every man may erre in faith although he be the Pope himitelfe: for Plaine reporteth of Liberins the Pope, that he field with the Arrhins. And to coelude, this trinh is fo cleare, that Bellamine himfelfe, do Roy Pom: 10. 4 corp. 9. conferits hat Libering the Pope didafter a fort, namely in his mind and

judgement, confirm to the Arrian are fieling afinich as he listeres Alband finders bee cont domined swhons ha thew to be perfectived for that daufe offatthe bery and becaute he com monicated with Pales and Vrahaw the were Arrisols for which easte he was plat field the Populatione by the Clergy of Rome invited chás skidno servelney bicentie he visence ve chás skidno servelney bicentie he visence ve innyeuveilois schertifore thich i bring conje-itants vezi jointeinhetney addeuse octas i ay, that be isre be found in Wie Ronand church. Chryfoftome upon the 2.to the Thefta How 4 directly afferneth, when Annieloutes to fuccheri the Richanso Banper dur, gallady, lafior: clarette Empire incalati outcorfilientry your Any in his Bpiffreorafhnan has bierangenero strafia, in aft valat Costantian vorter a. 799/3: dee all hotes his Antichthomai nos fie in Ierufalenig ber inche Chereir of God. Abber Ierchinimpeterliplane ernougis eine the Pope of Romdistic very Aneichail Many (faith he in the Rood, f. Yolphens) under the presence of Gode feare, that is, of the fear off miverfal church are become liklend the leare of the beaft; which is the kingdome of Antichtift , who reigneth every where in his members from the beginning of the Citorch; and namely in the cleargy; Monkes and Monafteries. And againe, we have plainly taughtound delivered, that Rome in the ipirit is Babylon: And a little after : The merchants of the earth (fookch of in the Revolution) are the Priefts themfelves, who fell prayers and mailes for money, making the house of prayer a fhop of merchandile. And againe Webfee that not onely many bifhops and cleargy men are enfnared in the bulineffes of Babylon, to make themfolyes rich thereby, but even many Abbots and Monkes; and ratig ous perfores and yet why doe I call them religious? for they are not fo, but feense to be. Otto Frifingenfint in his Chronicle, 66, 7104.3. faithe There frinces a certaine refemblance betwise Babylon and Rome, inalimachas this which here with usin the city of Route; is given to the Pope our chiefe Bilhop by the Christian Emperours, the very fatheristhere. by the Pagan king's of ther fia (to whom for a) long time Babylon fitthbeen fubject) grans ted unto their high Pricit : and the kings of Perfis inemielves lowing the Imperial city, aspir Emperoutsmake their feat at Aquifgrave, &c. Sorheyat Bebatane, and for translating the feare of the kingdomo; they held nothing of Babylon for them(eives; but the bare name of an Binpire, And againe it. 81 c.1.Some (faith he) de interpret this departure fook en of in the Thy. and that whereof the Apostle faith, Ethar which withholderh. will withhold untill it be taken out of the way,] and doe referre to the hingtione or Empirorand thereupon they alto fay that the Apoltic purposely delivered his menhing under this covering and obfcurity of words

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left hee might freme to flander by this pre- A provided for Glaber Redalph. in his hiltorics fage, or weaken the flate of the Romant Han-pire, which to the Statefmen and Emperors of those daies, was thought fo fure, that it foodd sever have an ends & to that purpole (loy they) it was, that the Apolite faid, and what withholdeth you knows as describing it,and yet pot naming it. To conclude, Avenring the Chronicler, 1.5. ch.7. affirmeth, that the most both of the Prinois and Bishops of Germany and of Isaly held, and proclaimed Gregory the 7. and John the 22. plaine Antichriftsand no better.

19 Themomarchicall or foversigne mabority of the Pope of Rame over the Church and generall Councels, was of many men.str ver roproved and condemned, and was not allowed, nor admitted of the Church til very lately, manely, after the yours 1 ; 00. Krants cins & Germans hiltoriographer in his Merepair 1 7.c. 4 . fpeaking of the yeers about 1 340. In those dates (firb hee) there needed notany Apostolicall confirmation from the Pope, it was fullicient that the election was approved by the Archbishop ; but now the Church of Rome hath drawn to her felfe all the rights, honours, and priviledges of other Churches. Heare a Frenchman, Duarente in his 3.book of Ecclefialtical livings, c. 3. who faith thus: In the Apofliestimes when wer as any were to be ordained either Bifhop or Deacon, or any thing elfe of what nature feever, was to be confidered and determined, which concerned the Church, S. Peterdid never arrogate nor take it upon himfelfe, but permitted and put the matter to the whole Church : the most that he did was this, that as being a principal Apolliche ufed to affemble or call together the reft, and to them fo affembled to make a speech, declaring the caufe of their affembling, and the particular affaires that were to be handled seven as with us at this day (here in France) hee that is the Prefident of the Court of Parlament calles together the whole Senate, and fpeaking first in the affembly, &c. Neither for all this is he greater or fupericur than the whole Court, neither hath he any jurifdiction or eminency of power over the whole Parlament, neither may he judge or determine any thing against their judgement and opinions, &c. Thus in deed flood the cale in times pait. But I know not how it is now come to paffe, y fupreme and foveraigne power over all Chriftians is afcribed to one and that he that be (even like an Emperour) free, exempted & difcharged from all lawes, edicts, canons & fynodal confinitions. For Pope Parball in a decretali Epiftle hach exprelly taken order or decreed, that no Councels may preferibe or command the church of Rome, not make any law to binda the Romane church and they brought the matter to that patte, that in divers fynodall decreca or canons of Councels the authority of the Romane Bithop is accepted and

1 2.69 M. reporterhather one Fu/ce crected a goodly church in a village about Tours, and having mouthed the whole worke, ha feat to Hagh the the Archbiship of Tours that hee would come and colessate the church he had built but the stchb.prolenged his comming, and under no great halt to do it, for that Fuice had alken from the church divers Inads, and Land hips Fale cherefore feeing himfelfelo antwored by the Archb. furnithed himfelfe with a grist malle of gold and liver, went ftraight to Rome to Pope Jobs that then was, and with great complaint laid open the matter before him ; who forthwith fent one of those whom they cal Candinali, with the faid Faice to confectate the foretaid church, and gave the faid Cardinall in ftrait charge and commandemet that he shold theretake upon him the authority of the Bithop of Rome,& by hims, and under the authority, without fears or delay performs whatfoever the faid Fales thought expedient to be done toaching the premites: which when the reft of the Bithops & prelates of France did heare of, they knew well enough that this facrile fous pre-fumption proceeded from blind and filthy coustouines, to wit, that while one would ficele, & another receive, amongh them they brought it to paffe, that a made ichiline and division was rifen in the Romish church All of them therfore together difliked and dete-fied this dealing of the Romith bishop, judging it a very unworthy & unfermely thing, that he who tooke upon him to governe the Apollolicall feate, fiould first of all himfelfe tranfgrefle the tenour and rule of Apoltolical order, and of the ancient Canons: elpecially it being a thing notorious, and confirmed withmanifold authorities of antiquity, that no Bithop prefume to exercise any authority with in anothers man Dioceffe unk fie the Bifhop of that Dioceffe doe either urge him to it, or give him leave to do it, &c. For although the Bilhop of the Romith church, in respect of the dignity of the Apollolical feate be effecmed of more reverently than the Bifhops of the others feats, which are conftituted in the world, yet may not lie, for all that transgrelle the order established by the Canonsibut in cvery thing, is tobec saled by them as others are: for as every Bilhop of the true and Or-thedoxall Church, being as it were the husband of his proper and peculiar flocke, doth beare the perfo of our Saviour in that charge, as well as any one doth, foit cannot poffibly belong to any one, to intermeddle prefumptwoully in another Bifhons Dioceffe : thus farre Redulptime. All which is fo much the more remarkable, foring thefe things were faid and done, notofiate, but above 600. yearss agoe, namely, about the years after Chrift 1000. Column in his 2. booke of Catholike concord faith, That the Diocolles are diffinit, and one Bifhop is fet over

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that is faith he, of a politive law and instance conditution. And againes The Pope is not the univerfall Bifliop, but the first above or attiong others. And we doe build and found (Hilline) the vigor of holy Councells, not in the Pope, but in the confent of alk And againe, in the 20, chapter. It is cleare (faith he) that Pope Lee, incertaine points did never roceive, nor allow the conflictutions of the Counteril of Chalcedon (as for one efpecially, that the Church or Sea of Constantinople should have the precedence before that of Alexandria,) but hee alwaies fpake againft them, as allo did fome others after him, and yet for all that the decree of the Councell ever tooke place. But if the Pope had it in his B power to bee able to abrogate or nullifie the decrees concluded by generall Councells, certainely Pope Lee, or fome of his fucceffors, would have prevailed in this point, which it is apparent they did not, as I faid before. And a little after: Though Pope Leo oppoled himfelfe mightily againft 3. chapters or conftitutions of the Chalcedon Gouncell, &c. yet he made not this refiftance out of his owneanthority onely, but by & from the authority of the Nicene Councell, And againe, in the 34. chapter, An univerfall Councell of the Catholike Church hath the foveraigne, most absolute, & highest power in all things. yea even over the Bifhop of Rome. And in the fame booke and 1's. chapter, we fee (faith he) how far the Bilhop of Rome is gone, or how much he hath encroched beyond the holy and ancient obfervations, out of the cuftome and practife of fubjectionall obedience. In the yeere 1337, all the Prelats and Princes of Almain concluded and agreed on this, that a Councell is above the Pope in matters of faith and flate, and therefore that the appeale from the Pope to the Councell was good. Thus reporteth 2 anclerus, generat. 45. And as for this abfolute, foveraigne, and indetermined power of the Pope, it was first of al approved and granted in the 2. Gouncell of Lateran, in the time of Leo the 10, within thefe 100. yeeres, namely, about the yeere 1516.

Of Buls, or Indulgences.

Thefe Indulgentiall Bulsofthe Ro-men Bifhop, wherin is given abfolution from the guilt of temporal punishmet, by application of the merits of Chrift, and of the Saints, were not known to the Catholike church for 1000. yeeres & more after Chrift. Alexithe 3. who began to fit at Rome about the yeere 1159. in an epifile to the Archbithop of Canterbury, thus writeth, asis vet extant to be feen in the Popes own decretals.

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many pattors for the conferving of unity; A | 7.5. tit. 38. e.4 And for the point wherein you demanded my counfell, whether the remittions which are wont to be made at dedicatios of Churches, or to fuch as contribute to the building of bridges, bee availeable to any of ther than those who be of the parish and did. ceffe of those that grant them, we would have your brotherhood to know thus much, thit feeing no man can either be bound, or abiol ved of him, that is not his proper ludge, we therefore are of opinion, that the forefaid remiflios are profitable only to those, to whom & wholegood their own proper Indges that granted them, did specially intend them. Thefe be his words. And hence I gather thefe conclusions, 1, That it then pertained to all Bifhops, to give and grant Indulgences or remiffions, 2. That thefe Indulgences were skarce knowne in those daycs of Pope Alex: which appeares thus in that the Archbifhop of Canterbury, held it a matter fo rare and difficult, that he fent to Rome to know the vertue & valor of them, and to whom they were efpecially availeable; whereupon it is cleere, that even the great Mafters & Prelats of England, were but little or not acquainted with them:although tome 60. yeeres before, Pope Vrban the 2, granted to them that undertooke a Pilgrimage to the holy land, about the yeere 1095, releatement of all penances for their fins, (as Nanclerus hath it, gen. 37) or as Mat. Paris in Willietmo II. faith; hee granted them pardon of all their finnes; and in the retribution of the Inft at the laft day, he promifed the an Increase of glory, Out of the Councell of Laterane under Innocent the 3;can.62. it appareth that all Bifhops had authority to give Indulgences. And as for the great Indulgences of the yeere of Inbile, they came in practife fome 300. yeeres agoe, viz. about the ycere 1 300. as Platina reports in the life of Bonif. the 8, And that thefe kinde of Indulgences were not knowne in the Primitive Church, Roff. humfelfe, (that is, our owne country man, Fifther the Bifhop of Rochefter) confefferhin his booke against Luther, art. 18 I antwer (faith he) that it is not sufficiently manifelt, by whom thele Indulgences were first given out. And concerning Purgatory he faith : there is very little or no mention ar allamong the ancient Fathers of it. But after the fame Purgatory began to feare the world, and men trembled at the torments thereof, then Indulgences began to be in request. Durandus alto thus faith concerning Indulgences, in his commemaries on the Sentences Lbr. 4. d. 20.9.3. Little can be faid of them, withany certainty, foralmuch as the fcripture fpeakes nothing at al exprelly of them. As for the holy Fathers, namely, Ambrofe, Hilary, August. lerome, there is not a word to be found in the that toucheth indulgences, Alphofus de Caftro upon this matter, lib. 8. laith: Amongit all the questions or points w. we dispute of in this book, there is none at all, which hath fo little

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footing in the holy Scriptures ; and whereof ;A | the ancient Fatheis have fpoken leffe.

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2 For the space of a thousand yeeres after Chrift, the Indulgences (that were) were relaxations or releatements of Canonicall fatisfactio, that is, of the discipline or correction of the Church : but they were not ordained, nor uled as fatisfactions before God for temporall punithment : and the Fathers and Councells speaking thereof, are thus to be underftood, as namely, the I. Nicece, c. 1 1. the II at Arles, c. 10, that at Ancyra, c.2. Sometime alfo they be declarations of the forgivenefie or remiffion of finnes, and in this fenfe the word Indulgences is often taken : for in the letters of Indulgences, we may reade that ab- B folution is granted, fometime from the fault and punifhment both together, & pardon of all fin; fometime the halfe, fometime the third part of their finnes : fuch were the Indulgences granted within a 1000-yeres after Chrift, by Gregory the 1. Leo the 3. Sergins the 2. And it is worth the observing; that in the writings of Burchardus and Grassauns, there is nothing to be found concerning Indulgences: No nor in Peter Lumbard, who lived about the yeere 1150.

3 In ancient times, the Indulgences remitted 3, or 7, or more yeeres of Penance, becaufe fo many or more yeares were fet down, wherein the penitents were to give full fatisfaction to the church of the fincerity of their repentance. Now after the fame manner Indulgences are granted for certaine yeares: but in the other point they are fallen farre from the just feverity of the ancient Church, for penances are not enjoyned for certaine yceres.

The ancient Fathers doe not reach that Indulgences were profitable to the dead : and no leffe is both avouched and taught by Biel, left, 57. upon the Canon of the Malle, and by Hoffienfis in his fumme, 1. 5. tit. de remif.nu.6,two tamous Papilts.

5 The power of loosing and binding in the Church, or which the Church listh, is not proper, but is exercifed onely by declaring or publishing that it is fo fo faith Hierome, 1.3. Common.sn Mat.on those words. To thee wil I give the keies, &c. Priefts have no power of binding or loofing, but to fnew and declare that finners bee bound or loofed. Radulphus Ardens, about the yeere 1050.in Dominio 1. poft. Pafe. faith; In what authority mult prieft abfolve?not in their owne, but in Gods: for the power to remit or release tinnes, is onely Gods:but the Ministery of it (which alfo we fometime improperly call a power) hee hath granted to his Vickars or deputies on earth, who after their manner, or in a fort do bind, and loofe, that is, fhew & declare them bound or abfolved. Huge the Cardinall on the fame place of S. Marshew, faith; As for the bond of finne or guilt and due penance, the Prieftveither can binde a man in it; nor loofe a man

from it, but only fhew and declare that a man is bound and loofed : as the Leviticall Prieft, neither made a man a leaper : nor healed him being a leaper, but onely pronounced that hee waspolluted or healed. Durandas upon the Sentencestaith, that the power of the keyes worketh nothing to the forgiveneffe or taking away of the fault or blot of mortall finne.

6 The treasure of the Church, supposed to confift in the merits of Chrift and the Saints, the difpoling and difpenfing whereof is committed to the Pope, was altogether unknowne in the Church of God for many ages after Christ. For the ancient Fathers never faid nor fignified, wrote nor imagined that Indulgences were given out of the treafure of latisfaction, Francifons de Mayrone, in 4.d. 19.g.2. and Durand in 4 d. 20.g. 3. doe both of them teach, that the treasure of the Church doth not confift upon the merits of Saints. Angelas their great Lawyer hath thefe words upon the matter of Indulgences, part. 9, The common opinion that is holden both by diuines and Canonifts, is, that Indulgences arife from the abundance of merits which Chrift and the Saintshave performed beyond the measures of their owne demerits. But I hold for my part with Franciscus de Mayrone, that whereas the merits of Saints are already rewarded of God beyond their defert, and thereby are exhauft, therefore they come from the merits of Chrift alone and his paffi-

Of the Power of Kings.

The Pope of Rome was fubject to the Emperour, or to the Imperial lawes in al matters or caufes(as they fay)concerning perfons and things ecclefiafticall, for at leaft 850. yeeres after Chrift. Terinil. ad Scapulam, faith, We honour the Emperour, &c. as a man next to God, and inferiour onely to God. Optains contra Parme.lib. tertio. There is none above the Emperour, but onely God, who made the Emperour. Leo in his Epiftle to the Emperour, Epiftel.59. Becaufe wee are by all meanes to obey your godly authority, and your religious will, I have therefore willingly ycelded my opinion and confent to the fynodall Conffitutions concerning the confirmations of the Ca. tholike faith, and damnation of heretickes, which did very much like mee. Gregory in an Epiftle to the Emperour, Epiftol. Isbro 2. capite 100. I (faith he) being fubject to your command, have canfed that your law or edict to bee fent and published in divers parts of the word. And afterwards: I have yeelded obedience to the Emperour, and yet have I not holden my tongue in the

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And 1.4.c. 76. I for my part do performe obedience to the princely commandement of his Highneffe. Nauclerus, generat. 22. of his Chronegraphy, ipeaking of the yeere 605.or thereabouts: faith, Conftantine the Emperour, conceiving a great opinion of the holines of Bemediff, made a decree and fent it to him, granting thereby, that hereafter whomfoever the Roman Clergy, people, and fouldiers fhould chule for their Pope al men (hould forthwith efteeme and take him for Chrifts true Vickar. without waiting for any further authority or allowance, either from the Emperour of Confrant, or the Prince of Italy : for till that time, it was usual and approved, that whe a new Bithop of Rome was to be created, either the Prince himfelfe, or clfe his Lievtenant of Italy, did confirme him. Sigonius in his 4 book of the kingdome of Italy, faith, Charles the great challenged to himfelfe the kingdome of Italy, as being his owne by Victory and Conquest. The Exarchy of Ravenna, Pontapolis, the Dukedoms of Perufia, Romania, Tufcia, & Campania, he permitted to the Pope, yet referving to himfelfe the right principality, and dominion, the reft he retained to himfelfe in name of the kingdome. And afterward in the 7. booke, about the yeere 973. The Bilhop of Rome held Rome, Ravenna, and fome other Provinces, rather by authority, than dominion: For the Cities respected the Pope as a Prince of the Country, but the King or Emperour as their foveraigne Lord, and unto, him they did their homage, and paid their tributes. Leothe fourth writing to Lotheri-#s the Emperour, as is yet to bee feene in the Canon law, april Grat. diffinit. 10, capite 9. faith, concerning those the Royall commandements, and Imperiall decrees of your Highnefic, and your Bifhops our predecelfors, wee promife and professe, that by the helpe of Chrift, as farre as we were, and are able, we have and will inviolably keepe and obferve them; and fo will doe for ever hereafter. Againe, the fame Leo fubmitteth himfelfe to bee cenfured by the judgement of the Emperour, and his Commissioners, or Delegates fent from him to that purpole, as may appeare in the Canon law, ean/2 2. quast.7. cap. Noi f. To conclude, Bellarmine himfelfe, de Pontif. libro secundo, capito 29. yeeldeth, that as long as the Princes of the world were heathen, the Pope was not their Indge, but contrariwife was fubject to them in all civill causes, as well as other men : Wellfaid, Then upon this I affirme thus : But they loft nothing either of their power, or honour by becomming Christians, therefore they ought fill to have that foveraignty over Bifhops in civill caufes.

2 The Pope deposed not Princes effecially the Romane, till a thousand yerres and more after Chrift. Hildebrand was the first

59 I canfe of God, but have fpoken what I thoght. |A | that durit offer to depose the Emperours fo teftifieth Orto Frifingenfis, labro 6.capite 35.1 reade (faith he) over and over againe, the ftories of the Romane Kings and Emperours, and I never finde any one of them, to be excommunicated or deprived of hiskingdome by the Bifhop of Rome, before this Haw the fourth, unleffe peradventure fome would judge it an excommunication, that Philip the Emperor was for a little time placed among & the Penitents by the Romane Bifhop, and Theodofins for that cruell maffacre and flaughter of Christians, was by Ambrole forbidden for a time to enter the Church, Likewife Sigeberius, about the yere 1088. Let me fay thus much with the leave of al good men, this novelty, not to call it an herefie, was not known in world, as yet, (that is, before Hildebrand, Vistor, & Vrban:as he faith in the yeere 1111) that the Clergy should teach the people, that they owe no fubjection unto cuill kings; and though they have made them an oath of fealty, yet that they owe no fealty unto them, and that they are not perjured, who in this cafe do hold against the King; yea, that he who shall obey the King, or fland with him, is to bee held for excommunicate, and hee that fhall take against the King, is to be abfolved from all crime of injustice, disobedience, and perjury. And Onuphring himfelfe confesseth in his booke of the dignities of the Romane Church, that in the time of Alexander the third, the Romane Church was lifted up to the height of worldly honour, Frederickethe Emperour being troden under foote. Aventinus in his Chronicles, lib. 7. pag. 684 reporteth that one Eberbardus the Archbishop of Inva, now (called Salizburgh,) fpake thus, Hildebrand (faith he) about 170. yeeres agoe, first of all under the pretence of religion, laid the foundation of Antichrifts Empire: Hee first of all began that ungodly warre, which by his Succesfors is hitherto continued. Thefe Popes first of all thrust out the Emperours from their allemblies, and tranflated them unto the people and the Pricits, afterward they skorned, and sait were hiffed out them alfo : and now what intend they but even to refiraine usalfo, and to bring us into flavery, that fo they may reigne alone? Thus faith Eberbardus. And againe, He that is the fervant of fervants, coveteth to bee the King of Kings, and Lord of Lords, as though here were Godhimfelf, --- he fpeak cs huge things, and high matters, as though he were God:He imagineth new devices continually and is cvery day hammering new things in his head; and that he may crect to himfelfe an Empire, and bring all power into his owne hands, hee changeth lawes at his pleafure, abrogates the old, and eftablisheth his owne; All this doth that man of perdition, whom men ufe to call Antichrift, in whole forehead is written the name of blasphemy, and in whole mouth are thefe words of prefumption, I am God, I

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chorum Patribus,

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and domineereth over all farre and neere. And Aventinas himfelfe againe, libro 7. pag. 675. reporteth that the Pope fent his Buls and Breeves to all the Bifhops of Germany, but none of them obey him, therefore hee writes to the Abbots, and commands them to curfe the Bifhops, but neither will they yeeld unto him. W hat doth he then? he fends to the Priefts, and commands them to chufe them new Bifhops,& to the Monkesto chuic them new Abbots, fuch as themfeives pleafed, unleffe thefe would yeeld and obey. Every one was amazed at the ftrangeneffe of this courfe, being without all former examples: nay the like was never heard to have beene attempted ; no marvell therefore though this commandement and embaffage of his difpleased all that heard it, for in no place had it any acceptance.____Conrade, the Bithop of Friefingen, appealed to the Emperour, and taught openly, that the great Prieit of Rome had no power in Germany without the confent of the Bifhops of Germany. Let the Romish Prieft (faith he) keepe him at home, and feede his owne Italians; as for us, though hee hold us dogges, yet wee are fuch dogges, as feeing God hath constituted us over our flockes, we will barke at the Wolves, and wil efpecially keepe fuch Wolves from our flockes, as fbroud themfelves under fbeepes C clothing. But what will this fellow (Gith he) this uturping Vickar doe to others, and ordi-nary men, judge by this, when he dare for take up,& fo evill intreat us that are hisbrethren, and his companions ? And againe, the fame author elswhere relateth, that Gerochins, who was Gregories advocate, faid thus : the Roman Bifhops ufurpe to thefelves divine honor, refufe to give account or yeild a reason of their doings, and thinke it unreafonable that any man fhould fay unto them, why doe you fo? In a word, they have alwayes both in their words and practife that of the Poet, Sis volo, Sic jubeo flat provatione voluntas. Thus farre Aventinus. · 3 The Empire was translated from the

Grecians to the Germanes, not by the Popes power, but by the counfell, voyce, and decree of the Senate and people of Rome, and the Bifhop of Rome wasoncly a counfeller or affistant of this change, or as it were, the Interpreter : For Sigebart in his Chronicle, an. 801. thus writeth, The Romans having long agoe failen from the Emperour of Constantinople in their thought and refolutions, did now with one confent chufe King Charles for their Emperour, giving him the falutation, applaufe, and acclamation of an Emperour, and did crowne him by the hand of Lee their Pope, calling him Celar and Angalan. Aventine alfo in his hiftory, 16.4 fol. 344, faith, that the Bishop of Rome, what alone? No, but the Bishop, the Senate, and the people of Rome, decreede to transferre the Empire

senses erre ; he fitteth in the Temple of God, [A] from the Greekes unto the Germanes, and that by their owne right, or asbeing a thing in their power to doe, and by a free and quiet choice, gave it to Charles, with the voyces both of the Senate and the people. Yea neas Sylvins himfelfe,c.9. (afterwards a Pope) fpeaking of the authority of the Roman Empire, faith, that the people of Rome, who with their lives and much blood, had wonto themfelves fuch an Empire, did alfo with their blood make Charles the great (King of France) the Emperour, together with the confent of the Romane Bishop. Naythis point is fo cleere to all that are not too partiall, that Ommphransa late and learned Papift faith, Charles being crowned and confectated King of France, in a towne of France, called Carefiace, by Pope Stephen the fecond, about the yeer of Chrift 752. was also chefen and faluted Emperour of Rome, in the Church of Saint Peter in the Vaticane, by the confent of the Cleargy , Senate, and people of Rome, and was there crowned by Lee the third, in the yeere of our Lord 801. Therfore from these it is apparent, that where the histories or Chronicles fay that Charles was crowned, or annointed, made, called, ordained, or defigated Emperour by the Pope of Rome, they are to be underflood, not of the power of conferring the authority and jurifdiction Imperiall, but of the ceremony of Coronation or Inauguration, and of the publike renunciation, and folemne fignification of the Emperoursplace, power and dignity. That also which a man shall often meete in histories, namely, that Lee gave or conferred the Empire to Charles, is to bee underftood, that he confented to them that gave it. For befidesall before alleaged, even Adrian the Popedoth confesseir in his Epifile to Fredericke, to whom hee wrote thus : I doe notbeleeve (faith he) that you have forgotten-how great honour I gave you, and how carefully and willingly I beltowed on you the Royall Crowne of the Empire; and I am nothing forry for that I have done, but would much rejoyce if I had given you farre greater favours : Butafter perceiving the Emperour to be offended at these phyases, and that he would by no means acknowledge his Empire to be the Popes benefit or gift, he therefore expounds himfelfe, and faith, by benefit he meanes bouns fallum, a good deede : and by conferred or beftowed, nothing elfe but I put upon you, or put you into polleffion : for thus hee writeth, I faid I conferred or beflowed on you the Imperiall Crown, becaufe in this word beftowed or conferred, I meant nothing elfe, but I fet it upon your head, or I crowned you with it. Signins fpeaking of the Kingdome of Italy, 16.12. writes that Charles obtained the Empire by right of warre, by his owne prowelle, and at laft by plaine bargaine and covenant, with Irene and Nicepberns. Oste Frifingenfie, 4b. 2. cap. 21 . reporting the deedes

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thus (amongft other things) fpake to the Romane Embaffadours : Thou boafteft (faith he) that I was called by thee, that thou first madeft me a Citizen, and then Emperour of Rome; that the honour I have, was first of thee, and that I received it from thee; but the novelty of the fe unufuall tearmes, how farre from reason, and how void of truth they be, I leave it to the venter of thy credit, and the judgement of the wife. Let us over looke the deedes of the late Emperours, and wee shall foone finde that those heroicall Princes of ours, Charles and Otthe, tooke pofferion of Rome and Italy, and annexed them to the Crowne of France, receiving them of no mans gift, but even recovering them by force and valour out of the ulurping hand of the Greekes and Lumbards. If thou doubt of this, thou maieft foone fee it by Defiderins and Beringaring (those typants of thine) in whom thou diddeft boaft, and to whom thou diddeft truft as unto great Princes : For wee have it from undoubted relation, that they were not onely conquered and captivated by our French nation, but that they even grew old, and at laft ended their dayes in that cap-tivity. And their very aftes which are laid up with us, and which wee keepe to this day, doe yeeld unto us a moft evident argument of this truth. But thou wilt fay unto mee, thou cameft hither being called by me? I confeffe I wascalled, but tell thou the reafon why, and the manner how I was called : Thou waft affaulted, and even beaten by the enemies; and neither by thine owne power, nor much leffe by the effeminate Grecians couldeft thou bee delivered ; therefore the French power and prowelle was thy refuge, unto them thou fledit, and earneftly inuited him to thy helpe ; thus was I called : but is not this rather an imploring, than a calling? furely I fhould fo efterment. For thou didft not call or invite me, as not needing me, or being in good cafe to doe me honour, but thou being in mifery, imploredft helpe of me being in happineffe; thou weake of me being then ftrong, thou doubtfull, of me being then fecure. On this L manner being called, if this may be tearmed a calling , I came unto thee. Thus farre Fredericke in that place. As for the depoling of Childericke the king of France, it was done by the Peeres & people of the land, but the Pope onely devifed the way, and gave counfell how to doe it : to which end Sabelliens in his Ennead. 8. libro 8. thus writeth; The Peersand people of the Kingdome perceiving and henouring the proweffe of Pipin, ------ asking advice first of all of Zachary the Bishop of Rome, tooke away the name and title of King from (hilderike, and bestowing it on Figin, created him their King. Blondus in his De-cads 1. Jub. 10, I find (faith he) in Alenimus, Paulus, and very many other writers-that the nobles and communalty of the French

of Frederickethe first, writteh that Fredericke A | nation, waighing with willdome the valour and vertue of Pipin, and contrariwife the childifhneffe and unworthinefie of Childericke, confulted with Zaebary then the Bifhop of Rome, whether they had realon any longer to rolerate fo foolifh a king, and whether he held it reason that Pipis should bee any longer defrauded; and kept from the pollifion of the royall Crowne, which hee fo well deferved: and the Pope anfwering, that he were to bee accounted the King, who knew better, & was better able to difcharge the duty of a King, they for thwith by the generall confent of the whole nation, declared Pipin for their King, and tooke Childericke, & fhaving his crown, they put himintoa cloyfter. Nauclerus allo reporteth, almost to the very fame purpose, generat. 26.

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4 The power of depoling Kings and Prin-ces, was first established by Innocentius the third, in the Councell of Laterane, about 1215 yecres after Chrift: and yet as I have fb :w d. it was often reproved and fpoken again. To this end fee Nauclerus in the chronicle o. those times, generat. 42. an. 1242. who reporteth these words of Fredericke to the king of France, touching the featence of depolition, given out againit him : Although (laith hee) the Roman Bifhop hath plenary power in matters spirituall, in as much as he can binde and loofe any tinners at hispleafure, yet it is no where to bee read, that either by Gods or manslaw, hee may translate kingdomes as it pleafethhim, or judge and dispose of Kings and Princes temporally, or deprive them of their kingdomes.

5 The Ancients would have temporall princes debarred from medling in matters ecclefialticall, not fimply and every way, but in regard first of absolute judging and determining of holy things : fccondly, in regard of ministeriallactions, in respect where of, even kingsthemfelves are fheepe of the flocke.But not in regard of the ordering or governing of the Church and Ministery ecclesialticali. In which respects they are above all perfons and caufes, even ecclefialticall, within their owne Dominions.

6 The annointing or annoylings of Kings and the Chrifme or oyle with which they were annointed by Priefts, were not inufe in the Churches of Greece for 1 200, yeeres and more, as appeares in the Decretals, lib. 1. decret. 15. tit. De face a Un Elione, cap. 1. In the Westerne Church, the first that used this ceremony, was the Emperor Infline the lecond, In France, Pipin father of Charles the great, was the first that was annointed, and it was done by Beniface Archbifhop of Mentz.

Cardinals. He office of Cardinals was common with Priefts, Bifhops, and Descous, Ddd 3 from

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for many hundred yeeres : and there was not any office properly belonging to them, till long time after the Apofties : the first that makes mention of them, is Gregory the Great: for (as Bellarmine himfelfe confeffeth, de Cler. 1.6.1, cap. 16.) in the first Soo, yeeres, the Bithop of Rome for determining the great and waightieft affaires of the Church, uled to call his Councell of the Bishops of Italy, and for thefe 6. or 700-yeeres paft, they began (by little and little) to lay downe those Episcopall Councels, & reduced all bufinefie to the Confiftory of Cardinals ; and that the rather, becaufe in the times of Pipin and Charles the Great, there was an acceffe of much temporall principality unto that Sea. Further, Xicholas Clemangis, in his booke of the not paying of Annats; faith, that the Cardinalls have of old a double duty or charge : the first, to heare confessions, preach and baptize. But the fecond (faith he) they tool e upon themfelves when the Roman Church got wealth, authority, and worldly preheminence.

a The Cardinalls that now are, are foully deg. nerated from their originall flate & first condition. Gregory in histime (500, vertes after Christ) speaketh of them as though they were parilh Prieftsof Rome, or Curates of Churches. And in old time, all Bilhops what loever tooke place of any Cardinals, if they wereast Bilhops. In the first Conneell of Carthage, the Prieftsof Rome fate after the Bilhops. And inclder ages a Cardinal funguation of Cardinate Repe to a Bilhoppricke. See Omphrise in his booke of Cardinals, and Jaan. This count, like prime, capite for time, in the list of of Greenery.

Therefore the office or place of Cardinals, is not most ance ent, nor begun in the times of the Apost les, and fince then continued.

Monkes.

The Fathers are veryuncertaine of the originall of Monasticall life. Sometime they referre it to Elias and Elizens. Elias is our prince (faith Hierome, Epiftol. 13. ad Panlinum) and Elizeus ours, the fonnes of the Prophets that live in the Forrefts and Widerneffes, are our captaines. Sometime unto Iohn Baptift. Iohn Baptift the prince of the Monkes (taith Chry/ostome, Homil. prim.in Mare.) Otherwhile unto one Paula Thebane, Amathas and Macarins (faith Hierome, in prolog. ad vitam Pauli Heremita) the Difciples of Antony, doe affirme even now, that one Paul a Thebane, was the first authour thereof, which we alfo allow of, not fo much in name, as in opinion. Otherwhile unto the Apoilles. The difcipline of the cloyfterers (faith Caffianus, Collation 18.capite quinto,) had the beginning from the time of the

from the time of the Apolles downewards for many hundred yeers; and there was not any office properly belonging to them, till long time after the Apolles: the first that makes mention of them, is Gregory the Great: the (as Bell-mine himfelf contiffeth, de Cler. bit (as Bell-mine himfelf contiffeth, de Cler. bit (as bell-mine himfelf contiffeth, de Cler. bit (as bell-mine himfelf contiffeth, de Cler. bit (as bell-mine himfelf contiffeth, de Cler. bit (as bell-mine himfelf contiffeth, de Cler. bit (as bell-mine himfelf contifieth, de Cler. bit (as bell-mine himfelf contifieth, de Cler. bit (as bell-mine himfelf) contifieth, de Cler. bit (as bell-mine himfelf) contifieth de Cler. bit (as bell-mine himfelf) contif de contifi

2 Monafticall profeffion began in the Church about the 260. yteres after the Redemption, by Paul a Thebane, or rather about the 300. ytere by Anthony. For the firft wasthe firft patterne of Hercanicallife, and the fector dwasthe firft mailer or teacher thereof. In those dayes (faith Frifingens, the gaarto, ca. gainte,) luved the two molt famous Princes of the Kingdome of Christ, Paul and Antony, the two firft Heremites. The Asiansem in Chiondia, faith, that Baful firft invented Monafteries, & was the head of the Monkes. And Baful himfelfe, Epifel. 63, faith, that the Neo-Carfarians objected the novelty of Monaftical life againft him.

3 Bur as for, Cowles, Copes, and other monkifh habites, as also Quire-finging, yowed Fafts, choice of meates, and other superflitions now ufcd, these were in those dayes far tofceke.

4 That which Enfebins, libro fecunde, capi. decimo foptimo, and after him Epiphanius, Haref. 29. and Hierome, De vir illuftr. in Marce, doe fay, namely, that Philo Indans, De visa contemplativa, fpeaketh of Chriftian Monkes which Saint Marke ordained in Egypt, is to bee thustaken, that they meant that those Monkes (whom they call Christians) were by birth Hebrewes, that as yet lived like lewes,& followed the orders of the Eficni. For thus Hierome In Epiftola ad Enstochium, fpeaketh of the Monkes of Egypt. Such doth Thile (Platees imitator) fuch doch lofeph (that Grecian Livy) in his fecond booke of the lewes captivity, report the Effenito have beene. Caffiodorus in Hiftor. Tripartit.lib. primo, capite undecime, faith, that the conversation which Philo writeth the Egyptian Monkes to bee of, is not to be found in any professionelfewhere. And that which Eufebius, libro tertio, capite 17. faith in his hiftory of the Monkes, the very fame almost hee in another place, viz. De praparatione Evangel. libro ottavo, capite quarto, afcribeth to the Effeni. Sozomene, libr. primo, eap. 1 2. faith, that they were Christian's living like Iewes. But it is very likely, that Enfebins herein erred first, and milled others also that followed him. For Philo writeth profeffedly of the old Sect of the Effeni, not of any other newer one : and I can hardly beleeve, that he being a Icw, would write in the commendations of Chriftians.

5 Neceffity was first parent anto Hernetical life, for fhunning of perfecution. Some record (faith Sozomene, libro prime, cepire 13.) that the flormes of perfecution, by

which

which Chriftian religion was diverfly tolled, did compell men at the firft to undertake this kind of life. And fo k is faid of Pauther Heremic, that he flying from the periacution of Desins and defiring to keepe himGer forcre in the defirsting rook encept himGer lingnefle, Oito Prifing.ib. 4. cop. 2. This made Builtic carnel in the praile of this Monaliticall life.

6 The ancient Monkes differ from our Popifh Monkes in the very fundamentall points of their profettion: for first, they lived folitary of necessity, to be the fafer from perfecution. 2, They were not conftrained to give all they had unto the poore. Thirdly, they were not bound by any folemne and perpetuall vow to a certaine rule or to Monasti-B call life, but might alter their maner of living when they thought good. In that writing (which was brought from heaven by an Angell unto Pachomins) there were lawes (faith Nicephorns, lib, 9. cap, 14) fet downe, that every man should be permitted to eate, drinke, and worke as much as he could, or would:& in like manner to fast and not fast according to every mans liking. And that those that fedde the more firongly, fhould use greater labours, and those that were of but sparing dier, or more ready to exercises of piety, those found have lefter about enjoyned them. And among it thefe (faith Augustine de morib. eccl.cap.33) no man is urged with more fe-vere impositions, than he can beare, none burdned with that he refuleth to doe, nor defpiled of the reft, for confeffing his infuficiency in fuch performances. For they remember how greatly the Scriptures do commend charity, they remember that to the pure all is pure, and nothing that enters in at the mouth defileth the man, but that which commeth forth, So that their indrustry is not employed in rejecting forts of meate, as uncleane, but in taming concupifcence, and preferving brotherly love. Others of these (faith Sozomene lub.3.ca.15.) living in the frequented cities, doe fhow the felves abjects in mens conceite, and nothing different from the vulgar. And Asbanafins epift, ad Dracontium, faith, that hee knew many borh Monkes and Bifhops that were married, and had children. Fourthly, the Monkes at the first, were laymen, not of the clergy, much leffe Priefts or Deacons. Hierom ad Heliodor. maketh the Monkes of the most strict orders, to bee laymen : The Clergy are one fort (faith he) and the Monkes another. The clergy are Paftors, but I am the fheepe. And the Councell of Chalcedon, capite 4. doth decree that no Monkes should put themfelves any way in theaffaires of the Church. Les Epift. 62. forbiddeth the Monkes, and the layty (though men be proud of their learning) to bee admitted either to teach or preach. Uide. Angust de meribus ecclef. eap. 31. Gregery, libro 3. epift. 11. Fiftly, there wasno merit fet downe

7 There were no Nunnes, until above 200. yeeres after Chrift, but fome virgins defpifing the worlds wickedneffe, lived folimry, but without vow folemne, or perpetuall : knowne by their veyle, not when they went forth of their Monalteries, but in going out of their Fathers houfes, or their owne. Many fuch there were before Hieromes time, that lived continent, out of Monasterics, privately, and freely : yea and fome of them were not women, living in their owne houfes, attended, upon by many maide tervants. Hieromenal Demetriad. But in Rome, Marcella was one of the first of all the Numpes : At that time viz. circa an. 400. faith Hier. in Fpisaph. Marcelle; none of all the noble women at Rome were privy unto the intent of the Monkes, nor durft they adventure, becaufe of the Arangeneffethereofto take to bale and reprochfull a name upon them, as the people then held it. About that time (faith Naucher.generat, 41. adann. 1215. Speaking of Heleneaud Genflantimes times) the holy virgins were choicn by Helen, Conframines mother, who were nourifhed by the common ftipend, for the celebration of the prattes of God in purity of life, and frequency of prayer.

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8 But as for the Monafticall life now men feffed, it is abfolutely condemned by the Fathers. Ang. doth not like their idleness, but reprehendeth it in diversplaces of his worke de opere Monachorum, cap. 1 7. The folitary life (faith Ino Carnotenfis,ep. 258.) is inferiour unto the common and ordinary life, becaufe it is full of importunate cogitations, which rifing like flies out of the mudde, doe buzze aboutthe eyes of the heart, and interrupt the Sabbath of the minde -... Neither due wee focake this out of bare conjecture, but have learned it of those that have tried it to bee true. In Bafils Afcerica, Tom. 2. c.7. it is taught that the folitary life doth contradict the law of charity:& he citeth that of the Preacher : Wo unto the man that is alone, for if her fall he hath none to raife him againe. Whit doft thou command us to do (faith (bi) (oftome, Hom.8.in Matth.2.) togoe into the defert mountaines, & become Monkes? Alas, what is it that I greeve at, but only that you thinke that none doe live a pure and honeft life, but onely those men?

9 The Monafteries of antiquity, generally were the Ichooles of learning, and communities, Colledges of teachers and learners. What fhallwe calour children (faith Corrfoforme Contractingera.vite Monoff 1.3) from the habitations of the detert? No, butter us fuffer them to have the discipline of heaven foundly founded, and deepely rooted in them, and although they flay ten, yeatwentyyeeres in the Monafteries, let us not be any whit molefled thereat.

10 But concerning the vow of Regular obedience, it was not admitted, nor exacted

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in the Church untill foure ages after Chrift. A' 11 Voluntary poverty, that is, either without neceflity, calling, or limit, made neceffary by vow, joyned to the opinion of supererogation, and annexed unto Monafticall profeffion, was not received into the Church untill many ages after Chrift. Let any man give an infrance to the contrary. Origen feemes to require the forfaking of earthly possefilions of his auditours, Enfeb. hift. ecclef. lib. 6. cap. 3. and preferibeth the fame unto all Priefts. Let us haften from the Priefts of Pharao (faith he, hom. 16. in Gen.) who have earthly pollelfions, unto the Priefts of the Lord who have no portion of livings upon carth. Now Chryfoftome homil. y.in Mat.doth prefcribe it unto all men ingenerall. Shall not wee caft all things away (faith hee) and leave all things that we may goe unto heaven with a cleare & fieccountenance? He that poffeffeth the Lord (faith Hurrom, (peaking of all the clergy, Ad Nepotian . & habes Hr c. 12. qu. I . apud Gratianum, e. Clericus.) can poffefie nothing but the Lord:but if he have any thing befides the Lord, he hath no part in the Lord . Eusebins 16.3.cap.3r. writert that fome Apofiolike perfons did diffribute their goods to the poore, but they did it to the end that they might bee more free to exercise their Euangencall function throughout the world. Paul the first heremite, did undergoe this poverty, because he loft all his goods for confession of his faith. And Paulinus of Nola fould all his goods to nourifh the poore in time of perfecution, warre, and hunger.

Mary.

TT was the common opinion of the Fathersand writersuntill Lambards time, (which was in the yeare 1150) that the Virgin Mary was conceived in originall fin. Witneffe August. Ser. 2. sn Pf. 35. O de Baps, parv.lib. 2, cap. 24 & de Genef. ad liter libr. 10, cup.18. Ambrofe Conc. 6. in Pfal. 118. Chryfofome In Mat.hom.45. Enfebius Emiffenus de nat. Do.fer. 2. Maximus Ser. de Affumpt. Bede Inp.bom, Miffus eft. Remigius In Pf. 21. Anfelme in li.cur Dens homo.cap. 16. Rupertusin Cant.lib. 1. Ad fin. and Lumbardhimfelfe, 3. fent. d. z. Bernard Ad Lugdun. canonicos, epilt. 174-faith that Mary were equal unto Chrift if that the were conceived without original finne. And that this was the more common opinion, Bonaventur in 3. Sent. dift. 3. q. 1. art. 2. Thom. 3. part. 9. 27. Mt, 2. Antonine, par. 1 stit. 8.c. 2. and Lyra / NP. LNC. I. do confeste. THITEcremata De con ecrat. dift. 4 capite Formiffime, queft.3, wam. 11. avoucheth, that he had gathered an hundred authors for this opinion, in his booke of the truth of the conception of Mary. And very many are alleadged by Melbier Canas in his Common places, 1.7, cap. 1. 2: Againe, some of the Fathers say, that : May was guilty of adual since. For example, Corrigto, hom, 2010 in conce.astouchth her with ambition and rainsesses. Se doth Theoplata and Europain se, ibid. Athanasime conver extraves 25 comments and the entron berefeeld. 3: sep. 18. Origon in Luc, homil. 17. Trailian 1. de come Corrigi, sep 7, and the Author of the booke of the questions of the Old and New Tethament, gual. 73, in Angult. accule her of infidelity.

3 But afterwards there arole an opinion, that Mary was by a fingular and extraordinary priviledge preferved from original finne. Scotus was the first Schooleman that ever held thus; yet hee fpeakes but in doubtfull manner of it, in 3. dift. 4.9. 1. faying, that it is probable, that this fame excellency fhould be afcribed unto Mary, if it bee not against the authority of the Scripture and the Church. And of this opinion afterwards, was Francia Mayro in 3 . diftintt. 3. q. 1 . art. 4. whom notwithftanding Bonaventurein 3 Sent. dift .3 .mt, 1.q:2. Thomas in par. 3. q. 27. artis. 2. Cajetane ibid. & in tract. de concept. virginin. Antony par. 1.tit.8.c. 2. Ales in 3.part.q.9. Hugo de S.Vic. tore de Sacra 1.2. part. 1.c. 5. Richar in 3. dift. 3. Capreolus ibid. Albertus ibid. Ariminmfis in 3. deft. 30.31. Orc. q. 2. art. 1. and Durandus in 3 dift. 3. 9. I. expressely cotradict: to whom wee may adde very many Dominicans, & B. Medina in 3. part. Thoma, q. 27. So that it is no fuch Catholike doctrine to hold, that Mary was conceived & borne without original fin. 4 Now whereas Irenews calleth her Ewes

4 Now Whereas Treass canted in the in-Advocate jib. gubne, capite dacime/zero, this is an hyperbolical fpeech, and if you take it fimply, altogether untrue. For it is in the conception and birth of Chrift, that fhee is Mediatrix unto *Eue* (for in bringing for the her redecmer) not inpraying for her. And, in that refpect there were form called hers, their onely helpe, Lady, Queene of heaven, and hope, as *Fulgentins*, *Cyrill, & Damafers* doe.

5 In the years of our Lord 1096. 'Frban the fecond decreed in a Councell at Claremount, that the houres of the Bleffed Virgin (hould be faid every day; and that her office fhould be folemnely fung upon the Sabbath. Rad. Tungrenf. 'Proppin: 10.

6 As for the Romane office of thefe times, dedicated anto her, it is modify any office the honour of their Saviour is transferred unto her. But Bonsventer In terits, sight 3, graft. 2, giveth other counfell, when he faith, that we mult beware left wee doe not diminish the Sonnes glory in amplifying of the mothers, and therein provoke the mother to wrath, who hadrather have her Sonne honoured than her felfe, as the Creator sughtto below fore the creature. *Vrbase* the 2. did firstappoint the office of the virgin Maryto bee fung.ass. 1077. Vide Durand.mekir. kb 5. cap. 1. mans. 9, ci kb 6. cap. 2

Feat

The Demonstration of the Probleme:

Feast dayes.

^I A Bbar Panor mitche Ia c.a. 3. deferijt. *Angelas in verboferia*, § 47.8. Sylvefler verbe, Dominica, a. 1. verfe 77.0cb hold that the Lordsday, or Sunday was inflituted bythedisine law, and doe aifirme that this was the common opinion in their dayes, which is moft rune, for it hath beene obferved from the Apollestime. J. Gr. 16.

2 The first day of the Sabbath (which is our Sunday) is accounted for the Lords day, by (Imyfelma, Ambrofe, and Reimigius, as allo by Primafius 1n 1. Corimib. and to thinketh Anguftime allo, epifed. 119. cap. 13. The Lords day (quoth he) was declared by the refurrection of the Lord, and hath the feftivall initiation from him; And ep. 86.od Cafalan. Looke ifdorealio, ib. 1. de officij, c.2.cf Waldenfis the faceramental.iti. 16. cap. 140.

3 Whereas Conftantine decreed by a law. that the Lords day should be observed & kept (as Enfebins de vita Conftant.lib.4.cap.18. & Sozemenel. 1.c.8. affirmeth,) therein he gave but a generall law unto the whole Empire of the Romans, imitating the Apoftles: and this wasno beginning of the keeping of this day, but a renewing of an Apoltolike tradition, for the more diligent and heedy observation thereof. For before him, Origen against Celfus, and Tertullian de coro.mili. & 1.2. ad nxo. make mention of this day, and Hierom cont. Vigilan. Inftine quaft. 115. faith that it was observed from the Apolties ages. See alfo his fecond Apology. Bafil de Spiri. Santt. cap. 27. faith, that it is an Apoltolike tradition.

4 Theophilus In editt.cum Theophan. is one of the first that mentioneth the feasts of the bireb, and Epiphany of Chrift ; and Chryfoftome another, orat. in Sant. Philogon. And, Nazianzene or at. in S. Lamin. putteth them both for one; and that use the Greeke Church did follow and practife, though the Westerne Church made two divers feafts. The feaft of the Circumcifion was unknown in the church for at least 1000. yeeres after Christ. The feaft of the Trining was knowne before indeede, but not allowed of publikly, but reproved. Alexander the third, c. Quomam, de ferijs, Decretal. libr. 2. cap 9. faith, that in his time it was not used at Rome. Micrologus De ecclef.obfer v.c.60, and Pothen Prieft Deftat. dom. doi. 1 3. doe both reprehend the keepers of this fealt. Corpus Chrift's fealt was of Urban the fourths creation, after the 1 200. yeere of our Lord, And Petho Prumienfis findeth fault with the feast of the transfiguration, and. I 160. ibid.

5 In the pareft times of the Primitive Church there were no vigils in honour of the Salnts. Bafi In Pfal. 114, is the first that mentioneth them; and now they are laidafide. A 6 The full dates of the Saffer, were first influenced for the worth ipping of God observed diven fly and freely without band, or panishment for breach thereof: for in the most ancient Fathers was never read of any feast but of Edifer, not were they counted holy in the felves, but because of the mysterizes of God ministree of the the times; not a feast can be proved for zoo. yeers after Christ, Server, libry; cap. 21. As for Easter, and other feast; mendid keepe them of cultome at their owne pleasures.

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7 The Martyrs fulfring dayes, were called their Birth days and their yerrely Eafter. Daread. Rational. libr. 7, capite prime, such 28, Becaufe then they were truly borne againe, and pafied from this miferable life to immortality. We call the Martyrs paffions their Birthdayes, faith Emiferne, Serede S., Genefie, and fo doth Polydore Virgil. 16.6. Cap. 8.

8 Infinian inflituted the feaft of Simeons Fedum meeting of Chrift, upon the fecond of February, to the honour of Chrift for the cealing of the plague, about the yeere 94.0. Paulin Diacom. lib. 15. Nicepb lib. 17.6.38. But afterward the Popes charged it into the feafs of Maries purification.

5 The fealt of the Annunciation, was first ordained for the honour of God, not of Maryias it appeareth in a fermioniaid to bee Albanafunkis, De Santia Despara, This fealt (faith hee) is one, and the first of the Lords. And hereupon the ancient writers called it the Annunciation of the Lord, vide Durand. Ratio. Ub. 7. cap. 2. num. 2.

II The feast of the Penzecoft was no Chriflian feast in the Apostles time, for they followed the Jewes manner in keeping of theirs, Franceliums de boris canon.cap.84.

12 The Fathers tooke not Pentecolt for the laft day of the Quinquagefines, but for the whole time betweene Ealter and the fiftieth day. Take all the heathens folemnities (faith Terrul.) and place them in a ranke, they will flot make up one Pentecoft. And againe De coro.mile. We hold it a finnie to faft, or to pray kneeling upon the Lords day. And the like priviledge we have from Eafter day through the whole Pentecoft. Our Fatherstaught us (faith Ambrofe, In Luc. 17:) that all the go. dayes of Pentecolt are to be celebrated as Eafter is, becaufe the beginning of the eighth weeke makerhthe Pentecoft: the fame faying he hath, Som. 60. But now the fiftieth day is the feast onely.

13 The Feak of the affumption of Mary was never univerfally received, by place and perfon; Nay; in *Charlemains:* time it was doubted whether this feaft frould be kept

We have left the feaft of the Affumption of A S. Mary to bee inquired of, faith hee in his Constitutions, *lib*. 1.c. 158. And Ludsview Pius his fonne, added it vnto the other feafts. Ann. 818, witnefic Avenime 1.4.

14 That Mary was assumed body and foule, it is not certaine in the Fathers. How, or at what time, or by was perfons, her facred body was take thence, or whether it was translated (faith the Author Serm. de Affump. ad Paul. & Euftoch,) or whether it bee rifen againe, it is unknown.-But although fome leerne to have erred (laith Epiphanius, Haref. 78.) let them fearch the Scriptures, and they thall neither find the death of Mary, nor whether the were buried or not buried. I cannot confirmethis of her (faith the Author of the booke, de Affumpt. Maria, fathered vpon Ansuftime .) by any ineciall teftimony. And, If I have spoken as I should, Chrift and his Saints approve it : if otherwife, Chrift & his Saints pardon it: Now all that hee affirmes it but this, that it is not ungodlinefie to fay that her body taw no corruption, August. Serm. de fanitis 3 5. dares not define whether the were affumed with her body or without it, no more darc others : as Breviar . Quignonij pag. 23 1. Ado, In Mari; rologio faith, that the Church doth celebrate her fleeping, but not her Aflumption : And againe : What is become of her holy body, the Churches fobricty hath chosen rather to bee ignorant with godly zeale, than to teach any frivolous or Apocryphall doctrine thereupon. So faith Viuard allo, Durandas, Rational. libro 7. capi. 24.58m. I .affirmeth that her bodily affumption into heaven is uncertaine, and thole that hold ic, have but their opinion from common report. Ora: Apud Damafe. de dorm. deipare.

15 The feaft of the Exaltation of the croft was not ordained before theyere 630. Otte Fring, libro autimo, capite and. But Nicephorus, libro adava, capite a9, faith, that Helene influtured it. Manual Comment, UAtion. Impp, mifell. confit. capits fortimo, de ferij, makes mention of fach a feall, and fo doth Ballamm, In Photij Nomocan, titul, fortimo.

16 The fealt of Mories Conception was not ordained at firl, becaufe of her immaculate conception. Parus do mardibus, faith, it began to be influented becaufe of her fanchification in the wombe. But Bernard, epif. 174. reproverhebisfeaft and Pathon Prieft faith, that it is an aburd thing to celebrate it, D: flatu. dom, dei libratoria, affinem. Nor was it generally received until the decree of Status gamerally received until the decree of reth, ax Extravag. Cam presselfa. De relireth, ax Extravag. Cam presselfa. De reli-

946 js. 17 The fcale of ber Purification was in-Rituted in Institutens time. Nicepher. lib. 17.c. 28, P. Discon. lib. 20. rerum Rom.

The (burch, Succession, Antiquity.

¹ BY the Catholike Church, the Faleft, by faith grated into 1 clus Christ (No odth Anguiltan, In 17 al. 92. 6 22. de catech.rud. e. 20. 6 Pfal. 36. (prian, 11b.). 69. 3. 6 de annie. ecclef, Hieronne, In sp. ad Galax. eap. 4. 6 in 10b. c. 26. Epibanius, Heref, 35. Chryfoffenne, bonn, de Tornare; 6 in Pfal. 114. A mitro fal. n Eph. cop. 1. and Barnard Jap. Cancis Ser. 76 iunderftand it. Now in acknowled ging a vibility thereof, they fpeake of the outward eltare, and partsthereof, or of the particular Churchi and in faying that the wicked are of the Church, they fpeake of the external flate of the particular Church of their times.

a They uicd also to appeale unto the Church, but no farther than they thought fnee did follow the Canonicall Scriptures is for thereby, & onely thereby, is the Church knowne, as Angufture faith, contra ist, Pesil. 1, 3. capite 11.

3 They praifed the Roman Church (fome of them) by a fuppolition, becaufe it had kept the faith in greateft purity unto the times wherein they wrote: not becaufe the holy Ghoft was bound or tyed to that feat. Note this suppolition.

4 They hold that the Church is not alwayes visible upon the earth. The whole congregation of the Saints shall be hidden (faith Abbe 1 acchim; m Revela: pag. 2,) for io shall the elect of God (being wife,) be wife unto the mclives, so that they shall not prefume to preach openly, because that the darkeness fhall prevailement that they shall leave to animate and exhort the faithfull in fecret, but because they dare not adventure to preach publikely.

5 In the Fathers writings fome particular Churches are called *Catholike*, yea univerfall, becaule of their *Catholike* faith. So that *Catholike* and *wwwr/at* Church is very often taken for the Orthodoxal Churchaed hereby diftindt from the conventicles of heretiks. *Theodofius* made a law, faith *Soeon men fib.7. capite* 4. that their Church onely fhould be called Catholike, that did worfhip the holy Tranity with equall honour, that all ethers fhould be called heretikes, noted with ignominy, and punifhed for their iniquity. And hence it is that the Orthodoxal Bithogeswere often called the Bithogs of the Catholike or univerfall Church.

6 The Fathers doc acknowledge a facetfios, and appeale thereunto, because they lived before any ichifane, when it flood without breach in the Romane Church, and becaufer the truth of Apollolike doctrine was withall

referved

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referved. Elemberins for his order and do- A ctrine hath the twelfth place from the Apofiles (faith Nicephorns, 1.4.c. 15.) Tertullian, Deprefeript.ca. 32. fpeaketh of lome Churches which cannot produce their originall from the Apofiles or their feholiers, becaufe they were begun long after .---- And yet helding the fame faith, are called Apoftolike alfo, becaufe of the unity of their doctrine. And this fuccession they urge against the fchifmatihs, onely, or those that mangled the Scriptures, and invented others, as Unlestimus, &c. They have not Peters inheritance (laith Ambrose, de parnis. lib. 1. cap. 6) for they have not his faith. The succession of faith (laith Nation.Oras, de land, Athanafu,) is the true fuccession : for those that professes fame doctrine of faith, are partakers of the fame Throne. August. Dennis sect.c. 18,19. will have the Churth proved by the Scriptures, not by fucceffion of Bifhops; nor authorities of Councels. And Bellermine, Denotis Ecclefie, granteth, that it is no neceffary confequent that the Church should bee where there is fucceffion.

7 The Fathers noted the fuccefion of the fea of Rome, becaufe the Bithops were then famous, and the place removined, and more knowne to the Doctors by realon of the necremefile of it. Ternul. de preferipe. advery. heretic.

8 This fucceffion of Roman Bifhops drawns from Poter, is but uncertaine, and of humane inftitution. Hierome De (cript.ecele(. putteth Linus the fecond, and Clement the fourth : Irenews, lib, 3. c. 3. puts Linus the firft. But Clement fucceeded Peter, as in the epifile to lames under his name he affirmeth. Now the great Councell of Chalcedon, Allion. 15, held that the Church of Rome had the Primacy with the Fathers, because that city ruled all the world. We decree (faith Infinian, Novell. 1 3 1 . cap. 2) according to the ancient Canons, that the holy Bifhop of Rome bee efteemed the Primate of all Priefts. This is to bee well noted (faith Canus, Loe.comm. 1.6. ca.8.) that the Bifhops of Rome fucceeding of Peter, isnot revealed in Scriptures, but hath the authority from most grave hiftories. ----- But if this bee not fufficient to the learned, we have another, ------ that is, that though wee have no Scriptures for this fucceffion of the Romane Bifhopsfrom Peter, yet it is a tradition of the Apoftles unto the Church, from hand to hand as it were. And thus alfo faith Covarravias Tom. 1.2. par. Releft. 9.9 p.242. Col. 1. that it isplaine by Catholike doctrine, that Peters fucceffors had their primacy given them by Chrift D. & Serto 3. dift. 24.9.2 faith that the faid fucceffion is annexed to this fea of Rome by an Ecclefiafticall law : and like to this hath Cajteane opufc.de Rom. Pontif.inflitut.cap. 13. And Bellarmine De Pontif.lib.2.cap. 12. faith, that the Bishop of Rome, in that he is fo, is Peters fucceffor, this is hath from Prove deede, not from Chrifts first ordinance.

to The Father's argied antiquity againf the heratikes, not refpecting it for it felte, as it confifted of specres and ages, but in being joyned with the destrine of the Prophets and Apolles : And beginning at least at the Apolles time. This good, bath the antiquity, which was adouned with divine knowledge and dockrine, dose unto me, (aith Terrullians in his Apolog in five.) Cuftome without truth, is but an antiquity in errour, faith Cyprian epil sys. 4d Temp.

Conncells.

^I The Fathers praying of Councels, meane onely those that prove the doctrine of faith by the Scriptures.

a The appeals from a Councell unto the Bifhop of Rome, was not because here was a ludge over the Councels, but because of his credite and authority with the Emperour. And oftentimes this was out of Africa by reafou of the fimal diltance of place.

3 Emperours and Kings in the Primitive Church called Councells by their owne authority, not by the Popes, for above 800. ycercs together. The Emperour (faith Theo. doret, lib. 1. cap. 7) called that noble Councell of Nicea. The Empcrous (faith Sozom, lib. 1. cap. 26) called a Councell at Nicea in Bythinia, fetting down a day for all the rulers of cvery Church mall places, to be there prefent. And hereckoneth Pope Islus for one that was commanded thither. The King (faith Epiphan. Haref. 69) having a care of the Church, called a generall Councell. And againe : We bishops, alembled from divers Provinces, as Selvica in Ifauria, at the command of our high and mighty Prince Confantine. The Empcrour (laith Socrates lib. s. cap.8. (peaking, of Theodofus) without delay called a Councell of the Bifhons that imbraced hisfaith. By the Emperours command (faith Zonaras, Annal. tom. 3.) the fecond Councell was called because of Macedoning. Innocent Bilhop of Rome (faith Socom. 1. S. cap.28)-fent fine Bilhopsand two Priefts unto Honorins and Arcadins Emperours, to intreate a Councel of them and the time and place thereof, ---- who not with ftanding obtained it not. Tell mce (faith Hierome in his Apology against Ruffin. lib.2.ca:5.) who were Confully that yeere ? What Emperout commanded this Councell to be called? We wene

unto

unto his facred Majefty (faith Chryfoftome e- A pift.ad Innocent. 1) and intreated him to call a Councell. I cannot find (faith Sneat Sylvins De altis Conc. Bafil Lib. prime) neither in ancient hiftory, nor in the Actes of the Apofiles, that it was muse at any time for the Popes alone to call Councells .- And if wee fo proceed through all times, wee shall finde nothing in the Primitive Church approving this authority of calling Councells, tobelong oncly to the Popes of Rome. Nor was the affent of that Bilhop ought effected in Conftantinestime, and other Emperours after that. And therefore the Councell of Chala cedon faith thus of it felfe ; The holy, great, and Generall Councell, which by the grace B of God, and the decree of the most holy and Christian Emperours, Valentinian & Martian, was gathered at Chalcedon the Merropolitane city of Bythynia, cre. but maketh no mention of the Pope, though it had his affent alfo. Leo the 1.ep.9. defireth of Theodofins to grant his entreaty and supplication, that there might bee a Councell of the Bifhops called in Italy. Although we know (faith Fredericke the Emperour in the Councell to the Bifhops; And Radevicum de Gestis Frederic. I . Imperatoris, l. 2.c.64) that by the place and dignity of the Empire, the calling of Councells is in our power, but efpecially in fuch great dangers of the Church: for fo it is recorded that Conft antime, Theodofins, Instinian, and of latters times, Charlemaine, and Otto, all Emperours have done before us : yet do we leave the authority of deciding this great and weighty bufineffe, unto your power, and prudence. We rcade (faith Cardinal (ufanus) that the generall Counteels were often called by the Emperours, yea all of them (as weele by therecords) untill the eight, called at Conftantinople in Balil the Emperours time: And againe: De concor d. catholica, lib. 3. c. 2. C 25, All the eight Generali Councells, ---were called by the Emperours, So that hee confesseth this power to be in the Emperours hand, and not in the Popes for above eight hundred yeeres after Chritt. Now Turreeremata, Summa de eccles, lib. 2. c. 23. maketh a double prefidency in Councels, to wit, of honour or fitting, and of Authority ; and that of Seffion and honour the Pope fonctimes had vouchfafed him, but shis other of authorizing, never untill later times, and namely about the yeere 1516. in the Later are Councell under Leo the 10. cap. I t. condemned before, in the Councells of Conftance, Seff, 4. 0 5. Bafil, Seff 2. 0. 16 and by Gerfon alfo in his treatife, whether it bee lawfill to appeale from the Pope in matters of faith or no.

Benediations, Hallowings.

I THe Bene dictions or Hallowings of

water, afhes, fait, candles, oyle, and Palmes are never fpoken of in the Fathers, but only of the water of Baptifue. August De tempore. fer. 37. faith that all the waters of lordan were confectated by Chrift. Ambrofe de facram.tib.s.ca.5. And the faithfull were wont to take of the water of Baptime home with them, & fprinckle it about their houfes, Alcain.de div.officijs, capite de Sabbato Paſch. Bellarmine plainely confesieth, that holy water is but a humane invention, Deextrem an Stiane lib. 1 .ca. 6: Becaufe (quoth he) in Baptime men were cured of their bodily infirmities, as Angustine witneficth epist. 23. of de Civit. Dei. 1.22. c.8. therefore lome begin to use holy water, befides Baptisme, for curing diseafes.

2 Sometimes there were miracles dome by this fanchifed water, as Theodorer Hill, I, 5, cap. 22, and Bede Hill. Angler. ib. 1. ce.1.7: doe relate. But that proveth not the ordinary ufe thereof in the Church, nor that it was therefore hallowed, that it might have power to worke impermanzal effects.

3 It is a profane novelty to fay that it is a medicine for venial finne, and in it felfe powerful againd divells. This Adamus Pratlic. Theologie, traft. 1. de panit. capite 17prop.24,25,26, precived, when hee faid that the formchking of holy water, and fuch other like actes have there reference unto the publike prayers, (then made,) for I dare not fay as form doc, that holy water hath any effect againft any thing, by vertue of the worke done.

4 They used to bleffe men, with prayer, and the Geremonies of christiane and imposition of hands. What esiss the laying on of hands (faith e sugnifise De Baptif.contra Donat.ib. 3. cep. 16. St habeten aped Greiten. Cany. 1. q. 1. cap. Manus.) but a praying over a man?

5 It was called holy bread, becaufe it was given in figne of the divine bleffing, which is to bee received by the body and blood of Chrift, of them that were not as yet permitted to receive those mysteries, or received thembut feldome. There is divers kindes of fanctification (faith August. De Pece.merit. & remif lib.2. sap. 26) for I thinke the Catechumeni have one kinde of fanctification by the figne of Chrift and the payers made with putting of hands upon them; and that which they receive, though it be not the body of Chrift, yctit is holy, and holyer than our ordinary meate. Hence it appeareth that this hollowed bread was then given to the Catechifts to whom the Euchariftawas denyed:but now adaies it is given unto all that doe not communicate. In the 2. Councell of Garthage it is recorded that they used to give fait in fread of the Eucharift, unto the Carechumenifts.

6 It was called the bleffing, or benediction,

becaufe

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becaufe it was given, as a token of commen- A dation and unity, from one to another. The bread which we fent you (faith Paulinis, Apud Ang. opift. 31. J iple Ang. op. 34.) (hal become a more fruitfull bleffing, by the lave of your goodneffe that receiveth it. And againe, in his epifile to Alipins, epiff. 35. note that hee faith : You shall make this bread a benediction, by vouchfafing to seceive it. For hence it feemes, that it was not fanctified before by the fender; And againe, alfo in his Epiftle unto Romanianus, april Auguft.epift, 36. & epift. 31 .ad August. hee faith, we pray you to fanctifie this bread by receiving it, which wee fend unto your love, to fignifie our unity and accord. And in like manner, they used to fend money, apparell, and keyes to hang about their neckes, with their letters, for a bleffing, Greg. 1.1. spift. 29.0 30. C+1.8.epift.31.

7 The Benediction of this bread for health of foule and body, again t all difeafes, and fnares of the enemy, began in the Connecll of Naties, aga, 9. and was never mentioned before Augustimes times.

8 There were many hundreds of yeeres palled before that ever the Roman Church knew how to confectatean Agnus Dei. Alwine, or. de Sabbato Pajeba and Amatarius de secl.offic.lib.1.eap. 17 dre the first that mentioned it.

The (lergy, and Layty.

The Fathers diffinguilth the Clergy from the Layry, because the one bare a publike charge in the Church, which specified them from the other which bare neve. Againe, in refpect of the punishment inflicted upon either : the Clergy had the greater imposed upon them : the Layry the lefter. So that it is anabus of this diffinction to fay that the people are propliane, & that the Clergy fhould be exempted from civill governance.

2 The exemption of the Clergy from politike judgement, in civill caufes began to bee in commonule about the yeere 536. for Infinian ordained that in caufes meercly civill, the Bifhops alone fhould heare and determine of the cafes of Monkes and Nunnes, Conft. Novell. 79.cap, 1. And that the Clergy fhould first bee examined before their Ordinaries : but if that the nature of the cafe; or fome other difficulty arifing, bee fuch, that the Bifhop cannot poffibly decide the bufinefie ; then let it be lawfull for them to goc unto the civill Iudges. Conft. Novel. 83 in prafat. @ 123. cap. 21, I fay in caufes meercly civill: for in criminall caufes, the civill Judge is by him appointed to inquire and cenfure thercupon : and if hee finde the Clergy man worthy of punifhment, then

fhall hee be by the Bifhop defpoyled of his Prieftly dignity, and fo become punishable by the law. Conft. Novel. 83.cap. 1. 0 123. cap. 21. Nor is it any wonder that the Clergy had not this exemption before; becaufe that the Clergy belides that their function, are citizens and members of the politike body, and in that respect ought to bee in all things fubject to the politike power. I adde : In common ufe, for before Infiniant time in fome peculiar Churches the exemption was practifed before. Let no man prefume (faith the Councell of Agasha, cap. 32. Et habetur apud Gratian. [auf. 1 8. quaft. 1.ca. 17) to fummoh a Clergy man before a fe-cular Iudge, without the licence of the Bifhop : It any fuch bee fummoned, let him not appeare or defend; or dare to propound a criminall canfe unto a fecular judgement. Now before Infinians time, the Bishops ordinary jurifdiction was but a power of inquiry and reltraint for violating and corrupting the Ecclefiafticall difcipline, Conc. (balred.cap 9. Cartbag. 3. cap. 9. Telet. 3. c. 13. Matifcon.cap.8.

3 About the 400. yeere after Christ, the Clergy of fome Churches were free from paying tribute unto fecular Princes, Sufeb. libro 10. capite 7. Hieron. in Matth. 17. and in otherfome it was not fo. The Churches livingsdoe pay their tribute, faith Ambroje, in erar de tradend. Busilicis, against Auxentius. C The Emperours Valentinian, Valens, & Gratian, doe exhort the Alian Bithops that were fuffect of herefic, to returne unto them that were of found judgement, whom they commend in this among it other things, that they refuted not to pay the taxe that was exacted ofthem, Theoder; bif. lib. quarte, cap. fepiinio. Neither is chismcant onely of the Patrimoniall tributes for every inheritance, but of the perfonall alfo, for every head. If the Sonne of God paide histaxe (faith Ambrole, In 5. Luc. lib. 3. & citatur. ca. Magnum, cauf. 11.quest.1.) who art thou that thinkeft it fhould not bee paid? But fome will fay, that this arofe out of cuftome, and not out O of hiv? thenic him know that there is no divinclaw, that exemptet hthe Clergy from paying dues unto fecular Princes, if their ncede fo require. Chryfoflome, Homil. 23. in Roman. will have that fubjection exacted cvenof the Priefts and Monkes, which Paul fpeaketh of, Romans 13. And paying of taxe is no little part thereof, as Covarravias, in l. prattic.queft.ca.31. obferved very well. The. mas, In Roman. 13. faith, that it was the Princes gift to exempt the Clergy from thele taxes, and therefore an humane law : and fo faith Covarravias in the place afore named ; and John Medina, traft. de Reffitutione, qнaft.15.

4 The right of affent and fuffrage (in elections of the churchmen) was taken from the people about the yeere 870. Diffing. 63. E e c Addition

Additions.

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THe moderne Papifts hold thefe politions: first, lawfulnesse of equi-1

vocation in oathe, or to fweare equivocally that hee did not that which he did, though he had done it. 2. That to pray for their ene-mies in special, is no command, but a counfel. 3. That in a fait, it is lawfull te drinke often, E 3. I natina mut, it islawitus to origine origin, and to take medicines. 4. That many athei-ficiall thoughts, and filthy imaginations are no fances. 5. That to take away any fmall thing who(cloffe brings no great dammage and the state of the state o to the owner, is no mortall finne. But thefe are ftrangersto the Fathers cares, yea untill of late, unto all Chriftians.

2 Not a Father of the first 400- yeeres taught nine quires of Angels : but contrariwife fome doe overthrow this diffinction. I thinke (faith T beodoret, in 1.ad Coloff.) that he calleth the Cherubim the thrones; (for the Prophet Exerchiel faw the throne of the deity placed upon them,) and by dominations, principalities, and powers, hee meanes thole that governed the nations. Angustine calleth them all by the generall name of Angels, E.chir.cap. 58. Whether the Archangels bee called vertues (faith he)-or what the difference is betweene thefe 4. words, [Thrones,

A Dominations, Principalities, and powers, let them tell that can, if they prove what thay fay; I confesse plainely, that I am altogether Ignorant. Hence may the antiquity of the bookes under Dionyfins Arcopagita his name, bee gathered, that teach nine orders of Angels fo undoubtedly.

3 The Fathers hold generally, that the first precept of the tenne commandements, concerneth the having or choosing of God; the fecond is of idols ; the tenth of concupifcence : fo teacheth Phile Indans, De decalog. losephus Antiq. lib.2 capite 6. 0-8. Origen, in Exed. hom. 8. Athan. In Synopf. Nazianzene, in verf.de Decal. Ambrofe and Hier.in Epbef. cap. G. Procopius and Ruperens, in Exod. cap. 20. with others, viz. Author operis imperfect. in Matth. bemil. 49. Augustine is variable, one while affirming it, and another while denying it, vide Queft .ver. O nov. Teft. 9.7 . Queft. (uper Exed. libro 2. capite 71. Epift. 119. capite undecomo

4 The Fathers generally either deny, or suppresse in filence, that the foules of the dead can returne unto the living. Chry(oftome De Lazaro, bom, ultim. Tertullian, l. de anima. Ifidore, Etymolog.lib. 8.cap.9 Theophilatt, in Matth. 8. and others, viz Author quait. ad Antioch. quest. 11. 6 13. april Athanas. do all deny this. Augustine feemes to be of another opinion, in his booke of the care for the dead. cap. 15,0 16.

No Apofile, no boly Fasher, no found Catholike, for 1 200, yeares after Chrift, did ever bold or profejje that doffrine of all the Principles and grounds of Religion, that is now tanght by the Church of Rome, and authorized by the Councell of Trent.

SOLI DEO GLORIA.

The Consequent.

FIRST VVRITTEN IN LATINE BY THAT REVEREND AND FAITHFYLL SERVANT OF GOD, Mr. W. PERKINS, LATE Preacher of the Word in Cambridge. AND Carefully Translated into English by FRANCIS CACOT and THOMAS TYKE. R OM.8. VERSE 29,30. For those which be knew before, be also predefimate to be made like to the Image of his Sonne that he might be the first borne among many breibren.

CHRISTIAN A

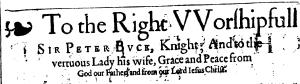
PLAINE TREATISE OF

THE MANNER AND ORDER OF PREDESTINATION, AND OF

the largeneffe of Gods Grace.



LONDON, Printed by IOHN LEGATT. 1631.





IGHT Worthipfull smoogst the manifold points of Chriftian Reli-gion, the truth of the Doctrine concerning Predeltination, is worthy ferrons & fober fludy, for the found under flanding thereof. For first, it it fomething difficult and obfcure. Secondly, becaufe it is by fome cagerly impugned, as a frivolous and forged invention of mans braine. Thirdly, divers opinions have paffed from divers men diverily, about this one point; whereas not with landing there is but one with , & one definite and conftant fentence to be found in holy writ concerning it. Fourthly, this one doctrined oth give very good evidence, and an ample Demonstration of Gods infinite mercy, and exact justice. Fifily, it af-

fordeth fome tafte of hisprofound and impenetrable counfell, Sixtly, it doth notably manifelt his admirable wifedome and policy, and the incorruptible purity of his nature, who wifely difpofeth all things and uleth even evills without injuffice; and the least receipt or infusion of corruption; and all the manifeftation of the glory of his Name, and of the fplendour of his renowned pro-perties. Seventhly, it confounded the common cavill of many defperate and infauated Atheißs, who would make Gods Predefination the pillar of their fenfuall fccurity, and fccure fenfuality. Laftly, it ministreth exceeding comfort unto thole, who renouncing the kingdome of Sinne, doe live like Saints in the kingdome of Grace. First, becaufe it is not possible for any fuch to finne with full confent of heart. Secondly, becaufe no perfonal merits are required of them. Thirdly, becaufe the Spirit of God abideth in them. who is buffe within the hive of their hearts as a Bee, and worketh them like waxe. Fourthly, becaufe God hath eternally predefinated them to eternall joyes, and those also incomprehensible and ineffable. Fiftly, because God hath in abundance vouchfafed that to them being but an handfull, which he hath denyed to whole heapes befides. Sixtly, for that they being elected, can in no wife perifh: For the counfell of the Lord shall stand for ever, P/4.33.11. And he loveth them with an everlafting love, letem, 3.4. Though a Mother fhould forget the Child, yet he will not forget them, for he hath graven them upon the palme of his hand, 1/a. 49. 15. 16. I herefore he will confirme them unto the end, 1. (or. 1.8, And by his power keepethem unto falvation, 1. Par 3.5. He will ovethem conftantly, though he wift their tranfgreffions with rods, P/. 89. 32. 53. He will never turne away from them, though he take them Ter. 48.40. by the necke (as lob speaketh) and beat them, though he cut their reines and breake them, and lob. 16 .1 :. though he powreth their gall upon the ground, and runneth upon them like a Gyant. Jofeph did affett his brethren entircly, though bee fpakeroughly to them. He may alfo fometimes let them fall, as a loving Nurfe may her child, but he will lift them up againe a therefore how fover they pipein. may fall, yet they fhall not fall away. Indeed they may leave their first love, as the Church of Ecpiptein. Ephefusdid; but they flall never leave to love at all, if ever they loved that. For (as Pearl faith) Love dath never fall away, it may bee leffened, but it cannot be loft. In like manner, their faith may 1 Cer. 13.8. be covered, as the Sunne with a dufky cloud in a gloomy day ; or as the trees are with fnow 'ometimes in winter ; but yet it continueth firmely fixed (though now and then eclipied) in the fphare of the heart, and keepeth fap in the roote. For the righteous man is as a tree planted by the rivers of waters, *F*/41.1.2. And is built by that greatbuilder of Heaven and earth upon a rocke, *Mat.* 16.18. Thefe comforts will this one doctrine afford, being throughly pondred and underflood. And no doubt thefe and the like confiderations moved that holy and learned man of bleffed memory to publish this prefent treatife for the benefit of the Church, and the farse have also incited us to turne it out of the tongue where in he wrote it, into the English, for their profit who are ignorant in the other; and the rather, becaufe it is contrived and penned very plainly, foundly, and fuccinctly, as the fubject will permit. The which (Right Wor fhipfull) affuring our felves of your unfaigned love unto the truth, we doe prefent and dedicate unto you, intoken of deferved gratitude, for undeferved kindnelle, not doubting of your courteous and kinde acceptance. And thus wee humbly take our leaves, recommending you, and all yours to the protection of Ichova. Rochefter , this 19. of February. 1 606.

Your Worships in all dury.

FRANCIS CACOTT, and

THOMAS TVEE.

MASTER PERKINS HIS Epistle to the Reader.



HE Dottrine of Fredelintion and Gods grace is to be founded upon the Range written Word of God, and not aponthe judgements of men. For a Hilatic De Trinds. faith well, God cannet be under flood bus by God. And againe We must learne of God that we are to inder Hand of God because he is the onely Author of our knowledge of him. It is allo requisite that this doctrine agree with the grounds of common reason, and of that knowledge of God which may be obtained by the light of nature ; and fuch are thefe which follow.

I GOD is alwayes just, albeit men doe not under stand how he is just.

2 GOD is not governed of, much leffe doth he depend upon second causes, but doth juft hy of der them, even then when they worke aniaftly.

3 GOD worketh wifely, to wit, propounding unto bimfelfe a certaine end: he is ignerant of nothing be doth not will or decree that which be can not effect : he doth not idiely behold what fall be, or what may be done, but he difofesh all shings unto bis glory ; and therefore he hash decreed to doe fo.

" 4 COD is not changed: and those things which are changed, are not changed without his unohangeable decree, all circumstances being certaine and sure.

5 The ferret and unlearchable judgements of GOD are to be honoured & acknamled ged. Augustine, Is moveth me (then failt) that he perifheth ; and another is baptiged : is mo-De verb. Apof peth me it moveth me as a man. If then will heare the truth, it alfo moveth me, becaufe i fer. 1. am a man. But if thou beeft a man. I am alfo a man let us both heare him that faith. O man! Ferily, if we be therefore moved, because the are men, the Apolle speakes to bum ane nature it Telfe being weake and frebe faving Oman, who are they which pleadeff again & GODI Shall Rm. 9.00. the thing formed fay to him that formed it. Wby ball thou made me thus ? If a beall could

Speake, and did fay to God, why halt thou made him a man and me a beaft; mightelt then not Willy be angry and fay, O beaft who art thou? And thou art a man, but in comparison of God. thon art a beaft.

10 6 Nogaod thing can be done, unleffe God doth abfoliately will and worke it ; and we doe that which is eved ; fo farre forth as God doth works in as more or leffe.

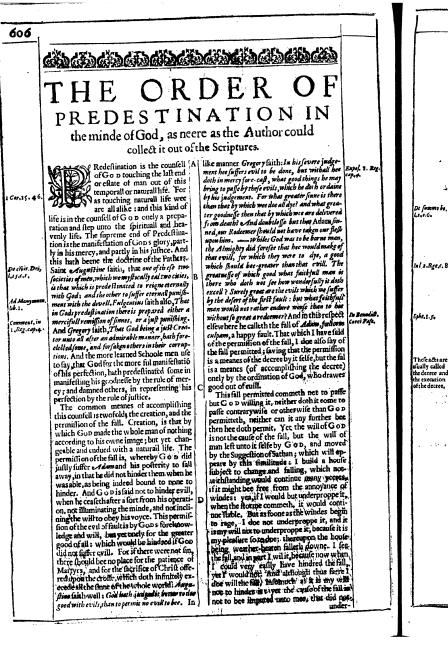
7 No evill can be averyded, unleffe God doe binder it ; and we avoyd evill fo farre forth as God doth more or leffehisder it. 8 The will of God is knowne, not only by the written word, or by revelation, but allo by the

event. For that which commeth to paffe, doth therefore come to paffe becaufe God bash willed that is frould some sapafic .

2 A man doth not shat good thing which by grace he is able to doe, unleffe God make him doe it, is brechash made him able to doe it if he will. "

10 Nor a part onely but the whole governement of the world & the execution of juffice. is to be afcribed to God as ta the Author.

A doe now exhibits uneo thee a view and picture of this dolt rive, composed of these principles, and doe gublif she fame that I might to my power, helpe out * those that fishe in the Theologia for defficalsies of this do Irine of Bredefination : and that I might cloube the trath shat is (as and they call stythe Calvinites determe, of the reproches which are caft upon it : and that I might mittigate and appeale Hernindes of fome of our Breibren, which have bin mote of fended at it than was fit. For I doe willingly acknowledge and teach univer (all redemption a falleadge the tellimonies of the Ancient overy where not but that even one evident and performing femence of Suger Striptare concerning day point of Dettrine and paish is of more value and force, 1976 28189 to franching, of the Britis and Schoolemen , but becaule I hald is needfary, this 1994 hourd by Bid an example of confess and tancord in that do Arise, which is generated in fish human, so is in propagated to all potentias and t to the fall Asteriori la Actimede as in anteriant Judge, that their things have not buy fairly batched as lands; which we deliver in sur samer egatian's and Schuler, bas shas we have alfo derived and fact bat them from a hour sectors therefelves, at and a there is a new presenter of Écc : William Perkins.



A Treatife of Predestination.

itdowne. So Go D leaving Adam unto him felfe, that he might be proved by tentarion, and that it might appeare what the creature is able to doe, the Creator cealing for a time to helpe and guide, is not to be accounted the caufe of this fall. For he did not incline the mind to finne, he did not infuse any corruntion, neither did hee withdraw any gift, which he did beftow in the creation : onely it pleafed him to deny or not to conferre confirming grace. The proper caufe of the fall was the divell attempting our overthrow, and Adams will, which when it began to be proved by tentations, did not define Gop s affiltance, but voluntarily bent it felfe to fall awav. Predefination hath two parts, the decree

of election, and the decree of reprobation. So Ifidore laith: There is a double predefination, oither of the cleft wate reft, or of the reprobate and to death: and both are done by Gody that he might make the class alwayes to follow after heavenly and spiritual things, and that he might fuffer the reprobate, by forfaking them, to bee delighted atmayes with earthly and ourseard things. And Angelome laith: Chrift by his feoret diffensation hash out of an unfaithful people predefinated fome to coerlafting liberty, quickning them of his free mercy; and damned other in everlafting death, in lost ing them by his bidden judgement in their wickedmiffe.

The decree of election is that whereby God hath ordained certaine men to his glorious grace, in the obtaining of their falvation and heavenly life by Chrift.

e execution

In the decree of election according to Gods determinatio, there is (as we conceive) a double act. The former concernes the end, the latter concernes the meanes tending to the end. This the holy Ghoft feemeth to me to have taught very evidently, Rom, 9.11. That the purpose which is according to election might remaine. Here we fee that Paul diftinguilheth Godseternall purpole; and election, and placeth in his decree a certaine election in the first place before the purpose of damning or faving. And in Rom. 8.29 30 Thefe which bee know before, be allo predeft in area to be made like to the image of his forme Whom he presefinated, them allo bee called. In which words Paul diftinguilherh betweene the decree, and the execution thereof, which he makethree be in thefe three, Vocation, Jufffication, and Clorification. Morcover het diffinitieselfneth the decree inte two acts; föreknowledge, uberetbythe doth acknowledge forme intel för i his owne before the refly and gived oftwallfort, whereby itebath there milited show terminy co bank a them illebrath. On the hold that for whereby itebath down and the manner to what them illebrath. Commission in the announced and a second underproppe it, but to the windes which caft [A] many would) the foreknowledge or forefee ing of future faith, he is manifeftly deteived. For whom God foreknew, them he did predeftinate that they fhould bee like to Chrift, that is, that they should be made just, and the formes of God : for Pauladdeth, Rom: 8. 29. That he might be the first borne among many byethree But those which are predefinated to be just, and to be the fonnes of God, are also predefinated to beleeve, because Adoption and Righteoulneffe are received by faith. Now wee cannot rightly fay, that God doth first foreknower that, men will beleeve, md afterwardspredeftinate them to beleeve ; becaufe that God hath therefore foreknowne that thole fail beleeve, whom fice did foreknow would beleeve, becaufe hee did decree that they fhould beleeve, So infin Marry calleth Cant. Triph. those elect, who were foreknown that they found beleeve. And Lumbard, whom he hach foreknowne, them he bash predefinated, that is, by conserved, he grace conferred be hash prepared that is by fauld below i he word preached Morebyer, the Word (know) when it is given unto God fpeaking of Cognifes feie. the creature; doth very often fignifie to imbrace or approve, P(M. t. 6. The Lord knoweth the way of the rightcons, but the way of the wicked (ball perifs. Mat. 7.22. Depart from mie ye workers of iniquity. I never knew yon. Furthermore, the prefeience and purpole of God are by the holy Ghoft put for one and the fame thing. 2. Tim 2.19. The foundation of God remaineth fore, The Lord Anoments by generatives fore, The Lord Anoments whe are his. Rom. 11.4. "Those whom Could's entern are faid to be clefted accounting to the election of grace, verf., And therefore theforeknowledge mentioned by Paul doth not fignifie the foreknowledge of faith, or of any other vertue in those which are to bee elected. It is alfo the judgement of Beperfer. Any while, that predefination is fometimes same 1.s.c.18 underflood by preficient even in the fore- Rom. 11.3.2. faid place. Hath God cafe army bis poole which he know before? And he faith that, 7 hofe shat are formes in Gods foreknowledge, whofe names are De correst. Go Wristen in their jathers register, (o as they fal ne- gras .9. ver bre rafed out. Cyrill faith allo that Thrill knoweth his beepe, clatting and forefocing them Expe (in tak. unto everlafting life. As the A postle faith Rom: 11,12. God hath not cast away his people which keknew before. For as the Lived is faid not to know thoje whom be doth rejett : 'as when be an forered the foolif virgins faying, Mat. 25.12 . Verily I fay when I know you not : fo bee is slebily faid to know 180/2; whom bee dors predefinate and the - Idem Hage de Jand. Via ener reges, "moon her dark frede funde i half fred anfred men faloution," And "Thomas' exposu-derth ital hace in the 20 to its Registration of the funder in the second second second second of approximation, should be forebound in the boliophild of approximation second second second second and back will have be second as the boliophild of a product will have boliophild the start back boliophild of a product the second second second second second second product the second second second second second second product and the second second second second second second product and second second second second second second second product and second second second second second second second product and second second second second second second second product and second second second second second second second product and second second second second second second second product and second second second second second second second product and second second second second second second second product and second second second second second second second product and second second second second second second second second product and second
¹¹ In the decree of electron the first aff is a people which purpose of rather spart and beginning of the Goedalana divine purpose, which are the constant of the second divine purpose which are with the constant of the second billed the bill charge with the constant of the second taine men which are to be created, mus his hade sis me

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A Freatile of Predeftination.

everylafting love and favour, patting by the A. is the Mediator, here is predefimated him-reft, and by taking maketh them veticls of felfe. mercy and honour ; and this act is of the fole willof Go D, without any respect either of good or evil in the creature, And Gop doth wrong none, although he chufe not all; becaute he isticd to none; and becaute he hath abfolute foveraignty and authority over all creatures, We that are but men give leave unto men, efpecially unto our friends, to doe at their pleafure in many things as they themfelveslift, and to use their owne diferctions. The rich man is kinde to which poore perfon hepleafeth; and of beggers hee doth adopt one, and will not adopt another, and that without offeringeny injury. Now that liber-ty, which wee yeeld unto man, mult much more begranted unto G o D.

The fecond act is the purpole of faving or conferring glory, whereby hee doth ordaine or fer apart the very fame men, which were to fall in Adam, unto lalvation and celefiall glory. This a tism ho wife to be levered from the former, but to bee diffinguished in the minde (for orders fake, and for the better unfolding of it ;) for as by the former men were ordained unto grace, forby this latter the meanes are fubordained whereby grace may bee conferred and manifeft : and therefore this latter make tha way for the execution and accomplishing of the former. Moreover, this act hath no inward impulsive canfe over and belide the good pleature of G o D : and it is with regard to Chrift the Mediator, in whom all are elected to grace and falvation; and to dreame of any election out of him," is againft all fenfe : becaufe he is the foundation of election to be executed, in regard of the beginning, the meanes, and the end. Lafly, this act is not of men to be created as was the former, but of men falne away. Therefore, in this act G o p respecteth the corrupted malle of mankind.

Furthermore, in this fecoud act there are five degrees, the ordaining of a Mediator, the promiting of him, being ordained, the exhibiting of him being promifed, the applying of him being exhibited, er to be ex-hibited, and the accomplishment of the application. It is not unlike which Bernard faith, The kingdome of God is granied promifed, manifefled, received. It is granted, in predeftis nation promifed in vocation, manifeftad in just ifi-

The promifing is that, whereby Chrift being from eternity ordained for the falvation and fpirituall life of men, is revealed and offered unto them, together with grace to be obtained by him : this promife is univerfall in refpect of all and every one that doe beleeve : lab. 3.16. God fo loved the world, that he hash given his onely begatten Soune, that every one shas beleaverb in bim frond not perisb. Iab.6. 47. He shat belogneth in me hach life ever lafting. Mat. 1 1.28. Come unto me all yeethat are weary and laden, and I will cafe yon. Mark. 16.16. He that that balcave, and be bappared, Shalbe faved but be that will not beleeve fall be dammed. AEt, 10 43. That through his name all that be-Leeve in him , Chall receive rem finn of finnes. All. 13.39.By him avery one that beleeveth is justifiede Rom, 1, 16. The Gofpell is the power of God La falvasion to every one shat believesh. Rom. 10.4. Chrift is the end of the law far righteenfars unio every one shas belevesh. Gal. 2.22. The Soripure bath concluded all under finne, that the promife by the faith of Jefus (brift the uld bee give ven to them that believe.

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With the promite there is joyned an exhortation, or commandement to believe : which is more generall than the promile; becaufe the promife is made onely to beleevers; but the commandement is given to beleevers and unbeleeversalfo. For the cleft are mingled with the wicked in the fame affemblies : and therefore the Minifters of the Gofpell ought indifferently to exhort all and every one to repent, confidering that they are altogether ignorant, who and how many be elected, and bee to be converted : Mores over, Gobby exhortations to repentations, meaneth to leave thole without excult. whom he doth fee will never repent. So Abbut Ionchim faith : It behoovesh them to preach In Revel.s.2 for the elette fake, and to declare unto men the words of life, that their light many find before me. and that they may fatten the bagys of the sleft by annointing share with the oyle of firis and dollring but for thereprobate, ligare aquamserlo, totye the mater in the clowdes. And againe, Left abe Part.4.1.7. reprebase fooned bare exemper and for she clast which are among them, she meffonger himfelfe Iball bee fort , who dosh not enely preach this in feere t as is werefer feare ; but er jest alfa wieb a land voyce, which may bee beard farre off, and of allmenel a Spine are wont to fay, than Goos commandement by this meaner dorb o vertiwart hisjecree: bergiftebes southate vertilivaert hiejderere: i besuffiches sonimati-dethylane whiejbe willeth nor un offschaltur Heinigen, brit, inhates ophie chief sonomis-dements and promifics solar in anter the solar source humbeling end hannik ander improved interforti be genegent hannik ander improved interforti begenegent hannik ander improved anchie givremitier offen in Solar betrattere ments, thereforming Almouth more betittere Averbas begindlich and we shaved do to bista

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not what he will doe to us or in us. And God |A.| the price is appointed and limited to the ewho willeth not all things alike in all, doth will conversion in fome onely in respect of approbation, exhautation, and meanes; in o-thers he willeth it also astouching the decree of working it. Here is no difagtersnent in the wils, but fundry degrees of willing in regard of us, according to which God is faid both to will and to nill, Secondly I answer, that the revealed will is never contrary to the will of his good pleafure, or to the decree of God, (with the which it doth alwayes agree, both for the beginning, as alfo in the end and (cope) but that it is notwithftanding often divers, and that in thew it feemeth fometimescontrary, if wee confider the manner wherein it is propounded. God commanded Ifaiab to declare unto Ezechiab hisdeath; and hee did allo denounce destruction unto the Ninivites within forty dayes : and yet he had decreed to put neither of them both in execution. The humane will of Chrift did with an holy differention in fome fort will delinerance from the agony of death, which notwithstanding the divine willed not. Abraham prayed without doubt by divineinspiration, and therfore with faith, that the Sodomites might be fpared, and yet hee knew that in Gods decree they were appointed to destruction. Neither must this feeme ftrange; for one good thing as it is and remaineth good, may bee different from another thing that is good. Thirdly, thou bidft thy debter pay his debt, though in the meane time thou doeft not make him able: why may not God therefore for iust causes command that, which himfelfe will not doe? The exhibiting of the Mediator is that whereby the Sonne of God being borne man

in the fulnesse of time, doth pay the price of redemption to God for the finnes of men. The vertue and cilicacy of this price being paid, in respect of merit and operation is infinire ; but yet it must be distinguished, for it is cither potentiall or actuall. The potentiall efficacy is, whereby the price is in it felfe fufficient to redeeme every one without exception from his fins, albeit there were a thoufand worldsofmen. But if we confider that actuall efficacy, the price is payd in the counfell of God, and as touching the event, onely for those which are elected and predeflinated. For the Sonnedoth not facrifice for those, for whom he doth not pray: because to make intercettion and to facrifice are conjoyned : but hee prayeth onely for the elect and for beleevers, Iob. 17.9. and by praying he offereth hunfelfe to his Father, verf.19. For (as Illyricus hath well observed) this whole prayer in the 17. chapter is indeed (as he fpeaketh) an oblatory and expiatory praycr, or (as the Papifts call that blafphemous forme) a Canon or rule of facrifice, by which Chrift hath offered himfelfe a facrifice to the Father for the finnes of the world. Therefore

left alone by the Fathers decree, and the Sonnes interceffion and oblation. Seconday, Chrift bare their perfon, and flood in their roome upon the croffe, for whom hee is a Mediator : and confequently; "whatfoever Chriftdidasa Redeemer, the fame did all those in him, and with him which are redeemed : Chritt dying, riling againe, afcending & fitting at the right hand of the Father, they Zoh. 2.6. alfo dye with him, rife againe, afcond, and fit Colog. 3.1." at the right hand of God. Now that all these things can be truly faid of the elect only, and offuchasbeleeve, I prove u thus. To fay that any one of the wicked, which are to perifh for ever, is raifed up in Chrift rifing againe, is flat against the truth; because the raiting up of Christis (that I may fo speake) his actual abfolution from their fins, for whom he dyed; for even as the Father by delivering Chrift to death, did in very deede condemne their finnes imputed unto Chrift, for whom he dyed; fo by raifing him up from death, even ip/o facto hee did abfolve Chrift from their tins, and did withall abfolve them in Chrift ; but being abfolved from their finnes, they shall nor perish, but be faved. Therefore that wicked man which perifheth for his fin, cannot be faid to have rifen againe with Chrift; and therefore Chrift did not beare his perfon upon the croffe. Thirdly, the expiatory facrifice fanctifieth thole, for whom it is a facrifice, as the holy Ghoft plainly and abfolutely avoucheth, Hebr. 9.13.14. The facrifice and fanctification appertaine to the fame perfons: and Christis their perfect Saviour, whom he faveth, not onely by meriting their falvation, but alto by working it effectually. But Chrift doth fanctific oncly the elect and fuch as beleeve, therefore he was a facrifice enely for them. And this was the judgement of the ancient Church in this point, Augufine faith, He which spared not his owne Sonne, In I have. but gave him for us all, how bath he not alfo with bim given ns all good things but for whith as? for Trail. ns which are foreknowne, predefinated, justified, Deretta b trad.+5. and glorified. Againc, Thofe whom hee pleafed to De rella fue make his brethren he hash sale of de a faith and the second make his breshren, he bash released and made fetlow beires. Cyrill faith, If God who is most wor- In Kan J. 11. thy, was in the fleth, be was of right fufficient to ' 4. 4. redeeme the whole world, Againe, The Lord lefus separating bis own from those which were not his, faith, I pray onely for shole which keepe my word. and carry my yoke. For he doib make them alore, and that infily, partakers of the benefit of his medintion, whole Meditator and nigh Prieft be is. Gregory faith, The Anthor of life gave bimsfelfe lib, ... to death for the life of the eleft. Againe. The Lord In Pfal. 33. will redeeme the foules of his fervants, to wit, with his pretions blood, because bee which beleeveeth rightly in him, is redeemed from the due thraldome of bis finnes. Sedulius: All things are refte- In Eph ... 1. red which are in the earth, feeing that the men themsfelves, who are predeftinated unto eternall life, are renewed from the corruption of the old

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man. Bede: The field of the Lord is furnished with A | purpole thence Adoption: Eph. 1. predefinited Hom in fab (pirituall very may shat it might be a (west favour poll reminife fufficient for the falvation of the whole world. Againe, Our Lord and redeemer, to the elect-Hom in Figil. whom he knew to be placed in his fleib : yes and to us alfo. whom befoxefaw Bonid beleeve in the laft times, he hash procured the remedy of falvation by his death and referrettion. I oachim the Abbats The word All, which for the most part is univer-In reu.pdr.1 a fall, doth not alwaies fignifie fo much as it fermeth, as en that place, When I (hall be lift up I will draw all things to my felfe. And by him he was pleafed Col. 1.19. that all things frould be reconciled in him. It feemeth that in these places Elect Things only are underflood. Angelomus : What other nation is there in the earth befides the cleat people, for which God In s.Reg.c.7 the Sonne of God vonchfafed to come into this world, as it were into Egypt ? that taking upon him the forme of a fer vant, be might with the merchandize of his blood redeeme unto himselfe an acceptable people zealous of good workes. Ruper-In Exed. 1.2. tus; In that hours he washed shole onely from fin, cap.G. whom his death findeth faithfull, whether dead or laving. Againe, The paffion of Christ is the In Ican, cap , 12 indgement of the world, that is, falvation feve ring the whole number of the elect, which were from the beginning of the world to the houre of the fame paffion, from the reprobate. And the cafting out of the Prince of this world, is the reconciliatio of the nations of the elect. Againe, I will draw all things to my felfe ; what all things ? namely, All Elell Things , as al the members follow their head. Haimo: Chrift bath taken away in the Elect not In cap 3.4d onely originall, but all actual finnes alfo, and hath Rem. over and befides given them eternall life. Radulphus; The blood of the high Priest Christ, was the a Levit J. I purgation of all beleevers. Innocentius : Chrifts ap. 2 1.4. de Malt. 3:164, blood was fied effectually for the onely who are cap 4. predestinated, but for all men in regard of (wfficiency for the fledding of the blood of that just one for the unjust was so rich in pice, that if every one had beleeved in the redeemer, none as al had bin held captive of the divell. Arnoldus Carno-Born vall's tenfis: Heredermethnone but those whom he caltrall.7. de Ser bo Domins. leth and walketh by grace; neither doth the Spirit fantlific any but thofe, who are cleanfed and dead to finme. Redemption, washing away, and fantisfication are consbined together. The application is, when as Chrift is given untous of God the Father by the Spirit, in

1 Cor.1.30.

unto usof God wifedome, righteouineffe, fandification and redemption. The accomplishment of the application is Glorification, whereby Ged shall be all in all by Chrift in all the clect.

the lawfull use of the Word and Sacraments;

and is received of usby the influement of a

true faith, And Chrift being given, is made D

By this which hath beene faid, it is apparent, that the decree of election is the caule and foundation of all faving gifts and workes in men. From hence is true faith. Alls 1 3.48. As many as were or dained unto eternal life, beleeved. And calling; Rom. 8. whom be predeft inated, them he called. And, Who are called of his

to Adoption . And fanctification : Eph. 1 . He bath chofen us sha wer (bould be holy and blimeloffe. Hence good workes ; Ephia. Which hee bath prepared, that we found walke in them And Ish 6.37.34. perfeverance : lob. 6. All that the Father giveth me, fall come unto me and him that commeth to me I caff.not away. Againe, And this is the Father s will, that of all which be bath given me, I Should lose nothing. 2. Tim. 2:19. The foundation of God romainer fare, and bath this feale, the Lord heavest who are his Brecellenets that fay-ling of Arguffine: He did buffe no man worky A far. ib , Job mus by chuffing he made him worthy Againt, le the fall, 1, fa Pfal, 1, the grace of God, whereby he doth cleft me, not becaufe any worthines is in me, but becaufe it doth vouchfafe to make me worthy. Againe, And did not they also afterwards thuse him, and preferre bim before all she good things of this life but they did chufe him because they were chofen; they were not chofen, becaufe they chufed him. And thus much of the decree of election.

The decree of reprobation is a worke of Godsprovidence, whereby he hath decreed to passe by certaine men, in regard of supernaturall grace, for the manifestation of his juflice and wrath in their due deftruction : or, it is his will, whereby he fuffereth fome men to fall into fin, and inflicteth the punifhment of condemnation for firme.

It hath in like manner two acts. The first is the purpole to for lake fome men; and to make knowne his justice in them. This act hath a finall caufe, but no impulsive caufe ont of God. For it arifeth of Gods meere good pleasure, no respect had of good or evill in the creature. For the will of God is the eaufe of causes : therefore we must make our stand in it, and out of or beyond it no reafon muft be lought for:yea indeed there is nothing be-Rom. 9.21. yond it. Moreover, every man (as Paul averreth) isunto God, as a lumpe of clay in the potters hand : and therefore God according to his supreme authority doth make vessels of wrath, he doth not find them made. But he fhould not make them, but find them made, if we fay that God willed in his eternal counfell, to paffe by men only as they are finners, and not as they are men for caufes most just though unknowneto us. Thirdly, if God did reject men, becaufe he forefaw that they would reject him, reprobation should not depend upon God, but upon men themfelves. And this is all one, as if a man fhould fay, that God forefaw that fome would chufe him, and others refuse him. And the contempt of the Gofpell doth not befall infants, which dye out of the covenant of the Gofpell. Fourthly, Paul, who was a most skillfull defender of Gods justice, doth exclude all workes in the first place, out of this wonderfull election of one from another, made in the counfell of God : Not by workes, faith he, and therefore Rom. 9.11. excludeth all respect of finne; then afterwards being ravifhed with admiration, he quieteth himfelfe

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himfelf in the alone wil of God, " to bash re- 1 fifted his will? But, O man, who art then which pleadest against God? Againe, O she deepene fo of the riches, both of the wifedome and knowledge of Ged! how unfearchable are his indgements, and his wayes pait finding out ? To conclude, if it be demanded, why God created this world and no more, we must have recourse to the meere willof God; and why must we not doe fo, if it be demanded why God electeth this man, and for faketh that man or another? Anibor Devocations gentium : A part of manhinde is redeemed, a part perifbeth. But who can tell, why God dotb not pitty them, and pittieth thef?? the reafon of the diffinition is unlewanc, but the distinction or separation is felfe is not unknowne.

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The fecond act is the ordaining of them to punishment or due destruction. This ordination in respect of the diverse confideration thereof, may be diffinguithed: and to it is either fimple or comparative. The fimple ordination is that, whereby this man, fuppofe Feter or John, is ordained to punifhment. And this ordination is of the most just will of God, yet not without respect of originall and actualt finnes. For as men are actually damned for finne : fo God hath decreed to damne them for the fame finne. Yet notwithftanding finne is not the cause of the decree of reprobation, but in regard of order it goeth before in Gods foreknowledge, not that former, but this latter act. The ordination which ftands in comparison is that, whereby one man and not another, and this man rather than that, being in the like condition, is ordained to punifhment. This ferveth to they the liberty of Gods will, in the difpensation of Inpernatural benefits. For in that God chufeth this man, and not that, it declareth the liberty and very great perfection of God: and flicrefore under the name of an housholder, hee challengeth the fame unto himfelfe, when he faith : May I not doe with miccourse what I lef? And verily though God deftroy and condemneall those whom hee doth for fake, yet fhould he not be injust. For we our felves in the daily killing and flanghtering of beaffa will not bee counted unjuft, neither indeed are we : and yet in comparifou of God weare not to much woorth, as a flye is in respect to us. If it be lawfull for thee to receive in, or to thruft out any one of thine houfe, iscarife thou wilt, it were a point of desperate boldneffe to take the fame right from God in his houfe.

The caufe of this conparative ordination The Calle of this comparative ordination is the followill of God. Yet even withour re-fpect of any finne at all So' Are with withour co-fpect of methods for any bit for the off are shown for a series of the series of the series of the series and a series of the series of the series of the forest of the series of the series of the series forest of the series of the series of the series forest of the series of the series of the series forest of the series of the series of the series forest of the series of the series of the series of the forest of the series of the series of the series of the forest of the series of the series of the series of the forest of the series of the series of the series of the forest of the series of the seri

thom dareft difpute with Godt And Grogory. Let no man defire to fearch, wherfore one fronta be e-Expo(. in In letted when another is rejected, because his judgements are unfearchable, O bis wayes paft finding out. In this fecond act of reprobation there be two degrees, a just defertion or tor taking, and damnation for tinne. So Fulgentins : In fact Lib. ad Mon. (lath he) God begins his indgement by forfaking, and ends it in terminenene. Divine detertion is twofold. The first is, that whereby God doth forfake man, onely in regard of his affiltance and itrengthening, by omitting the confirmation of the creature, and not conferring the fccond grace, whereby the first might be made effectuall to relift temptations, and to perfevere in goodneffe. This is the defertion Defertie explor oftriall, and may happen to them who have rations, not themfelves as yet forfaken God. For it was in the first man Adam, who received of God power to doe that which he would, but not will to doe that which he could. So Ang. Decomp.or Hereceived (laith he) power if he willed bus he grat.c.i. bad not wil any werable to his power, for if he bad, he foontd have per severed. Againe, He was able alfo to perfauere; if he would and in that he would not it proceeded of freewill, which then was fo free, that be was able to will well and ill. The caule of this defertion was, that Adam & his pofterity might know that they could fall by themfelves, but that they could not fland, much leffe rife againe: & therefore that they foould wholly depend on Gods mercy. Here allo it must be reincmbred, that betweene this defertion and Adams finne, there came allo Adams will, whereby he being lett to his owne ftrength, did by and by perceive the very fame, his confcience relling; and yet for all that he willed his owne fall Ly the free motion of his will. The fecond defertion is a privation and

leeling of the gifts, wherewith the minde is adorned, and a delivering into the power of Sathan, that hee may feduce men, and more and more leade them into finn ... This is a de- Deferioping fertion of punifiment, and therefore it followeth fin. And of this defertion, and net of the former, is the rule to bee underflood, A Des deferts Deum prieres deferunt, thole which are forfaken of God, doe themfelves firft forlake Gods

And this is our doctrine of Predettination, which favoureth wither of the errors of the Manichers, Steicks, Pelagians, nor of Epitiilime, but is (as lain perswaded) agreesble to the truch, and orthodomilideat yet it is oppug-ned by fundry criminations; or full acculation ons, which I wil ftrine with all my ftrengtheo overthrow, and that biefly.

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and add as & Configure & Lies T. to Lat Containement we fays For all the electrare knowne sinto God, and there adminer and neuber be increated nordinimitiod, Fow we

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doe nor fay, but after a prefeript and certaine | A | they might winne Gods favour or offend him, and manner. For (to omit the Angels) if you confider the elect by themfelves, they are many, Mat. 8.1 1 , I fay unto you, that many (hall come from the East, and West, and Ball fit downe with Abraham, Ifaac, and Iacob in the kingdome of hamem. Rovel. 7.9.1 beheld, and los a great multitude, which no man could number, of all nations, kinreds, peoples & tongues, food before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands. Yea there is as it were a world of elect. August. The Church De deft.chr.l which is a sibent for and wrinkle, & gathered together out of all nations , and which fhall raigne with (brist for ever, even thee is the land of the bleffed, and the land of the living. Againe, The Traft. in Ioan reconciled world foall bee delivered out of the maligning world. Eulebius: Chrift fuffered for HIA .. 40 47. the falvation of the world, of these which are to be faved. The author of the book De vocar. Gentium,lib. 1. In those which are clefted foreknowne and fevered from the multitude of men, there is a certaine speciall univer (ality counted, that the whole world may seeme to be delivered out of the wholeworld, and that almen may (cemeto be taken out of all men. Bede callet b thoje a world to In Tobiam. be enlightened & bealed, who were predestinated to eternall life. Thomas: The true light enlight-In Catena in weth these, who come into the world of vertues, not I. Toan ex Orig. thefe which come into the world of vices.

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Neverthelesse, if those fame elect be compared with them that are justly damned, wee fay according to the Scriptures, that they are few. Mar.7.13.14. The gate is warrow, and the way freight which leadeth unto life, and few there be which findest. Againe, Many are called, but few are chofen, Mat. 20.16. 7 he second Crimination is,

That we teach, that God ordained men to hell fire, and created them to the end that he might deftroy them. Anfwer.

Here the diffinction of the double act in reprobation must be repeated and retained. First therefore I answer, that reprobation in regard of the former act is abfolute, that is, in regard of the purpole to for fake the creature, and to manifeft juffice in it : lo we teach and beleeve. For we cannot fo much as imagine a caufe in the creature, why it was Gods will so passeby it, and to fuffer frime to fall finally from their bleffed eftate. Yea finne is it felfe after the deferrion and just permition ; D of God : and therefore at can by no meanes be the caufe of the permiffion and detertion. Whence it is that Linnbard the Matter of all the Schoolemen faith, that God hash rejetted whom he would, nos far any future mories which he did forefee, but yes most sighteoufly though we cannot conceive the reafon thereof, And Hier ome long before him doth thus expound that place of Paul, Rome give (Ere the children were borne, an dw ben shey bad neisber done good ner snill) If Elan (faith he) and lacob more not yes boyur, misher had done good or svillawhiteby

if their election and rejection doth not for their feverall deferts, but the will of the Elector and Rejector, what that we fay? Afterwards; If we grant this, that God doth what forver be will, and ibas be either chafeth or condemneth a man withone defere and workes: it is not therefore in him shat willeth, nor bim that runneth, but in God that (heweth mercy. Againe : Therefore it is in vaine asked, - seeing that it is in his power and wil either to chinfe or to refuse a man without good and evil workes. Anfelmus: It is not ours to know Commentin why God denyeth grace to the which would gladly blatthe. 11. receive & confent to grace. But this thing only we dare affirme, That God dealeth justly, if he doe reject offenders. But God onely knowes the reafor why hee dosh elect one shat would not confent to grace, and neglett another, that would fo well confent unto st. Againc, No creature is In Rom. c. 11. able to fearch ont, why bee is mercifull to this

man rather than to ano- * The fame doe other ther. * Thomas: Wby schulenna dframe in the ke electrin thefe num omider if progers (argo-glory, & rejected thole, and Arimitetting (argo-he hatton real of the thouse for any and argo-he hatton real of the company friedman for the batton real of the company friedman for the hatton real of the company friedman for the hatton real of the company friedman for the hatton real of the company for the form the hatton real of the set for the share of the set the hatton real of the set for the share of the set the hatton real of the set for the set the set for the set for the set the set for the set of the set of the set the set of the set of the set of the set the set of the set of the set of the set of the set the set of the set of the set of the set of the set the set of the set of the set of the set of the set of the set the set of the set of the set of the set of the set of the set of the set the set of the set o the divine will. Againe, that there subsour preserved The difference of thole funded for the will along of which are to bee faved, they but the food bave. rome them that are to Secondly that no man to from them that are to Secondly that no man to be damned, proceeded predefined at least time from the principall in roth and mithous any fer, tention of the first A. of habinall grace. 3. That gent. Againc, We muft ted, him be did predetienes Contra, Gen. gent. Agains, or samp esd, him he did predette motenquire why he con- ante freely, purpoledy and verterib the for and not of hup use meich. Fourth-thofe. For this comments hay the non-ante verifield the owne entere will, which configuration has of his owne entere will will, which configuration has and angenfine upon would be an interim the interim any entermore and the same any refe-1.0.44 And Anstifiste (1901) where the second secon

rour man, and not inter, hands to have finally and das not defire to judge, if unperformed in diving part them routidift not erre. For a start of the start of the start of the probation in regard them. The wry house probation in regard them. The wry house of the fecond act, that firm bath bettus de Alla-isme (an terminal the start of the start of the intermediate domine) is a detail. is, in refpect of the an Varilias of view of the second se

ehat Goddid aot fim. ehern deutrie inter de pip greate manster de, sie ein autorie for an hang him, but that he bolder beig autorie for hang him, but that he bolder beig autorie for designent for the full and the autorie for an attraction of the formation of the autorie for the autorie for a single for an autorie and Now R: is one for a single for a single for an autorie for a single for an autorie for an autorie for a single for a single for any Now R: is one for a single for a single for autories and autories and autories and autories and the single for a single for a single for autories and autories and autories and autories autories and autories and autories and autories autories and autories and autories and autories autories and autories and autories and autories autories and autories and autories and autories autories and autories and autories autories and autories and autories autories and autories and autories autories and autories and autories autories and autories and autories autories and autories and autories autories and autories and autories autories and autories and autories autories and autories and autories autories and autories autories and autories a is font. 1.1. qu.

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The third Crimination is.

That the Stoicall predefination and fate is brought in by us, becaufe (as they fay) we teach that all things come to paffe by the neceffary and energeticall decree of God; yea even the fall of Adam, the which (fay they) God according to our opinion did decree and will.

In the Infater I fi day Wee fay that actions that came to faile. God not over foreknowing, but also willing and decreening it's and that without blatphe-my, if thou wile friendly and curreoutly give Orting Ander, of Augusting, to becunder-the Christences of Augusting, to becunder-flood. Godharb for chromes, but Bedd die fase-appeine the worker of manadilise fe. And its dath onely foreknow, and not bech daine exilli. And its in the foreknow, and not bech daine exilli. And its in the full and the second second second second second second to the second is all one to fay, God is the author, and God wilteth. The generall will is that whereby God willeth a thing not to bee, for thar, which is hot, therefore is not because he willeth is that notbe) and for certaine canesalfo he willeth not to hindler fome things, and confequently a willeth that they hall come to palle ; which whiten traterey inau come to patte ; which things notwithflanding fire doin not fimply, approve: Or, if tathe detree of Gold, where by hee willeth founething; not in reflect of approbation and effecting of it by himfelfe, but only in reflect of fuffering it to be done by others. And here the thing which is to be done, doth not depend upon Gods will, but onely upon the will of the creature which falleth away and with this will we fay that God willed the fall of Adam, yet hot (imply, but onely that it fhould come to paffe. Now it is one thing to will athing by it felfe, and another thing to will it is touching the event. Moreover he willeth the event of finite, not by effecting it himfelfe: but by forfaking or not hindring when her might if her would. And if we enquire of the order of willing, it is this; first and properly God doth will not f inhibit, and not to hinder finne : and by confequent onely hee willeth the event of finne. For that which God doth not hinder, doth therefore come to paffe, pecule he doth not therefore come to paffe, becaufe he deel age harder is and as no good thing can ciffied be or come to paffe, unklik Cod mikethi? He no cull thing can be avoided, except God don hinder. And there is most the tent thing which may be done without this will unter we will all that Godsprowther is and unter to fay were wicked. The techno of this bar indegenerate another that will cannot will draw out of mote evident to this notifies of excinntic. All 2.3.5.5 first form for a will draw out of mote evident to this notifies of excinntic. All 2.3.5.5 first form for a will draw out of mote evident.

Scriptuite. All, 2, 25. Him I fay being deliver-red by the determinate connjel and foreknowledge

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of God, after you had take, with wicked hands you A bave crocsfied and flain. Act, 4, 27, 28. They ga-there it them felv stogether, to do what former thing hand and thy counfell had determined before to be done. Here it is to be oblerved that not only Chrifts paffion, bat also the work es which in reflect of the Jewes, were wicked, and come repret of the active styre were years one of the under the decreased will of God ito with for forreforth as God willed, that they flouid come to pafle for juff endes. This year years Asymptime fignificati, when he faith streams Angenine upmitten, wird neinten seinen Father del werd ihr Sene and Cheil ihr ader. Sand fuide bis Adel erste ihr den del bis ader. Fore is Gad jelf and gang gillin, but, besalt in Seit bis in wirde the del there a spe one carfe for will bis in wirde the del there a spe one carfe for will be in wirde the del there a spe one carfe for will be in wirde the del there a spe one carfe for will be in wirde the del there a spe one carfe for will be in wirde the del there as spe one carfe for will be in wirde the del there is spe preason that the set of the del the del the specifies of the del the del the set of the del the del the del the del the del the del the del the set of the del the del the del the del the del the del the del the set of the del the del the del the del the del the del the del the del the set of the del the del the del the del the del the del the del the del the set of the del the d It fould ferm harfbunto any, if fpeaking of. Adoms fall wee follow the holy Scripture on this manner, When A dam did case of the for-Biddenfruit, bee didease that, which the hand and commiell of God had determined before to bee done. This is that very thing which wee fay : This is the language of the Apofles, and of the Church, which therefore wee may ufe without the least fupition of Blasphemy. But to the former teltimonies I will adde one place out of Peter, 1. Epilt. 3. 17. It is better (if the will of Godbee (o) that yee (affer for well doing, than for evil doing, But to punif mentor, welldoing, in refpect of men, in is flatly to traingrefic the Law of God. Furthermore, God is faid to bid Shimei to carfe David, I. Sam 16. 10. that is to have ordaned or de- C creed: for God hiddeth and commandeth a thingtwo wayes, first by hisrevered will; and this hee doch by his word delivered unto men. Secondly, by his fecret will, which is his providence or hidden decree, by which hee to governes all things, that nothing can bee done without it or against it : as in these places ; lerem. 34, 22 , I will command and call Facke the Affrians againft this city. Lament. 3.37. Who is bee then that faith, and it commeth topaffe, and the Lord commandeth it not ? 100 37.6. Hee faith to the fuor, bee than apon the earih : likewife to the fmall raise , and to the great raine of his power. By which it appeareth, that it may well bee faid, that God decreed that Shimes fould curfe David, and it is the like kinde of sprech to fay, that God did not des gree A dams fall funply, but in fome refpect. a T) a S XATA The fecond real on followeth sit is the common opinion of all men that God doth will to luffer finne but to will to fuffer it is to will not to hinder it and to will not to conferre grac:. Now he which foreknoweth fome fur ture evill, and willeth not to hinder it when heemight, and not to conferre confirming grace, hee doffinderd will that the fame fhould come to patter. Therefore we doe not place that will whereby we fay that God doth will that finne fooild come to palle, and be in nature : either without or beyond the divine permilition, but we doe towra p and intold it in it. And this is that which Caless faith, and

no other : Is often offendeth fome mens eares to Calvin, Inflit benre that God willed the fall of man. But I pray you mhat other thing is his permiffion befide will whe bash authority to binder, and in whofe power the matter fundeth ? The fame affirmeth ad attacelle Beita, If any many land to the same that formething to the second 152 is is allone, as if a man fould fay, that they come to paffs bee being willing shey frontd. For thefe things which here could furth binder if bee would, must needes come to past, because by not bundring of them, bowille b that they should come to pasto And whatloever God doth not hinder, hee doth therefore not hinder it, either becaufe he willerh, that it fhould be done, or becaufe hee doth utterly nill that it fhould bee done, or becaule he doth not willit fhould bee done. or elle beennie hee cares not a that is, hee nei-ther willeth nor mileth shat is fhould come to palle. If you grant the first, I have my defire. The fecond is ablurd : namely, that God doth not hinder evil, becaufe hee doth utterly nill that it fhould bee done. For this is to make Godinconfant. The third, Lambard and the Schoole-men affirme. For they fay, that God in refpect of finne hath no politive act, neither of willing nor of nilling, but onely a negative act of not willing to hinder it. But by this meanes a great part of those things, which are done in the world, fhould come to palle God being either ignorant or negligent. The very permissio also is a certain will, and not a pure negation: for not to will to hinder, that is, to fuffer, is indeed to wil not to hinder. If thou wilt fay the fourth, theu doeft wickedly make an idle and Epicurifh God, therefore we must needs retire unto the first, viz. that God doth decree that evill thould come to paffe in fuch fort as I have declared. Yet the fault mult not bee for all that tranflated unto him, becaufe he doth juffly and holily decree that which men doe wickedly . Thirdly, weeknow that Adams revolting is now paft and done : therefore we must fay,

that God did will that it fhould be done; unleffe we shall fay that his providence is not in all and every thing. Thou wilt fay, that an evil worke is ordained of God, that is, difpofed to Gods glory, the falvation of the godly; and the defiruction of the wicked. I grant it, but not this only. For the providence of God isover the world,& everything therein : both in respect of the end, also of the beginning of every action : Sathan and the wicked doe not onely not finith, that which they would, but they doe not fo much as begin it, unleffe God willeth and giveth leave. It fee-meth impious to think that any thing, though as little as may bee, doth either exift or come to paffe befides that , which God being alwayes holy and juit, hath willingly from all eternity decreed. Fourthly, Let us heare the judgement of A Treatife of Predefination.

halping an permitted the Lordforflating that them mult have that mething is as all admitted, the Lorddorby annelling. Agains : There is nothing dans but that which the Alimitter willow to the done; the by former is to be a done, or by doing is bling bife. Agains: Something a man willow a shing with as body will, which God willers was, A game . B is politile that a man found will this with an cold will, which God willeth with a read will. So much difference is there berwises what is fitting for man to will, and what is fitting for God to will, and to what end every one referreshing will, fo as that it may bee allowed or difapproved. And againe: Know that what forver fallet out here contrary to our will, bappenets not but by the will of Ged, his provi-dence, ordinance, appointment and decree. Tertullian : God harb foreknowne all things by difpoling them, and disposed them by foreknow-ing them. lerome : Shall I fayshat any thing is done wisbont ther, and that thewicked can doe fo much against thy will? Survey it were blafbemy fo to imagine. And againe : What good or evil shings focus are in the world, they bappe not by cafuall chance, and without the previdence of God, but by his pleasure. Hugo faith: Men may well endure the hearing of this, and it may be faid without any frauple or trouble of confiience; God willetb that which is good. But if it be faid, God willerb that which is evill, it is a thing very grie-woos to be beard, and a godly mind dorb not eafily conceite of him which is goodneffe it felfe, that hee willet evill: for then it feemeth to bee faid shat the good loveth that which is evell, and approverb that which is bad, and therefore a godly mind rejecteth this not becan fe that which is faid is not well (aid, but becanfe that which is well ford is not well underflood. But after what fort it ought to be underftood, hee himfelfe in the felfe fame place explaineth. This (laith hee) is onely faid, and yet another thing is meant and under freed; becaufe God willeth that evill be, and yet willet not the evill. And againe : Hee willesb that evillbee, and yet bee willeth therein will the best of the second provided and the second provided by the second provided and the second provided and the second provided and the second provided by t to confeffetbas Gad willetb finne, as bleffed Auguftine faith alfo, not becanfe be willeth finne as it is finne and evill, but as it is good, to wit, as it is the print forment of finne and vengeauce in the reproduce; (for that is Gods purpose, and it is good, midnot evill) or as finns it felfe is an occasion more good in his belowed and a **24**8.

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But they use to object thus: To will that evillbee done is proper and belonging to an evil will which is delighted with evill, or would use them to good, contrary to the rule

That no evill fbould bee done that good might comethereof, To this I an wer The ber weve grunds torb lift. The first, the the object even of mms will is good and therefore meet of Gods will and the object of the will cannot believilly if Lefe, bus by accidentifier if the will willeth even. it willeth it not as it is evil, but as it is good. The fecond ground is, that there is a certaine for even of the state of the st ly Ged : but there is not my abtointe evill. becaufe there is nothing fo evill, but it hath fome good joyned therewith, and therefore it is good that finne fhould bee, and come to palle. Solath S. enquilies : Akbongh there-fore those things which are evill, fo farre forth as they are evil, are not good nevertheleffe it is good that there (bould bee not onely good, things, but alfo evil. For sulfife this was good that there (bould be alfo evils, they (bould by no meanes bee (affreed by the Atmighty, who is goodseffe is felfa. Thus therefore I anlwer : That finne in the caufes and circumfances thereof fully and exactly weighed, is two wayes to be confidered. First; we confider finne not as it is finne. but fo farre forth as it hath fome trefpect unto good with God which decreeth it. And this way taking finat, although God willesh is not fimply and by it felfe, yet hee decreeth it and willeth it as touching the event. Moreover, finne hath respect unto God two manner of wayes, first, because it is in that which is good : fecondly, becaufe it tendeth to that which is good. Hay it is in that weh is good : becaufe every will is in that which is good as in the fubject. Now in respect of the subject. that is, as finne is a motion, an inclination, or an action, God both willeth and effecteth the fame. Moreover, finne tendeth to that which is good, becaute God ordainethit to good, and from thence draweth the good caufes of triall, chaftifement, or punifhment. And wee fay that God is fo far forth willing that finne thould come to paffe, as he isable, and will by his wonderfull wifedome from thence to draw forth that which is good. Secondly wee confider finne according to

Secondly greet contact limits thereof, that (ded did not is, finne asit is finne: And this way allo of Adam, nor wee confider finne, either fo farre foorth as a fing dance as a fing dance as a it is finne in it felfe in regard of men, or as it is in finne unto finne to God. But God himfelfe neither God, willeth, nor approveth, nor offecteth finne as it is finne in it felfe in regard of the creatures that offend ; and yet hee willeth it as touching the event, not fimply, as those things that are good in themselves, but only by willing to permit that it may bee. For there is a threefold action of Gods will, the first ight whereby God willeth any thing by willing it, that is, when het willeth it with his whole and abfolute wil as Troulier faith: and this way hee willeth that which is good Fífa

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init felfe. The fecond action is that, whereby | A heenilicth any thing by ailling, it, as that which thell never come to palle, beaule God doth utterly nill the being thereof. The third and laft action is remine and in the middeft betweene both, whereby he willesh forme thing by nilling it flackely or semificity, that is, when her partly willeth it, and partly nil-leth it, or elle fofarre forth wils in as that for just caufes he nils it. And after this fort wee fay, that God willsche the event of svill, as it is evill init felfe in respect of men ; because evill as it is evill after this fort, is not abiolutely evill ; and God draweth good out of evill, as it is evill in the nature thereof;or in it felfe; as he brought forth light out of darkenesse, even as it was darkeneffe in it felfe. And if fo be that evill were abfolutely evill, as God is abfolutely good, he would in no wife will the event of evill, neither fhould there bee any evillexistent at all. For that which God utterly milleth, hath not any being or existence. But finne as it is finne to God, (that is to fay, God confidering finnes which is in it felfe fin, in his decree wherein all things are ordained, as fime) her neither willeth ir, nor approovethit, nor workethit, no in this respect he doth not fo much as permit it. I doe not deny, but that God permitteth and fuffereth evill, asit is evill in it felfe, (otherwife there C (hould not be evill properly in nature,) but I deny that hee permitteth it, because it is evill. For God never fuffereth evill for it felfe; but for the good that is therewith conjoyned. And this is the meaning of that faying of Beza, The Lordnever permitteth finnes, as they are finnes, yea rather bee evermore forbiddeth and hindretb them. And againe; Sinnes fo far foor th as they are permitted by God, being thereto willing, are not finnes, but the pusiforment of finnes. And thus using this expolition is the minde and judgement of Malter Catvin of bleffed memory, to bee underflood, whereas hee faith, that all the founes of Adam did fall away by Gods will. And againe, that is was decreed by C49.23.5.4.0 God that Adam fould perif by his owne falling away. And againe, It was the fecret counfell of God, in which the fall of man was or dained. And againe : Adam did not fall away but according to Gods knowledge and ordisance. In thefe and fuch like manner of ipeeches his purpofe was to overthrow the opinion of the Schoolemen who would have his permiflion fevered from his will: It were good therefore for them better to confider of the matter, who without eicher charity or humanity, doe with the blafphemics of the Manichees, flander and bely this holy man.

Secondly they use to object, that God willeththings contrary, if he will that that fhould come to paffe which he forbiddeth in his law. Anf. It istrue indeed, if hee thould will one and the fame thing to come to paffe, and not to come to paffe in one and the fame refpect and manner : but God forbiddeth evill

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nait is evill, and willeth it to come to patient it hatbrefpe a unto good. Hereupon Aqui contraditionsly opposed ; but that God willah ouis tabo, and that God willah ouis not to be strong .4.19 art.s. corradifierily spored, ficing both are affirmative.

Thirdly they object thus That thing which being granted, another thing necelfarily followsth is the caute of that felfe tame thing that doth follow : Lat this being granted, that God willed the fall of Adam to come to palle, the fame came to palle neceffarily and infallibly. Therefore the will of God was in this refpect the caufe of finne. Whereto I answer, that the first proposition of this argument is not generall, for in admitting the creation of the world, both the place and the time or continuance thereof, are infallibly and without doubt also to bee admitted; and yet the creation of the world is not the caule of the continuance thereof, and of the place, where it now confideth. And that this proposition may be true, it is thus to bee framed; That thing which being granted, another thing infallibly followerb (no other canfe comming betweene) is the caufe of the very fame thing that followerb. And the fecond proposition also fitted to this former is untrue. For this being granted that God willeth finne to come to pafie, finne fhall not come to paffe immediately, but by the meanes of mans free will; although it come to paffe infallibly on Gods part which decreeth it, yet it comes to palle freely on mans part, for it had beene poffible for man not to have finned when he did finne, if hee had would. As may appeare by this fimilirude : God forfakethman by not conferring and beflowing on him neceffary and fufficient helpe for the avoiding of finnes: now man being forfaken by him, fianeth necoffarily; And yet the fault is not to bee laid on God, because that in this his forfaking him the will of man commeth betweene. For God forfaketh man being willing to bee for-faken, and not against his will and minde.

Secondly, I aniwer to the aforefaid reproch of our doctrine, that we fay not, that finne is from the decree, or of the decree of God, as from the efficient, materiall, formall, or finall caufe. But we doe teach and averre, that finne commeth to passe according to the providence or decree of Gcd, as the fole coulequent thereof. For wee affuredly thinke and judge, that the decree of God doth fo goe before the finne of man, as that it hath no respect of any cause, unlesse it bee of such a one as is a tailing and deficient caufe. So faith Anguftine ; Therefore trucky the great worker of muchic.ap.' the Lord are exquisite in all his wile for that after 101. a wonderfull and anfpeakeble manner, that is not home befide his wil which netwithfanding is done

contrary to his will. Againe it is objected. He that faith that the decree of God is the energetical operative beginning of all things, neceffarily maketh the

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the decree of Goto, the beginning also of fitter. Whereauto I and uses the holy of the second to be the decret of Goto, the beginning also of fitter, i between the international of the second to be the decret of the second to be the decret of the second to be the decret of the second to be the decret of the second to be the decret of the second to be the decret of the second to be the decret of the second to be the decret of the second to be the second to be the decret of the second to be decret of the second to be the decret of the second to be the decret of the second to be decret of the second to be decret of De gene .cont. Manie, libro 1 paffe, or be done, therefore it is; And yes thall not God therefore be the caule of finne : incaufe linne is not properly a thing action, or being, but a defect onely 1 and yet nevertheleffe it is not therefore nothing. For white o-In Reale C tively, or elfe in reafon onely. And under Retionale. those things which are in reason, are contained not onely notions and relations, but alfo privations : becaufe they have not a real matter and forme out of theunderfhanding. But finne hath not a politiue and reall being, and yet it hath a being in reason (as they tearme it.) For fa farre faorthiz is in the nature of things being, as it may caufe a true composition in the minde: and although it doe not exilipatituely, that is, by matter or entixas. forme created; yet it is privatively, becaufe that by the remove or taking away of originall righteoufneffe, that doth immediately and eruly follow & exift-Neither doth it follow, as forme other natural habit, or as a pure negation, but as a certain thing between both, that is, a want and ablence of the contracy good. Some use to object, that we doe teach, that God doth incline unto finne, & that he doth politively harden the heart. Whereto I anfwer, that we allow not a bare permission fevenedutterly from his will, neither do we attribute a politive or natural action unto God, as though hee did infuse corruption and fin ; and yet wee fay that he doth actively harden the heart. The action of Gods providence, (aslaith Suidat) in the worksof men, is three-fold. The first is, according to his good plea-fase, whereby God willethany worke, allowat indoxla eth it, effecteth it, and is therewith delighted: this action is onely in good workes, which have their beginning in us from the holy Ghoft. The lecond action of Gods provi-WT 01x000dence is of fulkaining, whereby God upholdeth and maintaineth, the being and all the faculties, motions, actions, and pations of nature which offendeth. Alt. 17.28. In bins meeline, and more, and have our being. And although God doe fustaine astare offending.

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hold order as it is of ustine, but flitthereth not the will violently bushing our estimit the order of the moral law. The third esti-conor field promisence, is according unto parts. conorfion, whereby Gosimthe cyll works drawn, whereby Gosimthe cyll works of sum, werketh force thing holily, and this lalt action is threefold. The first is permitte-on : whereby God forfaketh effectally the wicked, by withdrawing from the bis grace, and by leaving them according to their de-ferts, unto their owne wickednette, which be had before reftrained, that it might not breake forth to fo immoderate liberty. And wast ufe commody to fay, that he which permineth, doth and effecteth fomething, a when the rider giveth the reines noto his wanten and rider given the reines and his wantes and (porting horfs, weefly that hes doch most and encounge him; and we fly, that hes ham-ter doth put his doge on the game, when as he letters him flippe: The fecond action (as I may fo tearme it) is occalional, whereby God by proffered occalional, whereby God by proffered occalions, in thereby God by proffered occalions, in thereby God by proffered occalions, in thereby God by proffered occalions, whereby God by proffered occalions, in the order good or indifferent, outwiredly drawest finsh, thirres up, and brings out finds in their sup of themistry opening runne into wickedness to the intent that he may julity either pu-nith their knowne impiety, or alle differerer it being classly throughd. The like have use ordinarily seven among our folyes, for the ordinarily even among our felves, for the Phyfitian by his prefervative modicine, firrethup, inflamethand draweth arth the dy. Admitte a houle bes weakely timbred, which being almost now already faine, will ere long fall, and that I doe not with any engines or inftruments throw or beate downe the fame, but onely take away the outward hinderances, and on every fide as it wore of pen a way for the downfall, to the intent, that when it falleth, it may by the greaser fail, bee broken in perces. After this fort dealeth God with the wicked and herespon is it that the law is faid to flirre up and increase fione in Paul, Rom. 7.8. This action is done many manner of wayes as when the hindersnors of finne are taken away; when as the way is ope-ned to the committing of one sipeciali finne,

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A. Treatife of Predefination ...

and not of a sorther ; which as the sind spring of a sorther i which a sorther i which a sorther and the sorther is and a sorther and the sorther is and the sort is and the sorther is and the sort is and the sorther is and the sort is and the sort is and the sort is and the sorther is and the sort wholefome precents, doc grow more ungod-lys and evill doth to much the more begin to delight them, by how much the more they know that it is leffe lawfuli for them : accor. dirigto the faying of the Poet : Mitimar in veilum femper cupinul que negata. Wee ftill endeavoir things forbid, and covet, that is denyed. The third action is a disposing, wherby God through the evill worke of an evill infrument, finisheth his owne worke juftly and holily, As for example : The fale of Jefeph in his prethren was finne; the just action of God in this evill worke, was the forete haling of *leight* into Egypt for the common good and benefit of *laight* family. And from this difficing proceedes it, that God ufeth the finnes of men holily, that hee provoketh them bolily, and ordereth them as the Phyfitian for a medicine ordereth poylon, contrary to the nature thereof. That hee ordefeth them holily both according to the caufestind beginnings, and alto according to the endesand illue : as when hee difpoleth the worke of the divel infuling corruption, either to the punifhment of correction, vengeance, pritriall. But concerning thefe, let us rather give eare to ancient writers. Clemens Tailing Bir Call and the second provide the second provide the second provide the second provide the second provide the second provide the second provide the second provide the second provide provide second provide provide second provide provide second provide Alexandrinus faith, It belongeth to Gods D: Gen, al line. Decivit, Der. !. chir.ad Lanr. ca.101. De cor . Co grat.c.

fo far forto as in the far story did that which God would not? In this very fing that they did that which was contrary to God will, even by them his

Degrat Gli Alents the fe said growth of God, whereby God doth art ca. 1. in the hearts of said mes what for the hearth grining Cont. Tul. I.c. ningfinne, it comparisto paffe that we finde .SAm.12.12. istaid in the Scripture, Than God dath barden, 10,10,00 det make blind, det doctive, dot to command # 24.1 worke that is evel, yes and doth the fame, and thist

he deliverethover to beaft by affections, G.e. Thirdly, I answer to the atorelaid reproch ofshis our doctrine, that were doe utterly abhorre and deteft the Stoical Fare, becaufe it maketha necessity inherent in things themfelves, which thank binde even God himfelfe, and all other things, and make them fubject theremato; For howforver we doe beleeve that the very decree of God is immutable, and therefore necessary; yet in Gods felfe it was most free (for he could ether not have decreed that which hee did decree, or elfe other whiles have decreed in:) and it addeth to the fecond caulds placed fout of God a certaine necessary, but yet to free a one, as that it is rather to be tearmed a liberty, than a neceffity. And this shall eafily appeare to becas I fay, if I fhall first firew what forts of neceffity there be; and how fare forth it isagreeable untorthinge. First there fore a thing is neceffary two wayes, abfolutely and conditionally. That is abfolutely accertary which caunot be other wife, or elle whole contrary isimpoffible, as that God is compotent and juft. And that is conditionably necessary, which cannot be otherwife; but yet not fimply, but by the granting of one or many things: and this jeusic of nece firy is either by nature, or the commandement, or decree of God. That is uscelling by nature, which commethto paffe confirmity, and immutably, by reafon of the order which God hath fee in the nature of things : after this fort it is of neceffity, that fire doth burne, that the earth is carried downoward, and the heaven movedy That is necessary by commandement, which is necessarily to be done, beganie God hath commanded is: After this fors it is of accellity that ope undergue the office of a magistrate, Rem. Lass. That is necessary by the decree of Gods which is fo, becaute God hath foreknownesity and willedwither to effectit, or at the leaft to permitit. After this fort

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for everything in respect of God is necella- A rygund the will of God (as Anguffine faith) is the neceffity of things, Secondly, neceffity is either Decivit.Dei of compulsion or infallibilitys Necessity of 46.5. cap. 8.9 10.10 de Ge= nefi ad ler .46. compulsion, is that which inferreth violence to things by fome caute working without, and forsibly contraineth that they doe either this or that. And this indeed is the Stoicall neceffity, that a man fhould doe any thing a-Tullae Emigainft his will being compelled by force and nocoffity. There is allo fuch a like kinde of neceffity of the Manichees, condemned by the Fathers, who taught that there was no violence or neceffity offered unto the will by God, nor that it was forced by necessity to finne. The necefficy of infallibility is that whereby a thing according to the event fiall certainely and immutably corfe to palle : yet fo, as if we confider the caufe of a thing by it felfe, it may either not come to paffe, or elfe come other wife to paffe. Of this manner of neceffity we mult underfland that principle; Every thing that is, when it is, is of necesitiv. And thus is neceffity diftinguished : now will I shew how farre forth it is agtreable to feverali things. The events of all things have reference either to the fecond caules; or to God, who is the first cause. Now somethings intelfect of the fecond caules are necessary, otheriome contingent. From caufes which are necessary, must needes proceed that which is necessary, from those that are free, that which is free; from those that are natirall that which is naturall; and to bee briefe, firch as are the next caufes aforegoing, fuch allo is the event of things. But in respect of Gost, all things av hatfoever, are partly changeable, and parrly necessary. In respect of Gods liberty, which doth that which it doth freely, all things are contingent and unitable : howfoever according to nature and the order of the next caules, they be neceffary and immittable. Inrespect of Gods decree, the ferond catifes and the effects of them are all necessary ry, howfoever in themfelves they bee intertaine and contingent. And yet they are not absolutely necessary, but by the fapposition of Gods decrees neither are they necellary by the necessity of compulsion, but of infallibition ty onely, becaufe God ordained before, that those things which should come to palle fhould be. And this kind of necelity taketh not away the contingency and liberty of fecond caufes; but rather eftablisheth and confirmeth it. For that which is free worketh freely, and that which is contingent, worketh contingently, by the necessary decree of God. Neither doth liberty and neceffity anutually overcome each other. Buyliberty and compulsion. It is manifest therefore that Godsdeerce canfeth an inimum bility to all things of which not with flanding fome inrefpech of the neitrianics, are necellary, rand of theriome concurrent is but all of them in refpect of Gods liberty mutable. And as the

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mutability which things have from to o D power, taketh not away the heternel Which they have from the fecond caules ; 18 the he ceffity of immutability by Gods decree con fequently comming to parte, taketh not air an the contingency which they have from the next caufes and from Gops liberty. W over we fay, that Gods decree, orthine the fecond caufes, and the very liberty in felle allo of mans will; nor by compulsion, as it a man fhould violently throw a lione, but by melining and gently bending them, by "objects outwardly offered to the underflanding tever as a fheepe is faid to be drawine, when graffer we way fine to are a fine to be drawine, when graffer we way is thewed her being an hungred y that'a man fer.z. may choole by his ownerfice motion, or refule that which Goo hath justly decreed from all eternity.

Theie things being granted, it' is mani-felt alfo what we ought to thinke concer-ning the fall of *Adam.* Which truly according to the event is neceffary by the neceffity of infallibility, by reafon of the foreknowledge and decree of God ; yet fo as that God is not guilty of any fault; becaute the decree of God howfoever it it asheceflary in it felfe, yet it planted nothing in Adam, whereby he fiould fail theo finne, but left him to his owne liberty, not hindering his fall when it might ; and the fame fall in reffect of mans svill (which doth that freely that it doth) came to paffe conthigently and molt ficely." But you will fay, that Adam could not withftand Gods will, that is, his decree; whereto I anfiver, that even as he could not, fo allo hee would not But you will fay againe, hee could not will otherwife. Which I cohfelle to be true as thuching the act and event, but not as touching the very power of His will, which was not compelled, but of the owne free motion confented unrothe fuggeftion of the divell. But to the intent that thefe things may 'more plainely besunderftood,' wee milt make diflinction betweene threetimes, the time going before his fall, the prefent time of his fall. and the time after his fall. In the fift thoment of time the fall of Adam was necellary, in a double respect : First, by reason of the forchnowledge of Cod" for that which hee foreknew would come to paffe, mult beeds of necefficy come to palle. Secondly, by reafon of the perimiffive decree of God, that fall this according to the event necellary immutably. Honorins Anenftelanenfis faith, Is thingot o- Dial de prad. therwije be, but that al ching mill come for aff? ; but an Catalo which God bath predefinated and for britting so ly set. feeine shiat the onely eister doth all thing . or per ferminant was every convertants distant; or per-mittable threat to be done. Hugo de S. Villarre faithe Sinne followich of neerfirit to the Sinne followich with draming of grace. And the real on 1677-dis very eafle. becaute will permitted diall come to passe, and cath developing the dial to the second second second second second second to be set of the second second second second second to be set of the second second second second second to be set of the second second second second second to be set of the second second second second second to be set of the second second second second second to be set of the second second second second second second to be set of the second 44. paffe than God permitterh. For to permit evillis not to fir up the wil, and not to beftow on him that is tempted the act of reffitting,

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A Treatife of Predefinations.

whom the act of relifting is not conferred. howfoever he may have power to withftand: yet can he not actually will to with fland, nor porfift for ever in that uprightneffe wherein he was created, God denying him ftnength-I confesse truly that this kinde of necellity as touching the liberty of mans will, was altogether evitable and to be avoided : and yet according to the event of the action it was inevitable. Yet I would not that any man fhould thinke that this neceffity did any way proceede from the decree of God, which did onely follow the decree being granted and B admitted; and Adam in his temptation being deflitute of the helpe of God, caft himfelte of his owne accord into this fame enfuing neceffity of finning. In the fecond time, his fall being prefent, there was another fleceflity thereof : becaufe when it was, it was necefity. In the third time, man drew unto himfelfe by his fault, his nature being now corrupted, another necessity of finning, infomuch that hee made himfelfe the fervant of finne. Bernard faith: Iknow not after what evil & ftrange manner, the will is felfe corrupted or changed to worfe maketh a nece fity to finne , and yet the neceffiry all bough is be volumary, is not able to excufeshe will : nor the will, although it be intifed, exclude necessity.

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Defide ad Pet

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If any man shall fay, that by this our platforme many are tyed by an inevitable neceffity to be damned; I would have himgive eare to Anguffine, who faith: Hold this mof fledfafty, and doubt not in any wife that any can perify whom God before the creation of the world, hath of h s free goodneffemade veffels of morey, -or that any of them whom he hath not predeftinased to eternallisfe, can by any meanes bee faved. And yet I fay that the decree of reprobation doth not caufe a neceffity of damnation in any man. For the first act thereof, which is a purpolenot to fhew mercy, cauleth not this necessity in men, but goeth before it as an antecedent : & man himfelfe verily hath brought upon himfelfe this necessity with his owne molt free, yet rebelling will. Now the fecend act of Reprobation, which is a pur-pofe of condemning, caufeth not any necesfity of damnation, but by the finne of man comming betweene. Moreover, the neceffity of damnation followeth after the fame manner by the foreknowledge of God; and yet this never feemed a thing ftrange unto any one. But fome will fay, that the foreknowledge of God doth never caule in men any neceffity of damnation, although it doe affuredly forefee the fame. And I fay allo, that Reprobation doth either not at all canfe damnation in man, or that it doth not caule it, but for finne. But it may be objected; They that are predefinated unto damastian, can not be freed by repentance, although they would. Whereto I anfwer with August As

but to leave him as it were to himfelfe ; and A they did fall by their will fo by sheir will shey are the whofe will is not furred up by God and to conthe to for sand bus that second himfelf any Art.15. from God, hash both deprived him (elf of will to de shas which is good, and alfo of parmer. Is doob not ther for a follow (as they imagine which be just facts thing) that God has to taken represents from shoft to whom hes gave it not said has the surves downs thefe, whom he hath not sales up.

Moreover, the felfe fame necessity followeth of their hypothesis, who affirme a bare permiffion. For that which God permitteth, the felfe fame thing will he not hinder; and evill, if God hinder not, cannotbe avoyded, and that which cannot be avoyded, that come to paffe infallibly. And therefore evill, permillion being once granted, of neceffity commeth to paffe, although most freely on manspart. Wherenponit is plaine, that the decree of God is not more inevitable, than is the very permiffion separated from the decree. I do with that they would well weigh & confider this, who object unto us either the Stoicall fate, or the dotages of the Manichees. For wee differ from them as much in certaine judgement and opinion, as whofoever do differ most. For first, the Stoickes do tye God unto the fecond caufes, fo that hee cannot doe other wife, than the nature of them will fuffer: we on the other fide, doe hold that all fecond caufes doe depend upon and are ordered by God. Secondly, the Stoickes fay, that neither God nor fecond caufes can doe otherwife by their nature than they doe : we fay that fome fecond caufes, are by Gods ordinance mutable, otherforne immutable ; and that God himfelfe, can either not doe, that which hee doth, or elfe dee it otherwife. But now to come to the Manichees, who make two coeternall Gods; we but one. They of their two Gods, make one good, and another evill:we fay, that there is one abfolutely good and just God. Thirdly, they will have one of their Gods to bee the caufe and worker of good things, and the other of evill : we make one true God the Creator and ruler of all things, and working nothing but that which is molt good and molt just. Fourthly, they fay that they which are created by their good God cannot finne : wee fay, that God doth most freely convert whom he will, and when they are converted, they can never in this life perfectly be free from finnes, but dee fometimesrunne into fuch fins, as doe grievoufly wound the confcience. Fiftly, they fay, that they that are created by the evil God fimply cannot be converted : we fay, that the unclean fpirits and men were created both good and holy, but yet they fell by their owne willand fault, and not by any fault but the just permilion of the Creator, and brought upon themfelves a secrificy of finning. And al-though it betrue, than man catmot withhold hinstelle from finning, mieffe God give him that gence, yestoch he nat finne of me cefficy, that is, of compulsion, but willingly.

And the will have the tent alberty of the the Reflever rike maters or the freed in the unit starting of the rike weather the post that with the two file of the reflection of the derived the order account where all the reflection of the derived the order account where the the reflection of the derived and the order of the reflection of the weather of and the reflection of the reflection of the the derived and the reflection of the reflection of the the derived and the reflection of the reflection of the the reflection of the reflection of the reflection of the the reflection of the reflection of the reflection of the the reflection of the reflection of the reflection of the the reflection of the reflection theme, the reflection of the reflect Jak. Lib de cours grat. (LArs ser.3 ad Neos lasting them in the power thereit And Train alfo of Gandentins his opinion purho faith inter letter wer emilling to do that west milestery Hid. And verily, if they had bin non illing to de in they had not done to: And to is a Borrible famile it . tren to think what God, who is not enery good and Contractions counter and a second of a second of the secon But that I may in a word fully deliner my opinion, if it be demanded, how the will of God carrieth irfelfe to good or evill, I anfwer that in a good act God carrieth himfelfe politivelys For first he determinethels event of good, by willing effectually to worke it ; and fecondly, he inwardly inclineth the will of the creature, to doc that good which it doth. Thirdly, hec. fometimes layers a neceffity of C immutability on him that doth well, but yet it is joyned with an exceeding freedome. Af-teachis forestable left Angels doe necessarily obey God, yet not by confirmint, but greatly covering, and with all the firength of their will defiring it, not being siereunto compelled. In an evillact, I fay that God toarrieth himfelfeprivately; not by alogicall; but a ma-turall privation foregoing the habit. For fift he willeth that evill come to paffe, not by doing it himfelfe, but by willing not to hinder to to bee done by others. Secondly, he doth not inwardly incline the will to doe svill, but hee for laketh, and our wardly offereth objects which are good in them telves, Thirdly, God layeth not on us any necessity, but a defertion, or want ofgrace, which once being, there followerh the necessity of finning, not as the effect doth his caufe, but as she defect doth him that forfaketh And this I am refolved on, that Gods decree doth altogether order everyevent, partly by inclining and gently bending the will in all things that are good, and partly by for faking it in things therare ovill: and yet the will of the creature left unto it felfe, is carried headlong of the owne accard, not of necessary in is falfe, that contingently that way which the deates of God do-termined frometernity. We therefore (thanks bee given unto God) doe with all our hearts renounce, the desiry, follies of the States

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I to be be provide the state of the second of the second s for which being tolt, it is a wonder, that all without exception are not dannell. And therfore it may feeme the leffe ftrange to any one, if grace by Chrift be againe bellowed upon one, and not upon another.

one and not promaining of the cell of the set of the se knowledge : and therefore, whom Chrift never knew, her never acknowledged for his. And those whom he hath not fometime atmowledged, he never bought or redeemed with the price of hix blood. And therefore Well fanh Gregory : Not to know with God is to reject. Againe if all and every one be effectually redeemed, all and every one are reconciled unto God : becaufe that the forgiveneffe offinnes, and the fatisfaction for the fame, Otiones, and the Instituction tor toe uane, are informative descenter. Yea and Pame flatestire description in the remiffion of finnics, where he faith i By shown we have see description through is block seen the foreinose fo of more Year well cherchere faith serif series. As it, hards, it is not fufficient for the remaining of men, that ye say Christ Joshi was borne india, unit of the fore re-alistic sector india. Christ islas was owner man, anter it. nenedalis is the famil fibrit, where the task borner. fo to is no fufficient for mist realmostion of Christ Islas was creatified intelliging the toperbor and be borned with born in Supplyine Ofthele premiles therefore I frame this alfumption; But all are not reconciled into God, neither doe all receive semiflion of finnes; for then all men were bleffed; and it were not pollible for them 1/al 3 2.1. to perift swhich thing to affirme of all and et very one, is very groffe, Thirdly, Chtill give Tis 2.14. himitelfe that hee might functifie unto him-Ados deiniorfelfes people peceliar, thatis, as a pretions of ysis detreature and his owne gotten good (elected and chosen from among other ? instructive is was not Chrifts purpose so give himitelie for a raniome for all and every one suffic. Fairth-ly: for when redemption is ordanical, to themalie ingiven on Gods part the making of them formes by Christ that the making of

A Tmanifest Predojenation.

Connes, or Adoption is not granted to all and

ev eryone, even on Gode part. For the power of the Adoption whereby a man is made of the child of wrath the child of God is party

given to thole that beloeve and apprechend Christ. They are (laith Angustine) the children

of God, who are not as yet fo unto ma, and yet they are fo unto God; becaufe that by belowing they fould afterward the fo through the practions of

the Goffeliand yet before this was jo shop were en-graven the children of God, by a fedfalt and im-

musable ftability, in the register of their Father.

And agains, there are fome which in refpert even

of fame prefent or temper al grace which they have

received, are fasd by us to be the children of God,

and yet are they not fo unto God. Fiftly : None are

truly redcemed on Gods part, but they who

are freed from finne, both according to the

power that it hath to caule damnation, and al-

to according to the power that it hash to

reigne in them. In this doe the ancient Fa-

thersagree: for Angent laith, By this Media-

sour God /beweth that he doth make them of evill

men evernally good, whom he haih redeemed with

bis blood. And againe : Thofe whom bee would

make his breshren, be freed and made them fellow

beires. And againe, Chrift will have no partaker in that which hee bath bonght , but will pofefest

wholly to him/elfe, or to that end gave he to great

a price, that bee might onchy possible itse fame. If-chins faith, Christ who suffered for us, hash freede us fram finne and the bondage thereof: Ramigius

faith ; Thou ars the reconciler, thou art the recom

cilement, and bleffed Iball they bee for whom thou

(hall make reconciliation, Out of thele I thus

De cerrep Of TAL 44.9.

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Decorney. O grat,cap.LI. Traff. in Ich.

1.6.17. In levie lub. 6.aapite 23. In Pf4.64.

De fide ad Gratian.

Ser.44.de Gerb.Apoft. er fer. 20.

De nat O erat cons Pel 49.5.

conclude: all and every ope are pot redeemed according to both the aforefaid powers of finne. For letus grant that on Gods part they are freed from dannation ; yet they are not in such measure indued with grace, as that fin fhall no more reigne in them. Chrift therefore is but onely the halfe redeemer of thefe, and for that caufe not a redeemer. Laftly, let us diligently confider the judgement of ancient writers. Ambrofe laith; If thou beleeueft not , Chrift came not downe for thee , Neither did be fuffer for thee. Augnftine faith: Every one that is generated is dammed, and nove is freede wale ffe be be regenerated , And againe ; Is is well faid, I will bave mercy an whom I will have wercy. For if the whole world being in thraldome, o in the power of fin, and most suffly or damed to punifoment, be nevertheleffein part by Gods morey freed: who can fay unto God, why doft thon condamme the world ? And againe : Hee that bath bought us at fa deere agrice, wil not that we whom he hash bought fhould bee deftroyed. God hash gi-Serm. 109. ven a great price and bought those whom bee quickyerb. And againe : Of whofe mer cy is it but of his who bash for lafes (wrift into this world to fave fimers, whom he hash both foreknowne and predefinated, and called, and juftified, and glorified ! Rernard faith ; Christ weeded none of ser.4.de na= thefer weither did be any of shofe things in regard of himfelfe, but rather in regard of the eleft

to stbey were not deretilt the Jourse so when he nes fores for she have not some one one of the resource of the set Rom.cap.s. Seren for manufactor is of Charle, is all more addited Serie for manufactor is of Charle, is all more addited Serie for an addition of the series of the series of the series of the series of the series of the series of the series of the series of the series of the series of the formers, and show for sprace and the series faither formers, and show for sprace and the series faither formers. zbid, grace did redarad unto the statt. Aquinas laith; Chr.ft bis mores according so chaffesimer therit Math 26 A 9.7. of corricely is folfe indifferently so all, but not my carding to the offic any so hich commethes paffo partly by Goils election, the magb which the effect of [brift s meriss is moresfield, bolt mied on forme; and partly by the just judgement of GOD withdrawne from etheriome.

Object. I. Against this it is thus objected ; The Scripture affirmeth that Chrift redecmed the world. Whereto I answer: That this word (world) in the writings of the Apollies doth not fignifie both all and every man that defcended from Adam, but all nations in this laftage of the world: God (faith Paul) was recon- 2. Cor. 5.1 5: ciling the word ante him in Chrift. What meaneth this word world in this place? Surcly not all men of all ages, but the Gentiles which were to bee called after the afcention of Chrift, as Paul plainely explaining his owne minde fheweth, Rom. 1 1.1 2. Wherefore if the fall of shew bee she riches of the world, and the diminifhing of them the riches of the Gentiles, bein much more (hall their abundance bee ? And again in the 15 .verf. If the eafling away of shom, (that is, of the lewes) bee the reconciling of the world, what (ball shereceiving beben life from the dead? in thefe very words he plainly theweth, that the reconciliation of the world is the reconciliation of the Gentiles after the calling away of the lewes. And hereby it is moft manifeft, that all the like places of Scripture, which many doe thinke to make for the univerfall redemption of all and every one, are to bee understood of fome men to bee called out of every nation and country after the death of Chrift. And hereunto alfo let us joynetheanswer of Augustine; He callet often Trad \$7.00 times even the Church is fille by the name of the low. world : according nutorbas, God was reconciling the world unto himifelfe in Chrift : And againe; the Sonne of man came nos to judge the world, but that the world wight bee (wood through him. And Iohn faith in his Epikle, We have an advocate with the Father, le(us Chrift the quift, and be is the reconciler of our finnes, and not onely of ours, but alfo of the whole world. I herefore the whole world is the Church, and the whole world has tests the Church. Therefore the world baterb the world; the malignant world the recon-ciled world, the dammed the faved and the defiled that which is classfed. But this world, which God in Chrift reconcilies anto himfelfe, and which by Chrift isfated, and to which all finns is through Olivift purdaned, is stelled out of the malignant, dammed, and defied world. Ruperner faith: The leam. 66.3.4.3 m 2 Cer. S. maild

A. Treatife of Prodefination .

mar ld forely mbich God loved, we underfined to A. be menhind, the is the firing and the dead ; the dead, which ingfaish looked for bis comming the bi ving who fould balaeve in him , mberhen they mare of the lawer or of the Gentiles: For fo he faith without any diffinit inneither of I ew or Generile and niverfally, that avery out that believeth in bits Gall not perilb , but have life everlafting. And the common glofie expoundeth the world, stefe 1.Tim.2.4. of the truth. I aniwer; fir ft, that the place is not to bee understood, of all the posterity of wa daw, but properly of those which live in the laft age of the world. This I prove by conferring of the like places, wherein Pandoth B plentifully thew his meaning. Alt 17.30. And the time of the signer ance God regarded not, but #Marke well * Now he admonifheth all men every where to rethe reftraining pent. Rom. 16.25 . By the resulation of the myfe. forme of ry which was kept fecret fince the world began. focech, for it is 26. But, Now is opened and published -for the had faid, God obedience of faith among al nations. Coloff. 1, 26. now willeth The mystery which was hid fince the world began at all men ould reper and from allages, is now made maniful unce she Saints. 27. To whom God would make knowne Christ - : whom we preach, admonishing every man and teaching enery man, that we may prefent all men perfect in Christ lefus. And in the 2. epiftle to the Corinthians the 6. Chapter and the 2. verfe, he expondeth that place of Ifains, where it is laid: In an acceptable time have I beard thee, and in a day of falvation bave I belped thee, and I will preferve thee ; and will give theafor a covenant of the people that thon mails raife up the earth, _____that then maift fay to the priferers, goe forth, after this fashion: Behald, Now faith hee, she accepted time, (that is, the time of the new Teltament) behold , New the day of falvation. Saint Peter faith: falvation or-,Peter 1.20. dayned to bee declared in the laft times : concerning which the Prophets which did prophecy of the ±√.10. grace which fould afterward come to you, bave fearched and inquired. And Chrift himfelfe leb. 12. 8 2. faith most plainely of alt, When J Ball be bifed up from the earth, I will draw all things unto me, I therefore grant, that God willeth that all fhould be faved : but that God both willeth, and that he hathalwayes willed that all men in all ages should be faved, I utterly tleny; neither hath Paul laid fo much : and among the ancient writers they which feeme to atfirme fo much, doe notwithflanding in these kinde of ipeeches doubtfully affirme it : I doe Inth.de wosar. ent.lib. z. cap. imagine that it may with reason and religion bee 1. Berlarm, de beleeved; I do not thinke it irreligion to beleeve it; erat. cs lob. arb.lib.2.ca. s. Is may probably and religionsly be beleeved Secondly lanfwer .: That God wills that all menbee faved, that is to fav, of those that are E4.1.107. 46 layed Sa faith Angustime: Even asit is faid that vaiem. all (ball bee quickned in Chrift, although very many ber punifordby eternall death : becoufe all who for warding are thes doe reverse eternally life doe nos receiva is but in Chrift : fo is is faid; share

Ged will gone all men to bes (wood : Although bes will have a many not to bis faved, becauje all wha Are foresta bare not faved bus by him willing it. are journed, ware not avere out or non pressure of a And Again : When war in the in the bail Strip-tures, that God will bar a fine to be a bail of the set of the set of the set of the set of the set for and pro-set of the set therefore is dere at a thing from the complete we was therefore is dere at a thing from the complete we will of Galipon that is ander found the which is the set of the set of the set and of the set which is the set of the set of the set and set of the set of the set of the set of the set and set of the set of the set of the set of the set of the and set of the set Euchir ad La .m.101. have all men to be faved; as if is Bould be faid. that no man was favid, but he whom God Would havers be found : not that there is no i whom to will not hav elso cit. Hay the work of the second state of In 2.cap.Epi. ved. 130 which; anywer may to wir it. that the faying in she Plaime it these for the play of the and they were made. Is the instant he will fail all men who are faved, and who by his parry fecke to bes faved. For the Apolite pur the whole for the part, as it is in the to fert, where the Lordfaith, If I be tifted up from the carth I will draw all white mee. For be bath por drawhe neither doeb he draw att men unto him, but All that are elect, both of all forts, and nations. Thirdly, I anfwer, that God will not have every one of every kinde, but the kinds of every one to bee faved ; that is to fay, of every eftate and condition fome. Augustine fully : This very faying, Who will have all main to be fa-

ved : is fo faid, not bec anfe there is no min whom Lan.cap.tos hee would have damned, who would not doe any powerfull miracles among them, who Bee faith would be verepented if bee bad : but this wee by all men, may underft and every fort of men; by what differences forver diffingui Bed, whether shey be kings or fubjects, noble or ignoble, high or low, learned or unlearned, ftrong or weake, witty, dall spirited or foolift, rich or poore or mean men or women, infants or children, youths or yong men, middle aged me or old men, in al languages, in al trades in al conditions in al professions, in the symmetrable variesy of wills and conficences, and what other differences forver there is among men. Thefe thingsfaith lie, very truely and rightly, for this word, All sis fometime raken diffributively, and then it fignifieth every feversiland particular petfon : and Paul to the Tbef.1.3 intent that he might fignifie this, joyneth the word every one with the word ellit is alfo of, KASS STATT ten taken collectively, and then it fignifierh any, and not every one ! when Chrift is faid MALTE .9.35. to have healed every diffale; that is, any diff cale. The double fignification of this word, Peldition Arifale alfoobferved. This wort All (faith 19.2. S INATOS. hee) istaken two wayes, first for every one nai dun we and fecondly the word All is used, when warres it doth not fignifie every one ? It is plank therefore that the word All, hath a doctorful adrow. Genification. And of this sand a substant Barmet is to life sine Star (Bitth Ter Viller is in the Pfatmes - every miles in the Ter Viller is sand a for , then is the side is a transformer for the Comment. da Epb.cap.1. head is and bee bee sign which faites is, this armer shar the which bee friendeth, thinkey that

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A Treatie of Predefination.

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cap.16.

where : Teaching every man : and agains , admoniffing every man: not that be saughe all men, (for how many, are there, yet as this day which have neisher heard of the spoftles deflerine, nor yet fo much as his name?) but that he fhould teach and admonish al that are in the Church. Sedulius alfo laith: Many and al in Paul are one. Fourthly, Saint Paul (peaketh in this place according to the charitable judgement of Chriftiana: and not according to the judge-ment of fecret and infallible certainty. Like unto this, is that alfo that he calleth the faithfull in feverall Churches men elected ; amongle sy hom there were many which afterward fell away from the faith. And yef is not the Apoftle deceived; for it is one thing to fpeake acccording to his owne affection: and another thing to fpeake according as the matter is indeed. Anguftine faith : Wo ought (o charitably to bee affected to wife that all men bee faved: as men that know not who appersaine to the number of those that are predestinated, and who doe not. And againe: We must as much as in ns lyeth, being unable to diftinguish those that are predeflimated from those that are not, defire that all men bee fared, and use fbarpe correction unto all wish an intent to beale them that they perifb

every man is a lyer. But, if this faring heatme, A the fermor di every man deth lye, are (and faid he-

fore) to be understood after this fort, A great part

of men we tyers, And the Apostle writeth elfe-

Hence it appeareth what wee ought to thinke of Dama/cene his opinion, who diftinguisheth the will of God into his precedent and confequent will. Hee calleth that his precedene will, whereby God, as he that is abiolutely good, willeth to be tow al good things, yea bleffedneffe it felfe upon the creatures and by this will he alirmeth, that God willeth that all men thould be faved, and attaine unto his kingdome; becaufe he made us not to punifhus, but that he might make us partakers of his goodnefic, as being good himfelfe. But his confequent will is that, whereby for fome certaine circumflances of the creature, he abfolutely willeth this or that : and by this will, he faith, that God willeth that man should be damued for finne, becaufe he is juft. And indeed this diffinction of will in it felfe is to be allowed, but that is not a very fit example, which he hash propounded concerning his precedent will. For there feemeth not to be in God fuch a wil, or (as they ufe to terme it) fuch a milling will, whereby he will indefinitely or unon condition, that all and every man of all ages thould be faved. For first, it argueth a finice power and infufficiency in him that willeth. For whatfoever any one defireth and carnefly willeth, that will he bring to paffe, unleffe he bee hindred. As for example : The Merchant defireth and earneftly willeth to fave his ware ; but being forced by a tempek, to the intent that himfelfe may efcane, hee doth absolutely will to call them into the fea.

Yea indeed this kinde of will fremeth to argue weakenole, be cash God ficuld will that which fhall not come to paffer But you will fay, that this will is conditionally that is, that God will that they bee faved, if they fhall beleeve. And I fay first, that the will of God frands doubtfully untill the condition bee fulfilled, and that the first cause is by this means held in fufpence by the fecond caufes ; Moreover there is given unto men afree will either to beleeve or notro beleeve : that is, flexible and inclinable both wayes, either by grace, or by nature, both which things are falle, as I will after wards thew. And therefore, this wil is rather a humane will than a divine. Heare Lib. de what what Anjelmus laith. The will of God is taken Itar. Dei, fours manner of wayes by the principalt Dottors, full for the knowledge of God; then for the will of the Saints, who will an charity that even the unjust foonid bee (avoid ; againe, for humane reason; and lastly for Gods Canamandements, Secondly, this conditionall will feemeth idle and unneceffary, efpecially in him whole power is infinite; because if he earnestly willed, he would verily doe a thing, when hee might without hindrance. Thirdly, Gods will is not fuch concerning the Angels, whereby he willeth that all of them should be faved : therefore, it may wellbe demanded, whether his will be fuch concerning man. Fourthly, if God will that all men, as they are men, be faved in like manner he will, that all finners, as they are finners, bee damred ; which is abfurd. Fiftly, that will which cannot bee refifted, is abfalute : but Gods Antecedent or first will cannot bee refilted: Rom. 9. 19. For there Paul (peaketh of the wil that goeth before al caufes. Therfore, the precedent will is abfolute. And this will I make manifest after another manner: the will of God is that fome fhould beleeve and perfevere, and that otherfome fhould bee forfakeneither not beleeving or not perfevering. You will aske me haply how I know this. I anfwer, by the event. For astouching the event tome beleeve, and tome do not beleeve. But to beleeve, and to perfevere is a certaine kinde of good action; and on the contrary, not to beleeve, or not to perfevere is an evill action. And every thing that is good, is, through the effectuall will of God; and fo farre forth as there is, or existeth that which is good, fo farre forth God willeth it, and maketh it to exift by willing it. And that evill, which commeth to paffe, commeth to paffe Ged not hindring it; and because God will not hinder it, therefore confequently it commethto paffe. Hereupon, it is certaine that God willeth that fome should believe, and perfevere unto the end, and that otherfome doe not fo ; yea even without any condition : and no reason can be rendred, wherefore hee willeth this. Therefore this will is both abfoluse and first : and therefore that univerfall protedent will concerning the falviation of atk and every one in Chrift, is counterfest and fained.

A Treated Production ... fained. Simily, the ground of this opinion is a set (hat forefailly the ground of this opinion is a ready likeway to be minimized those in any con-tracting likeway to be minimized those in any con-ditional with a set of the set of the set of the opinion of the set of the set of the set of the opinion of the set of the set of the set of the opinion of the set of the set of the set of the opinion of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the because of the set of the set of the set of the set of the because of the set of the set of the set of the set of the because of the set of the set of the set of the set of the because of the set of the set of the set of the set of the because of the set of the set of the set of the set of the set of the because of the set of the s "time fortie viewit. The atmapping of the first of the second sec ble antwertfirft he deniethenar ir is not bene Hally to DeupderBood of the muverfality of then, and that by this argument . That which God willeth he are the bir he doth mer atbeing selection account son me com ner ge-bering selection and the selection of the willethous Secondly be faith, that the black is to be in-derflood of them which are atmaily faved : because all interwinch with and are faved by becaufe all nierwinicht alt flavel are favel by the will WCGeld. A genne, for objobe angine linn Prophartio, wie alter in the will we object observing the hadron fait (avenig in makinal, and blacating of their order Lungeleide of the tritto, is to be affinized for andificient standards with the cating of their order and the observations and the standard faith of the standard of the tritto, is to be affinized for andificient standards with the standard faith of the standard of the standard with many lacefeans. Godd in performable and depen-in when placefeans; Godd in performable and depen-tion when a star there is the cating of grace whereas a set there is the cating of the watther the Cherch. And againt: Hofferbaathe Algelistics privile the Gaffert an-to forme people; inthe new a set the faffereth forme to forme work of a star cat. Mol 0 oppone To the watter base conditionements or the inoral news, there is allo a certaine commandenicht of stiall, as the commandenic of facilities. Here's whereas God willer: not the act is descent a onely the insufficient of observations. Add therefore Code mult not bee, faid to more a therefore Code mult not bee, faid to more a men, if by the word preaches he de outward ly call those, when hee will not have to be faved i for by this meanes he fnewes unto them pople to live mish bie mare. Alto 1 opole The-mas Aquinar againt him, who faith Bar faith fille may God loveth all meas where o I anjuer, that it is service fo favre foorth as he willeth forme prod to all: And yes he willeth not every thing. that is good to all, that is, sternall life ; and

therem he is faid to hate and rejett them. To con-

clude, I oppole againft him Hage de Sante . Pi-

Clore, who will (faith he) that all men bee failed

according to Ambrofe, if they themfelves wil. But

the there not wany who would be faved & yet are

not faved !- or this, He offeretb grace uniq all.

by which, if they will, they may bee faved Bie

how is this folucion true, are there not, and have

there not beene many, which never heard for minch at a word of prenching?

Objection I I I. That which every one is

bound to beleeve, is true : but every one is

bound to beleeve that he is effectually redge

med by Chrift: therefore it is manifelt, that

every one, even the reprobate is effectually

redetined by the death of Chrift, Whereto

I anliver that the termini or parts of the pro-

polition are to bee diffinguilited; that which every one is bound to beleve, is the accor-

ding to the intention of God that bindeth's

but it is not alwates true according to the 2-vent. Isna preached, and therefore here with

bound to beleeve, Terforty dies, and Ninive

Ball be defroyed ; ber chis was not the accor-

Hypeg.lib. 6.cap.8

Reafon.

i,1.ObieA

Queft.23.

Annot in 1.

Cam,cap.2.

the riches of his grace and declares that they perifh by their owne fault, because they will not receive faivation offered. But you will fay they cannot : I confeife as much, but shat inability whereby they cannot, is voluntarie, and borne' rogether with us, nor infuled into and borne rogener with us, nor intelectinto its by God's and therefore it cannot fice es-cufed! Very well therefore faith Stream, so The majke know well, that the weighterethest the commandenses exclusions out in the shore main for he phongho is aspedient out in the shore main for he phongho is aspedient out in the shore it pair them is remember once of their asmetal diffi-irinds, but humbled ibn, that every month may ber Bopped. So faith Augustine degree. G isk seis cap 43. Strong and to below, in the the which every one is bound to below, is the which every one is bound to below, is the unletter in a bound to be the impose there in the interfection is owne make-ber is owne infide the imposed by his owne about the argument doth follow twee and there are interfections. For informa-tion of the argument doth follow twee and then the infide the argument of the imposed to the firm which is the argument doth follow twee and the argument of the argument doth follow twee and firmatively in both propolitions, For the rarmint or parts of the prepolition are thus to be turned : That is true, that every one is bound to beleeve, but everyone is bound to beleeve that he is redeemed by Chrift. Therefore that istrué.

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Gen.22.7.

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write that Chrift redeemed all men and the world, their meaning 15, that he did it accounting into fulficiency, and the common could and common nature of all, which Chrift did Geg take



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A Transfe of Predefination

take mon him sand not effectually on Gods A part. This year thing doth Profeer wake plaines of the mon (fuith be) are rights find so be redermed interfect of the one name of fland theone can of a which are Lord distract, take upon hims and yet all are not delinariad frem capupon nomi and ye all see not actused good cop-téquise: The propriaty of redecopion methods doub hydrogent ante them for whom the Prince of the work is first abroad :- whole doub was not fabeformed for maybind, as that is (kauddad) prisais anto the redevision of them, who were not to be regenerated. And againe he faith : Owr Satism was the her fabeta is however the to the nes to be regenerated. And spaine he faith : Our Seview, may full be faids to be emiglify for the redunging of all the world beins in pepticithat he Fixely need, upon him the neuron of man, and allo in refuel of the commun, or general pardies in the forf, man : and yes he may be faids to be cru-biled with for those, man when a bia deap was a-vaiteable. Moreover, the Fathers speake of the universitie has and of the world, of belee-ment of the basis has in the Anthersof the vers' Sofaich het that is the Author of the calling of the Gentiles. The people of God (aith he have their fulness.

And thus much for the efficacie and greatselfe of Chrifts death ; Now as concerning gracel f fay, that that is diverfly diftinguilhed. For firft, it is either refraining, or renewing. The refraining grace is that, whereby the inbred corruption of the heart, is not thereby tetterly diminified and taken away, but in fome is reftrained more, in fome leffe, that it breake not violently forth into action : and it is given onely for a teltimonie vnto man. and to preferve order amongst men in a politicke fociety : and this kinde of grace is generall, that is, belonging to all and every man, smongft whome fome doc exceede otherfome in the gifts of civill vertues and there is no man, in whome God doth not more or leffe reftraine his naturall corruption. Now renewing or Chriftian grace (as ancient writers decutially call it) is that whereby man hath power given him to beleeve and repent, both in refrect of will, and power: and it is universal in refrect of those that beleeve, but indefinite in respect of all and every man.

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d capit Gal.

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ca. 20

Thus we teach, thus we beleeve. Secondly, Grace is either naturall, or fupermetricall ; as Augustine himfelfereacheth. Maninall grace is that, which is beliowed on man together with nature : and this is either of datine perfect or cortupt. Perfect, as the Image of God, or rightcounselle bellowed on adam in his creation. This grace belonged generally unto all, becaule wee all were in status and whatfoever hee received that wasgood, hee received it both for himfelfe and hispofterity. The grace of nature corrupted, is a naturall inlightning (whereof lehn fpeaketh : He enlightench every man that comgift: And thefe gifts truly by that order which God bath made in nature, are due and belonging unto nature. But that grace which is fupernaturall, is not due anto nature, efpecially

Procession and the second seco have committed, was tor this sile, each by barry not beleved in Christ anto when the Christ sile not come, and suice when be bestid with forest. But they are pair in this same or onto when a barb forkers in bis difficults, and by his difficults, which forkers in bis difficults, and by his difficults, which 61.2 hee alfo now doth . For hee came unto the Geniles . 14 by his Churcher. It remaines for 48.14 demannd, whether they can have this except which have been an are prevented by death has fore Chrift came in his Church to the Gentife, and befor e they beard his Goffell. I anywer, bas without don'ts they may, but they cannot there fore of cape damnation for who for use hath finned without the law, Ball alfo perifs without the law. Againe hee faith : Onely grace diffingnift eth Euchir.cap. 99 thefethat are faued, from thefe that are damned, who were enverappedin one lump of corruption by one common caufe from the beginning. Chrylo-ftome faith : The grace of God commethanto: everyone, but it remaineth with them who doe Lib deconmorthily fulfill shafe things, which are in their punct cond. power : departing quickely from them, which doe not well behave themselves : neither doth it at all come unto those, who doe not fomuch as beginne to turne unte she Lord. Gregory faith : The Gentiles did not any way working God, neither themed shey any figne or token of any good works, for indeede they were " forfaken. Amough whom, * Put if grate becaufe there man no lam giver, non none that be miverial, did according to reason feels after God, there was weischn not a it werg a man, but all lived as it were like fome Church beaffs. And afterwards hee faith : When our among the requir. And atterwards net saturi renen our mining the Redeemer came, bee fo received the calling of gentiles, al-though fore grace, as that there was not before in it the life of and hidden: none des perifs by the filence of their passours, but grace or that they who are not predestinated nuts evernall life. they had used they who are not preasistance nut of the sit cuilly. For they are places for the divels, because in Gods it cuilly. fore-knowledge they are not preordained unto Gods Reg. cap. 14. Tabernacle. Herenponit u faid, that when the Paffours did preach, as many as were predefina-ted unto eternal life didbeleeve. And herenpon fairb Paul, whome he hash predefinated the/e bath he called. Herenpoist is, that the Apofiles

defirans to gecisto Afia, were forbidden by the

A Tremile of Predefination.

hely Ghaft. They therefore which are not prodeftinated, whether they beare the words of the preaibere de mberber sterides net beer erbany gurner See. bresdeligt ante Geds Takermaple. And againe : Summeness the: presenters are Silent fr. Goda dif-penfation that they bolding their page glip which are noo the Lords, may bedreavived of suplificits. Lıb.1 .in 1fe. Beda faith : He goeth to wife and anlighten sheir bears, whene her bith prideftinated to starnal life, furfiching thefe whome be harmeteto be news of binamer, Anaftaftastaich a The Chinste in Lib.1.contema in Hexam 1.10 the former fateraferrar, being withous over, and Slinds, dist with er fin fram the beginning mather wast form a all by God. And againe : All orbie finds of faith which are in shrippield, are dead a hife the westimis of shefe poplaries Gen-tiles which are dead, in they which had not in them him who faide, I am the life. Meisler des they regenerate of quicken their people and shil-dren, by the wombe of water and she fairs ; but are fraiticleffe, and bereft of the well of Sefe; and use enjoying the mater which is lively, and freemesh unto etermal life. Therefore that Church which w bit Wonely to armed the life and mother of all the living. Hugo de Santt. Vill. faith : Some of thole, who were before the commune of Clouff, if they bed not had fonds : they fune, they found not bave beene dammed, for that they did not believe in Chrift, becaufe they have an excufe for that finnet. And againe: What if then (houldest unter into confideration bow many, and how excellent in isto conferration over many and over account of comparison of the are call-anoyer, who could not attain who the price which is grown and the Spiritly then half be and bow many generation of men from the beginning even unto this day, bave palled amony, who are all without the know-ledge of God, and the price of this redemptition, tumbled downe into the gulfe of overtafting deftruction. The redeemer and lover bath meferred the before all those in as much as be back given these this grace which none of them was worthy to receive. And what will then fay? wherefore douff then thinks that then art preferred before them all ? baft then beene more valiant?baft then beene more wife ? haft then beene more noble ? haft than beene more rich than they all ? becaufe thou halt obtained this forciall favors a-Bove shem all? How many valiant men? how many wife men? bow many noble men ? bow many rich with have there beine? and yet they are all forfaken, and have perified like caff-awayes. Then onely art received before them all, and yet thou canit not finde out any canfe why they fooddeft then tee desit withall, befides the free fayour of thy Saviour.

(4).1.

a Ich.

Elucid, 15.

Hitherto I have opened and defended our opinion of predefination. I will now briefly examine another, differing with this is many things, having taken it with a spuch diligence as I could, out of the publik? writings of many mentand to this end I doe thus briefly propound it.

First, God created all and every man in Adam to eternalllife. Secondly, he forefaw the fall.

r: Ehirdly, besaufe he is by manine genels and good, he doth for only will that all men after the fail (hould be faves, & come to the knowledge of the truth , and therefore wils to sive all the furtherances both of nature and grace, that they may bes faved, but yst indefinitely. if they themfelves fhall beleeve. This willof God (they fay) is predeftination, & the fame withthe written Golpel. The rule of this will is; Wheferver fael telerve fael the ford; He she wil an balare, fall to denerdint 627

ł,

knowledge of future faith, which inetwithflanding may ben loft utterly for stime . as Some fly ; or figally and for ever, as lous o thers will and reprobation is according to the foreknowledge of infidelity, or i lindontempt of the Golgelia

Thisplatforme is invery truth (fe farre as I can judge of it by the Skriptures) a meere invention of man's wit: which will appeare by the manifolde errors therein contained,

First, by this platforme or ground worke Briton Is there followes a certaine miverfall reprobation, and that's tery abfard and firange one, For if there bee (as they doe affirme) an unit verfall clottion, whereby God willoch the all men fhall be fazed indefinitely, if they do beleeve ; hee willeth alfo by the like reafon, that all and each one fhould bee damned if they dos dot believos Butthisreprobation is no where to bee found in the Scriptures. Yes hence it followeth, that God being alike affected to all, and ferioufly willing the convertion and falvation of all, doth neither chufe nor refuie any man.

From hence alfo it followeth, that God Stror.21 hath in vaine propounded with himfelfe the fupreme and abfolute ende of his counfels, which is, to communicate his goodnes in true felicity even to every man. For if we confider the event, hee doth not communicate his goodneffe and eternall life unto very many, which is other wife than he purpofed, namely, into those that are damned. But wes are in no cafe to fay, that the fupreme end of Gods counfels, either have any uncertaine event.or are in vaine propounded.

Thirdly, this platforme attributeth unto God a certaine ordered and fitted will, which Erfor.3 doth wholly depend on mans will. Thou faift that God willeth that all mon whatforver thould bee faved by Chrift. Very well : Telimee therefore why they are not faved ; They themfelnes will not, thoufailt? Yea wis. What is this but to fet the creature in the thrope of Almighty God the Creatonr , aminft the order of nature, and of all caufes? For the first caule, which indeed is Gods will. ought to order and difpole the act of the fr. cond caule. And therefore we must not give into God a will that is ordered by the will of the creature ; efpecially confidering that all order in heavenand in earth whatfoever proceedeth from hum. That which ordereth Ggg 2

A Treasife of Predefination.

ell things, is ordered of none. Moreover, men [A after this fort are elected of themfelves, by receiving of Gods grace beeing offered, bythe affilhance of common grade : and are also rojected of themfelves, by refuting of grace offered : and men themfelves fhall bee the makers and framers of their owne election and reprobation : and God that chuicth is not fo much to bee prayled, as the men that doe receive and embrace the bloffing offered.

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Error 4-

Quarit. 58. Orthedan.

Depred. (Matsop.19

ENALTYA.

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gras sap.7.

Fourthly, this platformolaiss downe a determinate fore-knowledge about the evill of fault, without any decree going before con-cerning the event of the fault; which cannot be: A definise foreknowledge is not the canfe of that thing which is to bee, but the thing which shall bee is the canfe of the foreknowledge thereof. For the thing which shall bee, followes not the foreknowledge of it, but foreknowledge followeth the thing which fhall be, as Infina taught. For God doth firft decree a thing as touching the event : then af-terwards here doth fore-know by his definite foreknowledge, that it fhall be. And Anfelme: In that (faith he) a shing is faid to be foreknowne, it is by that pronounced that it fhall be. And Anand ine before histime affirmed, That God dorb fereknen that which foal be. Hence it followes ; that a thing mult exift with God, before it can be precifely and definitely known before. And every thing exifteth & is becaufe God did wil and decree to doe it if it be good, or to fuffer it to be done if it be evill; having refpect alwaies to the good that is joyned with it. V nieffe we fhall holde and graunt this, it will follow that fomething hath beeing of it felfe, that is, that tomething is a God. Therefore the existencie or beeing of things, doth not goe before, but out of all doubt followes the decree of God. For first of all, there is a foreknetledge, or (as it pleafeth others) a knowledge Scientiain of beholding, whereby God beholdethand feeth what is poffible to bee, and what not: Then followeth the decree either of Gods operation, or of his voluntary permission, and confequently of the event of the thing. And this decree beeing once laid downe, the definitive fore-knowledge is conceived, whereby it is knowne what fhall come to paffe infallibly.

The fifth defect in this platforme is, that it teacheth that Chrift for his part hath redeemed and reconciled all and every man to God, and that very many of them for all that, as touching the event are damned, which is very abfurd. For if this were fo, finne, Satan, death, and hell fhould bee more mighty than Chrift the Redeemer, and (as Auguftone faith) Vitio hamana vincitur Dins 1 God is overcome by mans fime. If thou wilt fay, that God is not overcome; yet I fay, end that according to thisplatforme, that he is altered : for he hath decreed, and ferioufly willeth to fave all men. and yet notwithstanding, another fentence being give, he willet to destroy those which

will noe meline and bend themfelves to this council Thisplatforme maketh faving grace (which Bror 6. indeede is fupernaturall) to bee altogether univerfall. But this opinion (to fpeake no hardlier of it) is a plaufible device of mans braine. For first of all, hereby the special covenant made with Abraham, and the greatneffe of Gods mercies toward the Gentiles is abolifhed. And there immonsystery of the vocati-

on of the Gentiles, Ifai and every particular man were by certaine meanes called unto Cheift from the beginning; For thele, which fall byshe helpe of common grace; which they final receive, gives fient unto field cal-ling them, whether it he by extraordinaty inftinct, or by the ministery of the word preached; they thall be secoured among the members of the Church, and shall belong to the speciall covenant of the Gospel. Moreover, if the fiell grace be univerfall, it is either faith actually, or in power. For without faith it is impossible to please God, and to attaine falvation. But actuall faith is not common to all. The power of faith is double ; the first is that whereby thou haft received power to be able to beleeve, if thou wilt. But this is not fufficient unto falvation : becaufe now after Adams fall, free will in fpirituall things iswanting, especially in the conversion of a finner : and therefore further grace is required, where-by a man may be able to will to beleave. No man san come to Chrift, but ben which is gramme of the Father, John 6.44. Now they are not drawa weh receive power to beleeve, if they will, but those who of men nilling, are made actually willing. The fc cond power, is that whereby a man hath received power to wil to beleeve : but this is not common to all men. To you (faith Chrift to his difciples) it is given to know the myltaries of the king dome of braven, but not fo to them, becaufe the Father bath bidden the from the wife, Matth. 13. 11. Againe Therfore could they not beleeve, because Ifaiah fore told this, loba 1 2,33. Furthermore, if this power were common to all and to each perfon, faith were common to all. For the will & the deed floweth from one and the felfelame grace. Philip. 2.13. It is God who worketh in you the will and the deede seven of his good pleafare. Iohn Proposition. 6.45. Whofoover bath beard and learned of the Father, commeth sate Chriff. But whofoever Affumption hath power to will to beleeve, hath heard and learned, as beeing drawne of God : therefore whofoever hath power to will to beleeve, comethunto Chrift. Well faith Angafine : It followeib not that he which can come, doib corne, oratami, followeth not that he which can come, do to come, gratame, suleffe he will it, and doe it but every one that bath pring ca.5 learned of the Father, bath not onely pomer to come, but alfo doth be come ; where now there is (& poffibilitas profattus, & voluntatio affettus. or effettus,) a pollibilitie, a fetting forward, a defire to come, and comming indeede. So it appeareth, that to will to beleeve, and actually to beleeve, are molt neerely conioyned ; vea

A Tresiferet Predestimation. 1.

yea ferioufly to will to beleeve, is in very deed to beleeve. The publicans and harlots, and those which are held captive at the divels wil, doe repent and are converted : and therefore they doe not onely receive power if they wil, but of nillers and flubborne repugners they are made actually willing.

Thirdly, there are and have beene many nations, which have had no knowledge of the faith, or which have not kept it; and without this knowledge, there is not any faving grace. Anfwer is wont to be made, that man receiving naturall light is not to bee excufed for the want of fupernaturall knowledgeshecaufe if he would do by Gods affiltance that which lieth in him, God would inlighten him 1.5.7 with fupernaturall grace. For thus the fchoolmen doe uftrally speake : Although no man is able by the minifery of mon to know the patiene of faith of he never beard any shing of it; set boe Greg. de Val. may by Godt belpe, if be line, morally avording to Gods law formets as in bine lists to day. For then Gad will faccour bine aisber by binefelfs, or by some other to witheither man or Angel by pro-pounding of faith unto him. For as in material things, fo in fupernatural God doth minifer grate when man is not wanting to bimfelfe. I ani wer, that this is falle. 'For if grace be given to him which doth that which lieth in him to doe by the firength of nature; it is given either by merit or promile. Not by merit, becaufe there is no merit before faith; and we do nothing acceptable unto, God before wee have faith. Augustine : Then bringeft in a kinde of men, which can please God without the faith of Chrift, by the law of nature. This is she canfe why the Christian Church doth effectedly detest you. And it is not given by promife, becaufe there is no promife or divine law to be found in the Scriptures, that grace fhould by and by be given unto him that doth that which lieth in him to doe. It is allo falle to fay, that God doth minister all things that make for the felicity of nature, or this pretent life. For fome are borne leprofe, blinde, foolifh, very poore, unmeete for this temporary felicity; neither doe they ever attaine unto it. This opinion alto is against experience ; because many dye in their infancy, and many are foolifh and madde all their life long, upon whom we cannot fay that this univerfall grace is beflowed. It is also contrary to most plaine places of Scripture. Salvation is not in bim ibas willesh, nor is bim that runneth, but in God shat Rewetb mercie. And be bath mercy on whom he will and whom he will be hardneth. It is given to Maib.13.11. the difciples to know the feorets of the kingdome of heaven, but to them it to not given: T. be winde bloweth not on all, but where it liftesh : The Sen doth not reveale the Father unto all, but to whom be will. All doe not believe, but thefembich are drawne and predeftunated untelife. All doc. not heare, but thefe to mbom cares are given for to beare. Furthermore it is fome impayring of effectuall and Chriftian grace, fo to place

Cont.Iul.

Rom. 9.18.

1cha 3.8.

106.6.44.

Ad. 13.49.

Mat. 11+27.

tit in manapower, that hee may, if hee will, reretuieand delpile it ; and to fay, that God hath given unto men no other grace, than that g Bainft which the ficih or perverie will may prevaile in all men, and again it which it doth prevaile indeede in the greatelt part of mankinds, becaule God will not refirancie. To conclude, lot us allo heare the telimonies of the Futhers. The author of the calling of the Gentiles, faith thus : If fo be that the Sevienrs grace des effe by forme (as we fee st doil) it is so be Isthered to the bidden judgement of drying influce: Aughtine : Nothing deliverab as from this Lib detec. Weath whereby we are all ander finas, faving the Acrif.c.21 grace of God by lofus Chrift. Wby the grave camweib to that infant, and not unto this, she caufe min ha ankanma has no an infa Againe, fenns by devine diffentasim, ibar Pharaob did no ira-Eakly confent, but abfirmatiy rofft, becaufe that in Exed. 9**/4.18. there was not onely a just puniformant, but a just puniforment condensity prepared for furle a boars, whereby those which fears God may be servetted. Againe : The jadgaments ard my (arabbela, Lib deben, wherfore of two wiebed men hain afarabbela, arg, cop. 8. wherfore of two wisked men being of yeares agad, one found be salled for an that he flowid follow the caller, and the other fronid either wat bee called at all, or not called fo as that he frend follow trim that cals bim. And againe ; He gives to when Capita: be will becamfe be is mercifull, which thengh be fbenid not give, jet he is juff. Againe, hee doth not give to them to whom he will not, 716 be might make knowne the riches of bus glorie up. m the veffels of mercy ; for by giving unto fome, who defor ve not bee will bave it to be bis free and by this alfo bis true grace and favour. Againe; ibalzapay. Whofeever are let apart from original damnatio through the bouncie of Gods grace, it is no doubt, but that it found be procured for them to bears but that it flowed bee procured for theme to Deare the Soland the Golpel, and to beleave when they heave it. A- Fundato Vied. 107. gaine; We know that Gods grace is not given noto allemen. And againe : why one man is fo ex-Lab.de (pipes. borsed shat he is perforeded, and why it is not fo lar cap. 34. Cont. ocht. with another O the depth of the riches? Thomas, 1.3 As be doth not spen the eyes of all that are blinde, nor ours all that are crazis: that in thefe his power might appears, and that in the other the order of nature might bee preferved : even fobe doth not by bis beloe prevens all that hinder grace, but fome in whom bee willerb that bis merche (bould appeare ; fo alfo that the order of juffice found bec manifest in others. Ifidore , Spirituall grace is not diffributed to all, but is onely given to the Sant. fib. 2. elect. Againe, It is given to him, becanfe her (ap. s.an's, sevil that would be good : another nesiber willash, neither is it given him that her might bee good. Cameracenfis : Although God be an uni- In lib fent. verfall agent over all, fras that he giveth unto all 1.9.12. forma gifes of grace, as being life, knowledge, die. Jes be giverb fome gifts of [peciall grace unto ene. which he gives not to another, as namely faith, or the grace which make an gracious, of fuch like which are she effette of predefitnation. Finally, Aug afree, and almost all the Schoolmen make two kindes of infidelitie, the one negative

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in those which never heard the Gospell : the [A] other privative in those that refuse and contempe the meflage, which they have heard of Chrift. And it is to be noted, that by this diflinction they doe confesse that God hath not vouchfafed fo much as an outward calling to every man.

Dermainem Aatust. 16.1. cap.3.

164,52,66.

Object. 1. The promife of the feede of the woman is made in Adam to all and 'to every man. Anfwer. It is made to Adams politeritie, indefinitely, not univerfally. When faloation is promifed to all men all men are named for a part of men. The heads of the nations Cain, Cham, Efan. &c, knew the Melliah was promifed, but those which came after, knew him not, neither had they the meaner frow to know him. So faith Ifaias : Me have they not knowne, of me have they not heard. The nations alto next adjoyning to the lewes, peradventure heard fomething of the Meffiah, and had profelytes, but the nations a farr off, feated in the attermost parts of the earth, had no affaires with the lewes, and no profelytes. And therefore it is falle which fome affirme; to wit, that the chuling of the people of Ifrael, was onely a kinde of greater curtefie fnewed to this natioh, or a more gentle entreating of it, and no peculiar & diverse favour, whereby he shewed himfelfe to bee their Father and Redemer onely. And to make or maintaine a hidden and invisible Church among the Gentiles, before the comming of Chrift, is altogether to contend against the word. God is enery knowne is Indah. The Ifraclites onely are called my People in Hofes : And they onely were Chrifts (heepfold : becaufe Chrift when

Pf41.76. Hof 1. Ephof 2.14. Nof. 10.16.

hee came, made on theepfolde of the lewes and Gentiles. Object. 11. There is infolded in Gods providence, that care of God touching all those things which concerne the bleffedneffe ofman. But the Gentiles knew this providence of God, and that his goodneffe was fo great, that hee would paffe by nothing which might make for the happineffe and falvation of man. Therefore the Gentiles did atter a fort, obfcurely and by an infolded knowledge, know the doctrine concerning the redemption of mankinde. Anfw. This faith of things vnknowne is a meere fiction. For faith of it owne nature is a certen knowledge. Moreover, although the generall doe include in it felfe the fpecies or kindes, and the whole his members, yet he which knoweth the generall and the whole, doth not by and by know all the kinds and parts thereof. The mind may fo know the generall; that yet for all that it may in the meane time be ignorant of the ipcciall kindes thereof. Wee muft therefore beware of the Schoole-mens opinion, who fay, that falvation was given before Chrifts comming, for the implicite or infolded faith concerning the Redeemer in generall, namely, when mendid believe that there is a God, and that hee is a rewarder, and

the giver of all gifts which concerne the good either of foule or body, efpecially the remedy of finne. But this is nothing elfe, that to imagine a certaine faving faith and Church, which hath no word of God at all, either written or any other way revealed. Furthermore, this is to accule Paul of fallehood, who tlacheth the contrary in these words : Seeing the world by wifedomeknew not God in the 1 Cer.1.21. wife dome of God, it pleafed God by the foots he fe of preathing to fave them that beleave. It is allo most certaine, that wee ought to know Christ the redeemer in special. This is life evernall, that 106.17.3. they know thee to be the only very God, and whom those half font lefus (brift. The fame affirme the auncient Fartiers, Irenam : They being igno- Lib de haref. rant of shat Emmanuel, who is borne of the Virgin, 3. c. + 21. are deproved of his gifts, which is lifeerernall. Hierome : Wee cannot be his fonnes befare, unteffe we In Ephef. 1. receive the faith and underft anding of his Soune lefus Chrift. Augustine faith, that those which were just in old time, what foever they were were delivered onely by that faith, whereby the are delivered; to wit, by the faith of Christs incarnasion. Againe: What trath forver thon faieft was in Lib.2.cont. thole which were suft in olde time, the faith onely 2.epif. Pel. of the Mediatonr faverb them, who fed his blood sapill. for the forgivene fe of finnes. Obiett. 111. (4) The power of God is known & Proposition

unto the Gentiles, Rom. 1, (6) Chrift is the 6 Affurption power of God 1. (orinth. 1.24. (c) Therefore Conclution. Chrift is knowne to the Gentiles. An/wer.I diffinguish of the proposition. The power of God is either the power of creation, or of redemption : The power of God in the creation was knowne unto the Gentiles : but not the power of God in the redemption, which is Chrift himfelfe, the preaching of whom is foolifineffe unto the world.

Obielt .IV. The Fathers fay that faving grace is univerfall. First, I answer, that the layings of the Fathers are to becunderflood of the grace of the laft time, which is common to all men and nations. Irenew. The Lord De havef. 1. 5. bath reconciled us in the last times by his incarna- cap. 17. tion beeing made a Mediatour betweene God and man reconciling the Father unto all .-- giving unto ns that conversion which is to our Creator. Or1gene faith : God bath a greater careto favemen, Hom.20.m than she divell bath to deftroy them. The onely Num. begotten Sonne of God himfelfe (I fay) is prefent with us, he defendeth keepeth, and draweth us unto bimfelfe: --- for te faith in another place, When I Thall be lifted up I will draw all things unto me. Chryfoftome : Grace is fied abroad over all : it Hom. 7. in paffeth by, and difdaineth neither lew, nor Greciany nor Barbarian, nor Scythian, it is alike affected unto all, is forwerb is felfe gentle unto all, it calletb all with equal bononr ; and let thofe, who neglect the helpe of grace, afcribe this their blindneffe unto them felves. For confidering that a way to enter in listh open unto all, and is forbidden to none, (ome defperately wicked doe refuse to enter, through their owne corruption. Cyril faith : He is the true light, and fendeth forth his brightneffe Lib. ..inteb.

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unto allibri (as Paul faith) the God of this world, harb blinded the mindes of unfactbfull men that the light of Gods knowledge may not fine in them. Ambrole The earth is full of the mercie of God. because pardon of finnes is given unto all. The myficall funne of righteon fucffe is rifen anto all y si come unto all, bash fuffered for all, and bath refen agains for al. And if any beloeve nos in Chrift, be deprives bimfelfe of bis general benefit. He fbut-Aut teth out the grace of common light from himfelfe. In lob lib. 35. Gregory faith : The medicine which is from God meeterb us in every place ; becaufe bee batb both given unto men commandements not to fin. and bath alfo given remodies to him that finneth, left bes (bould defpaire. Theodulus Presbyter. He bath (aid that both Itwes and Gentilas (bould be partakers of Grace, yet not al but thefe that beleeve ; and because grate is common to all, not without canfe.

Serms. 8.in

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amment.in

Rom,cap.3.

niwer 2.

Lib. 2.cap. 14

Chryfo-

from above

Lib. 2. cap. 4.

Lib.2.cap.6.

Secondly, they fpeake of naturall vocition, or of the grace of nature confifting in the relikes of naturall light and understanding, in the common gifts of vertues and outward bleffings, which are teftimonies of Gods providence and goodneffe. The author of the calling of the Gentiles: For thu canfe verily the nations may bee exen/ed, which beeing alians from the common wealth of Ifract, voide of hope, and without God in this world, have perified under the darkneffe of ignorance, because this abundance of grace, which doth now water the whole world, did not flow fo plentifully before : For there wevermore formed unto all men a certaine measure of doctrine from (a) above, which albeit it proceed from a more faring and hidden grace, that the pre-ferving in the Arke is fuperyot it is fufficient (in the Lords indgement) for a (b) remedie unto fome, and a witneffe unto all. na grazia, grace Againe, Who may not eafily perceive that be never denied bis druine goodneffe to the posteritie of How. 2. in Gen. How.2.10 Gen. For the out this brother flayer, if he confider how profitable ward reformas fo long patience of God (uch plentifull flore of temtion of the life porall bleffinge, and fuch an univerfall increase of multiplied finitfulnesse might have beene nato them?which benefits, although they wrought no cure and amendment in those whole bearts were bardned, yet they proove that their apoftafie was not caufed by God. Againe, In the fartheft parts of the world there bee fome nations, ante which the light of faving grace hath not as yet dawaed:---- unto whom that parcell of general affiftance is not denied, which is alwaies from above granted unto all men; Although the nature of man harb received fo (barpe a wound that it is not poffible for any man to come to the knowledge of God by the beloe of his owne voluntarie contemplation, suleffe the true light diffell the darkeneffe of the beart, which the suft of good God in his unfearchable judgement hash not fo [heade abroad in times paft, as he doth in the fe left daies.

III. The Fathers fpeake of the univerfall apmeffe, whereby mans will beeing by Gods ordinary difpendation prevented and helped by the holy Ghoft, may beleeve and bee converted; which norwithstanding, a ftone, ftocke, or beaft cannot. Anguit. A polfibilitie to bave faith is given of nature. Againe he laith, that mans wature is capable of infification by the grace of the holy Spirit. Againe : Men Deprad.cap. may keepe Gods commandements and beloeve Cont. Ind. lib.a. in God if they will; because that light enhancenethevery man which commeth into this world. Prosper : To be able to have faith is the nature of Auguitine : This difference there is betwine wic- cape? . ked men and the divels, that men though they bee Ad art. fibifal exceedingly wicked, may be reconciled, if God will formp. 6. (heromercie; but shere is no conversion referved for the divels.

Now as concerning Christian grace, wherby a wil to be converted, and to beleeve actually in Chrift, is given unto men; the Fathers have not fo much as dreamed, that it is common unto all, and every one which notwithftanding fome are not (c) now affraid to affirme in their writings.

* This plat-forme teacheth that Gods given every foreknowledge of our faith and infidelitie is exception the rule of predefination; which is utterly power to befalle. For first of all, the very will is a rule un- himlelfe. to it felfe, and the divine counfels.Eph.1.5. * Error 7. 11. We were predefinated according to his purpole, who worketh all things after the counfell of his owne will. Secondly, Gods election is the rule of faith that is to be given or not given. Rom. 11. verle 5. A refervation is made according to the election of grace. Thirdly, the foreknowledge of faith and infidelitic doth not extend it felfe fo far as predeftination, which belongs unto all men whatfoever , many of whome not with ftan- Ang. decor. to ding never fo much as heard of Chrift : now grat, ... 10.8e thele cannot have faith nor * privative infi- |* Contemp delitie, but onely a negative. The fame I fay of the Gols of those which die in their infancie beeing pell. within the covenant, who wee beleeve are faved by the tenour of the fame covenant :who for all that are neither elected for faith, nor according to faith, which they as yet had not. But if the forefeeing of faith were the rule or fquare of election or reprobation, the thing Lib. deprad.c. forefcene frould belong to all men without Gods will is exception, for the rule muft not bee straiter the first rule than that which is ruled by it. Fourthly, fore- in comingents, fcene faith is the effect of election, therefore it is not the rule of it. Eph. 1.5. Who halb predestinated us unto Adoptionby Cis uft and therefore alfoto faith, which receiveth the benefit of adoption. Augustine : Let us theref re (faith he) underfl and " that calling whereby they in contingents. are chosen, who are chosen not because shey did beleeve, but that they (houid beleeve ; for if th y were refted of none. for that cause chosen because they did beleeve, 1.6. 1 dift. 92. they themfelves verily had chosen him before 7.14. by beleeving in him, that they might deferve to be chofen. Againe : Lest any man flould far , My faish or fome fuch like thing, doth dift ingnish meefrom other men, the teacher of the Gentiles meeting with fuch concess asketh, What thou baft that then baft not received ? And of whom, Ggg 4 but

ling to loc. om. lih. 1. c. 6. And Francis Maronis (Aith schar Gods will is the principall

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and that it is ruled and dis

A Treatife of Predefination.

but of him, who diftinguibesh thee from him to A whome he bath not given that which he hath given to thee. Lunab. - God hath elected those whome it pleased him so elect of his owne free mercia; not because they would be beleevert, but that they might bec beleevers : and to them hee hath given grace, not becassfe they were faithfull, but that they might bee mide faithfull : Againe : Grace is the effeit of predestination. Fiftily, if God did elect according to forefeene faith, tell me why hee did forefee faith in one man rather than in another, tell me I fay? for here whether thou wilt or no, thou must have recourse to the meere will of God. For God doth forefeeno thing which is good in any befides that which he huntelfe of his pleafure wil first make. And what is the caufe why hee forefeeth faith in one man rather than in another ? but onely becaufe it is his wil to give one man faith, and not another. Lastly, this rule is uncertaine for faith, asappeareth by this platforme, may be utterly loft; and therefore the thing ruled to wit, predestination is made uncertaine. This a certaine Author plainely confesseth in his exposition of the Epillle to the Romanes, where hee teacheth unadvifedly that Gods decree may bee changed, and that election and reprobation have recourfe one to another ; because (as he faith) they depend upon the condition of faith and infidelitie. Furthermore, thisplatforme teacheth that

true and faving faith, may perifn and beeloft

cither wholly or for ever; which not with ftan-

ding is not true. Reafon. I. Math. 16.18. Up

on this rocke wil I build my Church, and the gates

of hell hall not prevaile against it. Here three questions mult becasked, what he rocke is?

what is meant by building on the rocke? and

what is that which is promifed to those which

are built uponit? The rocke is faith it felfe,or

Chrift apprchended by faith. Chryfoltome.

Error 8.

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In epifi.at

Rem cap 8.

22.77 . 2014-Sam

Homelia Math. 55.44 Pfal. 32.

In com ims perfettin Matha.7.

116.3.

Lib, har 71. DeTrin.

I pon this rock that is (faith he) upon the faith of confession. Againe, bee festeth our fecte upon the rocke, that is upon faith, for faith in Chrift, may well be fail to be that which cannot be broken. Againe: Chrift being wife bath built his houfe, that is, his Church upon a rocke, that is upon the fortstude of faith , or a from faith, Now if faith be a rocke, it remaineth conftant and immoveable. To bee built upon the rocke, istoper. ceive the doctrine of the Gofpell, to imbrace Chrift our Saviour with a true faith, and to cleave fail to him with the heart. For the Corinthians are faid to bee Pauls building, becaufe hee brought them to the faith. And the Ephefians are faid to be built upon the foundation of the Apoflles and Prophets, becaufe Paul came and preached unto them the Golpel of peace. The certaintie and firmenefie of the doftrine of the Gofpel may also bee called a Rocke. Epiphanius: They foul not prevaile againft the racke, that is to fay, aga nft the truth. Hilarie. This is the bleffed rock of fusile, which Peter back confeffed with his month. Augustine Vpon ibis rocke which thou haft confeffed, I will

build my Charles. Now no man can bee built upon the confession and upon the truth, but by faith. Hence I doe conclude thus : Those that are built upon the rocke cannot fall away utterly ; but those which truely beleave are built upon the rockes therefore thefe which truly believe doe not utterly and wholly fall away. Thirdly, the promife made to them 2115 2602.30 that are built upon the rocke is, that the gates τισχύσουπ of hell fhall not prevaile again it them. From hence it followeth necessarily, that the Divels can but make a florifh, and thew their ftrength and power against the faith, and that they shall never bee able to overcome and conquer. Let us here also weigh the judgements of the Fathers. Cyprian ; Lord to whom (ball we goe? - fignifying that the Charab, which b-leeverb in Chrift, and which keeperb that which Erift. 1.3. is bash once known, doth as no time alsogether depart from him, and that they are the Church who doe abide in Gods bonfe. But that they are not of God the Fathers planing, whom was doe fee to be void of the ftedfaltneffe, and maffie foundneffe of corne, and lake to chaffe vanned or blowne about with the winde of the winnowing enemie of whom 1 46.2.19. alfo Iohn fpeakerb m bis 1. Epifle faying, They wentont from as, but they ware not of us for if they Decrede bad beens of us, they bad furely remained with us, paused a. Augustine : Love which may bee lof was never 116 .m lob. true. Againe: To beleeve truely , is to beleeve conftantiy, fleadfaftiy, valiantly, & firmely fo as that then maieft not now returne unto thine, and forfake Chrift. Agains, Thofe which are tracky Saints being predestimated to reigne with God by bis grace, bave not onely given them now a power to perfevere if they will, but perfeverance it felfe. A. Decer. O gaine: He which makes men good, maket b them to grate 12. perfevere in that which is good. And againe, The Church lofeth none on the earth, but thefe which are wicked, and admitteth none into beaven but thofe that are good. Again; As the arke was built Epiff. 16,3. of fem: c-fquare timber, fo the Church is built of Saints ; for that which is fours- [quare will fland ficdie on which lide forver you fet it. And the Saints continue ftedfaft in every tentation. Chry- Quel. 52. foltome, Thu is the propertie of faito, that how fo- as Orofum. ever things may fall out constrarse to the promifes. vet it never fallethaway utterly, and is never wholly confounded. Againe, Les us kerpe failb which is a firme and fare rocke, for neither the flords, nor the windes can doe us any burt, though Hom. 1.in they drive bard againft us, becaufe we fland fled- 2 Tim. 1. fult upon a rocke fo alfo if in this life we wil choole Penitus. that true foundation, wee find abide without any detrement or loffe. Againe, Thou canft not overcome one faithfull man O Divell, thou know (not what the Martyrs have done unto thee .- the flefh often fainteth in the torments, and the firengch of faith faileth not. Hence it is that in the Hom. de fame place he fpeak ethafter this fort. If thou chrod makeft warre with may, then Galt, it may bec, overcome, or perhaps, show Galt bee overcome, How. 25 in but no might can overcome the Church. Fur- Gen. thermore : The Church in farre Grouger, than the earth , yes and fronger than beaven. Againey Fairle

ATretifest Predatination.

the earth, yes and fronger than beaven. Againe, A Faith in God is a certaine fecure anchor, Grogery: Becaufe the light of the offelt is not extension. And by telesptation, we divine for there is a write made but as couning standy forcanfe respiration dot b of intimes hide the fifth of right individed in 1\$ 7.0.100. the bearts of the shell , but it doth not put it quite out it makes is as it were wink to and looks wanne, but it doth not extinguish it Angelom. The observation of Godi commandements, being Inlib.3.Reg. eftablifed in the bears of the alest by faith bope, and love of that bearenij recompence, can by no let of imporall things be diffolved. Againe : The bearst of the cleft are compared to a fourt-fquare figure which have learned for commine in the frength of faith, that sher sames bee removed thid cap.s. from the certainty of their oftate by any repugnaneie of thofe things they meete with , no not by death it felfe. Andreas: Thefe are found to be abortive or Epife.Capp.in untimely borne children, who have departed from Aper, com, cap. 12.Catena in the true light, which is Chrift. Thomas: If we by 6.Mat.ex. the revelation of our beavenly Father (ball shen confeffe, namely, when our conversation is in the beavens, that lefus Chrift is the Sonne of the living God, and if it that be faid unto us, T bon are Peter, -for every one that followeth Chrift, is a rocke, but be, againft whom the gates of hell prevaile, is neither to be sparmed the rooke whereon Chrift doeb build bis Church , neisher the Church, ser a part of the Church which Chrift builded upon the rocke. And againe : Although shough would bee fifted a listle, yes show half the feed of faitbuidden in thee shough the leaver bee blawne downe with the tempters winde, yet the coote is frelh. Second reafon : Marth. 6.3 1. Lende No net into temptation, orc. that is, doe not vtterly c''forfake us and deliver us up to Satan. Anguft. God leadeth a man into temptation, when he fuffers bins to be tempted, that he may trie bins and not deftroy bim -: And bee delivereth from evell, when he fuffers us not to be tempted beyond our power. Gregory : The grace of the boly Ghefe in Tobel.39. qualifies the tempeations of the adverfaries by defpenfation, that thefe which may bee, may but forsh with their beate, and not burne up with their fire. Hence I thus reafon: whatfoever we aske according to Gods will, it shall be given us:but weaske according to Gods will that we may not be utterly torfaken in tempertion, for our Advocate taught us fo to pray.

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erm.36.

Therefore that we be not utterly forfaken in temptation, (halbe given of God Now whom God doth not utterly forfake, he doth not utterly fall away. And this Chrift taketh for granted in the elect. Matth. 24, 24. Se arthat, of it were poffible, they found deceive the very e-

Third reafon: If there been totall or utter falling away from a true faith, then isthere alfo required a fecond ingrafting into Chrift, and confequently a feale of the fecond ingrafting, baptizing anew, that is to fay, anabaptifme:for fo often as we are borne againe, we are to be baptized. This is Angal ground

As the carnal generation is one, neither can a man enter inte the wombe againezenten fo i fpiritual regeneration for we are once borub, and wee are allo once borne againe. Therefore alfo it is Tradin tab requifie, that the Surrament of regeneration ber 11.09.12. once received. If it chance to fall out by fine, that forms are weakned who are regenerated, they bave weeds of cure by repensance, dail sof by bap-tifms. But those that doe utterly or wholly fall away from faithand grace, are the fecond time. to be ingrafted into Chrift and confequently, they are not once regenerated but againe : and therefore they are oftner than once to be baptized.

Fourth reafon: 1 . Teb. 3.9. Wheferver is borne of God committees not finne, becauft bis forde ro-maines in biss. We muit here marke that he faith his feede remaineth in him, that is to fay, that it doth not depart nor vanish away; And this feede is the very word of God, which remaineth in us by faith, and doth not remaine, faith being veterly loft. This feede alfo is immortall, becaufe it will never perifh, if it bee truly fowne in our hearts.

A fift reafon is taken out of the fixt to the Romanes, * If Chrift having once died can- |* Proposition not die any more, then wee which are his members being dead together with him, fhall net die any more in finne. * But Chrift ha-ving once died cannot die any more.* There-* Conclution fore wee which are his members fhall not die Conclusion any more in finne. The proposition is in the eight verf. and hath a manifelt ground. For by the versue of the mykicall communion, which is had with Chrift by faith, his fpirituall life, which cannot perifs, flowing into his members, maketh them in like manner that they die no more in finne. The affumption is in the g.and 10. verfe; the conclusion in the eleventh. Moreover, those which are the methbers of Chrifts body, fhall grow up unon a perfect man: Eph. 4.13, 13. and 1. John 2. 29. but all those which have a true faith are members of Chrifts body, therefore those which have a true faving faith thall grow up unto a perfect man; and therefore those which doe truly beleeve fhall not perifh, but obtaine falvation.

For the better understanding of this do-Arine, two things mult bee fought for ; firlt, whence it is that faith perifheth not ? Anf. If wee confider faith by it felfe, that is, in the owne nature, it may perith and be loft; out if wee confider the confirming grace, which God hath promifed to them that beleeve, faving faith doth not perifh. It is by reafon of the fecond grace freely promifed, that the first grace doth not perifh. To you is in given for phil. 1.29. ("wrift, that ye frould not onely beleeve in him, but alfo fuffer for his fake. One of these (faith Anguffine)belongs unto the beginning, the other to the end : but both are Gods gifts, becaule both are given. A Christian mans beginning is to beleeve in Chrift, and the beft end hee can make is to fuffer for Chrift. Isr. 3 2.40. 1

will makaan overlafting covenant with them that A I will never depart from them, to doe them good (loe the everlaiting forgivenefie of finnes) and I will put my feare in their hearts, that they Thall not depart from mee (behold the perfeverance of faith, and regeneration that shall never be loft.) Phil. 1.6. Her that hash began this good works in you, will finif it unta the end;

Secondly: it may be demanded how fare foorth the faithfull lofe grace and the holy fpirit > Anfwer:Diffinguith the faithfull, and diftinguish grace : There bee foure forts of beleevers ; the first are they which heare the word and understand it, The fecond are they which doe heare, understand, and for a time approve it. The third, are those who doe heare, understand, approove, and bring forth fome fruits; The fourth are fuch as doe heare, understand, approove, bring foorth fome fruits, and lay hold vpon Chriff the Redeemer by the hand of a lively faith unto falvation. Thefe are true beleevers and cannot utterly either fallaway from God, or pcrifh : howfoever all other befides thefe, both may, and use to fall away and perish. Furthermore, Grace is either the first, or fecond. The first, is the free favour of God who embraceth those that are his, beeing in Christ, unto everlafting life. From this grace the faithfull are faid to fall after this fashion. As soone as they have committed fome hainous finne againft the law of God, they doe grievoully offend him : God beeing offended, changeth the effects of grace, into the effects of a certaine hatred, not against the faithfull themfelves, but against their finnes, and this both within, & without. Within, when he maketh them to feele an accufing conficence, and witneffing that God is displeased, and that they are made guiltic of death by their fin. Without, when they talke of Gods anger against them in the outward chaltifements of the bodie. And thus farre they fall from his fatherly love, and are become the enemies of God after a fort: I fay, After a fort, because God doth not lay downe his fatherly aftection : & doth not alter his purpose of adoption and eternall life. Although the faithfull, do fall away, fo much as lieth in them, yet God remaineth a Father in Chrift; and they as touching right unto eternall life, remaine fonnes. tohn 10.28. They fall never perifs, neither fall any pluche them ont of my hand. Here fome doe fay, that the facepe cannot be pluckt out, but yet they may of their owne accord flinke away; but without realon : for the fheepe which revolteth is pluckt away by the divell, when it doth revolt. And as he which continueth in Chrifts word is verily his difciple, to he that doth not fall away, but abides a theepe, is verily a theepe. Rom. 8.35. Who full feparateus from the lave of Chrift ? Rom. 11.29. The gifts and calling of God are a utrapita without repentance 2. Tin . 1. 19. The foundation of God remain netb fore, and bath this feate, The Lord knoweth

who are bis. The lecond grace is either imputed or inherent; imputed is in iultification, anart wherof is remition of finnes. And this remaineth and fhall for ever remaine fure as touching finnes paffed. That faying of the Schoolemen ismoft rue. Simes and for given confirme fo al-main. But when that any faithfull main that fall grievoully the gardon of that fall is gran-ted in Gods decire; a powith fanding up pa-ted in Gods decire; a powith fanding up pa-ted is a chally given of God, nor received of man until he doe repett ; year he frould never repent (which not with ftanding is impoffible)hee fhould bee damned as beeing guiltie of eternall death by this offence. For there is no pardon of any new fin, without a new act of faith and repentance.

a. 6. t. t.

Acres

C4p. 9.

Inherent grace, is either faith, or the gift which followeth faith; In faving faith wee must confider, the act, and the habit. The act of faith is the very action of apprehending, or an unfained apprehension of Chrift. Now aunonfitos. this faith may be loft according to fome act : The very habit allo or power of faith, may in it felfe bee loft ; but by reafon of confirming grace, faith doth not perish as touching the effence thereof, but it is lefned and abated according to fome degree. And hence it followethchat our communion with Chrift may be dimitifhed, but that our union cannot be diffolved. There remained in David after his fall, the feede of true faith and regeneration : asappeareth by hiswords, Pfal. 51, 11. Take not thy boly pirit from me. It is also the judgement of the ancient Fathers, that the roote of faith in Peters fall was not taken amay and a- Gme lib.25, bolifhed, but onely mooved and that it did as it in fob, & in mere waxe drie, that it was but onely faken and 15. Terrel trodes on, and that it did not utterly vanish. de Pe Here alfo we are to give care a while to Gratian, who conferreth with us, and to his purpole hath gathered many tellimonies together out of the Fathers. Hath love (faith he) taken roote ? bee fecure : no evill can proceede. Againe i Love deth utterly estrange the minde, wherein is Bath once saken poffeffion, from she delights of the world. Love is seyned -----Decret .2.part to God and united infeparably ; and is alcap.23.9.3. wates invincible in all. Againe : Love is an in- dift.2. visible unition ; which frands as it were in flead of A roote to him, in whom forver it fhall bee, which cannot wither though the fume dee parch whatfocuer is reated is nonrified with the beate of the funne, and doth not wither. Againe : He lookes backe after the plongh, who after that hee bath begun to doe good workes, returnes to cvill, which he did forfake. Which in no wife befalleth to the elett. Againe: Al the elett dos fo goe for ward unto good things, that they doe not returne to the committing of evill. And againe : The fitting and moos Ving of the forit may bee thus understood. For as souching forms vertues it doth almaies abide in the hearts of the Saints : but according unto other is come as that which will returne, and returnes an purpofing to come. For as concerning faith

A Training Predefination

fuith, hope ; sent ataritie ; and siter grate A terremitis mineries (as meand) bremiliais straff into artements encountered a many / v neuver and the series funding, and matrix,) it agests faulation series bears. See an applying Bir and an any bir second age of the spin (D) is the algement of the States - and we king of mir (States Kir fauctions) arts (in with dandalow, and faustions is with algement of softwares and algement faustions is with algement of softwares and algement faustions is with algement of softwares and algement faustions is with algement of softwares and algement faustions is with algement of softwares and algement faustions and algement of softwares of softwares and algement faustions and algement of softwares of softwares and algement faustions and algement of softwares of softwares and algement faustions and algement of softwares of softwares and algement of softwares of softwares of softwares and algement of software algement of softwares of softwares and algement of softwares of softwares of softwares and algement of softwares of softwares of softwares of softwares and algement of softwares of softwares of softwares and algement of softwares of softwares of softwares of softwares and algement of softwares of softwares of softwares of softwares and algement of softwares of softwares of softwares of softwares of softwares and algement of softwares of softwares of softwares of softwares of softwares and algement of softwares of softwares of softwares of softwares of softwares of softwares of softwares and software of softwares of s mail he Sceolenen, alledge Angelinet to Institutary opinion , nutitische sisting The Andriadia United mitted at successive of ge-De cor. 60° gr. (49.6 . 60° 8 . ci dorefa ll bacha fe dris enva prilem tunn fri dafe. Ba saturat forza interante rational definer y fe herbarb by his south fille will ante south it laft bing issand God, tableh fir die riverne: Authogaine z Tous Gaddoob not gives the gift of professer and and family his children when her didreg the states Elevision of the second of the but of the fanthich ins is salled of us, and which beate the name and profession of fonness: Furthermore : he fpeaketh of fuchas uta Soxuon bave faith and love in opinion and imagina tion, and truly all as coughing bunkard prin-Stife. For Augustine in shellound place hath forespounded his meaning) West walk balente (4) I tol He sbut fome of the formes of perdision story des a befpeaketh of the freatern of the giane to live, and for a time faithfully and justice and not of the instar faith that we here by love, and after unward rightent wards fall Thirdly, hee speaketh of faith and love as they are imperfect vertues, Trad. s.in and as it were lately forung up ; and not as Isb.epiff. Ibid.cop.z.e. they are found, perfect, & true, to wit, as tout ching the truth of their effence, So Auguftine ; Love is forming up within shea; but it is mak get perfited : doe not defpaire, but mourifb it left it bie Sifled. And Gratian : This Heve which may an berbe in Peter before bis deniall, and which (pringeth up in every one, is loft and repaired before is be ftrengtbued and made perfett. And indeede for the manifelting of the truth of faith and

love there is required perfeverance, by which it might bee knowne that thefe and fucblike vertues have taken deepe roote in the heart; and are grounded upon an earnest and conftant affection, that they may never bee overcome of temptations,

Qbiel. I. Signe and the grace of the bely of the fin that reigneth, or which is comminted with ful confent of wil, but the regenerate doe not fin with a whole of full will, And Llay this foundation of this judgement. In tentak tion wee mult confider two things , the bea ginning or ground, and the degrees. The ground is our owne concupifcence, thanis, our inbred corruption. The subject there of is the whole man, but effectially the faculties of mans foule, the mind wil, and affections. And in these it doth immediatly exist and reigne alone before a finner bee converted. And a man beeing not regenerated, be hee what hee will be, he is fleth every jot of him, But after that a man is regenerated, the field is no

the whole manual hall a contract the second contract of the second secon (Hor. Hannes ung see "itek Antersand That hoghers: . Wallbacchill and die wet deignen anderschaften in der Rand part (Hours - 48 linke barrend yweine inse-ftiller and und that will wolde shoundhand. . Millor and und that will wolde shoundhand. . Millor and that will be grace of the holy Shourd: for the induces one take of the holy. Shourd and and the induces one take of the holy. Shourd and and the induces one take of the holy. that indicare not ther The degrees of contationare as laner teacheth lo aumber fine.

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r. The first scholar glion for drawing saway he first suit. it about the committing of willing and by this meanes fuffens herfelfe to bee drawner away from her dutio, to other things

The lecord is inclassion or entifingy when the missiersceivetha morofe and ways ard 11. thought for the committing of finne; togo-ther, with a certaine delectation of the affe-TO SEASA CAN ction: as when fines dalighe themtelves with the baite hanging yoos' the hookes Thus far all Durines, thinke a regenerate man may comerand it is mall certainie. For houseshis that Pane sopplainer hahaa he was hald cop. Rom. 7. 13.

The third degree is conteption, inmitely when there is a will, soufcint, and i padpofite commit evill. And when corruption dothi Saint' come thus farre, there bantome that fay that all repensance and fauth is driven dur & gond but not fruely. There is indeede in them perate in whome lighe reignethin full von fent but in the regenerate in whome the field and the foirit are two coatracis foontanten of actions, the confent is more remitle and unperfect for they dee fo will asphare hey hill and for nill as that they willin Astr has that tanght by his owner sample. Ail et it bu

The fourth degrace birth of Gnacy when after confent an evill morke is actually com mitted. And in this ast the fame intraffice fig. 1. 11X. THY. regenerate, doth at the fame inflaint both fin and not finne. He funeth onets according untothe fleihand inithet part, where is renewed, he doth not finde, but before und alter the fact date finibi his finne in Andes when the fpice prevailed, the action is not free from all pollution of the field : for when the fich provaleth theaction is not fo borrupt in the regenerate, as it is in thole, in whome finne reigneth. Nevertheleffe I confelfe that inevery, grievous fall the fleth doth get the

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A Trender Predefinition.

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ther multchipelhich I day feeme Arange, that

the member of Chrift may in fome fort bee

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a true legge, because in respect of union it ward aug is incorporated into the badie, how foover it a roofa,

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the billing of and quite flat only and the first of the second se blaffing ar abo fande velan is is bringde tate is in -f sines udad at the tag birter to to utarathed with the directs of valuable of a wish the difference of west held frame. And Sidore : Attom billing the forth anform, and coft one nose (This : Ant for a man baring ferceral with thefe linkes; lieth fift band as is were with a chaine of vicer. This laft degree befals not the regenerate and if it did, faith and the holy Spirit fhould bee fhaken our and banifhed.

Obidi. 11. Adam when he was void of corruption fell wholly away : therefore much more they, who beeing borne and regenerated after Adam (hall beleeve. . . . The reafon is valike: For we bave (faith Augast.)by this grace of God, in the race wing of thes which is good, and in the confirms keeping of the faite, not only popul. to do that which we will bin allo willoo dot that which we can, which is dans wanted For one of thefamas in him, but the other Magnati Fortorettive poulle wantel not grace. becaufe as yet be had met loft is. But to bentinine in is be manual she below of grace, wishout which bee was not able as all to doe it: and be received power if he would, but he had not will answer able to his power, for of it bad beaus in him he fould bane

* Propofiti# * Affumtion Conclusion

Deces.

STAT. CAP .11

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\$49.27.

per/evered. Officit. 111, * The member of an harlot cannot be the member of Chrift. " But a true beloever who is actually a member of Chrift, may beethe member of an harlot : "Therefore one that truly beloeves, may come to bee no member of Christ. Any. The member of Chrift is diverily diftinguified ; for there is either a true of an apparent member. An apparent member is that, which is not a member according to election, nor in it felic but in these costly; that is, judged by meanes of eutward profeffio to be in the vifible church. And it islike a woodden legge failed to the bodie by art. A true member is either by deflination and appointment, or now actually one. Members by appointment are all there who are clocked : although they bee not as

to Gods election, and is grafted into

Chrift: but yet beeing burt by fosse gric-yous fall, bath fo much as in it is; loft the

grace of the holy Spirit. Now I safer to

conjunction is not of the finne kinde. The contunction with Christ is fpirituall, but that which is with an harlot is corporail. This platforme giveth anto every mana free will flexible and inclinable to both parts by grace, and teacheth that it is in mans will to apply himfelfe to grace being given, by the helpe of universall grace, or to reject the fame through the weakeneffe of corrupt pature. Butthis is falle : for the firft univerfall grace is not effectuall, unleffe it be confirmed by the fecond grace following it. As for example : If a man shall receive power to beleeve if he will, yet he shall never actually and indeede beleeve except there bee alfo given the helpe of the other grace, which bringeth the former into act. But this fecond grace is not given to all and every one. Moreover, this opinion is repugnant to very plaine places of Scripture. Ier. 32.40. I will make an everlafting covenant with them, that I wilnot turne away from sheme to doe them good, and I will put noy feare in their wearts, that they fhall not depart from mee. Againe; t. Cor. t. 8.9. God fhall com. fime you unto the end blameleffe: God is faithfull by whome yo are called sinto the fellow foip of his Some lofus Chrift our Lord. It isalfo contrayet regenerated or borne. An actual memsy to Christs Speech : John 6,49. Every man ber is either one that is lively, or halfe dead. shat bash board and hath lowined of the Far A lively member isthat, which is according ther, commet b wat o meed This grace (laith Anto cheftion, and in very doeds ingrafted into Chrift, and ruled by his fpisse. That is an halfe guftive) which is fecresty infufed into mens bears by Gods liberaticie, is refafed after bard beart. dead member : which dorn indeede belong

And afterward : If is had pleafed the Father to teach them to come unto Chrift, who accounted the word of the croffe foolsfoneffe, without al doubt Deprad. they allo would have come : ____ why doth bee fand.cop.8. nat

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not seach all ? If we fall fay, becaufe they will not | A learne, whom he doch not teach , is will bee answe ved us; and where is that which is faid unto him. Those O Lord, converse ft and quickeneft us? Againe : The effect of Gods mercy cannot be in mane power fo, as that he foould form mercy to bim in Ad simplic. vaine if a man be unwilling, because if he would have mercy on them, be could call them fo, as they 14.1.9446.2. foould be fitted to move, underfrand, and follow. And againe; God forwersh mercy to none in vame, but unto whom he flowerth morey, him he callest fo, as he knoweth to be fitting for him that he may not reject him who cals him. Neither doe I here respect the distinction of furficient and effectuall grace : for I acknowledge no grace fufficient for the convertion of a finne, which is not effectuall, as I have already faid before: because free-will is altogether wanting in fpiritual things. We are flarke dead in finnes, and our furficiency is wholly from G o D, Therefore there is in us befide the want of originall righteoufneffe, a threefold impotenaburaníz. cy. The first is that, whereby we are unable to receive or defire fupernaturall grace offered by God. The fecond is that, whereby we are unable to ufe it lawfully. The third is that, whereby we are unable to retaine and keepe it. And therefore there are certaine degrees of grace to be bestowed in the true conversion of a finner, in refpect of which, Angustine Degrat.() 1,416,0,17. makes a five fold grace; preventing, preparing, working, coworking, & the gift of per-Genicul feverance. Preventing grace is that, whereby God infpireth into the minde of the finner that is to be converted, good thoughts, a good purpole, and a defire of inpernaturali grace. The meanes whereby preventing grace is givenisthe voyce and preaching of the Gel-pel, by the which being heatd and thought upon, the holy Ghoft deth fhew forth his ef-ficacy and power. For hence it is that the Golpell is called the ministry of the Spinit, 2. Cor. 3. 6. And that faith is faides bee by Hitering, Rom. 10.17. Therefore they which are out of the Church doe want the preventing grace, unleffe it be extraordinarily conferred, which yet is very feldome done. Preparing grace is that, whereby it is given us to 'content unto God offering grace, or whereby the minde and will are prepared, that they may yeld affent and obedience to the holy Spitit. Fot as all supernatural grace in respect of Gods donation, is alrogether from himseven to we obtaine our confinantment and power to receive grage conferred no otherwile than by the gift of Ged. Working grace is that wherby wee are delivered from the dominion of finne, and are rene wed in minds, will and affe-ficin, having received power to obey God. Conservans. Coworking grace is that whereby God conferreth and perfiteth the grace of renewing being received . And without this grace fol-lowing, the first supprefitable. For when ace is given by God, and received of uaby the focond grace, we doe not use it lawful-

ly, but by this third grace. Any of the faith well: If in fo great weakeneffe of this life the will remembed should be to left unto the vegenerate. De cor .O that they may remaine in Gods help if they themer41 felves will, and if God Konldnot make them for to will, among fo many and fo mighty temptaisons, the will would fains by reafon of the weakeneffe thereof. Manswoakeneffe therefore & releeved, that through the grace of God, there liouid bee will infoparably annexed to the power : and therefore the wil shaneb it be but weeke yet Ibuid not for all that faint and be overcome by advers fity. Againe : Therefore that weemay will bee Degrat. or I. workets without us ; but when wee will, and fo will, that weedee alfo, bee coworketh with us. Ternormichfranding without him working that wee may will, or coworking when we doo will, we have no power to performe the good works of god- Dom imeffe: The gift of perfeverance is that, where-Greandi by, after that we have received the grace of renovation, we do allo receive a will to perfevereand continue conftantly in that good Epid.ad Cre which we can doe. Hierome: That fufficet b me not, which bee bath once beformed, I date shat I may riceive, and when I shall receive, I aske a: gaine. Thele five graces fooken of even now. being taken feverally and afunder by themfelves, are not fufficient unto falvation (for the preventing grace is nothing availeable without the preparing grace, & the working grace, without the coworking grace) yet being ioyned together they are infficient. And hence it plainely appeareth, that there is not any grace truely fufficient onto the falvation of a finner, that is flarke dead in finnes, the which is not alfo effectuall. If fo much ftrength were given to one, that would life up. a mighty burthen, as were fufficient, that is. fo much as did exceed the weight of the thing that is to be lifted up, out of all doubt motion would follow, it would come up: fo if God doe give fo much grace, as is fufficient, that is, as would overcome the hardnesse of the heart, the corruption thereof could nor politibly hinder it from being converted. Moreover; if thele five graces doe concurre in the conversion of a finner, the regenerate perion thall not have free will flexible alike either to good or will ; neither fhall it be in our choyce to obey or refift the motion of the Spirit. Yea from hence it followeth, that it multiplieth grace, and that the will is fo effectually ruled by it in those that are truely converted, as that they follow faich and godlinetic with an inflexible and fledfaft affection. The Spirit promifed us of G o p doth not enable us to walke if we will, but makes us walke indeed. Those which are drawne, have not onely power to rinne if fo [2cm; 36, 37 drawne, have not onely power to rinne if fo [2cm; 1:3. be thinkney themfelves will, but they runne indeed after Chrift. Hos which is borne of God finneth not : yes he cannot finne. Fur- | I tok.3. ... thermore, perfeverance in faith doth wholly depandrupo Gods will as thefe words of Paul dae (how; I bavereforved pines my fills forein. Hhh thou.

Rom.11.4.

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thou fan. I men, which have not bowed the knee unto Baal : And those which doe truly beleeve, have received of God both power to perfevere in grace, if they will, and allo will to doe that which they have power to do, So Augufine : There is in us by this grace of God (which is by Chrift) in receiving of good, and in the confant keeping of the fame, not onely power to doe that which we will, but will to doe what which we have power to doe. Therefore those that doe truly beleeve, cannot but perfevere.

Object. 1. Ifa. 5.3, O Inhabitants of Jerufalem, and ye men of Indah, judge between me and my vineyard: what could I have done any more unto my vineyard, that I have not done unto it? Why have I looked that it should bring forth grapes, and it bringeth forth wild grapes? These lewes therefore had the helpe of God which was throughly fuilicient unto convertion, and the leading of

* So Hierome on chisplace. Loguisor de` futficiencia ex-torum, nonin 'erna gratia.

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a life acceptable to God. Answer, God ipeaketh in this place of the * fufficiency of outward meanes, that is, of the preaching of his word of his benefits, and chaltilments wherby they were funciently invited and led unto falvation, but that they were of fuch pcevifh and perverie difpolitions. God therefore did that to this wicked vineyard, which if he had done in a good vincyard, it would have brought forth the fruite of obedience. And here he ipeaketh not of the iufficiency of inward grace, whereby as evill vineyard might be changed into a good vineyard. Thou wilt fay, that God then hath no just cause to expolitilate with the lewes: that they brought not forth fruite; becaufe hee gave them not grace to repent and bring forth fruite which could by no means be had, if he doe not give ir. I answer, that God could not justly have expostul and with the lewes, if he had owed them grace, and being bound to give it, had not given it, if they had not caft away the grace which they received in their first parents, by which they might have brought forth figure beferming repentance : If he had denved them being anew defirous to receive the grace which now isloft, But God is boud to noman : and we have caltaway that grace which was beftowed in Adam. And we doe not defire nor care for it being caft away a therefore God doth most justiy expostulate

with us, if we bring not forth fruite . Object. 11. Matth 23.37; How often would 1 bave gathered thy children together; and thou wouldeft not ? How did Chrift will and fo will that he complaines of those who would not, if he had not through his helpe made them able to will, whom he knew could not will ?-Voluntate bese Anfiver. Chrift is herefaid to have willed to plarvalum fig. gather them together, hot by the will of his good pleafure, which may never bee sefilied but by his fignifying or revealed will, For heisthid to will to gather all unto himfelfe, becaule by the preaching of the word he calleth all in common unto falvation; and

prefixed to himfelfe this end of preaching. that they frould commit themielves to his protection and fidelity. By this will theriore hee may will to gather the lewes together, though in the meane time hee doe not helpe them, that they themfelves may bee able to will. And hee doth also justly complaine of those that will not, because mensimpotency to that which is good, and their bondage under finne, whereby they are made to nill, and unable to will that which is good, commethnot from the Creator, but from him who of his owne accord fell away from the Creator. Secondly ; I fay that Chrift is here faid to have willed, not as he is God effectual-ly mollifying and converting the hearts of Rem. 2 +.8. men, but as he was a minister of the circumcifion, while he fought the conversion af the lewes by preaching. A place altogether like is in Act 7.51. where the lewes are faid to baverafied against, or refifted the boly Gboff. But these words are to be understood, not in regard of the inward and effectual operation of the fpirit, but in respect of the outward miniftery of the Prophers. It pleafed Lumbard Lib. 1. dift. 464 alfo thus to interpret this place : How often won'd I have gathered thy children, and then wouldoft not ? that is, So many as I have gathered together, I did it by my effectual will thon being dowilling.

cap. 3.

cap.16.

3.049.5.

Object. 111. Revel. 3. 20. I fland at the doors and knocke; if any (ball open is unsome, I wil come in ante bim. Therefore all, at whole doore Chrift knocketh, have fufficient grace whereby they are able to open if they will. Hee is anwife that knocketh as the dore, if he know affuredly that there is no body within that is able to open it. Anymer ; This place favoureth nor universall grace, for thefe at whose doore Christ knocketh, are those which beleeve and are converted : and hee knocketh at their hearts, partly by his word, partly by afflictions, that he might ftirre up their languithing faith, and increase and confirme his fellowship with them. You may reade the like in Cant.y. 1.2. Open unto me my fifter, my love, my dove.

Tenthly, this platforme difagreeth with it Errer 10. felfe. For it faith that Goddoth conferretm- Pofe Selle soallmen all the heipes of mature and grace, perferences and that heirnot wanting to any fo, but that he may obtaine falvation. But I fay, and that out of this platforme, that God is wanting to fome offenders; searche nee giverh them onely a power ito perfevere in faith if they will for (if you had rather) a power to will to perfevere, and makesthem not to perfevere actually and indesets And unleffe this grace be given, it is novposible that any thould ob. taincialvarion by perfevering. For it is a molt fure rules A min doth not that good thing, which by grace he is able for to do, un-terie God malie ship to doe it, as he hath made him able to dovising will. Therefore her, to whom the worveact of perfeverance is not

tome grievous temptation, without delay wil fall away from faith, and shall be damned. Laftly, this hypothefis or platforme is but Errour 12. the varbithing and fresh trimming over of certaine opinions, which the Church in for-Ang.cont. In Pelag.leb.3. mer ages did condemne. The Pelagians taught that men were redeemed by Chrift, but not made free : becaufe God diffributed his gifts according to the capablenes of them Lib.de gras, 10 10. Arb. 2. which came to receive them.' The fame did Fanffin the Pelagian allo affirme . How bath God (faith he) redeemed all the world? do we not for men to live flik in their finnes? How thall we thinks that they are ranformed, whom wee doe fee ftill to continue captives ? Let us gather shat which is here ment by using a similitude; as for example: If any embaffadour or prieft purpofing to make in terceffion for a city taken by warre, fiall before a very great ranfome, and les free from bu fervisade whoil the cheife Commander, all the multisude which is in captivity, infomuch that they are altogether delivered from all conftraint or necesfity of bondage: and then if happily either their nfuall delight, or forme footbing flave, fhall fo inflamily vrge fome of the captivity, as that every one returning fervane and flave to his own wil flatt refuse that freely bestowed benefit: [ball we fay that the con-romps of the unthankeful captive bath leffent d the estimation of the ransome ? or that hee which reinfeld tobrig doth any way diminish the good will of him that ranfometh? farely nd. For even as be which celar nei thay be wel accepted with him that doth yangante him fo it he dailty of contempt who did aborstarie: Thus we fee that he Pelagians did forge 'dr' frame a refemption through Christwithour deliverance. And what elle do they who publich in their pamphiets, yall and every one on Gods pareare referenced but not laved, becaufe they will not beleeve? And now let us heare the configation of this opi-tens In' lib. cerning this ranfome, why foould we aske any oterming current and and, sury lookit works and or the subject the antient. Third Shith its and the presented the antient. Third Shith its and should which is Bedfor many, for the remains of first. Preseed, programmed and a you for in the Sa-craments of the Serving. Sime are basical, but they are not seved, they are redeemed, but they a Concil VA= Mat. Ann. 855. blood by tenjon of the exceeding errors which

not given, being faitten with the violence of A; bave growne on refpect thereof, informach that fome,even as their owne writings doe witheffe, doe bold that is was flied even for those ungodly ones, who from the beginning of the world, until the paffion of our Lord, were dead in their une odline fie. and punified with elernall dame ation, contrary to that faying of the Prophet : O death, I will be thy death, and thy fling O Hell; wee dae decree that is ought fimply and faithfully to be held und taught. according to the Evangelicall and Apoftolical truth, that we judge that this runforme was given for them, of whom the Lord bim (elfe faith: Even as Moles lifted up the Serpent in the wilderne flet fo mult the Sonne of man be lifted up, that every one which beleeves in him may not perify, but have esernal life. So God towed the world, that he gave his onely begotten Son that every one that belee ved in him might not perifs but bive everlaftire life, And the Apoftle faith, Corist was once, offered for the taking away of the finnes of many. Profper alcribes this platforme of univer-

Esif ad Au= fall grace unto the Pelagians. This is (faith golf. hee) their very opinion and profession ; That Adam finning, every man finned, and shat no man is faved by his own works, but by the prace of God in regeneration. And yet that the reconcilement which is in the Sacramer of Chrisf's blood, is with our exception offered with all men fo that who feever willcome unto faitb and baptifme, may be faved: and that God did foreknow before the creation of y world, who found beleeve or who fronth remaine in that faith, which must after ward bee propped and belped by his grace, and that he pre-definited them wate his Sing dom, who being freely called, be fore fair that they would be worthy of eletion. of that they would depart out of this life. making a good end. And that therefore every man is provoked to believe and doe good by godly inflientios that no man may defraire of the attainment of aternall I fe fees of that there is a reward prepared for a volantary devotion, The difference I confelle confirts in this, that the Pelagians doe either wholly afcribe into nature the ability to doe well, or elfe partly to nature, & partly to grace; but this platforme afcribes all things wholly unto grace, which indeed is very right - but, while they goe about to or-daine thive fall grace, they doe not free them-felders. But are rather more entagled. For most true is that faying of Feler Mars . Whild thefe Lee Com staf-methodie grace focommon to at the thing grace 3.49-3. intomities And I would willingly be certified whether they who have received this grace, be regenerate or no : Withcy bee regenerate, then all men are regenerate : if they, be not regenerate, then have all men power to believe, and to attaine falvation if they wil, yes even whileft they remaine unregenerate. B.t this while it is the main of the second se owne power, by realon of generall grace, to Hhh 2

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be converted it they will, Profper allo alcri- A beth this platforme to the Pelagains in thefe verfes.

Lib.car.do ing ratio.

Thus we determine of that grace that makes Us Gods owne people, and so him full deere : But yee affirme that no man is for lakes, But that the world from finne is frestb cleere And paffing none, doth proffer meere alvation, To all without exception ; yet they come Guided by their owne lift to this vocation, And motions of the minde, deretting fome To the embracing of that offered light, which unto all that will, doth cleers the fight. But afterwards he condemneth it in this fort Less see how you can prove that Christ his grace Proffers Gods kingdome and true bleffedneffe To all men borne, letting none overpalle, В To whem it granteth net this happinesse, When even at this time through the whole worlds frame

And compasse of the earth, wherein wee live, Christs Gospell is not knowne, nor yet his name; I cannot fay but that be could it give Even as the first, to all that breathe on earth, Or ever in this world receiveth breath,

And againe he faith : If no man be whom he will not redeeme, No doubt but that his will ball be effected, But of a great part be makes no esteeme, Who in infernall darkens folive rejected. Now if the divers motions of the minde. And a peculiar perfect liberty, Doe make a different caufe, to all mankinde ... Gods will most free from inability, Either receiveth Riength from humane pleafare, Or wanterb ftrength, when will attaines that trealure.

And againe ; he anfivereth the Pelagians, who fay that by willing it we are able to attaine Gods grace, or elle to refile it by nilling it, after this manner : How fals it out that this almighty grace

Which lave hall, rejetts the worke is wronght, when neither canfe, condition, time, nor place, Can for a hinder ance thereunto be brought ? And againe.

What would you fay when you doe plain by fee. How Chrift his grace in twins a diffrance makes, And shefe w!: o as one time conceived be. And whom the world into ber bosome takes It and diffing with, granting one beavens bliffes The other hell, where griefs and horvor si? To fay the will deretts, you fpeake amife. And againe,

No man can bold them justly culpable, Or eni'y of this finne so whom Gods might. Did never them it felfe fo favourable,

As to appeare, no not in glimmering fight, Faultus the Semipelagian acculed the Cal tholikes, in that they faid that our Lord, le-fus Chrift did not take apon bins man; field for all mien, nor d ed generally for al. And on the other fide the Catholikes accuse the Pelagians, in that they fay, that God repelleth nonefrom eternalllife, but is willing, indifferently that all men* fould be faved & come unto the knowledge + Profer. en of the truth. And againe : that they fay that our and Anguig. Lord lefus Chrift dyed for all mankind, and that no man is utterly extempted from the redeption of his blood, although he leads all this his life oftran_ ged from him because that the fact ament of Gods grace appersaineth unto all men; wher by many are not therefore regenerated; becaufe they are foreknown, that they bave not a wil to be regenerated; and that therfore on Gods pars eternallisfe is prepared for all men but in respect of the freedome of the will they fay that they only attaine ever lafting life, who doe of their owne accord beles ve. And againe they fay, that they will not admit of that exposition of that Jaying which is alleadged our of Augustine: which is, that which he will have Tim.2. all men to be faved, And againe ; not onely thofe which appersaine unto the number of the Taints : but all men altogether, without exception of any. I with all o that thing were marked name-

I with all o that thing were marked: hand-ly, that the Catholikes are accufed by the ad Angula Pelagians, that under the name of predeftination, they did establish a certaine fatall neceffity: and that they made a kind of violent preordination: Which accufation hath alfo beene laid againft us. And the like crime theweth the like caufe.

Laftly, this platforme doth palling well as gree with that doctrine concerning predeftination, which is generally maintained in the Schooles, and Synagogues of the Papiftst year verily to fpeake the truth, it feemesto be borrowed even from thence. For if we will confider of the matter, what elfe hath Figbins taught ? What elfe hath Catharinus maintained?and what els at this day do the groffe fat Monkes maintaine? who imparke Gods acti-ons in the cafe of predefilination, within these pales. First, fay they, God forefaw the natures and fins of all men. Then prepared be Chrift the Redeemer, Afterward, he willed for the merit of Chrift forefeene, to beltow fufficient merried Chrittorelectie, to beltow lufticient helps of grace upon all men, whereby they might be faved through Chrift and in this vulled for his part by his antecedent wil, the all fhould be faved. Tably, be did negrifully predefinate thele, whom he did fee would end their lives in Gods favour : and hee did uilty reief othericone , either for original or admail finnes, in which he forefay, they would god their lives.

A Corolary, or addition. A moff cryshing the brand, of antdomber & Bruth GOD HATH NOT REVEALED Christian oalland every man. The provies.

This is evident by Scriptures and experi-ence. Ifa. 5 2. 14. That which bash war, here told

A Treatife of Predestination.

them, fall they fee, and that which they have not | beard, they fall underfland. Na. 55. 5. Behold thou Galt cal anation, which thou baft not known: and nations that knew not thee (ball run unto thee. Ifa. 65. 1. I have been fought of them that asked not, I was found of them that fought me not. Olea I. 10. And in the place where it was faid unto them, ye are not my people it fball bee faid ye are the formes of the living God. Ole. 2. 13. I wil have mercy upon her that was not pitied, and I will fay to them which were not my people, thon art my people. Act. 14. 18 God in times paft fuffered all the Gentiles to walke in their own wayes. Act. 17.30. And the sume of this ignorance God regarded not, but now bee admonilbeth allmen every where to repent. Roman. 16.25.26.To him now that is of power to establish you according to my Gofpell and preaching of lefus Christ by the revelation of the mystery, which was kept fecret fince the world began, but now is opened. Coloff. 1.16.17. Which is the mystery hid fince the world began, & from all ages, but now is made manifest to his Saints, to whom God would make knowne what is the riches of this glorious myster yamongthe Gentiles. Ephe. 2.12. Towere at that time without (brift, & had no bope, and were Athelfs, or without God in the world. Ephe. 3.5. The myflery of Chriff in other ages was not opened unto the fonnes of men, as it is now revealed unto besholy Apofles. Pf. 147.19. 20. He (hewesh bis word unte lacob, bis ftatutes and his judgements unto Ifrael: He bath not deals fo wish every nation, neither have they known bis

The most wife Philosophers among the Gentiles have indeed imattered many things of God : but in the meane time what fay they of Chrift? why fhould they be to exceeding filent in this point, if Chrift were revealed unto all ? Socrass being ready to dye, faid, I depart out of this life, and they before whom I pleade my caufe, deo live. Whether may be better the immerstal Gods dee kersik bus I think ومورج فغل يمع that no man knoweth And we owe (faith he) O Crito, a Cocke to Efculapias to performe rites for the petion. It is reported that frifate be-

6

indoements.

aleos.

CER

A ing ready to die, cried out, O thon which are the Entention chiefest thing of all things which are, have mercy myerere me. npan me.

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The Gentiles knew not God, that great benefactor, and therefore fained unto themfelvescertaine faviours, Caftor, and Pollax, and Hercules, called Anstinanus, that is, a helper in diffrefics, or repeller of evills, and Afralapins the Physician. Solinus faith, that there Callettare s.c.a. is not as yet any of the Gentiles found, who hath attained unto the height of felicity, and may justly bee accounted happy. Abiras fpeaketh thus: When fuch like queilions are propounded, why one is judged thus, & another after another manner, why this man is blinded, God giving himouer, and another culightend through Gods affiftance; let not us prefume or take upon us to judge of the judgement of fo great a Indge, but with trembling let us cry out with the Apo-Ble, O the depth !

Confectory 1.

The promife concerning the feede of the woman belongs not to all and to every one : For a promife to whom it is not revealed, is not actually a promife.

Confellary 11.

Howfeever the redemption, that is by Chrift, belongeth unto all, yet it belongs not to all and to every one. For a benefit to bee perceived or received by a fupernaturall faith, if it be not revealed, is no benefit.

Confettary 111. Vocation and universall faving grace, belongs not to all and every particular perfon; for God calleth us by revealing and offering Chriftto us.

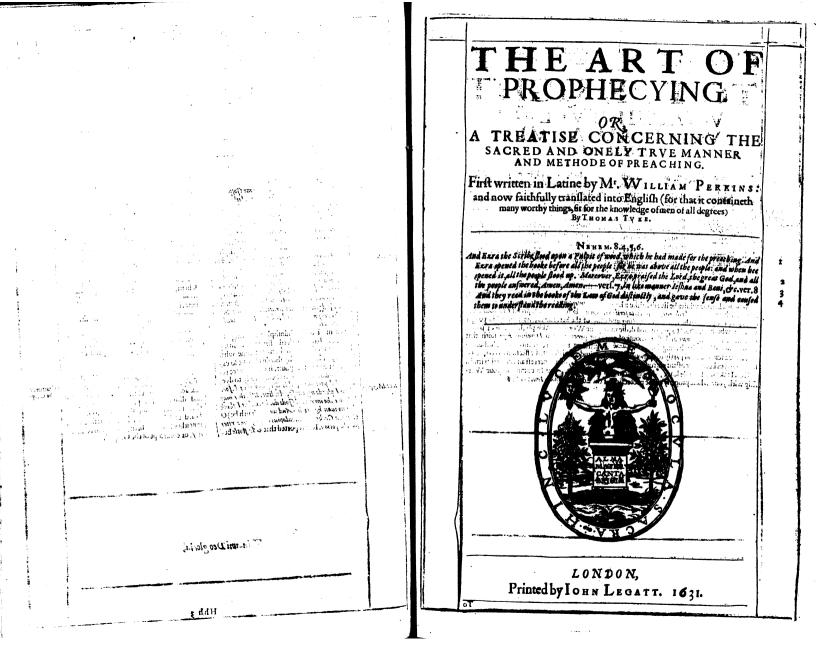
Confectory IV.

The foreknowledge of faith in Chrift, and of privative infidelity, is not the (quare and a Contempt rule according to which God hath ordained of the Goffell and difpoled his predefination; because there beevery many that never fo much as heard of Christ; in whom therefore there is neither faith in Chrift, nor privative infidelity, or contempt of the Gofpell.

Trin_mi Deo gloria.

Hbb 2

Lib, 1.del.ar 6.1.9.



O THE FALTHEVLI MINISTERS OF THE GOS-TO THE RIGHT WOR-SHIPFVLL SIR WILLIAM PELL: AND TO ALL THAT ARE ARMIN KNIGHT. defirous of, and doe labour for the knowledge of Holy IR, many and excellent benents hath the Lord in mercy vouchfafed to vs thefe eight and forty by-palt yeares together : of which this is not Hat common place of diministie, which concerneth the framing of Sermons, it both the leafl, if not the greateft, that he hath difpelled the duskie cloudes of weightie and difficult, if there be any other throughout all that (acred (cience. For Popifh darkenetle as palpable as that of AEgypt, and hath cauled the the matter, which it is to explicate and treate on, is Prophecie : an excellent gift m-Sun-light of the Gofpellto fhine cleerely in all our coafts. He fheweth Exod.to.: deed whether we confider it in respect of dignitie or of vie. The dignitie thereof aphis word vnto vs,as he did vnto lacob, his flatutes and his iudgements,as peareth in that like a Ladie it is highly mounted and carried aloft in a chariot : Pfal. 147.1 he did fometimes to I/rael. He hath giuen vs his Prophets and Emballawhere as all other eifts, both of tongues and arts, attend on this like handmaides aloofs dours, which doeferue like that cloude and pillar of fire to direct vs in Exod.13.7 off. Answerable to this dignitie there is also a two-fold vie : one, in that it (erueth to our pilgrimage through the wilderneffe of this wicked world into the collect the Church, and to accomplift the number of the Elect : the other, for that it driveth away the Canaan. He hath thruft forth many faithfull and industrious labourers into his Vine-Woolnes from the foldes of the Lord for this is indeede that Elexanimasthat allurer of the Scule, whereby yard to prune and to dreffe the vines of our foules, that we may bring forth the grapes of pietie mens froward mindes aremitigated and mooned from an ungodly and barbarons life unto Chriftian faith and the clufters of iuflice; (vnletfe we will needes be like to the Cypreffe, which, as Plime faith, and repentance. This allo is that Engine, which as it hath thoken the foundation of auncient berelies, foit can endure no husbanding, but maketh that her maladie, which is a medicine to other trees.) Abath in thefe few by-paft yeares, cut a funder the finews of that great Antichrift. Wherefore if it bee demongft whome the Author of this learned Tractate did fhew himfelfe with the formoft; carrymanded which is the most excellent gift of all, doubtleffe the praise must be ginen to Prophesying. Now by ing alwaies with him a Light of learning, and a Lampe of godly living. And, qualis vita, finis ita. bow much the more excellent every thing u, by fo much the more diligently it ought to be adorned with va-As he was a Lampe whiles he lived, to like a Lampe, alis inferniens feipfum confumpfit. His whole rietic and plentic of precepts. Therefore, when I faw this common place fo handled of many, at that it would life was labour, foribenda dicens, & legenda foribens. One whereof was this prefent difcourfe and remainenaked and poore if all other arts (bould call for those things, which are their owne : I perused the platforme concerning the true vinder flanding and vling of the Scriptures, written in his yonger writings of Dinines, and baning gathered fome rules out of them, I have couched them in that methode, yeares: which Jam bold to prefent and dedicate to your Worthip in this plight you fee ; partly which I have deemed most commodious that they might be better for use and fitter for the memorie. I doe becaule it is a Thelannu and ftore house of excellent precepts, (a Domitin Pilo faith that allo publish them, that they might be approved, if they bring with them that which is good if any cuil, that bookes (hould be fuch) having in it xpier apending, fufficient furniture to further perfection in that they may receive their deferned punifoment. And whofoever then art that pleafeft to reade them , where facred fcience: and partly :> demonfirate my gratitude, and devoted affection to you, who have thou art perfinaded of this order of Preaching , which here I handle, walke on with me: where thou flandeft alwaies beene a conftant patron (etiam minitante Fortuna) to my neereft and deareft friends. at a stay, inquire with me, " where thou perceimest thine owne errors, returne to me : where thou feelt mine, Thus I take my humble leave, defiring your kind acceptance, and to commend your Woror when call me backe to thee. Far shat, which now liketh me, Gall diffike me, if it like not godty and moderate minthip with your whole presenie to the protection of the Lord. London, Ian. 1. 1606. ded wen. But if any man fall carpe at this my travaile, though very (mail let him know, that my onely meaning is to benefit the Church of God: and that the confcience of my falt is a fufficient muniment against all calumnies, I doe now betake you to God and this (traffate of the) art of Propherying , both to you and to Ged. Ann. 1592. Decemb. 12. WILLIAM PERKINS. Your Worthips in all dutie, THOMAS TYKE. THE To

I DE MIL OJ I TOPDSCJUNE

The excellencie of operation is that, wher- | A | mation of that doctrine which is propounby it is endowed with vertue: first to difcerne the fpirit of man, Heb.4. 12. For the word of God is lively, and mightie in operation, and harper then any two edged (word, and entreth through enen to the dividing a funder of the foule and spirit, and of the soynts and the marrow, and discerneth the thoughts and intents of the beart. Secondly, to binde the confcience. Iam.4.12. There is one Law-giver, whois able to (ane and deftroy. Ela. 33.22. The Lord is our Indge, the Lord is our Law-giver, the Lord is our King, he will fane us. Tobinde the confcience is to conffraineit either to accule vs or to excule vs of finne before God. The word is in the holy Scripture.

The Scripture is the word of God written in a language fit for the Church by men immediately called to be the Clerkes, or Secretaries of the holy Gholt. 2. Pet. 1. 21. For prophecie came not in old time by the will of min, but the boly mon of God spake as they were carried and mooned by the holy Ghost.

uniet,

clufion,

It is called Canonicall, because it is as it were a Canon, that is to fay, a Rule, or Line of the Mafter workman, by the helpe whereof the truth is both first to be found out, and allo afterwardes to be examined. Gal. 6. 16. And as many as walks according to this * Canon or Rule. Therefore the fupreame and abfolute determination & judgement of the controuerfies of the Church ought to bee given vnto it.

The Summe of the Scripture is conteined in fuch a fyllogifme (or forme of reafoning, The Ma- as this is which followeth. (a) The true Meffiwor Pro- as shall be both God and man of the seede of Da-puison, wid: be shall be borne of a Virgin; be shall bring the nid; be fall be borne of a Virgin; be fall bring the Gospell forth of his Fathers befome; he fball fatiffie the Law ; be fall offer up bim/elfe a facrifice for the finnes of the fuithfull the fall conquer death by dying and rising againes be shall ascend into bea. men; and in his due time hee fhall returne unto indgement. But(b) lefus of Nazareth the Soune The Miof Mary is (uch a one : He(c) therefore is the true ter or Af-The con-Meffins.

In this fyllogifme the Maior is the fcope or principall drift in all the writings of the Prophets: and the Minor in thewritings of n

the Euangelifis and Apofiles. The Scripture is either the New Teffament, or the Old.

The old Tellament is the first part of the Scripture, written by the Prophets in the Hebrew tongue, or at least in the Chaldie, vnfolding chiefly that old covenant of workes. Luk. 16.29. and 24.27. And he began at Moles, and at all the Prophets, and interpreted unto them in all the Scriptures the things which were written

of him. It is diffinguished by bookes, which are either Hiltoricall, or Doginaticall, or Propheticall.

The Hiltoricall bookes are flories of things done, for the illustration and confir-

ded in other bookes. I.Cor. 10, 11. Now all thefe things came upon them for * enfamples : and were written to admonif us. Rom. 15. 4. For wbat/oener things were witten aforetime, are written for our learning.

These bookes are in number fifreene.

1 Genefis, which is an hiltorie of the creation, fall, promife, and of the flate of the Church conferued (and fhut vp) in private families.

2 Exodus, which is an hiltoric of the deliverance of the Ifraclites from the Egyptians, of their going out of Egypt, of the promulgation of the Law, & of the Tabernacle. 3 Leniticus, which containeth a liorie of

Bi the Ceremoniall worthip.

4 Numbers, which is an hiftorie of their martiall marching into the land of Canaan.

5 Desteronomie , which is a commentarie repeating and explicating the Lawes out of the afore faid bookes.

6 The booke of lofbua, which declareth their entrance into, and poffellion of the land of Canaan under Iofhua.

7 The booke of the Indges, which com-prehendeth an hiftorie of the corrupt and miferable condition of the Church and Common-wealth of Ifrael from lofbua to Eli.

8 The booke of Ruth, which is an hiftorie concerning the marriages and pofferitie of Ruth.

9 The first and second booke of Samuel, which is a ftory of things done under Eli, and Samuel Priefts , and vnder Sauland David Kings.

10 The first and second booke of Kings, which maketh narration of things atchieued in the daies of the Kings of Ifracil and Iudah.

II The first and fecond booke of Chroni. cles, which is a methodicall hiftorie of the beginning, increase, and ruine of the people of Ifrael, feruing to explaine and thew the Line ot Linage of Chrift.

12 The booke of Ezra, which containeth an hillorie of their returne from captinitie in Babylon, and of the beginning of the Reftoring of the citie.

13 The booke of Nebemiah, which fpeaketh of the relloring of the citie which was to be finished.

14 The booke of Helter, which is an hiftorie of the preferuation of the Church of the Lewes in Perfia by Hester.

15 Thebooke of lob, which is an hiftorie intreating of the caufes of his tentations, as alfo of his manifold conflicts, and laftly of his happie illue.

The Dogmaticall bookes are those, which teach and preferibe the Doctrine of Diuinitie.

These are foure in number. I The booke of P/almes, which containeth facred

CHAP. I.

alleantereant

THE ARTE OF PROPHE-

CYING.

phecying is a facred doctrine of exercifing Prophecie right-Prophecie (or Prophecy-

ing)is a publike and folemne peech of the Prophet, pertaining to the worthip of God,& to the faluatioof our neighbor. 1. Cor. 14. 3. But be that prophecieth, fpeaketh unto men to edification, to exhortation, & to confo-Lation. Verf. 24. But if all prophecie, & there come in one that beleenet b not, or one unlearned, be is rebuked of all men, and is * indged of all men, Rom. 1.9. God is my witneffe, whom I ferne (or worfbip, B Antrain) in my fpirit, in the Goffell of his Somme.

CHAP. IL

Of the Preaching of the Word.

T Here are two parts of Prophecie : Prea-ching of the Word, and Conceining of Prayers,

For in fpeaking there are onely two duties of the Prophet, that is, of the Minifler of the word, to wit, Preaching of the word, and Praying vnto God in the name of the people. Rom. 13.6. Haning prophecie, let or prophecie according to the "proportion of faith. Gen. 30.7. Delimer the man bit wife agains, for be is a Pro-phetiand when he fall pray for these show fall time. For this caufe the word (Prophecie) is given alfo to prayers. 1. Chron. 25. 1. The formes of A. (apb, and Heman and leduthun, who were fingers, prophecyed with Harpes, with Vials, and with Cymbals. 1.King. 18.26. The Prophets of Baal called upon the name of Baal from morning to noone, 29. And when mid-day was paffed, and they bad prophecied until the offering of the enening factifice.

And every Prophet is partly the voyce of D God, to wit, in preaching: and partly the voyce of the people, in the act of praying. ler. 1 5.19. If then take away the precious from the vile, thou halt be as it were My month. Nch. 8.6. And Hezrable fed the Lord the great God, and all the people an [xered, Amen.

Preaching of the word is Prophecying in the name and roome of Chrift, wherby men are called to the flate of Grace, and conferued in it, 2. Cor. 5. 19. And hath committed to us the word of reconciliation. 20. Therefore we are Emballadours for Chrift : as though God did be-

He Arte or facultie of Pro- |A | feech you by vs, we pray you in the name of Chrift. that ye be reconciled to God. 2, Thell. 2. 13.14. God bash from the beginning eletted you to falnation, through / antification of the Spirit , and faith mbracing the truth : wherewato he called you by our Gofpell, Rom. 1.16. The Gofpell is the power of God to faluation to every one that beleeneth, Prou. 29. 18. When there is no vision the people are naked. Rom. 10.14.

CHAP. III.

Of the Word of God.

The perfect and equal * object of Prea-*Or.the ching is the word of God. Luk. 16, 29. wordof God is the They bane Mofes & the Prophets, let them beare whole and them, Math. 23, 2, The Scribes and Pharifes fit in onely mat. Mofes chaire, that is, they teach the doctrine ter, about which preaof Moles, which they doe profetie. 3. All therefore whatfoewer they bid you obferue that ob. | ching is exerciledat is ferne and doe. the field in

The Word of God is the wifedome of which the God concerning the truth, which is accor-Preacher ding vnto godlines defcending from aboue. mufl containe him-Iam. 3. 17, But the wifedome, which is from * 4- [elfe. bone is first pure, O.c. Tit. 1. 1. Paul a Sernant of anon. God-according to the acknowledging of the truth, which is according vnto godline ffe

Admirable is the excellencie of the Word, which is cuident partly by the nature thereof, partly by the operation.

The excellency of the nature is either the perfection thereof or the eternitie.

The perfection is either the fufficiencie, or the purity. The fufficiencie is that, whereby the word of God is fo compleate, that nothing may bee either put to it, or taken from it, which appertaineth to the proper end thereof. Plal. 19.7. The Law of the Lord is perfect, connerting the foule. Deut. 12.32. What foener I command you, take beede yee doe it: then shalt put nothing thereto, nor take ought therefrom. Reuel.22.18.19.

The puritie thereof is , whereby it remaineth entire in it felfe, voide of deceit and ertour, Pfal. 12.6. The words of the Lord are pure words, as filuer tried in a furnace of earth, fined feuentimes.

The eternitie of the word is that, whereby it abideth inuiolable, and cannot patlevntill all that, which it commandeth, bce fully accomplified Math. 5.18.

The



anaspinha.

anatopian.

facred fongs to bee fitted for every condition A hoth of the Church and the particular members thereof, and alfo to be fung with grace in the heart, Col. 3.16.

2 The booke of *Proverbes*, which is a treatile of Christian manners, teaching pietie towardes God, and iustice towardes our Neighbour.

*Ecclefiafter, after, clofeth the vanite of all humane things, fo farreforth as they are vied without the feare of God.

b The book of Canticles. band and band and

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4 The(b) Song of Songs, which fpeaketh of ehemutual communion of Christ with the Church, vnder an allegorie of a (c) Bridegroome and his Bride. The Propheticall booker are Predictions,

either of the indgements of God for the linnes of the people, or of the delinerance of the Church, which is to bee perfitted at the comming of Chrift.

d Thu is, the Prophens.

fpoule.

But with these predictions (d) they doe mingle the doctrine of repentance, and doe almost alwaics vie consolation in Christ to them that doe repent.

It is their cultome allo for the helping of their hearers memoricand vnderflanding.to propound their formons briefly, which they made at large.Ela. 8. . Moreover the Lord faid vntome, take the a great rolle, and write in it with a mampen, Hab. 2. 2. Write the vifun, and make it plains opentable; that he may runne that readeth is.

Prophecies are either greater or leffer. Greater are fuch, as doe more plentifully deliuer all those things that are foretold; as the prophecie of E/ay, Ieremie, Ezekiel, Damiel.

Hitherto belong the Lamentations of Ieremicstouching the milery of the people of the Icwes about the time of the death of Isliab.

Leifer prophecies are thofe, which intreat more (paringly or briefly of all thofe things that are foretoid, or at least of fome of them; as the prophecie of Hofes, Joel, Ames, Obelab, Imas, Michab, Nahum, Habakak, Zephanie, Hagge, Zacharie, Malashie.

Thus much for the old Teffament.

The New Tellament is the feecond part of the Scripture written in the Greeke tongue by the Apollec, or at leaft approved of them, propounding plainely the dockrine of the new couenant. Eph.2.30. And are built spow the foundations of the Probests and Apollec.

Peter approved the Goffell of Marke, at whole motion and appointment it was written by Marke, as it plcafeth Nicephorus to suttre, Lie 3. 2009, 4.9. And John, that wrote the Gafpel, approved the Goffel of Luke. It is of final moment, which is reported by Eufobius 1 to wits, that it is apparent by two places (2. Tim. 2. 8. and Rom. 2. 16.) that Paulwas the author of that Goffell, which is called Lukes. For Paul doth not here fpeake of any one booke, but of his whole minitlerie: for he A addeth, In * which I fuffer trouble as an enill door +i, 2.

etten unto bendes, 2. Tim. 2.9. The new Teltament containeth partly Hi-

fories, and partly Epifiles. The Hiffories are:

t The foure Gospels of Matthew, Marke, Luke, and John: which are an hiltorice of the life, deedes, and do Crine of Christ exhibited yrnto the world, continuing from his conception euen vntill his alcention into heaven.

And there are foure writers: two that were hearers, and two that were eye-witneffes, that they might giue greater allurance of the truth of the hiftorie.

The difference betwixt the Euangelifisis on this wife: Maniber layeth open the dofitnes which Chriff delivered, Markefets down the hiftory briefly yet did henot make an abridgement of the Gofpell which Man. there wroce, as Hierome fuppofed. For hee beginnes his difcourfein a divers manner, and proceedes in another order, partly intreating of things more largely, and partly interlacing foree matters. Layes anisch at of frameth a perfech hiflorie, and deferibed in acertaine order. Jobbis almoft wholly taken vp in laying open the Godhead & benefice of Chrift, which is derlued from his Godhead vntova.

Herome diffinguisheth the Euangelist by their beginnings or entrance. He faith Matther is like a man, because the begins with the Man-bood of Christ. Helikens Marke to a Lyon, because the beginner with the preaching of lohn, which was like the roaring of a Lyon. He compared Lake to an Oxe, because the beginneth with Zacharie the Prieft offering his facrifice. He compareth John to an Eagle, because the dost (as it were) foarevp aloft and begin with the Gadbaad of Christ.

3 The Alter of the Applies, which is an orderly hiltory, pectally relating the deedee of Peter and Pawithat there might be an enfample of gouerning the Church extant. s. Tim. 3.10, 81.

3 The Reselation which is a propheticall hillory concerning the condition of the Church from the age in which *lebs* the Apofile liued wnto the end of the world.

The Epifiles follow. 1. thirteene Epifiles of Paul.

3 To the Romanes, of inflification, fan chification, and the duries of Christian life.

2 The first to the Corinthes, concerning the reforming of the abufes of the Church of Corinth,

3 The fecond to the Corinthes, containing chiefly the defence of himfelfe and of his Apossible flip against his adversaries.

4 To the Galatians about iuflification by faith without the workes of the Law.

s To the Coloffians, Which confirme 6 To the Philippians Sthe Churches in

- 7 To the Ephefians Sdoctrine, and in
- 8 The 1, to the The/.? the duties of Chri-
- 9 The z.to the Thef. Clian life.

10 The

13 To Philemon, of receiving Onelimus. The Epillie to the Hebrewes, concerning the perion and offices of Christmand of fauth bringing forth fruit in good workes.

The Epittle of lawes, concerning workes to be loyned with faith.

The first and fecond Epithe of Peter, touching fanctification and the workes of new obedience.

- The first Epiltle of Iobs, concerning the fignes of fellowship with God.

The fecond Epille of John to the elect Ladie, about perfeuerance in the truth.

The third Epifile of Iohn to Gay 14, concerning hofpitality and conflancie in that which is good.

The Epille of Inde, of conftancie in the faith against falle Prophets.

And thus the Canonscall Scripture is diftinguiffied by her bookes.

Now there are very flrong proofes, which thew that thee alone is the word of God, and no other befides.

Probation Probation information information Probation information information Of these proofes one doth make a man certainely to * know the fame, the other doth information Of the formation information of the proofes one doth make a man certainely to * know the fame, the other doth information Of the formation of the proofes one doth make a man information of the proofes one doth make a man information of the proofes one doth make a man information of the proofes one doth make a man information of the proofes one doth make a man information of the proofes one doth make a man information of the proofes one doth make a man information of the proofes one doth make a man information of the proofes one doth make a man of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information of the certainely to * know the fame, the other doth information in

Of the former kinde there is onely one, namely, the inward tellmony of the holy Ghoft freaking in the Scriptures, and not only telling a man within in his hears, but allo effectually perfurading him, that the bookes of the Scripture are the word of God. Ifa. 59.22. M. Spirit, that is uponible, and my words which I have put in thy mouth, foall we depart ent of thy mouth, from base forthere of me

The manner of perforading is on this wife: The Elech haung the Spiritof God, doe firlt different the voice of Chrill Gheaking in the Scriptures. Moreouer, that voice which they doe differene, shey doe approvue: and that which they doe approvue; they doe before. Lafly, belecuing, they are (as it were) (caled with the feale of the Spirit. Eph. 2. 13. "Wherein also dir these y belaud. geewere fealed mith the body Spirit of promife.

The Church silo may beare witherfe of the Canon, perfwade fibec cannor. For by this meanes the voice of the Church flouid be of greater force then the voice of God: and the whole flate of mans faluation flouid depend vpon men; then which what can be faid to be more miferable?

Obied. The Scripture is the word of God by it felfe, but it is not fo to vs, but by the indgement of the Church. Awf_{a} i. The diflinction is vaine. For, the first part thereof floweth the manner, whereby the Scripture is the word of God: the latter part lnewes not

2. The Scripture it telfe doth also teltifie of it felfe with that kinde of tellimony, which is furer even then all the oathes of men. For wee have the voice of the holy Gholt fpeaking in the Scripture: who doth also worke in our hearts a certaine (mayoropian,) full perfwation of the Scriptures, when wee are exerciled in hearing, reading and meditating of them. Neither do we beleeve a thing, becaufe the Church faith it is to bee beleeued : but therefore we do beleeue a thing, becaufe that which the Church (peaketh, the Scripture did tirft fpeak. Yea the Church cannot ftand, nor yet be imagined without faithstaith is not without the word, which word is the rule or object of faith, & not the judgement, though it be of most holy men. 3. He which doubtethof the Scriptures, will doubt as well of the cellimony of the Church.

Obiell. 2. The Church hath aludgement to determine of matters, Act. 15. 28. / /cemeth good to she holy Ghoft and to vs. Anfw. 1. The loueraigne or fupreame judgement concerning matters of faith belongeth to the holy Ghoft, fpeaking in the Scriptures. The miniftery of judgement (or a miniftertall (udgement) is onely given vnto the Church, becaufe face mult judge according to the Scriptures : and becaufe thee doth not this alwates, fhee fometimes faileth. 2. The Apoities were prefent at that Councell which was held at lerufalem, who were men that had authority which was * of it felfe to be beleeved, which authority the Eccleliafticall miniftery now hath nor.

The proofe of declaration or tellification, is that, which doth not demonstrate or perfwade, but onely tellifie, and by certaine tokens approvise the true Canon. This proofe is manifolde.

First, the perpetuall confert of the Church: of the auncient Church of the Yever. Rom. ..., S. For cheigh Joccanfe vanishers where of credit committed the Oracies of God. And of the new and latter Church. T. From Chrift and the Apofiles, who cited tellimonies forth of thole bookes.

Secondly, from the Fathers.

Firth, Origen, 28 En/ebins tettifieth, lib. 6. 18. C. 23.

2 Meliton, as the lame En/ebius witneffeth lib.4.

3 Athanafins. 4 Cyril, Serm.4.

5 Cyprian, or rather Ruffine in his expolition of the Creede.

6 Hilarie, in his preface vpon the first Plalme.

7 Hierome, in Prologo Galeato, and in his preface vpon the bookes of Salomon.

8 Epiphanins, in his booke of weights and measures.

9 Dama/cene, in his fourth booke of faith, chap 18.

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ING THE OF I COPPOSITE

frament) and then the other bookes of the

new Teltament will be more eafie when they

The Art of Prophecying.

10 Gregorie, Moral on lob, lib. 9. chap. 27. | A | 3 In Councels, the Nicene, and Laodiceane,Can.59.

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With these agree Hugo de Santto Vittore in his full booke of Sacraments, cap.7. N.Lyra in his prologue vpon the bookes of Apocrypha. Hugo Cardinalis in prologo in Iofnam.

Secondly, the confent in part made by the Getiles,& enemies affirming the fame things, which are delinered in holy Scriptures.

1 Of the creation fpake Homer, and Plato in Timeo.

2 Of Chrift, Tofephus, lib. 20. Antiquit. cap. 6. 6 8. and in his fift booke of the warre of the lewes, chap. 8. and booke the 6. chap. 1 5. 27.28.47.

Or the Redeemer of the world, who was to be exhibited in the laft times, prophecied the Sybils, as Last antim recordeth, lib.4, cap. 6.and Cicero, lib. 2. de Dininat. and Virgil, in the fourth Eclogue.

4 Of the miracles of Chrift, Suetonins Speaketh in Nero : and Tacina, lib. 5.0 20.

5 Of the Wilemens ftarre, Plus. lib. 2. 0 25. 6 Of the flaughtering of the infants, Macrobins in Satur.

7 Of the death of Hered Agrippa, lofephant in his 19 booke of Antiquities, chap. 7.

8 Of the flood, Berefer in thole fragments which are extant. Islephan Antiq. booke s.chap. 3. And the Poets.

9 Ofthe tower of Bahell, Enpolemns fpea-

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keth,as Eufebius teltifics,De praparat.Enangel. 10 Of the Doue which Nee fent out, Plutarch Speaketh, ub, quod Brata (nut rationalia.

11 Of lapbet, the fonne of Noe, the Poets fable many things.

12 Of Abrahams factifice, Alexander Polybift.

13 Of the miracles of Males, Plinie Speaketh:though he do wickedly call him a Magitian.

Thirdly, the Antiquitie of the word, for it containeth in it a narration of things done fro the beginning of the world. But the molt ancient humane Hiftory whatfocuer, was not written by any, before the dates of Ezra & Nebemiab, who were about the yere of the worlds creation, three thousand and five hundreth.

Fourthly, the most certaine accomplishment of the prophecies: as are thefe, of the calling of the Gentiles: of Antichrift: of the apolfalie of the lewes.&c.

Fiftly, the matter thereof: which is of one true God, of the true worship of God, and that God is the Sauiour.

Sixtly, the confent of all the parts of the Scripture.

Scauenthly, the miraculous preferuation of the Scriptures in the perils of the Church, and in the time of general revolting.

Eightly, the operation thereof: for it conerteth men, and though it be flatly contrary the reaton and affections of men, yet it mneth them vnto it felfe.

Ninthly, it is full of maiefty in the limplenes of the words. Laftly, the holy pen-men fet downe their owne corruptions : and Moles commends himfelfe, faying, that hee was the metkelt of all men; which argueth that they were led by the holy Ghoft. And Chrift, who is defcribed in the Gofpell, affirmeth very plainly, that he is the Sonne of God, and that he is one with God the Father, and challengeth all Gods glory vnto himfelfe. Which if it had not bin right and true, he foould have felt the wrath of God with Adam and with Hered, who would needs be like vnto God. But on the contrary, God hath revenged his death both vpon Hered, and vpon the Iewes, and vpon Pilate, and vpon those Emperours B that perfecuted the Church.

And thus wee have feene the * tokens of * muleia the Scripture. Whereby it appeareth; that the booke of Tobis, the prayer of Manafles, the booke of Inditb, the booke of Barnch, the Epistle of Ieremie, the additions to Daniel, the third and fourth bookes of Ezra, the additions to the book of Hefter, the two bookes of Macchabees, the booke of Wifedome, and Eccleliafficus, are not to bee reckoned in the Canon. Reafon J. They are not written by the Prophets. z. They are not written in Hebrew. 3. Chrift and his Apofiles alleadged in the new Teltament, no teltimonies out of those bookes. 4. They containe fome feigned things, and contrary to the Scriptures.

CHAP. IV.

Of the interpretation of the Scriptures,

Elitherto hath beene spoken of the object of preaching. The parts thereof are two. Preparation for the fermon, and the Promulgation or vitering of it. Mat. 1 3. 52. Then faid hee unto them, therefore every Scribe, which is taught unto the kingdome of beauen, is his outo an hou (bolder, which bringeth forth out of his trea-(ure things both new and olde.

In preparation, private fludy is with diligence to be vied. 1. Tim, 4.13. Till I come give n attendance to reading, to exportation, and to do-Grine. 1. Pet. 1, 10, Of the which faination the Prophets have inquired and (earched, which propheried of the grace that fould come unto you. Dan 9.2. In the first years of his reigne, I Daniel understood by bookes the number of the year e.

Concerning the fludy of Diuinity, take this aduice. First, diligently imprint both in thy minde and memory the fub flance of Diumity defcribed, with definitions, divisions, and explications of the properties. Secondly, proceede to the reading of the Scriptures in this order: Ving a grammaticall, rhetoricall, and logicall analylis, and the helpe of the reft , Opening of the arts: reade firft the Epifile of Paul to of the text. the Romanes ; after that, the Golpel of John,

are read. When all this is done, learne firit the dogmaticall bookes of the olde Testament, efpecially the Pfalmes : then the Propheticall, especially E(ay : Latily, the hiftoricall, but chiefly Genelis. For it is likely that the Apolities and Euangelilis read Elay and the Pfalmes very much. For there are no bookes of the olde Teltament, out of which wee can reade more tellimonies to bee cited then out of thefe. There are about threefcore places alleadged out of E/ay: and threefcore and foure out of the Plalmes. Thirdly, out of a orthodoxall writings, we mult get aid 2Of found not onely from the latter, but also from the judgement: more ancient Church. Becaufe Sathan hath or ound,& railed vp from the dead the olde Heretikes, indicions,& that he might hinder the reltauration of the cifonant to Gods word. Church, which is begunne to be made in our time. For the Antitrinitaries have newly varnifhed that opinion of Arius and Sabelliur, The Anabaptifts renew the doctrines or fects of the Ellees, Catharifts, Enthuliafts, and Do natifis. The Swenkfeldians reviue the opinions of the Eutychians, Enthulialts, &c. Menon followeth Ebion, and the Papilts refemble the Pharifies, Encratites, Tatians, Pelagians. The Libertines renew the opinions of the Gnoflicks and Carpocratians, Sernetus hath reuiued the herefics of Samofatenus, Arrius, Eutyches , Marcion, and Apollinaris. Laftly, the Schifmatickes, that feparate themfelues from Euangelicall Churches, reuiue the opinions, facts, and fathions of Pupianus in Cyprian, of the Audians, and Donatifts. Therefore in like manner, wee mult not fo much feeke for new repealing and confutations of thefe herefies, as wee are for our vie to fetch thole auncient ones out of Councels and Fathers, and to accompt them as approoued and firme. Fourthly, those things, which in fludying thou meeteft with, that are necellary and worthy to be observed, thou mult put in thy tables or common place bookes, that thou mateft alwates have in a readineffe both olde and new. Fiftly, before all these things God mult earnefly bee fued vnto by prayer, that hee would bleffe thefe meanes, and that he would open the meaning of the Scriptures to vs that are blinde. Pfal. 119.18. Open mine eyes, that I may fee the wonderfull things of thy Law. Reucl. 3.18. 1 adnise thee to buy golde for thee, -- and to annoint thine eyes with eye-falue, that thou maiest fee. Hitherto pertaineth the framing of common-place bookes. Concerning which, obferue this flender counfell. 1. Haue in readinelle common-place heads of euery point of divinity. 2. Diftinguish the formost pages of thy paper booke, into columnes, or equall parts lengthwife. In euery one of those pages let in the top, the title of one head or chiefe point, the contrary fide remaining in

(as beeing indeede the keyes of the new Te- A the meane while empty, that fresh paper may bee put to. 3. All things, which thou readeft, are not to bee written in thy booke, but those things that are worthy to be remebred, and are feldome metwith. Neither mult thou put the words of the Author in thy common places, but briefly note downethe principall points of ftories,& of things, that thou maielt lee from what author to fetch the, when thou thalt have vfe:and make a point in the author himfelfe, that thou mailt know that the thing is there handled, which thou wrotest in thy comon place booke. 4. Becaule fome things do very often offer themfelues with a doubtfull fignification, fo as that thou canft not tell, if thou write them in thy common places, from whence to fetch them, therefore to thy common places, thou mult ioyne an alphapetical table. 5. Alwaies provided that thou trult not too much to thy places. For it is not fufficient to have a thing written in thy book, vnleife it be alwaies diligently laid and locked vp in thy memory.

Preparation hath two parts; Interpretation, and right dissifion or * cutting.

O' Anopie.

· init. int.

Interpretation is the * Opening of the words and fentences of the Scripture, that one entire and naturall fenfe may appeare. 👘 😳

The Church of Rome maketh foure fenfes of the Scriptures, the literall, allegoricall, tropologicall, and anagogicall, as in this her example. Melchizedek offered bread and wine. The literall leple is, that the King of Salem with meate which he brought, refreshed the fouldiers of Abraham, beeing tyred with trauell. The allegoricall is, that the Prieft doth offer vp Chrift in the Matte. The tropologicall is, therefore fomething is to be given to the poore. The anagogicall is, that Chrift in like manner beeing in heaven, shall bee the bread of life to the faithfull. But this her deuice of the foure-folde meaning of the Scrip ture mult be exploded and rejected.

There is one onely (en/e, and the / ame is the literall. An allegorie is onely a certaine manner of vttering the lame lenfe. The Anagogie and Tropologie are waies, whereby the lenfe may be applied.

The principall Interpreter of the Scrip-D ture, is the holy Ghoft. 2. Per. 1. 20. So that ye first know this, that no prophecie in the Scripture is of any primate * interpretation. Moreouer, hee + imitione that makes the law, is the bell and the higheff interpreter of the law.

The supreame and absolute meane of interpretation, is the Scripture it feife. Nehem. 8.8. And they read in the booke of the Law of God distintly, and gaue the (ense, and caused them to understand by the Scripture it felfe, per Scriptus. ramip(am.

The meanes fubordinated to the Scripture, are three ; the analogie of faith, the circumflances of the place propounded, and the comparing of places together.

The analogie of faith, is a certaine abridge. ment Iii 2

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652	I he Art of	Prophecying.		1	I DE ALE O	f Prophecie.	653
	e Scriptures, collected	· · · · · · · · · · · · · · · · · · ·			1	A is luft, & baning falua-	an Affe vfed to the
was made manifed	& familiar places. The	I beleene, * becamfe I beleened, and ther		Io nas 1.17.	Matth. 12.39.	tion;poore, and risking up-	10kG
nor mon mannen	The C. A supported		° quia	Now the Lord had	Ascuil and adulte-	on an Affe, and upon a	and taken
ints thereof are two	. The first concerneth	I did peake. fore have I poken.			rous generation feeketh	colt, the foale of an Affe.	And the second
th, which is har	ndled in the Apolites					Course Jone of an Aye.	
eede. The fecond	d concerneth charity of	Gen. 13. 15. Gal. 3. 16.		(wallow up I on A. And	a figne, but no figne fall		
which is explicit	ated in the tenne Com-	All the land which Now to Abraham G			be ginen onto it, (ane the		on is of the place pro-
undemente a Ti	mothie 1. 13. Keepe the	then (eeft , will I give to bis feede were the pro-		the file three dates and	figne of the Prophet Io-	pounded with other pl	acousing those agains
Autochichia. 2.11	whatalama mande which	unto thee, and to thy mifes made. Hee faith		three nights.	nas.40.For as lonas was	are either like or vnlik	0.00 South 1 1 1 1 1 1 1
ie " patterne of the	whole/ome words , which			muer mgan.	three daies and three	Discerebatorealika	arefuch, as by certaine
m hajt beard of me; u	vich faith and lone which	feede for ever. not unto the feedes, as					
in Christ Ie(us.	2	fpeaking of many : but,			nights in the whales bel-	wates, or infome fort a	
The circumftance	s of the place propoun-	and to thy feed, as of one,		1 E .	ly: So hall the Soune of	And places doe agree	either in their phrate
derecheles Whe ?!	o whome ? upon what occa-	which is Christ.			man be sec.	and manner of fpeech	or in fenfe.
	to a place 2 for maker and a ?	1		- to a second second second second second second second second second second second second second second second	1		oncerning the phrafe)
SAT WHAT IS ME T	bas place? for what ende?	A former I confiste discritional and the		Fonder	Luk 4.18.	are fuch as thefe :	na sing sa parao
at goeth before twha	at followers ?	A fecond caufe is diacriticall, or for difeer-		Elay 61. 1.			page 1 radia 1
The collation or C	comparing of places to-	ning fake, that places, and times, and perfons		The Spirit of the Lord			
her is that, where	by places are fet like pa-	might be mutually diffinguished.		God is upon me: therfore	is upon me, therefore be		ani loh tişti uma
als one helideano	ther, that the meaning	B Mich. s. 1 Matth. 2.6.		hath the Land amointed	bath amointed meethat	B Then bee dreamed,	And he (aid unto him,
cra one benue anoi	identify and a state of the sta	And thow Betblehem And thew Betblehem		me:bee bath fent mee to		and ebota shere flood a	Verity, verily, I fayonto
nem may more eu	idently appeare. Act. 9.			me	Line to the arms ho had	ladder upon the earth,	you,bereafter fal ye fee
	the more in firength, and	Ephrathah art little to inthe land of Indah, art	. e o constante de la constante de	preach good staings unto	dings to the pore, be bath	autor upon tor carto,	
ounded the lewes. w	bich dwelt at Damajens,	be among the Princes of not the least among the		the poore, to binde up the	fent mee to beale the	and the top of st reached	
	that is, (conferring or	Indah : out of thee fall Princes of Indah for out		broke bearted to preach	broken in bears, that I	up to be an en, and loe, the	Angels of God a (cending
	of Scriptures, as Arti-	be come forsh to me, that of thee fhall come the go-		Viberty to the Cantiner.	fould preach deline	Augels of God went up	and descending upon the
oyning or praces	or Scriptures, as Artic	Rallhas the milmin I		and to them that are			Sound of man. State.
	to compact or loyne a	Ball bee the ruler in I/- wermour, that Ball feede					a same of manage
	ont to fit all the parts a-	racl. my people Ifrael.		bound, the opening of the	øc.		
	that each one of them	1		prifen :	21. This day is this	Gen.3.15.	Rom. 16.20.
	with other,) that this was	Thirdly, thefe caules are circumferiptive :		2. Topreach the Ac.	Scripture fulfilled in	I well alfo put enmity	The God of peace fea
Christ.		a for la manage a la shar sha Carlo a La		ceptable years of the	YONT CATAS.	between thee & the wo-	breake (on miles) Satha
		or for limitation fake, that the fenfe and fen-				man, and betweene thy	under your feete.
ollation of places	s is two-folde. The first	tence of the place might bee truely reftrai-		Lord, and the day of			Camer Jour Jourd
e comparing of t	the place propounded	ned, according as the minde and meaning of		vengennce of our God.	a state of the second sec	feed & ber feed He shal	
it felfe, cited and	d repeated ellewhere in	the holy Gholt was.			1 State of the State	breaks thine bead, and	 Second constraints
inis Elaul In	Make the beart of this			Pfal. 69.27.	Ioh. 19.28.	thon falt bruife bis beel	1
				E 141. 0 9.07.			Step 5 Ct
	resheanie, and fout their	Then halt worthip the Then halt worthip the		They gane mee ga			Ephel. 5.2.
left they (ee with th	beir eyes 3 and beare with [C	Lord thy God, and falt Lord thy God, and him		for my meate, and in my	y might bee fulfilled, be		Epiteriji 20
eares and understa	end with their hearts, and	ferne bim. onely Balt thon ferne.	1 1 2	thirft they gave mee vi	. faid, I thirft.	Then Noah built an	Chrift hash loved v
ine, and he healeshe	m. This place is fixe	for the second sec		neger to drinke.	29. Therefore ther	e altar to the Lord, and	and given him (elfo fo
in the second in the second	new Teltament, Math.	1. There is a state of		and the second s	was (et a veffell full o	f tooke of enery cleane	vs, an offering and a (
		Ila.29.13. Matth.15.8.		1	in a fer a veget jac		
	.8.10. Joh.12.40, Act.	This people draweth When this people draw-			vineger : and they fille	C I I Tomath	
7. Rom. 11 8.		neere with their month, ethneere unto mee, they			A fonge with vineger	, fowle, and offered burn	ting Amour to Gou.
laces reneated has	ue often alterations for	& bonour me with their bonour mee with their			and put it about an by	offerings upon the altar.	1
monifes Thefe	caufes are, firit exegeti-	lips:but their heart they mouth, and with their			fope falke, and put it t	a 11. And the Lord (mel-	· [·
				-1967 F. 1977	bis month.	led a (anour of reft, and	
hat is, for expoliti		remoone farre from we: luppes, but they remoone			1	(aid, and particity	 as states
1.78.2.compared	d with Mat. 13.35.	and their remerence to- their beart farre from		and the second s		14144	•
ill open my month	I will open my month	wards me is by the com- me. 9. In vaine doe they		Exod. 12.46.	Ioh.19.36.		
arable I will de	in parables, and will	mandement of men. wor (hip me, teaching for		Neuber fall ye	e Thefe things wer	Eorebe finding o	ut of thele places, th
* shines hidden	utter the things which			breake a bone thereof.	done, that the Scriptur	I Contract Lichard	concordances ferue v
in the states	Voter the things wolco	dollrinesthe commann-		his we what a name small only	might befulfilled, whic		concornations total A
olde.	have beene kept fecret	dements of men.	i 🔳 i	1	Call Alena Call and	ry fitly.	
	from the foundation of				(astb , there foall not	Places which agree	in fenfe, are those th
	the world.	Gen. 2 24. Matth. 19.5.	1 🔳 1	 A state of the state 	bone of bim be broken.	have the fame meaning	ig. Here excelleth th
- 1		The section of the se	· • • • • •		I .	D comparing of a gene	rall place with a forcia
61-8-4 1	I Inhear		1 🔳 1	Píal. 69.25.	A. 1.20.	lange lain the famal	inder as.
fal.78.24.	Ioh.6.31.		1 🔳 1	Let their babitation		example in the fame l	
gane them of the	He gaue them bread	mother, and thall cleane and thall cleane unto his		Let their papitation			
of beauen.	from beauen to cate.	unto his wife, and they wife, Othey which were		bee void, and let non	te book of the Pfalmes; L	Democratic	1 Pfal.32.3,4.
-	i 1	Ball be one fleft. two, ball be one fleft.	1	dwell in their tents.	his habitatio be void, C	Prov. 28.13.	
la 28, 16.	Rom. 9. 23.				let no man dwell theres	. Hee that hideth hu	
	B.6.14.11	The second secon			•	finnes, (ball not profper,	wy bones confume
olde, I will lay in		Ila.59.20. Rom.11.26.		wet a make	gs are omitted for breu	- but he that confeffetb &	etc. s. I acknowle
	a finmbling blocke, and	And the Redeemer The delinerer shall		Fiftly, lome thin	Sauc Omittee for Drea	h for (aketb them, foal	l acd my linne Unio in
		[hall come unto Sion, and come out of Sion, and		tie fake: or becaule	they doe not agree wh	I (for areito them, with	neither bidde I mine i
(ure foundation.	and every one that be-	unto them that turne Ball turne away the un-		the matter in hand.		finde mercy.	neu per onade i mine i
at belower la (-1)	Leeueth in him, fall not	Gane inighting in Land and End C. C.			÷	1 1	quitie. I faid, 1 #
w veicemeth nat		from iniquity in Iacob, godlineffe from Iacob.		7	Matth. 21.5.		confesse against my se
e hast.	be ashamed.	faith the Lord.		Zach. 9.9.			my wickedne fe unto t
1	1 1	-		Resoyce greatly (O Tell ye the daught		Lord, and those forg
Pfal. 1 10.1.	I.Cor. 15.25.	A fourth caufe is for application fake, that		1 Lam Crow (hour fa	r I of X100. behold thy IXI	S	A day and born forg
thou at my right				the of two lot on land	a. Comes THE LOCE. THEE	(5) 1 ,	neft the punifoment
		the type might be fitted vnto the truth : and		to bat it also Vin	ng and fitting upon an Af	e,	my (inne.
ntsil i make thine		the generall to a certaine (pecial), and fo con-		yens, venouae iny Kin	e and a colt the foale	of	1
Alan Acat Gaals	mies under his feete.	trariwile:		commeth unto thee : H	e ANG A COLLE FOR JOARE	<u>, , , , , , , , , , , , , , , , , , , </u>	2.Sar
(b) 1001-11001C.		Ionas I.				Iii 3	2.04
s thy tool-stoole.							

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* ύσείνατοση.

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* occulza.

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taken vp out of the earth into heauen local-

ly and visibly. Therefore his bodie is not to

be received with the mouth at the Commu-

nion, but by faith apprehending it in the hea-

uen, z. Borne of the Virgin Marie, Oc. Therefore

he had a true and natorall bodie, beeing long

broad, thicke, feared and circumferibed in

fome place. Whereby it appeareth that the

bread in the Supper cannot bee properly his

very bodie, but onely a figne or pledge there-

Secondly, this fenfe confenteth with the

I Heroke, be brake w. Here it is notlikely

that Chrift fitting amongst his disciples did B

take and breake his owne bodie with his

hands; Therefore the bread is no more then

2 Delinered (or ginen) for you. The bread

can in no wife be faid to be given for vs, but

circumfrances of the place propounded.

ofi

a figne and feale.

communion of the bodie of Chrift Achatis, a figne a. He a/cended truly into beauen, that is, he was | A/ of the communion. Fiftly, it agreeth with the lawes of Logicke.

For one disparate is not spoken or predicased of another but by a borrowed (peech,

Sixtly, it is agreeable to the common cuflome of fpeaking. So wee put the Falces, ot bundle of rods (vied to be carried before maguirates)forgenernment it felfe : the fcepter for the kingdome : the gowne we put for peace : and the laureli garland for a triumphe as in Tully.

Cedant armatoge, concedat lawren lingue. Therefore this other feafe is proper.

Now from this fruitfull Rate doe arife ma ny confectarios be conclusions necellarie for the understanding of the Scriptures.

Confectarie 1: The (upply of every word which is wanting, is futing for the place propounded, if it arrie wish the analatie (or (quire) of faith , and with the circumstances and words of the fame place. As for example.

Eph. 1. 1. For which canfe, I Paul the prifoner of lefus Chrift for you Genile's. The fentence is defective there a lupply mult be made. And let this be the fupply [I will be an Emba [fadoni?] for you Gentiler. This is not fit , becaufe Paul was not an Eulbailadour for the Geneiles, but for Chrifte Let another be given have bouffed] for you Gentates. But this feemeth to be fomethingtoo bold, nethet is any fuch like (peech to bee mette with in any part of the Scripture. Therefore the fentence may bee fiely fupplied after this manner; For which cause I Paul anothe projoner of lesse Christ for you Gentiles.

The fame may be faid of the reft. Defectine Speeches. | Their Supply. Elay. 8.13. Icannot shiquitie, Icanon (beare) inf Luk.13.9. **માંદા** છે. કઈ And of it beard fruit: And if it bears from (then Balt lis is Stund) f not, then after then falt cut it downe. f not , then after then fals cut is downe. Exod 4:25. Then Zippera took Then Zuppera tooke a a fbarpe (kuife) and sint, (barpe, and cut away the fore-skin of her fame. œ٠. 2.Sam, 21, 16. Isti Beneb, who (was) Isbi Beneb, which of of the fonnes of a certain of the formes of a certaine Glant , the weight Giant, the weight of whole (word the weight of whole frond for (beares bead, mucronis) of three bundred bic. kles of fleele: and he gir. was the weight of three ded with a new. bundred flikles of fteele, and he was girded with a new (word. 1.Cor 9.25. And they (are conti-And every man, that nent) to obtaine a corproqueth masteries, is contin nt in all things: rupptible crowne, Oc. and they to obtaine a - muptible crowne, but

Iii 4

Esod.

the body of Chrift therefore the bread is not properly the bodie, but fymbolically or by way of fignification. The Cup is the new Teftament not properhybor by a Metonymie : therefore nothing hindreth, but that a Metonymie may becas well in thefe words, This is my bodie. 4 Chrift himfelfe did care of the bread ; but he did not eate himfelfe, 5 Doe yethis in remembrance of mer therefore Chrift is not corporally prefent to the mouth, but fpiritually to the faith of the C heart 6 Vinil be come : therefore Chrift is ablent in his bodie. 7 Cheilt faid not, Vader the forme of bread, or in the bread : but he faid, This, that is, This bread is my bodie. Thirdly, this fenfe accords with the nature of a facrament: in which we mult make a proportion and refemblance betweene the figne and the thing fignified : which here can be none, if the bread be properly the bodie. Fourthly, it agrees with the like places. Gen. 17. 10. This is my concusant, which ye Ball keepe betwixt you and me ____ I I. Te Ball cir. cumcife the fore-thin of your fle(b; and it fall be a figue of she comenant betweene me and you. 1. Cor. 10. 4. They dranks of the fpiritnall Rocke , shat followed them : and the Rocke was Chrift. Rom. 4 11. Herecoined the figne of Circum cifion, which might feale the righteon fres of faith. Exod. 12, 11. The Lambe is the Lords Paffeoner. Verle 13. It is a figne of his paffing over. Act. 22. 16. Be baptifed and wafb away thy finnes. Ioh.6. 35. And lefus (aid unto them, I am the bread of life : beethar commeth uniome Bullnes hanver, and bee that beleeneth in me fall never thirft. 1. Cor. 10, 16. The cup of bleffing which wee wee for an uncorruptibleffe, is it nut the Communion of the blood of Christ? The bread which we breake is it not the ble.

es du M N1 1 CHAP. V. a fill a state of the

The Art of Propherying.

"He manner or wales of interpreting, are I according to the places of Scripture, which are to be handled.

Of the waies of expounding

Placesare either Analogicall and plaine, or Cryptical and darke.

Analogical places are fuch as have an apparent meaning agreeable to the analogie of faith, and har at the firft view, Concerning thele places, repetue this rule :

If the manneal figuification of the words of the place propontated, doe agree with the circumstances of the fame place, is is the proper meaning of the place. Astoresample:

Act. 10:43: To him alfo gine all the Prophets witneffe, that through bis name, all that belorne in bim, fall receive remifien of finnes. The Ugni fication of the words of this places is very manifelt, to wit, that lefm Chrift with gine righteousnesse and overlasting life to those that doe belerue in him. And this lenfe we doe prefently admit without any delay, becaufe wee fee that it doth agree with the analogie of faith, and with the holy Scriptures.

We mult further know, that every article and doctrine concerning faith and manners, which is neocliarie vnto faluation, is very plainely delivered in the Scriptures. Crypticallor hidden places are those, which are difficult and darke for the expounding of them, let this be thy rule and leader.

If the native (or naturall) (ignification of the words doe munifeftly difagree with, either the analogie of fairb, or very perfpicuous places of the Scriptures then the other meaning, which is ginen of the place propunded, is natural and proper, if it agree with contrary and like places, with the circumflances and words of the place, and with the nature of that thing which is increated of. As for example ; 1. Corin. 1 : 24. This is my body, which is broken for you.

The fonfe that is given by fome: This bread is indeed and properly the body of Chriftsnamely by conversion. Or, the body of Chriff is in, vnder, or with the bread

The unfitneffe of this fenfe. The * letter or words vied in this place, " " isin. beeing retained (or expounded accordingly without any alteration) doth difagree with an arricle of the faith, He afcended into heaven, and with the nature of a Sacrament, which ought to be a * Memoriall of the body of Chrift abиниботны fent. Therefore a new exposition is to bee fought for.

A new or fecond fenfe. In this place the bread is a figne of my body : by a Metonymy of the fubrect for the adjunct. The firmeffe of this exposition.

First, it agrees with the analogie of faith: 1. He

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	Hamble your feln therefore worder 4
Are of God agains in the cuy of I fool finds	mightie band of Ge shathermay exail y
Gangur in the discrif she Lord, he will buing mer ogaine, and spin mer	
hish is, and the taber-	ni - su ndr ainean a' Luisch mari tha
26. But if hee thus (1): I have no delight in	i i sana ang ang ang ang ang ang ang ang ang ang ang
thee, Beholde, here am I, let him doe to mee, a formeth coad in his elet.	

Thou hale have ready very many places of this kinde in the common places of Mar-(make gathered ingethen with diligence. And thus much for places that are alike. Risces that are valike, are thole, which in they doe nos agree, either in refpect of the phrafe, or in regard of the meaning. As,

- Iam. 2 24.

that of workes a manu

infificidy and not of faith

2.Chron.8.18.

Gen.46.17.

And they want with

Te fee therefore bow

Rom. 1. 18. Therefore mes. om clude, that a mon it in Aified by faith without the workes of the Law.

1.Kin.9.18. And they came to O. bits and they fettbed the fornants of Salofrom thence foure have

é

Ad 7.14 Then fent lofeph, and All the (onles of the canfed bis father to bee brought, and all bis kin-

bonfe of lacob, which came into Egypt, are threefcore and ten. dred, enen three/core and fifecene foules.

Act 7.16. And were remooned into Sychem, and were | bane ginen unto thee one put into the Sepulchre, portion above thy brethat Abraham had thren, which I gat out of bought for money of the the band of the Anome-(onnes of Emor, (onne of rite by my (word, and Sychem. by my bow.

Zach. 11. 12. Matth. 27.9. And I tooke the thirtie Then was fulfilled preces of filmer, and caft that which was spothem to the potter in the ken by leremie the Probon / e of the Lord. phet , (aying , and they tooke thirtse filmer peeces, O.C.

Gen.48.22.

1 (that is, Iacob,)

mon 'to Ophir , and ared and swenty talents brought from thence . of golde, and brought is fours bundred and fifto King Salomon, tie talente of golde, and brought them to King

onely.

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* irata.

* loafe.

The Art of Prophecying.

Exod 19.4 Ton bane feene bow . [mit were] upon En-I baue carried you vpon gles wings.

Eagles wings. Confect. 2, If that other experision ginen of the place propounded doe change oue noune (or name) for another then the words of the place contains in them a trope, or berrowed force.

Hence arife many cautions concerning facred tropes.

An Ausbrepo pathia is a facred Meta-phor, whereby shole things, that are properly fpoken of man, are by a limitstude attributed anto God. Hence it is that the foule of God isput for his life or effence, Ier. 5.29. Or fall not my foule bee anenged of fuch a nation at that? Headisyfedfor Prince, onaboue. 1. Cor. 11. 3. God Asbe brad of Gbrist, His face is put for fayour or anger. Plal. 30,7. Then didft bidetby face, and I was troubled, Pial. 34. 16. The face of the Lord is " angrie at those that doe enill. His eyes are vied for grace and providence. Pfal. 34. 15. The ayes of the Land are upon the inst. The apple of his eye fignifieth a thing very deare.Zach. 2.8. He shat toucheth you, toucheth the apple of mine eje. His eares are put for his accepting of mens prayers. His notirils for indignation. His hands for power and prote-Ction His seme for Grength & fortitude. His right hand for authoritie and power. His finger for vertue. His foote for government and might. Plal. 1 19. 3. His fmelling for his acceptation of fomerhing. Gen. 8.2 1. He fwelled the fanour of reft. Repensance is vied for the alteration of things and actions made by God.

2 A facramentall Metonymie is that, whereby the name of the adjunct, as allo of the beloing caule is put for the thing reprefented in the Sacrament : or , whereby the ligne is put for the thing lignified, or contrarily. Gan. 2. 9. The tree of life the tree of the knowladge of good and endly that is, the tree which is a ligne of thefe Genay. 10. 11. Circumcifio is called both the commant, G the figue of the commant. that place, The Lord will fee or provide, that is, it is a figne that the Lord will doe fo. Gen. 28. n 22. The flone is called Geds benfe. Exod. 12. The Patchall Lambe is the paffing ouer. Exod. 17.15. Thealtaris called, The Lord is my fandard or banner. Ezek. 48.35. Ierufalem is named , The Lord is there. Leuit. 16. The Prieft is termed a latisfier. Ich. 1. Chrift is calleda Lamb : Behold the Lamb of God which taketb away the finnes of the world. The patchall Lamb is called Chrift. 1. Cor. 5.7. Our Paffeoner Christ is (acrificed for vs. And in the fame place Christians are faid to bee unleasened. Rom. 3.25. Chrift is termed the propitiatorie (institute) or the cover of the Arke of the couenant, I. Cor. 10. Chriftians are faid to be one* bread. And the Rocke iscalled Chrift. Tit. 3. 5. Baptifme is named the washing of the new birth. 1 Cor. 11. The Cup is called the

A new Tefament : and the bread is faid to be the body of Chrift.

3 The * communication of the proper-*Konnia ties is a Specdoche, by the which by reafon of is sugaran, the perfonal vnion, that is fpoken of the whole perfon of Christ, which doth properly belong to one of his two natures. Act. 20.28. To feed the Church of God , which be bath purchaled with his owne blood. Joh. 3. 13. For no man a (cenderb up to beanen, but bee that bath defcended from beauen, the Sound of man which is in beanen, J. Cot. 2.8. For bad they knowne it they would not bane crusified the Lord of glory. Joh. 8. 58. lefou faid unto thems; Farily, verily I fay unto you, before Abraham was, I and. Luk, 2.52. And Iefnu sucreafed in wifedome, and in flature, and in B fanour with God and man,

This communication of the properties hath place onely in the concrete, and not in the abstrate. Concrete is the name of the whole perfon, 28 God, Man, Chrift, &c. Abftrattis2 name of euter of the two nationes confidered apart, as the Godhead, Manbood.

4 Things fpoken of God, which carrie with them the flew of cuill, must bee vaderflood in regard of his operative or working permition. Neh. 9. 37. And it yeeldeth much fruit outothe Kings, whomethen haft fet over vs becaufe of inr finnes; and they have dominion ener our bodies , and over our cattell at their pleafare, and wee are in great affliction. Ila. 19. 14. The Lord bath mingled among them the fpirit of er. rours:and they bane can/ed AEgypt to erre m enery worke thereof. Exod. 4.9. and 11. 14. Ged doth barden the beart of Pharaob. Deut. 2.38. The Lord thy God bash bardened his spirit , and made his beart obstinate, becaufe be would deliver bim into thine hand, as appearet bis day. Iofh. 11.20. It came of the Lord that their beart was bardened, that they might come against Ifracim battellas theiment that they fould defirey them utterly, and form them no mercie, but bring them to nought. 1. Sh. 2. 25. They bearkned not to the voice of their father, becaule the Lord meant to defiroy them. 2. Chro. 22. 7. The deftruition of Abaziah came from God. Plal. 105.25. Herarned their beart to base his people, and to worke craftily againft his fernances. Rom. 1. 28. God delinered them up to a reprobate minde, 2. Thef. 2. 1 1. God will (end them firing delutions , that they may be. leene lies. Ezek. 14.9. And when that Prophet Iball be inticed to fpeake a prophecy, I the Lard will intice that prophet, and firetching out mine band against him, I will destroy him out of the middest of my people.

s Things fpoken (completine) as if they were alreadie finished, if they be not as yet finished, they are to be underflood (mchontine) as beeing begun, and in the way to be fulfilled. Gen. 5.32. And when Noab was fine bundred yeeres old, be begat Shem, Ham, and lapbeth, that is, he began to beget them. Gen. 11.26. Terab lined (enentie yeares, when hee begat Abram, Nakor, and Haran 1. King. 6.2.37. Pial. 119.8. I vvill ob/erne thy ftatutes, doe not for/ake me. It is to

to be vnderftood of his endeauour to doe fo, AI Christ, 1. Tim. 1. 17. 10h, 10.29. The father is as in Phil. 3. 12. Not as though I had alreadie attained to it, or were alreadie perfect but I follow on if that I may comprehend that for whole (ak? alfo I am comprehended of Iefus Christ. Verf. 15. Let us therefore as many as be perfect, be thus minded. Luk. 1.6. And they were both inst in the fight of God, walking in al bis commandements and or dinances without blame.

6 Morall commaundements or lawes vnder one finne by name expretfed, doe fignifie and meane all the finnes of that kinde, their caufes, occations, and allurements to them, and command the contrarie vertues. For fo Chrift expounded morall lawes, Matth. 5.2. to the end of the chapter. 1. Ioh. 3. 15. He that B bateth his brother is a manslayer.

7 Threats and promiles are to bee vnderflood with their conditions. Those are to bee conceined with the condition of faith and repentance: and thefe fpecially if they be corporall, with the exception of chaltifement and the croile, Ezech. 33.14. When I shall fay unto the wicked, Thon Shalt die the death : if hee turne from bis finne, and doe that which is lawfull and right, - 15. be shall (urely line, and not die. Reuch, 21.18. But the fear of ull and unbeleeners, G.c. fall bane their portion in the lake, which burnet with fire and brimflone, which is the fecond death. But in the fixt verfe he annexeth a promile, laying, I will give vato him that is athirfi of the well of the water of life freely. Ion. 3.4. Yet 40. daies, and Nimine that bee (ubuerted. By thole things which follow it appeareth that a condition is to be underftood. Ier. 18.9.10.

Liketo thefe there are particular examples.Els. 38. s. of Hezechiab : Give commandements to thy family , for thou (balt fortly die, and Balt not line: The condition of Gods will is to bevnderflood.Gen, 20.3. The Lord faith to Abimelech, because hee had taken Abrahams wife to himfelfe : Behold, then falt die for the woman which thon half taken except onleffe then refters ber. Hence arole the diftinction in the Schooles of the * Signifying will , and the will of Gods good pleafure. The will of goodpleasure is that, whereby God doth will some- D thing abfolutely and fimply without any condition, as the creation and regiment of the world, and the fending of his Sonne. The fignifying will is that, wherby he willeth fome things for fome other thing and with condition, and fo we fay , becaufe that the condition annexed is a figne of the will, that God doth fo will.

*Signi. Benepla-citi,

8 A fuperlative or exclutive fpeech vfed of one perfon, doth not exclude the other perfons of the Deitie, but only creatures and fained gods: to which the true God, whether in one perfon or in moe, is oppofed. Ioh. 17.3. This is life evernall to know thee to bee the only true God, and Iesus Christ whom those bast sent. He calleth the Father the onely true God, that he might oppole him to all falle gods. Rom. 16. 27. To the onely wile God be gloric by lefus

greater then all: not then the reft of the per-Tons, but than the creatures Mark. 1 3, 37, The Father alons knoweth the day of udgement. All the outward workes of the Trinine, and all attributes are to bee underflood inclutionly. that is, without exception of any of the perlons.

9 When God is confidered abfolutely, or by himfelfe, the three perfons are comprehended:when the word (God) is conferred or fet with a perfon of the Trinitie, it lignifieth the Father. 2. Cor. 1 3.1 3. The grace of our Lord le(us Christ, and the love of God, and the febowship of the holy Ghoft be with you all.

10 A generall word is taken [pecially, and fo on the contrarie ; as All (faith August. 1.6. cont. Inlian.ca. 12.) for Many, and Many for All, are oftetimes vied in the Scriptures.Gen. 33. 13.God bath had mercie on mee therefore I have all things, Ier. 8.6. All are turned to their owne race, that is, the greater part. Matth. 21.26 All men counted lobn as a Prophet, that is, the moft. Phil. 2. 21. All (eeke their owne things, and not the things of Chrift. Deut. 28.64. And God fall (catter thee among all people, that is, many. I. King, 12, 18. And all the I/raelites foned him, that is, all that were prefent. Exod. 9.6 All the lining creatures of AEgypt died. Ierem. 26.9. Then was gathered together all the people, againft leremie in the hon (e of the Lord, that is, all wickedpeople. Math. 4.23. Healing enery difes(e,to wit, that was offered to him, Joh. 14. 13. Whatformer ye fall aske the Father in my name , that is, whatfoeuer ye fhall aske according to his word. 1. Cor. 6. 1 2. All things are law full for me, that is, all (adiaphora) things that are indifferent and not fimply cuill.

Nothing is put for little or /mall, Ioh. 18. 20. I have forken nothing in fe cret, that is little, A.A. 27. 33.

None is vied for few, Jer. 8 6. There is none that repenteth of his wickedneffe, that is, but a few, 1. Cor. 2.8. Which wijedome none of the rulers of this world knew, that is, very few.

Alwaies is taken for often or long. Prou.13. 10. Amongst the proud there is alwates contentson, that is, often Luk. 18.1. He spake unto them a parable that they ought to pray alway. Luk. 24. 53. And they were alwases in the Temple landing and praising of God. 10h. 18.29. I alway taught in the Synagogue, and in the Temple.

Eternallis vied for a long time agreeing with the matter in hand. Gen. 17.8. All the land of Canaan is given unto Abraham for an everlafing poffeffion. Leuit. 25.46. Ye fall vie their labours for ener. Deut. 15. 17. If thy fernant be thy brother an Hebrew, and will not goe from thee, then shall thou take an anle, and pierce bis care through against the doore, and he shall be thy fernant for ever, in aternium. 1. Chron. 15. 2. God bath chofen the Leuites, that they might minister for ever unto him. Ela. 34 6. And beafts shall pof-(effe Idumea and Bozra eternally. Dati. 2.4. 0 King line for ever. Icr. 25.9. I will make Indea and

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and the regions bordering upon is an amazement, a A biffing, and a perpetual defolation. · Enery where is vied for here and there,

• Vbig: without refpett of place, Mark. 16.20. And they paffim, went out and preached enery where , the Lord coworking. Act. 17.30. The Lord admonisheth all men elery where to repent.

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[b Not] is relirained to fome special matb Non. ter. Plal.7. 4. Iniquitie is not in mine bands, that Math 9.13. is, in my can/e against the complices of Saul. Ich. 9.3. Neither bane bis parents finned, that is, that this man fhould be borne blind for their finnes: I will have mercie, not fastifice. Not is put for /eldome (carfely, or bardly. 1. King. 15. 5. Math.9.13. Danid declined not from any of the things which the Lord bad commanded vie bim faving in the matter of Vriab, that is feldome. Luk. 2. 37. She

> Confect. 3. Grammatical and R betoricall proprieties of words lignific dinersiy with those words. As,

was a widow, and went not out of the Temple.

An . Ellipfe fignifieth either breuitie, or the fwiftnetle of the affections. Gen. 1 1.4. Let us build us a citie and a tower, whole top [may words are reach unto beanen , that wee may get us a name. AA.5.39. But if st be of God, ye cannot deftroy it, [ac nefcio, and I know not] whether ye shalbe found fighters alfo with God. Pial. 6. And thon O Lord bow long ? Exod. 22. 20. He that (acrificeth to Strange gods , let bim be defroyed as a thing execrable : (aning him [wbo (acrificeth] to lebonab. Gen. 3. 22. Now ther fore [we must looke] left that Stetching out his band, be take of thetree of life. 1. Chro.4.10. If then wilt bleffe me effectivally [] will deethis or that] If those vexe the fatherleffe

child[I will vexetbee.]Exod.22.23. The Enallage of the preterperfect tenfe, whereby the time pail is put for the time to come, fignifieth in the oracles of the Prophets the certentie of the thing that is to come, Gen. 20.3. Thosart dead becaufe of the woman, that is, thon falt die, Ifai. 9. 6. Futo vs a child is borne, unto us a fonne is giuen. 1(a.21.9. It is fallen, it is fallen, Babylon, erc.

4 When lome words abound elt is when words fignific more then they thew for or iceme.

c That is,

when onc

wanting.

ormoe

A d Pleans/me, which is manifold, when it is of the fublitantive repeated in the fame cale, it doth fignifie, I.A force and e emphalis. Plal. T 133.2. As the syntment which descended outo the beard, The beard of Aaron. Luk. 6.46. Why call ye me Lord, Lord ? 2. A multitude, Gen. 32. 16. Hee vane into the bands of his (erwants droues, drones, that is, many droues. Ioel. 3.14. Troupes, troupes in the valley of concision, that is, many troupes or multitudes. 3. Distribution, At the gate and gate, 1. Chr 7.26.13. that is, in every gate. Leuit. 17.3. A man and a man, that is, eueryman. 2. Chron. 19.5. Thon thalt appoint Indges in a citie and in a citie, that is, in every citie.4. Divertitie and varietie. Pfal. 12. They fpeake with an heart, and an heart, that is, with diversor a double heart. Prov. 20. 10. A weight and a weight are abominable unto the Lrd.

There is a Pleonafine of the Subflantine when one is gouerned of another. I. In the lingular number it is very lignificant and argues certentie. Exod. 3 1. 15. On the (eventb day u the Sabbash of Sabbash. Mich. 2. 4. And they (ball lament the lamentation of lamentation, 2.10 the plurall number it fignifieth Excellence. Plal. 136. 2. The God of Gods, that is, the most bigh God. Dan. 3. The King of Kings. Ecclef. 1.2. Uanisie of vanisies. A Song of Songs. A Servant of Sermants.

The Pleonalme of the Adjective,& fometimes alfo of the Subflantiue repeated, fignifieth exaggeration or increaling. Ier. 24. 3. I fee good fig ges, good. Ela. 6.3. Holy, boly, boly the Lord God of bofts. Exod. 34.6. The Lord paffing before his face cried, lebonab, lebonab, the Strong God. Icr.7.4. Truft not in lying words, (aging the semple of the Lord, the temple of the Lord, Gr. ler. 22.29. O earth, earth, earth, beare the word of the Lord, Ezek. 21.28. Say thom, the Sword the (word is drawne, and furbified for the flaughter. Prov.6. 10.

The Pleonafme of the Verbe doth either make the speech more emphaticall and significant, or els fignifieth and theweth vehemencie.or certenty, or fpeedinelle. Gen. 2. 17. In dring thou thats die, Ela. 50, 2. Is mine band (borsened in foortening ? Ela. 56. 3. By (eparating God bath separated me from bu people. Plal. 50. 21. Thoushinkest me by beeing to be like thee. Pfal. 109. 10. Les bischildren in wandering bee wanderers (or wagabonds) and let them begge: Ier. 1 2.1 6. And it fall come to paffe if in learning they (bal learne the wates of my people, Or c. 2 Kin. 8.10. Prov. 27.21. Exod. 13. 17. Ifa 6.9. Ifa. 55.2, 2.King.5 11.Gen.46.4. 2. Sam. 15.30. Ier. 23. 39.

The Pleonafme of the Conjunction fometimes argueth carneltacile.Ezc. 1 3. 1 0. Therefore, therefore because they have made my people to erre.

f Conjun-Wherefore a f Conjunction doubled (or therwife then it is in Latine)increafeth the de- tion, niall. Exod. 14. 11. Haft then brought vs to die in the wilderneffe, is it becamfe there were No No granes in AEgypt? that is, None at alli Math. 13. 14. By (eeing ye fball fee, and fball Not Not (+ +++) perceine.

· The Pleonalme of the fentence fignifieth firl, dillribution. Ezec. 46.21. A court was in the corner of the court : A court was in the corner of she court: a court was in the corner of the court ; that is, in enery corner of the court there was one court. Secondly, it makes an emphafis. Exod. 12.50. The Ifraelites did as Moles and Aaron commanded fodid they. Pial. 145.18. The Lord is neere onto all that call opon him : to all that call upon bim instruct. Pial. 124, 1. Vnleffe the Lord had beene on our fide may lirael now (ay: vnleffe the Lord had beene on our fide. Thirdly, the repetition of the fentence, which is done in other words, is for exposition fake. 2. King 20.3. I befeech thee, O Lerd, remember now how I have walked before thee in truth and with a perfect

bears, and bane done that which is good in thy A light, Pfal 6.9. 10. The Lord hath beard the voice of my weeping , the Lord bath heard my prayer : the Lord bash received my (upplication. Efa. 3.9. They base declared their finne, and base not hiddenit: Ioh. 1.3. Allebingswere made by him, and without bim nothing was made.

All tropes are s emphaticall, and belides They indelight and ornament they doe alfo affoard large the matter for the nourifhment of faith: as when Christ is put for a Christian man, or for the Church of God. Math. 25.35. 1. Cor. 12. At the bodie is one, and bath many members : and all the members of one bodie, though They be many, are yet but one bodie : fo alfo Christ , that is, The Church.Act.9.4. Thistrope doth comfort a faithfull foule, and nourifh faith.

Anh Ironie fignifieth a just reprehension the contra- of finne, Judg. 10. 14. And the Lord faid to the children of I/rael:Goe ye, and crie out to your gods, rie to that whom ye have chofe let the faue you in the time of which was trouble. Mark. 7.9. And be (aid unto them furely: Well, ye abrogate the commanndement of God, and meant, it is ob/erne your owne traditions. I King. 22. 15. The Bouting King faid unto him , Michaiah , Thall we goe afomerimes. gainft Ramoth Gilead to battell? or (hall we not ? and be answered, Goe up and prosper : doubslesse the Lord feall deliner it into the hand of the King. 1. King. 18. 27. And at noone Eliab mocked them, and (aid, Cris alond, for be is a God: either betalketb, or pursuetb bu enemies, or is in bis iourney or it may be he fleepeth, and must be awaked. 1. Cot. 4.8. Now are ye full, now are ye en. rished, without us ye bane gotten a kingdome.

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Figures of a word in the repetition of a word or found, have for the molt part an emphalisin them. Plal. 66.7. Let God, enen our Godbleffe ws. 1(2.48.11. For mine owne fake for mine owne fake will I do it. Joh. 1.5 1. Verily, verily I /ay unto you. Plal. 67. 6. The people (ball prasse ebee, O Godzall the people fall praife thee. In the 136.Plaim, there is a repetition made in euery verie for this caule.

An Interrogation lignifieth, 1. an earnelt affirmation, or alleueration. Gen. 4.7. Is there not remiffion, if then that doe well? Ioth. 10.13.1s not this written in the booke of the inft? Ioh. 4.35. Doe ye not fay that it is yet foure momeths to barwest ? Iolh. 1.9. Gen. 37.13. 1. King. 20. 27. Mark, 12, 24. Joh. 6 7. Secondly, it fignifieth a deniall:Gen. 18:4. Shall any word be hard unto God ? Rom. 3. 3. Shall their incredulity make the faith of God of nome effect ? Matth. 12. 26. If Satan fall vanquifs Satan, bow fall bis king dome continue? 3. It lignifies a forbidding Pla 79.10. Helpe vs, O God , why fhall the Gentiles (ay, where is their God ? 2. Sam. 2. 22. And Ab. ner faid to Afabel, depart from mee : wherefore Bould I (mise thee to the ground ? 4. It argueth fundry affections, as admiration, compation, complaining,& finding of fault. Pfal. 8. 10,0 Lord, bow admirable is thy name in all the earth! I(a. 1. 21. How is the faithfull citie become an Harlot! Pfal. 22. My God, my God, why baft those for { aken me }

Concellion (or yeelding) fignifieth a deniall and reprehention. 2. Cor. 12. 16. But best, that I charged you not, but because I was craftie, I tooke you with guile, 17. Did I pill you by any of them whom I fent?

Confect. 4. If the Opposition of unlike places (ball be tanght to be, either not of the (ame matter, but of name onely, or not according to the (ame part, or not in the (ame refpect, or not in the (anse manner, or not at the fame time, areconciliation or agreement is made.

Examples, Eía. 64 6. Pfal. 7. 8. Indgeme, O Lord, We have all beene as B according to my righ- an uncleane thing , and all our righteou/neffe i teom(neffe. as filthie clouts.

The Reconciliation. It appeareth by the fcope and circumftances of both the places, that this contradiction is not in the fame refpect. Diftinguish therefore. There is one rightcoulnelle of the caule or action ; and an other of the perfon: the first place fpeaketh of the former: and the fecond of the latter.

Mark. 6.8.9. Matth. 10. 10. And commanneded Nor a forip for the shem, to sake nothing iourney, neither two coates, neisber shooes, for their sourney, fane a staffe onely, neither nor a staffe. ferip, nor bread, nor me ny in their girdles, but that they frould be frod with (andals.

The Reconciliation.

Diffinguifh the refpects. Matthew meaneth fuch a flaffe, as may be a burthen to the bearersthereof. Marke underftandeth fuch a one, as may fultaine and cafe thole that trauell; fucha one as lacob vied, Gen. 32. 10. Moreouer, the fhooes that Matthew mentionethare new, fuch as are with care and diligence prepared for to travell in. The fandals in Marke are not new, but fuch as are daily worne on the feete.

From this fourth Confectarie many Provises or Cautions arife meete to be observed in thereconciling of places.

a The holy Writers fpeaking of things and perfons, that are palt, doe anticipate, that is, they fpeake of them according to the cuftome of that place and time, in which they wrote Gen. 12.8. Afterward remoousing thence unte a mountaine East-ward from Bethal. The place was to called in the daies of Mofes: but in Abrabams time it was not called Bethel but Luz. Gen 28.19. Gen. 13.1. Abraham went up out of Agypt ---- towards the Southinot in respect of AEgypt, but of that place wherin Moles was. 1. Pot. 3. 19. Chrift in his spirit preached

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preached to them that are in prifon. They are A1 13.1. Saulreigned two yearesoner Ifrael; that faid to be in prifon in regard of the time, in which Peter wrote this Epifile, & not of that wherein Noab lived. Plal. 105. 15. Touch not mine annoinced, Abraham, I (anc. and Incob are faid to be annointed in refpect of the manner and fails on of themme wherein Danid lined. For they had no external annointing,

2 Allegories are to bee expounded according to the fcope or intent of the place. So Chry/oflome faith vpon the 8.of Matth, Para. bles must not bee expounded according to the lot. ter, left many abjurduises doe follow. August, vpun the 8 Plalmelpeaketh on this fort: In enery allegorie this rule is to be retained, that that be confidered according to the purpose of the present B place, which is there spoken of under a limitistude.

3 Places and perfons in the Scriptures have very often two names: Gideon was called Ierubbaal, Judg 6.3 2. and allo lerubeforth, 2. Sam. 11.21. Abimelech, 1. Sam. 21.3. and Abiathar, Mark. 2. 26, Salomon, 1. Sam. 12.24. and ledsdiab, 25, Zimri, 1. Chro. 2.6. and Zab. di, Josh. 7. 1. Hazariab. 2. Chro. 22. 6. and Abaziab, 1. Chro. 3. 11. and Ieboachaz, 3. Chro. 21.17. lobawan, I.Chro. 3.15. and leboachaz, 2 King. 1 3.30. and alfo Shallum, Icr. 22, 11. lebeiachin, 2. King. 24. 6. and lechmiab, 1. Chro. 3. 16 and Coniab, Icr. 22.24. Mephibo-(heth, 2. Sam. 4 and Maribbaal, s. Chro. 8.34. Abmadab, 1. Chro. 10.2. and Ibmi, 1, Sam. 14. C 49. Elischim and lachim, 2. King 13.24. Ozias and Acarias, 2. King. 15. 1. 2, Chro. 26. 1. He Ster, Ediffa, Helt. 2.7. Simm, Peter, Job. 1.42. and Cephas, and Bariona: lo(es, and Barnabas, AG.4 36. Sauland Paul, A.A. 13.6. 8. Matthew and Leni, Hiernfalem is called lehne and Salem.

Moreouer, the name, which is indeed one, receiveth many times changes and differences. As Salmon ; Ruth. 4.2 1. is called Salma. 2. Chro. 2. 1 1, Abigal. 2. Sam. 17.25. is named Abigail, 1. Chro. 2, 16. Tiglath pilezer, 2. King. 15 19. is tearmed Tilgath pilnezer, 1. Chro. 5.6. Aram, Matth. 1. 3. is the fame with Ram, r.Chro.z.e.

Againe, on the contrarie, diffinct perfons, and divers places have one name: Mat. 1.11. lofiah begat Icchoutab and his brethren about the time they were carried away into Babylon, 12. And after they were carried away into Babylon lechmieb begat Salathiel. Here now, because lechomish, doth both finish the * fecond sefferadecade, and begin the third, one of them wil be wanting to one of those telleradecads, vnlelle wee fay that there were two lechoniales both father and fonne. Succosh is a name of threeplaces. The first in AEgypt, Exod. 12. 37. The fecond in the tribe of Gad, Ioth, 13. 27. The third in the tribe of Manaffes, 1. King 7.46.

That is, the

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in Mag.1.17

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4 Infacred accounts, by reafon of the wickednetleof the Prince, either his name, or the number of yeares, in which hee reigned wickedly, are omitted and left out. 1. Sam.

* Deiure, is, lawfully, or as Lyrs fpeaketh, * sightly; but scording otherwates he reigned longer. Marth. s. 8. /s. to law or rambegat Ozias. Here three are lefr out for equitie. their wickednelle ; to wit, Abaziab, loas, and Amaziab.

5 The time fpoken of is taken either * Thatis,as fully finith. compleatly, or vncompleatly: and the parts ed, or as thereof are underftood either inclusively or butinthe exclutively: As, 1. King. 15.9. And in the twen, finithing, tieth years of Icroboam Afaraigned over Iudah.

1. King. 15. 25. 1. King. 15. 28. Nadab the (onne of Enen in the third leroboam [beganne to yearc of A/a king of Inreigne oner Ifrael the dab] did Baafba flay [econd yeare] of A/a Nadab, and reigned in King of Indab : and bis fead, reigned over Ifrael[two yeares.]

The Reconcilement.

Nadab, who began to reignein the fecond veare of A/a might reigne a.yeares, although Baafoa fucceeded him in the third yeare of A/a; because the last years of the Kings of Ifreel and Iudah are not fully expired, but fome of them (as in this place) doe fcarcely containe moneths in them: the reft of the yearcs beeing put compleatly.

Math. 17. 1. Luk. 9. 28. And the fixt day of. And it came to paffe ter lefus tooke Peter, about an eight daies of. and lames, and John ter, that baning taken bis brother, and brought to bim Poter, & lames, them up vute an high and loba, be went up inmount sine. to a mount aine.

The Reconcilement. Matthew puts exclusively onely the daies that were betweene , which were altogether accomplifhed, Luke puts in the reckening the two outtermoff dales alfo.

The parts of fome are put fometimes inclufinely, and fometimes exclusively. 1. That the number may bee more perfect. August. faith, gu. 4710n Exod. In a perfect number oftentimes that, which is either wanting or abounding, is not connted. Jud. 2 2.26. If sael dwelt in Hefbbon and Aroer and their sownes three bundred yeares. These yeares are to bee reckoned from the departure of the Ifraelites out of AEgypt, after this manner. The time of their abode in the wilderneffe was 40, yeares. The time of the gouernment of lobba was 17. yeares of Othennel, 40. yeares. Judg. 3. 11. Of Ehud and Samear, 80. yearce. Iudg. 3. 30. of Barak, 40. yeares. Judg. 5. 51. of Gideon, 40. yeares. Judg. 8.28 of Abimelech, 3. yeares. Judg. 9. 22. of Tolab, 23. yeares, Judg. 10.2. of Jair, 22. yeares. Judg. 10.3. The whole in all is, 205. yeares. Here therefore the fiue odde years are not named, it may bee because this even number of three hundred is fitter both for the com-

putation

putation and the fpeech. z. For breuity fake, A Iudg. 10.46. There were flaine of the Bentamites swenty fine then/and. Herean hundred are not counted, as appeareth, verl. 35. The Ifraelites flow that day of the tribe of Beniamin, five and swenty then (and and a bundred men.

s. The King beeing hindred either with forraine warre, or with olde age, or by scalon of fome difeafe, doth whiles he yet liueth appoint hu fonne to bee King in his fread : Ind sherefore ; with the ; gompusations of the yeares of father and fonne raigning at one time, the yeares of the raignence reckoned fometimes ioyntly, and fometimes apart.

a.King. 1.17. av Lando & King. 1. Latin Abariah died ; and Liberan the fame Ichoran rained in his of Abab rained miles Read in the second inghesenbyeart of de-years of lefterans the wight bar She 2. 26. 10 (onne of Ishof aphat] the [fife years of the en the forme of Abab liebe King of Indab. rams the forme of Lebofaphas began to raight. G raigned eight generers

The Reconciliation in to readable

S destile of

ເດິດເຊື້ອງອະດີຊຸນີ ມີທີ່ອີສາຊາວອາຊີດນີ້ Ichofaphat determining in the 17. yeare of his raigne, to help King Abab againft the Syrians, appointeth his fonne Teram to be Viceroy. In the eighteenth yere of his own reigne, & in the fecond of historities loram the fonne of Abab raigned. Afterwards in the fift yeare of this learn the forme of Abab, Isho appar beeing ftrucken in age, confirmeth his kingdome to bistonne Iman , who is faid to thue reigned sight yeares, foure whileft bie facher was aline, and foure alone by himfelfor after the death of his fathes, it to gatter sdar I

of Elab wronghe treas Verials was 25. years (on again). Rekab sho, adder ben be so game to fome of Remains, and prayme [and berdgard (more bimand flow bim, abu yaare) in derifyn-and reigned indie romo (toma). (in the 20. Just of Ist wint) suit , surasisidi than] the forme of Vz. Mand at why a sub at Roff: on malerials ziab. Homan ton Apple

The Reconciliation.

Heeraigned 1 6. years alone after his fathers death : he raigned alfo 20, with his father : for her gouerned the kingdome for his father, who was difealed with leprofie. 6. The Eafl-countrey men do divesify diftinguifh their attificiall day , both inte F2. equal boures (commonly called planetary houres) and into quadrants, having their name of the hours going next before. Bereald. Chronol.

The Eafterne mens accounts e : The manners of our accomming : 7.8.9.10.11. 18: A.2.3 4.5.6. 1.01.0 (.1) (Chron c. 4. Hisbrother n nethening a general for loh. 19.14. And it was fiche in Sill And it wat the pre-Bonne D when they crass paration of the Paffecificition, in an a set over, [and about the 1 Shours ;] and bee faid unto the lewes, Bebolde de of a first larvian set your King . Course waag <u>si (</u>falua The Reconciliation. Warmary of Stich Conference 12

The opposition is not in the fame refpect, therefore diffinguilh the manner of accompmin the Houres of the day, and then it will appearsthat Ghrift might bee crucified at the thitthours and about the fixt.

Theleilernumbertero becounted vnderthe greater and the more complete, Iud. 3. SAST be Land bad teff forty yeares when Orkeout died Vadet this number are all the yeares comprehended from the death of lofana, to the seath of Odbanies, av allo the S. yearce of ferusulle vndecthe Syriams; Judg. 3.30. 7be Land badreft Sayrams Hiere from the death of Offemier are thumbred allo the yeares of E-And St Samen For Shall chuld not be Judge 80.yeares: forwhen the vares are expired the while time of man & run our. The likewe mendwith, lodis. 11.mal Wi28.and 9. 12. and 10.2.3.andua.sd, Where, in the three handred yearse are michaded the forty yeares of theietamying in the defert. VSX Bilintionals Stor Sig. is eitherinturall.

or legal Natural hiby generation legal is by adoption, tellified by education and brinsing upland by Acot flomin the kingdome ac in deviration by the law of redemption? XXL2700

To vader fland this, reade Deu

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a.Samar, 8, 2. 11 4. Sam. 18.19. (a. 3201741. 5. (a) A. J. (341116. 3. 9. Add Hir King inder (5. 196) Aleriak Sant D ihr fing fang of Adichiał Langhirr Bandl hane the Langheir of Sant, beite giner to Danid, where fore berte a A. face ma ginen outo A. driet shi form of Bari driet a Athmistic re 25.50 zillisbe Mehalobise. Wife.

Statuta The Reconciliation They are the natural formes of Meral, and the legall fonnes of Michalsand therefore (tabeary doth onely lignifie to bring vp, to feeds and to nourifh. For thus the fonnes of Machir, Gen. 50.23. are faid to be borne (nati) m lofepbs kness that is, brought vp.

Luk. 3.27. Mat. 1.12. Salashielthe forme of Icconias begat Sala Neri. libiel. The Kkk

١	662 The Art of	P 1	rophecying.	1 1			1 06 2110 0/ 1				
		A	Contestantes - Contestantes Contestantes			bas understandetb, none th use gone out of the way : th	et leeketh God. 12. All A) for	el makewsththebouse disanalled and waxed Israel, & the howse of olde, is ready to vanish a-		
	The Reconciliation.		Confect. 6. If a word given in the Bible,			egesher unprafitable : ther	a inner that dath and		dab, a new teft ament. way.		
- 1			10 whether is to san Historia word or a Greeke			eperner unorsin ause . inte	Codb ath nation		In gathering of doctrines wee mult fpeci-		
- 6	Salathiel was the fonne of Neri by nature:		of first is doe serve with Grammareell con	1		so not one, A.A. 2. 24, When	e Goa each rasjea op,	1.0	ly remember that an example in his owne		ł
	and the fonne of leconias legally in segard of		Stration, and with other approved conies if	d t		end loofed the forromes of d	easn pecanje it was sm-		nde, that is, an Ethique, Occonomique,		
	fuccellion in the fame kingdome, After this		alfo it do agres in report of the few owith the	. 1		offible shat be found be b	udoj s. 25. For DA-		olitique; Ordinary, and Extraordinary ex-		
	manner Zadekias in the brother of Jamin or	1 1	Concernit was at and thefe of the place of single	1 1		id fairb concerning bim,	I bebeld the Lord al-	15	ontique, Oromaty, and Extraordinary ex-		
	Ichniakin 2. Chron. 36. 10. and vncle, 2. King.	11	nolasaberienalogies filitebie is proper in a manual. - ga citatul se versa tut versa saturbie se versa in	1 1		waies before me : for bess a	t my right hand, that I	121	nple, hath the vertue of a generall rule in		
- 1	14. 17. and fonne, I. Chron. 3. 16. His brother	l • 1	-es right over subtraction of the or	1. 1		Bould not be Sbaken. 26.T	berefore did mine heart	1E	thique, Occonomique, Politique, Ordina-		1
- 11			al lay downerhis rale, not becaufe I chinke			resource, and my tongue was	glad, and moreover al-	1	, and Extraordinary matters. The exam-		l
	by generation, and his fonne by the right of		alian his the tone and the provide a thinks			la mu flelb loall reft in boo	. 27. Becaule then wilt		les of the Fathers are patterns for vs. I. Cor.		
	wocellion. On this mannet Mathem BeLake		that the Mebrow and Greeke test is mall co-			not leave my foule with the	dead, weither will fuf-		0. 1 1. And vubatformer is vuritten, is vuritten		
- 1	are requectled in the genealogie of Cheilf.		ples corrupted, through the malice of the			fer thine holy one to fee cor	ruption.	16	rour learning. And it is a Principle in Lo-		
	For the one followes the natural order, as		Tewes as Zindania doth wickedly catommire,			Collection is whench	doctrine not expref-	le		Or gene	C-
- 8	Lake, and the other the legall.		and after firm all papities but that the divers			fed is foundly gathered	one of the text. This	١¥		als.	.1
-1	Long respectives		readings, which in fome places have crept in,			160 IS LOUDOLA Barnetes	obe of the text, A man	-l-	anall (necies of things are perceited before)	Or fpeci	÷.
4	Confect, 5. When the natural (enfe of the		cither by realon of the vaskilfulnetless neg-			is done by the helpe of	the nuc arguments			isand par jiculars of	
	place (propounded) is given by the fore-faid	B	ligence and over-light of the Noturies, might	4		that is, of the caules, effe		~1`	A place. The collection from	hat kinde	
-1	belpes, a fignificational is mored fignifying di		bes danned and determined. As, Piet. 2.2.	1. 1		dillentanies, comparati	ues, names, dittributi-		Rom. 9.7. Neither the Species.	or general	aif.
1	mers things (wourines) foall be given which is		16. Inordinary sopres the words run thus			on,and definition. For	example:			- Persent	"
1	Theory officers is near the prost		Carishat is, Asa Limmy bunds and my forte.			en e La constante de la constante de	14 C 14 C 1		tresbey all children, be- Vetl.8.That is, they		1
ł	mouse for service of the service of	1 1	the mathematication of a new firm in driver and store			A place.	The collection.		anfethey are the feede outlich are the children		
ł	Thus to isa in an an of Carelio prefixe	I- 1	to other coptex the reading is divers, after this			Ioha 10, 34. Ie/m	From the compari-		f Abraham: but in I- of the flefb, are not the		
3		ŀI	maining & Carts They have diggest for pierced)			an/wered them, Is it not	fon of the leffer.	1	aac Ball shy feede bee children of God: but the		
1Ľ	or copolative are (as Brawn hathobferund	1	my trails and my frees. Now the rule propoun-	1 1		written in your law, I	a. If be called them	- 14	alled. 10. Neither be children of the promife		
	n his Hebrew Geninmer) distinguistion ac-	1.5	dady dotheracti that this latter reading is to	1		(aid ye are Gods !	Gods, unto whomse the	- h	mely felt this, but alfo are counted for the feed.		
	ording to the divertity of the places It fig-	1.1	befoltowed Forn agreeth, 1. with Gram-	F 1		Jane Je ale Ovan	word of God was given,		Rebecca, when thee had		
1	ifeth, I. At, Ila. 9. 10: Gen, 42. 10; 11 Que		maticall conftruction : 2, with the circum-	1			and the Scripture can.		conceined by one, enen by		
ł	In Star Hill Quan Ila 9 11 Platin.		ftances of the Philmers y with fome ancient				not be broken : 36. Say		our father Ifaac.		
11.	Jahr I.V. Hard Ile Sungit Sam. Y 7. W.		copies:yes cue by the tellimony of the Icwes.			in the second second		- 1	Rom. 4. 18. Which Rom. 4.23. Novv		
	denes, Prop. 1, 18. V L finer, Pieb 18:19.	1	before the second of the state of				yee of mee , whome the	- 1	Abraham againft hope, it is not veritten for him		
	la. 14. 201 Willi Sicrime Ha. 10. 10. 8. 90.		is the source of the second rice Sy	3 1		C. C. B. Bash C.	Father bath (antified	- 1	Ge. 21. Beeing fully onely that it rousimpu-		
	1. V.III. Stimmer Chronis . Neb. 9.		Sanda ana to be Vice	1 1			and fent into the world,		affured, that be vubich ted to him for righteouf-		
	IV Am Dilles and A. N. H.A.		ongio and a construction of the second second				then blafphemeft, be-		Affurea, that he good of tea to him for regotening		
- 12	9. IX: Aigen, Pielly a mile up & Ka Pofer	J					caufe I faid I am the	C	and promifed, was alle neffe. 14. But for vs allo,		
	up Lin so as Gen soud Kill adarm, In. s.	- 4	errol ad man GHAP V Luord Err ers	t F			Some of God ?		able to doe it. 22. And to vubomis faul be im-	1	
14	ANab 4.9. XIL Balans Reg. 8. XIII		de distant auf auf berwarden eine mie vente						therefore it was impn- puted for righteensineffe.		
	Ann.16. 17. 11. Ablide Sume Sc. Pful. 115.	l IP	adas anof the wight doubting of the word.			A place.	The collection from		ted to him for righteouf- which beleene in him,		
4	Dingit. X V. Rispie and lining 8		internet trackers ago, confirmeth his king			T praces	the letter.		neffe. [that rayfed up lejus our		
1	V.J. Quan Ridomay. X VII. Malla		FILMON we have for an of This preside			and a start of the start	Veri.4. Hane we wet		Lord from the dead.		
	6.6. Killil Querini, Sergarge, KIX.		Interior wer have posen of Interpreting			.Cor.9.9. For it it	power to cate , and to				
1	manan Hitssis X Kilds Piela os. an XXL	1	of the "sight canning or the right white of it.			written in she law of	power to case , and to		That alfo I adde, that collections ought		
	Arquita Prou. 7.4. Makid: Er taj laupling a	1	Right cutting of the word is thir; Wiersby	- cythereaulas		Mofes, show fouls not	drinke s		to hee right and found, that is to fay, derined	1.11	14
15	XIII. geniematen Malangan XIV.	- ih	the word is made fe to edificate manufact	1 1		monate the month of	[3]指的(J)中于(A)的)	Ι.	from the genuine and proper meaning of the	1	
13	10. Piel 199.18. XX. Mi Norida Del 75.		the word is made fit to edifie the people of			the exe , that treadeth	1 - 1 2 Admin 1 4 4 4 1 4		Scripturer If otherwile, wee thall draw any	Ad v	
			God & Thu A. 15. Sindie Billets By fille ap-			out the corne What bath	ti pangala na si kati	1	doctrine fio any place. Prou. 8.22, the Greek	any this	ing
	6. XXX Selection Philipping a Bible VII.		pramail with Gailas war count shar used we to be			God care of exen ?	a an an an an an an an an an an an an an	1	translation of the Seventy Interpreters is (Ks.	loncor a	-444
1	namp. Jahr son son Mit VILLander, Piel. 39.7 - De X. LX. Quild May Philms 1 30-14-	5	Granges, annung (ar Conting Fibs word of traib	* isseryah-		And the second second	a chan be a la solo	1.1	ere interior of the Section of the section of the interior of the Lord bash created me, it is the	ching,q	
41	39.7-124.4.1.A. (1994, Mg; 1998, 199, 14)		artenered diministry (ar " curring ?) be word of traib aright, Be is a maraphareneten is may be from	74.		A place.	The collection from		en interes,) 200 Lotta cate create and it	lihee à c	; que
	XX. Es vero, Pfal. 139. 17. XXX L.Tum.		and Parantan And State State and State	1 1		" Gal 3. 10. For (o ma	the contrary.	Ł	(peech of Wifedome, that is, of Chrift fpeaking	libet.	
11	Nen 1 847. XXX 111. Similarge 12 50.43.	1 . ík	استباده سلتاكمتشن مجزأن فتسريكس القماتك معا عاتكتاه	1 I			Verlo Therefore		of himfelfe. Whence the Arrians collect very		
12	XXXIII. Sefer. 2. Roges. sq. XXXII V. Ner, Marg 1. S. XX X. W. Storigane, Prot.	1.11	Ila. 50. 4. The Lord hash ginen into the long we of			1 1 A A T A A T A	I shale which are of faith	D	wickedly, that the Some was created. But in		
h	Ver, Ma. a 1.8. XXXV. Horizan Prov.		the learned, that I might know to minister a word	1 1	in the second second second second second second second second second second second second second second second	the Law, are conner	are bleffed with fatth-	1.	theHebrewitis (lebona kanneni,)The Lord bath	1	
1	ZesseXXXVA Vie chin, Prop. 8. 18	4	in due feafon to bim that is my arts The parts	1 (1989's 63's	curfe: for it is written	Call Almaham	1	and felled me. Now the Father policheth the		
	XXXVIL Quid Gen. 47.6	1 11	thereof are two : Refolution or partition, and	1 1		Curfed is enery one sha	Line Statement	1.1	Sonne, becaule hee begat him from eterminy		
F	Thusis appeareth that (Bered) fignificth	1.11	Application.			continuesh not in a	(1	and becaufe the Father is in the Sonne, at the		
ſ	contrary things, as to ble [e and to sar/e, Tub s.	11				Librar which are in th	r)	1	Sonne in the Father, And fo. Gen. 4.1. When	1	
			Refolution is that, whereby the place pro-	* \$ 140,0575,		book of the law to do the	1	1 :	- Sonnewse horne voto Adam, hee laith,	1	
i l'	5, 1.King.21,10, and 11.2.9.	1 11	pounded is, as a weavers web, refolued (or	1 J		Verl. 11. Far 1b	V CILIA A		bane poffeffed a man from the Lord. The error	1	
1	To conclude, hence it is suident, that (Hw-	1 11	wind field and willoofed) into finotie do-	4 1		inft fall line by faith.	NA 201411 11 18/11/104 07100	1	perhaps came of this, that * Ellife was eithe	1 . inter	_
	bal Gen. 4. 36 doth not lignife Probled,	1.11	trinks. A.C. 18, 18. Mightily hie confuted the	1 1			law before God, it is ens	•	through ignorance, or malice, put for * Elle	he har	arit
	our Begun. Reafon 1. When Chald figniti-		Lower, with great watermene is publikely fiewing by			a gi Altari (1997)	dent.		inrough ignorance, or mance, put for Bue	create	ed.
	wheo profane, it ought to bee loyned with a	;	Scriptuper shat lefus was that Chrift.			and the second second			C. Augustine alfo vpon the tenth verle of th	*in 110	
	nowne, and to gouerne its but here is doth init	1 1	ib Refetation is either Notation, or Colle-	1 1		A CANADA CANADA C	A collections from		is a Dialme readeth on this wile; / held my peac	8 habar	wh .
	mediately follow Kara, a verb infinitive Rea-		Gion de versitates riots acoparte			A place.	the Adjunct.		heraule thou hast made mee, fecisti me, FIOI	poticiti	icd.
	fon 2. Amongit many caufes of the Delage,		Wesation is, when as the doctrine is expref-			A sugar Laborate			whence he doth wittily gather that it is a man	* 1	
1	Mojes reckoneth not the prophanation of					Heb. 8.8. For in reba	be faith a new teft amet		ineile that hec should holde his tongue, the		
- 1	Godsworthip, which not the prophanamon of		fed in the place pro pounded. Rom. 3. 9 Wee			hing them he lasth. Be	- De lasto a new sele anos	2	hash received a mouth to (peakeswhereas)	21	
> h	en and an inclution in the second and an an an an an an an an an an an an an	1	trane already promit that all, both lewes and Gen-				e bee bath difanulled th I olde: now that which i		is neither in the Hebrew, nor in the Greeke		
1	have been a chieffy noted if to be the states										
	have beene chiefly noted, if to be abatst had		tiles, are under finne, 10. Asst in written, There is none righteous, no not one. 11. There is none	4 4		faith the Lord. when	I olde: Now that worth		Kkk 2 An	d l	

that

And vpon the 72. Plalme, and 14. verfe, hee | A | ding as place, time, and perfor doe require Pdifputeth much about viuries, and prooueth that víuries are fins : whereas there is no fuch matter in that text. For the words are, He foal deliner their foule from deceit and violence, (o precions is their blood in bis eyes.

It shall be lawful also to gather Allegories: for they are arguments taken from things that are like, and Pant in histeaching vieth them often, 1. Cor. 9.9. But they are to be vfed with thefe cautions : 1. Let them be vfed sparingly and soberly, 2. Let them not bee farrefetcht, but fitting to the matter in hand. 3. They mult be quickly difpatcht. 4 They are to be vied for inftruction of the life, and

al. 71. 75. 70. Sond example

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not to procue any point of faith. Any point of doctrine collected by juft confequence is * fimply of it felfe to bee belecued, and doth * demonstrate. Act. 18. 24. And a certaine. lew, named Apollos, borne at Alex-andria, came to Epbefus, an eloquent man & migbty (someric.) in the Scriptures. 28. For mightily bee confined the lewes publicely with great vebemen-cie, demonstrating (in univ.,)by the Scriptures that Iefus was the Christ, From hence it followeth :

Firlt, that humane tellimonies, whether of the Philosophers, or of the Fathers, are not to be alleadged. Augustine vpon the 66. Pfalm. laitlisthus : If I freake ter no man beare: if (brift freake, was bee to him that dost not beare: So againe hee faith, (De vuit at, Ecclefie, Let us not beare, Thefethings I fay. Thefethings be faith : but let os beare, Thefe things the Lord faith. Yet with this exception, Unleffe they commince the configence of the bearer. Thus Paul alleadged the tellimony of Aratm, A.C. 17. 28. For by bim we line, and moone and bene our beeing as one of sour owne Poets bath faid ; For wee are all his progeny (sim.) 29. For a fmuch then, as we are the progeny of God, G.c. As allo a laying of Menan-der, 1. Cot. 15.33, Be not deceined, enill * conerfatime corrupt good manners. And of Epimenides, Tit. 1.11. As me of their Prophets bath (aid the Cretians are alwaies liers, cuil beafts, and flowbellier. And then also it must be done (paringly; and with leaving out the name of the prophane Writer. Sec. 123.5

Secondly, that a few tellimonies of Scripture areto beevfed for the proofe of the doctrine: and that fometimes there is neede of none.

Laftly,hence it followes, that the Prophets deliuering their doctrine thus, are not to be reprodued of other Prophets. 1. Cor. 14.32. And the firits of the Prophets are fubielt unto the Probets. Yet afterwards he addeth, verf. 37. If any one seeme to be a Prophet, or fpiritmall, let bim acknowledge, that those things which I write unto you, are the commandements of God.

CHAP. VII. Of the wates how to ule and apply doctrines. A Pplication is that, whereby the doctrine rightly collected, is diverfly firted accor-

zech. 34. 15. I will feede my fbeepe, and bring them to their reft, faith the Lord. 16. I will feeke that which is loft, and bring agains that which was drinen away, and will binde up that which was broken, and will Strengthen the ficke. Iud. 22. And baning compaffion of fome in putting difference. 23. And fane others with Servor, pulling shem ous of the flame.

The foundation of application is, to know whether the place propounded be a fentence of the Law, or of the Gofpet. For when the word is preached, there is one operation of the Law, and another of the Golpel. For the Law is thus farre forth effectualliss to declare vnto vs the difeafe of finne, and by accident to exalperate and firre it vp: but it affoards no remedy. Now the Golpell, as it reachesh

what is to be done: to it hath affor the efficacy of the holy Ghoft adioyned with it, by whom beeing regenerated, we have lirength both to beleeue the Gofpell, and to performe those things which it commandeth. The Law therfore is the first in the order of teaching : and the Golpel lecond.

It is a featence of the Law, which fpeaketh of Perfect inherent righteoulnes, of eternally life given through the workes of the Law, of the contrary finnes, and of the curfe that is due vnto them. Galat. 3. 10. Somany as are of the workes of the Law, are under the carles for it is prissen, curfed is he whofeener abidet b not in all C sloings, which are written in the booke of the Law to doo them. Matth. 3.7.0 generation of Vipers, who bath fore-warned you to flee from the anger to come ? 10. And now allo is the axe put to the roote of the trees ttherefore ersry tree which bringeth not forst good finit, is cast of (unistica) and caft into the fire

A fentence of the Golpell is that, which fpeaketh of Chrift & his benefits, and of faith beeing fruitfull in good workes: as, Ioh. 3. 1 6 So God lowed the world, that by gane bis onely begotten Sonne, that whofoewer beleeneth in him

fould not perifs but base everlafting tife. Hence it is that many fentiliter, which feeme tobelong to the Law, are by reafon of Chrifty to ber vnderfilod nov Lawy are Dy reason of Chrifty to ber vnderfilod nov fegally (mark) but with the "qualification" of the Golpell. Eungeli-Luk. I 1. 28. Beffel are tooje which bear the c. word of God, and keeps it. Dell. 30. 1 1. 4. The commandement which I command the this day is not bidden, nor let afarre off, But it is by thee in the month, and in thy beart. This lentence which is legallin Moles, is evangelicall in Pant: Rom. 10.8. Palme 1 19.1. Bleffed are thefe that are perfect mohe way; who walke in the Law of Ichonab. 2. Bleffed are they that keepe his testimenies, and fecke bim with their whole heart. Ich. 14.21. Hee that bath my commandements, and keepetb them, is he that lones me; be that lones me, Iball be loned of my Father. 23. If any man do lone me, he will keep my word: and my Father doth lone bim, and we will come unto him, and wee will dwell with him. Gen. 6.9. Noah was a suft and vpright

maninhistings Meab malked with Ged? comins - A teachable, without hope of winning them ally Gen. 17.1. J. am the Strang God ; om up potent. walke almen before mesand he opright struct Toponaias of Application, are chiefly fea: new according to the divisit gondition of rosa and people, which is francifelde in mine source ,600° -11 In Fubriansres who are both some and on-

i Indefi-

dunday. Nijez,

medenitanen sinnit aler sie wit ni me pared to receive the dustring of the word 21 Chron. 17, lebolaphat fant Leuites throughnot the sities of Indah, to teach the peoples and to bring them from idals.

This preparation is to bee made partly by difouting pe scaloning with them; that thou mailt throughly difcerne their mannemand difpolition and parely by reproquing in them fome notorious tinne, that beeing pricked in hears and serviced, they may become teachable AG. 17 17. He diffuted in the Synagogue with the lewes, and with them shat were raligions, and in the market-place with whom former he met A.C. 9.3. Nom as be sournyed at came to paffe, toas 44 be was come neere to Dama[ciu, fuddenty there fai ned round about him a light, from beanen. 4. And bee fell so the parth , and heard a voice faying to bins, Saule Saul, why performelt than mee? 5. And bee (asd Who art show Lord ? And the Lord aufwered, Lans Lefies of Nazareth, whome those doeft perfective : is a bard for thee, to kicke a gainft the prickes. A.A. 16. verf. 27. Thenebe been of the prifon awake out of his fleeps : and when be faw the prifon dores open, be drew out bu (word, and would bane killed himselfs, (appoling the prisoners bad beene fled. 28. Then Paulers with a loud woice, (aying, Da thy falfe no harme for we are all here. 29. Then bee called for alight. and leaped in, and came trembling, and fell derat before Paul and Silas. 30. And branghe shem ons. and faid, Sirs, what mult I deete to faned ? 31 And they (aid, Beleene in the Lord' le(us, and then falt be (aned, and thine bonfbolde. A.C. 17. 22 And Paul food in the midst of Mars Smeet, and laid, Lemen of Asbens I fee that in all shings Je are " 100 (uperfittions, 23. Fer as I paffed by and bebeld you demotions, I found an altar, wherein was written Vntp the smknapne Ged ; whome Be than ig mor antis morth of him them I unto you. 2 4. God that mada the world, and all chings in it feeing shat ba is sha Lord of beauen G early dwelleth not in term. plesmade mith hands.

When now there is hope that they are become teachable and prepared, the doffrine of Gods word is to be declared to them generally in fome common tearmes, or ordinary points. A & 17-30 And the same of s bis ignorance Godregardeth not , but now he commandeth (1949) Jans,) all men enery where to repent. 31. Becanfe be bath appointed a day in which he will indge the world in right coufneffe by that man whom he bath appointed, whereof he bath affured all men in that be batbraifed him from the dead.

If they thall approoue this doctrine, then it is to bee opened to them diffinctly, and in cuery particular; but if they thall remaine vn-

they are to beeleft. Matth. 7. 6. Gine nut that which is boly unto doggessicular call your pearles before (wine, left they tread them under their fret, and turning againe, all to rend you, Prou. 9.8 Rey proone not a (corner, left bee bate thee, Ad. 19.9. But when certaine men were bardened, and would not abey, (peaking enall of the way of the Lord before the mylistude, be departed from them and fe: parated the Disciples from them.

It., Some are reachable, but yes sover ant, To thefe men the Carechs/me mult be de. livered. Act. 18. 2 5. Apollos was catechized (rempersion) in the way of the Lord. And he pake fernently in the foris, and taught diligently the bings of the Lord, knowing onely the baptsime of Iohn. 16. And bee beganne to peake boldty in the Synagogue. Whome when Aquila and Prifcil.

la bad beard, they tooke bins unto them, and expounded unto him the way of God more perfectly. Luk, 1.4. That show maieft know the the truth of shole shings, whereof show halt beene catechized norma interneted.

The Catechyme is the doctrine of the foundation of Chriftian religion, briefly propoupded for the helpe of the vnderlanding and memory, in queffions and answers made by

the finely voice. The matter therefore of the Catechilments

The foundation is a certaine fumme of the principles of Chrillianity. Heb 5.12. For whey a concerning the sime se anght to bee Leachers, set bane je neede againe that wee teach you the first principles of the words of God.

A principle is that which doth directly, and immediately ferue, both for the faluation of men, and for the glory of God, which being alfo denied and over-turned, no faluation can be hoped for.

There are of pecially fixe principles: Repentance, Falth, Bapijme, that is, the Sacramente, Imposition of bands, that is the ministery of the word by a Synecdosbe, the re(arrellish, and the fuff indgement, Heb 6. 1,2,3.

The forme of the Catechifme is to handle the elements of grounds plainely, by asking and answering, 1 Pet, 3.2 . To the which alferbe figure that nom faueth us, euen baptifme agreeth (not the parting amagof the fithmes of the field, but the Aspulation or " interrogation of a good confei-* imuitan ence.) A.A. 8.37. What doth les me to be baptized? And Philip faid unto him, If show beleenest with all thine beart , then mail . Then be answered , ayung I beleenashas lefus Chrift is the Some of Ged. Terrul. de refur.car.laith + The foule is not purred with walking , but with an /wering .

And here wee must holde a difference betweene milke and firong meate, which are the lame indeed, but do differ in the manner and falhion of delivering.

12

Milke is a certaine briefe, plaine and generall explication of the principles of the faith: as when a man doth teach that wee mult beleeue one God, and three perfons, Father, Sonne. Kkk 3

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The Art of Prophecying.

Sonne,and holy Gholt; and that we mult re- A ly onely yoon the grace of God in Chrifty and that wee ought to beleene the remifion of finnes; and when wee are taught that, wee ought to repent, to ab fraine from cuill, and to doe that which is good.

Strong meate is a speciall, copious, luculent and cleare handling of the doctrine of faith: as when the condition of man before the fall, his fall, originall and actuall finne, managuiltineile,free-will,the myfteries of the Trinity, the two natures of Chrift, the perfonall vnion, the office of Chrift, the imputation of righteoufnetle, faith, grace, and thevie of the law, are delivered out of the word of God difunctly and exactly.

Mureouer, milke mult be fet before babes, that is, those that are rude or weake in knowledge : Itrong meate mult beegiven to fuch as are of ripe yeares, that is, to them that are better inftructed. 1. Cor. z. 1. Moreoner, breibren, l couldnot fpeake unto you as to fpiritual: but I have (boken unto you as to carnal, that is, to infants in Christ. 2. I have fed you with milke, and not with meate, Heb. 5. 13.

III. Some bane knowledge, but are not as yet bambled.

In fuch the foundation of repentance ought to bee thrred vp, that is to fay, a certaue forrow which is according to God. 1. Cor. 7.8. For though I made you fory with a letter, I repent not, though I did repent : for I perceine that the fame Epifile made you (ory, though it were but for a fealon. 9. I now reisyce, not that ye were fory, but that ye forrowed to repentance : for ye forrowed according to God (sea Sur,) for hat in nothing yewere burt by vs. 10. For forrow, which u according to God (or godly) caufetbrepentance on a faluation not to bee repented of : but worldly (orrow can(eth death;

Sorrow according to God, is a griefe for linne.euen becaule it is linne.

To the firring vp of this affection, in the first place a man mult vie the ministery of the Law which may beget contrition of heart, or the horrors of confcience, which though it be not a thing wholefome and profitable of it owne nature, yet is it a remedy neceffarie for the lubduing of a finners flubbornnetle, and for the preparing of his mind to become teachable.

Now, that this legall forrow may bee wrought, it is fit to vie fome choice parcell of the Law, which may reprodue fome one notable finne in men that are not as yet hum-* Or, thogh | bled. For forrow for, and repentance a euen of one linne, is for fubftance (ni enu) forrow for and repentance of all. Act. 8. 22, Repent

therefore of this thy wiekednes, and pray God, that sf it be peffible, the thought of thine heart may bee forgiuen thee. Act. 2, 23. Him bane ye taken by the bands of the wicked, being delimered by the determinate constell and forebnowledge of God, and bane crucified and flaine, Pial. 3 2. 5.

Yea further, if any man beeing afflicted

with the crolle, and with outward calamines 3.5 have onely a workily forrow, that is if hee -475 mourne not for linne as it is linne, but for the punifument of finne, hee is not by and by to bee comforted, but firft this forrow is to bee turned into that other forrow, which is bac b Godly. cording to God: as is the counfell of Phylin. ans in the like cale. For if a mans life bein danger, by reafon of blood guilling out at his note : they command allo that blood bee let out in his arme, or in fome other place as the cafe requireth, that they might itay the course of the blood which rusheth out at the noffrils, that fo they might faue his life, who was readie to yeeld vp the giioft, Then let the Gofpell be preached, in the

preaching whereof, the holy Spirit worketh effectually vnro faluation. For whileft he reneweth men, that they may begin to will and to worke those things that are pleating to God, he doth truly and properly bring forth in them that forrow which is according to God, and repentance vnto faluation.

To the hard-hearted the Law mult bee viged, and the curfe of the law mult bec denounced with threatning, together with the difficulty of obtaining deliverance vitil they be pricked in their heart. Mat. 3.7. And when he far many of the Pharifes, and of the Sadduces come to his bapisfme, he (aid unto them, O* progeyour. ny of Vipers, who hath forewarned you to flee from the wrath to come ! Mat. 19. 16. Good Mafter, what fhall I doe that I may have eternal life ! 17. And be faid unto bins, If show wils enter into life skeepe the commandements, Mat. 2 3. 1 3. Woe unto you Scribes and Phariles, bypocrises, becaule ye fout up the kong dome of beanen before men : for ye your /elues goe not in neither fuffer ye thofe that are entring in (dorg not us,) to gee in, & c. V. 33.0 Scrpents, and progeny of Vepers, bow fball ye e (cape the damnation of hell?

But when the beginating of computerion doth appeare, they are presently to bee comforted with the Gofnell.

V Some are bambled.

Here wee walt very diligently confider whether their humiliation be compleate and found , or but begun and but light or flight: left that hee or they, receiving comfort fooner then is meet, fhould afterwards wax more hard, like yron, which being call into the furnace, becomes exceeding hard, after that it is once colde.

Let thy proceeding beeafter this manner with those, that are humbled in part. Let the Law bee propounded, yet fo difcreetly tempered with the Gofpell, that beeing terrified with their finnes, and with the meditation of Gods indgement, they may together alfo at the fame inftant receive folace by the Gofpel. Act. 8.20. Then Peter (asd unto him, thy money perifs with thee, becaufe then thinkeft that the gift of God may be obtained by money. 21. Those baft neither part, nor fellowfoip in this bufineffe,

for this beart is not right in the fight of God. 22. | A Repent therefore of this thy wickednesse , and pray God, that if is be poffiste, the cogitation of thine bears may beremused. 23. For I fee, that thou art in the gall of bitterne fe, and in the bond of iniquity. Gen. 3.9. And the Lord God cried unto A lam, and (aid unto him where art then ? And God faid, who bath hemed thee that them art maked? What, bast show caten of the frait of that tree , of which I forbad thee to cate? 13. And the Lord God faid to the woman, what is this which those haft done ? And the woman (aid, this Serpent bath federed me, and I have eaten. 15. Moreower, I will put enmitie betwixt thee and this woman , and likewife betweene thy feede and ber feede : this fall breake thine bead, and thou falt braife bis beele, 2. Sam. 12, Nathan beeing fent from God, by a parable which he doth propound, hee recalleth Danid to the conference of his fact, and pronounceth pardon to him beeing penitent.

The doctrine of faith and repentance, and the comforts of the Golpell ought to be promulged and tendred to those that are fully humbled. Luk. 4 18. The first of the Lord is upon me, therefore bee bath anneinted me to preach glad tidings to the poore: he bath (ent me to beale the contrite beart, to preach delucrance to the captimes, and to the blind the reconcrise of their fight, and to (et at liberiie thofe that were broken. Act. 2. 37. Waen they beard thefe things, they were pricked in beart, and faid unto Peter, and the rest of the Apostles, Minand brethren, what Ball we doe? 38. And Peter (aid unto them : Repens, and be bapiszed enery one of you in the name of lefus Chrift for the remaifim of finnes. Matth. 9.13. I camenot to call the inst , but finners onto repentance.

V. Some doebeleene.

To the femult bee propoundad. i. The Golpel touching iuftification, fanchification, and perfeuerance. 2. The law without the curfe, whereby they may be taught to bring forth fruits of new obedience beleeming repentance. Rom 8. 1. There is no condemnation to thofe that are in Christ lefus. 1.Tim. 1.9 The law is not appointed for the rightcomt. Let the Epifile of Paul to the Romans bee the exam ple. 3. Howfoetter the curfe of the law is not to be viged against the perion that is righteous and holy in the light of God, yet it is to be vrged against the linnes of the person, which are remaining. And as a father doth oftentimes fet his yron rods that are appointed for the feruants before the eyes of his ionns, that they may be frayed : fothe mediation of the curfeis to bee ftirred vp very ofren in the faithful themfelues, tell they fhould abule the mercie of God to licentious living, and that they may bee more fully humbled. For fanctification is but in part: therfore that the remainders of linne may be abolifhed, wee multalwaies beginne with the meditation of the law, and with the feeling of finne, & make an end in the Gofpell. VI. Some are fallen.

Those that are fallen are they, which doe in part fall from the flate of grace.

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Faling is cuther in faith or in manners. Falling in fait's is either in the knowledge of the doctrine of the Gofpell, or in the apprehending of Chrift,

Falling in knowledge is a declining into er. ror, whether lighter or fundamentail.

Now vnto those that fall thus, that doctrine which doth croffe their error, is to bee demonstrated and inculcated (or beaten vpon them) together with the doctrine of repentance, and that with a brotherly affection. Take for an example the Epifile of Paul to the Galatians. 2, Tim. 2, 25. Infruiting them with meekneffe that are (vis and until with) contrarily affected if God at any time will give them repentance that they may know the truth.

The fall which is in apprehending Chrift, is delperation.

For the reflaring of those that doe defpaire, there are to be vied a triall, and the remedie.

The trial or fearch is either of the caufe of the temptation, or of their effate.

The triall of the case /e is made fitly by priuate confellion, lam. 5. 17. Confeffe your finnes one to another, an i pray for one another, that ye may be bealed. But left that confession should bee madea kind of racke or torture, it mult be limited with thefe provifoes. t. It ought to bee free, and not compelled : because faluation depends not vponit. 2. It mult not bee of all finnes, but of those onely which wring the confcience, which vuleilethey doe reueale, greater danger may hang ouer their heads. 3. et it chiefly be made to Paftours, yet fo, as that wee must know that it may bee fafely made to other faithfull men in the Church.

The mall of their effate is, whereby wee make diligent inquirie whether they bee vnder the law, or vnder giace.

That this may manifeftly appeare, we mult by asking of queltions firlt draw out of them, whether they be difplealed with themfelues, because they have displeased God, that is to fay, whether they hate finne as it is finne: which is the foundation of repentance vato faluation. Secondly, wee mult demand of them, whether they have or doe feele in their heart a defire to bee reconciled with God, which is the ground of a lively faith.

.....

When Triall is made, the Remedie muft bee applied vnto them out of the Gofpell, which is double. Firfl, fome Euangelicall meditations are to be often inculcated and preffed vpon them:as 1. That their finne is pardonable. 2. That the promifes are generall in respect of beleevers, and that they are indefinite in respect of particular men, and doe exclude no man. 3. That the will to believe is faith, Pfal. 145. 19. Rev. 21 6 4. That tinne toth not abolifin grace, but rather (Gou turning all things vnto the good of those that are his) Jothilluftrate it. 5. That all the works of

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+ Sopitam

Ifa. 1, 1,2,

3.4.

them in the very bitternelle of the semplation', their faith which hathlien ma loowne, and bin * couered (as it were with affies) and that they would certainely fer downe with themfelues, that there fins are forgiven them, & that it would pleaferbem to friggle manfully in prayer either alone or with others againtl carnallfente and humane hope. And that they may performe thefe things, they mult be very earneftly beaten vpon, & thole that are vn willing mult in a manner bee conftrained. Plat 130.1. Out of the depths baue 1 called to thee, O Lard', 2. Lord liften but hy voice: let thine cares attend to the voice of my prayers. B Plat 77. 1. My voice came to God when I prayed, my voice went to God, that he would turn bus care (et aduertat aurem) unto me. 2. In the day of my diftreffe I be jought the Lord. Rpm 4: 18 Who (Abraham) against (ana) hope Beletut d'under hope, that be fould be the father of many nations. Now that thefe medicines may be of force, that miniferial power of bidding and loofing is to be vied actording to the True preferibedin the word 2: San 1272. Then Da nid /aid to Nathan 7 I hane finded against the Lord Wherefore Wathan (aid to David, God hatb alfo forginentily finite Bon Shat not dre. 2. Cot 5. 20, Therefore we are Embaffadouri pribe name of Chrift God is it were be (eeching you by os : We pray yournthe name of Christ , that ye whatd bee reconciled to God. And it perhaps Melantholy trouble the minde interhelpe of the mesterine multibe in parate folgh for. : Fallh? in in annet sis, when any falthfull man fallerh to the conditioning of tome actual Unitein life As Nodbi Urunkentirelle, Danias adulterie, Piters deifalf, de To thefe that are fallen thus, for formuch as grace remaining not effect of Bet versue and habit may bee lost for a fime in refpect of feb/e and working ; the law muft bepropounded beeing mixed withthe Golpell : becaulea new act of finnerequires anew act (or worke) of faith and repensance. Ifa. 1 4. Ab, Imfull nation, a people taken within gaptie, a feede of the wicked, corwhet children : shey Bane for (aken the Lord : they hant promoked the boly one of Ifraelto anger, they are some backward. 16 Wafb you, make you cleane take away the shill of your workes from before mine eyes, or . 18. Come now , and let us reafon together, (aith the Lord; though your finnes were as crim(on, they foall bee made white as f now . though they were red like (carles, they that bee as woold VII. There is a mingled people.

A mixt prople are the allemblies of our Churches. To thele any doctrine may bee propounded, whether of the law or of the of offel: if the limitation and circumfcriptiinited and mento them to the last and great day of the Feast, I child food and creid. data as from man blind, Irs bin come onto

of Godare done bý contratie i tigtifter. 'Se. A mě and drink: Avit this was the manner of the condly, they mult beithir carediti tiltre op in them in the very bitternell of this i kinone. osý cheir faith which hathlies má livone. ad bin 'coucerd (astruere with 'althes) add that they would certainly ter downe with themsleues, that tilter fina are forgiber them, fully in prayer either alone or with others a gaind carnalfente and humane tinge. And that they may performe thefe things, that they way performe thefe things, that they may performe thefe things, that they may performe thefe things, they hat they conclusion the manner the contrained they conclusion the manner they contrained they may performe thefe things, they hat they may performe thefe things, they have the static they conclusion the manner they concel all these. Our conclusion the manner they have the static they are the static they are they are they have the static they are they are they are the static they have the static they are they are they are they are they have the static they are they are they are they are they are they have the static they are they are they are they are they are they have the static they are they are they are the static they are they are the static they are they are the static they are they are they are the static they are they are the static they are the static they are the static they are they are the static they are the static they are the static they are the static they are they are the static they are the static they are the static they are the static they are the static they are the static they are they are the static they are they are they are the sta

CHAP. VIIIs Of the kinds of Application,

A. Polication is either * Mentall; or * Pra-

militis einher dochinern * Redarguition. 2: *Impro-Timi, 3: 16: The Whok Scriptore is givin by Guit ing congiving the second as profilable for daternit (our i tung, contung, second for Redarguitions improving), (our constant) for correction (second war) and for instruction (second the first phenome []: 17: Thes the man of God may be point is the second for instruction of God may be point is the second second second second may be point is the second second second second second may be point is the second second second second second may be point is the second second second second second may be point is the second second second second second second second may be point is the second sec

Detrine is this; whereby doctrine (or teaching) is vied for the information of the mind to a right indgenent concerning things to be C beleened.

Redardship is that, whereby teaching is whereby teaching is whereby teaching is the reformation of the minde from error.

In confutations, which are made publikely before the affembly, these cautions mult beevled. 1. The thing that is determined (++ xintranor) or the flate of the queflion that is to be sifculled mult bee throughly under food, 2 Let thofe errors onely be reprooued, which trouble the Church, in which we line: alfother beeing altogether let alone, which doe either lie dead, or ate externali : vnleffe fome danger bereadie to enfue of them. Mat. 16. Beware of the leaden of the Phariles and Saances, Mark. 9. Take beede, and beware of the leasen of Herod, Revel, 2. The men of Pergamus are warned to heware of the Nicolastans. to whome fome of them did allent. 3. If the error becout of the foundation of faith, the confutation mult not onely be Christianlike as it fould be ever : but alfo a friendly, a gentie and brotherly diffention.

Pradical application is that which refpeteth the life and behaviour. And it is inftrution(and in) and correction, transforces:

Infinition is that, whereby doctrine is applied to frame a marito line well in the b family, common-wealth, and Church. To this place belong confolation and exhortation, Rom. 17.4.

Correction is that, whereby the doctrine is applied to reforme the life from vngodline le and

The Art of Prophecying. and vorighteous dealing. Hitherto belongs A, head. admonition. This mult be done, firlt generally, the circumstances of the perfons beeing omitted, 2.Sam, 12. Nathanbrings David to the knowledge of his finne by the helpe of a generall parable. Act. 19.26. Te fee and beare that not onely at Ephefus, but almost throughout all Alia, this Paul bath perfraded and turned a. way much people (because be faith that those are not Gods which are made with bands.) 35. Then the Towne Clerke, when he had flayed the people, (aid, Ye men of Ephe (us, & c. 37. Ye have brought bither these men, which have neither committed [acriledge, neither | doe blafbheme] your godde [[e. Afterwards, if the former reproofe preuaile not, it mult bee vrged after a more speciall R manner. 1. Tim. 5.20. Them that lime, rebuke openly that the reft may also feare. But alwaies, in the very hatred of finne, let the loue of the perfon appeare in the fpeeches : and let the Minister include himselfe (if he may) in his reprehension, that it may be more milde and gentle. Dan. 4. 16. Then Daniel-faid, My Lord, the dreame bee to them that bate thee, and the interpretation thereof to thine enemies. 17. The tree, which then famefi-it is then, 19. Gal. 2. 15. We that are lewes by nature, and not finners of the Gentiles. 1. Cur. 4.6. The(ethings, Brethren, I have by a kinde of figure transated to my selfe, and to Apollos for you, that yee might learne by usnot to bee wife about that which is all men. written,

Now thefe foure kinds of application doe offer themfelues in euery fentence of the Scripture. I will alfo fet downe that example, which *Illyricus* hath propounded.

Illyricus in his booke of the way to understand the Scriptures. Tract. 1.

Matth, 10.28. Feare yee not them which hill the boais, but are not able to kill the foult: but raiber feare him which is able to defire y but foult and bodie in bell, 29. Are not no sharrowse fold for a farthing, and one of them shall not fall which baires of your bead are numbred. 31. Feare ge not therefore, ye are of more value then many sparower.

It were easie to draw from hence many de-Etrines: partly of the confession of the faith:

and partly concerning (Gods) providence. * Doltrine 1. That it is needfull for vs publikely to profelle the doctrine which wee know, fo often as there is need. 2. That wee mult make confession also with the hazzard of goods and life. 3. That our life should be contemned in comparison of Chrift and his truth 4. That eternall punifhments to be fuffered both in foule and bodie are prepared for those that are not affraid to denie Chrift, and his truth. 5. That God is intent and rea. die to gouerne vs, that wee might make our confession aright. 6. That the prouidence of God is not onely generall, but also speciall, which is diligently occupied about all our smalleft matters, yea euen the haires of our

(Waszahis

* Redargution. 1. Thole doe erre, who thinke "Bayes. it to be fufficient, it in heart they do embrace the faith and a right opinion concerning religion : and that it is at a mans choife in the meane featon to graunt or affirme any thing before men, as the condition of the place, time, and perfons requireth ; efpecially when the life feemeth to be in imminent danger to beloft. z. The Epicures erre, in that they deny the diuine providence: becaufe they think it too bale for the Maieflie of God to take care of humane affaires. 3. The Stoickes doe erre, who imagine that all things are gouerned by the fate, (or an vnreliftable and violeat necesitie.) 4. They doe erre who make chance and fortune, without any wife ordination of the diuine prouidence. 5. The Pelagians doe errein giuing more then is due to mansftrength, as if it were put in menspower to embrace the faith at their pleafure, to continue conftant in the fame, and to confelle it to the end without feare, 6. They doe erre, who doeleane more vpon outwards things and inconfrant riches, then ypon the power and goodneife of God.

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* Infruction. 1. Thou mult to the vemoft of thy power labour to have the true feare of God before thine eyes: becaufe thou now heareft that one God is to bee feared aboue all men.

s Thoumast learne fuch a contempt of humane things, as that thou mayelf alwaies defire, hauing forfaken the's, to depart hence, and tobe ioyned together with Chriff in the heauens, 3 The confideration of (Gods) (peciall providence doth caule thet to thinke of the prefence of God that Beholder, to craue his helpe, and allo to beleaue that thou art helped in all things, and finally that there is no danger fo terrible, but he both can and wil deliver the from, when its fir.

* Correllion. 1. Thefe words of Chrift cor- |* E'manpa rect their negligence, who in their prayers 347160 doe not craue of God fincere loue, that beeing inflamed with it they may not refuse to lay downe their life for his name. 2. The negligence of those men is also taxed, which doe not acknowledge and behold the prouidence of God fhewing it felfe in all things. 3. Thole are reprodued, who give not God thankes for vouchfafing to gouerne and defend vs in all things that belong vnto vs by his prouidence. 4. Those are reprooued, that abufe the good creatures of God, feeing that it is manifest that God hath care of all things.

Thus any place of Scripture ought to bee handled : yet (o as that all the dockrines bee not propounded to the people, but thole onely, which may bee fitly applied to our times and to the prefent condition of the Church, And they mult not onely be choice ones, but allo few, left the hearers bee ouercharged with their multitude.

The Art of Prophecying.

CHAP. IX.

Of Memorie in Preaching.

²Memoritcr. 670

BEcaule it is the received cultome for preachers to fpeake - by bears before the people, fomething mult be here annexed concerning memorie.

Artificial memotie, which flandeth vpon places and images, will very eafly without labour teach how to commit fermons to the memorie: but it in not to be approoued. 1. The animation of the image, which is the key of memories is impious, becaufe itrequireth abfurd, infolent and prodigious cogitations, and those effectively, which fer an edge vpon and kindle the most corrupt affections of the flefth. 2. It dullet the wit and memorie, becaufe it requireth a threefold memorie for oneethe firth of the places: the fecond of the images: the third of the thing that is to be

It is not therefore an vnprofitable aduice, if he that is to preach doe diligently imprint in his minde by the helpe of difpolition either axiomaticall, or fyllogitticall, or methodicall, the feuerall proofes and applications of the doCtrines, the illuftrations of the applications, and the order of them all: in the meane time nothing carefull for the words, Whete (as Horace (peaketh) will not overlingfy) follow the matter that is premediated, Verbag; pranifamerm un insite (equentur.

Their fludie hath many difcommodities, who doe contheir written fermons word for word.s.It asketh great labour. 3. He which through feare doth flumble at one word, doth both trouble the congregation, and confound his memorie. 3. Prononciation, action, and the holy motions of affections are hindred, becaufe the mind is wholly bent on this to wit, that the memorie fainting now yoder her burthen may not faile.

CHAP. X.

Hitherto hath beene spoken of the preparation or provision of the fermon: the Premulgation or vitering of it followeth.

In the Promulgation two things are required: the hiding of humanewifedome, and the demonstration (or thewing) of the spirit.

Humane wijedome mult be concealed, whe theritbein the matter of the fermon, or in the fetting forth of the words: becaufe the preaching of the word is the Teffinony of Ged, and the projection of the knowledge of Christ, and not of humane skill: and againe, becaufe the hearers ought not to afcribe their faith to the gifts of men, but to the power of Gods word. I. Cort, 2.1. When I came unto sambershren, I came not with the eminency of elequence or of wifedome, declaring unto you that test imonie of God. The I did not decree to know any thing among you

A but lefus Christ, and him crucified. 5. That your faith fhould not confift in the wifedome of men, but in the power of God.

If any man thinke that by this means barbarıfme fhould be brought into pulpits, hee muft vnderftand that the Munifter may, yea and muft privately. Vieat his libertie thearts; Philofophy, and wariety of reading, whiled he is in framing his fermon: but he ought in publiketo conceale all thefe from the people, and not to make the leaft offentation. Arise than off celere artems; it is also a point of Arts occased Art.

The Demonfration of the fpirit is, when as the Miniller of the word doth in the time of preaching fo behaue himfelfe that all, euen ignorant perfons & vnbeleeuers may iudge, that it is not fo much he that fpeaketh, as the Spirit of God in him and by him. 1. Cor. 2.4. Neither was my fpeech and my preaching in the per/wafine words of mans wifedome, but in the demonstration of the fouris and of power. And 14. 24. If all prophecie, and there enter in an unbelee. uer or one that is ignorant, he is reprodued of all, be is indged of all. 25. And fo the fecrets of his heart are desclosed, of so falling upo bis face, be wil wor-[bsp God, returning word that God indeed is amog you. And 4. 19. I will come unto you foortlyand I will know not their * words that are puffed * Nonver. up, but their power. 20. For the king dome of God is ba led vis not in words but in power. Mich. 2. 8. I am filled | tutem. with power by the fpirit of the Lord, and with indgment and might to them to lacob bis defection, and to I(rael his forme, This makes the minifterie to be lively and powerfall. Luk. 11. 27. Andit came to palle, when be had (poken thefe thing:, that a certaine woman of the multitude lifting up her voyce (aid unto him, Bleffed is the wombe that bare shee, and the breafts that gave thee fucke. This demonfiration is either in fpeech or

in gestare. The seech mult be (piritual) and grations.

That (peech is /pirituall, which the holy Spirit doth teach. 1, Cor. 2. 13. Which things alfowe fpeake, not in the words, which mans wifedome seachesh, but which she boly Ghoft teacheth, comparing (piritnall things with (piritnal things. And it is a fpeech both fimple and perfpicuous, fit both for the peoples vaderlanding, and to expretle the Maieltie of the Spirit. Act. 17. 2. Paul difputed with them three (abbath dayes out of the Scripsure. 3. Opening (Starisy m) and forwing that Gbrift must fuffer and rife againe. Gal. 3. 1. O yee foolifs Galatians: ___ is whome lefus Christ before was deferibed in your fight, and among you crucified. 2. Cor. 4.2. But we have cast from us the clokes of Bame, and walke not in craftine ffe, neither bandle wee the word of God decentfully : but in declaration of the truth we approoned our felnes to every mans confeience in the fight of God. 3. If our Gospell be then hid it is bid to them that peris. 4. In whome the God of this world hath blinded the mindes, that is, of the infidels, Ge.

Wherefore neither the words of arts, nor Greeke Greeke and Latine phrafes and quirkes mult be intermingled in the fermon. z. They diflarbe the mind of the auditours, that they cannof fit holds things which we nata for a which we have thole that follow. 2. A fit ange word hindreth the vanderflanding of thole things that are fooken. 3. It drawes the minde away from the purpole to forme other matter. Lange for the subject for the subject for the differ of the complete forme other matter.

Here allo the telling of tales, and all profane and ridiculous speeches mult be omit ted.

The fpeech is gracious, wherein the grace of the heart is expected. Luk.4.2.2. Advalu ber winterfor form, and worder at he gracious worder whuch proceeded out of his month. Ioh.7. 46. The Officers and wered, never man fpake like this man.

Grace is either of the Perfon, or of the Ministeric.

Grace of the perfon is the holineffe of the heart, and an vnblameable life: Which howfoeuer it makes not a Minifter, yet is it very necellarie. 1. Becaule the doctrine of the word is hard both to be vnderftood and to be practifed, therefore the Minister ought to expreile that by his example, which hee tea cheth.asit were by a type 1. Pet. 5.3. Not as though ye were Lords over Gods heritage; but that yee may bee examples (minu types) to the flocke. 1. Tim 4. 12. Be an example to the faith full, both in word and connerfation. Phil. 4.8. Fur thermore, brethren, what sever things are true, whatfoeuer things are bonest-thinke on thefe things. 9. Which ye have both learned, and receined, and beard ; and seene in my, these things doe, and the God of peace shall be with you. a. He that is not godly, howfoeuer hee may understand the Scriptures, yet doth he not perceive the inward fenfe and experience of the word in his heart. Plal. 25 8. The Lord is good and right. therefore bee teacheth finners bis way. 9. He maketh the meeke to walke in the Law , and teachesh the meeke bis way. Amos. 3.7. Surely the Lord God will doe nothing, but be reucalet bis fecret to bis (eruants the Prophets. Gen. 18. 17. And the Lord faid, Shall I hide from Abraham the thing which I am about to doc? 18. Seeing that Abraham Ball beeindeede the Father of a great and mightie nation, Gr. 29. For Iknow bim that be will command bis formes and his boufbold after hum , that they keeps the way of the Lord to doe righteouineffe and indgement. 3. It is a thing execrable in the fight of God, that godly fpeech thould bee conjoyned with an vngodly life. Plal. 50. 16. 17. Unto the wicked God faith, what baft thou to doe to declare mine ordinances : and to take my cournant into thy mouth, feeing thou batest to be reformed ? It is a ftrange light to fee bing that is the guide of the way to others, to wander out of the way himfelfe, and to feea Phylittan of others to be ful of botches himfelfe in the meane while, as Nazianzene fpeaketh. 4. It is an ecclefiasticallfecret : That the Minifer ought to cover his information, that they be sot feene, For the fimple people behold not

Herod heard lohn Baptift willingly,not becaufe he was a good Minifier , but becaufe he was a good man. Mark. 6, 20. Well faith Nazianzene, He that teacheth (ound dollrine, and lines wickedly reacheth that with one hand, which hee cleekstb away with the other. Chryfoltorne v non the twentie of Matthew faith. The doctor of the Church by teaching well and by living well inftru-Stetb the people bow they ought to line welt: but by listing ill bee doth instruct Gad how to condemne him. And in his 30. Hom. in Act. It is an eafie matter to them willedome in words, seach me to live by thy life, this is the best teaching. For words makenotfuch an imprefiion in the foule as workes doe. 5. A Minifter, that is wicked ei-B ther openly or fecretly, is not worthy to fland before the face of the molt holy, and the almightie God. Ier. 15. 19. Therefore thus (aith the Lord, If thou returne, then will I bring thee againe, and thon falt stand before me. Ila. 6.6. Then flew one of the Seraphims unto me with an hot coale in his hand, which he had taken from the Altar with the tongues. 7. And he touched my mouth and faid, Loe, this hat brouched thy lips and thine iniquitie (hall be taken away, and thy finn: fall be purged. 8. Alfo I beard the voice of the Lad, (aying, Whome foat I fend? and who Iball goe for us ? Then I (aid, Here am 1, fend me. Leuit. 10.3. Then Mefes faid to Aaron , This is that which the Lord (aid, I will bee fantified in them that comencere unto me, and i will be glorifiedbefore the fight of all the people. And hence it is, that the indgements of God remaine for wicked Miniflers to trembie at. 1. Sam. 2.17. Therefore the finne of the young men was very great before the Lord : for men abborred the offering of the Lord, & c.vet [. 25. They obeyed not the voyce of their Father, because the Lord meant to flay them.

The parts of lanctitie are especially, 1. A good confcience. 2. Cor. 1. 12. For our reior cing is this the testimonie of our conference, that in fimplicitie & godly fincerity, & not in fle hly wi dome, but by the grace of God , we have had our conner-(atio in the world. 1. Tim. 1. 19. Keeping faith & a good conficience, which fome having put away, as cocerning the faith bane made Ship wracke. A.R. 24. 16. And herein I endeanour my felfe to bane alway a cleere confeience towards God & towards men. If this be wanting, the mouth of the fpeaker is fhut. Ifa. 56. 10. Their watchmen are all blind: they have no knowledge, they are all dumbe dogges, they cannot barke, they lise and ficepe, and delight in fleeping. 2. An inward feeling of the doctrine to be delivered. Wood that is capable of fire, doth not burne, vnletle fire be put to it:and he mult first be godly affected himfelfe, who would furre vp godly affections in other men. Therefore what motions a fermon doth require, fuch the Preacher fhalt firre vp privately in his owne minde, that he may kindle vp the fame in his hearers. 3. The feare of God, wheeeby, beeing throughly frucken with a reuerent regard of Gods Ma · ieftir,

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The Art of Prophecying.

ieffie, he fpeaketh foberly and moderately. A 4. The loue of the people. 1. Theil. 27. But were gentle among you , as a nurfe that cherifheth ber children. And that affection may appeare, the Minifters duty is to pray ferioully and feruently for the people of God. 1. Sam. 12. 23. Godforbid, that I found finne against the Lord, and ceafe praying for you. 5. The Minister mult alfo be(eure)venerable, that is, fuch an one as is to be reuerenced for conftancie, inregritic, grauitic and truth-fpeaking, who alfo knoweth how to performe reuerence to others either privately or publikely, as is befitting the perions of all his hearers. 6. He muft be (who refframeth inwardly his ouer vehement affections, & hath B his outward fathions and gelfures moderate and plaine, by the which dignitie and authoritie may be procured and preferued. Therefore he must be neither couctous (an any up is a louer of liluer)nor (major a follower of wine,) nor litigious, nor a litiker, nor wrathfull: And let the young men exercise themselves to godlinelle, and flie the lufts of youth. I. Tim. 4.7.

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The grace of the Miniflerie is 1. to bee apt toteach (Sulartminimat) 1. Tim. 3.2. Now Pauls meaning is, that it is not only decent and laudable if this gift be had, but alfo that it is fo necellarie,as that it may not be wanting. For this confideration Nazianzene refuted a bi- C thopricke: and Theophylait vpon this place faith, that this duty of teaching is especially of all other necessarie to be found in Bifops. In the Nicene and M letian Councell, this was impo-(ed in flead of a punifhment, to hold the name of a Minilter, but not to preach the Gofpell, 2, Authoritie, whereby he fpeaketh as the Emballadour of the great Ichonah. Tit. 2.15 Thefe things (peake and exhort, and rebuke with all authoritie, 1. Pet. 4. 11. If any man peake, les bim speake as she oracles of God. 3. Zeale, whereby being most defirous of Gods glorie he doth endeauour to fulfill and execute the decree of election concerning the faluation of men by his ministerie. Iob 32 18. I amfuli of matter , and the fpirit within me compelleth me. 16. Behold my belly is as the wine which hath no vent, and like the new bottles that braft. 2. Tim. 2.25. Infruiting them prooning if God at any time will give them repentance, that they may know the truth, Col.1, 28,29. Admonifbing overy man-that wee may prefent every man perfect in Christ le/u.

Gefture is either in the action of the voice or of the bodie.

The voice ought to be fo high, that all may heare. Ila. 58.1. Crie aloud, and fare not : lift up thy voice like a trumper. Ich.7.37. In that last and great day of the Feast lesus flood up and cryed. A.A. 2. 14. And Peter franding with the elenen lift up his voice and faid.

In the doctrine hee ought to be more moierate, in the exhortation more feruent and vehement.

Let there be that grauitie in the gefture of the bodie, which may grace the Metlenger of God. It is fit therefore, that the trunk or italke of the bodie being crect and quict, all the other parts, as the arme, the hand, the face and eyes have fuch motions, as may expreile and (asit were) vtrer the godly affectionsof the heart. The lifting vp of the eye and the hand fignifieth confidence. 2. Chron. 6. 1 3. Salomon made a bra(en scaffold, and fet it in the middelt of the court ----- and upon it bee stood, and kneeled downe upon bis knees before all the congregation of Ifrael, and Pretched out bid bands towards beauen. 14. And faid, O Lord God of lerail, Ge. A.A. 7.55. And Stenen beeing full fibe boly Ghoft, bending his eyes up to heaven bebeld the glorie of God. The calling downe of the eyes fignificth forrow and heavineffe. Luk. 18. 13. But the Publican flanding a farre off would not fo much as lift up his eyes to heaven, but he (more his breaft faying, God be mercifull to me a fonner.

Concerning the geflure, other precepts cannot be delivered; onely, let the enfample of the gravelt Minifters in this kinde beein llead of a Rule.

CHAP. XI.

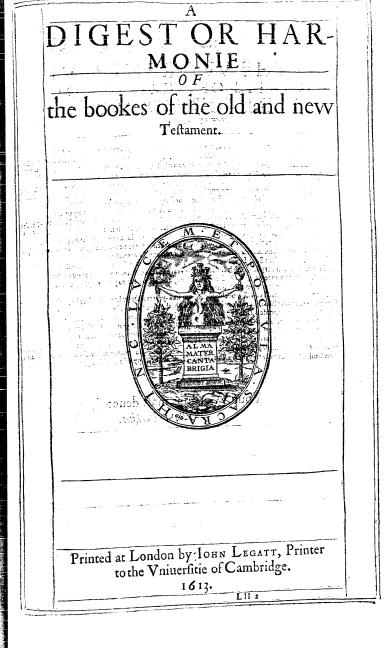
Of conceining of Prayer.

[.]Itherto hath beene fpoken concerning Preaching of the Word: it remaineth now to fpeake of the conceining of prayers: which is the fecond part of Prophecying, whereby the Minifler is the voice of the pcoplein calling vpon God. Luk. 11. 1. One of his Disciples (aid unto bim, Lord, teach ustopray, as Iohn alfo tanght his Difciples, 1: Sau. 14.24.

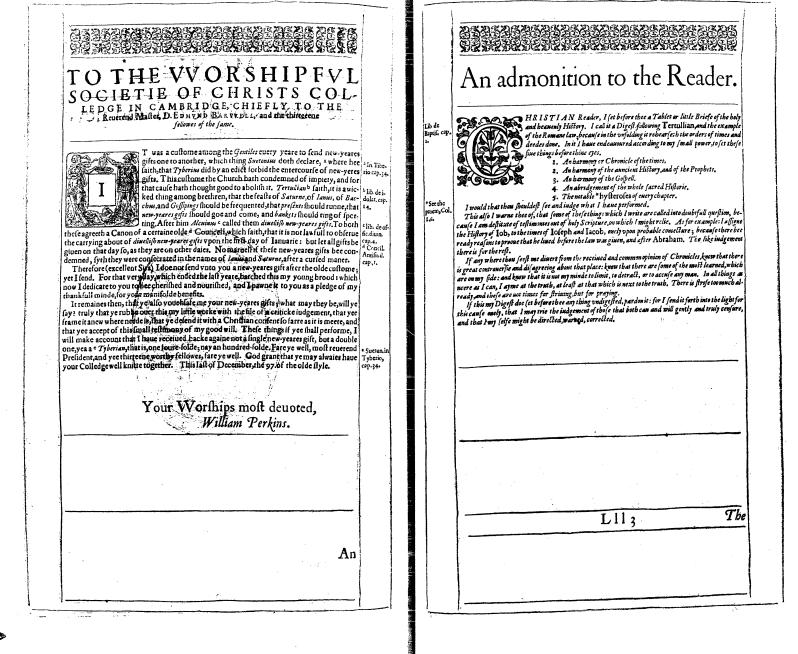
Hereare to be confidered: I The matter thereof, firft the wants and finnes of the people: and then the graces of Godand the bleffings they fland m neede of. 1. Tim. 2. 1. - lexbort therefore abone all things, that (upplications be made for all men. 2. For Kings and thefe that are in authoritie. Tertul. Apolog. faith, We doe all pray for all Emperours, that they may obtaine a long life, a quies raigne, a fafe family, conragions armies, a fait bfull Conncell, loyall subsett, a peaceable world, and what (ocuer things are defired of a men and of Calar. Againe, We pray for Emperours for their munifters and powers, for the flate of the time, for the quietneffe of their affaires, and for the delaying of their death, The Lord prayer reduceth this matter to fixe heads, which are Gods glorie, kingdome, and obedience, the preferuation of the life, the remiffion of finnes, and the frengthening of the fpirit.

2 The forme thereof, I. Let there be one voice, and that the Minifters alone, the people being in the meane while filent, and thewing their atlent at the end, by laying, Amen. AA 4 24 Who when they had heard the (ethings, They

672 they life up their voice with one accord onto God, A it is orderly pronounced in publike to the eand (aid, G.c. Nehem. 8. 6. And Ezra prailed difying of the people. the Lord the great God, and all the people an [ws-Trin um Deogleria. red, Amen, Amen, I. Cor. 14. 16. Elle, when thou bleffeft with the forit, how fhall be that supplies THE ORDER AND SVMME the place of the unlearned, fay Amen, at thy giving of the facred and onely methode of shankes? Infine in his 2. Apol. to Antoninus, laith : When the (messie) Prefident bath finified of Preaching. bis prayers and thanks-ginings, all the people that 1. To reade the Text distinitly out of the Caare present, cry out with a fanourable approbation, nonicall Scriptures. (aying, Amen. Atbawasius Apolog. ad Constant. 2. To give the fense and understanding of it be. Imp. Eufeb. libro 7. capite 8. lerome Proæm. 2. ing read, by the Scripture is (elfe. in Gal. To collect a few and profitable points of do-2 Let the voice bee vnderftood. 1. Cor. Etrine ont of the naturall fenfe. 14. 15. I will pray with the fpirst, I will pray To apply (if he have the gift) the dollrines alfo with the understanding : I will fing with the first, I will fing with the understanding 4 в rightly collected, to the life and manners of men, in a simple and plaine speech. 3 Let the voice be continued, not iagged The Summe of the Summe. and abrupt, that idle repetitions may be auoided, (Bariosopie) Mat. 6.7. Preach one Christ by Christ to the praise of 4 The parts, which are three : Confidera-Chrift. tion, Ordering, and Vttering of it. Confideration is that, whereby fit matter The Writers which lent their helpe to the for the framing of prayers is diligently fearframing of this Art of Propheched for. cying, are: Ordering is that, whereby the matter be-Augustine, Hemingius, Hyperius, Era(mus, 11ing found out, is disposed in the minde in a lyricus, Wigandus, lacobus Matthias, Theocertaine order. dorns Beza Franciscus Innius. Prolation or vttering of it is that, whereby Soli Deo gloria. LII



- 19**.** 1- 1993 15 (S.) 35 - Code nter Stational de la Service ⊷ 1.1 المحاج فيعجب أنأتي إزاف المحاج فيصورهم 2122278 - Algard on Arabic of ្លាស់ សត្ថភាពសត្ថភាពស្រះជាដេសសត្ថភាព ខេត្តសត្ថភាព សត្ថភាពសត្ថភាពស្រះជាដេសសត្ថភាព សត្ថភាព សត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាព សត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាព សត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភា សត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាពសត្ថភាព training of Channel



Introductions.

If any one fhall fay that this partition of the day is fained and nouell, let hum heare Conformet he dait N Matal, c. 10, Some, faith he, doe deuide the day and likewife the night into foure parts. Lethin know allo that among the lewers the night was parted into foure watches. Match. 14, 25. And in the fourth watch of the night, lefut went wato them walking watch of the night, lefut went wato them walking halfe.

An Hebrew day is either Naturall or Artificial.

A *matural day*, is the fpace of foure and twenty houres, containing allo both the morning and the euening.

The morning and the evening are the bounds of euery day; and the evening is of roo Corts. The first, is from the ninth houre to the ferting of the Sunne. The ferond, is from the Sunne fetting vato the flutting in of the night. Leu. 23.5. In the first months and the four. C ceemb day of the moneth between the two evenings fables the Palfenear of the Lord.

* Ciulis v Ciulis w festhereof, is either a * workie day, or a bolyaur. Sacer, day.

A workie-day is that which is appointed for our ciuilbuilaciles, and (as it feemes to me) this day among the Iewes latted from Sunne riling to the Sunne riling, that is, it began at the morning. Exod, 18, 14, why fittell thou thy felfe alone, and all the people fiand about thee from morning to sum? Matthis 18, 11 able call of the S abbath when the friftday of the week began to damse. It is not likely that Matthew fpake the fethings after the manner of the Robanes, I ceing that here wrotch is Gofpell efpecially for the Hebrare.

An boly day is that which is appointed for holy view. An boly day is onely made by God to whome onely it belongeth to blette and hallow the times.

An buly day beginneth at the evening, and endeth at the evening, Levit, 23, verl. 32. From even to even foall ye calebrate your Sabbath.

The boly day common to all ages is the Sabbath, which according to the morall law is a certaine featurent day for apart for during worthip. Here is to be noted that fourtime the word Sabbath is put for the whole weeke. If all ruice a Sabbath, Mark. 16. and the furth of the Sabbath, ICor. 16. 1. An Artificial day is the fpace of time from the rifing of the Sunne to the ferting. Johan a wherefore it is longer in fommer and thorter in winter.

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A weeke is the space of seauen daies, fometime also of seauen yeares. Dan, 9.24, Seauenthe meekes are determined upon thy people.

An Hebrew moneth is of two kindes : of the Sume, or of the Moone.

A Summueth was in vie about the time of the flood, and it contained 30, daies. For (as Molerwinnelleth Gen 8.) from the leauenteenth day of the fecuenth moneth, which is flue whole monethes of thirtie daies, which is flue whole monethes of thirtie daies apeece.

Mome-mmethi werechiefly in vie after the departure out of Algypt. Some whereof were full monetheo of thittie daies; fomeother werefcant monethes of ag. daies and a halfe. He:eupon euery yeare for the complement of the courfe of the Sunne, the Backwasof eleauen daies, and euery third yeareyea and fometime the fecond was Emblumeus, hauing the thirteen th moneth called Veadar.

The Hebrew yeare is the time of the funnes courfe through both Tropickes, and it containeth 365. dates, 5. houres, and 59. minutes. This Moles doth plainly declare in the hiftorie of the flood. Genel In Noah his 600. yeare the 2. moneth, and 17.day began the flood-7.11. The raine was 40. daies & 40. nights-7.27. The water preuailed 150. daies ---- 7. 24. The 150, daies being patt, the Arke refled the 17 day of the 7 moneth-8.4. Thewaters were a decreafing to the firlt day of the 10. moneth------8.9. After the 40. daies the window was openec.---Noah waited 7. daies-Hewaited other 7. daies-In the yeare Goi. the 1. day of the first moneth the earth was dry-8.13. All these beeing confidered and laid together it will appeare that the yeare did comprehend 12. moneths , & that every moneth did conteine 30.daies, whereby alfo it is gathered that before Moles the Epact did not confill of eleven dates, but onely of five.

The natural beginning of the year(istry the moneth Abid or Nifan, For the world doth (seene to haue bin created in the fpring nme, not in Autumne, For Naab entred into the Arke, in the firft moneth, and the yeare being (pent he came our at the end of the fecoud ritoneth, But this firft & (econd moneth cannot accord with Autumne, becaule after the 2.moreth Naab could not prouide victuall enough to ferue humfelfe and the creatures for the whole yeare following, the fecond harveft beeing now patt, and the winter comning on. To this opinion do agree The adart, agree the set of the set

Digeff or facred Harmony A uen to the Well afterwards.Gen. 21.14. Anticipation of things is when things is when things is the order and tenour of later are muneled with former billours.

the bookes of the olde and new Teftament, plainly deforibed and laid forth. This order muft needes be moft excellent, and of all men moft worthy to be known, which the Author of all order himfelfe hath obferued in his writings.

A Digefi doth afford two things: the order of deedes done, and the order of the times.

The order of deedes is threefolde, of Nature, of Dignity, of Wildome.

Theorder of Nature is, when that which is formoll in nature and exillence, is propounded in the firlt place: as for example. In the bookeof Genelis, firlt the Creation is tolde, then the fall, afterward the promife of the *Melfius* is reacealed.

The order of Dignity is when that which is molt worthy obtainethte. Jolec, although in Nature is belatter: So Gen, s. 2, 3. Noab begat Sem, Ham, and *lapbetb*. Here Sem is the firlt in worth, though not the cldeft by birth is For Noab began to get children when he was 500, yeares olde. But Sem was borne 2, yeares after, for he was an hundred yeares old in the 500, & fecond yere of his fathers age, Gm, 11. The order of Wifedome is, when things are placed in that tenour and dependance which ferueth beft for the compoling of a fhort, plain, and continued narration.

This order doth often admit his byferofes. Hyferofes is an invertion or (as I may fay) a milplacing of the order of nature for fome iuft caufes: and its twofolde; Anticipation, and Recapitulation.

Anticipation is that, by which fomething is toldeas if it were done, which notwithflanding was not done in that time and order as it is tolde, but afterward : or, it is a narration of a latter thing in a former place.

The Anticipation of names is, when thole names are vled in former hilfories, which were gluen to things or places a firewards. Gen. 14.7. Thence bey retarring, came out ibs functions. Alifah (which is Cadet.) I return vpon this place faith, that it is fpoken by Anticipation, being not then, but a good while afiter fo called: For the place at the rocke in the Henmid⁴ wildernes is named the ^a fountaine of iudge ^a. ment, becaule there God iudged the people, *Queft. Hier, in Gen. So Agar* is faid to haue wandred about *Beerflocha*, that is, the Well of (the oth, which name notwithflanding was giAnticipation of things is, when things done later are mingled with former hillostics, as lfa. 38.22. What u the figne that I feall goe up min the Lord? This faying ough to be fet before the feauenth verte. This figne fealt thou haveand fo it is fet. 2. King. 20. verfe 8.

Recapitulation is that by which fome things which belong to former times, are recounted fo as if they followed in order of time. By this meanes the flory of *Macbab*, and the ware of the *Bemannizer*, which happened when *Pbinese* was **Preli**, are annexed to the hildories of *Eli* and *Sampfon*; *Phinese* beeng dead long afore, whether we will have him to have like 300, yeares, 10.4, 18, 19, 20, c.

And thus far of the order of things in the holy Bible; now followeth the order of times which the Chronologie doth declare.

Chronologie is a doctrine of the time of ages. This the holy Ghoff hash reucaled in the Scripturer fo fare forthis it belongeth to the Church' of God to know it: But the full knowledge thereof, God' hash releraed wraghingfelfe, AG, 1.6.

The parts of Chronologie are two: Notation, and composition.

Notation is that which determineth the quantity and measure of the parts of fecular time, fo farre forth as they are confidered by themfelues.

The parts of time are fine; houre, day, week, moneth, ycare.

An houre is a certen part of the day devided : and it is either fimple or compound. A limple houre is either naturall or tem-

porary.

A naturall houre is the foure and twentieth part of a naturall day.

A tempotary houre is the twelfth part of an artificiall day, loban, c, 11, Are there not twelve houres of the day? And Mat, 20, in the Parable of the houfholder, there is mention made of the morning, the third, the first, the much, and the eleanenth houre.

A compound houre is a quarter, or the fourth part of an artificiall day.

There are foure quarters therefore of cuety strifficial day, every one of which quarters confiltent of three houres, and taketh his name from the laft. The firlf quarter from the morning to the third houre, is called the third houre. The fecond from the third houre, to the first houre, is called the first houre. The third, from the first houre, vno the ninth, is called the ninth houre. The fourth.

The Proem, or Introduction.

Introductions.

queft. 72. vpon Exod. Ambrofelib. 1. Hexam. | A c. 4. Leo Serm. 9. de Paffion. Bede de ratione Temparam. But it is wont to be obiected, that hearbs and trees were brought foorth with ripe fruit, and therefore the creation was in Autumne, But I answer that God gaue every tree power to bring foorth his fruite in his time: but that the fruits (I doe not deny but fome, for that is molt certaine,) but that all, were ripe in the creation it is not certaine, whether you fay the world beganne in the fpring or in Autumne. For euen the fpring doth feeme to bring forth fome ripe fruits as wel as Autumne, efpecially among the lewes and them of the Ealt, which have their haruelt not much off from Eafter. Exo. 9.31.32. B Luk.6.1.

The common beginning of the yeare was at the leventh moneth, *Thifri*. Exod, 23.16. *Thefsafi of gathering fruits (balbe in the end of they rare, when thow half gathered in thy labours out of the field*. Here beganne the date of their bargaines, buyings, fellings, bondages, releafeoi land, they eare of seit, and Iubilies.

There was also belide the naturall yeare a propheticall yeare which by the like is to bee vnderflood to bee of the fpace of 360yeares, and the Propheticall moneth in like manner conliftethof thirtie yeares. Reuel. 11.

Thus farre we have declared the Notation of times, the computation followes.

Composition is the second part of Chronologie concerning the ioyning of time with time, to which there belongeth foure things.

T Duplication of time, by which the Scriprure doch mingle the laft part of the time fpent with the first part of the time to come. Henceit is that the yearse of the kings of Iuda and Ifrael doe often fall one within the compafie of the other, which cannot utilly bee reckoned, but by a certained outling. Chrift was in his fepulcher fixe and thittie houtes or there about; but the Euangelifts fay that berofe againse after theredays, and or the third day. How comes this to pails? why, double the middle part of the time, and you have your with.

2 Raundation of time, by which either throughadding vmbo, or taking away fomething from the let number guest, the account thereaf is made more calls in fpeaking or writing. Very well faith Angustine, quait, 47. yoon Exod, The Scripture is was for to call the timer, asthat which is forwards wher or under the infl number, is we reclosed. Let that bee an example. Numb. 14. verf. 34. You fhall beare your iniquitie for fourtie yeares. Thefe words were fooken to the Iraelites in the fecond yeare after their departure, and therefore they (uffered punithment full 38. yeares, and about 40.

3. The third is, that time is taken in ac-

counts either for the time alreadie fpent, or for the time now in fpending, and noryet pall. Matth. 37. After three daise I will tryagainet. 1. King. 15. In the eighteenth peare of Ieroboam raigned Abia three yeare: and yet afterward it is laid, that his fonn began to raigne in the twentie yeare of Ieroboam. 4. The fourth is, that the beginning of the

4 The fourth is, that the beginning of the time in computation is put fometime excluliuely, fometime inclufuely.

A compound time is that which is made of ages, yeares, dayes, or moneths, ioyntly together and it is either of the old world, or of the new.

Therime of the old world is the continuance of the years a from the beginning of the world to Chrift crucified, which is about 4000, years.

The Sabbath of the old world is the feuenth day from the creation, which was confecrated for diuine feruice in Paradife before the fall.

The preparation of the fabbath, is part of the day going before, wherein chiefly after the law was given, provision of victuals was made for the approching fabbath. Therefore whereas it is faid, Joh. 19. verf. 14. It was the preparation of the Paffeoner, it is not for the Paileouer it felfe, but for the fabbath in the Paticouer, or Eafter. Mark. 15. it mas the preparation which is before the (abbath. And Luk. 23. And that day was the preparation, and the (ab ath drew on. Againe the whole day of the Palleouer was not holy, but the evening only, in which the Lambe was flaine, for it feemes the reft was workie day. Mark. 14. verf. 12, 13, 14. Hence it appeares that the Patleoner had not his Euc properly.

The time of the old world hath 2. parts, the 1. without the law, the 2. with the law.

The time without the law is from the beginning vnto the time when the law was giuen; and it hath three particles.

The first is from the creation to the flood, and it consists of 16 56. years.

The fccond is from the flood to the promifemade vnes Abraham 367. yeares and no more. For I thinke (fauing a better judgement) that Abraham was borne the 70, yeare of Terab, and not in the 1 30. years Reafon 1. The Tellimonie of Moles, Gen. 11. 26, Terab lived 70. yeares and begat Alraham, Naher and Harm, Now the cope of the chapter is to declare the genealogie of Chrift from Adam vnto Abrabam. Therefore hee pointeth at Abrahams yeares not at Nahors or Harans, efpecially having done to in all the precedent generations vnto Abraham. Reafon z. Vnleffeirbe taken for graunted that Abraham was borne the 70. yeare of Terah, it will be altogether vncertaine when hee was borne. For if any one fhall fay, Abraham was borne the 130.yeare of his father, & that it is

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it cannot be fhowne throughout the Seri ptures that Abraham was borne the 130 yeare rather then the 131, or the 132, yeare of Terab. For Miles faith not any where, that Abraham departed into Cimaan prefently the felfe fame yeare wherein Terab died. All things which are loyned together in the order of hiltorie, are not like waies conioyned intime. 3. Abraham did account it for a miracle that himfelfe beeing 100, yeare old fhould have a fonne: how then could he bee borne in the 1 30. yeare of his father? and it is not likely that Abraham was borne 60. yeares after Terab had got N abor, and Haran. 4. Abraham beeing commaunded to goe in-F to Canzan did not delay his obedience, but went prefently without delay to foone as hee had received the command, not tarrying for his fathers death, becaule by faith hee made that journey. Heb. 1 1. But the charge & promile he received in Vr of the Chaldes before beewent to Haran. 5. The judgement of the primitive Church allenteth to me, and I thinke it worthic to be followed, vnleife it be manifelt that it hath declined out of the way. Ang. de cinit. Dei, l. 16.s. 15. To him agreethvenerable Bede, alfo Jofephus, and Ifi dorus, Hifal.orig.lib. 5. If any object that Mo (es doth tell the itorie of Abrahams going into the land of Canaan after the death of Terab. I answer, that it is done by Recapitulation, that he might finish the historie of Terab in a continued narration. If any vrge the words of Stephen, Act. 7. After that his father was dead God brought him into this land. I anfwer, that there was two goings of Abraham into Canzan. The first was before the death of his father, which going was rather on progreile, then for to dwell, and of this fpeaketh Moles. The fecond was to place and fettle his habitation in the land of Canaan of which focaketh Stephen, for the Greeke word which he vfeth manion, fignifieth that God brought him to dwell in the land of Canaan. And that it was fo this may be an argument, that Abraham did not buy one plot of ground vntill a yeare or two after his fathers death. Thus S. Augustine in the forenamed place hath taught to answer, neither doe I fee what can be faid againft it.

The third particle is from the promife to the Law, and is 430. yeares, Exod, 12. 40. The dwelling of the children of Ifrael in Agpte was 430 yeares, Gal. 3. 17.

The abode of the children of Ifrael in AEgypt was onely 210, yeares. For from the departure out of Vr to the birth of *Ifraet* was 30, yeares, from thence to *Iacob* was 60, from thence to the going downeinto AEgypt 130, now if you rake thefe numbers from 430, there will remaine 210, yeares in which the Ifraelites dweltin AEgypt. If any lay that 600000, armed men within the ipaceof two hundred yeares could not bee

plaine out of the Scriptures; Lanlwer, that |A| propagated out of the family of lacob: I answer that they might, because then polygamie was in vie, and then they did beget children from twentie yeares of age vntili they were fourefcore and more, and then was the multiplication of feede promifed. If any one vige me that Abraham was not the fonne of I/rael, and therefore the 430, yeares of bondage is not to bee firetched vato Abrahams time: I fay the fonne of I/rael doth comprehend not onely the feed of Iacob, but all the polleritie of Abraham. Gen. 48. Jacob faith of the fonnes of lofeph, Let my name bee named upon them, and the name of my fathers Abraham and Ifaac. Therefore the fonnes of Ifrael are the whole nation and familie of Abraham, no not excluding the head.

The time of the Law is from the promulgation thereof vnto Chrift crucified, and it hath fiue particles.

The first is from the law to the Temple 480.yearcs. 1. King. 6.1. At the beginning of this particle the lewes neglected the true first entrance of the yearc, and foir was remued by God. Exod. 12.2. Then were fealtinal daies appointed, the Palfeouer, Pentecoff, the feaft of Trumpets: of Expitation, and the feaft of Tabernacles, &c.

Of the Patleouer there are two parts , firlt the killing of the Lambe, which was done the 14.day of the first moneth, at the even which fhutteth in the day. Exod. 12. verf. 6. The other part is the feast or the folemnitie wherein the Pafchall facrifice was offered. Deut. 16. Those shalt offer the Paffeoser unto the Lord thy God, of Geepe and bullocks in the place which the Lord fall chule. See an example 2. Chron. 35. This feaft lafted feaven daies, which were called the daves of vnlesuened or fweet bread, Thefielt day of fweet bread began at the cuen which flutte in the 14. day for which caufe this fourteenth day was called of his latter part the firlt day of (weete bread. Mark. 14. 12. yet the facrifices were not killed before the 15. day. The haft day of the fealt was the fabbath which was as folemne as any of the roll, and for order fake it was called the fecond fabbath after the first. Luk. 6. 1.

The feaft of Pentecoft was exclusively the 50, day from the end of Eafler, because the Ifraelites departed out the 15, day, and the beginning of the 50, dayes mult be reckened from the 16, day, Leuit, 23, 16.

There was also two boly yeares appointed: a Sabbatarie and a Iubilie.

The Sabbatarie was every feventh yeare, wherein reft was given to the earth.

The Iubilie was 49, yeare exclusively from the former Iubilie, that is, if you exclude the former Iubilie yeare: but it is the 50° yeare from the former inclusively, Leu. 24, 11. This is the common faying, but perhaps the Jubily yeare is euery fifty yeare diffindly numbred. More-

ment of ludges for 357. yeares, which by computation will eafily appeare. And therefore whereas, Act. 13. verf. 20. it is faid that God gaue them Iudges for the space of 450. yeares, it feemeth thus to bee taken: From the division of the land, vnto Samuel there arc(as I faid) but 357.yearcs, and this number Saint Lake feemes to have fet downe reie-Aing the latter feuen, that the number might bee rounder : But afterward fome body reading ouer the booke of ludges for thematine fublituted is passed of incereignorance: For indeede out of the yeares of the ludges, and the yeares of the oppretiours diffinctly and feparately numbered, there doe atife iuft 450 yeares. But thole yeares muft porbee feparately numbred, but it is to be held for a fure rule of composition, that the yeares of she oppressours bee reckned in the years of the Indoes.

-Thefecond particle is from the founding of the Temple vnto the deliroying of the fame. 427. yeares. In this particle there are these rules of composition; I. It often fals out that the yeares of the kings of Iuda and Ifraelare incomplete, 2. The fonne beeing Viceroy did raigne with his father which was bulied in forraine warres. 3. Sometimes the yeares wherein they governed wickedly are left vncounted as if they never were. 1. Sam. 13. 1. 4. The yeares wherein the fonne raigned the facher being aliue, but fpent with age or difeafes, are reckned allo to the gouernment of the fame father.

Thethird particleis the time of the captinine in Babylun, of 70, yeares, Ierem. 25. verfas. The beginning of this particle feemestobce at the burning of the Temple in the yeare of Nabuchad. 19. For this captimitic irrent only the defolation of the people shut allo of the land, which allo muft keepe ber fabbaths, 2. Chron. 36. verf. 22. But the land could not reft all the time before; baiing in her a king, priefts, citizens, and husbandmen.

Fac fourth is from the returne out of Baby lon to the beginning of Daniels weekes ; andis thour fourescoreycares. Realon. 1. D Dan. 9.25. hefpeaketh of fuch a going forth of a commanneement as by which not only she seed fying of the Temple, but the inhabiting likewife and repairing of their citie wasallowed : Now we reade of no fuch Edict in all the Bible, before the 7. yeare of Arteverses Longimanus. For the edict of Crrus, and the edict of Darius Histaspu, both of thefefpeake onely of building the Temple, but not of the citie. 2. The conversions of the heatiens, & the diffances of the Eccliptes doe makethelike fpace. The Ecclipfe in the fift years of Nabupolla (ar, or Nabuchadnezer,is diffant from that which happened the Dinteenth yeare of Tiberins, 652. Iulian yeares: and left any one fhould thinke that

Morecuerin this particle was the gouerne- [A] this Nabapediafar in Biolemse was not the fame with Nabuchadmezar, Iadde this one thing, that the Ecclipfe of the Moone in the 7 yeare of Campiles doth differ from that which happened eleven daies before the moparchie of Alexander, 192. Inlian yeares, and 64. dates, and that this is diffant from that which happened in the ninteenth yeare of Tiberius, 363: Inlian yeares. Moreover, from that Ecliptein the ; i.yere of Darins Hiltapu, to the Ecclipte in the laft years of Darms Codom there are 151. Inlian yeares, Thefethings to befoas I fay, Ptolemeus his account doth plainly declare, who reckoneth 126. Egyptian yeares from Nabona for to the Ecclipte in the fift years of Nabupola far and ar4. yeares to the Ecclipfe in the feauenth yeare of Canbifer, and 424. yeares to the death of Alexander, and 718, to the raigne of Augufins, Almegifilib. 3.c. 8.and 5 14. With this egrees the calculation of Praffia, whole accounts for beginnings and ends of times are moll certen, which runne thus.

From Nabonaffer to the beginning of the Inlycares .--- daics veares Of the death of Alexander -423 .- 260.

Of our Saujour Chrift-746-310. From the death of Alexander to the beginning of the weater.

Ofour Saujour Chrift, 13#3.-51. From Intrus Cafaraothe beginning of Chrift

Hewhich will thinke thefe things to bee fained, he most viresly ouerthrow all logillicall Aftronomie. And ruly this feemeth to me to be a norable argument to proove the truth of the holy Scriptures, becaufe the facred hillorie in the order of her narrations doth molt exactly agree with the connerfions of the heatens. And on the other fide this is vnto me a proofe, that the beginning of the weekes is nor to be fitted to the yeares of Cyrus or Darmy Hiftafpis, becanle then almolt all humane huftories, and all-aftronomicall obfernations are to bee denyed as counterfeit.

Allthakings, of whome there is mention madein Ezra, Nebernia Hester; and Daniel, for the molf part did raigne in this time, whome I (following the judgement of M. Gualter, and Temporarius) doe diffinguifh after this fost.

The y were either Medes, or Perlians.

The Medes were two. The first, Afuerus thefather of Darius Medus. Dan. 9. 1, Thisis that Afiages the Emperour of the Medes & Perfansestending his gouernment from India to A Ethiopia in Arabia:neuer was this deptined of his kingdome by Cyrus King of the Perfians as fome hiltorians doe fally fay. It is probable that hee was the husband of Hefter, and not Darins Hiftefpis nor Xerxes. Reafon 1. In Darins Hifrafpusthere was gra-

uitie and prudence loyned with a certaine A Thefe weekesfeeme to me for to endat the pietie, but in Affrieres luft and leuitie. 2. Mardechans in the first years of Cyrus, the captiutie beeing ended came againe into Iewrie. Esr. 2. Therefore he did not live in Perlia voder Cambifes; Darius Hafabis, or Xerxes: and it is not credible that hee who was molt carefull of the true worthip of God, would returne againe into the Eafl, when hee might vie the benefit of his libertie, 2. Xerxes in the 7. yeare of his raigue was out of Perfiain Sardis or in Greece, not returning home vntill the eight yeare. Amostris alfo his wife was a molt wicked woman. The objection of the Palace of Shulhan, is of fmall force ; for fay that it was the Palace of the Kings of Perlia while Cyrus reigned, (as Strabo faith,libr. 15.) yet the Palace of the Medes might bein the fame place before Cyrus his time. For Strabo faith in the aforefaid booke, that the Pallace of the Perlians was not there before the Medes were ouercome. If any one thinke otherwife he hall vie his owne indgement by my good leave. In these and fuch like things I will not contend.

The fecond is Darius Medus, hee was the chiefe in the facking of Babylon, Ifa. 13.17. Ier. 51. 11. and the Babylonian Empire was in his hand for the fpace of a yeare, Dan. O.I. This fame is Affuerus, Ezt. 4.6.

The Kings of the Perlians are thefe.

I. Cyr#s, yeares 30. but after the conquelt of Babylon 7. and from hence the Scripture beginneth the yeares of Cyrus:he(as Xenoph. witneileth) acknowledged Darius to be Emperour of the Medes and Perfians, when hee led the armie against the Babylonians, ouer which kingdome he ruled together with Darins Medus, Dan. 5 18.

2. Camby/es 7. he is Artaxerxes, Ezra. 4. verí.s.

3. Darins Hiftafpis 36.By this mans edict the Temple was builded, and not by the Edict of Darius Nothus, vnleffewe will fay that there were fome furuiting in the fecond yeare of Darius Nothus, which were almost 200. yeares old For* Accessibilie very yeare of Cap. 2.1 Darius doth take for graunted, that there were fome of the people yet left who had feene and knew the beauty of Salomons Temple. 4. Xerxes.21.Dan.11.2. 5. Artaxerxes Longimanus 40. Ezta. 7. 1.

and 6.14. 6. Darins Nothus or Ochus. 19.

Of these vntill A. lexander, 7. Artaxerxes Mnemon 43. the holy 8. Darins Ochus. 23. Scriptutes 9. Darius Arfes.3. 10. Darius Arfamis. 6. (peake nothing, nor Io(ephus.

The fift particle containeth the weekes of Daniell, and therefore it is of 490. yeares.

death of Chrift, and not at the final definiction both of the Temple und citie by 71sus. Reafon al The concurrent with many was plainly confirmed, partly by the presching of Christ, and paids by his paliton. But if the lall weeke beenstouded further to the definition of the cities then in that time alfo fome folemne league thould have beene confirmed i borno league was confirmed in the laft week emoise their was in the laft but one, a. Danal doth plainly fay, Scauentic weekes are determined vponshy people, and vponthe noly cities o finish the wickeeneste. and to feale vp the finnes, and to reconcile the iniquitie, and to bring in cuerlafting righ-B teoulnetle, and to feale vp the vision & prophefic, and to annoint the moft holy, which is the Meffin. Now if the deftruction of the citie did end thofe weekes, then not 70. but 65. weekes and a halfe were determined for the finishing of these things; for in the 65. weeke was made the latisfaction, for finne. and the Meffias annointed. 3. If you beginne the weekes from the 2. yeare of Darins Nothus, then Nebemias fhall have continued vnto the 32. yeare of Darius Mnemon and fomewhat longer, and hee shall bee an 100. and 90, yeares old, and then allo fitte for longiourneyes: and Ezra alfo fhall be farre elder.

In the middle of the laft weeke began the ministry of Christ or the time of his going p and downe. Act. 1. 21. The beginning of his ministrie was when hee was baptized of Ishn, and beeing annointed with the holy Ghoft.was fent to preach and it endured vnto the day of his affumption, and confifts of three yeares and an halfe almolt.

The first yeare was from the first palleouer. Ioh. 2. 1 3. vntill the feaff, Ioh 5. 1. The fecond yeare is from that feast vnto the paffeouer mentioned, Joh 6.4. The third yeare is from this paffeouer vnto that whereat Chrift was crucified, Joh, 13. 1. This paffeouer was celebrated the 14. day at even, both by Chrilland the Icwes themfelues, Mark. 14. 12. Now the first day of unleavened bread when D they factificed the Paffcouer, and his Difciples (aid unto him, where wilt thou that we goe and prepare that thou maiest eate the Paffeoners Luk. 22. 7. Then came the day of unleasened bread when the Paffeouer must be offered. The eating of the Patfeouer was either the sating of the Lambe, or of other cheere made of part of the facrifice according to the law. The cating of the Lambe was alwaies on the 14. day, and it is not likely that the Iewes durft violate fo plaine a law. The cating of theother cheere was on the 15. 16.and 17. dates, and yet not by any that was polluted; and of this latter is to beevnderflood that place of Joh. 18, verf. 28. They went not into the common hall left they should be defiled, but that they might eate the Paffcouer. The

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to the firit Patleouer is almoft halfe a yeare. And thus inshe time of the old world the time of the new followerh, which is from the afcention of Chrift vato the last indgement. The Sabbath of she new world is the day of Chrifts reforrection, which is the eight from the creation: and me think eache Scripsurefeemeth to aligne the Sabhath to the Lords day. 1. Cor: 16, 1; Tomakegathering B on the firlt day of the weeke is an A poltolicall inflitution, therefore the hallowing of thisday for the Subbath is likewifean Apo-Bolicallinition, becaufe gatherings were not made but when the worthin of God was

there of the set of th a distanti manakana a A STRATIGHT IN A STRAT at er soumdt gesting hindeline. יוגנס במלוע ליומי בישלצם מכברת ביו עולט ta a una la esperada da concorda. LO STRACTOR STRACTOR and the ending building and the ى مەنىڭ بەركە يىر «مەنى». تەركە يېزىدە يەركە يىر «مەنى»، and the start the second starting of cot real data will be agod tetter <u> स्टल्स्ट्रिक्ट्</u> nien anderen anderen (nien) men allefteliteret im eine (nien) ge

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The time from the Baptime of Chrift va - A folemnely pastormed. Secondly, lots the Apolledortradknowledge this day to bee the Lords. Reu. 1. 10 that is a day confectated to the honour of Chrift, And the relt of the Apofiles have observed this fame day in fread of the leves Subbath Act. 20.7. yez Chrift himfelfe doch ferine to have done the fame. Ich. 20, 19:26 Thirdly, it is the opinion of Cyprian, that excumcifion was a Sacrament of the Sabbash to bee kept on the 8. dayin the new Teltameral. 3. opi, 19 ad Fidum. Auguft de ciu des l. 22 c. 3. I be Lords das was ballowed by Chriftsrefurrellion: And Ser. 251. The Apolies did or daine the Lords day to be kept with teligious werfbipter 2000 and

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			Hithertoonely a milt did water the earth. The body of Adam was made of the duft.	102	
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			A li creatures are brought vnto man toice how he would can them.	2	
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		1	be frift city built in the world. eth borne in the 130. yeare of Adam.	5	1
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			A shaladed borne the 70. Years of Activity	- 5	
		· · ·	hand borne the GS. year of Ivialiance.	5	
			Anoch borne the 62, yeare of Iared. Methofalah borne the 65, yeare of Enoch.	5	
	6	87	Amech borne the 187, yeare of Methulalah.	- 5	
			A Land Lind Deing 020.Veal CS VIUG	5	
				4	
		4 1	Charles is the form of a little (O lice using the to) - at	5	
				5	
		56		4	
			Noah borne the 102 years of hands the Smiths craft. The invention of Mulicke and the Smiths craft. Enos dieth the 905 years of his age.	5	
1 1				5	
		90		6	
-		122 536	The Constant of Lind IBarry the One Street of Street	6	
The 1	1.		Of thele were borne Oyante.	6	
yeares of No-			Now all fleft had corrupted his way. Gods purpole concerning the flood, reueaicd.	6	
ahs prea-			The commandement to Dunutic Astron	6	
ching				6	
120			The basis bornethe fue buildten ferre er terre	11	
		556 559	Sem is borne the 503.0f Noah.	6	
	· · .	501		5	
	5 1 14 1	650	Lamech dieth in yeare of his age 777.		11
		-		1	-11
	1_		Mmm	Methulala	an' I
1					

Proms.	World	. (686)	Genefis.	Chron.
120	m 6	Methulalah dieth the 969. yeare of his age.	-151	
	2 1	The commandement to enter into the Aske	17	
	1	The entrance into the Arke.	2	
	1 1	At lances forry dates.	- 7	
	3 27			
	7 17	The Arke refleth on the mountaines of Ararat.	8	
	10 1	Here end an hundred and fifry daies.		
	11 12	The tops of the mountainer appearer,	- 8	
		The Crow and the Doue are fent forth, with returne. The Doue is fent out the fecond time.	8	
		Size returneth with an Olue leafe.	8	
	26	The third time being fent fhee returnes no more.	8	
	7		8	
	1 1	The waters are dried from off the earth.	8	
		Noah remoouerh the couering from off the Arke.	8	
1	2 27	God commaunding, Noah goeth out of the Arke	- 8	
		(He offereth facrifice vnto God.	8	
1		The courfe of nature is reftored.	8	
1		The Rainbow is the ligne of Gods couenant with the earth.	9	
		Marriage is confirmed.	19	
		Mans dominion is relfored.	9	
1		The eating of fleih, except the blood, is permitted.	9	
		The office of a Magiltrate is clablished. The law for murther.	9	
			9	
		The dreffing of vines and Noahs drunkenneffe. Ham is publiked for mocking his father.	9	
		The piety of Sem and Iaphet is rewarded.	9	
		The dwelling of Japher in the tents of Sem is foretolde.	9	
	. 8	Arnhavad is horne too years of Sam	9 11	
1	1693	Selah is horne the 25 years of Arnhavad	11	
	1723	Heber is borne in the 20 years of the age of Selab	11	
	4757	Peleg is borne the 24 years of the age of Heber.		
	· 1	1 In e parting of the earth or the beginning of nations.	10	•
		laphet the bill king of Europe.	10	1
		Sem of Afia.	10	
	1787	(Ham of Africa.	10	.
		Reu is borne the 30. years of the age of Peleg. Nimrod buildeth Babel, Erech, Acchad and Calneth.	11	
		He was the first founder of the Monarchy of Affyria.	11	
		Therower of Babel is builded.	11	
	1819	Serug is borne the 32. yeare of Reu.	11	1
	1849	Nahor is borne the 30.yeare of Serug.	11	
1	1070	Terah is borne the 39. yeare of Nahor.	11	
	1948	Abram is borne the 70. years of Terah.	11	
	1996	Sarai is borne.	17	
1	2004	Peleg dieth the 239. yeare of his age.	n	
	2023	Noah dieth in the 950 yeare of his age.	11	
		The promife of land, and of fuccellion is made to Abram.	12	
4	1	Terah with Abram goe from Vr of the Chaldes. They come to Haran and dwell there.	11	
		Abrams departure into Canaan.	11	
1	1	From thence becaule of the dearth he goeth into Egypt.	12	
	1	Sarai being taken from him is reffored inuiolate,	12	
	•	They depart from Egypt fafe and found.	12	
1	6	Reu dieth the yeare of his age 239.	ii	
	9 '	Abram and Lot being come backe into Canaan, are feparated.	13	
	2030 :	The promite of land and fuccellion is renued.	13	1
	1	Lotistaken prifoner in the ouerthrow of Sodome.	14	
1		Abram delivereth him from the hands of the 4. Kings.	14	
ľ	. 1	Theother Kings honour him with the title of Victory.	14	1
		He offereth Sacrifice vnto God.	14	1
·		He keepeth nothing of the prey to himfelfe. Abram deploreth the want of children.	15	
10	1	The promife of the land and fucceifion is renued.	15	
	3	Sarai giueth her maid vnto Abram.	16	
·				ļ
			lagar	1

Prom.	World	- (\$87)	Genefis	Chron.1.
;	.4	Hagar having runne away, returneth to her millris.	16	
	2049	Ifmael is borne,		[]
20	7	Circumcilion is inflituted the 99.yeare of Abrahams age.	17	
[The names of Sarai and Abrain are changed.	17	
		Abraham and his family are circumcifed.	- 17	
1		Abraham receiveth three Angels into his houfe.	18	
		Ilaac is promifed againe.	18	
		The defiruction of Sodome is declared vnto Abraham.	- 18	
		Abraham prayetu for the Sodomites.	18	
		Lot receiucth two Angels into his houfe.	19	
		The wickednes of the Sodomites.	- 19	
		The fauing of Lot and his daughters.	19	
		The burning of Sodome. The incelf of Lot with his daughters.	19	
	· · ·	Abraham goeth from Mamra to Beerfheba.	- 19	
		Abinelech is punified for taking away Sarah.	20	
		Abraham prayeth for him, and he recourteh.	20	
	8	Isaac is borne in the 100. yeare of Abrahams age,	2.5	1.14
	2050	Serug dieth in the 230, yeare of his age.	11	E I
30	2	Ifaac is weaned.	21	
20	-	Hagar iscalt out with her fonne Ifmael.	24	
	1 '	The cosecant betweene Abimelech and Abraham.	21	
40	2060	Aoraham is produed in offering his fonne Líaac.	22	{
	1	A Rammeis offered in flead of his fonne.	22	
50	2070	The promife of the bleifing is confirmed.	22	1
60	2080	Terah dieth in the yeare of his age 205.		
	3	Abraham goeth to dwell in Canaan. Act. 7.	· · ·	
	5	Sirah dieth in the years of her age 127.	23	{
		Abraham bewalleth her.	23	{
		He buyeth a field to bury her in.	23	1
		The burying of Sarah. Abrahan caffeth to get Ifaaca wife,	24	
	8	Rebecca is gotten to be his wife.	24	1
	1	Ifac being 40. yeares olde, taketh Rebecca for his wife.	24	1
	1	Abraham hauing married Keturah,getterh children.	25	1
		He giueth them gifts and fendeth them from Ifaac.	25	
-	2090	Arphaxad dieth the yeare of his age 483.	11	4
70	2100	•		
80	8	Iacob and Efau are borne in the 60. years of Ifaac.	25	1
00	2110			
90	3	Abraham dieth in the yeare of his age 375.	25	{
y •	1	Heisburied by Ifaac and Ifmael.	25	
		Elau felleth his birth-right for a melle of pottage.	26	
	6	Itac going into Egypt flayeth at Gerar.	26	
	1	For feare he faineth Rebecca to be his filter. He goeth to Beerfheba.	26	ł
	1	The promile is againe confirmed to Ilaac.	26	
	1	The browner Dame and		
	2120	Efau taketh wives of the heathen when he was 40 yeares olde.	26	
100	8			
	2130	Shem dieth in the yeare of his age 600.	11	
110	8			1
120	2140	Ifmael dieth in the yeare of his age 137.	25	
	1		27	
150	2170	Isac intendeth his bleifing to Efau.	27	
160	2180	Iacob by the craft of his mother getteth it from him.	27	
	1	Iacob by the counfell of his mother, fleeth to Haran.	28	
	1	In a dreame by the way he feeth a ladder.	28	
	1	The promife is made againe vnto Iacob. Iacob is received into Labans houle.	29	
	1	Heferuerh feauen yeares for Rabel.	29	1
	5	Leah is brought to his bed in flead of Rahel, and is accepted.	29	
		He couenanteth to ferue feauen yearcs more for Rahel.	29	
	1	Rabel is married to Iacob with Leah.	29	1
	6	Heber dieth in 464-yeares of his age.	11	1
	1	Minim 2	Ruher	1
	1			

rom.	World	(688)	Gen	:/25	<u> </u>
		Pahen D	1	1 Ch	ron, 1.
	. 7	Ruben. Simcon. Carebonie of Leph	: 1:9	2	
		Leui. are borne of Leah.		1	
		Iudah.	- 1 -		
	2190		30	1	
	• • • • • • • • • • • • • • • • • • •	Dan. Zare borne of Rilbah Bahels maide. Nepthali S	1	1	
170	3		30		
	5	Gad. { are borne of Zilpha Leahs maid.	- 3-		
	6	a tuer. y	30		
	8	Itlachar. Sare borne of Leah. Zebulon.			
	9	Dinah is all o horne of L call.	30		
		Iolephis borne of Rahel in the yeare of Jacobs age 91.	. 30		
		Tacob bargaineth to fernelixe years for callelis	30		
		He getteth double wages by his arre and cunning	30		
	2200			1	
	1	God commandeth Jacob to returne into Melopotamia.	31		
•	5	La departeth from Lahan (ccfcfiy With all instanting)	31		
180	, ,	He being acculed of theft, defendeth himfelfe.	31		
	1	The couenant of peace betweene Laban and Iacob.	31		
		God comforreth Iacob by his Angels.	3 =		
	1	Fearing his brother he craueth aid of God.	34		
		He wreftleth with an Angell.	3		1
	1 .	who nameth him Ifrael.	33	4	!
	1	Ffau receiveth Jacob friendly.	3		
		E Can by much intracting receipt h 1200bs gills.	3		
	1	He offereth himfelfe and his followers to beare him company.	3		
	6	Iacob dwelleth in Succoth.	3		
	7	He commeth to Sechem where he dwelleth 8.yeares.	3		
	1	There he huverh a polieftion and buildeth an Altar.	- 3	3	
	9	Iudah hauing turned from his brethren, marrieth Shuah.	3	3	
	2210	Er is borne.	3	3]	
	1210	Onan is borne.	3	3	
	2	Salah is horse	3	3	
	-	Direct is south ad by the forme of the King of Sechem.	3.	1	
190	3	The Sechemires therefore are flaine by Dinahs brethren.	3.	ŧ	1
		Iacobs journey into Bethel.		5	ł
		There he pay eth his vow.	3	5	ł
		Deborah R ebeccaha nurle dieth.	3	5.)	1
	·	God confirmeth the bleffing vnto Iacob.	3	5	
r		Rahel dieth in labour of Benjamin.	3:	5	
	4	Ruben committeth inceft with Bilhah.	3:	5	1
		The finding of Mules	3	5	
		To loop celleth his brethrens faults to their lather.	3	7	
	5	His dreames of his authority in his fathers family.	3		14
	6	Trais Caldeinte Bount at the vegtes OL 17.	3	7 }	lob
	0	Tob by Satans meanes lofeth his wealth and his children.			1
	1 Č	He is gricuouily afflicted in his body.	·		2
	ł	His friendsvilit him.			1 1
	1 .	Lie surfeet the day of his high			3
	1	He maintaineth his owne iuffice against his friends acculations.		1	5,31
	1	Elihu exhorteth him to acknowledge his finne.			32
	1	Lob being reorehended by God, of repentern.			40
	1	He offereth Sacrifice for himfelfe and his friends.		1	42
		He is made whole, and his wealth is reftored double to him.			42
	1 -	Themas is given in marriage to FT.WDO dicto.	3	8	1
	9	Onan having married her, perifheth for the fame wickednes.	3	8 4	.[
	2220	Cuan naulug mannen mante	1	1.	1
	2220	Indals committeeth inceft with Thamar.	3	8	
2 08	7	Iofeph made ruler of Potiphars houfe.	3		1
	1 '	The chaftity of Iofeph.		ś	1
	1	Heis caff into prifon three yeares.		9	1
	1	The keeper of the prifon committee hall to Iofeph.		9	1
	1	He expoundeth the dreames of the Kings feruants.		0	1
	8	Ifact dieth in the yeare of his age 180.	3		
	-	Pharaohs dreames.	-4		1.
	9	Chargene er en 1995			Iofe

<i>m</i> .	World	(689) G	enefis			_
-1		Iofeph expoundeth them.	41	1	Chron	٤.
i	i	Hegiueth counfell to prouide for the famine to come.	41		-	
	1	Hereupon himfelfe is made ruler ouer the land of Egypt, beeing 30 yeares		}		
		Hereupon munche is inade faier oder metand of Day pipeeing 30. yeares				
		of age.	41		· ·	
		The marriage of Ioleph.	41			
	2230	The /. yearce of prenty beginner	44			
	1	Manaucs is borne.	41			
10	2	E DINATION IS DOLLIC.	41		1	
-	4	Ezron is borne. The beginning of the yeares of famine. Jacob fendeth his fonnes into Egypt. Here Joleph entreateth them as if they were fpies: They promife to bring Beniamin with them.		2		
	6	The beginning of the yeares of famine.	41			
	8	Lacob Condeth his Connes into Egypt.	42			
	•	I Ture To Cash an treatest them as if they were faires	42			
		There Toleph childer there are min with them	42			
		They beare home their corne and the price in their facks.				
			42	;		
- 1		Beniamin is fent wich the reft. The cuppe is found in Beniamins facke.	43			
		The cuppe is found in Benjamins lacke.	44			
1		The cuppe is found in Bergamins tacke. Iddah offereth himfelfe to be a feruant for Benjamin. Iofeph maketh himfelfe knowne to his brettfren.	44			
- 1		Infenh maketh himfelfe knowne to his brettinen.	45			
		loteph maketin nimelie knowne to ins oremeter. Iacob goeth downe into Egypt, being 130. yeares olde.	46			
1	9	Accompanied with his family of 70. loules.	46			
			46			
1		Iofeph meeteth his father. He teacheth his brethren what to anfwer to Pharaoh.	46			
1		Heteacheth his brethren what to aniwer to Phataon.	T			
		lacob commenderore Pharaon and tenetining the age	47	F		
1			47		1	
1		Where Loleph fultaine: h them with food quietly.	47		4	
1		The Feyntians for hunger fell both lands and livings.	47		1.1	
1	2240	I heland of Golien is guerning. Where Loleph fultaineth them with food quietly. ? The Egyptians for hunger fell both lands and livings. Lofeph buyeth all the land of Egypt for Pharach.	47	4. I		
220	1	He giveth Seede corne to the Egy prians.	47	1		
1	2	He gibeth Seede conte to the Day prime	47			
230	2:50	Iacob appointeth his fepulchre in Canaan.	47			
	5	lacob adopteth the fonnes of Ioleph. By druine unlinct he preferreth the yonger before the elder.	1 18	÷ • •	4 A.	
	2280	By divine initiact he preferrern the yonger before the cluet.	48 48			
		The right of the first borne is given from Ruben to loseph.			5	
260		The right of the first borne is guern tour year to other a second of the	49			
200		Herellerh them that Chrift shall come out of Judah.	49	1	[·	
	2300	He will the them to bury him with his fathers. Iacob dieth in the faith the 147.yeare of his age. Iacob dieth the yeare of his age 110.	49	1		
280		Looph disth in the faith the 147, years of his age.	49	1	1	
		Tacob diction in the latter of his age 110.	50	1.		
	9	Internation the year of the up a star	50			
		They keepe his body embalmed.	Exod		1 :	
	2310			1 0	1.1	
290	3	The Ifraelites are increased in number and power.	4 👬	1	1	
		The new Pharaoh grieuoufly opprefieth them.		1	1	
		Leui dieth the 137.yearc of his age.	6	1		
	2320	So dieth all that generation.	† I	1	L.,	
300	5		1.1	1	1	
310	2330	Ram is borne. The edict of drowning the male-children	1 1	1	1 :	
	2360	The calce of arowning the man children	- 7	1	1.0	
340	2370	The edict of arowing the marchane entropy of the state of	16	1	1	
350		Cahat dieth.	1 2	1	11	
220	1 3	Mofesisborne of Amram and locabed.		1 -	1 4	:
	2380	Moles is borne of Amram and locabed. He is call into the flagges and taken up of Pharaohs daughter.	1.*.	1:	11 1	
360			1	1.	1	
		Iofhuah is borne. Iofh. 14.	- 1	1	1	
380		Township	3	1	11	
390	3	Moles killeth an Egyprian. For feare of Pharaoh, he fleeth to Madián.	2	1.1	11	
	1	Foricarcon Phataonine incenter a	1.2	1	1	
	{	He is married to Zipporan.	- 1	1	1 1	
	4				1 :	7
	2420	The server of Cath heat the Confaires for to obtained	- 6		1 1	
400		A mean dieth in the yeare of his age 137.	10	ŀ	1	
420	2440			1	1 :	
					1 .	
	2450				1	
	1				1.	
	2	at at 11 - CT(red	2		1	
43	1	God heareth the mone of the Children of Ifrael.			1.	
1 2 2 1		God heareth the mone of the Children of Inter. God calleth Mofes to bee the deliverer of his people at the age of t	3	1	1	
1					1	
2	:	Minm 3				

be depar	War.	(690)	Linua.	Numb.	Chron.
	<u>f</u>	He is taught how to behaue himfelfe.	3	1 1	
heir de	1	Moles drawing backe is confirmed.	4		
atture	1	Aaron is ginen to helpe Moles, and he vndertaketh his calling.	4		
ut of	1	He bringeth his wife and children to Iethro his father in law.	4	1 1	
gypt.	1 :	God confirmeth his calling vnto him againe.	4	t	
		He asketh leave of his father, and goeth toward Egypt with his family.	4		
		The circumcifion of his fonne, being neglected, is punified.	4		
		He being circumcifed by Zipporah, God is appealed.	4		
	1 :	Moles fendeth Zipporah backe to her father.	18		
		Mofes and Aaron doe their mellage to Pharaoh.	5		
	1	They are fent away as the heads of fedition.	5		
		The latiours of the Ifraelites are increased,	5		
		The officers of the liraelites complaine vnto Pharaoh.	5		
		They chide with Mofes and Aaron.	5	1 1	
		God heareth Moles, and renueth his promife.	6		
	1 :		6		
	1	Moles speaketh to the Israelites, but they beleaue not.			
		Being bidden to goe againe vnto Phargoh he refuleth shrough feare.	6		
		Moles and Aaron are emboldened again I Pharaoh.	7		
		The rod is turned into a Serpent,	7		
		Pharaoh is hardened by his Sorcerers inglings.	7		
		The waters are turned into blood.	7		
		The King is blinded by the Wifemensforceries.	7		
		The plagues of Frogges, Lice, and Flies	8		
		Pharaoh faineth to yeeld, but his heart is hardened.	8		
	11	The plagues of Murraine, Botches, and Halle.	9		
		Pharaoh confeileth his finne.	9	1	
		Pharaob confeileth his finne.	9	- F	
		Gog telleth Moles of the hardnelle of Pharaohs heart.	10		
1			10		
		Abib is made the first moneth.	12		
		The Lord inflituteth the Palleouer, and feafl of Sweet bread.	12		
	1,10				
2		A choice lambe is to be flaine after foure dates.	12		
		The plague of darknelle for three daies (pace.	10		
		The threatnings of Pharaoh against Moles.	10	1	
		The Fath of the first borne is fignified to Pharaoh.	11		
		Moles departeth away yery angry. God parfeth by the houles that are marked with blood.	11	· 1	
		God paffeth by the houfes that are marked with blood.	12		
	14	The first celebration of the Palleouer.	12		
		The first borne of the Egyptians are flaine.	12		
	115	The Ifraelites are fent out with great fpoiles.	12		
		Mofes leadeth them vnto their fecond flanding place,	122	33	
		They are commanded yearely to keepe the paffcouer.	13		
		Mofes taketh with him the bones of the Patriarches.	13		
		Pharaob purfueth the Ifraelites.	14		
		Mofes deuideth the fea with his rod.	14		
		The Ifraelites goe forth through the midfl of the fea dri-fhod.	14		
	111	The Egyptians with their King are drowned.	14		
·					
		God the Author of their victory is praifed in a long.	15		
		They wander three dates in drie places without water.	15		
ò		They pitch their tents in Mara.	15		
		The people murmure by realon of the bitter waters.	15		
		Mofes by calling in wood maketh the bitter water fweet.	15		
		God reacheth his people obedience.	15		
		They come to Elim, where are twelve fountaines.	15		
		They come into the defart of Sin.	16		
		For want of meate they mutter against God.	16		
-		They vpbraid Moles and Aaron with their plenty in Egypt.	16		
<i>6</i> .	· 1	The Lord fendeth Quailes and Manna.	16		
	1	Mannais kept for a remembrance vnto their polterity.	16		
		The Manna kept till next day putrifieth.	16		
		The Sabbath day Manna could not be found.	16		
			17		
1		They murmure for lacke of water.			
		Moles firiketh the rocke, and the waters flow.	17		
	. 1	Iofhuah ouercommmeth Amaleck.	17		
	1	They are charged to roote out this nation.	17	loles	

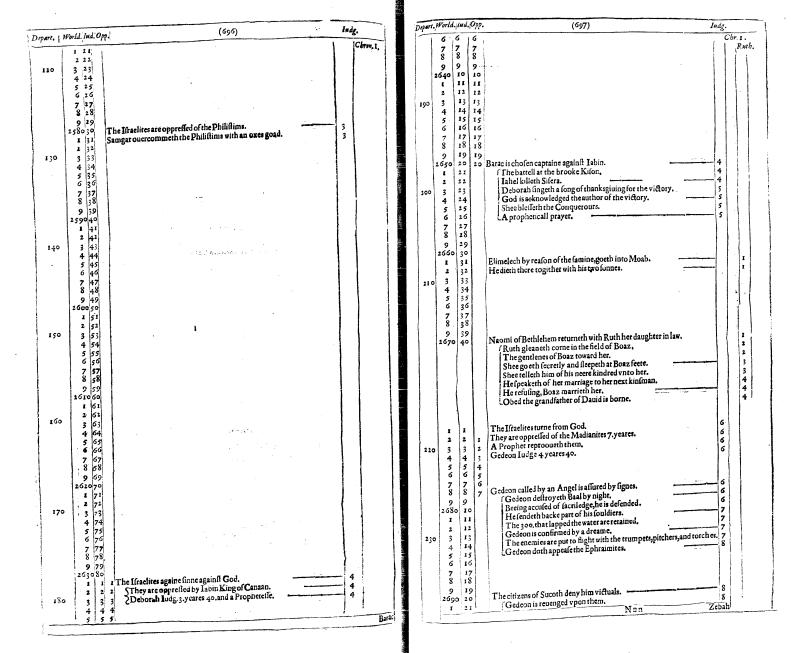
depart, World	A second s	Exodus	. Na
1 **	Mofes buildethan altar vnto the Lord.	17 1	Chron.
	Le thro commeth to fee Mofes.	18	
	He bringeth Zipporah and her children.	18	
	Iethro reioyceth and offereth facrifice to God,	18	
	By his counfell 70. Elders are chofen.	18	
1	They pitch their tents ouer against Sina.	19	
1 · · ·	God fignifieth that he will renew the couenant.	19	
1 ·	They are bidden to fanctifie themfelues three daies.	19	
	The people are forbidden to touch the hill.	19	
1	God appeareth on the Mount in thunder and lightening.	19	
3 5	The 10.commandements are given with the voice of God,	20	
	A great prophet to be fent. Deut. 18.		
	The people being afraid defire that Moles may speake to them.	20	
7	Molesgoeth to the toppe of Sinai.	20	
	He flayed with God falting 40.daies.	20	
	God giueth him the lawes which the people fhould obferue.ca.21.22.23.		
	God telleth him the forme of the tabernacle, cap. 24. to 31.		
4 16	Mofes is angrie for the golden calfe.	32	
1	He breaketh the two tables.	32	
1	The Leuites flay 3000. of the children of Ifrael.	32	
19	Moles goeth vp into the mountaine to pray for the people.	32	
	There he ftayeth failing 40, daies. Deut. 9.18.	· /	
	Mofes returning reprehendeth the people,	32	
	The people repent changing their garments,		
	The Tabernacle of the congregation is credied.	33	
	There God promifeth to dwell with his people.	33	
	Mofes defireth to fee the face of God.	33	
	The tables are renued.	33	
	Make sommeth from the Mount and his face (hinsth	34	
	Beeing come to the congregation he couereth his face.	34	
	The oblemation of the Sabhath is again commanded	34	
	The seading its of the people to offer for the morks	35	
	God shufeth and nameth forth his work man	35	
	The string of the Table media wish all the functions	35	
		30	
2454	The Tehernelewish the annurtanenes is reared un	&c.	
	The glorie of the Lord defcendeth when the Tabernacle	40	
	They is use an active left as the cloud size and from the Laberna de	40	
1		40	
	Cale in the second of the Taberna cle for the huma afferinge	sit.	
	The Sperifices of thanfeining or neace offerings.	2	
		3	
1 1	A leager declaration of the Sacrifices	4	
	A Judgesting of the Secrifice of thank conting	5	
	The confectation of Aaron and his former.		
	a total data total data for a fill and total and t	8	
1 1	A Content for himfolfs and the neonly	8	
8	ar til 1412hungalanna	9	
	and the first sector for the f	10	
	The Priefts are forbidden wine and ftrong drinke.	10	
	the second second second second second second second second second second second second second second second se	10	
		10	
		1	
		2	
	Obiertaationa to antor intereptone	13	
		4	·
	The purging of vncleane iffues.	5	
	The ordinance of yearely cleaning of finnes.	16	
		7	
		8	
	A law for iuffice in weights and measures.	9	
		0	
		1	
	Ordinances for the priefts and offerings.	2	

part. W	πid. (692)	Lewit.
		24
1.	The blafphemer is floned.	25
1	Lawes for keeping the fealts of yeares.	26
	The reward of obedience.	
	Lawes concerning vowes and tithes.	27 Numb.
14	The 2 palleouer kept at Sinai.	9
	They which were vacleane mult keepe it the 2.moneth.	. 9
	The reason why they wandted to long in the detert.	9
2	I The number of the lirachies able to goe to warre 603 550.	1
	The office of Leuites in the leruice of the I abernacie.	1
	The placing of their Tents, and the order of their journying.	2
	The number, place, and office of the Leuites.	3
1	The Leuitesare confectated in the place of the first borne.	3
	Offices are diffuibured to the Leuites.	4
1	The polluted muft be call forth of the hoft.	5
	A law concerning realoufie.	5
	A law of the confectation of the Nazarites.	6
2	The heads of the tribes offer in their order.	7
1 - 1	The delication of the Altar of burnt offerings.	7
	The manner of asking counfell of God is prefcribed.	7
	The office of the high Prieft about the Lampes	8
	The Leuites are confectated for the first borne.	8
	The time of the Leuites ministration.	8
1	The vie of the filuer trumpets.	10
	The cloud afcending giueth a token to goe forward.	10
2, 2	Their three dates tourney from Sinai to Paran.	10
1 24	Hobab is their guide and companion in their iourneies.	10
	The people murmure and are punished with fire from the Lord.	11
24	At the prayer of Mofes they are delivered.	11
	They loth Manna.	11
- 1	Their luft after fielh is fatisfied and punished.	11
	Moles delireth to be freed from his office.	11
1.1		11
- C-	The 70 clders are cholen. Aaron and Miriam grudge against Moles.	12
1. 83		12
1.12	God preferreth Moles. Miriam is flicken with Leprofie, and is healed at the prayer of Moles.	12
1.20	They goe from Hazaroth to Rutimah.	33
- 1 - 4+	From Rithmah to Rimmon partz.	33
S	From Rimmon-parez to Libnah.	33
	From Librati to Rillah.	33
- i	From Rillahto Kehelathah.	33
1 5	From Kinanto Keneratian.	33
- i i.	From Kehelathah to mount Sapher.	33
- <u>1</u> >	From Sapher to Haradah. From Haradah to Makheloth	33
	From Haradah to Makheloth. From Makheloth to Tahat.	33
1 -	From Tahat to Tarah, thence to Mithkah.	33
1 8	From Mithkah to Halmunah.	33
1 8		53 #3
1 0	Spies are fent before into Canaan, Afrer 40 dates beeing returned they tell the firength of the Cananites.	13
् ः	The second and and and and second with the fries	13
- C 1	The people are amazed and angrie with the fpies.	14
25	The people confpire to returne into A Egypt.	
. 01	They are barred from entring into the land of promile.	14
1 34	They are commanded to garbacke into the wilderneffe.	14
240	They that would goe forward are flaine by the enemie.	
1.1	The lawes are renewed to them beeing about to enter Canaan.	15
5	The punifhment of him that brake the Sabbath.	15
	The confpiracie of Corah againit Moles and Maron.	16
7	Dathan, Abiram, and the company of Coran are lwallowed by the carth.	
	Corsh going shout to get the pricithood is build with nic.	16
- 1	They are commanded to couer the Altar with the centers of the confpira-	1
	tours,	16
247	o The people murmure the next day for them.	16
	The plague begun is flayed by Aaron.	16
	Aarons rod buddeth and to he is confirmed in his office.	17
1 -		

epart.] World	. (693)	Vumbers.	
	The cleanling water is defcribed.	19	Chron. I.
	Miriam dieth,	20	1 .
2490	The people murmure for lacke of water, chiding with Mofes.	20	
	Moles is commaunded to speake vnto the rocke.	20	
	He ftriketh with diftruft.	20	1
	Hereupon Moles and Aaron are barred from entring into the land,	20	1
	Edom denieth the Ifraelites patlage.	20	1
	Aaron dieth in mount Hor at the age of 123. yeares.	- 20	
	Eleazar his fonne fucceedeth in his roome.	20	
	King Arad fighteth with the Ifraelites.	21	
	Ifrael having vowed a vow vnto the Lord, vanquifheth Arad.	21	1
	They come to Zalmonah.	33	
	They depart from Zalmonah and pitchin Punon.	- 33	
1	The fierie ferpents are fent for the murmuring of the people.	21	
	They are cured by prayers and looking on the brazen ferpent.	21	ļ
	They goe from Punon to Oboth.	33	1:
1.	From Oboth to the mountaines of Abarim.	33	
	Afterwards to Sared and Dibon Gad.	33	
	From thence to Almon-Diblathaim.	33	1
	From thence they pitch thei, tents before Nebo.	- 33	Į.
	There they praife God for a fountaine of water.	21	1
	The kings of the A morites are deffroyed, and their kingdomestaken.	21	
	Ogking of Balan is ouercome.	- 21	
	Moab fendeth for Balaam to curfe Ifrael,	22	
	By the way he is rebuked of an Angell.	22	
1	Twice healfayeth to curie them.	- 23	
	Beeing changed by inftinct he bleffeth them.	23	
	Balaam prophelieth of the comming of Chrift, and the deftruction of t	he	
	Nations thereabout.	24	
	The people commit fornication with the daughters of Moab.	25	
	There perifh for lufting 24000.	25	
	The zeale of Phineas flaveth the anger of God.	25	
	God establisheth the Priest hood to Phineas and his posteritie.	25	
	Cadapammann dath to kill the Midignites	25	
	The people are numbred the fecond time.	26	
	Motes is commanded to duride the promiled land.	26	
	he heritage of the daughters of Zelophanad."	27	
	Mode reforewarned of his death.	27	
1	Iofhua is chofen to be his fuccellour.	27	}
•	The law of facrifices.	28	
	Sacrifices for the latter Feafts of the yeare.	- 29	
	The law of vowes.	30	
	Remenge is taken on the Midianites.	31	
	The Rubenites and Gadites polletle the land on this fide Iordan.	32	
1	The halfe tribe of Manalles gets Gilead.	32	1
1	The land of Canaan is divided to the 9. tribes.	34	1
	Circles are alligned to the Leuites.	35	
1	The inheritance mult not be given from one Tribe to another.	36	1
		Dent	
1	Mofes about to die readeth ouer the law to the people, a prime capit, ad	28	1 5
1	Typics about to the reacting out the fact to the property of the requirements	29	. [
·	God renueth his couenant. Moles rehearleth his long to the people.	.32	
	Moles dieth in the yeare of his age 1 20 and is buried by God.	34	0
	The IGaelites mourne for him 20 dates.	- 34	1
1	The Ifraelites mourne for him 30. dates. The Lord encourageth Iofhua to inuade the land.	1	
49 3	The Lord cocourage in folio a to monde the second	2	
1 -	Iofhua fenderli men to fpie Iericho.	2	1
	Rahab hideth them and faueth them.	2	
	They promife to faue her and her family.	1	
	I dey promite to tate her people to prepare themselves.	3	
	They come to Lordane.	- 3	
1	The people is fanctified.	3	
	The priets are lent before with the Alke.	3	
		4	
l	They fet yn a monument in tememorance of then parages	5	
1	Circumcifion commanded in Gilgal.		

he depart.	World	(694)	Ioßna.	
		They offer and eate of the first fruits.		
4. 9	£ 1	Being circumciled they keepe the palleouer.	5 5	Chron. I.
	91	Manna cealeth, Iofhua is contirmed by a vilion.	5	
	с. с.	Iefhuais confirmed by a vilion.	5	
1	62	The wals of Jericho fall at the found of the trumpets.	Ġ	
		Iofhua curfeth him that fhall build them againe.	6	
		They of As put the Ifraelites to flight.	7	
	6	I he puniforment of Achan for lacriledge	7	·
		The liege and winning of Ai.	8	
		The liege and winning of Ai. An altar is fet vp in Geball. The law is written vponttones.	8	
	41	The law is written v ponctones. The bleffings and curlings are rehearled.	8	
		I ne bielings and curings are renearies.	8	
		The craft and league of the Gibeonites.	9	
		God haileth, and the Sunne and Moone fand both full.	9	1
	35	The fine kings are flaine at Gibeon.	10	
	22	Their bodies are hanged vpon trees.	10	
- I -		Iofhua fubdueth that whole countrie.	10	
		Calebasketh Hebron.	. 14	
		I shua returneth to Gilgal.	14	
1	2500	And now the Land had reft. The commandement for deviding the land. The dwillon of the land on this fide Iordane.	14	
.	1.7	The commandement for deviding the land.	13	
50	4.	The duilion of the land on this lide Iordane.	14	
E I		Hebron is elfablished vnto Caleb.	14	
	· · • 1	The lot of the children of Judah.	15	
1 1		Sichem, sco. is given to the posteritie of Ioleph. Ioshua fighteri, against the Northerne Canaanites.	16	
		The phrafe of Iothua, and a catalogue of his acts.	11	1
		The phrale of lothua, and a catalogue of his acts. The tabernacle is remooved from Gilgal to Shiloh.	12	
		The reft of the land is diffributed to 7. tribes.	18	
		The cities of refuge are appointed.	20	
	1.1	Cities are given to the Lewites by lot.	21	
		Ruben, Gad, and the halfe tribe of Manalles are difatiled.	22	
	22	There is great adoe for the altar which they built at lordan.	22	1
	100	Ioshua having called the Elders together giveth them counfaile.	23	
· · · ·	51	And having called the people he renueth the league.	24	
	· · · ·	They ferve a pillar for a witneffe, Iofhua bid leth the people farewell.	24	
-		The Ifraelites are reproved for not expelling the Canaanites. Iud. 1,2.	24	
	2	Iofhua cieth and is buried in Timnah.	14	
11	92 192	lofephs bones are buried in Sechem.	24	1
	- Y - 11	Eleazer dieth, Phineas fucceedeth him.	24	
1.			Indges.	
		The yeares of.		
		Ind yeares of. Indo, Oppr.	·	
	- 14 B			
	∎a:	I he Ifraelites aske the Lord who shall be their captaine. Adonibezeck is vanquished by Iuda and Ioseph.	1	1
	9	Othoniel yeares 40, the first ludge of lirael.	1	
		Ourorace year carlot menta Inobe of mater	3	
50	3 3	1. A second sec second second sec		
	4 4	engena engen ander ander	1	
	6 6	te te te service de la construction de la construction de la construction de la construction de la construction	1	
	747	and a second second second second second second second second second second second second second second second	1	
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25	2010	and the second second second second second second second second second second second second second second second		
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)::: ert.	1 Wor	ld.jl	1d. [Bpp. (695)	Indg.
		119		The Ifraelites doe wickedly in their marriages and Idols.	
	2530) zo		I nen bolluagevnoert nihan eight vegres	3 Chron. E.
	1	21	2	DO2ZISDOTDE Of Rahab-Matth T e	3
	z	22	3	Wichab reforeth his theft to his mother	
	1	1	1	His mother dedicateth it to Idolatrie.	17
			1	An Image is made of it.	17
				He hireth a Leuite to be his Prieft.	17
	1	1	1	I be children of Dan fend men to fearch the land	17
	1		1	They take the Gods and Prieft of Michah away.	18
			1	They deftroy Laifh.	18
		1	1	They build it againe.	18
80	1		1	They fet vp the Lioll which they tooke from Michah.	18
			1	A certaine Leuite fetcheth his wife from Bethleem.	18
	1.	1	1	Beeing at Gibeah he is belet by the citizens.	19
				He is compelled to expose his concubine.	19
				She is molt villanoufly abufed to the death.	19
			1	The Leuite cutteth her in peeces.	19
				And fendeth her to the twelue tribes.	
				The Ifraelitescite the Benjamites.	19
				They fend for them that did the villanie.	20
	1			The Ifraelites are twice overcome.	20
				At length they get the victorie.	20
				They aske counfell of God for the reftoring of the tribe.	20
				They aske counten of God for the renoring of the tribe.	21
	1			They flay the men of Iabeth-Gilead.	21
				And giue of their virgins 500 to the Beniamiter.	21
			1	The Beniamites take the daughters of Shiloh.	21
	3	23	1.	The reconciliation of the Tribes.	21
	4	24	4		
	5	25	5		
	6	26	6		
	7	27	7		
	8	28	0	Cusham the King of Syria is ouercome.	
		-		The I(raelites are delivered.	
	9	29		1	1 I
	2540 I	30	1		
		31			
	2	3 2	{		
90	3	33			
	4	34		N	1.1
	5	35			
	6	36			-
	7	37			
	8	38			11
	9	3 9			
	2550	40			11
	I	I		Ehud the fecond Iudge of Lirael 80. yeares.	-3
	2	2		He was left handed.	-31
100	3	3			r I
	4	4			11
	5	5			
. 1	6	6			
	7	7			
	8	7 8			
	9	9			11
		10	1	The Ifraelites finne againe.	-3
	1	11	2	Folon, Amaleck, and Moab opprefile them.	3
		12	,	The Ifraelites are ouercome and Iericho is taken.	- 3
100		13	4		1
. 1		14	5 6		
		15			
		16	7,	The East offe Jour of the Tingeliter to Falon	
		17	8]	The Embalfadour of the Ifraelites to Eglon.	- 3
		18	1	gion is flamein his parlour.	3
	9	19	1	The elcaping of Bhud. The fupprefilion of the Moabites.	3
,	2570				-; [



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rt. World, Ind. Opp.	(698)	Indg.		The dep	Worl		l.Opp.	(699) د.	am. 1.
2 22 3 23 4 24 5 25 6 26	Zebah and Salmunah are flaine. He refuleth to be King. Of the (poiles he maketh an Ephod, which is the defiruction of his fa- unilie.	8	Cbron, 1.		9	2 I 2 2 I	18 T T T	hey crievnto God and are rebuked. hey repent and obtaine mercy. phre Ludge 8, yeares 6.	
7 27 8 28 9 29 2700 30 1 31 2 32				310	2760 1 2 3 4 5	2 3 4 5 6 1	Ib	Hevoweth a vow	
4 34 5 35 6 36 7 37 8 38 9 39					6 7 8 9 2770 1	7	Si T T I Z	amplon a Nazariteis promifed ne promife is confirmed by fignes ne fame promife is performed Sampfonbeing borne ne Philifitims opprefie the Ifraelites 40. yeares a	12 13 13 13
I I 2 2 3 3 4 I 5 2 6 3	Abimelech ludge 5, yeares 3. (He vfurpeth the rule ouer the Sichemites. He purteth all his brethren to death except one. Who denounceth his ouerthrow and the Sichemites. Hatred betweene Abimelech and the Sichemites. Abimelech is wounded to death by a woman. LHIs armour-bearer thruftshim through. Tholah ludge 6, yeares 23.	9 9 9 9 9 9 9 9		320	2 3 4 5 6 7 8 9	2345678	4 5 6 7 8 9		
8 5 9 6 2720 7 1 8 2 9 3 10 4 11 5 12		10		330	278 1 2	0 9 10 1 2 3 4 5 0	13 A 14 15 16 17	Abdon Iudge 11. yeares 8.	12
6 13 7 14 8 15 9 16 2730 17 1 18 2 19 0 3 20 4 21				34	9 279 1 2 3 4 5	8 1 2 3 4 5 6 7	20 21 22 23 24 25 4 25 4 25 4 25 4 25 4 27 4 27 4	Heloueth a Philithm. On the day of his marriage he killeth a Lyon without weapon. Returning from his auptuals, he taketh hony from the body of the Lyon. He gropoundeth a riddle. His minde is detected by his wife. He goeth home without his wife.	13 14 14 14 14 14 14
5 22 6 23	ait ja dor "yeates 22.	. 10			7 8 9 280	10 1 1	29 30 1 31 1	The write of Sampfon is married to his companion. His write thus gone, he burneth the Philfdims corne. The Philfdims reuenging the mafelues, againe he flayeth them. He is hound and brought voto them.	14 15 15 15
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	The Ifraelites fall into idolatry.	- 10		35	4	14 15 10 5 17 10 1 10 1	4 34 I 5 35 I 6 36 I 7 3 7 I 8 38 9 39 I 6 40	Being thirlie,God gueth him water. He goeth to an Harlot at Azzab. He carriet away the gates of the city. Dalilah deceiueth him, and bereaueth him of his flrength. They purout his eyes, and put him in the mill. He will be the owner the house on the Phillitims.	15 16 16 16 16 16 16 16 16 4
9 13 9 2750 14 10 I 15 II 2 I6 I2 3 I7 I3 4 18 14 5 I9 I5	Zli is borne.			30		3 4 5 5 5 5 7		Hannah enuieth Peninnah. Shee is derided for beeing barren. Shee prayeth to the Lord for a fonne. Shee voweth her fonne vnto the Lord. Her anfwer to Eli reproouing ber. Samuel is borne.	2 5 1 1

art. Wor	id Ind.		Samuel 1.	Depart. H	oria.	A HOL. IA	-//.	(701)	Samu	
	10	Hannah lingeth a long voto the Lord.	2 Ch	a. 1.	11		1	He is annointed King primately. Saul is among the Prophets.	10	Ch
2820		The wickednes of the longes of Eli.	-					Saul is among the Prophets,	10	
	12	The Ifraelites abhorre their offering.	2		1	1	1	Saul is chosen King by Lot.	10	
2	13	Eli bis indulgence toward his fonnes.	2					The people receive him with acctamations.	- 10	
		2						The Amonites warre against Jabeth Gilead.	11	
3	14					- 1	ł	They take cruce for featen daies.	11	
4	15							Saul delinereth them.	- 11	1 :
5	16		1 1			-	• Ca.	I his selling an the big down a segment ad	11	
6	17				1	32	2 34	Samuel teacheth him his duty:		
7	18	God foretelleth Samuel of the deffruction of Eli.	2				1	Samuel teachern min ms duty.	12	
8	19	Samuel denounceth deftruction to Eli and his posterity.	3		+ I		1	He reprodue the ingratitude of the people	12	
9	20	Samuel his authority in all Ifrael.	3		1.1			God by miracle caufeth them to coufeife their finne,	12	
28;0								Samuel exhorteth the people to follow the Lord,	12	
	22			20 A				Lonathan vanquilheth the Philiftims.	13	
					1.1			The Philitims pitch their tents over againft Gilgal.	13	
2	23					- 1		Saul multereth the Ifraelites,	13	
3	24					1	1	Saul Sacrificeth without Samuel.	13	
4	25					.		God reiecterh Saul.	- 13	
5	26	1	1 1				1	The great flauery wherein the Philiftims kept the Ifraelites.		
6	27				1.1					
7	28							Ionathan putteth the Philitlims to flight.	14	
78	29				1 1			Saul would put Ionathan to death. 194609	14	
9	30			2	1 1			The people deliver him. The second seco	14	
2840	0 3 8			1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	2	33	Sa	101 Jallaoueth the Amalakizer	15	
204	13.							C Saula finne in too much lenity.	15	
1	32							God propounceth his rejection againe.	15	
3	33	The Ifraelites are put to flight by the Philiftims.		義					15	
3	34	I ne firaentes are put to night by the Philitans.	1	1 () () () () () () () () () (Samuel is lent to annoint Daud.	16	
4	25	The Arke of the Lord is brought into the campe.	4					The Spirit of the Lord commeth vpon Dauid.	16	
5	36	The Ifraelites are beaten the fecond time.	4					The Spirit of the Lord comment your Dand."	16	
5	37		4			- A-		Saul fendeth for Dauid.		
	28	At this new es Eli and his daughter in law in childbed die.	4					The Rubenites warre.	- 17	
78	39	At the prefence of the Arke, Dagon falleth downe, and is broken.	5					Goliah challengeth a fingle combate.	17	
		The men of Ashdod are plagued with Emerods.	5		1			Heis flaine of David.	17	
2	40	Samuel Iudge 14. yeares 40.	7		- E			The Dhillitimeffee	18	3
2850		The Ashair function in a main a free free months	6) T	he A mission Innerhan and Dauid	18	3
1	2		6	2	T I		*	(Dauid is made captaine of Sauls guard.	18	3
2	3	The men of Bethinemethare ftricken for looking in the Arke.		4;0	.3	34		The moments their long officite him beinge Still.	18	
3	4	The Arke is brought into the house of Abinadab.	6		4	35		Saul therefore hareth Dauid.	18	
4	5	The manner of the gouernment vnder Samuel.	7					Saul therefore natern Daulo.	18	
5	5					4.1	. Ibu	Heconspiret bis death.		
6	7				1.1	P. 1		God by his prouidence delivereth Dauid.	18	
	7 8 9		1 1					Sauls cuill intent is detected by Ionathan.	15	
7 8	<u>°</u>					. I		Dauid is reconciled to Saul by Ionathan.	19	9
N N		· _ · · · · · · · · · · · · · · · · · ·	11.					He warreth against the Philitims.	1 1 5	9
9	10	Dauidis borne.						Saul feeketh his death.	15	9
2860	11		1 1	1 · 📓 ·	- E			Heis delivered by his wife Michal.	19	
4	12	and the second second second second second second second second second second second second second second second			F			The spirit of prophelie commert v pon Saul and his Emballadou	rs. 19	
2	13		1		- ľ	5		I he ipirit of propriete comments poil saut and his Enformance	20	
3	34		1 1		-			David fleeth to Naioth in Ramah.	20	
			4			1		He complaineth to Ionathan of his fathers iniury.		
4	35				1	1		Their councell for the learching out of Sauisminde.	20	
5	30		1		l'e	36		They renew their league of friendship.	20	
6	17				5			Jonathan delivereth David.	20	
17	18	A second seco			10	37 38	-	David commeth to Ahimelech.	21	1
7	19	[4] S. M. Martin, J. M. M. M. M. W. W. M.			7	30	1 1	(IT	21	1
9	20	The Ifraelites by Samuels meanes repent,	7					Being fled to Gath, the Phillims acknowledge hun-	.2	1
	150	They are faued from the invation of the Philifitms.	7			1	11	Being nea to Gath, the Philithins acknowledge min-	2	
1	22	They recover the cities which they had loft.	.7		ļ	1		He elcapeth by faining himfelfe madde.	2	
		C 2 may a nearest clargestre a manual cura tank some	1 1			1		The set of the set of the Month iter		
2	23					1		Designmented by a Drophet, he goeth backe to Lucca.	2	
8	24					1		typich beging heard. Saul feareth trealon.	2	
4	25	and an an an an an an an an an an an an an	0					Saul ilayeth Ahimelechand hisfamily.	2	
5	26	Samuel maketh his formes Indges ouer Ifrael.	8			1	1.1.	Herafeth the whole citie.	2	2
6	37	(Who follow not his fleps.	. 8					Heraternine whole chies.		2
7	28	The Ifraelites aske a King.	8					Abiathar elcaping.commeth vnto Dauid.	2	
8		Samuel dillwadeth them from their petition.	8			1		Dauid chafeth the Philithms from Kellan.		
	29	- Januari aniwali tili tili in tili tili in petition.	8			1	1	It the second biother	2	
2	30	Yet at lenghth he yeeldeth vnto them.	9.			1		Durit actions counfell of God learneth all the counters of Saul.	2	
288	C 3 I	I Saul feeking his fathers afles, commeth to Samuel.			í		1	Lish det himfelfe in the wildernetic of ZIPD.		3
1		He is forewarned of the kingdome.	9					There be reneweth friendfhip with Ionathan.	2	3
1		He is bidden to the feaft.	9					The men of Ziph betray him to Saul.	1 2	
1	1	Sauls feruant is fent away.	. 19			1		I nemen or Ziph Derray min to Saon	\$1	auls
			He	19		-		Non 3	ەن	12

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	td. Ind.	Opp. (700)	Sammel 1	. Dr	part. World	. 11 00. 1		(701)	Samuel 1.	
. 9	10	Hannah lingeth a fong voto the Lord.	2 0	tron, 1.		t		He is annointed King privately.		CŁ
2820	111	The wickednes of the lonnes of Eli.	2					Saul is among the Prophets.	10	
	12	The Ilraelites abhorre their offering.	2					Saul is chosen King by Lot.	10	
2	13	Eli his indulgence toward his fonnes.	2		i			The people receive him with acclamations.	10	
	14							The Amonites warre against Jabesh Gilead.	11	
3								They take eruce for featien daies.	11	
4	15							Sand delinereth them.	- 11	
5	16						2 0	Saul his calling to the kingdomes's renewed.	111	
6	17	- 16 H 10 1 (1 10 0 0 0 FI			1	32	- 0	Comul seacheth him his duer 1960 and 1	12	
7 8	18	God foretelleth Samuel of the destruction of Eli.	2					TT		
8	19	Samuel denounceth destruction to Eli and his posterity.	3					He reprodue the ingratitude of the people	12	1
9	20	Samuel his authority in all Ifrael.	3					Godby miracle caufeth them to coufeile their finne,	12	
	21							Samuel exhorteth the people to follow the Lord.	12	
1	22	-				1		Ionathan vanquisheth the Philistims.	13	
						1.1		The Phillins pitch their tents ouer againft Gilgal,	13	
2	23					-		The Philifims pitch their tents ouer againfl Gilgal, Saul multereth the Ifracities, Saul Sacrificeth without Sacreel,	13	
3	24				1.	1		Saul Sacrificeth without Samuel.	13	
4	25					1	11	God reiecteth Saul.		i i
5	26		1	20					- 13	i i
6	27			裁	1.	1		The great flauery wherein the Philiftims kept the Ifraelites.		
	28					1		Ionathan putteth the Philiflims to flight, in Saul would put Ionathan to death. Institute a statistic	14	1
78	29				1	1 .	11	Saul would put Ionathan to death. During a station	14	
						1	11	The people deliver him.	14	1
9	30	•			2	33		Saul deftroverh the Amalakites.	15	
	0 3 8				4	1 33	1	Caule Gone in too much lenite	15	
1	32					1		God pronounceth his relection againe.	15	
1 3	33			蒙				Samuel beweth Agag in precess		
3	34	The Ifraelites are put to flight by the Philillims.	4			1			15	1
4	35	(The Arke of the Lord is brought into the campe.	4						16	
5	36	The Ifraelites are beaten the fecond time.	4				1 1	The Spirit of the Lord commeth vpon Dauid.	10	ì.
12	30	The Arke of the Lord is taken by the Philiftims.	4			1 .	1.1	Saul fendeth for David. The Rubenites warre.	16	
6	37	At this new as Eli and his daughter in law in childbed die.	4		. 1			The Rubenites warre.	17	
78	38	At this new is Est and his dauginet in law inclinible dec.	oken. 5			1		Coliab challengeth a lingle combate	17	
	39	Attne presence of the Arke, Dagon falletin downe, and is bro	Acu. 5		1			Heis flanc of Dauid. The Philitims flee.	17	
9	40	The men of Ashdod are plagued with Emerods.	5			1.1	1	Theis maineor Daulo.	18	Ł
z 850	DI	Samuel ludge 14. yeares 40.	7			-		The Philitims fice.	18	1
1	2	The Arke is fent backe in a waine after fixe moneths.	6		. P	1.1		The Amity of Ionathan and David.		
2	3	The men of Bethinemeih are ftricken for looking in the Arl	ke. 6			34		(Danid is made cantainent Satils guard.	18	
		The Arke is brought into the house of Abinadab.	6		4;0 3			The memory their fond preferre bim before Stubber	18	
3	4	The manner of the gouernment vnder Samuel			4	1 27		Curtabase for a baseb David	18	
4	5	The manuer of the Sederminent Ander Samner-				1		Heconfpireth his death.	18	1
5			1 1				11	God by his prouidence delivereth Dauid.	18	1
6	7					1	1 1	Sauls cuill intent is detected by Ionathan.	19	
17	8	H (1997) - 1997 - 1997 - 1997 - 1997 - 1997 - 1997 - 1997 - 1997 - 1997 - 1997 - 1997 - 1997 - 1997 - 1997 - 1						Saus comments detered by Ionathan	19	1
78	9	A second s						Dauid is reconciled to Saul by Ionathan.		
9	10	Dauidis borne.	\	3				He warreth againft the Philiftims.	19	1
286					- P		1 1	Saul feeketh his death.	19	
					È			Heis delivered by his wife Michal.	19	
4	12				1			The fpirit of prophelie commeth vpon Saul and his Emballadou	ITS. 19	
2	13							Danid Baeth to Najoth in Ramah.	20	
3	34	↓ シー・シート たいたい (素素の) パート・パート			1			He complaineth to Ionathan of his fathers iniury.	20	1
4	35	1				1 .		Their counfell for the fearching out of Sauls minde.	20	1
	30	1 Support Annual State Contract Contract			1:			I netrounien for the leaves of friendling out of Saute thinks	20	1
5	17	1 Let 1 Let 1				5 30		They renew their league of friendship.	- 20	
	18	I see a set of the				5 30 6 37		Ionathan deliuereth David.	20	1
7						7 38		David commeth to Ahimelech.		1
	39	The Transfer La Council and			1			CTL answerb the (hewbread and the word of Ciolian.	21	
9	20	The Ifraelites by Samuels meanes repent.	/		1	1		in the Andrea Cash the Philitims acknowledge nim.	-21	1
287	150	They are faued from the inuation of the Philifians.	7			1	1	He elcapeth by faining himfelfe madde.	21	1
1	22	They recover the cities which they had loft.	7		ł	1		David fleeth to the Moabites.	22	
	23				1		1	David neerin to the process he goeth backete Tudes	22	
	24							Beeing warned by a Prophet, he goeth backe to Iudea.	22	
8					ŀ	1		I TTypich beeing heard Saul feareth trealon.		
4		Comment and the forement Indees over These	. 8			1	1.	Saul flayeth Ahimelech and histamily.	22	
5		Samuel maketh his fonnes Indges ouer Ifrael.	8					IT Cabebe whole citie	22	
6		(Who follow not his fteps.						A Lissbar efcaping commeth vnto Dauld.	22	
7	28	The Ifraelites aske a King.	8				1	David chafeth the Philiftims from Keilah.	23	i.
8		Samuel dillwadeth them from their petition.	8						2.2	
	70	Yet at lenghth he yeeldeth vnto them.	8			1		He receiveth Abiathar.	23	
		Saul feeking his fathers affes, commeth to Samuel.	9.			1		Duvid acking counfell of God learneth all the counters of Sau.		
238	C 31 1		9			1		TT, bulan himfalfein the wildernelle of Lipli-		
1		He is forewarned of the kingdome.	2					These be reneweth friendthip with Lonathan.	23	
1		Heisbidden to the feaft.	9			1		The men of Ziph betray him to Saul.	1 23	
1	1	Sauls feruant is fent away.	9		1	1		I nemen or Ziph Berray minite Sterr	Sauls	Is
			He	198	1			74111 2		

depart. W	orld.	Kung		SAM.1.	
1	1	1	Sauls enterprife is broken in purfuing Dauid.	- 23	Chron.
			Saul pursueth Dauid in the wilderneile of Engedi.	- 34	1
			David hid in a caue spareth Saul.	24	1
			He cutteth off the lap of his garment.	24	
			Saulacknowledgeth bis OWBC USULICE.	24	
			He maketh Dauid to fweare ynto him to fauour his pofterity	- 24	
8	39		Samuel dieth.	- 25	
0	39	1 ::	Dauid goeth downe into the wildernes of Paran.	1 25	
	1.1		He helpeth Nabals heardmen, this is an un it state at he and	25	Ĩ
	1		Nabal euili-intreateth bis mellengers.	25	1
1	1.		The Lord killerb Nabal	25	ľ
	12.8		David taketh Abigal to his wife.	- 25	1
			The Ziphims againe difcouer David to Saul	26	
1 .	1 4		Saul bringeth an armie again lt hum.	26	1
	11		Davideat at away Saule (neare	26	1
	1.4		Dauid takethaway Sauls fpeare. The second state of the second state of And a pot of water from his head.	26	1
			Saul confelleth his finne.	26	1.
	1			27	
9	40		Dauid fleeth to Achilh king of Gath.		1
			(Whogiueth him Ziglag.	27	1
ľ			Dauid destroieth certaine of the Philistims.	27	1
	ά.	Ļ	He maketh Achifh beleeue they are the fpoiles of Ifrael,	27	
	1.1		The Philiftims fet vpon Saul.	28	1
	ŀ		Dauid promifetn to Achish his affiliance in the batteli.	28	1 .
			David hath the chiefe charge about Achifh.	- 28	
	2.1	1.1	The Philiftinis prepare warre with the Ilraclites.	28	
	1		Saul confulteth with a witch.	28	}
	•		A ghoft appeareth and declareth his ruine,	28	}
			With feare and faintnes he faileth downe.	- 28	1
	· .		The Philiftims caule David to be fent backe.	29	1
			Achith is compelled to let him goe.	29	1
			The Amalekites burne Ziglag.	- 30	
			Dauid purfueth deem and recourreth the prey.	30	ŀ
			Which he deutdeth and fendeth part to his friends.	- 30	
			Saul fighting with the Philiftims, is put to flight.	31 .	
			His fonnes being flaine in the battell, he killeth himfelfe.	31	ļ
			The bodies of Saul and his fonnes are hanged on the wals.	31	ł
	1.	. 1	The me of labeth take down their bodies, burn the, & bury their bon	es 31	
				SATT 2	ł
	° I		He that tolde David of Sauls death, is punished.	1	1
	`		Dauid mourneth for the death of Saul,	1	[
2 2890	1	1	Dauid is annointed King in Hebron.	- 2	1
2090	-	-	Abner maketh Ithbotheth king ouer Ifrael.	2	
			The fame raigneth two yeares,	2	
		÷.	The warre betweene Dauid and Ifhbofheth.	2	ł
			Abner andhis men are put to flight,	- 2	
		1	Thechildren of David in Hebron.	-	ł
1	- 2	2	f Michal is reftored to David.	3	
		·	Abner and the Ifraelites returne vnto Dauid,	3	
	\$ 2.		Abner by treacherie is flaine and buried.	3	
		÷	Theking declareth that it was done vnknowne to him.	3	
			I Desing declareth that it was ublevinknowne ou hinte	3	
2	.3		Baanah and Rechab flay Ifhbofheth.	4	1
3	- 4		Dauid commandeth them to be flaine.	4	
4	: 5		The head of Ilhbolheth is honourably buried.	4	1
5	6		Dauid is made King ouer all Ifrael.	5	1
6	. 7		He taketh the fort of Zion.	5	1
7	8		Hemaketh amity with the King of Tyre.	5	1
8	: 9		He ouercommeth the Philiflims twice.	- 5	1
9	10		The Arke is brought from the house of Abinadab.	6	13
2900	11		Vzzah for rashly touching the Arke, is firicken dead.	6	1
1	12		It is put into the houle of Obed Edom.	6	1
2	13		It is brought to Ierusalem.	6	1
• 3	14		Dauid daunceth before it, and is despiled of Michal.	- 6	1
4	15		Shee therefore is punified with barrennes.	6	1
5	16				1
6	17		Nathan perfwadeth the building of the Temple, and dilfwadeth it.	7	17
				Goo	.1

Dopart	. [#	orid	[King.] (703)	San	. 2.
1	۱	1	God promileth to Dauid continuance in his kingdome.	7	Cbron, I
	7	18	Dauid ouercommeth the Moabites and Syrians,&c.	. 8	18
	- 1		CHis friendship with the king of Camath.	8	
	1)He dedicateth the spoiles vnto God.	8	
			Dauid maketh officers in church and commonwealth.	8	
			The kindneile of Dauid to Mephibosherh,	9	
- 1	8	19	Hanun King of Ammon villanoufly handleth Dauids mellengers.	10	19
·			SThe Ammonites are twife ouercome. SThe Syrians require peace and become tributaries.	10	
	8	20	The time of the warre with the Ammonites David is at home.	11	20
	×	-	(Dauid committeth adulterie.	11	
			Vrich is flaine.		
			Dauid marrieth Bathfheba.	11	
			Dauid reprodued by Nathan confelleth his finne.	12	
- 1	.		The child conceined in adulterie dieth.	12	1
			Dauid having before falled and prayed for it then ceafeth.	12	
	2910		at it mint		
	: I	22	Salomon is borne of Bathlheba.	12	
	1		Rabbah is taken.	12	
	2	23	The citizens are grieuoufly punifhed. Tamar is fent in to Ammon by her father.	13	
	3	24	Ammon defileth her.	13	
60	,	5	Tamar is comforted by her brother Abfolom.	-13	
	-4	25	2 Abfolom diffembleth his hatred two yeares.	13	1
	.5	26	He prouideth that Ammon is flaine at a banquet.	-13	
	: 6	27	1 Abfolom is banished 3. yeares.	-13	
.		28	2		
		29	3 Dauids heart is toward Abfolom.	14	
		30	I He iscalled home by Ioabs meaner.	14	
	2920		2 And at laft he is reconciled.	-14	
		32	The practife of Abfolom to afpire to the kingdome.	15	
	•	33	The people confpire with him against David.	15	
			Dauid fleeth out of the citie.	15	
			The counfell to hinder Abfolom,	15	
			The goods of Mephibosheth are given to Ziba.	10	
			Shemei curfeth Dauid.	16 16	
:			Dauid abstaineth from reuenge.	-16	
1	1 ·		Hufhais counfell to Abfolom.	16	
			The councell of Ahitophel.	16	
			Dauids concubines are defiled. Ahitophels counfell àgainit Dauid.	17	
			Hushais counfell is preferred.	17	1
	1		Dauid goeth ouer Iordane.	17	1
			Ahirophel hangeth himfelfe.	-17	1
	1	11	David devideth his armic.	18	
	1		A bolom is hanged flaincand calt into a pit.		1
	1		Dauid lamenteth the death of Abfolom.	19	
	1	11	Ioab reproueth him. The tribe of Iudah bring him over Iordane.	19	1
	ł	11	Dauid isreftored.	19	1
	1		Shemei confeileth his fault, and is pardoned.	19	1
	1		Menhibolieth is reliored.	19	
	1		The Ifraelites contend with Iudan.	19	
			The bofoitalitie of Barlillai to Dauld.		
	3	34	in TC alies fallow she sehell Shehan.	20	
70	4	35		20	
	5	36	The concubines which were denied are committee to ward	20	
	6	37	A maia followern after Sheba.	120	1.
	1		Ioab killeth Amafatraiteroully.		
	1		Joab and his brother vanguifh Sheba. The famine of three yeares beginneth.	21	
	1		rathing and for the laughter of the Gibcolines.	2 1	
	1	11	The featen Nephewes of Saul are hanged.	21	-
	1	1 1	I neleaden ivepnesseer on Nnn 4	Dauis	isi

W ald V			(704)	· · · · · ·	Same, 2.	Apostafic.	World.	Inda. Ijra		King. 1.
World.K	mg.	Dentilitier	Isagainft the Philthims.		21 Chron.].		+ 1	1	He falleth into Idolatric. Ahia foretheweth the diuliton of hiskingdome.	1 1 C
	1	The life of	Goliah are flaine.		- 28	30			And that Ieroboam shalbe King of tenuetribes.	
	38	Daudcaufe	h the people to be numbred.		24	31			Salamon leeketh letoboams life	11
	39	CDauid	ath his choile of three plagues,		24	32		435	Jeroboam abideth in Algypt till the death of Salomon.	11
	2	Hechu	feth to fall into Gods hands.		24	33			S Droueths 2	
		There	pentance of Dauid and the people.		- 24	34		6 37	Salomons writings. ZEcclefiaftes.	
9	40		in the praife of God.		23		1 1	7 38		
	$ \cdot $	The laft wo	ds of David.		23	35		738 839		
		A Catalogu	e of the captaines over Davids armies.	i de la composición de la composición de la composición de la composición de la composición de la composición d	23 12	36		9 40	Salomon dieth.	
		The water f	ich from the fountaine of Bethleem is po	wred out,	23	37			Roboam by his an (wer alienateth tenne tribes.	12
1					King.1.	297	T	1	Whereupon Ieroboam is the firft King of Ifrael.	12
	1	Robosm is	g fricken in yeares, A bifhag is appointed	an aborith him	I		1 1		Roboam the firft King of Iuda. He flayeth his preparation for warre by Gods commandement.	12
1	1	Druid ocen	g irricken in yeares, A Dimag is appointed	to cherminin,					He fayeth his preparation for warre by Gous commandement. Ieroboam for Seth himfelfe.	12
, i	ł	1 ne compi	racie of A doniah to get the Kingdome. annointed by the commandement of Dat	úđ.	1 29				He fetteth vp Idols in Dan and Bethel.	12
1		Adoptab fl	eth to the Altar.				1 1		H avilath the Drophets.	
			ned and letto come home.		- I		2	.2	A man of God threatneth the Altar in Betnei.	
		Danid abor	t to die influcteth Salomon.		2	50 H	8 2	2	Heroboams hand withereth and the Altar cleaueth.	13
1.	1	Hecomma	adeth him to cherifh the pofferitie of Bati	illai.	2		2	3	The Drophet departing thence, by deceit returneth.	13
1		And to kill	Ioab and Shemei.		_ 2 Chron.				A freewards departing a Lion devoureth him.	13
29;0	1		doniah are flaine.		2				Truck come wife asketh coupfell of A high	13
	1	Abiathar is			2				He declareth the destruction of Ieroboams houle.	4
1			arrieth the King of AEgypts daughter.		3		4	4 5 6 7 8	The Idolatrie of Roboam.	14
1			ayeth for wiledome.				3 5 4 6	5	Sifak fpoileth the Temple and Iudah.	14
-		Hisiudgem	ent concerning the two Harlots.	· · · · ·	4 9				Semeia doth prophelic.	1-1
	1	Thefeaced	f the kingdome beeing well ordered. f Salomons wiledome.	a tha t			5 7 6 8	8		
1	1	Hiram gree			- 5 2		7 9	9		11
2	1 2	La Candeth	him wood to build the Temple.	1	e l		7 9	10		
	4	Salomonh	ginning to build the Temple.	يسمي وخذ استجر	-6		0 111	11		
4 5		2 0110110110		1 (15 (A 2		10 20	80 12	12		
6		3					1 13			.
7	78	5	and the second second second second second second second second second second second second second second second	and as a set			2 14	13 14		
8		6		i			3 15	15	we for the second second second second second second second second second second second second second second se	
9		7					4 16	10		14
		A congrega	tion of the Priefs and Princes of the peo	ple.	8 7		5 17		Roboam dieth. S Abiam the fecond King of Iudah yeares 3.	15
	1	The Arkei	brought from Sion into the Sanctum Sa	nctorum.	0		6	18	SAbiam the lecond King of Idean years 5. The warre of Abiam with Ieroboam.	
			a figne of his prefence.		-8 7		7 1		The warre of Abian with Account	15
	ĺ.		effeth the people. prayers and Sacrifices.		8		9	19	SAbiam dieth. SAG 3.King.ycares 41.in Iudah.	
		Herenaketh	atech the houfe of God.		8		y	- 20		
			eth the fealt of Tabernacles.		8		1	20		1.
	1.		meth his promifes to Salomon,		-9	2	990 2		I / L'aiswicked after the cxample of the tables	1
294	0 11		an to build his owne houfe.		7	20 2	1 3			1
1		2		· · ·			2 4	2	2 Baafa the third King of Ifrael, yeares 24.	1
-2		3	e are da la compañía de la compañía de la compañía de la compañía de la compañía de la compañía de la compañía				3 5	3		
3		4		· · ·					The Prophets flowrifh.	
4		5	• •	1			5 7	1 5		1
5	16		· · [1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -					T Culture home	
		78					7 9	(† 3	Iofaphat is borne.	
8		9							Afa ouercommeth the king of AEthiopia.	
9		10					9 11 000 12		A Constitute of the constitute	
295		11	•			30 3	1 1		Azarias flowrisheth.	
		12		1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -			2 14			
2		13					3 1:	5 13	· .	
3		Salomons	ballace was finished.		7 9		4 10	5 14	· · · · · · · · · · · · · · · · · · ·	j
4	25	Hiram refu	leth the cities which Salomon offereth his	n			I.	7 15	Baala finneth like Ieroboam.	1
5	26	The Cana	nites become tributaries.		9		6 1		Baala linnern itse detounced against kim. A like death is denounced against kim. He oppugneth Iudah for reftoring religion.	
6	27	God will b	worthipped after the prefcript of his law.		99	3			He oppugneth Iudan for reading ways	
78	28	Salomon	ndeth fhips to Ophir.				7 1 2		Hanon is put in prifon. The league of Afa with the Syrians.	1
		TheQuee	ne of Saba viliteth Salomon.		10			1 19	The league of Ala with the by	
9		Sheeheare	th and admireth his wifedome.		- 10	40	3010	2 20		T
	0 31		and receiveth gifts, and returneth.		11		1 2	3 21		I
) I										

1poft.	Wer	ld.	In	da. I	fra	el. (706)		King.	1.
	2	24	ł	22	1	The death of Baafa.		-116	Chron, 2.
				23		Ella the fourth king of Ifrael, yeares 2.		16	
	4	25 26	i	24	i.	He is flaine by Zimri.		16	
	5	27	i	1	1	Zimri, Omri, Tibni, Kings of Ilracl, yeares 12.		10	
	6			2		Zimri after feauen daies burneth himfelfe.	· · · · · · · · · · · · · · · · · · ·	-110	
	7	29		3					
	8	39	<u> </u>	4				11	
					9				
	3020	31		6		Omri is King alone.			
50				1.	1	He buildeth Samariah.		-10	
	r	33		7	į –			11	
	2	34		9					
	3	35		10					•
	4	36		11				11	
	5	37				Abab the 5. King of Ifrael, yeares 22.			
	6	38		12	1 :	In his daies Hiel buildeth Ierico againe.		16	
		39			2	Heispunished.		16	
		40]	3	A la Gula of his faces diesh		16	
į		† 1	1	1	14	Alalicke of his feete dieth.		2 2	16
60	303 0		2		1 5	Slofaphat the fourth King of Iudah, yeares 25. Elian beginneth to prophetic.		_17	
	1		3		10			-1.1	
	2		4	-	1 2			-11	17
1	3		5		8			11	
	4		0		19	511 C		1.1	
	5		78	1	10	Eliah forewarneth of the famine to come.		17	
	6		8	1	11	The heavens are fhut by the prayer of Elias. James 5.			
1	7		9		1	the Rauensfeede Eliah a whole years.		17	
	8		10		13	God fendeth him to Sarepti.		-17	
	-				1.	A widdow nobrithern him two yeares,		17	
	1		Ι.		1	Ohediah bountifull to the Prophets.	ષ	18	
1	9		11			Eliah raifeth the widdowes child.		- 18	
70	3040		12		15	He goeth to Ahab.	1.4	18	
~ I	1040					He reproducth him,	1.1	18	
	.					The Prophets meete in Carmel.		18	•
						Eliah killeth all Baals Prophets.		-18	
	1					Haffareh fann Islahal		18	
	1		13		16	And abidethina defert.		181	57
	4				1	And there is nourified by an Angel.		18	
	t t					The fafting of Eliah in Horeb.		19	
- 1		.	•			God appeareth to him before the caue.		19	
~	- s [. 1		1.	He is charged to annoint Elizeus, Hazael, and Iehu.		1.2	
- 1						Flyana is colleden funceal Elian			
						Elizeus is called to fucceed Elias.	· · · · ·	-19	
- 1	2		14		17	The King of Syria inuaderh Ifrael.		20	
- 1	3.	- [15		18	Ahab vanquilheth him in two battels.	•	20	
1						Anab nonourera nim yeciding.	, è	20	
1	4 1	6	- 1	19		Ahab his wicked league with the Syrian.		- 20	
		7.		20	8	A hab beeing denied Naboth his vineyard is licke.		21	
1	Τſ	1				Icfebelgiueth him hope to get it.		21	
	1	- †	- 1			Naboth is ftoned.		21	
1						Deftruction is denounced to Ahab and his polteritie.	1	21	
						Ahab repenteth.		21	
- 1		-				Thereupon the punifhment is deferred.		-21	
	σ,	1				Iofaphat maketh peace with Ahab.	· · · ·	22	
	1 P	8	z	21	2/1	They aske counfell of the Prophets.		22	
-11					.	M chaiah is call into prifon.		22	
14	: I.	.				Foram is left his fathers deputie.		22	
24		1				Ahaliah the 8 King of Ifrael, year es 2.			-
1						Ahab changing his apparell is flaine.		22	
				22	2	The hipwracke of Iolaphatin Afion-gaber.	. :	22	20
1	8 2	0	4	_[3	I de mipwracke of I drapharm Anon-gaber. Iofaphat doth allociate himfelfe with A haliah,			20
. 1								1	
	· 1	J				Hereupon heis reprodued by the Prophet.	· · · ·		g. 2.
- , 1	•	1	į			The Moabites rebell.		11	
						It raineth fire.		1	
- 1						The wickedneffe of Ahafiah.		1	1
1		1				His death is foretold by Eliah.		1	
					- 1	He dieth of a fall.		-11	

3.1 20.	11	Vorlà.	luda	. Ifra	el.! (707)	King.2,	
-	1	1		, 1	Ioram isthe 9. King of Ifrael, yeares 12.	Ι,	Chron. 2.
	9	21	1		Eliah denidem Iordane with his cloake. The taking vp of Eliah.	2	21
					Elizeus likewife deuideth Iordane.	2	
					He healeth the waters of Lericho.	2	
					He curfed the children which mocked him.	2	
	50	22	1	5	The Moabites rebell against Ahab.	3	
80 30	1.00		1	1	The fecond election of Ioram at Iudah.	3	20
		1		1	Elizeus giueth their hoaft water.	3	
					Victorie is promifed to Ahab.	-31	
					A curfe is decreed against Moab.	3	
	1	23	z	6	The Prophet encreafeth the widdowes oyle.	4	
	į	- 1			The Sunamitish woman is Elizeus holleste.	4	
				11	Of batten snee is made fruitefull.	4	
Í			ł		Her child beeing dead is raifed againe.		
					The bitter pottage is made fweete. He feedeth a 100 with 20 loaues.	4 4	
					Naanan is cleanfed from his leprofie.	5	
	1				Gehezi raketh gifts viknowne to Eizeus.	5	
- 1				i	He and his posteritie are punished with leprofie.	5	
	1				The head of the hatchet iwimmeth.	6	
+				7	The treafons of the Syrians are detected.	6	
1	2	24	3	11	The fierie charers defend Elizous.	6	
			4	8	Elizeus deceiueth, taketh, and loppeth the Enemie.	6	
	3	25	٦.		A great famine in Samaria beeing belieged.	-6	
1					A fuddaine abundance is foretold.	7	
					The Syrianshearing a noyfe flee.	7	
					The Lepers declare this to the Ifraclites.	7	
					The famine is helped by the tents of the Syrians.	- 7	
					A famine of feauen yeares is forecold.	٩	
					Llofaphat dieth.	_	21
	4		5	9	Ioram killeth his brethren.	8	21
	5 6		6	10	The Edomites rebell.	ſ	
	0		7	1.1	•		
	7		8	12	A hafiah King of Iudah one yeare.	8	
-	· 1	·I	0	1.0	Hazael is called to be King.	8	1
					Elizeus prophefieth againit Ioram.		21
					I Indeah is fnoiled.	6	21
					I Toram dieth of a dilcale in his Dowels.	8	21
					A haziah viliteth Elizeus beeing licke.	10	
					Ichu King of Ifrael yeares 28.	9	1
1	8	}	I	I	(He confoireth again): 10120.	- 9	1
1	9	1	2	2	He killeth Ahaziah, lezebel, and Ioram.	10	
90	3060	2	3	3	He killeth the polterific of Allab.	10	
	1		4	4	His deede is commended by Eliah.	10	
. 1	2		5	5	He flayeth the kinred of Ahafiah. He taketh away Baal and his Prieffs.		2
	3		6	6	Athaliah getteth the kingdome, and holdeth it fixe yeares.	11	
	1				Shee deftroyeth the Kings flocke.	1.1	4
	l	1			Joas is preferued.	1	4
		1	11		Cross where a second seco	1	1
	1	1		-	Ioas King of Iudah 40. yeares.	. 1	
	4	2		78	C Laboida killeth A thalian.	1	
	6	1 .		9	2 He reftoreth the true worship of God.	I	1
	7	4	.	10		1.	
	8	5		11	Ichu continueth in the finnes of Ieroboam.		
	9	1.		12	Therefore God punisheth him.	,	1 -
100	307	0 7		13			1
	1	0	3	14		1	1
	2	1		15			1
	1 3			16			
	4			17		1	1
	1 5	5 12	1	18		1	1
		5 1 1		19		TI	

Apoft	World. Iuda. Ifrael.	(708)	King. 2.	
	7 14 20 8 15 21 9 16 22 3080 17: 23 1 18 24 2 19 25	afias is borne.	Cbron. 2. Jonai.	1 10 25 2 11 26 3 1 27 4 2 28 5 3 29 6 4 30 7 5 31 8 6 32 9 7 33 180 3150 8 1 9 35 180 3150 8 1 9 55 7 55 To the flubborne deflruction is denounced.
120	3 2 2 1 I area 7 2.4 2 The 8 2.5 3 3 9 2.6 4 3 9.26 4 3 3 6 3 3 6 3 3 6 3 1 1 Ioas 5 12 10 Ioas 5 12 10 Ioas 5 12 10 Ioas Ioas	s repaireth the Temple. chas King of Ifrael, yeares 17. c Syrians vexe his kingdome. moida high Priefl, died beeing yeares 130. s falling away (uffereth the worfhip of Idols.	- 12 13 13 24 24	2 10 36 The abolithing of Jeroboans tamily. 3.3 3 11 37 Amos is accuded of configurate. 7 4 12 38 Amaziah prouderh for his departure. 7 5 13 39 The defiruction of Amaziahs hould is foretoide. 7 6 14 40 Types of litraels fubuertion. 8.9 7 15 41 The I(raclites have Kings not chofen by God, yeares 22. 9 17 2 190 3150 18 1 19
130	7 34 12 8 35 13 9 356 14 1 15 Ioas 1 38 216 2 2 39 117 3 3 2 2 3 4 40 2 3 4 40 2 3 Hee	s King of Ifrael. yeares 16. Heviliteth Elizeus beeing licke. Histervants kill him. Zacharias is Ilaine in the Temple. Amaliah King of Iudah, yeares 29. embraceth the worthip of God. zeus dieth.	- 13 15 24 14 14 13	3 21 6 4 22 7 5 23 8 6 124 9 7 25 10 7 25 10 8 26 11 9 27 12 9 27 12 10 27 12 2003 170 28 1 2 14 2 27 12 10 27 12 11 17 16 12 27 17 13 27 12 14 27 28 15 21 17 16 17 17 17 28 18 17 28 18 18 27 14 12 21 16 12 21 17 13 21 17 14 21 21 17 21 16
140	7 5 6 A de 8 6 7 8 3110 8 9 1 10 11 1	ead fouldier touching the bones of Élizeus reuiueth.	13	3 31'16 If at as reproduct h the back filliding of liracl. 4 32'17 An exhort attom to repentance. 5 33'18 Fhe kingdome of Chrift, and the idolatry of the people. 6 34'9 The pride of women. 7 35'20 8 8 36'z1 9 9 37'22 7 17 2 charias King of Ifrael 6. moneths, and dieth. 15
150	0 14/15 7 15/16 8 16 9 17 3120 18 1 19 2 2	Teroboam the 13. King of Ifrael, yeares 41. Amaliah is proud having conquered the Edomites. He is ouercome by the Ifraelites, and fined. as fleeth from God to Tarhilh. A Whale devoureth him. There he prayeth to God.	14 14 14 14 1 1 1	1 39 1 Stallum Kog of Irael I.moneth.and dieth. 15 1 39 1 Manahen King of Irael J.moneth.and dieth. 15 2 40 2 15 15 3 41 3 15 15 4 43 5 Vzziah getteth the priefthood. 15 26 6 44 -1 The Death refit him. 15 26
160	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	The Whale caffeth him vp. Ionas then beeing (ent.preacheth to the Niniuites. The Niniuites beleeue and repent. Ionas is angrie becaufe the Niniuites are fpared. And againe, for the gourd that withered. zias is borne, ratiah is flaine by his (ubiects in Lachifh. ekingdome of Iudah is a Democratic, yeares. 23.	- z 3 3 - 3 14	$\begin{array}{c ccccccccccccccccccccccccccccccccccc$
170	9 8 23 3140 9 24			2 8 9 OGO Achas
	<u></u>		Vzzias	
			2	

3 9 10 4 10 11 5 11 12 6 12 13			30	2.12	70 3	2	16 17 18 19	SHe lhoweth his treafures to the Emballadours. 20 And is reprehended by I(aiah. 20 He uleth and Manaflet his fonne reigheth. 20
7 13 14 8 14 15 9 15 16 Achas King of Iudah, yeares 16. 17 The 240 3210 16 1 ares of 1 2 18 Achas and his peoplefaint, Achas is bidden to aske a figue. p.7. 1 1 1 1 10		77777	777740	0 2	80	4 5 7 8 9 3250 i	20 21 22 23 24 25 26 27 28	D sliverance of the captivity is promifed by the meanes of Cyrus. 45
Aydis asked of the Affyrians. Syria is inuaded, and the King is flaine. A patterne of the Altar of Dama(cus.) The deflruction of Iudeah is fore-tolde. Likewife of Samariah, Syriah, and Iudeah. The confolation of the golly. The deflruction of Babylon. 3 4. I 4 5. 2 5 6. 3	- 16 16 16	8, 1	7 8,9 11 13 54	0	290		29	a Deliverance by the Meifias. 49 z Manalifes King of Iudah, yeares 55. 33 4 Deliverance by the Meifias. 33 5 He is carried away into Babylon. 21 6 Repenting, he is reflored to his throne, 33 7 Herefloreth the true worthip of God in part. 33 8 9
- 6 7 4 7 8 5 8 9 6 9 10 7 10 250 3220 11 8 1 12 9 2 13 1 Hofheah becommeth tributary to the Affyrians. 3 14 2 Hedenieth to pay the tribute. Jooking for aid from Eavert.	17				300	2 3 4 5 6 7 8 9	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	o 1 2 3 4 5 5 6 7 8
4 15/3 5 116/4 6 2 7 3 6 5 7 3 6 1 7 3 7 3 6 1 7 3 7 3 6 1 7 3 7 3 7 1 7 1 7 1 7 1 8 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	- 18 18 18	13		5	300	3720 1 2 3 4 5 6 7 8		19 10 11 12 23 23 24 25 26
8 4 7 Salmanefer befiegeth Samariah. 9 5 8 9	- 17	24	24 28 28 29		310	9 3280 1 2 3 4 5 6		27 28 29 30 31 32 33 34
1 7 Affyr. 2 8 New inhabitants are fent from Affyria, Superinder Strate fent from Affyria, Lyons deftroy them. 3 9 Cheir new religions in Samaria. 4 10 Sargon, that is, Senacherib, doth beliege Afotus. 6 12 Senacharib commeth vp into the cities of Iudah. 7 13 (Hezekiah appeafeth him with a prefent. 8 14 Senacharib doth not fland to promife. 4 His Embalfadours inuade Iudah.	17 17 17 17 17 17 18 18 18 18 18 18	2	20		320	7 8 9 3290 1 2 3 4 5		35 36 37 39 40 41 42 43
9 15 The reciprocest of the second	- 18 18 19 19 19 20 20 20 20 20		37 38		330	5 7 8 3300 1 2 3		44 45 46 47 47 48 49 50 51
	120	Ĥ	ffe			4		52 O 00 2 Ammon

Apoft.		World.	ind	a.A	fyr.	(712) <i>(K</i>	i#.2.	n.2. Chr. 2. Ier. Zepb.				
	1	5		53	1				. [1	1,2,3.	
		6		54		Ammon a wicked King lucesedeth y cares 2.	_ ,	2	33	ļ		
		7 8	1	55		Aminon & Webco King interesting and a		-	25	.		
		1 - 1	2	1		Ioliasis King yeares 3 I.	2	2				
	340	, 9 3310		1 2		Nebuchadnezzars first beginning.	1 :					
		1 1	1	3								
		2		4			1:		z			
		3		5			1					
		4		6								
		5		8		Iolias feeketh after God.	1-	1	34	.		
		6				Tomas leeken such Oon.	Ŧ.		ľ'			
		7		9			ł.	1		1		
				11		· · · · · · · · · · · · · · · · · · ·		1		1		
ectic	1	9 03320	j	12		The reformation of Iudah.	-		34	İ		
1240,	35	i 1	1	13		The calling of Ieremiah.			1	1		
		2		14		He is confirmed with fignes and promifes.				x		
I		3		15		A recitall of Gods benefits.	-			2		
		4	ł	16		Mercy is offered vnto the lewes.				2		
		1	ľ	17	{	For their flubbornnes they are punified.	:			2	•	
				i		The wickedneile of all degrees is deciphered in the fimil	-			3		
	ĺ					tude of the fifters. Judgement for their finnes is fore-tolde.	_			4		
			1			Indgement for his people.				9		
		1		1		He warneth all men to lament.				9		
						The idolatry of the people is reprodued.				10		
						The Law of God is to be expounded to the people	-			11		
					1	The deltruction of the lewes is denounced.				12		
						The expositulation of the Prophet.				15		
			ł			The iuftice of God against the lewes.	-			18		
		1				The destruction of the Iewes is prophecied.			1.			
1				18		The promile of the kingdome of Chrift.			34			
		5		19		The inflauration of the Temple is commanded. Hilkiah findeth the booke of the law.		2	TC			
		4		20		Iofiasis aftonified at the reading thereof.	1.					
		7		28		He receiveth the fentence of the deftruction of Iudea.		2				
		9		22		Idols and flewes are abolifhed,	2	3	1			
10	360	3330		23		The altar of Ieroboam is throwne downe.	2	3				
		Ĩ	· ·	24		The deftruction of the Idumeans is denounced.			1.		Obed.1.	
		2		25		Ieremie fore-telleth the ouerthrow of Iudea.			1	19		
		3		26		Pailur putteth him into prifon.			1.	20		
		4		27		The caption of Pailur and his house is denounced.			1			
		5		28		To Gas were as follower develop again fi the Fourst and		13	35			
		6		29 30		Iofias warre rathly vndertaken against the Egyplans. He is flaine in Megiddo.		23			l .	
		7		38		The lamentations of Icremic.			35			
				1.		Ioachas is King 3.moneths.	. :	23		1	1.	
		9		1		He is led away into Egypt, and there dieth.	. 2	: 3	17.	1		
		1				Ioachim is made King by Neco, yeares 11.	2	23		1	1	
						An exhortation to repentance.	-			36		
						Iudgement against those which refuse.	.		1.	26		
				1		Hereupon Ieremie is taken.				26	1.	
						A hikam detendeth him from danger.			1	26		
		1		1		Ioachim killeth Vriah.	1			26	1	
				2	1	Icremie is put to filence.			1	20	1	
		1		1 "		The rule of Nebuchadnezzar ouer the nations is foreto. Steremie perfwadeth to yeeld.			1	27		
20	270	3340	r.	1	1	The defiruction of the King is fore-tolde.			1	27	1	
		1	5	.		Ieremie is commanded to write his propheties in a book	.		1	36		
	1	2		34	I	He fore-telleth the 70. yeares of captiuity.				25		
		1		1*	1	The anger of God against the nations is declared.				46		
			j .		1	He indireth his prophefies to Baruc.				36		
		1		ļ		Baruc being afraid, is comforted.	_!		1	45	1	
										The	1	

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Worl	Id.1	nda.	Ally	r.) (713)	Kin	.2.1	The	.ż.I		Eżec.
		1		The booke is read before the King and the people.	-					
					1	- i	- 1	36		
1				The King cuttern the booke and burneth it.	1		ì	36		
		. 1	1	Ieremie being fought for is hidden.	1	1	1	36		
				Heis bidden againe to write the prophefie.	1			36		
	1			Ioachim is made tributary to Nebuchadnezzar, and dieth		4		36		
			1	The example of the Recabites.	-	2	1	35	Dan.	
		5	2	Daniel with his fellowes are brought into Babilon	_!		i	27	I	
3		6	2	They are taught the learning of the Chaldeans 3 yeares.			-)	- 1		j
4	H		3						I	
5	5	7	4	They will not eate the kings meate.	3	: 1	:1	- 1	1	
6	5	8	5	Daniel and his fellowes are brought before the King.	1:			. 1	1	
7	, 1	9.	6	Nebuchadnezzar forgetteth his dreame.	Т		· .	.	2	1
7	2	101	7	The Chaldeans are commanded to expound it.	11				2	
	1		. 1	They not being able to expound it, are ilaine.	15		- [. 1	2	}
		1	. 1	Daniel telleth it and expoundethit.			.		2	1
				He is honoured by the King.					2	
			8			- 1			z	
5	9	11	9	Ioakim is taken by Nebuchadnezzar.	4			22		1
				He is bound and carried away to Babilon.			36	-		
1				He dieth in his journey, and is left vnburied.				22		
1		1		Ionchim was King one moneth.	1	1				1
1				They confent to Ieremie who perfwadeth to yeeld.	. 1	24				1
1				He, Ezechiel, and Mordecai are carried away captine.			1			1
1.	_	1	-	Zidkiaskingof Iudah, yeares 11.	_	24	1		1	1
335		I	9			. 1	1	29		1
	1	2	10	leremy comforteth the captives.	1		1.		1 .	1
	2	3	11	The fauour of God is promifed to Ioachim being banific	u.		Ľ	24		1
1		-		The deftruction of Zidkias is denounced.	1			24		1
1 :	3	4	12	Hananiah relifteth Ieremy.			1	28		1
1	-	т		He dieth the fame yeare.	1			28	1	1
1				Zidkias is confirained to goe to Babylon.	.		30			
1	1			The booke of the deffruction of Babylon is fent thither b	y l		ľ'	1	1 3	1
1					1			51		ł
				Seraiah.			1	1.21	1 .	1.
1.	4	5	13			:	1	1	1	
				Heiscommaunded to cate the booke.			1		1	3
1				He is confirmed by another vilion.	. 1		1	1.	1.	3
				The fiege of Ierufalem is pourtrayed in a brick.	1	•	1	r	12	4
				The deffruction of it is ligued by haires.	1			1	1	
				The defolation of the Land is fore-tolde.	1		1		1	5
		· 1		I be detoined on on the gaine is force to lot			1		1	6
1		I		He forefhewerh the griefe of the godly.	_	18	4	1	1	- 1
				The fudden deftruction of Ifrael.		i s	4	+	1	78
	5	6	14	The idolatry of Ifrael is declared in a vilion.			-	ŧ.		
	,		•	They that shall befaued are marked with the letter Tau.	1			4		19
				The captivity of Zidkias and his followers is denounced.			1	1		12
				A Sermon against false Prophets.		1	1	1	1.	13
				The parable of the vine.		1.1		1.1	1.	15
1				The paratic of Cheiß					1	17
1		1		The promile of Chrift.	1	Ľ.,	1	1	1	18
		1		The wicked prouerb is confuted.		1	-		1	
		1		A ferious exhortation to repentance.	:	- 1	4	1	1 :	18
1		1		A lamentation is preictibed for the lewes,	, i			ł		19
1	6	-		A	÷.,	10	1	J		20
	0	7	15	Comfort for the penitent.	2			Ţ		20
		1		The deftruction of Zidkias is fore-filewen.	1211	1		ł		21
1		1.	1	I ne democrifon of Zamaras is to te the	14		-	1	1	21
		1	1	The kingdome is to be reffored by Chrill.	٤.				1	21
		1		The deftruction of the Ammonites by the Chaldes.	1	1		1	1	22
1.		1		Indgement is given againit Hierolalem.		1		1:	: [0 7]	1
1		1	1	The fifters Ahala, and Aholiba.				ł		23
1		1	١.,				1	1		1
	7	8	1	The narthle of a loculing polic.				t		24
	7 8	9	17	Ezechiels wife dying; is not to be lamenred.			1	1		24
		1	1	EZectificity with a ford addain of Amittion			1	E		25
1		1	1	The word of the Lord againff Ammon.		1	1	1 2	9	
		t	1	Zidkiah denying the tribore, the city is belieged.	_	1	1		1	
l			1	Heacketh councell of the Prophet.	_	1	1	2	-	1
1			1	Peffilence, famine, and ruine is threatheo.			1	- 1 -	-	1
		1	1	Tanamiah performent fo veelde		÷.		2	- 1 ·	1
		1		He is bidden to pray for the lafetie of the people,		Ĩ	1	- 3	7	
		1								
			1.	Titis bidden to phimfelfe to the Feyntians.				43	7	
	9	10	18					13	7	

					Ieremiah buyeth a field in Anathoth.	T	13	217	Dan.			Worl.	
		12.	1	1	The reflication of the common wealth is promifed.			1	Ez				3
					I nercination of the contaion weater is produced.		3		EZ				4
				- 1	Ieremiah fleeing, is taken and call into prilon.		. 3	7	11	Heit.			5
		1.1		- 1	The plague and famine inuade the city.		· .		11				6
					The word of the Lord against Pharaoh.		. 1	.1	29				7
				•	Ebdemolec delivereth Ieremiah.		13	8	_				ś
	1.5	1.			The judgement against Iudeah is repeated.			8					-
40					The nugernen agains repeated.	- 1		9					9
40		1			Zidkiah prepareth to flee.	5						40	3400
	1	1			In his flight he falleth into his enemies hands.	. 1		19					I
The	4	3360	i i	19	Hierufalem istaken.	5	30	- 1				1	2
	399		1	20	Zidkiahs fonnes at e flaine before his eyes.	1		39					
ares of	-1				Hisowne cyes are put out, and he is brought to Babel.			39				1	3
aptiui-	-2	2	Ľ	2	The line cycs are par ourgand he is brought to paber.	1		39					4
70.	3	3	ŀ	21	He dieth in prifon.								5
	1.2	1		l		25	36	24					6
	12	1	1		The Temple is burnt.		1	39	i	8			
	1.	1	ł.	1	Nabuzardan carrieth away 832. Jewes.	- 1		39		1		1	7
		1	1		Ieremiah is fuffered to tarry in his countrey.	- 1		39				- 1	
	1	1	1		Teremian is functed to fairly in the country.	1		41				- 1	9
		1			Godoliah is flaine by Ifmael.							50	3410
		1			Jochanan putteth Ifinaelto flight.			1 1					1
	1	1	1		The liraelites patfeinto Egypt.		1	42	1			1	2
	1	1		1	leremiah diffwading them, istaken away.		. 1					1	
		1	1	1	A lamentation for Pharaoh.		- 1	1	32				3
	1	1		1	Of the June of Defloures	. 1	. 1			100		- 1	4
	l	1	1	1.	Of the duty of Paftours.	÷.		1	33	1			5
		l'	1	1 -	Against Pastours that feed themselves.			1	34				6
	1	1	1	· ·	A promife of deliverance by the Mellias.			- 1	34				7
	i i				The word of the Lord again ft mount Seir.				35				78
	1			1.	Comfort on the mountaines of Ifrael.	· .		1	36				
		1						1	37				9
		F .	1	11	The drie bones are made alive.							60	342
1		· ·		1	Two flicks are vnited in the hand of the Prophet.			- 1	37				1
1		1			The word of the Lord against Gog, and Magog.				39				2
1.1		h			The men of Tyre reioyce for the defolation of Ierufalem.			· 1	26				
2		1	1		Their deftruction is therefore threatned.			- 1	26			÷.	3
			1	×.				51				1	4
			1		Ieremiah fore telleth the ouerthrow of divers nations,								5
Υ.	4	4	23		Nabuzardan carrieth 745. Iewes to Baby lon.	- {		52					6
- C (1)	•	17	1-		(Nabuchadnezar commands his Image to be worfhipped)			1	3				1 7
- <u>S</u> - 1			ľ		Daniel his fellowes obey not.		· 1		3				8
5			1		They are calt into the hot furnace.	- 1			3				
			Ť.		They are cart into the not further, hush who Wing	1	: 1				From		9
		5	24		They being not hurr, are called out by the King.		1	1	3			70	343
$\sum_{i=1}^{n} i ^2$		6	25	1:		. 1		1			their re-		1
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23		9			service in the second second second second second second second second second second second second second second						of the	Í.	1
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57 -		1	30		10.1	- 1	.				commō-	1	1
		. 2	31								wealth, is	i	1
81		3	32		A vision of the reflauration of the city and temple.			- 1	40		aboue	1	1
21					Aflinges King of the Medes yeares 35.	÷	1		1		years 80.	1	1
61		4	33	1	The deflet Quee of the Tangeton Lands Dahalonian	1		- 1	1			1	1
		5	34	- 1	The defruction of the Egyptians by the Babylonians.	1	1	- 1	29			ŧ	1
<:			35	2	Alforus depoleth Valli. Nabuchadnezzar groweth proud. He is alfonified with the dreame of cutting down the tree.	1	1	. [1
C1			36	2	Nabuchadnezzar groweth proud.		1	- I.	4	1		1	1
15 .			37	ام	He is altonified with the dreame of cutting down the tree.	- [· 1.	4				1
25			31			- {	1					1	
				5	The Chaldeans cannot expound it, but Daniel doth.	- 1			4			ł	1
		9	38	6	Nebuchadnezzar is to be thrult out among bealts.	1		1	4		2	1	
22	20	3380	39	7	Helter is Queenc of Perlia.	- 1	1			2	Š.		1
5=			41	1	namentan € nationality a samatan fi			1					1
		-			Nebuchadnezzar acknowledging Godsis reftored.			1.	4		\$	ł	
÷:		3	42 43 1			. 1			4	•		1	1
		4	43	1	He proclaimeth the benefits of God.		1	1	•			1	
45 - E		5	1	1	Euilmerodachis King of Babylon yeares 29.	1						1	1
24		6	2	- 1	Ieconias is freed after 37.yeares.	5	<u>'</u> 4	12				1	1
1		7	3	1	Hamans tyranie against the lewes.	l			1	3		I	
					The falt of Helter.	1			1	4	響 :	1	
1	į		4					{		5	編		
			5		Mordocheus is brought forth and honoured.				i				
i	30	3390	6	17,	Haman is hanged.	- 1	j			7	÷.	1	
1			7	- 1	Thefeaft of Purim.	1	- 1			9 1		1	
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1	•	1	Design Madine a			hr on
	9 25	1 *	Darius Medus, 24.			pron.
50	341026 1 27		The vilion of the foure bealts.			
	2 28	11	The foure kingdomes that should rule over Iudea.	7		
			Antiochus Epiph.will ouerthrow all the other.	7		
	3 29		Beltashar King of Babylon, yeares 17.	7		
	5 2		Thevilion of the Ram and the Goat.	8		
	63		The effates of Media, Perlia, and Grecia.	8		
			The milerie that Antiochus would bring on the lewes.	8		
	74 85		A time is appointed for their comfort.	8		
1	96		A time te appointed for their control to	ľ		
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00	3420 7 I 8	1.		()		
	2 9					
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÷	4 11				11	
	5 12		Beltashar inuiteth his nobles to a banquet.	5	11	
	6 13		He drinkes in the veilels of Gods houte.	5	11	
	7 14		Hereprocheth God.	5	1 1	
	8 15		A hand is feenewriting on the wall.	5		
	9 16		Daniel expounderh the writing.			
70	3430 17	Z	2 Thenext night he is flaine.	Ľ		
•	Pe			1		
	Ga		Cyrus King of Perfia is King of Babel, yearcs 7.			
		24	Darius Medus raigneth with Cyrus yeares 2.			
		14	Daniel prayeth for propheticall reuclation.	- 9		
			LT	9		
	1					
			The seture from Babyion is gradied by Cytyse	- 'n		30
			Zarobabel is the brit capteine of the voyage.		I	
	1		To Gous the high Drielt goeth with him.		3	
			Desing returned they offer Sacrifice.		3 3 3	
			The feaft of Tabernacies is celebrated.			
	1 1		The foundation of the 1 empleislaid.	- 4	4	
			The building thereof is hindred.		4	
			The binedome of the Middes is Halflated to the I comment	5	1.	1
	2	2 2 5 2	Daniel is advanced by Darius Medus.	. 6		
		11	The mobiles are about to murder MD.	6		
			Eor to dates none mult pray but to the isting.	0		1
			Daniel doth not obey the calct.			
			tt G into the Vans dence.			
			LI aie faued and his acculers are deuoureu,	1		
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	1		The anished nelle of Antiochus is to chewine		2	ł
			The times of the prelages are fet downe.		2	
	1	1.1	(The death of Daniel,	Cam	1. Te.	1

Reserves World Perfion. (716) Evra	World Perfia. (717) Nebern Weeks, World, Perfi.
and the second se	Heischeiftaine among the lewes. 2 131 1 2
4 4 4 27, 5 5 28, 6 6 29, 7 7 30, 8 1 10 9 27,40 3	$\begin{bmatrix} i & g \\ 23540 & 37 \\ 3 & i \\ 4 & 2$
2 6 Rhefa is borne. Luk. 3. 3 7 Darius Hiftafpis 3. King of Perfia, yeares. 3.6. 4 7 Their negligence in building the Temple. 5 Haggeexhorteth them to plie the worke. 6 z Theirof the ferron float hours in promified.	$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$
Darius remueth the commandement of Cyrus. 6 Zacharias exhortent the people to repentance. 7 A vifion concerning the providence of Godouer his Church. 1 The defiruction of Babylon is foretold. 5 The defiruction of Babylon is foretold. 5 The defiruction of Babylon is foretold. 7 The defiruction of Babylon is foretold. 7 The failing of the I even is irreprocued. 7 A prophetic of the kingdome of Chrift. 7 Joing 3450 7 I 6 Joing 4450 7 Joing 4450 7 The keeping of the I even for value and bread. 6 Joing 4450 7 Java 7	$\begin{bmatrix} 2 & 4 & 10 \\ 3 & 5 \\ 4 & 6 \\ 5 & 7 \\ 6 & 8 \\ 7 & 7 & 9 \\ 1 & 3560 \\ 2 & 1 \\ 3 & 2 \\ 4 & 3 \\ 5 & 7 \\ 6 & 8 \\ 7 & 7 & 9 \\ 1 & 3560 \\ 2 & 1 \\ 3 & 2 \\ 4 & 3 \\ 5 & 7 \\ 6 & 8 \\ 7 & 7 & 9 \\ 1 & 3560 \\ 2 & 1 \\ 3 & 2 \\ 4 & 3 \\ 5 & 7 \\ 6 & 8 \\ 7 & 7 & 9 \\ 1 & 3630 \\ 2 & 1 \\ 3 & 2 \\ 1 & 7 \\ 7 & 9 \\ 1 & 3630 \\ 2 & 1 \\ 3 & 2 \\ 1 & 3 \\ 2 & 4 \\ 5 & 7 \\ 6 & 8 \\ 177 & 9 \\ 1 & 3630 \\ 2 & 1 \\ 3 & 2 \\ 1 & 3 \\ 2 & 4 \\ 3 & 5 \\ 7 & 6 \\ 1 & 7 \\ 1 & 3630 \\ 2 & 1 \\ 3 & 2 \\ 1 & 3 \\ 2 & 4 \\ 3 & 5 \\ 7 & 6 \\ 1 & 7 \\ 1 & 3630 \\ 2 & 1 \\ 3 & 2 \\ 1 & 3 \\ 2 & 1 \\ 3 & 2 \\ 1 & 3 \\ 2 & 1 \\ 3 & 2 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 & 7 \\ 1 & 3 \\ 1 & 7 \\ 1 &$
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5 5 The velicits are put into the Temple. 8 1 7 The Edicts of the King are published. 8 1 7 The epople are called to gether in Hierufalem. 10 1 8 They clenfe them felues from flrangers. 10 3 3520 The beginning of the 70 weekes. 10 3 3 The mileric of the I weas is declared to Nehemiah. Nehem.	10 73580 1 1 2 2 3 3 4 4 5 5 6 1 1 1 2 2 3 3 4 4 5 5 6 6 1 7 1 7 1 7 1 8 2 9 1 7 1 8 2 9 1 7 1 8 2 9 1 8 2 9 1 8 2 9 1 8 2 9 1 8 2 9 1 8 2 9 1 1 2 9 1 1 3 3 <
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100 - 10	(722)	Lake Mas. Mar. lob.	Weeks.World.Rom. Christ.		Luk. Mat. Mar lok
eekes World. Rom. 1. C	The Court Diffeorer	6115		Some offer themtelues to be Chritts Dilciples.	211
1 1 1 1	The lame is healed at the Poole Bethelda.			Carilt iccretly goeth vp to the fealt.	7
	The lame is nealed at the Foore Detherda.			He reacheth openly in the middle of the feaft,	7
	The lewes contend with him about the Sabbath	5		On the 8.day he preacheth of the water of lite.	
	Chrift preacheth in Ierufalem.	+ 5		He deluereth the Adulterelle.	
	His Difciples pull the eases of corne on the 2.5a	Dath. 0 12 2		The Tewes would frome Chrift.	0
	t L. J. Bring of the Sabbath	0 12 2		The blinde is healed.	ð
	The basing of the withered Dand.	6 12 3			9
	The counfell of Herod for the killing of Chrift,	6 12 3 6 12 3		His Sermon of the Shepheard.	10
	He goeth alide to the lea of Galile.	6 12 3		lefus contellern himfelfe to be the Meffias,	10
	He goeth vp into a mountaine.	6 3		The feuding forth of 70. Disciples.	10
1 1 1 1	Hegoern vp into a moontainer			Chrift teacheth the multitude in Bethabara.	01
	He chufeth swelue Difciples.	people. G 3		Beeing come thence, hee propoundeth the Parable of	
	He conmeth downe from the mountaine to the	beofue: a		the man which fell among thecues.	10
	Breing preiled with them againe he goeth vp to t	nemount. 5		Chrift goeth alide to pray.	11
	He preacheth from the mount to the people.	6 5		He teacheth a forme of prayer.	11 6
	Being come downe he healeth a Leper.	are 3		He driverh out a divell.	11
	The Centurions feruant is cured in Capernaum.	7 3		He catech with a Pharife.	11
	The widdowes fonne is raifed at the gate of Nain	2. 7			
	Iohn fendeth to Chrift.	1. 7 7		He refuseth the office of a Judge.	12
	Chrifts fermon, and his tellimony of John.	7 11		The murcher of the Galileans is tolde him.	13
	A harlot being conuerted, annointeth Chrift.			He healeth the crooked woman.	13
	A narior being converted, announcern Christia	th. 8 11		HeroJ would kill Chrift.	13
	The women minifler to Chrift while he preache			One ficke of the dropfie in a Phatifes houfe is healed.	14
	Chrift returneth to Capernaum.	12 3		the Parable of the great Supper.	14
	By his word he calleshout diucls.	12 3		The Parable of the tower and warre.	14
	They blafpheme Chrift for calling out diucls.	12		Sinnerscomevnto Chrift.	15
	The figne of Ionas is promifed.	12		Three Parables are spoken to the Phariles.	15
	The mother and brethren of Chrift.			The Parable of the vniut fleward.	16
	Going forth to the fea, he vttereth eight Parable	s. 8 13 4			16
	He paileth over to the Gadarens.			The example of Diues and Lazarus,	
	He rebuketh the fea and the windes.			To auoid occasions of offence.	17
	He reputernitieres and the winders	8 4		Ten Lepers are cured.	17
	He bealeth two pollelled with diuels.	8 5		He vttereth two Parables.	18
	The hogges of the Gadarens perifh.	8 8 5	18	Hereturneth into the borders of Iudea.	19
	The people receive him 2: Gennefareth.	8 5		The reformation of divorcement.	18 19 10
	He reachesh the multitude by the lealude.			The bleffing of little children.	18 19 10
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	A woman is healed of her bloody illue.	8 9 2	4000 33 Ct	actif being ient for, doth not prefently come.	
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	He goeth into the borders of Magdala.	15 8		Againe, he cafteth out the money-changers.	11
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